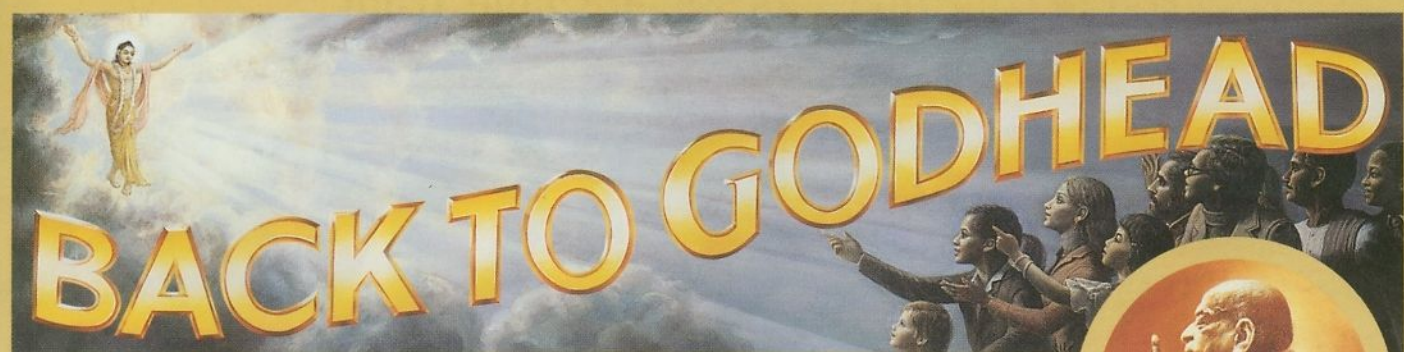


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.

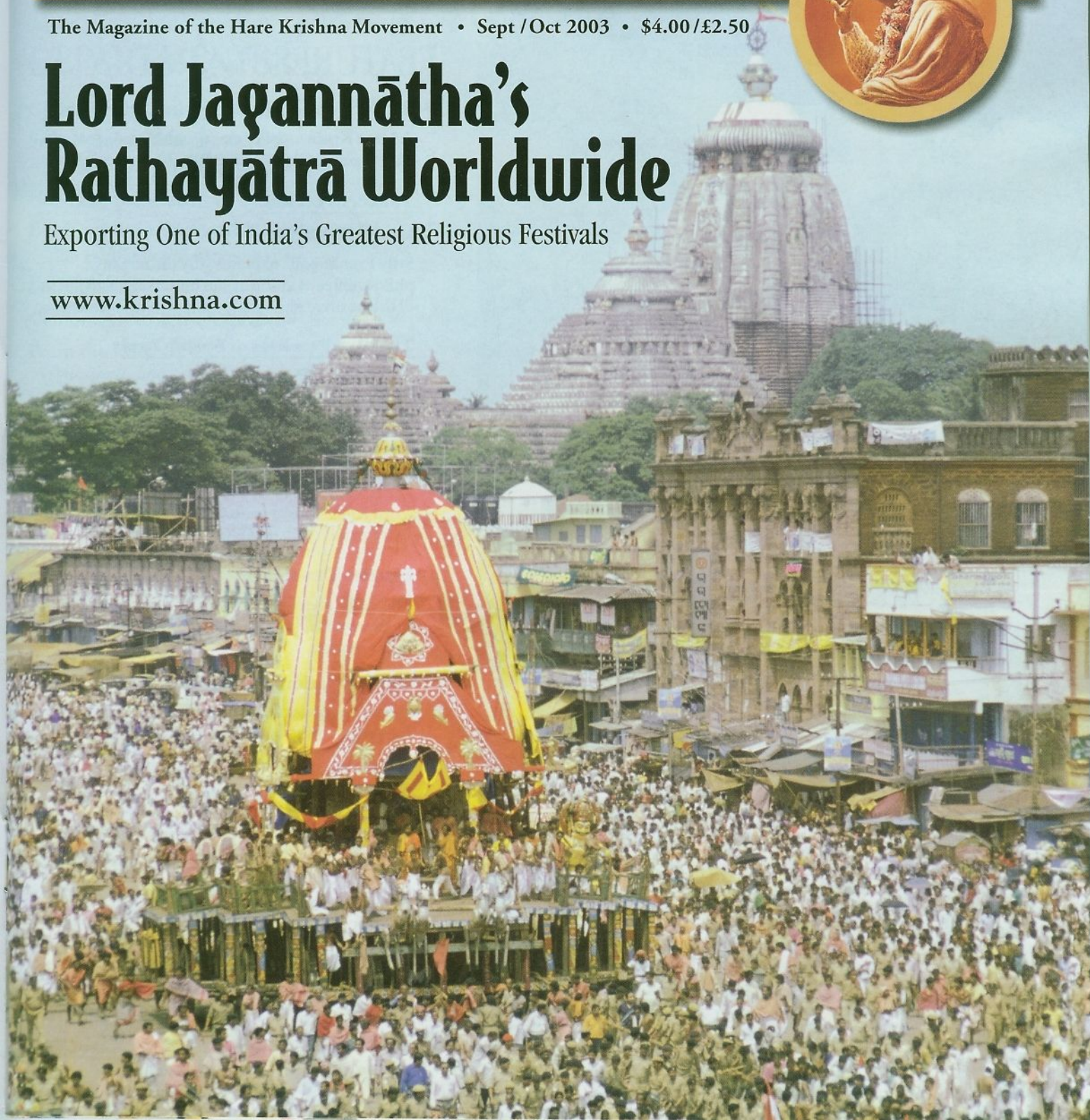
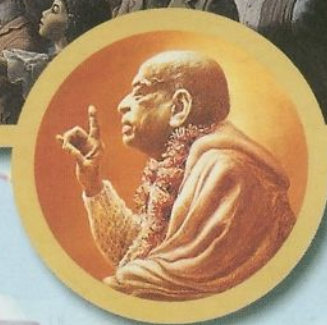


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Exporting One of India's Greatest Religious Festivals

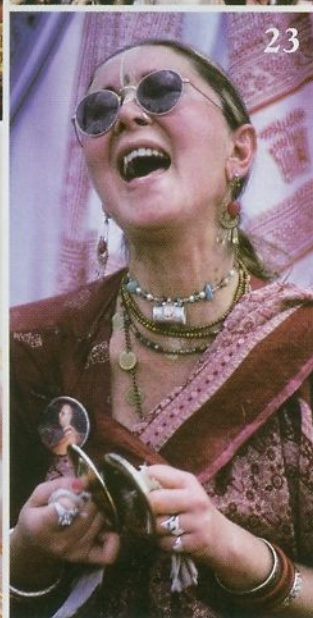
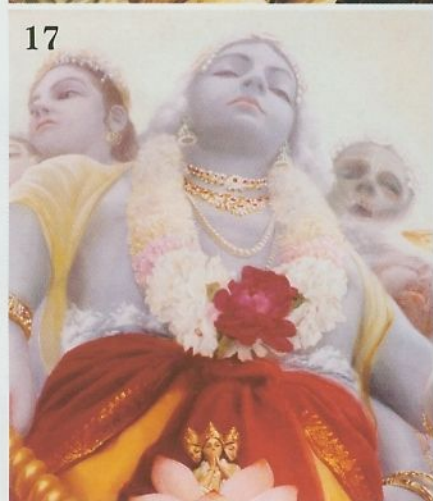
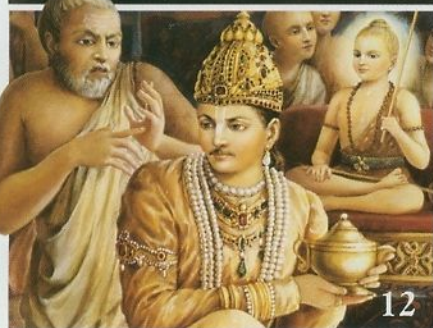
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FEATURES

4 BTG's "Vedic Thoughts" in Central Park

A Hare Kṛṣṇa artist comes up with an ingenious way to get out Kṛṣṇa's message

Founder's Lecture

7 God Beyond the Void

Śrīla Prabhupāda explains why the negative philosophies of voidism and impersonalism fall short of the positive philosophy of Kṛṣṇa consciousness.

The Nine Processes of Bhakti-Yoga

12 9: ĀTMA-NIVEDANAM— Full Surrender to the Lord

A pure lover of God feels the natural desire to give everything in His service.

17 Early Miracles of Caitanya Mahāprabhu

Lord Kṛṣṇa's incarnation for this age performed extraordinary feats even in His childhood.

20 Human Devolution

The Vedic alternative to Darwinian evolution begins with an understanding of what "human" really means.

23 Concentration and Desire

Attentiveness is the key to removing all obstacles to pure chanting of the Lord's holy names.

27 What Is Love?

Perhaps the love that disappoints us is really not love after all.

36 The Dicey Deal Known as Kali-Yuga

In a gambling casino, it's easy to see how the lowest age is riding high.

44 Lord Jagannātha's Rathayatra Worldwide

Its roots are in India, but it's a festival for all.

Lead

DEPARTMENTS

Glossary 11

Śrīla Prabhupāda Speaks Out 15

"What Is This Civilization—Killing Our Mother?"

Hare Kṛṣṇa Mantra 25

Book Section: Śrīmad-Bhāgavatam 29

Satī Desires to Attend the Sacrifice

Calendar 35

Centers Around the World 59

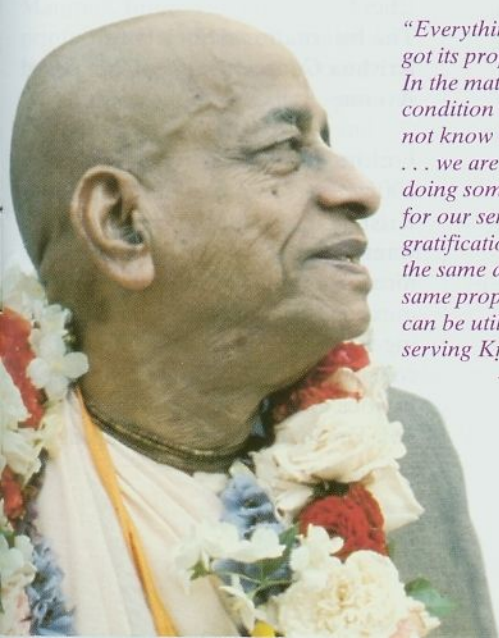
From the Editor 62

Philosophy and Love

The Krishna.com Store 63

Vedic Thoughts 67

COVER One of the three chariots of the centuries-old Rathayātrā procession moves down Grand Road in front of the famous Jagannātha Temple in Puri, India. Every year, members of the Hare Kṛṣṇa movement conduct the same festival in cities around the world. Please see the article beginning on page 44. (Photo by Dhruva Mahārāja Dāsa.)



"Everything has got its proper use. In the material condition we do not know that . . . we are lusty for doing something for our sense gratification, but the same desire, the same propensity, can be utilized for serving Kṛṣṇa."

—p. 15

WELCOME



IN THIS ISSUE we look at how one of India's greatest festivals—Rathayātrā, the chariot festival of Puri—spread to cities all over the world. Śrīla Prabhupāda, the founder/ācārya of the Hare

Kṛṣṇa movement, introduced Rathayātrā to the West in San Francisco during the height of the '60s counterculture. The hippies loved it, of course, but Prabhupāda knew they wouldn't be the only ones—a fact proven by the smiles on the faces of millions of people from all races and walks of life who have witnessed the festival over the last thirty-six years.

Because Rathayātrā honors Lord Kṛṣṇa (as Jagannātha, "the Lord of the universe"), Prabhupāda saw it as an excellent way to demonstrate an essential point of the philosophy of Kṛṣṇa conscious: God is a real person. In "God Beyond the Void," Prabhupāda's lecture in this issue, we hear the urgency with which Prabhupāda wanted to convey that message.

In "What Is Love?" Arcana-siddhī Devī Dāśī shows what the personhood of God is all about: the exchange of love between God and His devotees. And in "Full Surrender to the Lord," the last in our series on the nine processes of devotional service, Dvārakādhīśa Devī Dāśī explains what we need to do to taste the fulfillment of loving the Supreme Person.

Hare Kṛṣṇa.—Nāgarāja Dāsa, Editor

OUR PURPOSES

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



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



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



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

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The Magazine of the
Hare Krishna Movement

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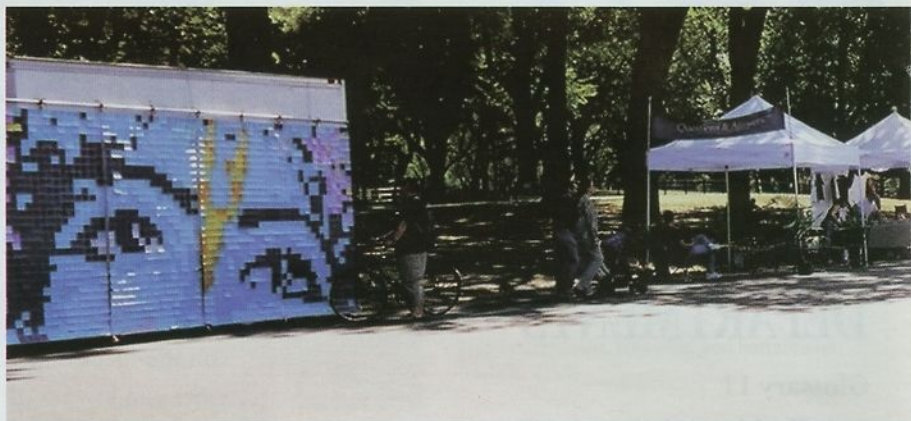
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BTG's "Vedic Thoughts" in



Piotr Adamski, of the Hare Kṛṣṇa temple at 26 Second Avenue in New York City, created the display of Kṛṣṇa's face shown here using hundreds of Post-it notes containing BTG's "Vedic Thoughts" (see inside back cover). When the Society for Environmental Graphic Design (SEGD), an international non-profit organization based in Washington, D.C., announced the winners of its 2003 Design Awards, the display was among the winners. Here's the write-up from SEDG's Web site (sedg.org):

Juror Award ("Please Take One")

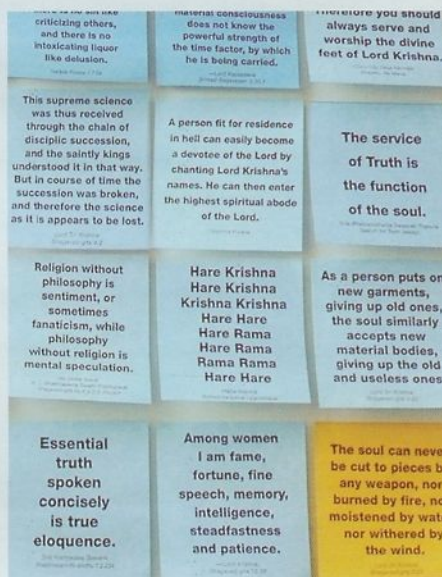
Location:
Central Park, New York, NY

Designer:
Piotr Adamski, New York, NY
Fabricator:
Piotr Adamski
Client:
**The International Society for
Krishna Consciousness of 26 Second
Avenue**

For the Krishna Festival in August 2002, representatives of the Hare Krishna movement in New York wanted to provide a way to communicate the Vedic philosophy in an inexpensive (up to \$300) but appealing way. The mosaic was a board consisting of 1800 Post-it notes in various colors recently released by 3M. The image was a close-up of the



eyes of Krishna, the personification of God in traditional Vedic culture, based on a photo of deities from one of the main temples in Imphal, Manipur, India. The notes were each printed with quotes from the philosophical masterpieces of Vedic literature, creating a wall of spiritual thoughts to be noticed, read, and taken by passersby. Piotr Adamski wrote "Please Take One" on a cardboard sign, and the message worked. On a sunny afternoon, more than half of the 1800 notes were noticed, read, and taken. The goal was achieved: Vedic wisdom was absorbed and passed on to an otherwise unreachable group of people. Taking into account the short life of festivals, the project



was deliberately constructed to be destroyed, disappear, and taken away in small pieces. The artwork was sacrificed as a whole in order to extend the existence of its message.

Jury Comment

"This is an extremely clever, ephemeral, low environmental impact, religious communication art piece. Viewers become participants, interacting with the piece, and gradually deconstruct the Vedic image as they take messages away. The Post-it notes were a perfect low-budget choice." 🌸

"Letters" returns next issue.

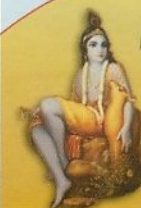


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GOD BEYOND THE VOID

*The philosophy of Kṛṣṇa consciousness
presents a fuller understanding of God than that
of the impersonalists and voidists.*

by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness

BHAKTIVINODA Ṭhākura said *kṛṣṇe-ra saṁsāra kara chāḍi 'anācāra*: everyone can engage in family or worldly life, but one simply has to abandon his destructive habits. This is not a question of negation; it is positive understanding. Simply negating material existence by impersonal voidist philosophy, or Māyāvāda philosophy, is not sufficient. There must be a positive platform. Without it, simply giving up something negative will not in itself help us progress in spiritual life. If we have no positive destination, simply abandoning or trying to abandon our present condition is of no value.

There are two kinds of Māyāvāda philosophy. One, called voidism, states that the origin of everything is simply void. Generally, Buddhist philosophy advocates voidism in that the Buddhists maintain that this material existence is a combination of material elements and when these material elements are dismantled, whatever was formed by the combination again becomes void. We may bring some iron, wood, stone, cement, and other ingredients together to make a large



house, but when we separate the bricks, iron, wood, and so on, the construction becomes void.

The voidists maintain that material miseries arise from a combination of matter. The bodies of living entities are certainly combinations of material elements—earth, water, fire, air, ether—and subtle elements such as mind, intelligence, and false ego. These are all considered material, and somehow or other they are combined to

make an abode of misery. The voidists say, “Separate them and there will be no more happiness or distress.”

The other Māyāvāda philosopher, the impersonalist, says, *brahma satyaṁ jagan-mithyā*: this material combination is false, but behind it there is spirit. This is also a fact because matter can only grow when there is spirit within. If a child is born dead, it will not grow even if we somehow keep it chemically preserved. The body will not develop unless the spirit soul is present within. It is a generally accepted fact that matter grows because of spirit, but the impersonalists say that this spirit is impersonal, that it has no form. The Kṛṣṇa

*Left: Lord Kṛṣṇa says, “As all surrender unto Me, I reward them accordingly.”
The purest soul can attain Kṛṣṇa Himself, the yogi can see Him in His form as the Supersoul
in the heart, and the impersonalists and voidists can at best reach His impersonal effulgence.*

According to the Kṛṣṇa consciousness philosophy, one should accept one's position as a drop in comparison to the infinite.

• • •

consciousness philosophy takes exception to both of these theories of the Māyāvāda philosophers.

SPIRIT HAS FORM

The philosophy of Kṛṣṇa consciousness maintains that spirit is a fact and that indeed the spirit has form. If one's body is round and bulky, one's suit, his coat and pants, will also be round and bulky. Because the body has arms and legs, one's suit has them also. The external material body is compared to one's clothes in that it covers the spirit soul. If the spiritual body, which the material body clothes, is void, then why does the material body have form? The impersonalists cannot answer this, but *Bhagavad-gītā* (2.22) explains it clearly:

*vāsāṁsi jīrṇāni yathā vihāya
navāni gṛhṇāti naro 'parāṇi
tathā śarīrāṇi vihāya jīrṇāny
anyāni saṁyāti navāni dehī*

"As a person puts on new garments, giving up old ones, the soul similarly accepts new material bodies, giving up the old and useless ones."

Once we had the bodies of infants and children, but now those bodies are changed. When this body becomes too old, the spirit soul gives it up and accepts another. The spirit soul has form, but it is so small that its length and breadth cannot be estimated by material means. Material scientists can only estimate intermediate manifestations; they cannot estimate the smallest, and they cannot estimate the greatest. In other words, they cannot measure the vastness of outer space, nor can they measure the minuscule particle that is the spirit soul.

Indeed, the spirit soul is so infinitesimally small that it is stated in Vedic literature to be no larger than one ten thousandth the size of the tip of a hair.

In other words, it cannot be seen by the most powerful microscope available. Modern science has no suitable instrument to measure the soul. Consequently, out of frustration they say that the soul is formless. In actuality, however, the soul is not formless; they simply have no instrument to measure it.

Similarly, because the impersonalists cannot measure the greatest and the smallest, the infinite and the infinitesimal, they say that God and the spirit soul are formless. The Kṛṣṇa consciousness philosophy, however, maintains that both God and the individual soul have form. The difference is that God is infinite and the spirit soul is infinitesimal. Otherwise they are qualitatively one, just as a drop of sea water and the great sea itself are qualitatively one. Quantitatively there is no comparing the sea and the drop of water, just as there is no comparing the individual soul with the supreme soul.

THE GREAT AND THE SMALL

According to the Kṛṣṇa consciousness philosophy, one should accept one's position as a drop in comparison to the infinite. As often said, God is great, and we are small; our position is to serve the great. That is natural, for everywhere we find the smaller serving the greater. God is great, greater than anything else, and since nothing is equal to Him, it is the constitutional position of all living entities to serve Him. That rendering of service is called Kṛṣṇa consciousness.

Instead of artificially attempting to negate material existence, the members of this society for Kṛṣṇa consciousness are trying to enter into a real existence by chanting the Hare Kṛṣṇa *mahā-mantra*, studying the philosophy of *Bhagavad-gītā*, and rendering service to the society, which is devoted to spreading the philosophy of Kṛṣṇa

consciousness throughout the world. In this way material existence is automatically negated by entering into the reality.

When we come to the reality, we automatically become healthy in the sense that we become freed from this material disease, symptomized by the material body, which is always full of disease. It is not that because we are diseased we have form and that when we become free from disease we become formless. That is the Māyāvāda contention, and it is nonsense. At what stage in our development do we become formless?

The impersonalists say that the formless state is attained at death, but in *Bhagavad-gītā* (2.27), Kṛṣṇa says, "One who has taken his birth is sure to die, and after death one is sure to take birth again." It is not possible, therefore, to remain in a formless situation.

The point is that we should keep our form but keep it in a healthy condition. That means realizing our spiritual form or spiritual identity, which is called *svarūpa*. It is an insanity to think, "Because I have this form, I am feeling pain and pleasure, so now let me become formless." This is strictly a materialistic view of the form of the spirit soul. The real point is to keep the form in a healthy condition; this healthy condition is called *mukti*, or liberation from material conceptions.

How is this possible? All one has to do is simply dovetail everything to Kṛṣṇa, to steep one's life in Kṛṣṇa consciousness. For example, under the spell of *māyā*, illusion, people are moved to dance. In any case, dancing will continue, but one person is dancing in the ballroom for his own personal gratification, and another person is dancing in a temple for the satisfaction of Kṛṣṇa. There is a vast difference between the two. Ballroom dancing is conducted on the platform of

the material body, but in Kṛṣṇa consciousness dancing is on the spiritual platform.

Therefore the society for Kṛṣṇa consciousness invites everyone to come dance and sing to relish transcendental pleasure. That is the real program of this Kṛṣṇa consciousness movement. It is not very difficult; a child can also dance and clap. By real singing and dancing, we can make advancement in spiritual life. The living entity can continue singing, dancing, eating, sleeping, and mating, but he should permeate these things with Kṛṣṇa consciousness, or God consciousness. Everyone is seeking eternal happiness, and this is the program. There is no question of trying to merge with the void or become formless.

In the *Bhagavad-gītā* (15.8–10) it is stated that our next body is determined by our mental condition at the time of death. How does this happen? Lord Kṛṣṇa gives the following example:

*śarīraṁ yad avāpnoti
yac cāpy utkrāmatiśvaraḥ
grhītvaitāni saṁyāti
vāyur gandhān ivāśayāt*

*śrotraṁ cakṣuḥ sparśanaṁ ca
rasanaṁ ghrāṇam eva ca
adhiṣṭhāya manaś cāyaṁ
viśayān upasevate*

*utkrāmantāṁ sthitaṁ vāpi
bhuñjānaṁ vā guṇānvitam
vimūḍhā nānupaśyanti
paśyanti jñāna-cakṣuṣaḥ*

“The living entity in the material world carries his different conceptions of life from one body to another, as the air carries aromas. Thus he takes one kind of body and again quits it to take another. The living entity, thus taking another gross body, obtains a certain type of ear, eye, tongue, nose, and sense of touch, which are grouped about the mind. He thus enjoys a particular set of sense objects. The foolish cannot understand how a living entity can quit his body, nor can they understand what sort of body he enjoys under the spell of the modes of nature. But one whose eyes are trained in knowledge can see all this.”

The air carries the aroma of roses

from a rose garden, but if the air happens to pass over a sewer, it will carry the obnoxious odor of waste products. The air is pure, but according to the situation, it carries either pleasing or unpleasing odors. The spirit soul is also pure, being part of the Supreme Lord, but due to its association with material nature it is manifest in different bodies. Different bodies are constantly being acquired. It is a fact that even in our present life we pass through so many different bodies—a baby’s body, a child’s body, a boy’s, a young man’s, a mature man’s, and an old man’s. Finally, when in old age the body becomes useless, we accept another body. This is called transmigration of the soul.

A BODY LIKE KṚṢṆA’S

Our next body will be created according to the consciousness we are presently culturing. Therefore this human form of life is especially meant for cultivating Kṛṣṇa consciousness so that when we leave this body and accept another, we get a body like Kṛṣṇa’s—that is, a *sac-cid-ānanda* body, an eternal body of bliss and knowledge. That is the purpose of this Kṛṣṇa consciousness movement. We are trying to change the consciousness of all people so that they can get a body exactly like Kṛṣṇa’s in their next life. In a spiritual body like Kṛṣṇa’s, it is possible to dance with Kṛṣṇa in the *rāsa* dance of eternity. That is the highest goal a living entity can attain—personal association with Kṛṣṇa.

Those who are actually in knowledge know what kind of bodies they will get in the next life. A man knows that he is going to London because he buys an airplane ticket for that destination. Similarly, anyone can know where he is going after death by knowing the consciousness he has cultivated during this life.

It is stated in the *Gītā* that one takes his next body according to the particular mode predominating at one’s death: One who dies in the mode of ignorance attains an animal body or a body in the lower species, one who dies in the mode of passion attains a human form on a planet like the earth, and one who dies in the mode of goodness is promoted to the higher planetary systems and

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

Spiritual Names

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

Many religious systems are manufactured on such a platform—how to enjoy oneself to the fullest extent and how to become zero.

• • •

attains a body like a demigod.

All of these bodies, however, are temporary. If one is fortunate to die in Kṛṣṇa consciousness, he attains an eternal body like Kṛṣṇa's and associates with the Supreme Lord in His eternal abode. Once that body is attained, it is not changed. Therefore from the scriptures we can understand that the people in general have to be taught to live in the mode of goodness. At least in this way they'll be guaranteed a life in a higher planetary system, if not liberation.

The Vedic civilization is thus meant to elevate people. At the present moment we are most fallen, having been put in this material world as criminals. Wanting to enjoy material nature, we have been put here to attempt this enjoyment, and consequently wherever we go we see people struggling hard to enjoy themselves. Everyone is thinking, "I shall enjoy myself and become great. I shall become prime minister or president. I shall be a big merchant or a big leader." When the living entity fails at everything, he finally thinks, "Now I shall become God."

All of these aspirations, even the desire to become God, are material. Therefore Kṛṣṇa says that we cannot become happy by practicing a religious system based on the idea of increasing sense enjoyment or becoming one with God.

Some religious systems maintain that by practicing certain religious principles one can go to the heavenly planets and enjoy beautiful women and drink *soma* juice for ten thousand years. This may sound like a great promotion, but it is simply a more advanced materialistic life. There is nothing spiritual about it.

When one finally understands that there can be no actual happiness in this way, he declares the material world to be false, saying, "This universe is false

—now let me search out Brahman." Unfortunately this philosophy negates the spark of enjoyment within every living entity.

The scriptures say that such elevated persons, believing this world to be false and not knowing Kṛṣṇa, become impersonalists and voidists to detach themselves from false engagements and negate material enjoyments. Many religious systems are manufactured on such a platform—how to enjoy oneself to the fullest extent and how to become zero.

Actually we are neither enjoyers nor are we zeros; therefore Kṛṣṇa rejects any religious system based on false renunciation or material enjoyment. We mistakenly take this material world as a fact and consequently try to enjoy it, and when we become frustrated, we try to make it zero. Actually it is not zero, nor is there any cause for frustration. We simply have to receive the right knowledge regarding it.

KṚṢṆA THE ENJOYER

This right knowledge is given in *Bhagavad-gītā* (13.23, 28) by Lord Kṛṣṇa, who says:

*upadraṣṭānumantā ca
bhartā bhoktā maheśvaraḥ
paramātmetye cāpy ukto
dehe 'smin puruṣaḥ paraḥ*

*samaṁ sarveṣu bhūteṣu
tiṣṭhantaṁ parameśvaram
vinaśyatsv avinaśyantaṁ
yaḥ paśyati sa paśyati*

"Yet in this body there is another, a transcendental enjoyer, who is the Lord, the supreme proprietor, who is existing as the overseer and permitter, and who is known as the Supersoul. One who sees the Supersoul accompa-

nying the individual soul in all bodies, and understands that neither the soul nor the Supersoul within the destructible body is ever destroyed, actually sees."

If we simply understand that Kṛṣṇa is the only enjoyer, our propensity to become false enjoyers will be vanquished. We must simply admit: "I am not the enjoyer; Kṛṣṇa is the enjoyer."

If we understand this, there is no question of renunciation. Kṛṣṇa also says, "I am the proprietor of all planetary systems." Then what is there for us to renounce? Since Kṛṣṇa is the proprietor of everything, there is no question of renunciation, and if He is the only enjoyer, there is no meaning to our separate or independent enjoyment.

If we try to enjoy or usurp another's property, we become thieves, and if we renounce the property of another, we become pretenders, for in actuality we have nothing to renounce. This is our position, and one who knows this perfectly well should be known to be situated in Kṛṣṇa consciousness.

We should know for certain that Kṛṣṇa is not poor. *Īśāvāsyam idaṁ sarvaṁ*: "Everything animate or inanimate that is within the universe is controlled and owned by the Lord." [*Īśopaniṣad*, Mantra 1] If we remain satisfied with whatever is given to us by Kṛṣṇa, and if we remain in Kṛṣṇa consciousness, always thinking, "My father is so kind and rich. Let me abide by His orders and live peacefully," then the world and we ourselves will become peaceful. But as soon as we want to encroach on another's property and enjoy more than is allotted us by the Lord, we automatically become criminals.

To become free from criminal offenses, we have to abide by the many prescriptions given in the scriptures. (please turn to page 41)

Glossary

Ācārya—a spiritual master who teaches by example.

Balarāma—Lord Kṛṣṇa's first expansion, who acts in the role of Lord Kṛṣṇa's elder brother.

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

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

Bhakti—devotional service to the Supreme Lord.

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

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

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

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

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

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

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

ISKCON—the International Society for Krishna Consciousness.

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

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

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

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

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

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

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

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

Modes of nature—the three qualities (goodness, passion, and ignorance) that hold sway over all action in the material world.

Nityānanda—the incarnation of Lord Balarāma who appeared with Lord Caitanya Mahāprabhu.

Prasādam—vegetarian food that has been prepared for the Lord and offered to Him with devotion (literally "mercy").

Purāṇas—Vedic histories.

Rādhārāṇī—Lord Kṛṣṇa's consort and pleasure potency.

Rathayātrā—"chariot festival": a festival in which the form of Kṛṣṇa is borne in procession on a large canopy-topped chariot or float, especially the festival originating in Puri, India, for Jagannātha (Lord Kṛṣṇa, "the Lord of the universe").

Sannyāsa—the renounced life of a man who relinquishes home to dedicate himself fully to the Supreme.

Śrī—an honorific meaning "opulent" (similarly: Śrīla, Śrīmad, Śrīmān, Śrīmatī).

Śrīla Prabhupāda—His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness.

Śrīmad-Bhāgavatam—the most important of the eighteen *Purāṇas*, which tells of the nature and pastimes of Lord Kṛṣṇa and His devotees.

Supersoul—the form of the Lord who resides in every heart along with the individual soul.

Upaniṣads—the 108 essential philosophical treatises that appear within the *Vedas*.

Varṇāśrama—the Vedic social system. It organizes society into four occupational and four spiritual divisions (*varṇas* and *āśramas*). The members of the four *varṇas* are the *brāhmaṇas* (intellectuals and priests), the *kṣatriyas* (administrators and soldiers), the *vaiśyas* (farmers and businessmen), and the *śūdras* (laborers and artisans). The members of the four *āśramas* are the *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.

9: Ātma-nivedanam

Full Surrender To the Lord

*The last of the nine processes of devotional service
to Kṛṣṇa incorporates the other eight.*

by Dvārakādhīśa Devī Dāśī

FAITHFUL READERS OF *Back to Godhead* will remember the very earliest installments in this series on the nine processes of devotional service. Completing all nine has taken me years, because I have a great trepidation when it comes to expounding on such sacred and powerful topics. Nevertheless, this discussion of *ātma-nivedanam*, surrendering everything to the Lord, completes the series. For new readers, here is a little background information about the subject.

The nine processes of devotional service to the Lord are listed by Prahllāda Mahārāja in the Seventh Canto of the *Śrīmad-Bhāgavatam*. They are (1) *śravaṇam*, hearing, (2) *kīrtana*, chanting, (3) *viṣṇu-smaraṇam*, remembering the Lord, (4) *pāda-sevanam*, serving the Lord's lotus feet, (5) *arcanam*, worshiping the Deity, (6) *vandanam*, praying, (7) *dāsyam*, becoming the Lord's servant, (8) *sakhyam*, considering the Lord one's best friend, and (9) *ātma-nivedanam*, surrendering everything (mind, body, and words) to the Lord. Śrīla Prabhupāda writes, "One can engage in all nine devotional processes, or eight, or seven, or at the very least in one, and that will surely make one perfect." (*Bhagavad-gītā As It Is*, 11.55, Purport) And in *The Nectar of Devo-*

tion, Śrīla Prabhupāda lists the exemplars of each of the nine processes—each became perfect by perfecting one process.

KING BALI'S SURRENDER

In considering *ātma-nivedanam*, it is good to start with the story of the devotee Śrīla Prabhupāda cited as the best example of surrendering everything to the Supreme Lord, the great king Bali Mahārāja. The story takes place in an ancient time, so some of the elements may seem fantastic to us now. Nevertheless, human nature is as recognizable in this tale as in yesterday's headlines. Greed, envy, betrayal, and redemption all make their appearances as a magnificent king is forced to make a difficult choice.

Bali Mahārāja had conquered this entire planet, and his power was so great that he also overcame the *devas*, the rulers of the heavenly planets. Now, Bali was a pure and pious soul, but he had been born in a family of materialistic atheists. The author of *Śrīmad-Bhāgavatam* calls such atheists *asuras*, or demons, for however great their riches, however strong their armies, however beautiful their

Left: The guru Śukrācārya tries to convince King Bali that he should not surrender everything to Vāmanadeva, an incarnation of the Supreme Lord.



In those days, a king like Bali would rather die than disobey his spiritual master.

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kingdoms, they remain unconscious of the majesty of the Supreme Lord.

The *asuras*' motivation was materialistic gain, and even religion was simply a tool to obtain more material opulence. Bali Mahārāja's conquest of the heavenly planets—a tremendous surge of demonic power—deeply alarmed the *devas*. While the *devas* are themselves replete with riches beyond our imagining, they are ultimately servants of the Lord. So, naturally, in their distress they turned to the Supreme Lord with prayers, requesting His intervention.

When God decides to involve Himself in affairs of this world, He often comes in a form that shows His flair for surprise and humor. Perhaps the *devas* were envisioning the Lord in the form of a frightening warrior, slashing through the formidable army of Bali Mahārāja. They certainly wouldn't have expected the form the Lord *did* assume, that of a *brāhmaṇa* boy-dwarf named Vāmana. Surely no one could inspire less trepidation in the heart of a mighty king than this small, peaceful child. And yet it was Vāmana who brought Bali Mahārāja to his knees.

You need to know a little bit about Bali Mahārāja. Much earlier, in another story, he was killed and then brought back to life by a powerful mystic, Śukrācārya. Predictably, Śukrācārya acted as Bali Mahārāja's greatest advisor in both material and spiritual matters. For demons, spiritual matters consist of performing the proper sacrifices to increase wealth and power. Don't underestimate Śukrācārya's importance to Bali Mahārāja; in those days, a king like Bali would rather die than disobey his spiritual master.

VĀMANA IN BALI'S COURT

So, the sweet *brāhmaṇa* boy came to Bali Mahārāja's court. Vāmana was so effulgent and beautiful that it

was immediately evident that He was not an ordinary *brāhmaṇa*. It was the custom at that time for the ruling class to serve the saintly *brāhmaṇas*. So when Vāmana entered Bali's palace, Bali observed the custom of washing Vāmana's feet.

Although Bali Mahārāja and his family were asuric, they still understood the need for a class of pure-hearted persons fit to perform austerities and sacrifices for everyone's benefit. This kind of *brāhmaṇa* worship is something very different from devotional service; it is more like a spiritual business deal.

The air must have been tremendously surcharged, and Bali Mahārāja understood that here was a divine person. In the humility born of his natural piety, Bali Mahārāja took the water from Vāmana's feet upon his own head.

Śukrācārya was not pleased to see all of this. He was instantly able to perceive Vāmana's true identity, and the knowledge filled him with fear, which only increased as he listened to King Bali offer Vāmana any boon He desired. Here was a person who could take it all, all of the wealth and power Bali Mahārāja had acquired over so many triumphant years of conquest. Yet Lord Vāmana made the most humble of requests. Three paces of land was all He asked. And, looking at the boy-dwarf standing before him, Bali could only think that they would be three very small steps indeed. So Bali tried to talk Vāmana into a more substantial offering, an entire island perhaps. But Vāmana demurred, stating philosophically that three paces of land was all this humble *brāhmaṇa* needed. Bali agreed to Vāmana's request.

ANGRY GURU

But Śukrācārya could not stand this. It is a trick, he hissed at Bali Mahārāja. Obviously, this little *brāhmaṇa* is

the Supreme Lord, always looking out for the welfare of the *devas*, our enemies. If you agree to give Him anything at all, you will lose *everything*.

Some spiritual guide, this Śukrācārya! He demanded that Bali retract his promise of three paces of land, pretty much telling Bali that if he didn't, Bali could go to the hellish planets. Although it was a grave sin to lie to any *brāhmaṇa*, what to speak of such an exalted *brāhmaṇa* as Vāmana, Śukrācārya insisted that Bali would be blameless for breaking his promise, because he would only be defending his hard-won kingdom.

The exquisite torment facing Bali Mahārāja at that moment can hardly be contemplated. He knew, with the very deepest conviction of his heart, that Vāmana was really the Supreme Lord. And, despite his upbringing, he understood that everything in this world truly belonged to Him. Still, he was facing unprecedented wrath from the very man who had given him life and guided him well throughout the years. It would have been easy, so easy, to simply yield to the instructions of his spiritual master, ignoring the truth hammering in his own heart. For all Bali knew, Śukrācārya's curses were correct, and this gift of three paces of land would result in eternal suffering for Bali.

Bali spoke respectfully but firmly to Śukrācārya, explaining his decision to fulfill his promise to the *brāhmaṇa* Vāmana. All the wonderful opulence he had gained would be lost at death anyway, he said. After his death, all that would remain of him would be the dark legacy of his lie, his cheating of a *brāhmaṇa*. Since the Supreme Lord is the recipient of all Śukrācārya's elaborate sacrifices anyway, what would it matter if Bali just handed over everything today?

Well, none of this convinced Śukrācārya. Furious, he cursed his formerly
(please turn to page 57)

“What Is This Civilization—Killing Our Mother?”

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

Professor Mize: And if the Lord has all qualities, does this mean He even has jealousy?

Śrīla Prabhupāda: Everything.

Professor Mize: It's difficult to imagine Kṛṣṇa jealous.

Śrīla Prabhupāda: Yes.

Professor Mize: What could He possibly envy or be jealous of?

Śrīla Prabhupāda: You can speak of whatever quality, whether anger or whatever you have got—God has got it in a bigger quantity and in a perfect quantity. That is the conception of God—without any . . . what is it called?

Professor Mize: Imperfection?

Śrīla Prabhupāda: Imperfection, yes.

Professor Mize: I hope He doesn't have my ignorance in such a huge quantity.

Disciple: But ignorance is not a positive existence.

Professor Mize: Well, is anger or jealousy?

Śrīla Prabhupāda: Yes. Sometimes anger acts. Unless you become angry, you cannot fight.

Disciple: In the Vedic literature there are so many stories of Kṛṣṇa's anger, all the way from His babyhood to His later life.

Śrīla Prabhupāda: Yes.

Disciple: Kṛṣṇa's activities are always for the good.

Professor Mize: Righteous anger.

Disciple: Yes, spiritual anger.

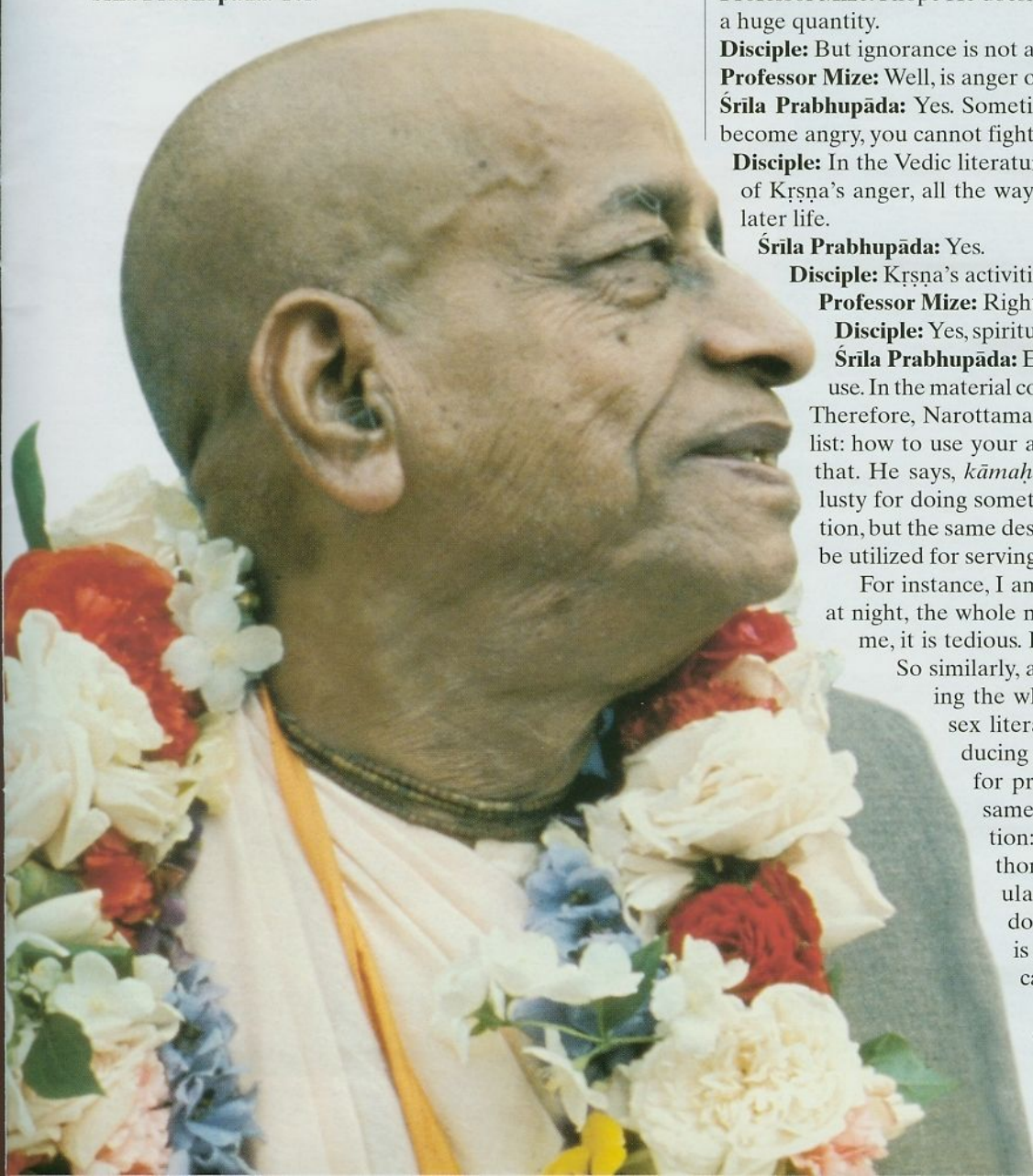
Śrīla Prabhupāda: Everything has got its proper use. In the material condition we do not know that. Therefore, Narottama Dāsa Ṭhākura has made a list: how to use your anger, your greediness—like that. He says, *kāmaḥ kṛṣṇa-karmārpane*: we are lusty for doing something for our sense gratification, but the same desire, the same propensity, can be utilized for serving Kṛṣṇa.

For instance, I am writing books—staying up at night, the whole night. So for an old man like me, it is tedious. But I am doing it for Kṛṣṇa.

So similarly, another author may be writing the whole night to produce some sex literature. So the labor for producing sex literature and the labor for producing *Bhāgavatam* is the same. It may be the same ambition: “Let me become a big author. My name will be very popular.” But one thing is being done for Kṛṣṇa; the other thing is being done for sense gratification.

So that propensity of becoming a reputed author, or

(please turn to page 41)





Early Miracles of Caitanya Mahāprabhu

*Though Lord Caitanya is known
as Kṛṣṇa's hidden incarnation,
His biographers have preserved
accounts of His displays of divinity.*

by Amala-bhakta Dāsa

Illustrations by Muralīdhara Dāsa

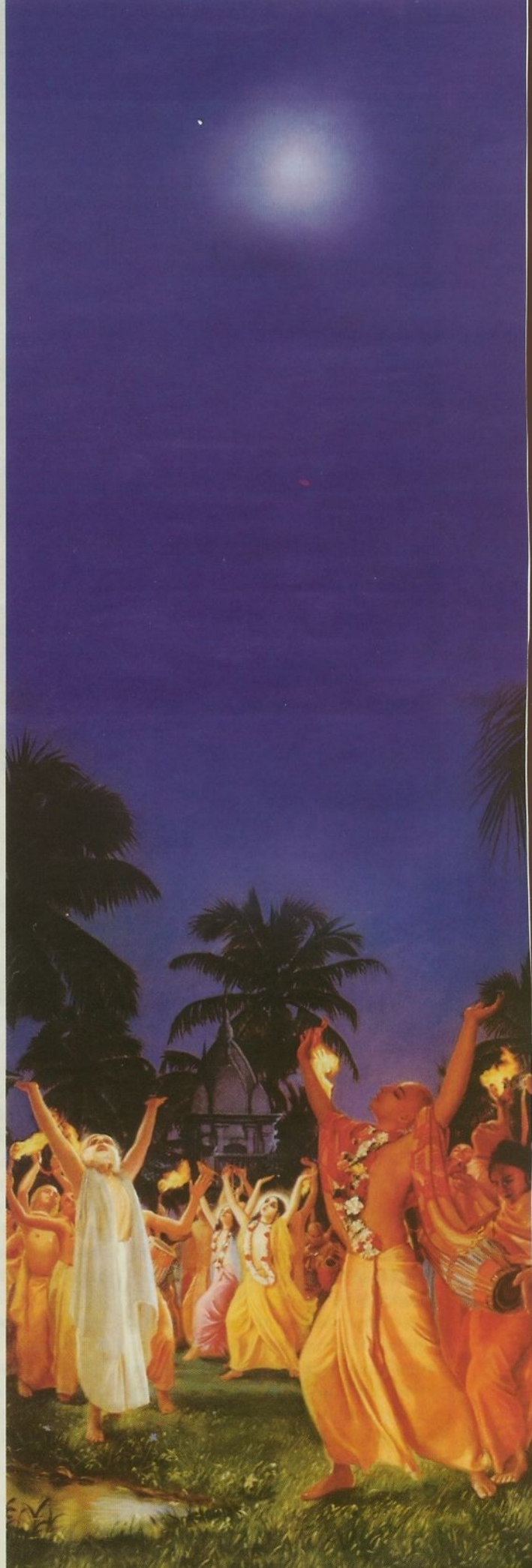
LORD CAITANYA, unlike ordinary human beings, was not conceived in His mother's womb by seminal discharge.* Rather, by His own free will, twelve months before His advent He miraculously entered His father's heart; from there He transferred Himself to His mother's womb, just as He had done about 4,500 years earlier when He appeared as Lord Kṛṣṇa. And on February 18, 1486, in Māyāpur, West Bengal, India, during a full-moon eclipse, Lord Caitanya appeared in this world.

He was named Viśvambhara, which means, "one who protects and maintains the universe." But He was also nicknamed Nimāi and Gaurāṅga—Nimāi, because He was born under a *neem* tree, and Gaurāṅga (which means "golden limbs") because He had a golden complexion. The name Kṛṣṇa Caitanya ("all-attractive living force") was awarded to Him when He became a renunciant monk at age twenty-four.

Lord Caitanya's horoscope clearly showed that He would be an intellectual genius, an amazing teacher of

*The information in this article comes from *Śrī Caitanya-caritāmṛta* and *Śrī Caitanya-Bhāgavata*.

On the request of Advaita Ācārya, Lord Caitanya revealed His universal form (left), just as, in His appearance as Kṛṣṇa, He had shown it to Arjuna on the Battlefield of Kurukshetra. During the congregational chanting of Kṛṣṇa's names (above), Lord Caitanya often displayed wonderful acts, such as driving away threatening clouds.



Though the Lord enjoys playing the part of a helpless, innocent toddler, He can, when He so wishes, instantly reveal His divine nature and power.

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religion, and a world savior. And, according to Vedic astrology, the unique markings on His feet—flag, conch, disc, fish, thunderbolt—doubtlessly signified that He was an incarnation of God. These markings had also been visible on Lord Kṛṣṇa's feet. Besides, Lord Caitanya's entire form—His nose, arms, chin, eyes, knees, skin, and so on—like Lord Kṛṣṇa's, showed all thirty-two symptoms of a great or divine personality.

TRICKING ADULTS INTO CHANTING

Even as a baby, the Lord intimated that His mission would be to help people become God conscious. For example, He would often cry loudly, but when His mother's friends would begin chanting God's names and clapping, He would stop crying and begin smiling. But when they would think He was fully pacified and stop chanting, He would again begin crying. So they would again chant God's names, and He would again stop crying and begin smiling. That was His cute way of tricking them into chanting God's holy names throughout the day and blessing them with divine bliss. After a while, this sacred activity became a regular fun-filled game that brought laughter, delight, and wonder to those affectionate ladies.

WHY THE LORD HIDES HIS IDENTITY

Even to His parents, who were great devotees of God, Lord Caitanya rarely revealed who He was. He wanted to bless them with a relationship with Him full of informality and familiarity rather than awe and reverence. This closer relationship gives God more pleasure and satisfaction because it is more intimate and affectionate. But

He reserves such closeness for His extremely surrendered and devoted servants.

Thus Lord Caitanya's parents did not regard Him as God but rather as their little, dependent, lovable child. They considered themselves His protectors and caretakers, even though He protects and cares for the entire world. As we will soon see, though the Lord enjoys playing the part of a helpless, innocent toddler, He can, when He so wishes, instantly reveal His divine nature and power.

BAFFLING THE THIEVES

One day Lord Caitanya, wearing golden ornaments, was wandering alone near His home. Two thieves ambled into the area and spotted the child. Attracted by His glistening ornaments, they decided to steal them. Since there were people on the street, the thieves resolved to abduct the boy in a way that would appear as if they were playing with Him.

One of the thieves asked, "Son, where have you been all this time?"

And the other thief said, "Come on, son, let's go home."

The Lord smiled and said, "Yes, let's go home."

One of the thieves placed the Lord on his shoulders, and the other gave Him some candy. Then they walked toward their own house, where they hoped to steal the ornaments and kill the child.

After the thieves had gone some distance from the Lord's neighborhood, the Lord's family members realized He was not near the house. Extremely anxious, they began searching for Him and calling, "Nimāi! Nimāi!" When they couldn't find Him, they became frantic. They felt as if their very life had been stolen away.

As the thieves carried the Lord,

something mystical happened. The Lord playfully clouded their minds. First, He made them walk on the wrong path, which led back to the Lord's house. Then, when they reached His house, they thought they were at their own house.

"Okay, son," one of the thieves said, "we're home."

"Yes, we are," replied the Lord. "So you can put me down."

As the thief lowered the Lord to the ground, the Lord saw His family members in the distance desperately searching and calling out for Him. He ran away to His father, who picked Him up and hugged Him. Seeing Him, all the family members felt immensely relieved and blissful.

Then, by the Lord's will, the thieves suddenly realized they weren't at their home at all. Indeed, they were right where they had started. How, they wondered, had they become so thoroughly deluded? Seeing the boy's family members coming and fearing arrest, they fled from the area as fast as they could.

REVEALING HIS DIVINE FORM

One day an itinerant pious *brāhmaṇa*, who was on pilgrimage and always chanting Kṛṣṇa's name, wandered near Lord Caitanya's house. When the Lord's father, Jagannātha Mīśra, saw this effulgent devotee, he invited him in and properly honored him.

Jagannātha Mīśra asked, "Would it be all right if I arranged for you to cook?"

"As you wish," replied the holy man.

Jagannātha Mīśra brought him a variety of foodstuffs, and the holy man proceeded to happily cook them. When the food was ready, the *brāhmaṇa* began offering it to the household deity of Lord Kṛṣṇa. Just then, Lord Cai-

tanya, the child, entered the room. Smiling at the *brāhmaṇa*, He took a handful of the rice and ate it.

“Oh, no!” cried the *brāhmaṇa*. “This restless boy has stolen Kṛṣṇa’s food!”

Since food is supposed to be offered first to Lord Kṛṣṇa, the child, by eating it first, had apparently made it unfit for Kṛṣṇa.

Jagannātha Mīśra entered the room and noted his son’s offense. Angry and embarrassed, he wanted to strike his son to teach Him a lesson. But the *brāhmaṇa* checked him, because he understood the mischievous nature of children. Then Śacī Devī, the Lord’s mother, to prevent her son from further stealing, carried Him to a neighbor’s house and watched Him carefully.

Jagannātha Mīśra brought more foodstuffs for the *brāhmaṇa*, who was happy to cook again. When the meal was ready, the holy man again began to offer it to Lord Kṛṣṇa.

Meanwhile, at the neighbor’s house, Lord Caitanya mystically caused everyone there to forget about Him. Then He sidled out of the house and returned home. Seeing the *brāhmaṇa* offering the food to Lord Kṛṣṇa, the child smiled at him, took a handful of rice, and began eating it.

“Oh, no!” shouted the *brāhmaṇa*.

When Jagannātha Mīśra saw what his son had again done, he was determined to strike Him. But the *brāhmaṇa* stopped him and philosophically opined, “I guess it’s not my destiny to eat food that Lord Kṛṣṇa has eaten today.”

The family members persuaded the *brāhmaṇa* to cook again. But to make certain the Lord would not again interfere with the offering rite, they confined Him to His room. His father not only guarded the door, but also bolted it from the outside.

When the devotee finished cooking, he again offered the meal to Lord Kṛṣṇa. At that moment, Lord Caitanya caused everyone else in the house to fall asleep. Then He mystically entered the kitchen and appeared beside the food offering.

Seeing Him, the holy man exclaimed, “Oh, no!”

But the Lord replied, “As you were offering the food, you asked Me to come and eat it. So I have come. You

always want to see Me, so now I’m revealing Myself to you.”

Suddenly the child manifested Himself as the youthful Lord Kṛṣṇa in a wonderful eight-armed form—holding a disk, a club, a conch shell, and a lotus flower in four hands, holding fresh butter in one hand, putting butter in His mouth with another hand, and playing the flute with His remaining two hands. He further manifested the beautiful Vṛndāvana forest—the place of His most intimate pastimes—with its lovely birds, trees, milkmaids, and cowherds. Seeing all this, the *brāhmaṇa* swooned in ecstasy. When the Lord touched him, he regained consciousness.

Lord Caitanya said, “O *brāhmaṇa*, you’ve been My servant for many births. When I appeared as Kṛṣṇa in Nanda’s home, I revealed this same form to you and ate the food you offered Me. But you don’t remember this. Birth after birth you’ve been My servant. Persons who are not My servant cannot see My form. What I have told you is a secret. Please don’t tell anyone. If you reveal it during My present incarnation, I’ll destroy you. In this incarnation, I will begin the *saṅkīrtana*

movement—the congregational chanting of Kṛṣṇa’s holy names. In every country I will preach *saṅkīrtana* and initiate pure loving devotional service in every home.”

Having given comfort and mercy to the *brāhmaṇa*, Lord Caitanya ate the offering, returned to His room, reassumed His child form, and lay down on His bed. Everyone else in the house remained asleep.

The *brāhmaṇa* then ate the Lord’s remnants, wept, danced, sang, laughed and cried out, “Victory to Kṛṣṇa!”

This woke up everyone. When they all came and saw the *brāhmaṇa* eating peacefully, they became happy. The *brāhmaṇa* wanted to reveal that Lord Caitanya was Lord Kṛṣṇa. But remembering the Lord’s dreadful warning, he restrained himself.

DEFEATING THE PAṆDITA

Lord Caitanya was a Sanskrit prodigy and began teaching when He was only eleven years of age. Struck with wonder by His intellectual precocity, hundreds of students studied under

(please turn to page 33)

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HUMAN DEVOLUTION

*Modern research supports the validity
of the Vedic alternative to Darwinian evolution.*

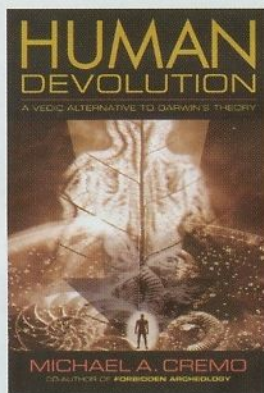
by Drutakarmā Dāsa (Michael A. Cremo)

THE QUESTION OF human origins has always been a hot topic among philosophers and scientists. Today, most of them accept the Darwinian account that humans like us came into existence about 100,000 years ago, having evolved from more apelike ancestors. But the Vedic literature gives us another account of human origins. I call this account human devolution. To put it in its most simple terms, we do not evolve up from matter but devolve, or come down, from spirit. In this article, I want to show how this Vedic concept of human devolution can be presented to those who are not very familiar with the Vedic literature.

The human devolution process, the process by which conscious selves enter human bodies on earth, has been going on for a very long time.

According to the *Purāṇas*, or histories, humans like us have existed on earth for vast periods of cyclical time. The basic unit of this cyclical time is the day of Brahmā, which lasts for 4.32 billion years. The day of Brahmā is followed by a night of Brahmā, which also lasts for 4.32 billion years. The days follow the nights endlessly in succession. During the days of Brahmā, life, including human life, is manifest, and during the nights it is not manifest. According to the Purāṇic cosmological calendar, the current day of Brahmā began about two billion years ago. One of the forefathers of humankind, Svayambhuva Manu ruled during that time, and the *Bhāgavata Purāṇa* (*Śrīmad-Bhagavatam*) 6.4.1 tells us: "The . . . human beings . . . were created during the reign of Svayambhuva Manu." There-

The recently published book Human Devolution: A Vedic Alternative to Darwin's Theory, by Michael A. Cremo (Drutakarmā Dāsa, right), is the result of ten years of research that began after the release of Forbidden Archeology, which he co-wrote with Richard L. Thompson (Sadāpūta Dāsa).



Opposite page: Lord Brahmā, the first created being in the universe, prays to Lord Kṛṣṇa in His four-armed form as Lord Viṣṇu. According to the Vedic literature, Lord Viṣṇu empowers Brahmā to produce bodies for beings at various levels of the cosmic hierarchy.



Before we ask, “Where did human beings come from?” we should first of all ask, “What is a human being?”

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fore, a Vedic archeologist might expect to find evidence for a human presence going that far back in time.

In our book *Forbidden Archeology*, my coauthor Richard L. Thompson (Sadāpūta Dāsa) and I documented extensive evidence, in the form of human skeletons, human footprints, and human artifacts, showing that humans like ourselves have inhabited the earth for hundreds of millions of years, just as the *Purāṇas* tell us. This evidence is not very well known because of a process of knowledge filtration that operates in the scientific world. Evidence that contradicts the Darwinian theory of human evolution is set aside, ignored, and eventually forgotten.

THE NEXT STEP

Although this evidence for extreme human antiquity contradicts the current Darwinian theory of human evolution, it does not tell us anything about the actual origin of human beings. These discoveries simply tell us that we need a new explanation for human origins. But that is also important. Why offer a new explanation unless one is really required? In my new book, *Human Devolution*, I set forth such a new explanation, based on information found in the *Purāṇas*.

Before we ask, “Where did human beings come from?” we should first of all ask, “What is a human being?” Today most scientists believe that a human being is simply a combination of matter, the ordinary chemical elements. This assumption limits the kinds of explanations that can be offered for human origins. I propose that it is more reasonable, based on available scientific evidence, to start with the assumption that a human being is composed of three separately existing substances: matter, mind, and consciousness (or spirit). This assumption widens the

circle of possible explanations.

Any scientific chain of reasoning begins with some initial assumptions that are not rigorously proved. Otherwise, one would get caught in an endless regression of proofs of assumptions, and proofs of proofs of assumptions. Initial assumptions must simply be reasonable on the basis of available evidence. And it is reasonable, on the basis of available evidence, to posit the existence of mind and consciousness, in addition to ordinary matter, as separate elements composing the human being.

For the purpose of scientific discussion, I define mind as a subtle material substance associated with the human organism and capable of acting on ordinary matter in ways we cannot explain by our current laws of physics. Evidence for this mind element comes from scientific research into the phenomena some call “paranormal” or “psychical.” Here we are led into the hidden history of physics (the knowledge filtering process also operates in this field of knowledge).

For example, every physics student learns about the work of Pierre and Marie Curie, the husband and wife team who both received Nobel Prizes for their work in discovering radium. The account is found in practically every introductory physics textbook. What we do not read in the textbooks is that the Curies were heavily involved in psychical research. They were part of a large group of prominent European scientists, including other Nobel Prize winners, who were jointly conducting research into the paranormal in Paris early in the twentieth century.

For two years, the group studied the Italian medium Eusapia Palladino. Historian Anna Hurwic notes in her biography of Pierre Curie (1995, p. 247), “He saw the seances as scientific experiments, tried to monitor the different parameters, took detailed notes of

every observation. He was really intrigued by Eusapia Palladino.” About some seances with Eusapia, Pierre Curie wrote to physicist Georges Gouy in a letter dated July 24, 1905: “We had at the Psychology Society a few seances with the medium Eusapia Palladino. It was very interesting, and truly those phenomena that we have witnessed seemed to us to not be some magical tricks—a table lifted four feet above the floor. . . . All this in a room arranged by us, with a small number of spectators all well known and without the presence of a possible accomplice.” Pierre Curie reported that on such occasions, the medium was carefully physically controlled by the scientists present. On April 14, 1906, Pierre wrote to Gouy about some further investigations he and Marie had carried out: “We had a few new ‘seances’ with Eusapia Paladina (We already had seances with her last summer). The result is that those phenomena exist for real, and I can’t doubt it any more. It is unbelievable, but it is thus, and it is impossible to negate it after the seances that we had in conditions of perfect monitoring.” He concluded, “There is, according to me, a completely new domain of facts and physical states of space of which we have no idea.”

BEYOND PHYSICS

Such results, and many more like them from the hidden history of physics, suggest there is associated with the human organism a mind element that can act on ordinary matter in ways we cannot easily explain by our current physical laws. Such research continues today, although most scientists doing it are concentrating on microeffects rather than the macroeffects reported by Pierre Curie. For example, Robert Jahn, head of the engineering department at Princeton University, (please turn to page 39)

Concentration & Desire

*Chanting the Lord's name with full attention
removes hindrances to pure chanting.*

by Ūrmilā Devī Dāśī

This is the second 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 being inattentive while chanting the holy names.

ONE DAY I SAT with a group of friends, speaking of the day's business. Some other people walked by, and one of my friends thought he heard his name. "Did you mention me?" He asked the passersby. "No, we said something else," they replied. Disappointed, he turned back to our conversation.

*A devotee carefully
chants the Hare
Kṛṣṇa mantra on his
beads (protected
in a bag),
fulfilling his
vow to chant
a certain
number of
mantras
every day.*

Having conquered distraction, laziness, and inattention, we will chant, as Prabhupada says, like a child calling its mother.

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I thought of how when we are in a crowded room, others' conversation becomes a background buzz, but if our name is spoken, somehow we distinguish it and become alert.

Kṛṣṇa also is interested when it seems we're calling Him.

"Oh, do you want Me?" He asks.

But if we really said something else, or if we said His name carelessly, He will wait until we truly want Him. Therefore Śrīla Prabhupāda writes and speaks about chanting the Hare Kṛṣṇa mantra with quality. To take a vow to meet a quota of chanting is certainly valuable—simply doing so shows spiritual sincerity—but the quality must be there as well. For beginners, making our quota may seem enough of a challenge. Still, we must progress to chanting that is a true call to the Lord.

When we chant with attention and in a mood of surrender and devotion, Kṛṣṇa naturally reciprocates with us. Then we quickly overcome all other obstacles to chanting, to spiritual life in general, and to our goal of perfect love for God. But if our chanting is without attention, all the hindrances will remain, if not increase.

Why is attentive chanting the key to being free from all other offenses to the name? When we chant with attention, we are in touch with Kṛṣṇa, who will then show us how, for example, we are dealing with other devotees with less than respect.

The root of inattention is distraction, or having an interest in something other than the name we are saying. This interest can be in wealth, material success, the opposite sex, position in society, or so many other things. Chanting with distraction is like asking someone a question and then thinking of other things, maybe even looking out the window, when they respond.

Besides basic distraction, chanting is inattentive if one is lazy—one's sluggish mind keeps stopping its focus on the name. We can also just be indifferent to the name, which from a spiritual point of view is madness—how can a sane person not value the holy name?

AIDS TO ATTENTIVE CHANTING

To chant with care and attention, we should first be attentive to completing a fixed number of Hare Kṛṣṇa mantras daily. Any initiated disciple in the International Society for Krishna Consciousness must chant at least 1,728 mantras daily (16 times around the string of 108 beads), but beginners can start with any number, as long as there is steadiness. Steady, regular service is appreciated in any section of society; in spiritual life it is a sign of sincerity and devotion to the path.

To chant with full concentration, it is best to chant in a peaceful place. The best places are sheltered from material influence. One can chant in a temple, a sacred place of Kṛṣṇa's pastimes, or any quiet, secluded spot. One's home can be a temple, if Kṛṣṇa's deity and Kṛṣṇa's pleasure are made the center of life. The Hare Kṛṣṇa movement has many temples for public worship and education. In India, numerous traditional temples are devoted to Lord Kṛṣṇa, many at places where He incarnated, displaying His divine activities.

Chanting with persons advanced in spiritual understanding helps too. Laziness will flee if our friends are those who eagerly absorb their consciousness in chanting, without wasting time in useless diversions. Naturally, in their company we will also imbibe a sense of urgency and determination.

It helps to chant at a quiet time (early morning is ideal). An inner mood of begging for Kṛṣṇa's mercy is also essential. These remedies will soon vanquish our insane indifference to the holy name.

A WISH FOR MILLIONS OF MOUTHS

To deal with the foundation of inattention—interest in something other than Kṛṣṇa and His name—it is wise to have times when we do nothing other than chant day and night. If on a holy day such as Ekādaśī* or the anniversary of Kṛṣṇa's appearance we abstain from eating, sleeping, ordinary business, and so on, and simply chant for hours without interruption, gradually our mind will rejoice in Kṛṣṇa. Such times of total absorption will aid our concentration on ordinary days of chanting.

Having conquered distraction, laziness, and inattention, we will chant, as Prabhupāda says, like a child calling its mother—with great intensity, desire, and helplessness.

When our chanting is with full concentration of mind and heart, we will never find it boring, nor will we need to give much care to the stumbling blocks that trip so many on the path to perfection. The blocks will melt into the road, making our way easy and expeditious. Then, like the great teacher

* Ekādaśī occurs twice each lunar month, on the eleventh day of both the waxing and waning moon. Spiritual progress is easier on Ekādaśī, a day dedicated to worship of Lord Kṛṣṇa. To put full energy into chanting and serving Kṛṣṇa, His devotees fast from grains and beans (heavy foods) on Ekādaśī, or even from food, water, and sleep.

Rūpa Gosvāmī, we will say, “I do not know how much nectar the two syllables ‘Kṛṣṇa’ have produced. When the holy name of Kṛṣṇa is chanted, it appears to dance within the mouth. We then desire many, many mouths. When

that name enters the holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert.” ❁

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

Yamarāja Dāsa



**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 Glory Of Chanting

“THERE IS NO vow like chanting the holy name, no knowledge superior to it, no meditation that comes anywhere near it. It gives the highest result. No penance is equal to it, and nothing is as powerful as the holy name.

“Chanting is the greatest act of piety and the supreme refuge. Even the words of the *Vedas* do not possess enough power to describe its magnitude. Chanting is the highest path to liberation, peace, and eternal life. It is the pinnacle of devotion, the heart’s joyous proclivity and attraction, and the best form of remembrance of the Supreme Lord. The holy name has appeared solely for the benefit of the living entities as their lord and master, their supreme worshipful object, and their spiritual guide and mentor.

“In spite of the influences of Kali-yuga, whoever continuously chants Lord Kṛṣṇa’s holy name, even in sleep, can easily realize that the name is a direct manifestation of Kṛṣṇa Himself.”

—Śrīla Bhaktivinoda
Thākura, *Śaraṇāgati*
(quoted from *Agni Purāṇa*)



WHAT IS LOVE?

Our relationships in this world can leave us wondering whether true love really exists.

by Arcana-siddhī Devī Dāsī

I REMEMBER SITTING WITH my boyfriend in his fraternity house, studying for a history exam, struggling to stay focused on pages of notes.

“You know,” Tim nonchalantly said, “I really don’t know what love is.”

Rather than applaud his astute query, I felt panic. Here my boyfriend of the past two years—who would tell me how much he loved me two or three times a day—was now questioning the whole foundation of our relationship. I responded in an attack mode.

“What do you mean you don’t know what love is? Have you been lying to me for the past two years?”

Before he had a chance to say anything, I packed up my books and stormed out of the room.

I left the fraternity house and walked to a quiet place in a nearby park. I sat down

and thought about his question and, more important, my abrupt and childish reaction. I realized I’d reacted that way because I also didn’t understand or know what love was but was pretending, so as to keep the illusion of something so elusive alive. To love someone risked getting hurt, being rejected, or hurting and rejecting him. Love seemed so fragile and unpredictable. All these thoughts swirled in my confused mind.

I thought about the popular movie *Love Story* we had recently gone to see. An attractive, sassy, and smart college girl falls in love with a handsome, intelligent college boy. They develop what seems to be the ideal relationship, and then she is diagnosed with leukemia and dies.

With inevitable death factored in, I wondered if relationships were worth

Left: The highest love is that which exists between Kṛṣṇa and His devotees, the most intimate of whom is His consort, Śrīmatī Rādhārāṇī.

My encounter with Vedic books such as Bhagavad-gītā helped me understand much more about the psychology of attachment of one person for another.

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pursuing. I thought back to the early stages of our relationship. We were both floating in a bubble of euphoric feelings. In my eyes he was perfect, and in his eyes I was perfect. Making sacrifices in the relationship felt effortless. At some point, the bubble popped and we fell to the ground, jolted out of rapture and awakened to the harsh realities of imperfection in one another. This inevitable transition from rapture to reality is often the demise of relationships, as individuals interpret it to mean they have now “fallen out of love.” But we persevered, hoping to be re-enveloped by that blissful bubble.

THE SPECTRUM OF LOVE

Despite being bewildered by love, I had always been fascinated by the dynamics of relationships. At that point in my life I knew only about material relationships. I was interested in the spectrum of love. On the lowest end of the love continuum we find the selfish, narcissistic love that is all about gratifying one's own needs. People with this low-grade love generally become angry at and abusive to their partners. Recently a young doctor where I work was murdered by her ex-boyfriend shortly after she'd ended their relationship. This is the epitome of an exploitative relationship. In essence: “If I can't enjoy you, then nobody can.” Most relationships in this world are tinged by some degree of this mentality.

When I left college to move into a Hare Kṛṣṇa ashram, my college boyfriend said that it would have been easier for him if I'd died—at least he would have gotten sympathy from others. I remember thinking that if he actually loved me, he would want me to be happy, but as long as he wasn't in the equation, he didn't care about me.

I'd heard people talk about “selfish

love,” and I felt the term to be an oxymoron. If you truly loved someone, you would want the best for him or her regardless of your own needs. But in my experience there were so few examples of unselfish love. There were people like Mother Theresa who sacrificed bodily comforts and took untold risks for helping others. This was on the highest end of the spectrum of love that I had encountered, and I found it very noble and admirable.

VEDIC PSYCHOLOGY OF LOVE

My encounter with Vedic books such as the *Bhagavad-gītā* helped me understand much more about the psychology of attachment of one person for another. In the *Bhagavad-gītā* Kṛṣṇa tells Arjuna that when we become absorbed in thinking about how someone or something can please our senses, then naturally we develop an attachment and want to exploit that person or thing for our pleasure. If we can't enjoy the object in the way we want, we become angry. This attachment is really lust. But because it resembles love, a person who is the object of another person's lust may be fooled into thinking he or she is being loved.

Lust is all about getting and taking from others. It is never satisfied and is compared to fire. Trying to satisfy lust through material pursuits is like pouring gasoline on a fire to extinguish it. While the hungry flames may seem momentarily subdued, they consume the gasoline and burst into an inferno.

Many narratives in the Vedic literature illustrate this point. One I found particularly instructive is a story found in the *Śrīmad-Bhāgavatam* about a great king, Yayāti, who saves a young maiden who had been thrown into a well after her clothes were stolen. The

maiden, Devayānī, was the daughter of a powerful *brāhmaṇa*, Śukrācārya. He blessed the fated union between Yayāti and his daughter with the stipulation that Yayāti must refuse to have sex with any woman other than Devayānī. During the time of this event, men from the ruling/warrior class would often have many wives. The king agreed to the condition, and the marriage took place. But the king later transgressed the agreement and impregnated one of Devayānī's maidservants. As a result, Śukrācārya cursed the king to lose his sexual prowess and become an old man.

King Yayāti begged Śukrācārya to remove the curse, and Śukrācārya conceded that the king could trade his old age for someone's youth. When Yayāti asked his sons to make the trade, his youngest son agreed after the elder sons had all refused. King Yayāti was again invigorated to enjoy the pleasures of sex with Devayānī and did so with abandon.

After many years of enjoying with his wife, the king came to the stark realization that such enjoyment only increased his desires to enjoy and that there was never any sense of satisfaction. He therefore returned his youth to his son and accepted old age. When the king gave up exploiting his wife for happiness, his real fortune began. Free of lust for material enjoyment, which had disabled him from experiencing love, he discovered spiritual love for Kṛṣṇa.

THE ART AND SCIENCE OF LOVE

My own experience of being frustrated and unfulfilled in material relationships attracted me to these ancient histories and the philosophy embedded
(please turn to page 43)

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.

SATĪ DESIRES TO ATTEND THE SACRIFICE

*When Satī sees residents from all over the universe
traveling to her father’s sacrifice, she expresses
to her husband, Lord Śiva, her desire to go.*

CANTO 4: CHAPTER 2

PURPORT (continued from Text 35): Of course, this does not mean that one should not show respect to the demigods; but there is no need to worship them. One who is honest may be faithful to the government, but he does not need to bribe the government servants. Bribery is illegal; one does not bribe a government servant, but that does not mean that one does not show him respect. Similarly, one who engages in the transcendental loving service of the Supreme Lord does not need to worship any demigod, nor does he have any tendency to show disrespect to the demigods.

Elsewhere in *Bhagavad-gītā* (9.23) it is stated, *ye ’py anya-devatā-bhaktā yajante śraddhayānvitāḥ*. The Lord says that anyone who worships the demigods is also worshipping Him, but he is worshipping *avidhi-pūrvakam*, which means “without following the regulative principles.” The regulative principle is to worship the Supreme Personality of Godhead. Worship of demigods may indirectly be worship of the Personality of Godhead, but it is not regulated. ❶ By worshipping the Supreme Lord, one automatically serves all the demigods because they are parts and parcels of the whole.

If one supplies water to the root of a tree, all the parts of the tree, such as the leaves and branches, are automatically satisfied, and if one supplies food to the stomach, all the limbs of the body—the hands, legs, fingers, etc.—are nourished. Thus by worshipping the Supreme Personality of Godhead one can satisfy all the demigods, but by worshipping all the demigods one does not completely worship the Supreme Lord. Therefore worship of the demigods is irregular, and it is disrespectful to the scriptural injunctions.

In this age of Kali it is practically impossible to perform the *deva-yajña*, or sacrifices to the demigods. As such, in this age *Śrīmad-Bhāgavatam* recommends *saṅkīrtana-yajña*. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* (*Bhāg.* 11.5.32). ❷ “In this age the intelligent person completes the

(1) Why does one automatically worship all the demigods by worshipping the Supreme Lord?

(2) In this age, how does one complete the performances of all kinds of sacrifices?

performances of all kinds of *yajñas* simply by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.” *Tasmin tuṣṭe jagat tuṣṭaḥ*: “When Lord Viṣṇu is satisfied, all the demigods, who are parts and parcels of the Supreme Lord, are satisfied.”

CANTO 4: CHAPTER 3

मैत्रेय उवाच

1 सदा विद्विषतोरेवं कालो वै ध्रियमाणयोः
जामातुः श्वशुरस्यापि सुमहानतिचक्रमे

maitreya uvāca
sadā vidviṣator evaṁ
kālo vai dhriyamāṇayoḥ
jāmātuḥ śvaśurasyāpi
sumahān aticakrame

maitreyaḥ uvāca—Maitreya said; *sadā*—constantly; *vidviṣatoḥ*—the tension; *evaṁ*—in this manner; *kālaḥ*—time; *vai*—certainly; *dhriyamāṇayoḥ*—continued to bear; *jāmātuḥ*—of the son-in-law; *śvaśurasya*—of the father-in-law; *api*—even; *su-mahān*—a very great; *aticakrame*—passed.

Maitreya continued: In this manner the tension between the father-in-law and son-in-law, Dakṣa and Lord Śiva, continued for a considerably long period.

PURPORT: The previous chapter has already explained that Vidura questioned the sage Maitreya as to the cause of the misunderstanding between Lord Śiva and Dakṣa. Another question is why the strife between Dakṣa and his son-in-law caused Satī to destroy her body. The chief reason for Satī’s giving up her body was that her father, Dakṣa, began another sacrificial performance, to which Lord Śiva was not invited at all. Generally, when any sacrifice is performed, although each and every sacrifice is intended to pacify the Supreme Personality of Godhead, Viṣṇu, all the demigods, especially Lord Brahmā and Lord Śiva and the other principal demigods, such as Indra and Candra, are invited, and they take part. It is said that unless all the demigods are present, no sacrifice is complete. But in the tension between the father-in-law and son-in-law, Dakṣa began another *yajña* performance, to which Lord Śiva was not invited. Dakṣa was the chief progenitor employed by Lord Brahmā, and

he was a son of Brahmā, so he had a high position and was also very proud.

2 यदाभिषिक्तो दक्षस्तु ब्रह्मणा परमेष्ठिना
प्रजापतीनां सर्वेषामधिपत्ये स्मयोऽभवत्

yadābhiṣikto dakṣas tu
brahmaṇā parameṣṭhinā
prajāpatināṁ sarveṣām
ādhipatyē smayo ’bhavat

yadā—when; *abhiṣiktaḥ*—appointed; *dakṣaḥ*—Dakṣa; *tu*—but; *brahmaṇā*—by Brahmā; *parameṣṭhinā*—the supreme teacher; *prajāpatinām*—of the Prajāpatīs; *sarveṣām*—of all; *ādhipatyē*—as the chief; *smayaḥ*—puffed up; *abhavat*—he became.

When Lord Brahmā appointed Dakṣa the chief of all the Prajāpatīs, the progenitors of population, Dakṣa became very much puffed up.

PURPORT: ③ Although he was envious and was inimical towards Lord Śiva, Dakṣa was appointed the chief of all Prajāpatīs. That was the cause of his excessive pride. When a man becomes too proud of his material possessions, he can perform any disastrous act, and therefore Dakṣa acted out of false prestige. That is described in this chapter.

3 इष्ट्वा स वाजपेयेन ब्रह्मिष्ठानभिभूय च
बृहस्पतिसवं नाम समारेभे क्रतूत्तमम्

iṣṭvā sa vājapeyena
brahmiṣṭhān abhibhūya ca
bṛhaspati-savaṁ nāma
samārebhe kratūttamam

iṣṭvā—after performing; *saḥ*—he (Dakṣa); *vājapeyena*—with a *vājapeya* sacrifice; *brahmiṣṭhān*—Śiva and his followers; *abhibhūya*—neglecting; *ca*—and; *bṛhaspati-savaṁ*—the *bṛhaspati-sava*; *nāma*—called; *samārebhe*—began; *kratu-uttamam*—the best of sacrifices.

Dakṣa began a sacrifice named *vājapeya*, and he became excessively confident of his support by Lord Brahmā. He then performed another great sacrifice, named *bṛhaspati-sava*.

PURPORT: In the *Vedas* it is prescribed that before performing a *bṛhaspati-sava* sacrifice, one should perform the sacrifice named *vājapeya*. While performing these sacrifices, however, Dakṣa neglected great devotees like Lord Śiva. According to Vedic scriptures, the demigods are eligible to

(3) What was the cause of Dakṣa’s excessive pride?

participate in *yajñas* and share the oblations, but Dakṣa wanted to avoid them. All sacrifices are intended to pacify Lord Viṣṇu, but Lord Viṣṇu includes all His devotees. Brahmā, Lord Śiva, and the other demigods are all obedient servants of Lord Viṣṇu; therefore Lord Viṣṇu is never satisfied without them. But Dakṣa, being puffed up with his power, wanted to deprive Lord Brahmā and Lord Śiva of participation in the sacrifice, understanding that if one satisfies Viṣṇu, it is not necessary to satisfy His followers. But that is not the process. Viṣṇu wants His followers to be satisfied first. Lord Kṛṣṇa says, *mad-bhakta-pūjābhyadhikā*: [Bhāg. 11.19.21] “The worship of My devotees is better than worship of Me.” Similarly, in the *Śiva Purāṇa*, it is stated that the best mode of worship is to offer oblations to Viṣṇu, but better than that is to worship the devotees of Kṛṣṇa. Thus Dakṣa’s determination to neglect Lord Śiva in the sacrifices was not fitting.

4 तस्मिन् ब्रह्मर्षयः सर्वे देवर्षिपितृदेवताः आसन् कृतस्वस्त्ययनास्तत्पत्न्यश्च सभर्तृकाः

*tasmin brahmarṣayaḥ sarve
devarṣi-pitr-devatāḥ
āsan kṛta-svastyayanāś
tat-patnyāś ca sa-bhartṛkāḥ*

tasmin—in that (sacrifice); *brahma-ṛṣayaḥ*—the *brahmarṣis*; *sarve*—all; *devarṣi*—the *devarṣis*; *pitṛ*—ancestors; *devatāḥ*—demigods; *āsan*—were; *kṛta-svasty-ayanāḥ*—were very nicely decorated with ornaments; *tat-patnyāḥ*—their wives; *ca*—and; *sa-bhartṛkāḥ*—along with their husbands.

While the sacrifice was being performed, many brahmarṣis, great sages, ancestral demigods, and other demigods, their wives all very very nicely decorated with ornaments, attended from different parts of the universe.

PURPORT: In any auspicious ceremony, such as a marriage ceremony, sacrificial ceremony, or *pūjā* ceremony, it is auspicious for married women to decorate themselves very nicely with ornaments, fine clothing, and cosmetics. These are auspicious signs. Many heavenly women assembled with their husbands, the *devarṣis*, demigods, and *rājarṣis*, in that great sacrifice named *bṛhaspati-sava*. It is specifically mentioned in this verse that they approached with their husbands, for when a woman is decorated nicely, her husband becomes more cheerful. 4 The nice decorations, ornaments, and dress of the wives of the demigods and sages and the cheerfulness of the demigods and sages themselves were all auspicious signs for the ceremony.

5 तदुपश्रुत्य नभसि खेचराणां प्रजल्पताम् सती दाक्षायणी देवी पितृयज्ञमहोत्सवम्

6 ब्रजन्तीः सर्वतो दिग्भ्य उपदेववरस्त्रियः विमानयानाः सप्रेषा निष्ककण्ठीः सुवाससः 7 दृष्ट्वा स्वनिलयाभ्याशे लोलाक्षीर्मृष्टकुण्डलाः पतिं भूतपतिं देवमौत्सुक्यादभ्यभाषत

*tad upaśrutya nabhasi
khe-carāṇām prajalpatām
satī dākṣāyaṇī devī
pitṛ-yajña-mahotsavam*

*vrajanṭīḥ sarvato digbhya
upadeva-vara-striyaḥ
vimāna-yānāḥ sa-preṣṭhā
niṣka-kaṇṭhīḥ suvāsasaḥ*

*dṛṣṭvā sva-nilayābhyāśe
lolākṣīr mṛṣṭa-kuṇḍalāḥ
patim bhūta-patim devam
autsukyād abhyabhāṣata*

tat—then; *upaśrutya*—hearing; *nabhasi*—in the sky; *khe-carāṇām*—of those who were flying in the air (the Gandharvas); *prajalpatām*—the conversation; *satī*—Sati; *dākṣāyaṇī*—the daughter of Dakṣa; *devī*—the wife of Śiva; *pitṛ-yajña-mahā-utsavam*—the great festival of sacrifice performed by her father; *vrajanṭīḥ*—were going; *sarvataḥ*—from all; *digbhyaḥ*—directions; *upadeva-vara-striyaḥ*—the beautiful wives of the demigods; *vimāna-yānāḥ*—flying in their airplanes; *sa-preṣṭhāḥ*—along with their husbands; *niṣka-kaṇṭhīḥ*—having nice necklaces with lockets; *suvāsasaḥ*—dressed in fine clothing; *dṛṣṭvā*—seeing; *sva-nilaya-abhyāśe*—near her residence; *lola-akṣīḥ*—having beautiful glittering eyes; *mṛṣṭa-kuṇḍalāḥ*—nice earrings; *patim*—her husband; *bhūta-patim*—the master of the *bhūtas*; *devam*—the demigod; *autsukyāt*—from great anxiety; *abhyabhāṣata*—she spoke.

The chaste lady Sati, the daughter of Dakṣa, heard the heavenly denizens flying in the sky conversing about the great sacrifice being performed by her father. When she saw that from all directions the beautiful wives of the heavenly denizens, their eyes very beautifully glittering, were near her residence and were going to the sacrifice dressed in fine clothing and ornamented with earrings and necklaces with lockets, she approached her husband, the master of the *bhūtas*, in great anxiety, and spoke as follows.

(4) What were some of the auspicious signs at the beginning of Dakṣa’s sacrifice?

PURPORT: 5 It appears that the residence of Lord Śiva was not on this planet but somewhere in outer space; otherwise how could Satī have seen the airplanes coming from different directions towards this planet and heard the passengers talking about the great sacrifice being performed by Dakṣa? Satī is described here as Dākṣāyaṇī because she was the daughter of Dakṣa. The mention of *upadeva-vara* refers to inferior demigods like the Gandharvas, Kinnaras, and Uragas, who are not exactly demigods but between the demigods and human beings. They were also coming in planes. The word *sva-nilayābhyāṣe* indicates that they were passing right near her residential quarters. The dresses and bodily features of the wives of the heavenly denizens are very nicely described here. Their eyes moved, their earrings and other ornaments glittered and glared, their dresses were the nicest possible, and all of them had special lockets on their necklaces. Each woman was accompanied by her husband. 6 Thus they looked so beautiful that Satī, Dākṣāyaṇī, was impelled to dress similarly and go to the sacrifice with her husband. That is the natural inclination of a woman.

सत्युवाच
8 प्रजापतेस्ते श्वशुरस्य साम्प्रतं
निर्यापितो यज्ञमहोत्सवः किल
वयं च तत्राभिसराम वाम ते
यद्यर्थितामी विबुधा व्रजन्ति हि

saty uvāca
prajāpates te śvaśurasya sāmpratam
niryāpito yajña-mahotsavaḥ kila
vayaṁ ca tatrābhisarāma vāma te
yady arthitāmī vibudhā vrajanti hi

satī uvāca—Satī said; *prajāpateḥ*—of Dakṣa; *te*—your; *śvaśurasya*—of your father-in-law; *sāmpratam*—nowadays; *niryāpitaḥ*—has been started; *yajña-mahā-utsavaḥ*—a great sacrifice; *kila*—certainly; *vayaṁ*—we; *ca*—and; *tatra*—there; *abhisarāma*—may go; *vāma*—O my dear Lord Śiva; *te*—your; *yadi*—if; *arthitā*—desire; *amī*—these; *vibudhāḥ*—demigods; *vrajanti*—are going; *hi*—because.

Satī said: My dear Lord Śiva, your father-in-law is now executing great sacrifices, and all the demigods, having been

invited by him, are going there. If you desire, we may also go.

PURPORT: Satī knew of the tension between her father and her husband, but still she expressed to her husband, Lord Śiva, that since such sacrifices were going on at her father's house and so many demigods were going, she also desired to go. But she could not express her willingness directly, and so she told her husband that if he desired to go, then she could also accompany him. In other words, she submitted her desire very politely to her husband.

9 तस्मिन् भगिन्यो मम भर्तृभिः स्वकै-
र्ध्रुवं गमिष्यन्ति सुहृदिदृक्षवः
अहं च तस्मिन् भवताभिकामये
सहोपनीतं परिबर्हमर्हितुम्

tasmin bhaginyo mama bhartṛbhiḥ svakair
dhruvaṁ gamiṣyanti suhṛd-idṛkṣavaḥ
aham ca tasmin bhavatābhikāmaye
sahopanītam paribarham arhitum

tasmin—in that sacrifice; *bhaginyah*—sisters; *mama*—my; *bhartṛbhiḥ*—with their husbands; *svakaiḥ*—their own; *dhruvam*—surely; *gamiṣyanti*—will go; *suhṛt-idṛkṣavaḥ*—desiring to meet the relatives; *aham*—I; *ca*—and; *tasmin*—in that assembly; *bhavatā*—with you (Lord Śiva); *abhikāmaye*—I desire; *saha*—with; *upanītam*—given; *paribarham*—ornaments of decoration; *arhitum*—to accept.

I think that all my sisters must have gone to this great sacrificial ceremony with their husbands just to see their relatives. I also desire to decorate myself with the ornaments given to me by my father and go there with you to participate in that assembly.

PURPORT: It is a woman's nature to want to decorate herself with ornaments and nice dresses and accompany her husband to social functions, meet friends and relatives, and enjoy life in that way. This propensity is not unusual, for woman is the basic principle of material enjoyment. Therefore in Sanskrit the word for woman is *strī*, which means "one who expands the field of material enjoyment." In the material world there is an attraction between woman and man. This is the arrangement of conditional life. A woman attracts a man, and in that way the scope of material activities, involving house, wealth, children, and friendship, increases, and thus instead of decreasing one's material demands, one becomes entangled in material enjoyment.

(Purport continued in the next issue)

(5) Why does it seem that the residence of Lord Śiva is not on this planet?

(6) Why was Satī impelled to dress nicely and go to the sacrifice?

Him. He became known as the greatest savant of Sanskrit grammatical literature, of the *nyāya* system of philosophy, and of the Vedic scriptural knowledge. Whoever challenged Him to a debate in learning was always sorely defeated.

One evening while Lord Caitanya was sitting on the bank of the Ganges River with some of His students, the famous Keśava Kāśmīrī approached Him. He had traveled around the country to various learning centers, debated numerous Sanskrit experts, and defeated every one of them. The undisputed world champion, he was known as Digvijayī (“the conqueror of everyone in all directions”). Keśava Kāśmīrī spoke in a proud, patronizing way, minimizing the scholarly accomplishments of the Lord. Unaffected by such arrogance, Lord Caitanya humbly asked the scholar to show his poetic expertise by instantly composing original Sanskrit verses glorifying the Ganges River.

The goddess of learning, Sarasvatī, had blessed Keśava Kāśmīrī, her devotee, to always remain invincible in debates. Thus, quite confident of his intellectual prowess, he quickly composed and recited one hundred verses. Lord Caitanya, having instantly memorized each of them, repeated the sixty-fourth verse and asked the Digvijayī to explain it.

Keśava Kāśmīrī, astonished by the Lord’s feat of memory, elucidated on the verse. The Lord next asked him to cite its virtues and faults. But the Digvijayī was reluctant because he felt that such subject matter was well beyond the range of Lord Caitanya’s poetic knowledge.

But the Lord said, “I can find in this verse many faults and many virtues.”

He then critiqued it, noting five virtues and five faults. The faults concerned redundancy, improper composition, and contradictory meanings. The virtues related to purpose, analogy, and alliteration. The Lord said that His analysis of the verse was based only on the obvious.

“But if we consider it in detail,” He said, “we will find unlimited faults.”

The Digvijayī was surprised and

impressed by the Lord’s comments. But when he tried to respond to them, he found himself unable to speak. His pride humbled and his confidence shaken, he felt helpless and defeated. Filled with insecurity, he wondered whether he had offended Goddess Sarasvatī, and whether such an offense had led to this debacle.

That night Keśava Kāśmīrī worshiped the goddess. Later, she appeared in a dream and informed him that Nimāi Paṇḍita was none other than the Lord Himself.

The next morning the poet hastened to Lord Caitanya and surrendered at His feet. In return, the Lord bestowed His mercy on Him, gave him spiritual guidance and instruction, and freed him from the bondage to material attachment.

The poet thereafter renounced his pomp and position and became a simple, humble servant of the Lord.

STARTING HIS MISSION

When Lord Caitanya was sixteen, He traveled to Gaya with some students. There He performed a ceremony (called *śrāddha*) for the benefit of the soul of His deceased father. Afterwards, He visited Chakraveda to view Lord Kṛṣṇa’s footprints in the Gadādhara temple. As He gazed at them, *brāhmaṇa* priests sang praises glorifying God’s love. The Lord then, for the first time, exhibited devotional ecstatic symptoms publicly: His hair stood up, tears flowed from His eyes continuously, and His entire body trembled.

He next met the great devotee Īśvara Purī, accepted him as His spiritual master, and was initiated into the chanting of Lord Kṛṣṇa’s holy name. Actually, since Lord Caitanya was the Lord Himself, He did not require a guru. But in this incarnation, playing the role of the Lord’s perfect devotee, He wanted to show by example that a sincere seeker must be initiated into the chanting of God’s holy names by a bona fide spiritual master, one in an authorized disciplic succession. Otherwise, the chanter may experience only very limited benefits.

At this point, Lord Caitanya discarded His persona of the “great *paṇḍita*” and replaced it with the character of the pure devotee of Lord Kṛṣṇa. He often swooned or became entranced upon hearing or reciting Kṛṣṇa’s holy name or adventures. His every moment was filled with divine ecstasy, and many devotees of the Lord, noting His superlative and contagious quality of love for God, eagerly joined Him. Thus it was not long before He became the undisputed leader and guide of all the devotees in His area, Navadvīpa. This marked the beginning of His *saṅkīrtana* movement, for which He had descended to earth from the spiritual world.

PUNISHING AN OFFENDER

Lord Caitanya at first engaged in *saṅkīrtana* with His intimate devotees at Śrīvāsa Ṭhākura’s house. Only the most sincere devotees were admitted

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The Lord then sowed a mango seed in the yard, and the seed fructified at once into a tree and began to grow.

• • •

inside. The envious—the scoffers and the scorners—had to stay outside. Nonetheless, they could hear the tumultuous singing and music. Consequently, out of vengeance, Gopāla Cāpāla, a *brāhmaṇa*, tried to compromise the distinguished reputation of Śrīvāsa Ṭhākura, who was learned in all the scriptures.

One night Gopāla placed the worship paraphernalia of Goddess Durgā outside Śrīvāsa Ṭhākura's door—a red flower, a plantain leaf, a pot of wine, and reddish sandalwood paste—so that he might appear to passersby to be her devotee instead of Lord Kṛṣṇa's. Kṛṣṇa devotees do not eat meat, fish, or eggs or imbibe any kind of intoxicants. But the Durgā worshipers are often meat-eaters and wine-drinkers. Thus Gopāla Cāpāla tried to make Śrīvāsa Ṭhākura appear like a hypocrite—outwardly noble but secretly ignoble.

Lord Caitanya did not appreciate this offense against His devotee and decided to punish the offender. So, three days later, He arranged for Gopāla Cāpāla to contract leprosy, in which blood oozed from sores all over his body. Moreover, as germs and insects bit him everywhere, he felt unbearable pain. He then went to Lord Caitanya and asked Him to save him from his illness.

“You sinful person!” the Lord angrily replied. “Not only will I not save you, but you will be bitten by these germs for millions of years! For your offense, you will have to fall down into hellish life for ten million births.”

Some years later, when Lord Caitanya visited the town where Gopāla Cāpāla was still suffering, Gopāla took shelter of the Lord and begged for His grace.

Changing His mood, the Lord advised Gopāla Cāpāla, “First, go to Śrīvāsa Ṭhākura and beg for his mercy. If he gives it to you and you don't com-

mit such sins again, you will be freed from your sinful reactions.”

Gopāla Cāpāla followed this instruction, and Śrīvāsa Ṭhākura forgave and blessed him, freeing him of his inconsolable misery.

Thus we can see how caring and protective the Lord is of His devotees and how angry and retributive He can be towards mischievous non-devotees. Yet when these non-devotees become genuinely repentant, He can become equally forgiving and kind. The Lord sees all beings as His children but treats each according to his or her behavior.

REVEALING HIS UNIVERSAL FORM

One day Advaita Ācārya, an intimate devotee of Lord Caitanya, asked the Lord to reveal to him the universal form He had kindly shown to Arjuna, as described in the Eleventh Chapter of the *Bhagavad-gītā*. Lord Caitanya agreed and showed him that magnificent form. Advaita saw in the body of the Lord everything in existence—the sun, moon, planets, oceans, rivers, gods, human beings, demons—a wondrous, brilliant, unlimited, all-expanding form. It is said that if hundreds of thousands of suns were to rise at once into the sky, their radiance might resemble the effulgence of the Lord in that universal form.

THE INSTANT MANGO TREE

Once, after Lord Caitanya and His devotees had performed vigorous *saṅkīrtana*, they were greatly fatigued and sat down. The Lord then sowed a mango seed in the yard, and the seed fructified at once into a tree and began to grow. As people watched, the tree became fully grown, with ripe fruit. Everyone was astonished. The Lord then

picked about two hundred mangoes, and after washing them, offered them to Lord Kṛṣṇa to eat.

The mangoes were completely red and yellow, without a seed or skin. Noting the quality of the mangoes, Lord Caitanya was greatly satisfied. After eating some first, He distributed the rest to the devotees. The mangoes were full of delectable juice and so sweet that a person would be fully satisfied by eating just one.

Mangoes grew on that tree every day throughout the twelve months of the year, and the devotees would eat them to the Lord's great satisfaction.

DISPELLING THE RAIN

One early evening, while Lord Caitanya was performing *kīrtana* with His devotees, dark rain clouds gathered overhead. As they thundered threateningly, the devotees became afraid. But the Lord banged His hand cymbals, chanted the Hare Kṛṣṇa mantra, and gazed at the sky, as if to order the rain-making gods. Immediately, all the clouds dispersed, the sky became clear, and as the moon rose, Lord Caitanya danced ecstatically with His jubilant and satisfied devotees. Because of this miracle, that place is still known as Meghera Chara (“The Place Where the Clouds Were Moved”).

These accounts represent only some of Lord Caitanya's early miracles. Throughout His presence on earth, He continued to reveal His divinity, especially to devotees with purified vision, and sometimes even to ordinary people. ☀

Amala Bhakta Dāsa, well-known for his audio recordings of Kṛṣṇa conscious books, is the author of The Life of Tulasi Devi, Mystical Stories from the Mahabharata, and Mystical Stories from the Srimad-Bhagavatam.

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 Hṛṣikeśa (August 13–September 10)

SEPTEMBER

1—Appearance anniversary of Śrīmatī Sītā 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, 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.

OCTOBER

5—Rāmacandra Vijayotsava, the anniversary of Lord Rāmacandra's victory over the demon Rāvaṇa. Appearance anniversary of Śrīla Madhvācārya, a Vaiṣṇava philosopher and spiritual master who appeared in the thirteenth century.

6—Pāśāṅkuṣā Ekādaśī. Fasting from grains and beans. Disappearance anniversary of Śrīla Raghunātha Dāsa Gosvāmī, Śrīla Raghunātha Bhaṭṭa Gosvāmī, and Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, great associates of Lord Caitanya.

10—Śrī Kṛṣṇa Śaradiyā Rāsa-yātrā. Disappearance anniversary of Śrī Murāri Gupta, an associate of Lord Caitanya. Beginning of Dāmodara-vrata. Offering lamps for one month. Also, the fourth month of Cāturmāsya begins (fasting from *ūrad dāl*).

Month of Dāmodara (October 11–November 9)

15—Disappearance anniversary of Śrīla Narottama Dāsa Ṭhākura, a

great devotee of Kṛṣṇa known for his Bengali devotional songs.

18—Appearance of Radha Kunda.

22—Ramā Ekādaśī. Fasting from grains and beans.

25—Diwali, the festival of illuminating Kṛṣṇa's temples with lamps. Call your local Hare Kṛṣṇa temple for details.

26—Govardhana Pūjā, the festival commemorating the worship of Govardhana Hill by the residents of Vṇḍāvana and Kṛṣṇa's lifting the hill. Call your local Hare Kṛṣṇa temple for details.

28—Disappearance anniversary of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness. Devotees observe this day with personal remembrances of Śrīla Prabhupāda, readings from his biography, and fasting till noon, followed by feasting.

NOVEMBER

1—Disappearance anniversary of Śrīla Śrīnivāsa Ācārya, a great follower of the six Gosvāmīs of Vṇḍāvana.

4—Disappearance anniversary of Śrīla Gaurakiśora Dāsa Bābājī, the spiritual master of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who was Śrīla Prabhupāda's spiritual master. Fasting till noon.

5—Utthānā Ekādaśī. Fasting from grains and beans.

8—Śrī Kṛṣṇa Rāsa-yātrā. Last day of Dāmodara-vrata and Cāturmāsya.

THE DICEY DEAL KNOWN AS KALI-YUGA

*A gambling casino is a sure sign that
we're in the thick of the darkest age.*

by Satyarāja Dāsa

ONE MANTRA WAS COMING from every direction: “Craps*
—you lose!”

I was visiting an old high school friend, Ritchie, in Las Vegas, Nevada, where he has lived for the last ten years, and he insisted on taking me to a gambling casino.

“But I don’t gamble,” I told him.

“Don’t worry,” he said, prepared for my resistance. I’ve been a devotee of Kṛṣṇa for thirty years, and my old buddy knows well that we scrupulously avoid gambling of all sorts.

“I’ll do all the gambling,” he said. “I just want you to see how I spend a bit of my leisure time.”

The casino was frightening. Though beautifully decorated, with tons of money obviously lavished upon every detail of the ambience and setting, there was something perverse about the atmosphere, which pandered to the fantasies and base desires of the poor souls who frequented the place. Ritchie is a good guy, but he buys into the wicked dreams of middle-class America—“Eat, drink, and be merry, for tomorrow we die.” He had always bought into it, and although he’s older now, things haven’t changed all that much.

As I watched the dice roll on the gambling tables, I thought of the age of Kali, the current age of quarrel and iniquity—a perfect setting for this tasteless display of gambling, booze, and sex run amok. According to ancient India’s Vedic texts, each world cycle is subdivided into four *yugas*, or ages. These are comparable to the ages of the Greco-Roman tradition, in which moral excellence declines from one age to the next (and as each age moves forward). People become more and more unfortunate, with decrease in strength, memory, and discretion, and a commensurate shortening of their life spans as well. The classical ages of the West took their names from precious metals: Gold, Silver, Brass, and Iron. But the Vedic ages originated from the four throws of an ancient

*A losing throw in a game of dice of the same name.



Montage by Yamarāja Dāsa



We're five thousand years into Kali-yuga now, and Las Vegas shows me just how far we've come.

• • •

Indian dice game. The names of the Vedic ages are associated with four throws of an ancient Indian dice game, in which rolls of four, three, two, and one were called, respectively, *Kṛta*, *Tretā*, *Dvāpara*, and *Kali*.

THE DESCENT OF KALI

Kṛta-yuga, also known as *Satya*-yuga, is the age of innate goodness, when Truth prevails. *Satya*, in fact, means “truth,” and *kṛta* means “perfect” (or, more accurately, “well-done,” since the word is the past participle of the verb-root *kṛi*—“to do”). In *Tretā*-yuga, three-fourths of Truth remains (*tretā* means “three”). After this, things start going downhill quickly. *Dvāpara*-yuga is the age of two parts (*dvāpara*: “twofold”), when one-half of Truth remains. When *Dvāpara*-yuga ends, material degradation comes to the fore, bringing about a sharp decline of spiritual interest and acumen. This is known as *Kali*-yuga, or the Dark Age, when only one part of Truth remains. Anger, ignorance, indifference, and selfishness are the order of the day. As I looked around me in the gambling casino, I had no doubt we were in the thick of *Kali*’s reign.

It takes a long time for *Kali* to rear its ugly head. From the beginning of *Satya*-yuga to the beginning of *Kali*-yuga is 3,888,000 years. We’re five thousand years into *Kali*-yuga now, and Las Vegas shows me just how far we’ve come.

Until the age of *Kali*, says *Śrīmad-Bhāgavatam*, Dharma, or religious truth, personified as a bull, happily walked along on four legs—austerity, cleanliness, mercy, and truthfulness—safely guarding moral order. But now, in *Kali*-yuga, only one leg remains—truthfulness—and that is diminishing day by day.

In ancient India, *Kṛta* is the dice-throw that wins the jackpot. *Kali* is the losing throw. “Craps—you lose!”

During *Kali*-yuga, man and his

world are at their very worst. The *Viṣṇu Purāṇa* (1.33.7) says: “When society reaches a stage where property confers rank, wealth becomes the only source of virtue, passion the sole bond of union between husband and wife, falsehood the source of success in life, sex the only means of enjoyment, and showiness the sign of spirituality—then know for certain we are in *Kali*-yuga.”

My mind turns to the first written records of dice as a game of chance. This is found in the Sanskrit epic the *Mahābhārata*. There, the evil Duryodhana challenged the noble Yudhiṣṭhira, the eldest of the Pāṇḍava princes, to a game of dice. By cheating, Duryodhana defeated Yudhiṣṭhira each time. The prince threw “*Kali*” again and again, losing his wealth and kingdom and setting the course for a series of events that would lead to the war mentioned in the *Bhagavad-gītā*. Soon after the end of this war, *Kali*-yuga began with full steam.

A LUCKY THROW

Vedic texts, especially the *Mahābhārata* and the *Rāmāyana*, at times refer to *Kali*-yuga as *Puṣya*-yuga and *Tiṣya*-yuga. The terms *puṣya* and *tiṣya* refer to something “fortunate” or “auspicious.” Why would these words be identified with *Kali*? The answer lies in the *Purāṇas*, another section of the Vedic literature. An important, much-cited verse in the *Śrīmad-Bhāgavatam* (12.3.52) says, “Whatever result was obtained in *Satya*-yuga by meditating on *Viṣṇu*, in *Tretā*-yuga by performing sacrifices, and in *Dvāpara*-yuga by serving the Lord’s lotus feet can be obtained in *Kali*-yuga simply by chanting the Hare *Kṛṣṇa mahā-mantra*.” The same truth is expressed in the *Viṣṇu Purāṇa* (6.2.17), the *Padma Purāṇa* (72.25), the *Bṛhan-nāradya Purāṇa* (38.97), and elsewhere.

In other words, even though *Kali* is an age beleaguered by faults, there is a compensating factor: The means of

self-realization is easier than that of other ages. One simply has to chant Hare *Kṛṣṇa*, as emphasized by Caitanya Mahāprabhu and His followers. Mahāprabhu’s appearance five hundred years ago ushered in the *Prema-yuga*, the age of love of God, which will last ten thousand years. While human culture deteriorates, those who take part in Mahāprabhu’s mission will live happily in *Kṛṣṇa* consciousness.

Mahāprabhu is known as the *Yuga Avatāra*. God descends in each age with a specific process of God realization, and Mahāprabhu came equipped with the holy name. The *Śrīmad-Bhāgavatam* (11.5.32) tells us, “In the age of *Kali*, those who are truly intelligent perform congregational chanting in the mood of *Śrī Caitanya*.” As I left the gambling casino, I was certain this verse was not about the people I saw around me.

But maybe it was. *Śrī Caitanya* is also known as *Patita Pāvana*, “the deliverer of the most fallen.” And so, as we left the casino, I started to tell Ritchie my thoughts about *Kali*-yuga and the original dice tale told in the *Mahābhārata*. He expressed interest and agreed to finally read *The Golden Avatāra*, by his Divine Grace A. C. Bhaktivedanta Swami Prabhupāda—a book about *Śrī Caitanya* I had given him some twenty-five years ago. Life was rough, Ritchie admitted. And he realized there must be more than gambling and showgirls. Here, I thought, was a good beginning, and as I looked out at the seductive lights of the Las Vegas night life, I knew that this conversation could have only taken place in *Kali*-yuga. ☸

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HUMAN DEVOULTION

(continued from page 22)

started to research the effects of mental attention on random number generators. A random number generator will normally generate a sequence of ones and zeros, with equal numbers of each. But Jahn, and his associates who have continued the research, found that subjects can mentally influence the random number generators to produce a statistically significant greater number of ones or zeros.

Evidence for a conscious self that can existence apart from mind (subtle matter) and ordinary matter comes from medical reports of out of body experiences (OBEs). During traumatic events such as heart attacks, blood stops flowing to the brain, and the subjects become unconscious. But some subjects report separating from their bodies at such times and consciously observing their own bodies. The reality of such experiences has been confirmed by medical researchers. For example, in February 2001, a team from the University of Southampton, in the United Kingdom, published a favorable study on OBEs in cardiac arrest patients in the journal *Resuscitation* (v. 48, pp. 149–156). The team was headed by Dr. Sam Parnia, a senior research fellow at the university. On February 16, 2001, a report published on the university's Web site said that the work of Dr. Parnia "suggests consciousness and the mind may continue to exist after the brain has ceased to function and the body is clinically dead." This is exactly the Vedic conception. At death the conscious self leaves the body, accompanied by the subtle material covering of the mind, and then enters another body of gross matter. Memories from past lives are recorded in the mind, and may be accessed by the conscious self in its new body made of gross matter, as shown by psychiatrist Ian Stevenson's extensive studies verifying past life memories of children.

If the human organism is composed of gross matter, mind, and consciousness (or spirit), it is natural to suppose that these elements come from reservoirs of such elements. This suggests that the cosmos is divided into regions, or levels, of gross matter, mind, and consciousness, each inhabited by be-

ings adapted to life there.

First, there is a region of pure consciousness. Consciousness, as we experience it, is individual and personal. This suggests that the original source of conscious selves is also individual and personal. So in addition to the individual units of consciousness existing in the realm of pure consciousness, there is also an original conscious being who is their source. When the fractional conscious selves give up their connection with their source, they are placed in lower regions of the cosmos predominated by either subtle material substance (mind) or gross material substance.

COSMIC HIERARCHY

There is thus a cosmic hierarchy of conscious beings. Accounts of this cosmic hierarchy of beings can be found not only in the *Purāṇas* but in the cosmologies of many other cultures. The cosmologies share many features. They generally include an original God inhabiting a realm of pure consciousness, a subordinate creator god inhabiting a subtle material region of the cosmos along with many kinds of demigods and demigoddesses, and an earthly realm, dominated by gross matter, inhabited by humans like us.

This suggests that the universe of our experience should show signs that it was designed by a higher intelligence for accommodating human life and other forms of life. Modern cosmology does provide evidence for this. Scientists have discovered that numbers representing fundamental physical constants and ratios of natural forces appear to be finely tuned for life to exist in our universe. Astronomer Sir

Martin Rees considers six of these numbers to be especially significant. In his book *Just Six Numbers* (2000, pp. 3–4), he says, "These six numbers constitute a 'recipe' for a universe. Moreover, the outcome is sensitive to their values: if any one of them were to be 'untuned,' there would be no stars and no life." There are three main explanations for the apparent fine tuning of the physical constants and laws of nature: simple chance, many worlds, and some intelligent providential creator. Many cosmologists admit that the odds against the fine tuning are too extreme for a simple chance to be offered as a credible scientific explanation.

To avoid the conclusion of a providential designer, they have posited the existence of a practically unlimited number of universes, each with the values of fundamental constants and laws of nature adjusted in a different way. And we just happen to live in the one universe with everything adjusted correctly for the existence of human life. But for modern science these other universes have only a theoretical existence, and even if their existence could be physically demonstrated, one would further have to show that in these other universes the values of the fundamental constants and laws of nature are in fact different from those in our universe. The Vedic cosmology also speaks of many universes, but all of them are designed for life, and beyond all of these material universes, with their levels of gross and subtle matter, is the level of pure consciousness, or spirit.

Originally, we exist there as units of pure consciousness in harmonious connection with the supreme conscious being, known by the Sanskrit name Kṛṣṇa (and by other names in other

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religious traditions). When we give up our willing connection with that supreme conscious being, we descend to regions of the cosmos dominated by the subtle and gross material elements, mind and matter. Forgetful of our original position, we attempt to dominate and enjoy the subtle and gross material elements. For this purpose, we are provided with bodies made of the subtle and gross material elements. The subtle material body is made up not only of mind, but of the even finer material elements: intelligence and false ego (for the sake of simplicity, I have in this discussion collapsed them into mind). The gross material body is made of earth, water, fire, air, and ether. Bodies made of these gross and subtle material elements are vehicles for conscious selves. They are designed for existence within the realms of the subtle and gross material elements. According to their degree of forgetfulness of their original nature, conscious selves receive appropriate bodily coverings. Those who are more forgetful receive bodies that cover their original consciousness to a greater degree.

The original conscious being in the Vedic universe (aside from God) is Brahmā, the first demigod, or *deva*. His body, manifested directly from Viṣṇu (the expansion of Kṛṣṇa who controls the material universe), is made primarily of the subtle material elements. He is tasked with creating bodies for the other conscious selves existing at various levels of the cosmic hierarchy. From the body of Brahmā come great sages, sometimes known as his mental sons, and also the first sexually reproducing pair, Svayambhuva Manu and his consort, Śatarūpā. The daughters of Manu become the wives of some of the sages, and they produce generations of demigods and demigoddesses, with bodies composed primarily of the subtle material energy. These demigods and demigoddesses, by their reproductive processes, produce the forms of living things, including humans, who reside on our earth planet. In the devolution process, our original pure spiritual consciousness, Kṛṣṇa consciousness, is covered by layers of subtle and gross material elements.

But the process can be reversed. There is a kind of re-evolution by which we can free consciousness from its coverings, and restore it to its original pure state. Every great spiritual tradition has some means for accomplishing this—some form of prayer, meditation, or yoga. In the Kṛṣṇa consciousness movement, we rely on the process of vibrating the transcendental sound of the Hare Kṛṣṇa mantra to restore consciousness to its pure state. Today many medical establishments use ultrasound to purify and clean medical instruments. The Hare Kṛṣṇa mantra might be characterized as the ultimate ultrasound vibration. God has invested all of His transcendental energies within the sound of this mantra, and it thus has the power to spiritualize, and eventually permanently remove, all the layers of material elements covering the conscious self. Indeed, the mantra is nondifferent from Kṛṣṇa Himself, so that in the course of chanting the mantra, as the covering elements are spiritualized and removed, one gradually finds oneself coming back in touch with the original source of all conscious beings. ☸

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(continued from page 10)

These prescriptions are of the nature of *tapasya*, or penance. One is practicing *tapasya* when he would like to steal another's property but thinks, "No, it would be criminal. My father said that it is criminal, and therefore I shall not take it." We all have the inclination to steal, to usurp other's things, but we must restrain ourselves and act in accordance to the laws of Kṛṣṇa, who is our father.

This process may at first seem a little difficult, but if we study Kṛṣṇa consciousness we will not only understand Kṛṣṇa but will be happy and liberated. In *Bhagavad-gītā* Kṛṣṇa says that one who simply understands Him, as He is, will be liberated. Understanding Kṛṣṇa

superficially is not real knowledge. Kṛṣṇa also states in *Bhagavad-gītā* that it is very difficult to understand Him, but despite this if one is fortunate and sincere, he can readily understand. Kṛṣṇa says that there is no truth higher than Him, and if one is fortunate enough to understand this and follow the advice of Kṛṣṇa, he is on the path of liberation.

ASSOCIATION REQUIRED

One who has the fortune to discriminate can understand Kṛṣṇa very easily, but the association of devotees is also required. It is very difficult to know Kṛṣṇa when one is removed from the association of Kṛṣṇa's devotees, and therefore this International So-

ciety for Kṛṣṇa Consciousness is formed to give everyone an opportunity to associate with devotees of Kṛṣṇa and also become devotees. This movement is open to everyone because Kṛṣṇa is everyone's father. We should not think that Kṛṣṇa is a Hindu God or is for the Indians and not the others. He is for everyone. If He were not, how could He be God? God cannot be God simply for a particular type of man or for a particular section of society. God is God for all human beings, beasts, aquatics, insects, trees, plants—all the varieties of creation. That is God. When we come to understand Him in His universality, and when we come to realize our relationship with Him, we will have arrived at Kṛṣṇa consciousness.

Thank you very much. 🌸

"WHAT IS THIS CIVILIZATION?"

(continued from page 15)

the labor to do so—it is the same, but it is being utilized for different purposes. Similarly, you can take any other quality. For instance, Hanumān became angry at the demon Rāvaṇa. He set fire in his city. Destroyed the whole city. Hanumān showed his anger, but not for his personal sense gratification—he wanted to serve Lord Rāma. Rāma's consort, Sītā, had been stolen by Rāvaṇa, so there was an arrangement for fighting, and Hanumān set fire. To set fire in your home or your country is not good, but he did it for the satisfaction of Lord Rāmacandra.

So everything has its proper use when it is utilized for serving Kṛṣṇa. That is Kṛṣṇa consciousness. We are living beings. We are conscious. We cannot give up anything. But we are being trained up in how to utilize everything for Kṛṣṇa. That is Kṛṣṇa consciousness.

Disciple: Śrīla Prabhupāda has written a book on the various philosophers. Prabhupāda is discussing where their ideas connect with Kṛṣṇa consciousness and where their ideas fall short.

Professor Mize: I look forward to seeing it.

Disciple: Śrīla Prabhupāda, in this book do you speak about Kant's philosophy? As you know, he's very popular.

Śrīla Prabhupāda: Yes, Kant is very popular. I was also a student of philosophy. In my student life, my profes-

sors were all Europeans. I was a student at Scottish Church's College, in Calcutta. So Dr. W. S. Urquhart was our professor for psychology and metaphysics. Later on, he became the vice-chancellor of the University of Calcutta. A very nice gentleman.

Disciple: Śrīla Prabhupāda, Professor Mize finds that he's chanting Hare Kṛṣṇa a little in the shower now. When he takes a shower, he chants a little.

Śrīla Prabhupāda: [Chuckles.] In Berkeley, during the early days of our movement, a reporter wrote, "After visiting the university and hearing this Hare Kṛṣṇa for just a few minutes, I came home chanting all the way—Hare Kṛṣṇa, Hare Kṛṣṇa." He gave this report.

Disciple: Many scholars have a hard time realizing that just by chanting Hare Kṛṣṇa . . .

Śrīla Prabhupāda: Yes, it is so nice and so easy.

Disciple: . . . that you get the highest philosophical realization—just by chanting Hare Kṛṣṇa.

Professor Mize: Your Divine Grace, thank you.

Śrīla Prabhupāda: Take this nice *prasaḍa*.

Professor Mize: [Begins eating.] This is delicious.

Śrīla Prabhupāda: Now you can take. Kṛṣṇa has given us so many nice things. Why should we kill the poor animals? That's not good. Because there is no

spiritual vision: *samaḥ sarveṣu bhūteṣu*—the sense that every other being is my equal, as a spirit soul, part and parcel of God. But now the average man is not a *brāhmaṇa*. He'll give the dog a bad name and hang it. "The animal has no soul." What is this—the animal has no soul?

Disciple: But, Prabhupāda, sometimes people argue that vegetarians are also killing the vegetables.

Śrīla Prabhupāda: That's all right. The vegetables also have life. But we are not killing them. When you pluck a blossom, the bush is not killed. When you take a fruit, the tree is not killed. When you harvest grains, they have already died. Only then can you take the grains. There is no question of killing. But even if it were killing, it would not be as murderous as killing a cow.

Why does the state hang a man when he kills another man? The man can plead, "So many animals are being killed every day—if I kill one man, what is the wrong there?" The punishment is there because "You have killed a very important animal."

Therefore, in the *Bhagavad-gītā* we find *kṛṣi-go-rakṣya*: the cow should be protected, because she is a very, very important animal. In fact, Lord Kṛṣṇa does not speak of other animals. Nor does He say "all animals." He says "cows," because the cow is so very important. She's supplying you milk, such an important food. She is your

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mother—and you are killing your mother? Is that your civilization? Killing your mother?

“My mother is old; my mother is no longer supplying milk. Kill.” Is there any such sanction? Rather, our old mother should be given more protection. But what is this civilization—killing our mother? In the morning we require milk immediately, and our mother the cow is supplying. And when she cannot supply—“Kill her.” What is this philosophy?

Disciple: Śrīla Prabhupāda, during a talk at a university, I was explaining this simple idea, and one man said, “This is just your sentiment. You just have some sentiment.” So I asked him if he had a dog. And he said, “Yes.” So I asked him, “When your dog becomes old, will you kill it?” And he said, “No. Why shall I kill it? It’s a good dog.”

Śrīla Prabhupāda: In this civilization, the dog is good, the cow is bad. The dog is always creating nasty things, while the cow is so pure that it has been scientifically demonstrated that even her stool is pure and antiseptic—and yet she has to be killed.

So, learned scholars and philosophers should understand the importance of this movement and how it is beneficial. People are suffering for want of knowledge of the spirit soul. They are keeping themselves on the animal platform with their so-called education. Unless there is spiritual understanding, people’s so-called education has no value. *Harāv abhaktasya kuto mahad-guṇā manorathenāsati dhāvato bahiḥ*: they will remain on the mental platform, and since their mind is now materially contaminated, they will remain on the material platform. They cannot make any advancement. One has to come to the spiritual platform. That is required.

Disciple: Śrīla Prabhupāda, what is the symptom that you have reached the spiritual platform?

Śrīla Prabhupāda: That I have already explained. *Prasannātmā na śocati na kāṅkṣati, samah sarveṣu bhūteṣu*: you are joyful, without hankering or lamentation, and you see, “All other living beings are spirit souls, equal to me.” These persons who are on the mental platform—they will argue, “The animal has no soul.” ❀

WHAT IS LOVE?

(continued from page 28)

within them. They so clearly mapped out the pitfalls of a life dedicated to finding pleasure through our senses. The Vedic literature also described an alternative: *bhakti-yoga*, the art and science of reawakening our love for God. That love lies dormant within us, just as love for a man or a woman lies dormant within a child, only to be awakened during puberty. Our love for Kṛṣṇa will automatically awaken when He is convinced that we want it more than anything else.

Furthermore, by loving God we come to love everyone, because everyone is part of Him. In the beginning, this kind of love requires practice, but it will eventually be spontaneous.

How is this love different from the love I struggled to understand before becoming a devotee? I found the answer to this question in verses left by Lord Caitanya. Kṛṣṇa has many incarnations, each with a specific and magnificent purpose, but most glorious is the incarnation of Lord Caitanya. He appears in this most degraded age to teach us how to love the most lovable object, Śrī Kṛṣṇa. In this incarnation, the Lord appears as a devotee of Himself, with the loving sentiments of His most special devotee, Śrī Rādhā. This esoteric form of the Lord can be difficult for outsiders to comprehend, and those of us who have been introduced to this divine form should consider ourselves very fortunate.

Lord Caitanya's disciples wrote many books to describe the goal of life, which is to rekindle our love for Kṛṣṇa. But Lord Caitanya wrote only eight verses to leave as His divine legacy. Known as *Śikṣāṣṭaka*, these eight verses contain the essence of the voluminous teachings of the *Vedas*. In the final verse, Lord Caitanya, speaking to Kṛṣṇa in the mood of Rādhā, says, "Even if You leave Me brokenhearted by not being present before Me, You are my worshipable Lord birth after birth." This is pure, unconditional love: one gives without expecting anything in return.

In His relationship with every living being, Kṛṣṇa Himself exemplifies this type of love. No matter how disdainful we are toward Him, no matter

how much we reject Him, He continues to accompany us in all species of life, encouraging and coaxing us to turn back to our spiritual roots. He doesn't discard or discount even souls who have assumed the role of demonic adversaries. He always sees our greatest potential as His loving servant. When we resume our eternal identity as His servant, we too will possess the love Lord Caitanya describes in His final verse of *Śikṣāṣṭaka*.

In the spiritual world, only pure love exists. On that plane of reality, the merchant's mentality of love doesn't exist. Ironically, by giving without expectation, we receive the greatest gift of being enveloped in a blissful love affair whose bubble never bursts. The happiness just keeps increasing.

Loving Kṛṣṇa is not just for the spiritual world. Putting love and service of Kṛṣṇa in the center of all our dealings here is the success formula for healthy marriages and families. Taking the focus off of ourselves and directing it toward the Lord helps us remember our position as servant rather than as exploiter. Practicing loving relationships with devotees on this plane of existence can help satisfy our psychological need for society, friendship, and love and allow us to simultaneously pursue the ultimate goal of pure love for Kṛṣṇa. ❁

Arcana-Siddhī Devī Dāśī was initiated by Śrīla Prabhupāda in 1976. She lives with her husband and son in Baltimore, Maryland, where she works as a family therapist.

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Lord Jagannātha's Rathayātrā Worldwide

*Śrīla Prabhupāda and his followers have exported one of India's
greatest religious festivals to cities around the world.*

by Akiñcana-priyabandhu Dāsa



THE RATHAYĀTRĀ (“chariot festival”) of Lord Jagannātha has been held in Puri, Orissa, and in other places in India for thousands of years. In the West the first Rathayātrā of Lord Jagannātha (a form of Kṛṣṇa) took place thirty-six years ago, in 1967, in San Francisco. Śrīla Prabhupāda then introduced Jagannātha worship and the Rathayātrā in many cities around the world.

In February 1970, Śrīla Prabhupāda wrote to Hanuman Prasad Poddar (the founder of Gita Press, with whom Prabhupāda had a friendly relationship): “The Deities worshiped in [ISKCON] temples are Jagannatha Swami with Balarama and Subhadra and Radha-Krishna. When we first start a temple we start with Jagannatha Swami. My Guru Maharaja recommended temples of Jagannatha in these countries, so I was inspired to establish first of all Jagannatha Swami because He is kind even to the mlecchas [persons outside Vedic culture]. Then, when there is opportunity I establish Radha-Krishna murti.” In 1973 Śrīla Prabhu-

pāda wrote: “I want to see my disciples all over the world introduce two items, opening Radha-Krishna temples and Rathayatra festivals.” Therefore it is certainly not by chance that Lord Jagannātha’s worship and the Rathayātrā have been introduced in the Western world. It may be safely said that in all countries where ISKCON is well established, Lord Jagannātha is worshiped and the Rathayātrā is held.

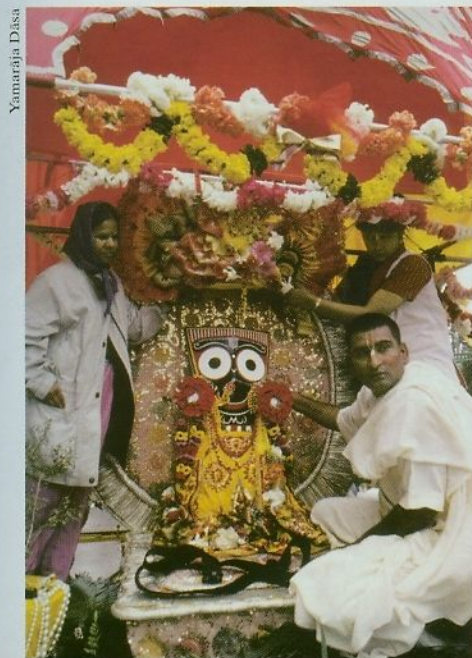
JAGANNĀTHA WORSHIP IN THE WEST BEGINS

Śrīla Prabhupāda spent the first part of his life in Calcutta, and there he met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who requested him to spread the message of Lord Caitanya throughout the English-speaking world. In September 1965 Śrīla Prabhupāda arrived in America, and in July 1966, after almost a year of great struggle, he established the International Society for Krishna Consciousness (ISKCON). Soon after the first center was opened in New York

Yamarāja Dāsa



A summer Sunday afternoon at Venice Beach, Los Angeles (above, left), is the perfect setting for a festival. At left: Lord Jagannātha on His chariot in Golden Gate Park, San Francisco, 2001. Above: Los Angeles, 2002.



Yamarāja Dāsa

*In San Francisco,
1967 (right), Śrīla
Prabhupāda's
disciples launched
the first Rathayātrā
in the West. Below:
Golden Gate Park,
San Francisco, 1997.
Below, right:
Pulling the chariot,
San Francisco, 2001.*



City, Śrīla Prabhupāda brought the message of Kṛṣṇa consciousness to San Francisco. There, in early 1967, Lord Jagannātha made His merciful appearance.

One day Mālātī Devī Dāsī, a new disciple of Śrīla Prabhupāda, got a small wooden figure from a shop and showed it to Śrīla Prabhupāda, who at once offered obeisances with folded hands.

Prabhupāda happily told Mālātī, “You have brought Jagannātha, the Lord of the universe. He is Kṛṣṇa Himself. Thank you very much.”

Prabhupāda explained to Mālātī

and other devotees that Kṛṣṇa in the form of Jagannātha is worshiped all over India, but especially in Puri, in the state of Orissa. Countless thousands of pilgrims come there to see and worship Lord Jagannātha along with His brother, Balarāma, and His sister, Subhadrā.

Then Mālātī remembered that she had seen two similar figures in the same shop. She immediately went to get them, and indeed, these were the figures of Baladeva and Subhadrā. Śrīla Prabhupāda then asked Śyāmasundara Dāsa, Mālātī’s husband, to carve three-foot-tall deities of Jagannātha, Balarāma, and Subhadrā. Śrīla

the worship of Jagannātha in a place where no one had any knowledge of the Vedic culture. Especially in San Francisco at that time, many young people were hippies. But Śrīla Prabhupāda saw them all as spirit souls, parts of Kṛṣṇa, and patiently and lovingly he awakened in those souls their natural and spontaneous inclination to worship Jagannātha with love and devotion. Then, step by step, he introduced a more strict and detailed procedure of worship. These were not only the first Jagannātha deities worshiped in a temple in the West, but also the first deities in ISKCON.



Yamarāja Dāsa



Yamarāja Dāsa

Prabhupāda installed them in the temple, and San Francisco came to be known among his followers as New Jagannatha Puri.

Prabhupāda taught the devotees to chant *jagannāthaḥ svāmī nayana-patha-gāmi bhavatu me*:—“O Lord of the universe, kindly be visible to Me”—and to perform a very simple worship of Lord Jagannātha. Every day the devotees offered Their Lordships new garlands, *ārati*, and so on, and whoever came to the temple brought some gift for Jagannātha, such as fruits, sweets, flowers, and even popcorn.

For the devotees of Lord Jagannātha in India it might not be so easy to imagine what it meant to introduce

THE FIRST WESTERN RATHAYĀTRĀ

As a *sannyāsī* preacher, Śrīla Prabhupāda did not stay long in one place, and there were so many places all over the world where Kṛṣṇa consciousness had yet to be introduced. But when Prabhupāda saw that the devotees were upset with his leaving San Francisco (they were crying in the airport), he told them, “If you arrange a Rathayātrā for Lord Jagannātha this year, then I shall definitely come to see it.”

None of his disciples knew how to build a *ratha* (processional chariot), so Śrīla Prabhupāda advised them to rent a truck, make a *ratha*-like dome, and

decorate it as nicely as possible. They should put the Deities on this "chariot" and organize a procession, which would move slowly through an important street in San Francisco.

The devotees followed his instructions with great sincerity and enthusiasm, and by the grace of the Lord, the first Rathayātrā in the Western world was a grand success (July 1967). Many people joined the procession, and the devotees danced and chanted, played

the harmonium, drums, and cymbals, passed out apples, oranges, bananas, and *chapatis*, and threw flowers all around. Everyone was happy, and Śrīla Prabhupāda knew that his spiritual master and Lord Jagannātha were also pleased.

Shortly after that, Rathayātrā was introduced in London. Whenever Śrīla Prabhupāda and his disciples would bring Kṛṣṇa consciousness to a new place, they would introduce the wor-

ship of Lord Jagannātha there. As early as 1970, the first Rathayātrā was held in Tokyo, Japan. Śrīla Prabhupāda himself took part in ISKCON Rathayātrās in different cities—several times in San Francisco, and in London, Chicago, Philadelphia, and New York.

EARLY INSPIRATION

Prabhupāda recalled that throughout his childhood he would think how

Photos: Bhārgava Dāsa





Jagannatha Puri, India, early 1970s. The double-page photo shows the chariots as they await the arrival of Jagannātha, Baladeva, and Subhadrā. Inset: Lord Jagannātha rides majestically on His chariot.

one day, when he grew up and got some money, he would buy a ticket to Puri and go to see Lord Jagannātha. Later in his life Śrīla Prabhupāda went to Puri, but even at the age of six he conducted his own Rathayātrā in Calcutta. Known then as Abhay, he asked his father to buy him a small chariot and help decorate it. Then, under Abhay's leadership, the children of the neighborhood performed the Rathayātrā, with their amused parents also taking



part. Śrīla Prabhupāda later said that while introducing deity worship and spiritual festivals all over the world, he was doing the same things he had learned and done as a child, with the help of his good parents.

In 1974 Śrīla Prabhupāda wrote to one of his disciples: "This Rathayatra festival is very dear to me from my childhood days, so I very much appreciate your holding this festival in Chicago."

In many other letters, as well as in books, lectures, and conversations, Prabhupāda would instruct and inspire his disciples in their loving service to

After the first Rathayātrā took place in 1967, all new ISKCON centers, especially in the U.S., were eager to follow the example of San Francisco. In the summer of 1972, the deities of Jagannātha, Balarāma, and Subhadrā were installed in Philadelphia and a Rathayātrā was held. It was the first Rathayātrā on the east coast of the United States. Later, Philadelphia became known among devotees as New Nilachala Dhama*. Also in 1972, Śrī-

*Jagannatha Puri is also known as Nilachala, Purushottama Kshetra, and Sri Kshetra. *Dhama* means "holy place."



Yamarāja Dāsa

Lord Jagannātha: "So far additions for this year's Rathayatra, you may make three rathas, one for each of the deities. The rest of the details are already there; simply you may supply more money for festoons, decorations, flowers, bells, flags, etc. The spiritual sky is far away, but you just try to do it following Jagannatha Puri Rathayatra."

In a lecture given in London on July 12, 1973, Śrīla Prabhupāda again stressed the importance of the Rathayātrā: "Just like the other day we held the festival, Rathayātrā. Chant and take *prasādam*. That's all. Organize this all over the world. They will be saved. They will understand Kṛṣṇa."



Yamarāja Dāsa



Mumbai (above, left) is one of several cities in India where ISKCON holds annual Rathayātrās. At the 1997 New York City festival (left), a guest encounters the philosophy of Kṛṣṇa consciousness. Above: a recent festival in Moscow.



la Prabhupāda installed Jagannātha deities in Amsterdam. These deities now reside in Radhadesh, Belgium, but they use to travel and have their Rathayātrā in Amsterdam, Rotterdam, Den Hague, and other cities in the Netherlands and Belgium.

During a Rathayātrā in London, Śrīla Prabhupāda, although at the age of 76 and in poor health, walked at the head of a grand procession, chanting and dancing with raised hands all the way to the Trafalgar Square, where he gave a lecture about the holy name. The next day a photo of the chariot appeared in the newspaper *The Daily Guardian* with a caption stating that it

rivalled the famous column of Lord Nelson in Trafalgar Square.

Gradually, under Prabhupāda's guidance, the Rathayātrā festival was introduced in Canada (Toronto, Montreal), France (Paris), and Australia (Melbourne, then Brisbane). In 1976 the Rathayātrā was held in ten major cities of the world. Prabhupāda was pleased to hear that the media and city authorities had remarked that the festivals were peaceful and well organized.

"This is the real United Nations," Prabhupāda said, "—everybody dancing together and glorifying Jagannātha, the Lord of the universe."

A DISCIPLE'S DEDICATION

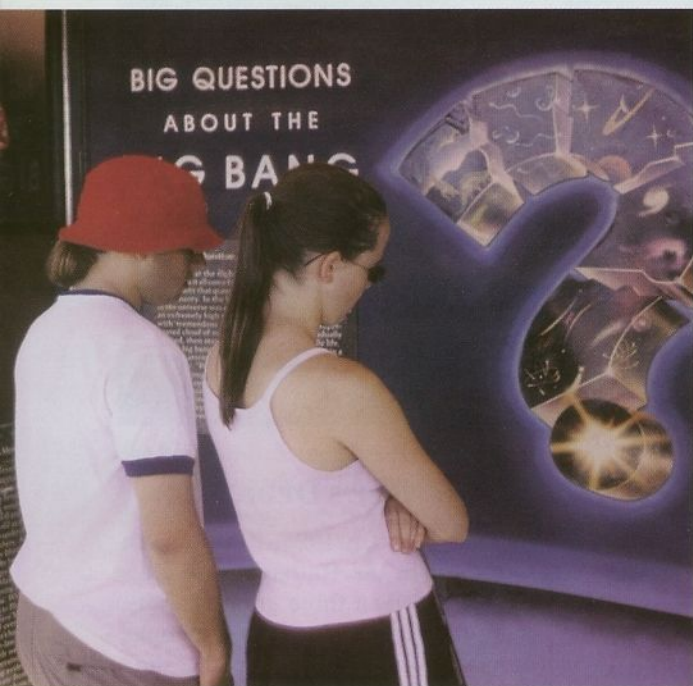
That year, in 1976, Prabhupāda took part in the Rathayātrā in New York City, when three great chariots, surrounded by thousands of people, moved down what Prabhupāda called "the most important street of the most important city." The media reports were most favorable: "East meets West on Fifth Avenue." After that Rathayātrā Śrīla Prabhupāda wrote to his disciple Jayānanda Dāsa: "For so long I have wanted to have Rathayatra in New York, and now at long last you have helped me fulfill this long-cherished dream." The Fifth Avenue

The Rathayātrā parade (opposite page) makes its way down Fifth Avenue in New York City, 2003. At right, Śācinandana Swami, visiting from Germany, leads the chanting on Fifth Avenue.

Below, left: passersby get a lesson in philosophy (New York, 2002). Below, right: A young devotee gets a festive face-painting (San Francisco, 2002).



Yamarāja Dāsa



Yamarāja Dāsa



Yamarāja Dāsa

Rathayātrā is now an annual event.

To arrange a Rathayātrā always requires the combined endeavors of many dedicated devotees, but this devotee, Jayānanda, played an especially important role in arranging the Rathayātrās in the West, beginning with San Francisco in 1967. He would build the

chariots, buy (or get donated) the food and decorations, make the advertisements and invite people, inspire and organize other devotees, and then chant and dance during the festival—while steering the lead chariot.

In 1977 Jayānanda, terminally ill with leukemia, organized the spectacu-

lar Los Angeles Rathayātrā. The festival was a great success, but Jayānanda did not take part in it; he left this world a few months earlier. After Jayānanda's demise, Śrīla Prabhupāda wrote in a letter, "Jayānanda's death is glorious. It is very good that he stated, 'What is the use of such a useless body, better



My Day at the Durban Rathayātrā

by Kaumudi Rau

RATHAYĀTRĀ is a very special occasion. By its pure, auspicious nature, a soul can be cleansed, ignorance destroyed. Although undeserving, by the Lord's mercy I was granted the Rathayātrā experience.

Rathayātrā is a way to honor the Lord and His associates. It is a chance to show our devotion to Him and at the same time view His gorgeous face. We pull the Lord through the streets and sing His praise, and our thoughts focus on His sweet pastimes. We forget the miseries of this material planet and remember the glory of Kṛṣṇa's abode. We mimic the beautiful *gopīs*—the cowherd girls of Vṛndāvana—who were so attached to Kṛṣṇa that they decided to pull Him back to the forests of Vṛndāvana.

For some, Rathayātrā is a show, for others it is a dance—for me it was a transcendental wonderland. The festival site was a haven of glorious goodies. Colorful tents bulged, filled with everything from enlightening displays to edible delights. The scene was abuzz with devotees, all grinning from ear-to-ear, and most of them chanting happily.

Mother Cow

My favorite tent was devoted to the International Society for Cow Protection (ISCOWP). There, a protective mother watched over her two Brahmin calves, as onlookers begged for attention. In Johannesburg, where I live, it is hard to really get close to cows, and this was a wonderful experience for me. Somehow, “mother” and I connected, and she let me stroke her every time I came to visit. Her humility and care astounded me, and I fell in love with her big brown eyes. It was not difficult to see why these sacred animals reside in the sweet heart of our Lord. As the ultimate providers, they are



Durban, 2003

our true mothers, and deserve the same respect.

My next favorite was the gift tent. Stuffed to the brim with devotional paraphernalia, it was a veritable feast for the eyes. If I were richer, I could have bought CDs, jewelry, clothing from India, or even tiles for my altar room, but I was still able to find some treasures I could afford.

Books for the World

Next on my list was the book tent, containing a miniature version of Vṛndāvana, including a tiny Govardhana Hill. It was a sheer delight to see the small yet powerful Yamuna River. In this tent sat His Divine Grace Śrīla Prabhupāda in his deity form. I remembered the effect that Śrīla Prabhupāda's books have on my own spiritual advancement. Through his books I find the truth I seek, and I realize how deeply indebted we all are to him. Śrīla Prabhupāda gives his mercy to people all over the world, everyday, just through his books.

In front of their author, shelves and shelves of his books were dis-

played, along with books by his disciples and grand-disciples. I bought a little book I had never seen before, and considered apt: *The Lilās* [Pastimes] of Lord Jagannātha. Throughout the week I spent in Durban, this little book brought bundles of inspiration.

Samosa Dreams

Of course, the tents selling or giving away *prasādam* were a huge success too. Govinda's Restaurant did a roaring trade in piping hot curd-and-pea *samosas*, which I still dream about, and cubes of *channa magaj*, which plagued me incessantly. I was also a regular at the Food for Life tent, and offer my admiration to all the devotees who prepared the huge quantities of food.

The main tent was almost as attractive as the Lord Himself. Dramas, traditional dancing, and wonderful singers all glorified the pastimes of the Lord, leaving audiences stunned.

In the temple tent, Śrī Jagannātha, Śrī Baladeva, and Subhadrā Devī were adorned with garlands, and the

altar bulged with fresh fruit. I remember going into the tent for a throbbing *kirtana*, and just staying there, taking in the beauty of the Lord. I remember marveling at His mercy that had gotten me from Johannesburg to Durban, and singing my heart out to Him. I sang and sang and sang, glorifying Him, and yet I never once felt tired. I left with *prasādam* and a huge grin.

Throughout the festival, two tents were used for question-and-answer sessions. Hearing the answers given by senior ISKCON devotees was enlightening and a real treat.

A Parade for All

All that is left to paint is the heart of the event: the Rathayātrā procession. As thousands of people followed the chariot into one of the most degraded areas in Durban, the praises of the Lord reverberated off the walls and into my heart. I thanked the Lord for His mercy, and prayed that everyone else could get the same fortune I was getting. I saw people up in their flats looking down at the dancing mass, and hoped that they too could catch a glimpse of Him. I jumped for the Lord, I sang for the Lord, and my heart soared for all my fellow devotees, also engaged in sweet glorification.

I managed to pull the cart for just a few moments, and then decided to let everybody else have a chance. I knew that I was fortunate enough to be practicing Kṛṣṇa consciousness, so I just chanted the holy names of the Lord as loud as I could, and danced as much as I could too. I caught sweets thrown from the cart, shared them, and kept a special one for myself. By the end of the procession, I was exhausted but happy.

The Lord's mercy is such that all who pull His chariot at Rathayātrā are relieved of reactions to sins. For me, the mercy of Kṛṣṇa did not end there. I was on the receiving end of a whole lot more, and I am ever thankful for it. Thank you, Lord Kṛṣṇa, for saving me. Thank you for Your love.

to give it up.' He has left his body very wonderfully and has been transferred to Vaikuntha. . . . I am very proud that I had such a nice disciple. If possible Jayānanda's picture should be hung on the ratha of Lord Jagannātha, and in all our temples a day may be set aside for holding a festival in his honor, just as we do on the disappearance days of other great Vaisnavas."

Twelve years later, in 1989, a high school classmate of Jayānanda's happened to see ISKCON's Rathayātrā festival in Durban, South Africa, and there a devotee showed him a photo of Jayānanda on Jagannātha's chariot. Greatly impressed, he wrote to tell his other classmates about the honored status their friend held in the Hare Kṛṣṇa movement.

Durban is not the only place in Africa where Lord Jagannātha is worshiped. In Kenya, for the last twenty years Rathayātrā has been taking place annually in Nairobi (the capital), in Mombasa, and, more recently, in Kisumu. Many thousands of people take part, and the festivals have been praised and supported by successive governments and leaders through the years as being an inspiration and bringing together many tribes and diverse groups.

AROUND THE WORLD

Indeed, Lord Jagannātha's glories have been broadcast around the world, and His devotees can be found everywhere. Śrīla Prabhupāda installed the deities of Jagannātha, Balarāma, and Subhadrā in Auckland, New Zealand. This year, 2003, the first Rathayātrā was held in Mexico. Lord Jagannātha is worshiped in Brazil and other countries of South America. In Brazil, Rathayātrā is held in several cities, including Sao Paulo, Rio de Janeiro, Salvador, and Belo Horizonte. A restaurant run by ISKCON devotees in Buenos Aires, Argentina, is called Jagannath Prasadam. In Moscow, Russia, a popular restaurant run by devotees is called Jagannatha Express. The ISKCON temple in Kuala Lumpur, Malaysia, is known as Jagannath Mandir. One of ISKCON's temple communities in Bangladesh is also called Sri Jagannath Mandir, and the place where

it is situated is known as Jagannathpur. Both in Bangladesh and in Malaysia the Rathayātrā has been held annually since the 1980s, and Muslims together with Hindus happily take part in these transcendental festivals.

In Zurich, Switzerland, the presiding Deities are Jagannātha, Balarāma and Subhadrā, the place is known as New Jagannatha Puri, and Rathayātrā is held annually. In Spain, Rathayātrā is held in three cities: Madrid, Barcelona, and Malaga. In Italy, the festival is held in Milan. And of course in India Lord Jagannātha's Rathayātrā festivals are arranged by ISKCON devotees in many important places, including Delhi, Mathura, Bhubaneswar, Kolkata, Mayapur, Mumbai, Baroda, and Bangalore.

In early 1977, Śrīla Prabhupāda went to Orissa to lay the foundation stone of an ISKCON temple in Bhubaneswar. On several occasions Śrīla Prabhupāda said that because devotees from outside India are not allowed into Lord Jagannātha's temple in Puri, he wanted a beautiful temple built there where anyone, from any country and any community, could come and worship the Lord of the universe.

In November 1977, just a few days before Śrīla Prabhupāda departed this world, his disciple Gour Govinda Swami came from Bhubaneswar to Vṛndāvana to see him and tell him of various details of the Rathayātrā festival, which was special in many ways that year in Puri. Śrīla Prabhupāda listened with great interest and asked many questions. He was especially concerned that the great ancient tradition should be continued purely.

IN FORMER COMMUNIST COUNTRIES

After the closure of Śrīla Prabhupāda's manifested pastimes, his followers continued to introduce Lord Jagannātha's worship and Rathayātrā festivals in new places. With the fall of communist regimes, Rathayātrā started in Eastern Europe and different parts of the former USSR. In Budapest, Hungary, Rathayātrā is held. In Belarus there are many devotees of Jagannātha. In Riga, Latvia, there are deities of Jagannātha, Balarāma, and Subhadrā,

and They have Their Rathayātrā both in Latvia and in Lithuania. There have been Rathayātrās in Abkhazia and in Kazakhstan. In Russia, Jagannātha deities are worshiped in Moscow, St. Petersburg, Rostov, Sochi, Seversk, and Tomsk, among other cities.

In St. Petersburg the Rathayātrā has taken place every year since 1990. Similarly, in Saratov, on the great Russian river Volga, the devotees have arranged the Rathayātrā festival every year since the early 1990s. In the Urals (Ekaterinburg, Perm) and in Siberia (Novokuznetsk, Omsk) Rathayātrā is also held annually. In Vladivostok, a major city in the far east, ISKCON devotees have held the Rathayātrā festival every year since 1991, and the place is known as New Jagannatha Puri. Even in some smaller places, like Kurjinovo, the Rathayātrā is celebrated. In Vladimir, an ancient town not far from Moscow, a small group of devotees has been arranging Rathayātrā festivals annually since the mid-1990s. In Dnepropetrovsk, an important city in the Ukraine, their Lordships Jagannātha, Subhadrā, and Balarāma are

worshiped in a beautiful temple and the Rathayātrā has been held every year since 1993. ISKCON's center in Dnepropetrovsk is known as New Purushottama Kshetra.

IN EUROPE AND AMERICA

In North America and the United Kingdom, more cities are joining the "Rathayātrā club." Besides San Francisco, New York, London, and other cities mentioned above, the festival is held in Washington, Atlanta, Detroit, Jersey City, Boston, Boise, Buffalo, Vancouver, Birmingham, Leicester, Manchester, Brighton, and other places.

In 1996, the one hundredth anniversary of Śrīla Prabhupāda's appearance in this world, ISKCON organized the first Rathayātrā in the history of Scandinavia. It was held in Stockholm, near the palace of the king of Sweden, and devotees from other countries came to take part. Also, in 1996 there was the first Rathayātrā in Sofia, Bulgaria, and since then it has been held there annually.

This article contains only an incomplete list of ISKCON centers where Jagannātha deities are worshiped and the Rathayātrā is held. Besides the ISKCON temples, hundreds and thousands of devotees all over the world worship Jagannātha in their homes. I'm unable to mention here all the places throughout the world where Lord Jagannātha's Rathayātrā is held. The glories of Lord Jagannātha are ever expanded by His pure devotees, and even this tiny presentation could be made only by their mercy. ☸

Akiñcana-priyabandhu Dāsa was born in Moscow, Russia, and met Hare Kṛṣṇa devotees in 1984. He has been translating Śrīla Prabhupāda's books into Russian since the late 1980s. He lives in Jagannatha Puri, India, with his wife and son and is translating the Tenth Canto of the Śrīmad-Bhāgavatam.

ONLINE EXTRA

To see photos and videos of this year's Rathayātrā in Puri, go to www.rathajatra.nic.in.

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Tuition: 200 EU (without room and *prasādam*)

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"In this way you have to understand, by studying carefully the philosophy. We have got so many books now, and I want all of my disciples to read them carefully. Soon we shall be instituting Bhakti-sāstrī examinations and all *brahmanas* will have to pass. So utilize whatever time you find to make a thorough study of my books." (Letter from Śrīla Prabhupāda, July 7, 1976)

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Bali lowers his head and replies, “Please, place Your third lotus footstep on my head.”

• • •

FULL SURRENDER

(continued from page 14)

beloved disciple to lose all his opulence. A very powerful yogi, Śukrācārya could indeed make that happen.

Apparently unperturbed, Bali again washed Vāmana's feet and poured the water on his own head. He then invited Vāmana to take His three steps of land.

THREE BIG STEPS

Śukrācārya was right about one thing: It was a trick. Vāmana at once grew to a tremendous size, and with His gigantic first step He covered the entire universe. This is difficult to picture, but the *Śrīmad-Bhāgavatam* helps us out by describing how everything in the universe then became part of Vāmana's body. The earthly surfaces were on the tops of His feet, all the birds in the universe in His knees, the seven oceans in His waist, and so on. When Bali saw this incredible sight, he was awed. His asuric friends, however, were scared out of their wits. It was one thing to speculate about the potency of this divine *brāhmaṇa* boy, and quite another to see the entire universe absorbed into His huge form.

Then Vāmana took His second step. This step stretched so far, far out of sight, beyond all of the heavenly kingdoms, that it covered all that existed. After this step, there was no place left for step number three. Bali's demoniac associates were extremely angry at this point, and there was a bit of a scuffle with the *devas*, but the demons lost in the end. And Bali himself was arrested and humiliated for failing to keep his promise of three steps.

NOTHING TO WITHHOLD

Then Vāmana stood before the greatly diminished Bali and demanded, “Where shall I place My third step?”

In one of the most beautiful mo-

ments in all of the *Śrīmad-Bhāgavatam*, Bali lowers his head and replies, “Please, place Your third lotus footstep on my head.”

This is what Prahlaḍa Mahārāja was talking about when he spoke about *ātma-nivedanam*—this incredible moment of love and realization, when there is nothing at all to withhold, and no reason to fear any loss.

For very few does the test come with such clarity and drama; for most of us, to remember who we really are and who really controls everything around us is a minute-by-minute struggle. We cling to our collection of possessions, our place within the community, our commendable religious practices. Perhaps there are days when we long for this one single, defining act. But the real battles are in those moments when resentment flares (“How dare he do that to me?”), or when our control wavers (“I never said to do that!”), or when smoldering envy kicks in (“It looks good, but she must have cheated!”).

Our chances for *ātma-nivedanam* come most often within the privacy of our own hearts, when Kṛṣṇa is tugging at our attachments and we respond with gratitude or anger. To be willing to give away our sense of superiority to others, to walk away from insults with a light heart, to feel the needs of others more deeply than the needs of our own self—these are precious intimacies that Kṛṣṇa offers repeatedly in human life. It's sometimes as simple as nodding your head or writing a check. And it's sometimes as complicated as changing your livelihood. For every soul the extractions of devotion are highly personal and unpredictable.

For Bali Mahārāja, the ending was happy, much happier, in fact, than if he had clung to his enormous kingdom. Vāmana awarded Bali an entire planet to rule, and He Himself would serve as the doorkeeper. The real prize was not the breadth of Bali's new kingdom, but

the opportunity for eternal association with the Supreme Lord.

BEYOND SURRENDER OF POSSESSIONS

So, can a person claim the prize of devotional service just by giving everything away? Many have tried. But for most, just walking away is little more than relinquishing responsibilities that had become unwanted anyway. For others, the “renunciation” has its true basis in fear—fear of intimacy, or failure, or even of success. Someone might relinquish all possessions and embark on a monastic life for a million reasons that have nothing to do with surrendering to the Supreme Lord. On the other hand, a person who can let go of materialistic trappings is in an advantageous position to begin work on the subtler attachments of the mind and intelligence. The original impulse may be self-centered, but certainly it's easier to detach yourself from your possessions if you have none.

A good system of tithing can help loosen our grip on our material well-being. But be sure you give your money to someone who will truly spend it in the service of the Lord. If you support the activities of pure-hearted souls, you will receive some benefit. If you toss your money at a charity that is corrupt or not God-centered, then you'll cheat yourself of the chance to render real service.

With elegant symmetry, the ninth process of devotional service encompasses the first eight. We need to speak, so why not speak about God? We need to work, to serve, so why not serve God? We need our stories, our memories, our prayers, so why not form all of these around God?

After explaining about all nine processes of devotional service, Śrīla Prabhupāda notes an exceptional devotee, Mahārāja Ambarīṣa, who practiced them all. It would be fitting to close this

series with a description of the remarkable Mahārāja Ambarīṣa:

King Ambarīṣa fixed his mind on the lotus feet of Lord Kṛṣṇa, engaged his words in describing the abode of the Lord, his hands in cleansing the temple of the Lord, his ears in hearing the pastimes of the Lord, his eyes in seeing the form of the Lord, his body

in touching the body of the devotee, his nostrils in smelling the flavor of the flowers offered to the lotus feet of the Lord, his tongue in tasting the *tulasī* leaves offered to Him, his legs in traveling to the holy place where His temple is situated, his head in offering obeisances unto the Lord, and his desires in fulfilling the desires of the Lord . . . and all these qualifi-

cations made him fit to become a *mat-parah* devotee of the Lord.”
(*Śrīmad-Bhāgavatam* 9.4.18–20) ❀

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

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- ◆ **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
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- ◆ **Phoenix, Arizona** — 100 S. Weber Dr., Chandler, 85226/ Tel. (480) 705-4900/ Fax: (480) 705-4901/ E-mail: svgd108@yahoo.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. (619) 483-2500/ Fax: (619) 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 Nlyic St., 32304/ Tel. & fax: (850) 224-3803/ E-mail: darudb@hotmail.com
- ◆ **Tampa, Florida** — 14610 North 17th St., Lutz 33549/ Tel. (813) 971-6474/ 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. Blacklidge Dr., 85719/ Tel. (520) 792-0630/ Fax: (520) 791-0906/ E-mail: dasarath@compuserve.com
- ◆ **Washington, D.C.** — 1009 Noyes Dr., Silver Spring, MD 20910/ Tel. (301) 562-9662 or 765-8155/ Fax: (301) 765-8157
- ◆ **Washington, D.C.** — 10310 Oaklyn Dr., Potomac, Maryland 20854/ Tel. (301) 299-2100/ Fax: (301) 299-5025/ E-mail: sri.trikalajna.mg@pamho.net

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- ◆ **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@myipicayune.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: vrajajila@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., Ste. 17, 32609/ Tel. (352) 378-2955
- ◆ **San Juan, Puerto Rico** — Gopal, 2018 Calle Tetuan, Viejo San Juan, 00901/ Tel. (787) 724-0229
- ◆ **Tallahassee, Florida** — Higher Taste, 411 St. Francis St., 32301/ Tel. (850) 894-4296

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- ◆ **Belfast, Northern Ireland** — Brooklands, 140 Upper Dunmurray Lane, BT17 OHE/ 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)** — Bhaktivedanta Manor, Dharam Marg, Hilfield Lane, Watford, Herts, WD25 8EZ/ Tel. +44 (01923) 857244/ Fax: +44 (01923) 852896/ E-mail: bhaktivedanta.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

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

- ◆ **London, England** — (contact Bhaktivedanta 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)

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

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

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AUSTRALIA

- ◆ **Adelaide** — 25 Le Hunte St., Kilburn, SA 5084/ Tel. +61 (08) 8359-5120/ Fax: (08) 8359-5149

- ◆ **Brisbane** — 95 Bank Rd., Graceville (mail: P.O. Box 83, Indurupilly), QLD 4068/ Tel. +61 (07) 3379-5455/ Fax: +61 (07) 3379-5880

- ◆ **Berrerra** — 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 (02) 9957-1893/ E-mail: sradducp@sraddha.dialix.oz.au

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- ◆ **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

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Christchurch, NZ — 83 Bealey Ave. (mail: P.O. Box 25-190, Christchurch)/ Tel. +64 (03) 366-5174/ Fax: +64 (03) 366-1965/ E-mail: iskonchch@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, Rakiraki (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

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

RESTAURANTS

Auckland, NZ — Gopal's, 246 Queen St./ Tel. +64 (09) 306-4143

Labasa, Fiji — Hare Krishna Restaurant, Naseakula Road/ Tel. +679 811364

Lautoka, Fiji — Gopal's, Corner of Yasawa St. and Naviti St./ Tel. +679 662990

Suva, Fiji — Hare Krishna Vegetarian Restaurant, Dolphins FNPF Place, Victoria Parade/ Tel. +679 314154/ E-mail: vdas@govnet.gov.fj

Suva, Fiji — Hare Krishna Vegetarian Restaurant, Opposite University of the South Pacific, Laucala Bay Rd./ Tel. +679 311683/ E-mail: vdas@govnet.gov.fj

Suva, Fiji — Hare Krishna Vegetarian Restaurant, 18 Pratt St./ Tel. +679 314154

Suva, Fiji — Hare Krishna Vegetarian Restaurant, 82 Ratu Mara Rd., Samabula/ Tel. +679 386333

Suva, Fiji — Hare Krishna Vegetarian Restaurant, Terry Walk, Cumming St./ Tel. +679 312295

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

Rome — via Santa Maria del Pianto, 15-17, 00186/ Tel. +36 (06) 68891540/ E-mail: lilasukha@libero.it

◆ **Stockholm** — Fridhemsgatan 22, 11240/ Tel. +46 (08) 654-9002/ Fax: +46 (08) 650-881

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

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

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Italy (Villa Vrindavan) — Via Scopeti 108, 50026 San Casciano in Val di Pesa (FL)/

Tel. +39 (055) 820054/ Fax: +39 (055) 828470/ E-mail: isvaripriya@libero.it

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

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Copenhagen — Govinda's, Norre Farimagsgade 82, DK-1364 Kbh K/ Tel. +45 3333 7444

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

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

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

Zürich — Govinda Veda-Kultur, Preyergrasse 16, 8001/ Tel. & fax: +41 (01) 251-8859/ E-mail: info@govindakultur.ch

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◆ **Lima, Peru** — Schell 634 Miraflores/ Tel. +51 (014) 444-2871

Mexico City, Mexico — Tiburcio Montiel 45, Colonia San Miguel, Chapultepec D.F., 11850/ Tel. & fax: +52 (05) 271-1953

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

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

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◆ **Durban, South Africa** — 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: iskon.durban@pamho.net

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◆ **Lenasia, South Africa** — 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: iskonjb@freemail.absa.co.za

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

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

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Philosophy and Love

FOR ME, ONE OF THE great attractions of Kṛṣṇa consciousness is the richness of its offerings in both philosophy and “nectar,” or the sweet pastimes of the Lord. In this issue, Amala-bhakta Dāsa has retold some of the early activities of Lord Caitanya Mahāprabhu, who is Kṛṣṇa Himself appearing in this age. Amala-bhakta’s main sources were *Śrī Caitanya Bhāgavata* and *Śrī Caitanya-caritāmṛta*, both written shortly after Lord Caitanya’s time here. These masterpieces delight us with accounts of Lord Caitanya’s life as well as His teachings.

Of the two books, *Śrī Caitanya-caritāmṛta* contains the more detailed, in-depth philosophical presentation of Kṛṣṇa consciousness. It is an astounding blend of philosophy and nectar. I sometimes think that if I were for some reason allowed only one book, I’d choose *Caitanya-caritāmṛta*. I could relish the life and teachings of both Lord Caitanya and Lord Kṛṣṇa. Because Lord Caitanya is Kṛṣṇa in the role of His own devotee, *Caitanya-caritāmṛta* overflows with *kṛṣṇa-kathā*, or topics about Kṛṣṇa.

Like the *Śrīmad-Bhāgavatam*—another gem of Vaiṣṇava literature—*Caitanya-caritāmṛta* is a perfect picture of the essence of Kṛṣṇa conscious life: It shows pure spiritual pleasure on a foundation of solid philosophy.

Our lives as aspiring devotees of the Lord involve both the heart and the intellect. Study of the philosophy of Kṛṣṇa consciousness helps us reach our goal: pure love for Kṛṣṇa.

First-time readers of *Caitanya-caritāmṛta* might be expecting to dive right into the nectar of Lord Caitanya’s pastimes. But the author, Śrīla Kṛṣṇa-dāsa Kavirāja Gosvāmī, begins the book with deep philosophy. He explains why after presenting some philosophical points in the second chapter: “By such conclusive studies I know the glories of Lord

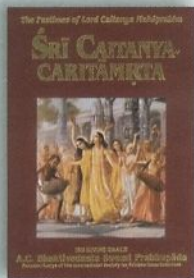
Caitanya. Only by knowing these glories can one become strong and fixed in attachment to Him.”

Although any respectful hearing of Lord Caitanya’s activities purifies us, philosophical conviction about His identity and teachings increases the value of the hearing. Devotion doesn’t mean sentimentality. Śrīla Prabhupāda expressed deep concern that his disciples learn the philosophy of Kṛṣṇa consciousness, not only as a foundation for their ongoing spiritual progress, but also as a defense against arguments from atheists and others with what he called “a poor fund of knowledge.”

Prabhupāda wanted to fill our fund of knowledge. Knowing that his time with us would be short, he carefully chose the books that would guide us best. For example, one of his first was *Teachings of Lord Caitanya*. Drawing from *Caitanya-caritāmṛta*, it presents Lord Caitanya’s philosophical discussions with His disciples and others. And before he published the full *Caitanya-caritāmṛta*, he separately published a chapter that focuses on an important discussion between Lord Caitanya and Prakāśānanda Sarasvatī, leader of thousands of impersonalists in Benares. In that exchange, Lord Caitanya solidly established devotion to Lord Kṛṣṇa as the conclusion of the Vedic literature.

Śrīla Prabhupāda was known among his God-brothers for his learning and devotion, and they awarded him the title “Bhaktivedanta.” He was the emblem of both love for Kṛṣṇa (*bhakti*) and thorough knowledge of the Vedic scriptures (*vedānta*). He said that he wanted his disciples to inherit his title by mastering the teachings of Lord Kṛṣṇa and Lord Caitanya. Fortunately, all readers of his books have the ideal means to do that. We can take advantage of Prabhupāda’s gift to us in the form of his exquisite presentation of *Caitanya-caritāmṛta*.

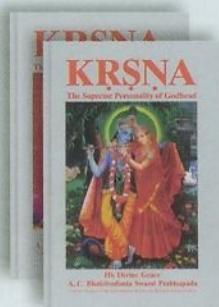
—Nāgarāja Dāsa



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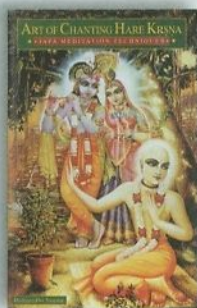
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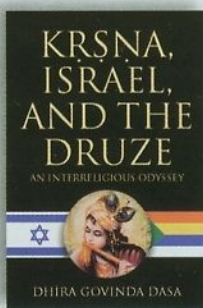
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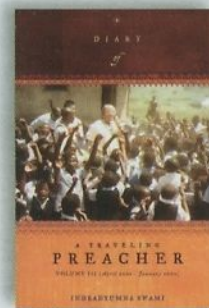
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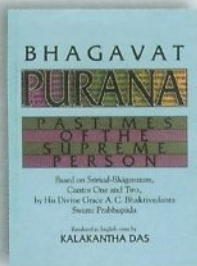
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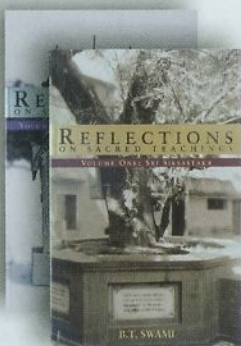
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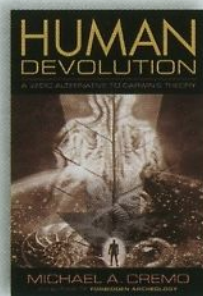
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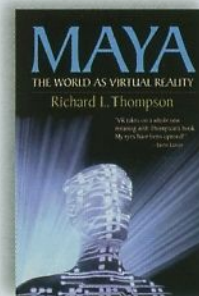
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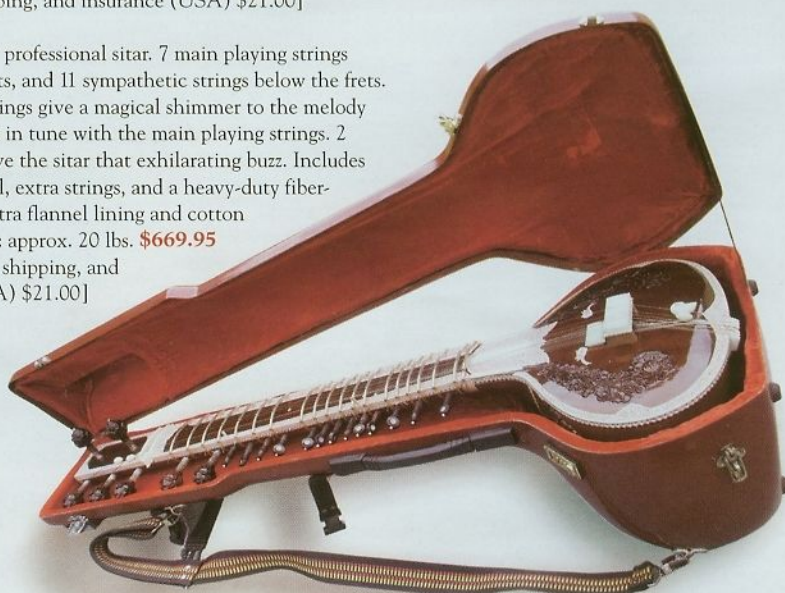
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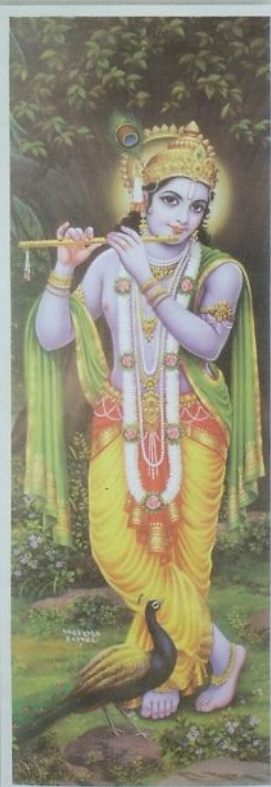


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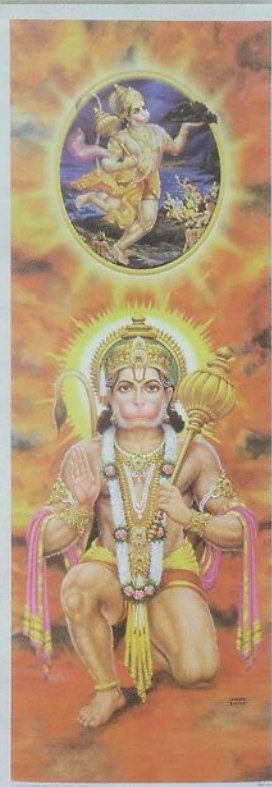
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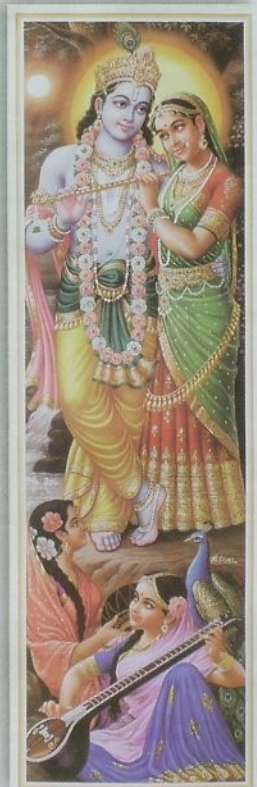
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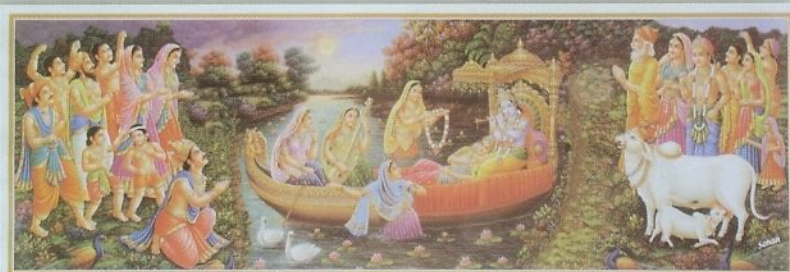
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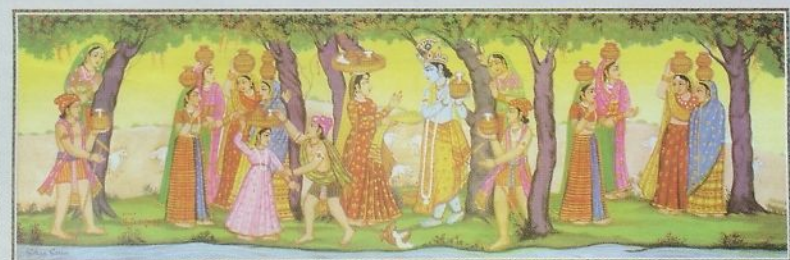
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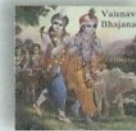
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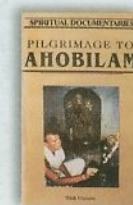


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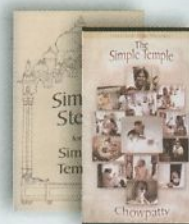
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Vedic Thoughts

Lakṣmī, the goddess of fortune, is the constant companion of Lord Viṣṇu; they remain together constantly. One cannot keep Lakṣmī in one's home without Lord Viṣṇu. To think that one can do so is very dangerous. To keep Lakṣmī, or the riches of the Lord, without the service of the Lord is always dangerous, for then Lakṣmī becomes the illusory energy. With Lord Viṣṇu, however, Lakṣmī is the spiritual energy.

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Śrīmad-Bhāgavatam 6.19.6, Purport

My dear Arjuna, only by undivided devotional service can I be understood as I am, standing before you, and can thus be seen directly. Only in this way can you enter into the mysteries of My understanding.

Lord Śrī Kṛṣṇa
Bhagavad-gītā As It Is 11.54

The abode of Vṛndāvana is illuminated by innumerable moon rays of transcendental bliss. It is cooled by the nectarean mellows of ecstatic love. It is filled with many desire trees and chirping birds. Therefore who will not be attracted to Vṛndāvana, where Śrī Rādhā and Kṛṣṇa are eternally enjoying Their pastimes?

Śrīla Prabodhānanda Sarasvatī
Śrī Vṛndāvana Mahimāmṛta 2.6

In Vaikuṇṭha [the spiritual world] nothing exists but devotional service, rendered through *saṅkīrtana* [the congregational chanting of God's names] and in many other forms. It goes on incessantly, with great enthusiasm, spreading the ecstasy of pure love.

Lord Śiva
Śrī Bṛhad-Bhāgavatāmṛta 1.3.50

See how universal is the religion of *Bhāgavat* [*Śrīmad-Bhāgavatam*]. It is not intended for a certain class of Hindus alone, but it is a gift to the mankind at large in whatever country born, in whatever society bred, and of whatever culture produced. In short, Vaiṣṇavism is the Absolute Love binding all men together into the Infinite, Unconditioned, and Absolute God (Kṛṣṇa).

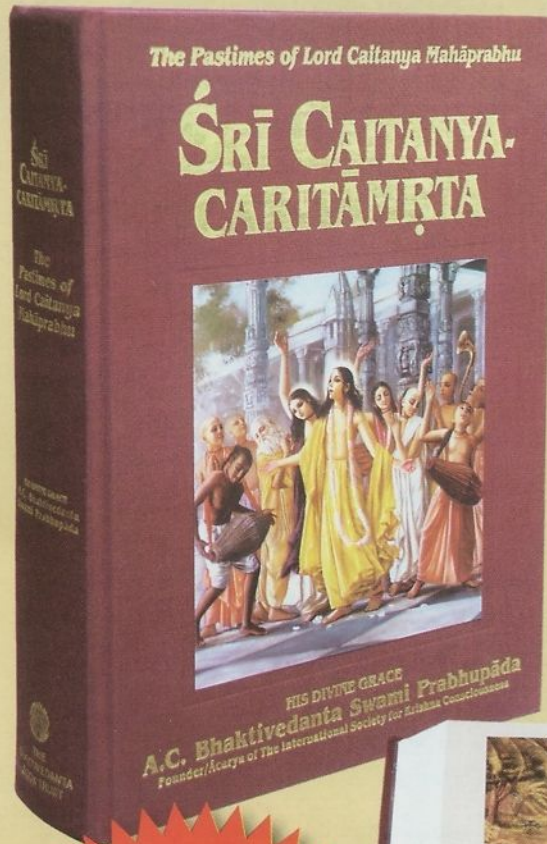
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Śrīla Viśvanātha Cakravartī Ṭhākura
Madhurya Kadambini, First Shower

THE PASTIMES OF LORD CAITANYA MAHĀPRABHU

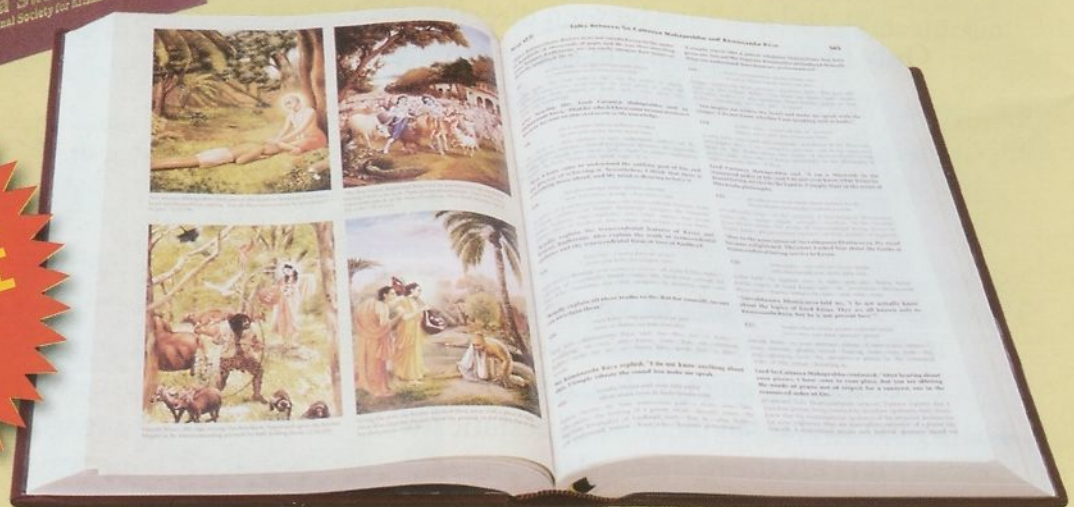
Śrī Caitanya-caritāmṛta



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