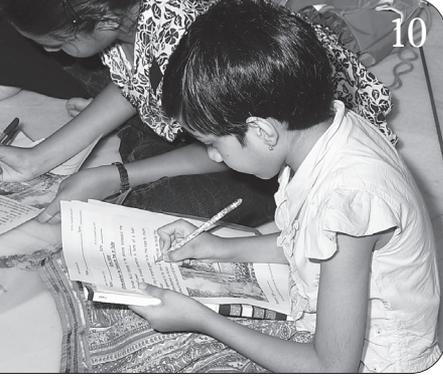


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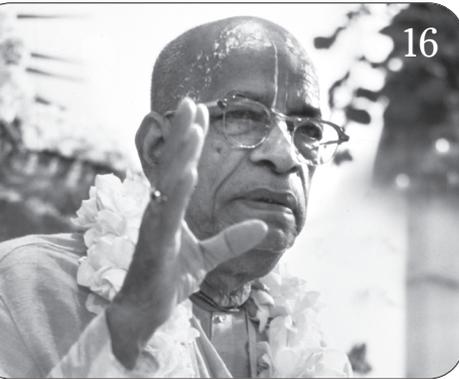
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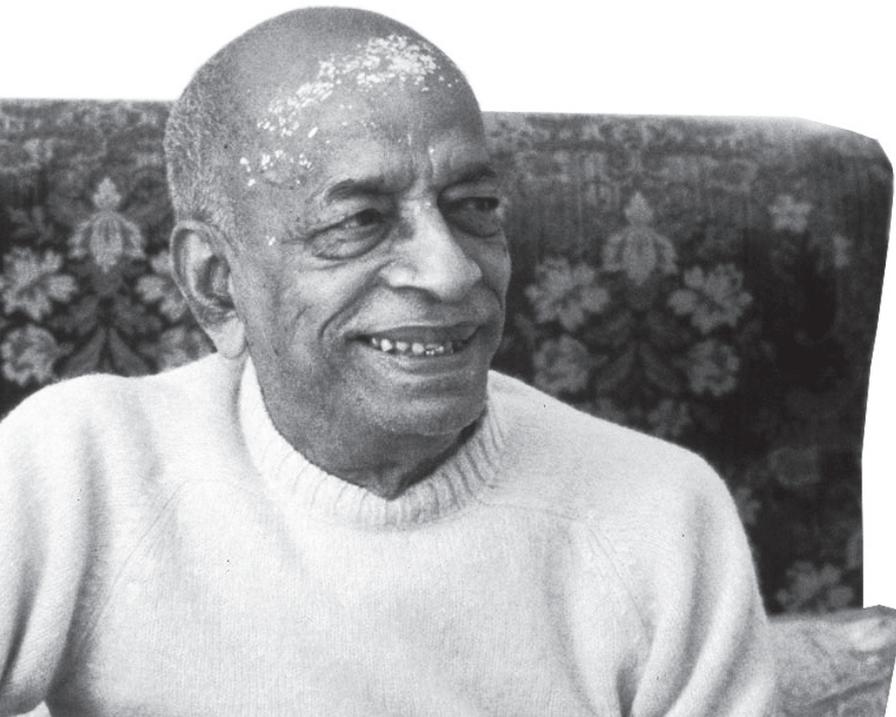
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Suppose you are doing a mathematical calculation and you start by figuring, "2 + 2 = 3." After that you may use the most sophisticated techniques and formulas, but your whole calculation will be wrong. - p. 20

BACK TO GODHEAD

The Magazine of the
Hare Krishna Movement



FOUNDER

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

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007, India.

I have three questions to make:

1. What will be the indication that after chanting 16 rounds of beads daily, our love for Kṛṣṇa has increased?
2. How to dedicate our job to Kṛṣṇa while we are working for a salary?
3. Will hearing Śrīmad-Bhāgavatam class through the internet yield the same result as compared to hearing directly?

N.Kṛṣṇan Iyer,
via e-mail

OUR REPLY:

1. Śrīla Prabhupāda once commented that the test for advancement in spiritual life is increased taste for *kṛṣṇa-kathā* and *kṛṣṇa-kīrtana*. Taking a cue from your question, a simple indication would be whether, after completing our mandatory 16 rounds of chanting Hare Kṛṣṇa, we are eager to chant the 17th round. If our chanting has led to an increase of our love for the Lord, surely we would be keen to chant His holy names again.
2. Lord Kṛṣṇa advises in the *Bhagavad-gītā* (9.27) to perform our activities as an offering to Him. Our job included, all our activities could be performed with this intention. For example, we could donate a part of our salary to furthering His cause, speak about Him at our workplace, distribute *prasāda* to our work colleagues, and help them learn scriptures, etc. Through such activities, we can always dedicate our jobs to Kṛṣṇa.
3. In today's fast-paced lives, the facilities that internet provides are definitely a boon. However, one should try not to use the internet to compensate for one's own relaxed attitude in spiritual life.

Along with the message, the mood in which we hear the message is also important. (Bg 4.34).

If hearing Śrīmad-Bhāgavatam directly from a devotee is possible, we should do so. Hearing from the speaker directly helps us to develop a mood of gratitude and submission towards the speaker; we see the speaker trying hard to explain the message, and the setting is formal where special respect is given to the Śrīmad-Bhāgavatam speaker.

When listening through the internet, one could be doing so passively while physically carrying out other tasks. This is not possible when we are hearing directly. In a proper temple setting, the eagerness and attentiveness of fellow devotees also influences us positively. Moreover, the sight of someone eager to listen encourages the speaker as well to speak with greater enthusiasm and vigor.

Reply to the letter was written by
Nanda Dulāla Dāsa

Write to us at:

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Mira Road (E) 401104.

VEDIC THOUGHTS

Constant thought of the Lord is the antiseptic method for keeping oneself free from the infectious contamination of the material qualities.

His Divine Grace A.C.
Bhaktivedānta Swami
Prabhupāda
Bhāg. 3.1.32, Purport



NOTHING BUT SERVICE

A devotee of Kṛṣṇa has no desire for material gains; he only wants to serve God.

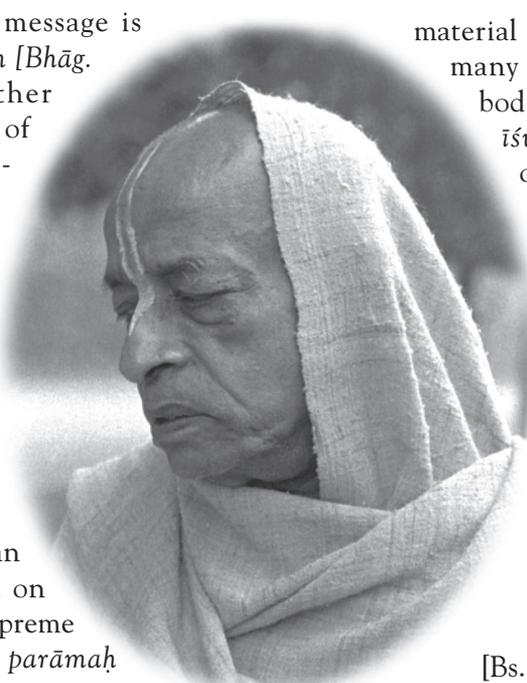
by His Divine Grace

A. C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of The International Society for Krishna Consciousness.

The Kṛṣṇa consciousness message is *kṛṣṇas tu bhagavān svayam [Bhāg. 1.3.28]*. There is no other Bhagavān. Bhagavān means full of six opulences. So Kṛṣṇa is completely, cent percent full of all opulences. Even Nārāyaṇa, He is ninety-six percent. And Lord Śiva is eighty-four percent. And Brahmā is seventy-eight percent. These are calculated by the Gosvāmīs. So Kṛṣṇa is cent percent Bhagavān. And Kṛṣṇa says in the *Bhagavad-gītā*, *mattaḥ parataram nānyat [Bg. 7.7]*. "There is no more superior authority than Me." Nobody. You be convinced on the statement that Kṛṣṇa is the Supreme Personality of Godhead. *Īśvaraḥ parāmaḥ kṛṣṇaḥ [Bs. 5.1]*.

Īśvara means controller, governor. There are many governors in your country. Everyone is governor. You are also governor, or *īśvara*, controller. But not the supreme controller. Our message is that here in this



material world, there are many controllers, many governors, many *īśvaras*, but nobody is the supreme *īśvara*. Supreme *īśvara* means He has no controller over Him. He's the supreme controller. Here, everyone has got another controller over him. But even big, big demigods like Indra, Candra, Sūrya, Vāyu, Varuṇa also have controller. Even Lord Brahmā is controlled. Only Kṛṣṇa or *kṛṣṇa-tattva*, *viṣṇu-tattva*, is not controlled. He's the supreme controller. So,

*īśvaraḥ parāmaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam*

[Bs. 5.1]

"Govinda, Kṛṣṇa, is the cause of all causes. He is the primal cause, and He is the very form of eternity, knowledge and bliss."

This is our message.
Go on. Read.



Pradyumna: "...in *bhakti-rasa* can be understood by a serious student upon studying "The Nectar of Devotion." Adoption of *bhakti-rasa*, or Kṛṣṇa consciousness, will immediately bring one to an auspicious life, free from anxieties, and will bless one with transcendental existence, thus minimizing the value of liberation. *Bhakti-rasa* itself is sufficient to produce a feeling of liberation because it attracts the attention of the Supreme Lord, Kṛṣṇa."

Prabhupāda: Yes. People generally think that liberation is the ultimate goal or the full achievement. But liberation is a very insignificant thing in the presence of devotional service. Therefore *Bhāgavata* says, *dharmah projjhita-kaitavaḥ atra*. "All cheating type of religion is kicked out from this *Bhāgavatam*." *Dharma*, *artha*, *kāma*, *mokṣa*-they are thrown away from the study of *Śrīmad-Bhāgavatam*. And Śrīdhara Swami confirms it: *atra mokṣa-vāñcāḥ-ṣaryantaṁ nirastam*.

A devotee is above the point of liberation. The devotional service is called *pañcama-puruṣārtha*. Śrī Caitanya Mahāprabhu has given His opinion: *premā pūmartho mahān*, to achieve love of Godhead is the highest perfection of life. Our ultimate goal of life is neither *dharmā* (religiosity); nor *artha* (economic development); nor *kāma* (sense gratification); nor *mokṣa* (liberation).

LUST IS FOR LIFE

People are very busy for economic development. They think that is the highest goal of life. To somehow or other get money, and after getting money satisfy the senses. Everyone is trying to satisfy his senses to the greatest extent. Unfortunately, *māyā* will not allow him to do so. *Daivī hy eṣā guṇamayī*

mama māyā duratyayā [Bg. 7.14]. "It is very difficult to surpass the stringent laws of My *māyā*." Therefore *Bhāgavata* says, *parābhavas tāvad abodha-jātaḥ*. Every one of us is born *abodha*, without any knowledge.

The *karmīs* who are trying to satisfy their senses to the highest limit are being defeated. Nobody's satisfied with the senses. In Europe and America, this can be practically experienced. Many rich old men, seventy-five years old, are still going to the club for satisfying the senses. That means the sense satisfaction business cannot be completely done even to the point of death.

There are many stories in this regard. Akbar Shah inquired from his minister, "How long a man is sexually inclined?" So the minister replied "Up to the point of death." Akbar did not believe it. So the minister took him to a man who was just going to die. The minister requested Akbar Shah to bring with him his young daughter. So when Akbar Shah and his daughter were entering the room of the dying man, the man kept on looking at the young girl, not Akbar. So the minister pointed out, "Just see." And Akbar was convinced, "Yes." The sex life is so strong that you cannot be satisfied. If you remain in material existence, then this sex desire will never be satisfied. But it can be satisfied only when you come to Kṛṣṇa consciousness. This Yāmunācārya has said,

*yad-avadhi mama cetaḥ kṛṣṇa-padāravindaye
nava-nava-rasa-dhāmany
udyataṁ rantum āsīt
tad-avadhi bata nāri-saṅgame
smaryamāne
bhavati mukha-vikāraḥ suṣṭhu
niṣṭhivanam ca*

Śrī Yāmunācārya says, "Since I have been engaged in serving the lotus feet of Kṛṣṇa, from that time I do not any more have any desire



for sex life. Even if I do remember of sex life, I want to spit on it.” This is the result. Kṛṣṇa is Madana-Mohana. Madana, Cupid agitates everyone for sex life. But if we actually are attached to see the beauty of Kṛṣṇa we shall never be enamored by the arrows of Cupid. *Param dṛṣṭvā nivartate* [Bg. 9.59]. One ceases to accept lower grade things when one is situated in a superior condition.

This is the position of the materialistic person. Therefore sometimes they take to the path of rejection - giving up. *Brahma satyaṁ jagan mithyā*. They come to this stage, by advancement of knowledge. But sometimes that also becomes failure. Even persons on the platform of liberation fall down. *Āruhya kṛcchreṇa param padam tataḥ patanty adhaḥ anādrṭa-yuṣmad-aṅghrayaḥ* [Bhāg 10.2.32].

One who does not take shelter of the lotus feet of Kṛṣṇa, even he is raised to the platform of liberation, there is chance of fall down. Why they fall down? *Anādrṭa-yuṣmad-aṅghrayaḥ*: because they neglect to worship the lotus feet of Kṛṣṇa.

Go on.

TEST OF ADVANCEMENT

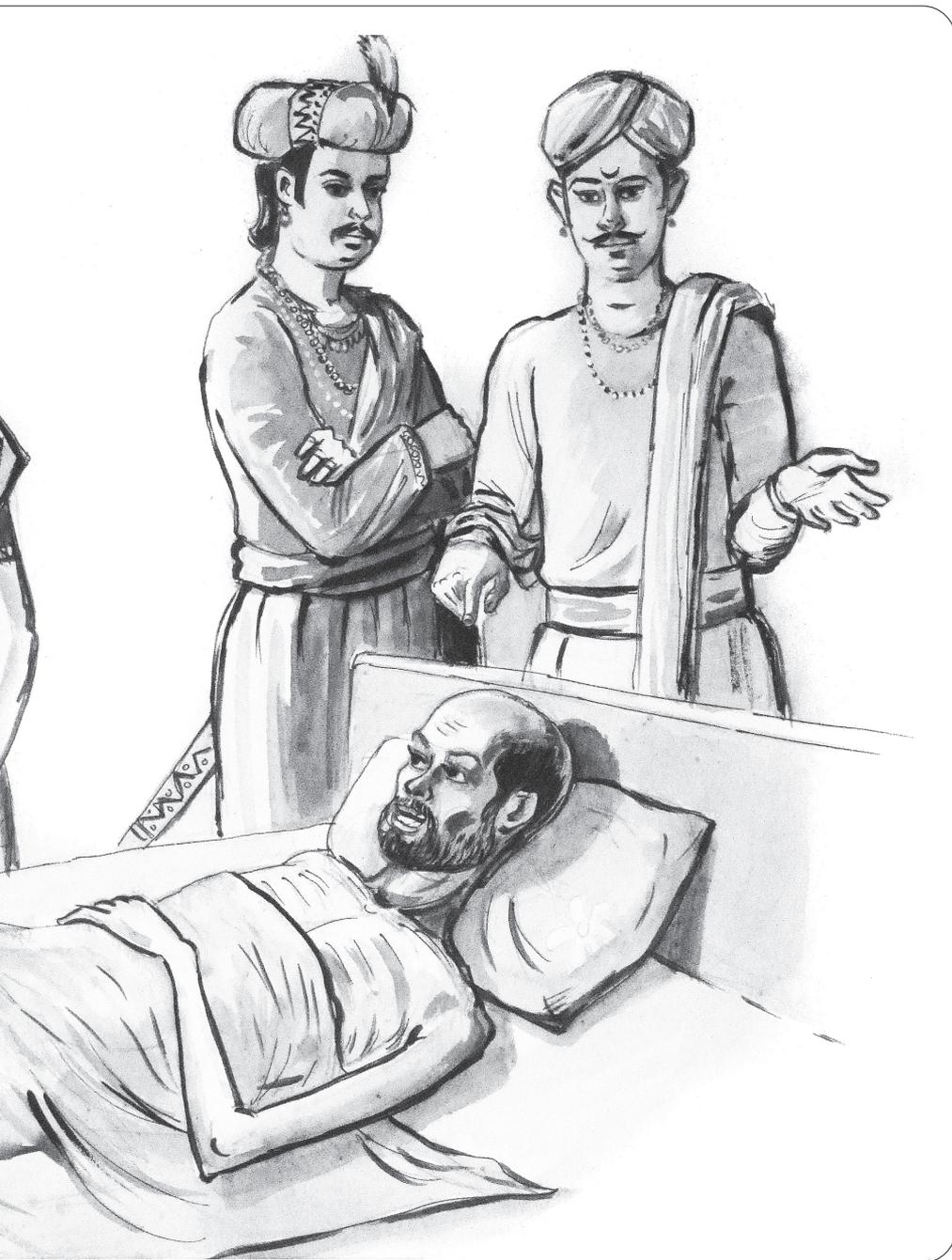
Pradyumna: “*Bhakti-rasa* itself is sufficient to produce a feeling of liberation because it attracts the attention of the Supreme Lord, Kṛṣṇa.”

Prabhupāda: Yes. As soon as you are engaged in the service, loving service of the Supreme Personality of Godhead, immediately you feel liberation. This is practically seen. When you are fully engaged in Kṛṣṇa consciousness, even if you walk on the street, you’ll feel that “I am separate from these persons. I am walking on a different path.” This is the feeling. *Bhaktiḥ pareśānubhavaḥ*. You will experience yourself. That is the test. If you experience that “I am different from these persons,” then where is the attachment for material things?

The example is given: Just like a hungry man, if he’s given food, if he eats, then he experiences himself that he’s getting strength, his hunger is being satisfied. These things will be experienced. He hasn’t got to take certificate from others, “Whether I am advancing in spiritual consciousness, Kṛṣṇa consciousness.” He’ll feel himself. *Bhaktiḥ pareśānubhava viraktir anyatra syāt*. If one has become lover of God, naturally he will be detached from material enjoyment. This is the test.

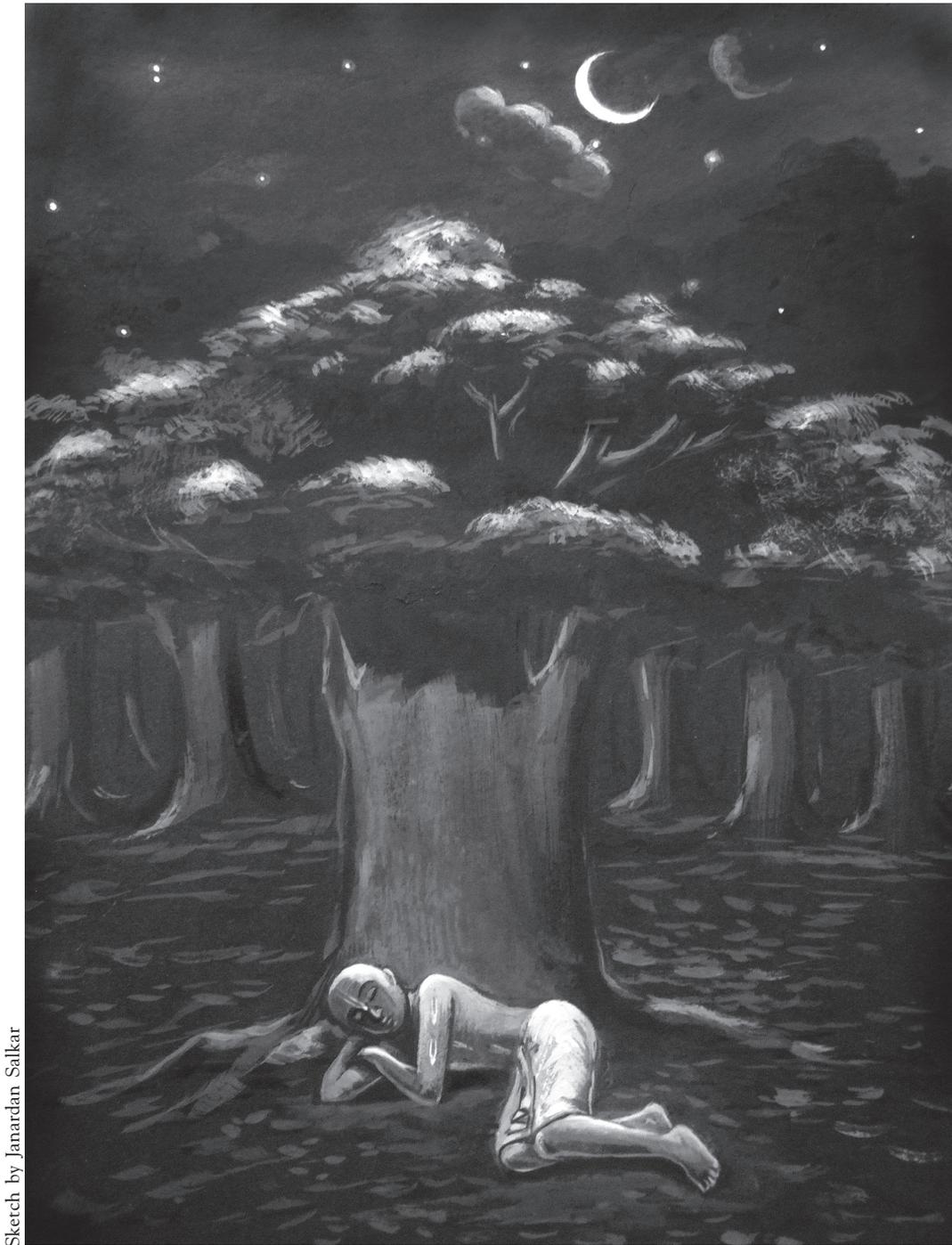
Just like the six Gosvāmīs. They

Even a man on his death bed is not free from desire for sensual enjoyment



Sketch by Janardan Salkar





Sketch by Janardan Salkar

The Gosvāmīs gave up their comfortable lives and would sleep under trees.

were ministers. How they gave up their lucrative service? *Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm sadā tucchavat.* They gave up their minister, high posts, association of aristocratic families. Why? *Param dṛṣṭvā nivartate.* They found something better in Kṛṣṇa consciousness. Therefore they were able to

give up. Just like you European and American boys, you were accustomed to better, comfortable life. I know. But you have given up your better, comfortable life, and you are satisfied lying down on the floor, without any bedding. How you have been practised to it? Because you are trying to find out a better en-

twelve lakhs rupees income. You cannot imagine what was the exchange of twelve lakhs rupees five hundred years ago. Similarly Śrī Jīva and Gopāla Bhaṭṭa. Śrī Jīva Gosvāmī was the jewel of all learned philosophers. That is acknowledged even by the greatest philosophers of the world. These

gagement. *Param dṛṣṭvā nivartate* [Bg. 9.59].

Sometimes in your country, they are surprised how we are living without furniture. Because without furniture, living is impossible. In the beginning, when I was accommodated in some apartment, the landlord used to inquire, “Oh, where is your furniture?” They do not know one does not require furniture. We can lie down anywhere. It doesn’t matter whether in a nice apartment or underneath a tree. How these things happen? Unless one becomes little advanced, one has got little taste in devotional service, they cannot give up these material comforts.

The Gosvāmīs are the best example. They were coming from very, very aristocratic family. They did not join the Caitanya Mahāprabhu’s movement out of poverty-stricken condition. No. Rūpa Gosvāmī and Sanātana Gosvāmī were very big ministers, very rich men. Raghunātha Dāsa Gosvāmī was the only son of his father and uncle. And at that time his father and uncle had



six Gosvāmīs were not ordinary men, but still, for Caitanya Mahāprabhu's service, they left everything.

Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm sadā tucchavat bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kantāśritau. So *kṛṣṇa-bhakti*, devotional service of Kṛṣṇa, is so exalted that a devotee can kick out even mukti. They do not want it. Just like Caitanya Mahāprabhu says,

*na dhanam na janam na
sundarīm*

*kavitām vā jagadīśa kāmaya
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi
[Cc. Antya 20.29, Śikṣāṣṭaka 4]*

“O Almighty Lord, I have no desire to accumulate wealth, nor to enjoy beautiful women. Nor do I want any number of followers. What I want only is the causeless mercy of Your devotional service in my life, birth after birth.”

So devotional service, this line of activities should not be taken for some material gain. This is not *bhakti*. *Bhakti* must be pure, cent percent pure, free from all material desires, free from the resultant action of *jñāna* and karma. *Anyābhilāṣitā-śūnyam jñāna-karmādy-anāvṛtam* [Brs. 1.1.11]. In other words, if you are actually a devotee, you'll have no more interest with these material desires. Material desires means *dharma*, *artha*, *kāma* and *mokṣa* [Bhāg. 4.8.41, Cc. Ādi 1.90]. They're all material desires. *Śrī Caitanya-caritāmṛta* states

*bhukti-mukti-siddhi-kāmī
sakali aśānta
kṛṣṇa-bhakta niṣkāma
ataeva śānta*

[Cc. Madhya 19.149]

That is the test of *kṛṣṇa-bhakta*. He has no desire. He does not want to exchange anything by serving Kṛṣṇa. That is not pure devotion. You can exchange. You can get the result. Therefore *śāstra* has recommended, *Bhāgavata* has recommended,

*akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tivreṇa bhakti-yogena
yajeta parāmaṁ puruṣa
[Bhāg. 2.3.10]*

Akāma. *Akāma* means these devotees who have no desire. *Anyābhilāṣitā-śūnyam* [Brs. 1.1.11]. That is called *akāma*. And others are *kāma*, not *akāma*. Others, who? *Bhukti-mukti-siddhi-kāmī*. Those

time of this life either by sleeping or by sex at night. This is their night's business. And what is day's business? *Divā cārthehayā rājan*. In the daytime, simply walking or running by cars. We have seen in your country. there are flyways and they are always full of hundreds and thousands of cars. Sometimes I think that so many cars are going this way, and so many cars are going this way. Why they not settle up their business by telephone, that “I do here your business”, “I do here,”? (laughter) But that is not possible. Because it is *karmī*, all of them are running this way, whoosh-whoosh, and there is accident. Thousands die every year.

This world, material world is like that. *Divā cārthehayā rājan*

Sometimes, materialistic persons take to the path of rejection by advancement of knowledge. But, that also becomes a failure because they neglect the lotus feet of Kṛṣṇa.

who are desiring for material gain, *bhukti*, and those who are desiring after mukti, liberation. They are also *kāmī*. And those who are desiring after *siddhis*, *yoga-siddhi*. all of them are *kāmīs*. They are not *akāma*. Therefore *Bhāgavata* says, *akāmaḥ sarva-kāmo vā mokṣa-kāmaḥ* [Bhāg. 2.3.10]. *Sarva-kāma* means *karmīs*.

The *karmīs* have no end to their desires. “Bring money, bring money, bring money, bring money.” You have got good experience in your country. Millionaires, multi-millionaires, still working hard: “Where is money? Where is money?” *Nidrayā hriyate naktam vyavāyena ca vā vayaḥ*. [Bhāg. 2.1.3]. They are wasting their valuable

kuṭumba-bharaṇena vā [Bhāg. 2.1.3]. And as soon as they get money, they want to purchase. The wife says, “I want so many dollars for this purpose.” “All right, take it.” The children says... Therefore in the *Bhāgavata* they are called *svajanākhyā-dasyu*. *Dasyu* means burglars. So the wife and children, they are legitimate burglars. If somebody takes your money from the pocket, he becomes pickpocket, criminal, but if your wife takes it away, you very become pleased. “Oh, how my wife is nice.” (laughter) So they are called *svajanākhyā-dasyu*. It is taken as love. “How much my wife loves that she is taking all my money from pocket.” (please turn to page 24)





Bonsai of Devotion

*Overcoming the tendencies that
stunt our devotion*

by Yugāvtāra Dāsa

There is just enough space in the metros for people to stay, so there is no question of allotting some place to the trees. Man destroys forests and then creates a concrete jungle. Once this is constructed then he becomes nature conscious. He expresses his love for nature in the form of a bonsai tree. Bonsai is a Japanese technique of cultivating trees.

The Japanese have already reduced the size of the car, the television, the computer by their modern technology. In their Mission Dwarfism, they have not even spared the trees. They have created these bonsai trees which are so small that you can keep a mango tree in your drawing room. These mango trees bear small

tasteless mangoes.

In *Śrī Caitanya-caritāmṛta* (*Madhya līlā* 19.151-155), Lord Caitanya compares our devotion to a creeper as follows:

Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service.

When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of *śravaṇam* and *kīrtanam* [hearing and chanting], the seed will begin

to sprout.

As one waters the *bhakti-latā-bīja*, the seed sprouts, and the creeper gradually grows to the point where it penetrates the walls of this universe and goes beyond the Virajā River, lying between the spiritual world and the material world. It attains *brahma-loka*, the Brahman effulgence, and penetrating through that stratum, it reaches the spiritual sky and the spiritual planet Goloka Vṛndāvana.

Being situated in one's heart and being watered by *śravaṇa-kīrtana*, the *bhakti* creeper grows more and more. In this way it attains the shelter of the desire tree of the lotus feet of Kṛṣṇa, who is eternally situated in the planet known as Goloka Vṛndāvana, in the topmost region of the spiritual sky.



The creeper greatly expands in the Goloka Vṛndāvana planet, and there it produces the fruit of love for Kṛṣṇa. Although remaining in the material world, the gardener regularly sprinkles the creeper with the water of hearing and chanting.

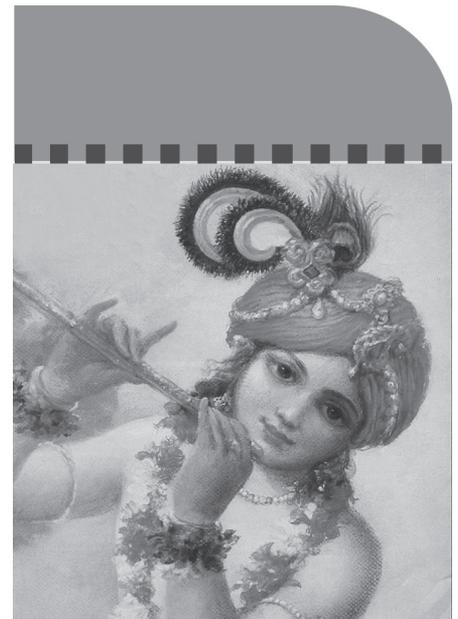
These nectarean fruits can nourish the soul for the rest of eternity. But because of the bonsai tendency we tend to make bonsai of this devotional creeper and turn it into a display of our show-bottle spirituality. We build a huge home for ourselves and a small temple for Lord inside. We visit this temple while going out to work as we need blessings to succeed and then revisit it only the next day unless there is an emergency. We show some incense sticks or a lamp when we manage to find some time.

The bonsai of our small devotion tree also bears small fruits which are not only tasteless and fail to satisfy us, but rather increase our dissatisfaction. Lord Kṛṣṇa

describes these fruits in *Bhagavad-gītā* (7.23): “Men of small intelligence worship the demigods, and their fruits are limited and temporary.”

We all have the seed of the devotional creeper in our heart, which can grow up to the heights of the spiritual world. But we chose to turn it into a bonsai. Actually we should nourish the devotional creeper by watering it with hearing and chanting. Whenever a small creeper grows we also need to put a fence. This fence denotes protecting the devotional creeper from association of non-devotees who crush our devotional creeper. With this fence and water of the holy name be sure that you will very soon be relishing the nectarine fruits of devotion.☸

Yugāvatāra Dāsa is a lecturer in Anatomy in a medical college in Mumbai. He is a regular contributor to BTG.



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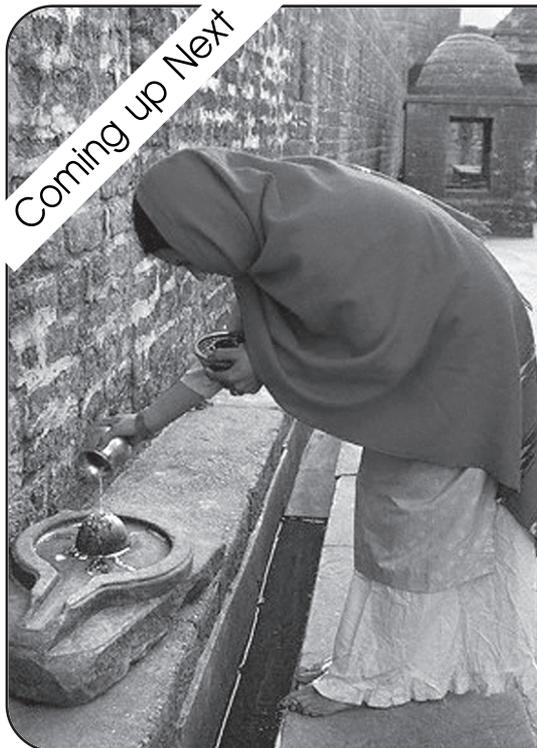
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Lord Śiva

SPECIAL ISSUE

The unique position of
Lord Śiva.

The relation between
Lord Śiva and Lord
Kṛṣṇa.

Lord Śiva in *Śrīmad-
Bhāgavatam*.

Worship of *śiva-lingam*.



Learning a Language

Simple ways to teach children Sanskrit and Music

By Aruddhā Devī Dāsī

Śrīla Prabhupāda wanted our children to learn English and Sanskrit so that they could study his books deeply. In a *Śrīmad-Bhāgavatam* lecture in 1974 he said:

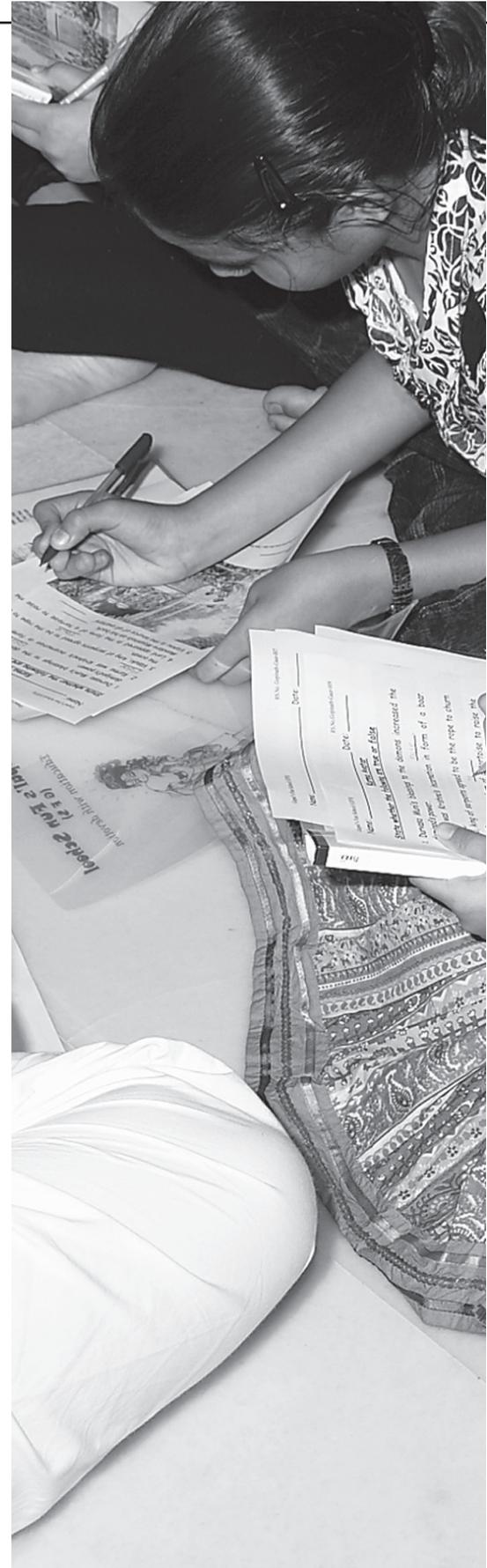
“Our students specifically, they should take care of reading *Śrīmad-Bhāgavatam*. We have therefore prescribed in our school at Dallas, that let them simply learn Sanskrit and English, because English translation they will be able to read, and the Sanskrit verses are there. And from the very beginning, if they begin education with *Bhagavad-gītā* and then come to *Śrīmad-Bhāgavatam* and read the whole literature, then they will be more than M.A., Ph.D. The knowledge will be so advanced.”

Śrīla Prabhupāda did not want the children to study Sanskrit simply to become grammarians or scholars. Rather he wanted them

to learn Sanskrit and English so that they could read his books deeply and teach them to others.

Often when devotees approached Śrīla Prabhupāda with the desire to learn Sanskrit, he engaged them in preaching instead. He cautioned them that little knowledge is a dangerous thing—we can become proud and lose our focus on devotional service. To learn Sanskrit properly, one has to study grammar diligently for at least 12 years.

But Śrīla Prabhupāda encouraged Sanskrit as a subject in the *gurukula*, since children can be properly trained in the language from an early age. In this way, they can understand the meaning of the scriptures more deeply and use that knowledge in practicing and preaching Kṛṣṇa consciousness. He said that when we study the Sanskrit verses, in each word we will





find a treasure-house of meaning.

A good example was set by Lord Caitanya when he opened his Sanskrit school in Navadvīpa at the age of sixteen. In this school, He would simply explain Kṛṣṇa, even in readings of grammar. Later, Śrīla Jīva Gosvāmī, in order to please the Lord, composed a Sanskrit grammar book called *Hari-nāmāmṛta-vyākaraṇa* in which all the rules of grammar were composed with holy names of the Lord. Thus, anyone who learned the rules would be reciting the names of Kṛṣṇa and in this way receive immense spiritual benefit.

Śrīla Prabhupāda said the Sanskrit verses in his books are meant for our understanding and memorization. We repeat the verses again and again so that we can memorize and recall them when there is a need. He said that every word in Sanskrit literature has a particular meaning, particular thought. Therefore, the language is called *sanskṛta*, refined and purified.

HOW TO TEACH SANSKRIT

The best way to learn Sanskrit is to find a local devotee who can teach your children on a regular basis. In Boise, we were fortunate to have a Sanskrit teacher, Gary Thomas, who is a self-taught Sanskritist. In fact, he is an expert linguist and knows more than 10 languages. He diligently taught my sons once a week for several years. He always made it fun and challenging and sometimes they would be absorbed for two or three hours. He used Kuśakratha Prabhu's grammar and Śrīla Prabhupāda's *Bhagavad-gītā* as his main textbooks. Gary is now preparing a home study correspondence course for children, and is already trying it with a few students from different parts of the country.

ROTE (MEMORIZATION THROUGH REPETITION)

For those of us who do not have a Sanskrit teacher we can teach our children Sanskrit through the *Bhagavad-gītā* and the *Śrīmad-Bhāgavatam*. We can help them repeat, memorize, and understand the *ślokas* and their word meanings. They can also write the verse for the day on flashcards so that reviewing it later is fun and easy. They can make a project to learn one verse a week (or day!) until they learn an entire chapter of *Bhagavad-gītā*. One home-schooled boy in Boise did this as a summer project and then recited the entire *Bhagavad-gītā* at a special event in the temple!



Rote is a very important part of home schooling. In ancient Vedic education, there was no book. A child would be educated simply by hearing from the guru. Therefore, the Vedic literature is known as *śruti*. Memorization makes the mind strong and sharp. Children can memorize practically anything very quickly, and they will never forget the verses they learn as small children. Learning verses is also a lot of fun for children, especially if we give them opportunities to use and recite them.

MUSIC

Children have a natural desire to sing and play musical instruments. If we don't direct them towards Kṛṣṇa conscious music then later in life they will experiment with all kinds of sense gratificatory music. Śrīla Prabhupāda taught us that art, music, dance and all human talents should glorify the Supreme Lord. In one lecture he said, "Now, here, the *bhakti-yoga* system

is that if you stick to the hearing of Hare Kṛṣṇa and the music, melodious music of *khol*, *karatāla*, then naturally you become detestful for hearing other songs. So this is practically *indriya-samyama*."

Music provides a wonderful way for children to express their creative side, and it is something they will value throughout their lives. Right from the beginning of a child's life, we can introduce the chanting of the Hare Kṛṣṇa mantra and have devotional music playing in the house. This will not only create a wonderful environment but will also make the child musically inclined. In the early years, we can have our children use simple instruments such as clackers, tambourines, triangles, cymbals, and small drums—instruments that do not require complex musical training. We can encourage them to gradually play on beat by taking their hands in ours and showing them how others are playing. Prabhupāda encouraged his dis-

ciples to use these simple instruments in the early days before they knew how to play *mṛdanga* and harmonium. He taught them the beat 1-2-3, and the "swami step" to dance.

For my children, for the first five years we used these simple instruments and clapping. I had little musical abilities, so after they turned six I took them to a piano teacher since we did not have a harmonium teacher in Boise. They learned how to play piano for about three years. Then His Holiness Gaṇapati Swami, who would visit Boise regularly, suggested that the children try to play the harmonium by ear, by putting on a chanting tape and finding the notes on the harmonium. It actually worked and gradually they improved and were able to play more complicated tunes by ear. Because he was two years younger, Gopal did not have much piano training, but he did very well on the harmonium by ear. So you can try either way or both. Some amount of training in piano is beneficial, because they learn the music notes, chords, scales, and timing, which are common to many other instruments. Also, an important thing to remember is that the children need a lot of encouragement while they practice and we should try to make it fun and challenging.

I remember some of the most enjoyable times in our home schooling were when we did music together—chanting and playing musical instruments. They learned how to play *karatālas* by practicing during *kīrtanas*, and *mṛdanga* from a *mṛdanga* guide book available from the BBT. When traveling devotees came through Boise, they would learn a new beat and practice in *kīrtana*. ❁

(please turn to page 14)



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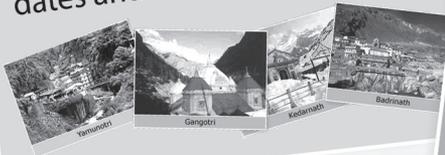
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Dates: Around end of May 09

Please follow-up for the exact dates and rates



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Dates: Around end of March 09

Please follow-up for the exact dates and rates



The Unnecessities of Life

Understanding real possessiveness

by Caitanya Carāṇa Dāsa

Once, Socrates was seen by his friends spending a long time in a market. Knowing his frugal nature, they teased him, "Even you have started dreaming about shopping." Socrates soberly replied, "I was observing all the unnecessary things that people buy."

Shopping has always been an irrational fashion, but, in our modern world of hi-tech and glamorous advertising, it has become an obsession. Acquiring new things gives some pleasure, but sadly the charm of newness fades soon. What remains thereafter is the burden of maintenance, which demands time, energy, care and money. An exasperated shopping addict stated his predicament poignantly, "Everything I own owns me." People today have tea-set, sofa set, multimedia set—and they are always up-set.

Nevertheless possessiveness retains its almost irresistible fascination. If people have little, they want a lot. And if they have a lot, they want a lot more. Why is the desire for possessions never satisfied?

Because it is our right and nature to have unlimited possessions by possessing the possessor of all

possessions—God, Kṛṣṇa.

As spiritual beings, souls, the eternal children of God, our deepest need is the security and satisfaction that accompanies the devotional remembrance of our all-powerful, all-loving Father. Just as a fish becomes restless as soon as it is out of water, we become dissatisfied as soon as we forget God. When we make God the wealth of our heart by chanting His holy names, then we become enlightened to use the wealth of the world to benefit ourselves and others.

Many people today feel that they have no time for God. But what makes them so busy? It is their own self-created pursuit of the unnecessities of life, which they imagine to be necessities. Śrīla Prabhupāda, the founder of ISKCON, succinctly summarizes this tragic entrapment, "If our endeavor is not to enquire about the Absolute Truth, we will simply increase our endeavor to satisfy our artificial needs."

Endeavor we must, but for what? For worldly possessions that will keep us forever dissatisfied or devotional possession that will make us forever satisfied?

The decision rests with us. ❀

Caitanya Carāṇa Dāsa holds a degree in electronics and telecommunications engineering and serves full-time at ISKCON Pune. To subscribe to his free cyber magazine, visit thespiritualscientist.com

Learning a language...

(Continued from page 12)

Aruddhā Devī Dāsi is a disciple of His Holiness Gopāla Kṛṣṇa Gosvāmī Mahārāja. She homeschooled her two children. Her older son, Rādhikā Ramaṇa Dāsa (Dr. Ravi Gupta), holds a Ph.D in Hinduism from Oxford. He entered Boise State University at the age of 13, where he completed dual B.A. degrees in Philosophy and Mathematics with highest honors. Her second son Gopāla Hari Dāsa (Gopal Gupta) is currently working towards his Ph.D in Science and Religion at Oxford University. He entered Boise State University at the age of 12 where he completed a bachelor's degree and M.Tech. in Electrical Engineering with highest honors.

Readers interested in learning more can join her internet group www.krishnahomeschool.com



THE GREATEST GĪTĀ

Once we were distributing Śrīla Prabhupāda’s books in the coal mines when we met an officer who was a guide to students working for their Ph.D. in Hindi literature. He had guided six students for Ph.D. He regularly writes for a religious journal and also edits books. When we showed him Śrīla Prabhupāda’s books he asked, “I have read eight commentaries on *Bhagavad-gītā*. What new thing do you have?”

We still pressed him to at least see the books. “OK,” he said. “I will just read the commentary of the first verse.” After reading for just a few moments he turned to us, “This *Bhagavad-gītā* is really great. It is marvelous. Give me the entire set,” he said.

BOOKS THAT NO ONE WANTS

Avatāra Lilā Dāsa, a devotee in Mumbai, recalls an interesting event that took place recently:

I was distributing books in the local train, when a man who initially seemed disinterested, suddenly called me.

“See son, I am a housing financier,” he said. “Can I talk to you for a moment?”

I agreed.

“You seem to be well-educated, isn’t it?”

“Yes, sir you are right,” Avatāra Lilā replied. “I am a post graduate engineer.”

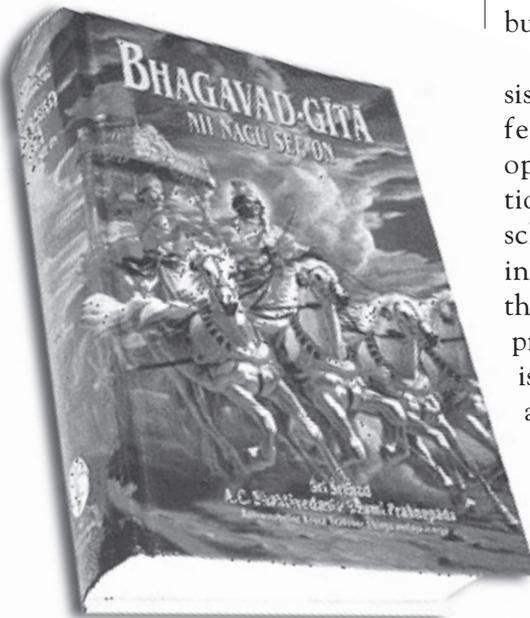
“Oh, wonderful,” the man was surprised. “But how come you are selling these books which no one wants to buy?”

Avatāra Lilā smiled. “You are right sir, again. Actually we need to know the purpose of life. The

goal of life is to know the Supreme Lord and engage in His loving devotional service. These books teach the science of loving God and are hence, very important. Therefore I am distributing them.”

“Coming to your point that very few persons are interested in these books, it is also true. Lord Kṛṣṇa says in *Bhagavad-gītā*(7.3),

*manuṣyāṅām sahasreṣu
kaścid yatati siddhaye*



Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth.”

“And sir, you seem to be very interested. I think you are the chosen one. Please take these books.”

The man was charmed by the convincing arguments and took two books.

by Murāri Gupta Dāsa

SPIRITUAL ACCOUNTING

A devotee in New Zealand has just received his masters degree in

accounting, based on his thesis “Spiritual Accounting” (accounting at the masters and Ph.D. levels means not number crunching, but dealing with the precepts underlying the entire accounting system). The new wave of accounting attacks the old school of accounting concerning itself with only fiscal profit/loss. The new school says accounting should include ecological, physical health, and inner happiness evaluations—not just the bucks.

This devotee presented his thesis at an international scholars’ conference and had to defend his openly Vaisnava-based presentation against a top gun in the new school, an Indian Māyāvādī, who insisted that Kṛṣṇa is fictitious and thus the only solution to the global problems is to realize “everything is connected to everything else”—as pure undifferentiated oneness.

Our devotee “contained her” in an appropriate scholarly way and then walked off the podium and went on a “victory tour” among the professors there, distributing Prabhupāda’s *Gītā* to three of them—asking and getting on-the-spot donations from each professor. (I’m amazed at his nerve—to be so bold in such an arena.) His final sale was to the Indian Māyāvādī scholar herself—he told her: “Take a look at a real *Gītā*.” She meekly replied, “How much?”

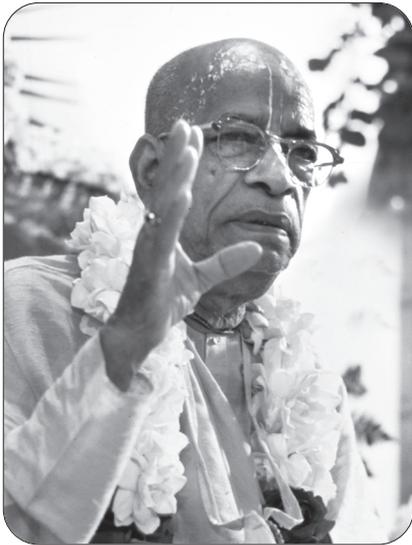
Amidst international scholarly accolades and urges that he continue the same research, as a Ph.D., he has opted, at least for a while, to follow his own dream: a *brahmacārī* on *saṅkīrtana*. ❀

by Devāmṛta Swami



PRABHUPĀDA'S PROPHECY

(Part-III)



*A simple act of devotion changed
the course of an entire nation.*

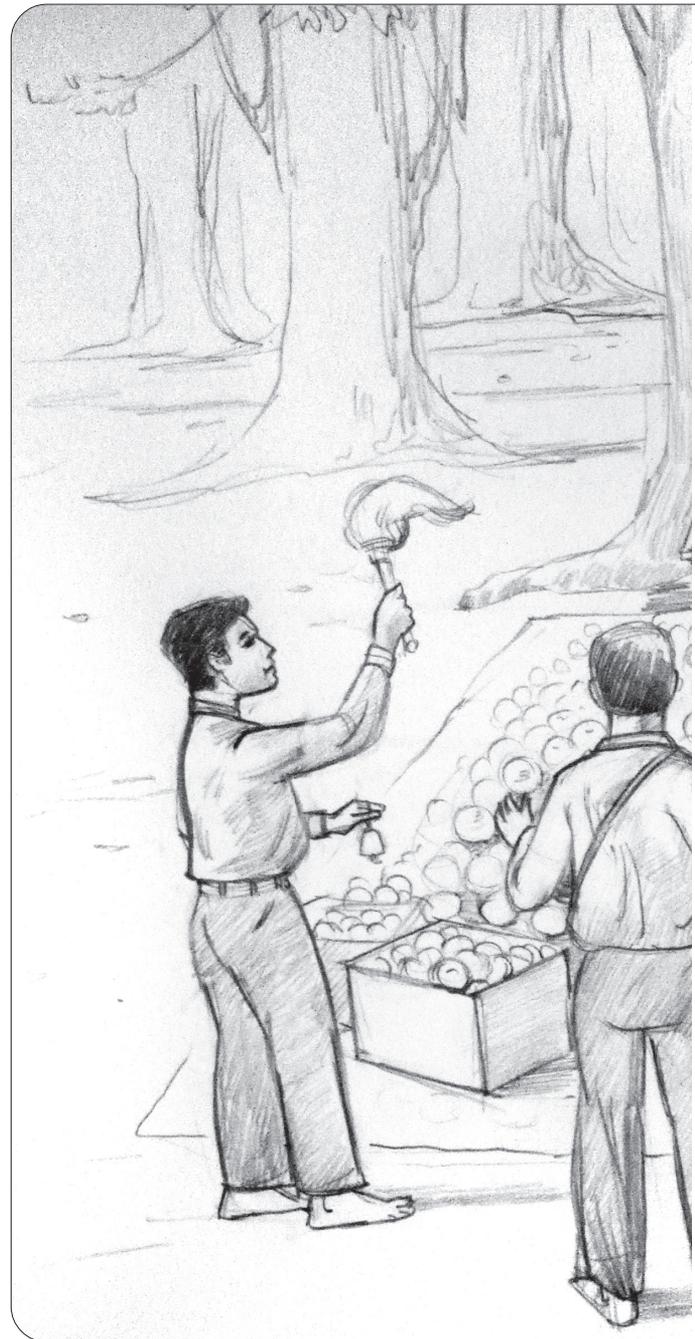
by Ravindra Svarūpa Dāsa

(Continued from last issue)

Śrīla Prabhupāda had confidently predicted an imminent nuclear war between the USSR and the USA. It did not happen. Prabhupāda was asked why. His response: Kṛṣṇa had changed His mind.

In 1975 the world's accumulated burden of misdeeds had reached a point that nuclear destruction was imminent. This was the world's future. So Prabhupāda foresaw. Then Kṛṣṇa changed his mind. The world had another future.

The war did not happen, and ten years after Prabhupāda's prediction Mikhael Gorbachev was elected Premier of the Soviet Union, and his programs of *glasnost* (political openness) and *perestroika* (economic restructuring), unleashed



an uncontrollable cascade of events. The Berlin Wall was dismantled in 1989, and the Soviet Union itself in 1991.

My attempts to understand why Kṛṣṇa changed his mind always lead me to consider the extraordinary devotees from the Soviet Union. They must have had something to do with it, and when I finally was able to talk to some of them at the end of the 80s, they told me a story

that convinced me of their role.

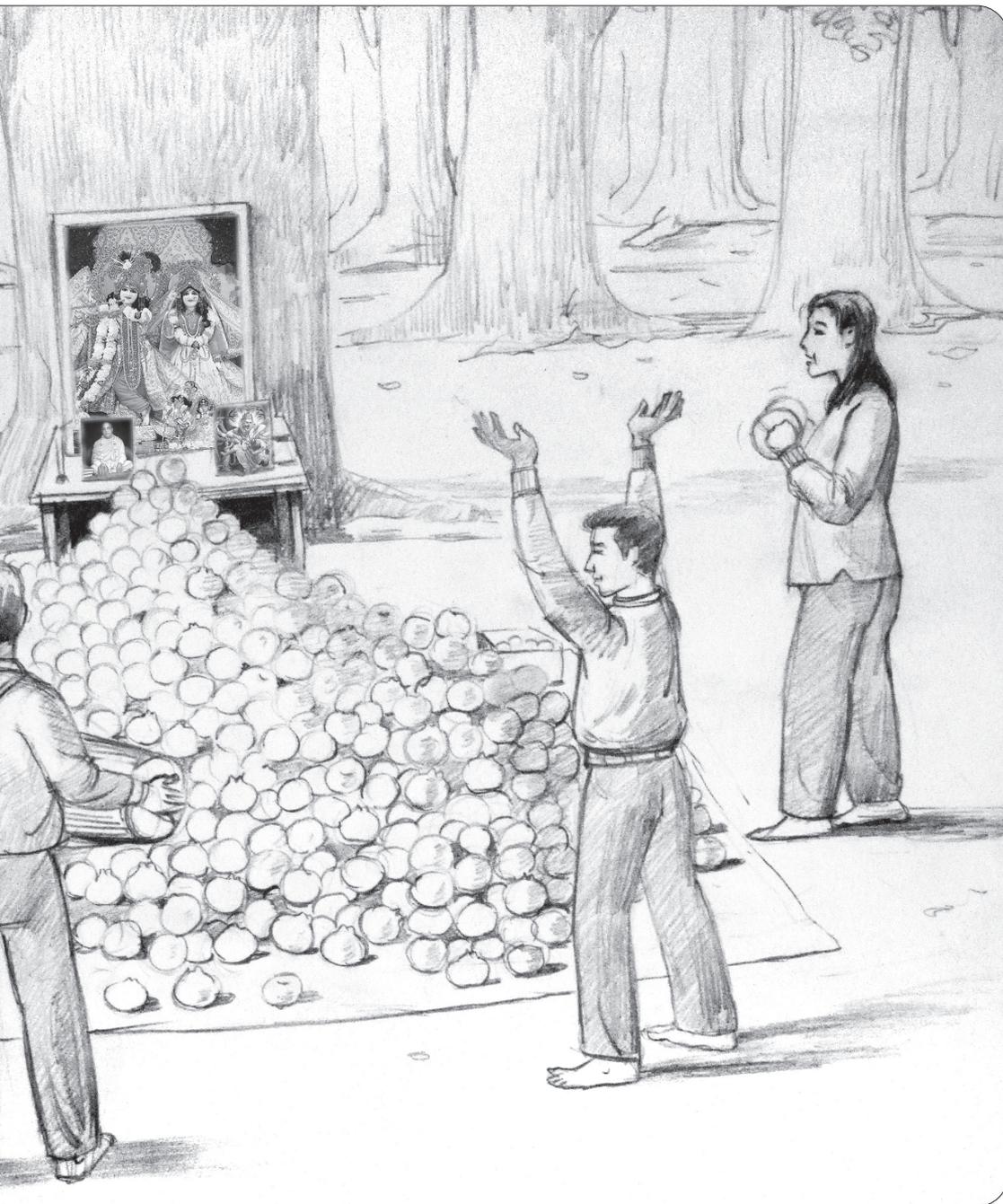
Śrīla Prabhupāda had visited Moscow in June of 1971, and in spite of state restrictions and KGB supervision he was able to initiate one Russian devotee. This devotee was in turn able to bring many others to Kṛṣṇa consciousness. Gradually books were translated into Russian and smuggled behind the Iron Curtain. The Bhaktivedanta Book Trust gained a place in the 1979

Moscow Book Fair, from which more books somehow made their way into the country. Following the Russian *samizdat* system for propagating state-suppressed literature, devotees copied the books by hand, and those copies were circulated and recopied. The Russian devotees practised and preached in increasingly difficult circumstances. Their numbers still grew. By 1982 the New York Times was reporting

“Hare Kṛṣṇa Chant Unsettles Soviet.” The government stepped up its persecution, incarcerating more and more devotees in psychiatric hospitals and labor camps to undergo vicious abuse and torture. When Gorbachev became Soviet Premier, ISKCON began an international human rights campaign to secure basic civil right for the Soviet devotees.

In 1987 the Soviet Government gave permission for fifty-four Russian devotees to travel to Māyāpur for the annual festival. Every year after that more and more Russian devotees came. During one festival I accompanied a large group of them on *parikramā*, traveling by foot and boat all around the Māyāpur District countryside, visiting the many pilgrimage sites, camping out each night in a different place. I got to know the Russian devotees well, and I was warmed again by that par-

The devotees arranged their harvest nicely, and with an āratī and a long kīrtana, offered it all to Kṛṣṇa.



ticular emotional fire I had known from my Russian grandmother and her relatives.

One evening a group of Russian devotees told me this story: They all worked together on a *kolkhoz*, a collective farm, in Soviet Georgia near the Black Sea. In this case, the farm was a gigantic orchard of citrus trees. The life suited the devotees. It was peaceful, and in the huge orchard there was ample opportunity to gather by themselves to chant and read together.

The fruit they harvested was not for everyone—only select people called the *nomenklatura*, well-placed in the Communist hierarchy, could have access to their harvest. It was sold in exclusive stores

to be able to regularly feed the Politburo with Kṛṣṇa's *prasādam*. I listened with growing amazement as I heard them relate this story, laughing and occasionally interrupting each other in Russian. Looking at them, I thought of all that the Russian devotees had suffered at their government's hands. As I sat with them, gratefully basking in the intensity of their devotion, it dawned on me that Kṛṣṇa must *really have relished* their citrus offering.

And then, of course, I remembered Prabhupāda's declaration that Kṛṣṇa had changed his mind. The nuclear war between the USSR and the USA was called off. Now I had what seemed a very con-

him what they knew of the NATO and the Warsaw Pact plans for World War III. Military forces rehearse constantly for the next war, and they develop their weapons system with the coming conflict in mind. They continually update their plans. And of course, they try to find out what the enemy is planning for next. Paradoxically, in the course of these activities, the enemies gradually come to resemble each other more and more, to unite together in increasing intimacy, mirroring each other in their dance of death like performers in a balletic *pas de deux*. Thus the war becomes as thoroughly and carefully choreographed as *Swan Lake* or *Petrouchka*.

Tom Clancy took all of this in and made his novel out of it. As one who had grown up in perpetual anticipation of that war, I could not resist reading *Red Storm Rising*. And there it was: the war that did not happen, manifest harmlessly as a best selling techno-thriller, a day dream, a fantasy.

That particular danger may have been avoided, but it seems to me that we may want Kṛṣṇa to change his mind again—and soon. ❁

Ravindra Svarūpa Dāsa, a disciple of Śrīla Prabhupāda, is a guru and member of ISKCON's Governing Body Commission. He holds a Ph.D. in religion from Temple University.

By the intensity of their devotion, Kṛṣṇa must *really have relished* their citrus offering.

reserved for this privileged group.

The devotees serving in the orchard came to know whenever there was a meeting of the *Politburo*, the governing body of the Communist Party. At that time they would get a special order for the best quality of oranges, grapefruits, lemons, and so on. And at that time the devotees carefully made their own special arrangement.

After picking all the choice fruit, they would gather it together and take it to a secluded area of the orchard. There they would arrange their harvest nicely, and with an *ārati* and a long *kīrtana*, they would offer it all to Kṛṣṇa. Then they would carefully pack it up and deliver it to be flown off to the Kremlin. They were delighted

crete reason for it. Perhaps it was not just this act of causeless mercy to the Politburo, but the dedication of the Soviet devotees to Lord Caitanya altogether, a dedication that this particular fruit offering epitomized to me.

An addendum. It is said that when, because of devotional service, a devotee is relieved of the future suffering karmically due him, he may still experience that reaction on a subtle level—usually in the form of a dream.

In a similar way, World War III may also have made its appearance on a subtle level. In 1987 the American writer Tom Clancy published the techno-thriller *Red Storm Rising*. The author had many contacts in the military, and they had apparently made available to

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Many Paths to One Goal?

A deeper understanding of the bhakti process

by Rādhikā Ramaṇa Dāsa

An Indian guest at our Sunday Feast once asked, “Why do you talk only of Kṛṣṇa-bhakti [devotion to Kṛṣṇa]? Our tradition is so rich—*jñāna-yoga*, *dhyāna-yoga*, *karma-yoga*, *haṭha-yoga*, *rāja-yoga*, *buddhi-yoga*, *kuṇḍalini-yoga*. Unlike others, who say there is only one way, the beauty of our tradition is that we can choose any deity and any path, since they all lead to the same goal.”

Many Hindus share our guest’s belief, often basing their belief on verse 4.11 of the *Bhagavad-gītā*, which they loosely translate as “All paths lead to the same goal.”

This, however, is a mistranslation of the verse. In fact, Kṛṣṇa makes it quite clear in the *Bhagavad-gītā* that our choice of which path to tread does make a difference.

The verse goes like this:

*ye yathā mām prapadyante
tāms tathaiva bhajāmy aham
mama vartmānuvartante
mānuṣyāḥ pārtha sarvaśaḥ*

Śrīla Prabhupāda’s translation reads, “As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā.” (Bg. 4.11) Lord Kṛṣṇa uses the possessive pronoun *mama*, “mine” and the singular noun *vartma*, “path.” In other words, there is but one path—Kṛṣṇa’s.

That we are all on Kṛṣṇa’s path doesn’t mean that whatever we do leads us to Kṛṣṇa. Imagine the spiri-

tual path to be a great highway. Some of us are progressing slowly, some faster. As long as we move in the right direction, we make spiritual advancement. But if, desiring to be independent of the Lord, we turn our heads and go the other direction, we head into further ignorance.

And whom we worship while on the path also matters. Kṛṣṇa says in the *Bhagavad-gītā* (9.25) that those who worship ghosts go to the ghosts, those who worship ancestors go to the ancestors, and those who worship demigods go to the demigods. If all worship is the same, why the different destinations? These destinations are like different exits on the spiritual highway.

But what about the different spiritual paths described in the *Bhagavad-gītā*, such as *jñāna-yoga*, *dhyāna-yoga*, *karma-yoga*, and so on? Don’t all of them lead to the same goal?

Different bona fide methods for spiritual realization are like different lanes on the spiritual highway. All of them are heading toward the final goal, yet all but one of the lanes are fairly slow, and they can bring us only part way to success. Nearing the final destination, they all merge into another lane, which has been coming all along, namely bhakti-yoga, or devotional service to Śrī Kṛṣṇa.

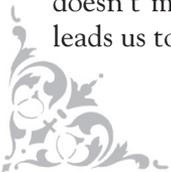
Kṛṣṇa Himself says in *Bhagavad-gītā* that He is the ultimate goal of all spiritual processes. For those per-

forming *dhyāna-yoga* He says, “One should meditate upon Me within the heart and make Me the ultimate goal of life.” For those performing *karma-yoga* He says, “Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform—do that, O son of Kuntī, as an offering to Me.” For those performing *jñāna-yoga* He says, “After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes.” And for those who want to perform Vedic sacrifices, Kṛṣṇa proclaims that He is the goal and beneficiary of all sacrifices.

Although Kṛṣṇa says clearly that He is the goal of all spiritual processes, He also says that only through bhakti-yoga can He be attained. “One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God.” (Bg. 18.54)

Therefore, because Kṛṣṇa says He is the goal of all spiritual paths but one can attain Him only through devotional service, all spiritual paths must lead to pure devotional service, which in turn leads to Kṛṣṇa, the ultimate spiritual destination. ☀

Rādhikā Ramaṇa Dāsa holds a doctorate in Hinduism from Oxford University.



Why Our Schools Don't Have a Prayer

This exchange between His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda and a divinity student took place in Los Angeles, during January of 1974.

Student: Many people are frightened about the way the schools are falling apart ... students not even learning how to read and write, many turning to drugs and robbing and raping their teachers.

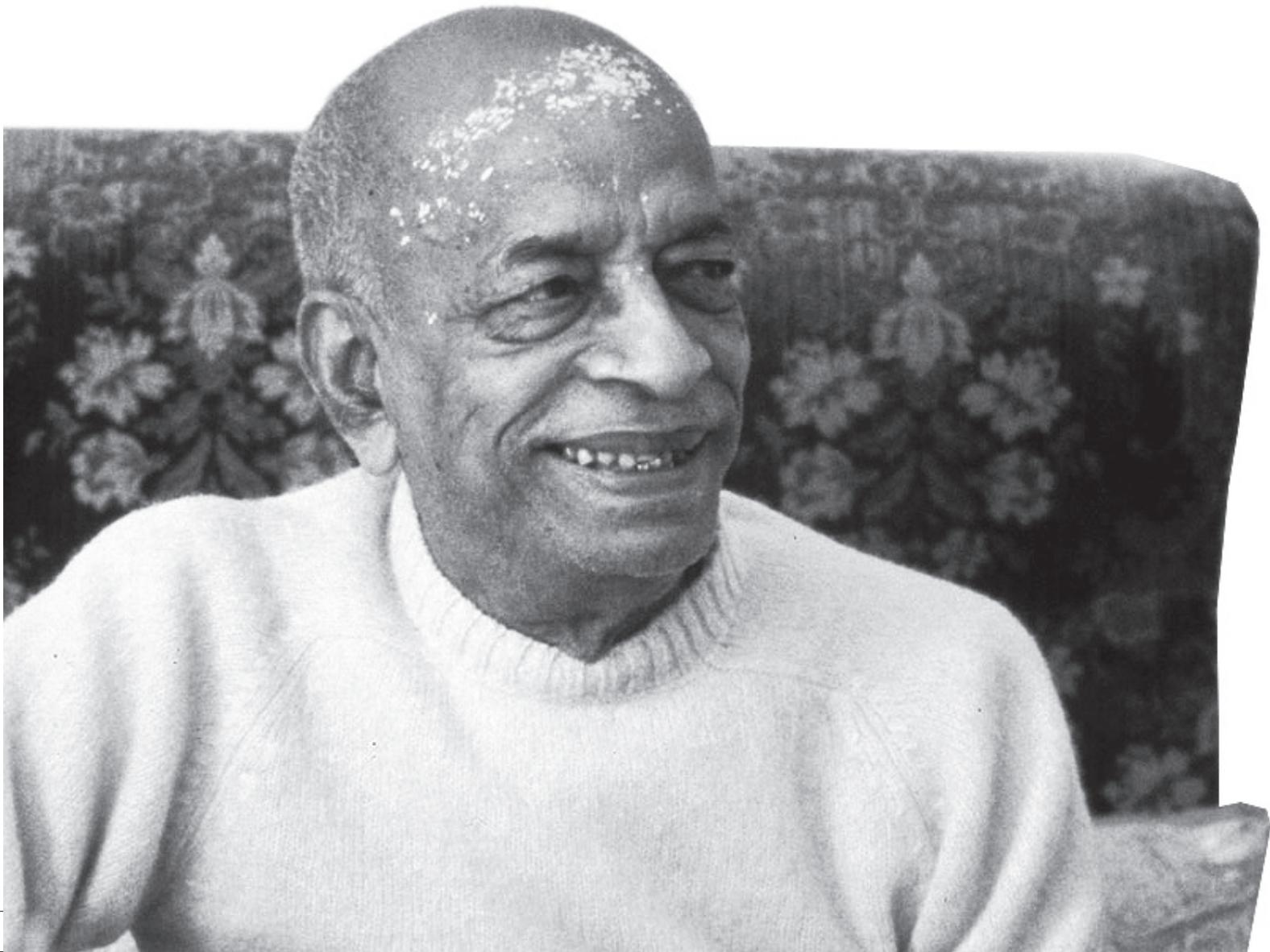
Śrīla Prabhupāda: Yes. What is the value of this kind of schooling?

Student: Not an awful lot.

Śrīla Prabhupāda: It is all cheating. You have left God out. That is the height of cheating. So naturally the rest of your so-called schooling must also be cheating.

Suppose you are doing a mathematical calculation and you start by figuring, "2 + 2 = 3." After that you may use the most sophisticated techniques and formulas, but your whole calculation will be wrong.

Student: Now things have gotten to the point that we can't even have prayer in the public schools. We used to have a prayer at the beginning of each school day. But then one atheist lady (and no doubt other people behind the scenes) pushed and pushed until the Supreme Court declared it unconstitutional. Now



prayer in the schools is banned.

Śrīla Prabhupāda: But even if prayer were allowed, that would not help. Prayer is still going on in the churches, and what is the benefit? People are losing interest, because it has all become simply a ritualistic show—“Churchianity.” The thing is, you have to become educated in the science of God. You must have direct, scientific experience of God. People aren’t interested in dry words. They have become scientific-minded; they want results.

Student: Well, most people still have a sentimental attachment to God, so most likely they would like to see at least a semblance of prayer in the schools ...

Śrīla Prabhupāda: No. Do something practical! “Prayer” means chanting the holy name of the Lord. If you don’t know the holy name of the Lord we are giving it. You’ll have no expenditure, and no loss. So why don’t you try this? Chant Hare Kṛṣṇa. And if you actually chant Hare Kṛṣṇa, you will get scientific, realized knowledge of God—direct, personal experience of God. Then everything beneficial will follow for society.

Student: Yes. But, you see, right now you can’t chant Hare Kṛṣṇa in the schools. That law is still there on the books. You can’t chant until somebody changes the law.

Śrīla Prabhupāda: So my disciples can do that.

Student: They should try to fight the law?

Śrīla Prabhupāda: Yes. Just recently I heard that the senators and congressmen have set aside one special day each year for public prayer. Just one day—but they still want prayer. So if they actually want prayer, why are they prohibiting it all the rest of the year? Just see the contradiction! They have banned prayer because of their inexperience. And now they are experiencing, “This does not help us” Otherwise, what is the use of introducing prayer again? They have experienced that without prayer things have failed. That is a fact.

Student: You were saying earlier that fifty to sixty percent of the senators and congressmen are lawyers ...

Śrīla Prabhupāda: Yes, and nowadays “lawyer” means cheater. One who can tactfully break the law—he is a good lawyer. They will find some flaw in the letter of the law so that they can avoid the spirit of the law.

Student: Actually, to ban prayer in the schools they had to avoid the whole point of the First

Amendment—that “Congress shall make no law prohibiting the free exercise of religion.” They said a prayer might trample an atheist’s right not to pray.

Śrīla Prabhupāda: So now the children cannot have a prayer in their schools. These government men are mostly lawyers, cheaters. Like Nixon. What is Nixon’s situation now?

Student: Well, he couldn’t get any less popular; so now he’s getting more popular. People forget.

Śrīla Prabhupāda: People have become cheaters, and that is why they elect such cheaters as their representatives. You Americans can make all the propaganda you want, but you will not be happy without offering prayer to God.

Student: That’s right.

Śrīla Prabhupāda: But be scientific. To begin with, follow God’s laws and lead a pure life: no illicit sex, no meat-eating, no intoxication, no gambling. If you

Not just any kind of prayer. “Prayer” means that you chant the name of God. If you simply chant Hare Kṛṣṇa, you will be in touch with God—the all-good. And then naturally you will become good.

reinstate prayer in the schools, that is not bad; but unless you first become pure, your prayer will have no practical effect. You yourselves must be free from all these impure activities. Then from among yourselves you can elect a good leader. If you really want a good leader, then you yourselves must become good. And you can become good by offering prayer to God.

Student: Forgive me, but this sounds like we’re getting into some sort of vicious circle. A moment ago you said we have to become pure or good first ... otherwise our prayer will have no effect. So now how can you say we can become good by offering prayer?

Śrīla Prabhupāda: Not just any kind of prayer. “Prayer” means that you chant the name of God. If you simply chant Hare Kṛṣṇa, you will be in touch with God—the all-good. And then naturally you will become good. Why don’t you try it?

Student: We have little more to lose.

Śrīla Prabhupāda: But if you chant Hare Kṛṣṇa, you will be the gainer. Just chant and see the result. ☀



Breaking the Cycle

of

BIRTH AND DEATH

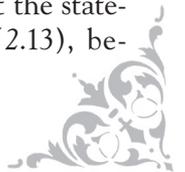
*Accepting Kṛṣṇa's words in the Bhagavad-gītā
helps us transcend birth and death*

by Satsvarupa dāsa Gosvāmī

Lord Kṛṣṇa, in the Second Chapter of *Bhagavad-gītā*, gives us a powerful example of changing bodies. "As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change" (Bg. 2.13). On a morning

walk in Europe in 1974, Śrīla Prabhupāda challenged his followers, asking if they had any objections to this argument. I played the devil's advocate and said the statement was an analogy and did not prove that we change bodies at death. Prabhupāda then gave another example to show that we actually experience the change of bodies.

When we are asleep, we dream that we are in a different body, but when we awake, we change back to our body of awakened consciousness. I replied that that experience applied to dreams but did not prove that we change bodies at death. Śrīla Prabhupāda then changed his tack. He said we have to accept the statement of *Bhagavad-gītā*(2.13), be-



cause it is spoken by Kṛṣṇa, and His authority cannot be questioned. I did not dare to play the devil's advocate any longer and remained silent.

The analogies are convincing tools for understanding, but finally we have to accept *śāstra*, the word of Kṛṣṇa. I am satisfied with that. He is the Supreme Personality of Godhead, as accepted in the Tenth Chapter of the *Gītā* by Arjuna, who cites the sages Asita, Devala and Nārada. He knows the mysteries of birth and death, and the devotees are always pleased to hear His direct words, and they accept them. The nondevotees can gradually come to understand Kṛṣṇa as He is by reading the *Bhagavad-gītā* and accepting the words of spiritual masters in disciplic succession from Kṛṣṇa. We can guide them by many analogies and arguments to come to the right conclusion regarding the existence of the permanent soul and the non-permanent body, and regarding the body and the owner of the body. But those who are obstinate due to bad association and sinful activities in their past lives may never come to accept the words of Kṛṣṇa or take up devotional service to the Lord. They have no faith and are encouraged by other faithless persons to take up activities based on the misunderstanding that the body or the mind is the self and there is no life after death. They do not think they are accountable for their actions in this lifetime and break the laws of God, not knowing this will lead them into further implications in the cycle of life, death and rebirth. They do not believe they can degrade themselves into lower species of life and so indulge in acts of slaughtering animals, illicit sex, intoxication and gambling. They think there is only void after death and that the law-abiding devotees of

God are restraining themselves unnecessarily from life's "natural" pleasures based on religious dogmas that have no foundation. Who is right, the theist or the atheist? Does it matter?

The philosopher Pascal said that he preferred to believe in the existence of God because, even if you consider it a gamble, the consequences of being wrong and denying God and His laws are too great a loss in comparison to choosing to not believe and having to face, in the words of the Catholic act of Contrition, "the loss of heaven and the pains of hell." Kṛṣṇa allows each human being a minute amount of free will, because we are His parts and parcels and share, in quality, His

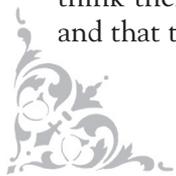
as "temporary and miserable."

But Kṛṣṇa always remains active in trying to save the living entities from repeated birth and death. In *Bhagavad-gītā*, He states, "Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself" (Bg 4.7). In his purport to this verse, Śrīla Prabhupāda writes, "It is not a fact that the Lord appears only on Indian soil. He can manifest Himself anywhere and everywhere, and whenever He desires to appear. In each and every incarnation, He speaks as much about religion as can be understood by the particular people under their particular cir-

The analogies are convincing tools for understanding, but finally we have to accept *śāstra*, the word of Kṛṣṇa.

infinite freedom of will. If we misuse our free will, we create acts of karma; that is, we become subject to the laws of cause and effect that exist in the material world. The laws of karma are inalterable and inescapable. If you touch fire, you will be burned. In the present age of Kali, the millennium of quarrel and disagreement, ninety percent of the people are entangled in acts of karma. Any selfish activity performed for sense gratification and not offered as sacrifice to God creates karmic reaction, good or bad. Good karma will result in getting promotion to a better body in the material world in the next life, but it will not bring liberation. Bad karma simply plunges one into more painful situations in the material world, which is certified by Kṛṣṇa

circumstances. But the mission is the same—to lead people to God consciousness and obedience to the principles of religion. Sometimes He descends personally, and sometimes He sends His bona fide representative in the form of His son, or servant, or Himself in some disguised form" (Bg. 4.7, purport). Approximately five hundred years ago, Kṛṣṇa appeared in West Bengal, India, in the form of His pure devotee, Śrī Caitanya Mahāprabhu, to teach an easy form of purification and God consciousness. He taught the process of chanting the names of God and leading a saintly life. He particularly taught the *mahā-mantra*, or great chant for deliverance, Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma,



Rāma Rāma Hare Hare, as the panacea to all ills. This chant contains the names of God, and when sincerely sung in congregation or spoken on beads, it enables one to actually contact Kṛṣṇa on the tongue and with the ear. Other forms of meditation, sacrifice or yoga are really not possible to perform in this age, but the chanting is accessible to anyone. Anyone who takes up spiritual life under the direction of a spiritual master and chants the Hare Kṛṣṇa mantra can come to realization of God consciousness and break the cycle of birth and death. More importantly, he or she can become transformed into a pure devotee and act just for the pleasure of Kṛṣṇa. ❁

Satsvarūpa Dāsa Goswami is the author of more than two dozen books, including a six-volume biography of Śrīla Prabhupāda. He is a former editor of BTG.

Nothing but...

(Continued from page 7)

(laughter) *So divā cārthehayā rājan kuṭumba-bharaṇena vā* [Bhāg. 2.1.3]. This is the occupational duties of the materialistic person. But a Kṛṣṇa conscious person is not like that.

MAHĀPRABHU'S GIFT OF LOVE

Caitanya Mahāprabhu is the ideal Kṛṣṇa conscious Personality of Godhead, the Supreme Personality of Godhead, Kṛṣṇa. He is Kṛṣṇa Himself, simply He has taken the name, Kṛṣṇa Caitanya. Otherwise how one could give *kṛṣṇa-prema*? *Kṛṣṇa-prema* can be given only by Kṛṣṇa; nobody else. *So namo mahā-vadānyāya*. This is the first verse uttered by Śrīla Rūpa Gosvāmī when he met Lord Caitanya Mahāprabhu at Prayāga, Allahabad. He understood that "Here is the incarnation of God who is the most munificent."

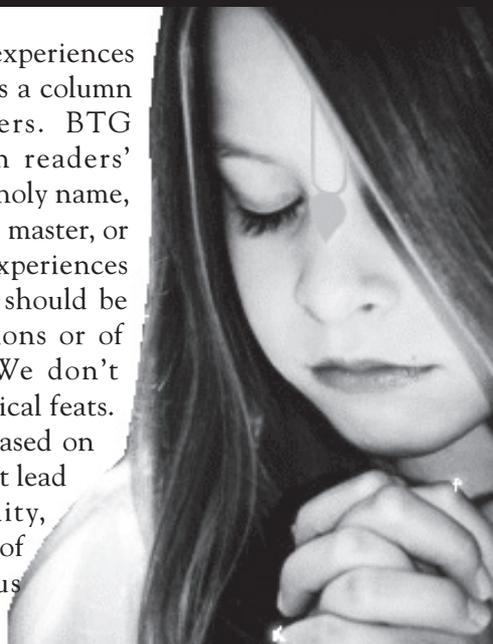
Other incarnation of God Rāmcandra, even Kṛṣṇa could not give *kṛṣṇa-prema*. Kṛṣṇa simply ordered, "You surrender unto Me." Not that "You take love of Kṛṣṇa." No. He did not give. Therefore Kṛṣṇa came again as Caitanya Mahāprabhu thinking that "I did not give My love." *Anarpita-carīm cirāt karuṇayāvairiṇaḥ kalau*. He has appeared in the Age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most sublime and radiant mellow of devotional service, the mellow of conjugal love.

The purpose of other incarnations was different. *Paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām* [Bg. 4.8]. To deliver the pious and to

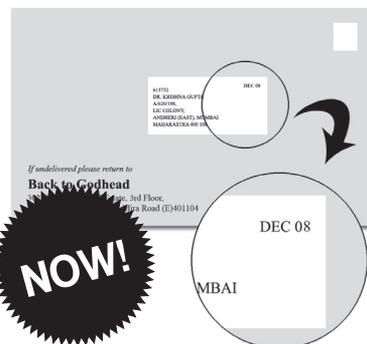


My Experience

If you ever had spiritual experiences that changed your life, here is a column to share them with others. BTG welcomes articles based on readers' experiences with the Deities, holy name, sacred books, *dhāma*, spiritual master, or previous *ācāryas*—or even experiences from every day life. Articles should be based on your own realizations or of others' whom you know. We don't want miraculous cures or magical feats. What we want are insights based on experiences with the Lord that lead to increase in faith, humility, service, and understanding of the Kṛṣṇa conscious philosophy.



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HARE KṚṢṆA HARE KṚṢṆA KṚṢṆA KṚṢṆA HARE HARE
HARE RĀMA HARE RĀMA RĀMA RĀMA HARE HARE.

annihilate the miscreants, as well as to reestablish the principles of religion, but Caitanya Mahāprabhu, specially came to distribute *kṛṣṇa-prema*. That is a special significance of Lord Caitanya Mahāprabhu.

You have taken the path of Caitanya Mahāprabhu. He will bless you if you sincerely stick to His principle. Then by His grace, you'll be able to preach His message. All of you are of very minor age. Caitanya Mahāprabhu also Himself took *sannyāsa* at the age

of twenty-four years. It is not that one has to accept *sannyāsa* in ripe old age like me at seventy-five years. Not that. Caitanya Mahāprabhu set up the example, that for Kṛṣṇa's service one can take *sannyāsa* at any time. Caitanya Mahāprabhu gave up His opulent family life. When He took *sannyāsa*, at that time, His wife was only sixteen years old, and He had His affectionate mother, Śacīdevī, very old. Nobody was to take care of her. But still, He took *sannyāsa* for giving mercy to the poor hu-

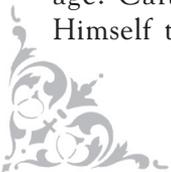
man society in this age. Therefore He's called:

*namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ*

[Cc. Madhya 19.53]

So you follow the instruction of the Gosvāmīs, follow the path of Caitanya Mahāprabhu, and try to spread Kṛṣṇa consciousness all over the world, and your life will be glorified.

Thank you very much. ❁



In your own words ...

Which day on the Vaiṣṇava calendar has special significance for you, and why?

FOR ME, IT IS *Pāṇḍava-nirjalā Ekādaśī*, as I like to spend all day focusing on chanting and reading. The long hours of continuous fasting help me get my mind off the day-to-day pressures of work-life and focus all my attention and energy on the holy name and Prabhupāda's books. I try to chant as many rounds as possible, beginning from the morning itself, so that other things which enter and keep pestering the mind on a routine day will not do so. The continuous absorption in the holy name rejuvenates me spiritually for the rest of the year. I feel that it is necessary to have a day of intense spiritual activity once in a while to help us to increase our absorption in the holy name. *Pāṇḍava-nirjalā Ekādaśī* is that day for me.

Nikhil,
Mumbai

THE APPEARANCE DAY of Lord Nityānanda Prabhu is very special. Śrīla Narottama Dāsa Ṭhākura writes, *nitāi pada-kamala, koṭi-candra suśītala*: "The lotus feet of Lord Nityānanda are as cooling as millions of moons." He also writes, *balarāma hoilo nitāi*: "Lord Balarāma appeared as Lord Nityānanda."

Lord Nityānanda Prabhu represents spiritual strength and infinite mercy, both of which I sorely need to suc-

cessfully complete my journey back to Godhead.

Śrī Nityānanda Prabhu is the original spiritual master, and He shows special mercy to even the most fallen souls, such as Jagāi and Mādhāi, who attacked Him. When Lord Caitanya wanted to kill these sinful brothers for their offensive

attack, Lord Nityānanda stopped Him by reminding Him that saving such sinful souls was Their mission in this world.

I have always been very fond of Lord Balarāma, and in fact my namesake is Daśārha, Lord Balarāma's forefather. I pray for the causeless mercy of Śrī Nityānanda



Prabhu.

Daśārha Dāsa
Marble, North Carolina, USA

ALL THE DAYS ARE SPECIAL, but the appearance day and disappearance day of Śrīla Prabhupāda are the most special. I can't imagine the material world without His Divine Grace Śrīla Prabhupāda. He has saved us. Even though we are in this material world, there's nothing better than Kṛṣṇa consciousness. I pray that in my next life I can be a fulltime devotee of the Lord.

Without Śrīla Prabhupāda we in the West would not have known this wonderful ISKCON. My husband and I live in Port Elizabeth, and by Śrīla Prabhupāda's mercy we are able to assist with the building of the temple. We are determined to build it, and we know that Śrīla Prabhupāda will give us the necessary knowledge and guidance.

Vrindadevī Mothan
Port Elizabeth, South Africa

JAYĀNANDA PRABHU'S disappearance day is very important. With topmost humility he guides us

IN YOUR OWN WORDS

QUESTIONS FOR THE FORTHCOMING ISSUES

Which date on the Vaiṣṇava calendar has special significance for you, and why?

Answers will be published
in March.

Which Kṛṣṇa pastime inspires you the most, and why?

Answers will be published
in April and May.

Word limit: 150 words
E-mail: ed.btgindia@pamho.net

and allows us to help him serve Śrīla Prabhupāda. I use the word *allows* because Jayānanda Prabhu takes the bums, drunkards, and otherwise useless conditioned souls and gives them the taste of devotional service. After he gives us this taste, we are rescued by the *bhakti* he exemplified.

A.D. Hill
Blue Ridge, Georgia, USA

Śrīla Prabhupāda's appearance day—a special day to remember him, because without his temples, books, and devotees, I wonder if my spiritual life would have ever reawakened.

Sathiya Rāmakṛṣṇan
Brisbane, Australia

“TUN TUN TUN
TUN...boom...boom...
boom...pani...pani...pani...Jai
Jagannātha, Jai Jagannātha, Jai
Jagannātha...” – this is how the whole ether echoes as the sun peeps through the clouds to take *darśana* of his master on the auspicious day of Jagannātha Ratha-yātrā. The road turns into an ocean of devotees; and crossing across is almost an impossibility. As lakhs of people from various cults, nations and beliefs single pointedly gaze at Simhadvāra, majestically arrives Jagannātha being carried by His dear associates. The peacock feather crown over His head sways to and fro, as the Lord dances as if intoxicated. Increasing the eagerness for His *darśana*, the Lord moves ahead towards the chariot surrounded by *pujārīs*. The moment when the *pujārīs* mount the Lord on the chariot, the devotees' excitement peaks and tumultuous “Jai Jagannath” springs out from their hearts. Transcending the limitations of the body, the devotees enjoy the whole day glorifying the

Lord, pulling the cart, running and dancing along the way to Gundicā.

Sudhira

PERHAPS JANMĀṢṬAMĪ is that day. Only the Supreme Lord can shower real mercy on us.

But without the mercy of Śrīmatī Rādhārāṇī we cannot access the mercy of Kṛṣṇa. So Rādhāṣṭamī. . . But without Lord Gaurāṅga how I would have ever learnt about the glory of Śrī Rādhā? So Gaurāpūrṇimā holds the most significance for me. . . Mahāprahu delivered many like Sārvabauma Bhaṭṭācārya, Prakāśānada Sarasvatī and Keśava-Kāśmīrī. But I am not a scholar, high-class *brāhmaṇa* or *sannyāsī* unto likes of whom Mahāprabhu showered His mercy. My only shelter is Nityānanda Prabhu who displays inconceivable mercy & pays no attention to one's caste, wealth, knowledge or physical ability. So Nityānanda Trayodaśī. . .

But who brought me to Śrī Nityānanda Prabhu who appeared about 500 years ago? Who but His Divine Grace A.C. Bhaktivedanta Swami Śrīla Prabhupāda? Hence, his appearance day holds the most significance to me. Śrīla Prabhupāda not only added His own divine appearance to my calendar but along with it, added all the others.

Brajsvāmīni devī dāśī

ONE DAY THAT IS MOST special to me is Rādhāṣṭamī. Śrīmatī Rādhārāṇī is the pleasure potency of the Lord, and the embodiment of all devotional service, of pure love. It is only by Her causeless mercy that we can possibly be accepted by Śrī Kṛṣṇa in His transcendental loving service. This special occasion of Rādhāṣṭamī gives us an opportunity to hear about



and remember Her exalted position and to take shelter at Her lotus feet. On this day, we should try to seriously think about how we can assist our spiritual master best in his service to Śrīmatī Rādhārānī, and resolve to act in that way; and if we're fortunate, we'll receive the merciful glance of Śrīmatī Rādhārānī and thus of Lord Rādhānātha.

Ankit Verma
GAURA-PŪRNIMĀ IS THE most significant date in Vaiṣṇava calendar in my opinion. Kṛṣṇa's appearance in kali yuga as Śrī Caitanya Mahāprabhu is the most auspicious day for all the conditioned souls of kali yuga. There is no limit to how much mercy He showered and still showering through His sincere followers. It is only by the causeless mercy of Caitanya Mahāprabhu that we are all able to chant the holy names of Kṛṣṇa. No amounts of pious credits can award us Kṛṣṇa bhakti. It is possible only by the mercy of Lord and His devotees. Whole ISKCON is the expansion of Caitanya Mahāprabhu's *saṅkīrtana* movement started 500 years ago in Nadia of West Bengal. Gaurāṅga's mercy is our hope to perform devotional service. There is no other way, no other way, no other way. No wonder a vaiṣṇava *ācārya* sings "yadi gaura na hoito.....tabe ki hoito."

Hari Caitanya

(Many other readers have written on this topic. Their responses will be published in the next column.)



Terror Strikes...

(Continued from page 32)

This is Vyāsa's prophetic vision on the eve of Kali-yuga, five thousand years ago. It spurs him into ac-

tion. For Vyāsa's appearance on the brink of this temporal decline is not fortuitous. Vyāsa is an *avatāra*, the empowered literary incarnation of God, sent by Kṛṣṇa specifically to prepare the knowledge of Vedic civilization for transmission through the coming millennia of darkness.

Without such an undertaking, the erosion of human intelligence by the force of time would insure that all future generations would be completely cut off from their own cultural heritage and the matchless spiritual attainment of their forebears. Once the iron age began, they would not even realize that at one time the whole world had been governed by a single, supremely enlightened civilization: the Vedic culture.

So in the light of the current crisis what does Mahāmuni Vyāsadeva recommend? First and foremost, human society has to

understand the implications of animal slaughter and its consequences. Śrīla Prabhupāda once said that if man opens mechanical slaughterhouses to indiscriminately kill animals then powerful material nature will open its own slaughterhouses in the form of war (and terrorist incidents) to kill men.

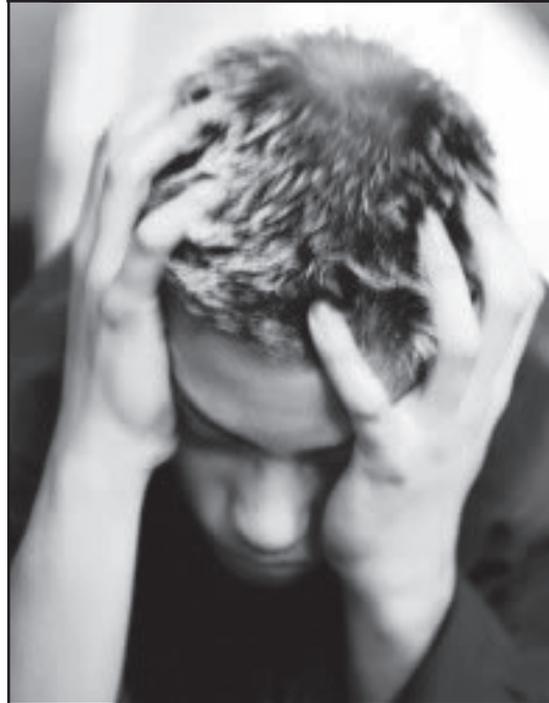
The government should take urgent steps to scientifically propagate god-consciousness and see that every faith scrupulously follows its rules and regulations. Every educated person should be trained in the simple art of Kṛṣṇa consciousness - which begins with the chanting of the *mahā-mantra* -
Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa
Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma
Hare Hare

Respiritualization of the entire society is the only solution to such crises. ❁

- Śyamānanda Dāsa

Blunders

NEW
COLUMN



Remember the day when you failed to control your angry words. Or the errors in preaching that put a newcomer off—till now.

Here is a column to share the mistakes and blunders that you have made after coming to Kṛṣṇa consciousness, and how they affected preaching, relationships etc.

Share them so that others learn from them and not repeat the history.

Don't worry; you are not the only one to err.



EVERY TOWN AND VILLAGE



A LOOK AT THE WORLDWIDE ACTIVITIES OF THE INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS (ISKCON)

DIVĀLI CELEBRATED IN WASHINGTON, D.C.

Washington, D.C., USA:
Washington National Cathedral



hosted, for the first time in its history, an event in celebration of Divāli. Almost 200 guests filled the Cathedral's Bethlehem Chapel for the evening celebration, which featured the offering of lamps, the reading of sacred prayers, and *bhajan*s.

"We're seeing, perhaps for the first time in such a profound way, a Hindu holiday being acknowledged in the nation's shared sacred space," said ISKCON spokesperson Venkāṭa Bhaṭṭa Dāsa. "It is an exciting chapter in the story of how the faith has finally come to be welcomed into America's pluralistic mainstream. ISKCON continues to be an important part of that story, so it is fitting that ISKCON devotees should play such a pivotal

role in this historic event."

DĀMODARA CELEBRATIONS IN CHENNAI

Chennai, Tamil Nadu: Devotees conducted *arāti* to Lord Dāmodara, inviting commuters straight from the streets to offer lamps to the Lord, in crowded areas like T. Nagar Bus Stand and Hanumān temple. The statue of Kṛṣṇa attracted many people who were taking photographs by stopping their vehicles, causing traffic jams. All the events were

accompanied by *kīrtanas* and distribution of books and *prasāda*.

RATHA-YĀTRĀ CELEBRATIONS

Ludhiana, Punjab: About five hundred thousand devotees from various parts of India and abroad participated.



New Delhi: Thousands attended the Ratha-yātrā in Delhi.

HARE KṚṢṆAS AT INTER-CULTURAL DIALOGUE

Phoenix, Arizona, USA: ISKCON was invited to attend the Fifth Annual Dialogue and Friendship Dinner. The discussion included topics such as sharing the message of love and peace with other faiths. The VIPs accepted Śrī Kṛṣṇa Janmāṣṭamī 2008 Souvenir, which contained a proclamation from Arizona Governor Janet Napolitano.

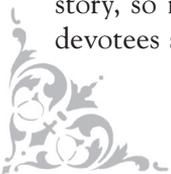
HARINĀMA IN CROATIA

Karlovac, Croatia: For the fifth time, the Nitāi Gauracandra Harināma Party conducted a 40-day tour along the Adriatic coast in Croatia, covering 57 cities performing 82 *harināma* processions. All together they traveled about 7000 kilometers and approximately 400,000 to



500,000 people heard the holy name. During the tour they distributed 365 books and music CDS.

Contributed by Dr. Prayag Narayan Misra, Kaplish, Śrī Vallabha Dāsa and Daśaratha-suta Dāsa



The International Society for Krishna Consciousness

CENTRES IN INDIA

Founder-Acarya: His Divine Grace A. C. Bhaktivendanta Swami Prabhupada

Correct
as of
30 Nov.
2008

Agartala, Tripura — Assam-Agartala Rd., Banamalipur, 799 001/ Tel. (0381) 22-7053/ Fax: (0381) 22-4780/ premadata@rediffmail.com

Ahmedabad, Gujarat — Satellite Rd., Gandhinagar Highway Crossing, 380 054. Tel. (079) 2686-1945, 1645, or 2350/ jasomatinandan.acbsp@pamho.net

Allahabad, UP — 161, Kashi Raj Nagar, Baluagath 211 003/ Tel. (0532) 2416718. iskcon.allahabad@pamho.net

Amritsar, Punjab — Chowk Moni Bazar, Laxmansar, 143 001. Tel. (0183) 2540177.

Bangalore, Karnataka — 1 'R' Block, Chord Rd., Rajaji Nagar 560 010/ Tel. (080) 23471956/ Fax: (080) 3578625/ ard@iskconbangalore.org

Bangalore, Karnataka — Sri Jagannath Mandir, 5, 1st Main Road, Sripuram, Seshadripuram, Bangalore 560 020/ Tel: (080) 2356-5708/ Mobile 9844-234-108/ vibhav.krishna.jps@pamho.net

Baroda, Gujarat — Gotri Rd., 390 021. Tel. (0265) 231-0630, 233-1012 or 235-0885/basu.ghosh.acbsp@pamho.net

Belgaum, Karnataka — Shukravar Peth, Tilak Wadi, 590 006/ Tel. (0831) 243-6267 or 240-0108

Bharatpur, Rajasthan — C/o Jeevan Nirman Sansthan, 1 Gol Bagh Road, 321 001/ Tel. (05644) 22044.

Bhubaneswar, Orissa — N.H. No. 5, IRC Village, 751 015/ Tel. (0674) 255-3517, 253-3475, or 255-4283/ iskconbhubaneswar@rediffmail.com

Brahmapur, Orissa — Aska Road, Tel. (0680) 2485720

Brahmapur, Orissa — N.H. No. 5, Dist. Ganjam, 760 008. Tel. (0680) 2209400, 09437179400/ panchratna.gkg@pamho.net

Cachar, Assam — Ambikapatti, Silchar, 788 004/ Tel. (03842) 34615

Chandigarh — Sector 36-B, 160 036/ Tel. (0172) 260-1590 or 260-3232/ bhaktivinode.gkg@pamho.net

Chennai, TN — Bhaktivedanta Road, Injambakkam, Off ECR Road, 600 041/ Tel. (044) 2501-9147, 2501-9303, 2434-3266/ iskconchennai@eth.net

Coimbatore, TN — 100 ft. New Scheme Road, Aerodrome P.O., Coimbatore 641 011/ Tel. (0422) 262-6509 or 262-6508/ info@iskcon-coimbatore.org

Dwarka, Gujarat — Bharatiya Bhavan, Devi Bhavan Rd., 361 335/ Tel. (02892) 34606/ Fax: (02892) 34319

Guntur, AP — Opp. Sivalayam, Peda Kakani, 522 509

Guwahati, Assam — Ulubari Chariyal, South Sarania, 781 007/ Tel. (0361) 254-5963/iskcon.guwahati@pamho.net

Hanumkonda, AP — Neeladri Rd., Kapuwada, 506 011/ Tel. (08712) 77399

Haridaspur, West Bengal — P.O. Chhaygharia, Bangaon, 24 Parganas, 743 704/ Tel. (03215) 57856.

Haridwar, Uttaranchal — Gauranga House, Nai Basti, Mahadev Nagar, Bhimgoda, 249401/ Tel. (01334) 260818/

Mobile: 9411371870.

Hyderabad, AP — Nampally Station Rd., 500 001/ Tel. (040) 2474-4969 or 2460-7089

vedantacaitanya@pamho.net.

Imphal, Manipur — Airport Rd., 795 001/ Tel. (0385) 221587.

Indore, Madhya Pradesh — 101 Chetak Arch, 7 M.G. Road. Tel. (0731) 4972665

Jagatsinghpur, Orissa — Gadei Giri, Balikuda, Tel. (06724) 238112, E-mail: srigopalccd@yahoo.co.in

Jaipur, Rajasthan — ISKCON Rd., Opp. Vijay Path, Mansarovar, Jaipur 302 020 (Mail: 84/230, Sant Namdev Marg, Opp. K.V. No. 5, Mansarovar, Jaipur 302 020)/ Tel. (0414) 2782765 or 2781860/ jaipur@pamho.net

Jammu, J&K — C/o Shankar Charitable Trust, Shakti Nagar, Near A.G. Office/ Tel. (0191) 2582306

Jhansi, U.P. — Inside Saiyar Gate, Near Kali Badi/ Tel. (0510)2443602.

Katra, J&K — Sri Kalika Mata Mandir, Katra (Vaishnodevi), 182 101/ Tel. (01991) 233047

Kolkata — 3C Albert Rd., 700 017/ Tel. (033) 2287 3757/ 6075/8242/ Fax: (033) 247-8515 iskcon.calcutta@pamho.net

Kurukshetra, Haryana — 369, Gudri Muhalla, Main Bazaar, 132 118. Tel. (01744) 234806.

Lucknow, UP — 1 Ashok Nagar, Guru Govind Singh Marg, 226 018/ Tel. (0522) 223556 or 271551

Ludhiana, Punjab — Sterling Tower, Vrindavan Rd., Civil Lines, 141 001/ Tel. (161) 2770600 or (161) 3118897 or 98159-40005/ iskcon.ludhiana@pamho.net

Madurai, TN — 37 Maninagaram Main Road, 625 001/ Tel. (0452) 274-6472.

Mangalore, Karnataka — Shivagiri, Above Professional Courier, Nandi Gudda Road, Attavar, Mangalore 575 001/ Tel. (0824) 2423326 or 2442756, 9844325616

Mayapur, WB — Shree Mayapur Chandrodaya Mandir, Shree Mayapur Dham, Dist Nadia, 741 313/ Tel. (03472) 245239, 245240 or 245233/ Fax: (03472) 245238/ mayapur.chandrodaya@pamho.net

Moirang, Manipur — Nongban Inghkon, Tidim Rd./ Tel. 795133

Mumbai, Maharashtra — Juhu 400 049/ Tel. (022) 2620-6860/ Fax: (022) 2620-5214/ iskcon.juhu@pamho.net or

Mumbai, Maharashtra — 7 K. M. Munshi Marg, Near Babulnath Temple, Chowpatty, 400 007. Tel. (022) 2366-5500/ Fax: (022) 2366-5555/ radha-krishna.rns@pamho.net

Nadia, West Bengal — Habibpur, Ranaghat, 741 403/ Tel. (03473) 281150 or 281226/ shyamrup.jps@pamho.net

Nagpur, Maharashtra — Bharathwada Road, Near Gulmohar Nagar, Ramanuja Nagar, Kalmana Market, Nagpur- 8/ Tel. (0712) 6994730, 937015638/9371064102/

9423635311/ iskcon.nagpur@pamho.net
Nasik, Maharashtra — Behind Poornima Bus stop, Vrindavan colony, General vidya nagar, Dwarka, Nasik 422 011/ Tel. (0253) 6450005/ 9850071227/ siksastakam.rns@pamho.net
New Delhi — Sant Nagar Main Rd., East of Kailash, 110 065/ Tel. (011)26235133,34,35,36,37/ Fax: (011) 2621-5421 or 2628-0067/ neel.sunder@pamho.net
Nellore, AP — Hare Krishna Road, 524 004/ Tel. 0861-2314577/ Mobile: 9215536589/ sukadevaswami@gmail.com
New Delhi — 41/77 Punjabi Bagh West, 110 026/ Tel. 25222851, 25227478, 55136200.
Noida, UP — B-4, Sector 31, 201 301/ Tel. (095120) 245-4912 or 245-5015/ vraja.bhakti.vilas.lok@pamho.net
Pandharpur, Maharashtra — Hare Krishna Dham (East bank of Chandrabhaga river), 413 304/ Tel. (02186) 267242 or 267266/ Mobile: 9423335991/ iskcon.pandharpur@pamho.net
Patna, Bihar — Arya Kumar Rd., Rajendra Nagar, 800 016/ Tel. (0612) 687637 or 685081/ Fax: (0612) 687635/ krishna.kripa.jps@pamho.net
Pune, Maharashtra — 4 Tarapur Rd., Camp, 411 001/ Tel. (020) 41033222, 41033223/ iyfpune@vsnl.com
Puri, Orissa — Bhakti Kutī, Swargadwar, 752 001/ Tel. (06752) 231440
Raipur, Chhatisgarh — Alopi Nagar, Opp. Maharshi Vidyalaya, Tatibandh, 492 001/ Tel. (0771) 5037555, 9893276985/ iskconraipur@yahoo.com
Salem, TN — Rajaram Nagar, 636 007/ Tel. (0427) 2418245/ iskcon.salem@pamho.net
Secunderabad, AP — 27, St. John's Rd., 500 026/ Tel. (040) 780-5232/ Fax: (040) 814021
Siliguri, WB — ISKCON Road, Gitalpara, 734 406/ Tel. (0353) 426619, 539046 or 539082/ Fax: (0353) 526130
Solapur, Maharashtra — Bhaktivedanta Marg, Old Akalkot Naka, District Solapur, 413005 . Tel. 09371178393
Sri Rangam, TN — 93 Anna Mandapam Rd., A-1 Caitanya Apartments, 620 006/ Tel. (0431) 433945
Surat, Gujarat — Jahangirpura-3, 395 005/ Tel. (0261) 2765891 or 2765516/ surat@pamho.net
Thane, Maharashtra — Srusti Complex, Opp. Royal College, Mira Road (E), 401 107/ Tel. (022) 2811-7795 or -7796/ Fax: (022) 2811-8875/ jagjivan.gkd@pamho.net
Thiruvananthapuram, Kerala — T.C. 224/1485, WC Hospital Rd., Thycaud, 695 014. Tel. (0471) 2328197. jsdasa@yahoo.co.in
Tirupati, AP — Sri Sri Radha Govinda Asta Sakhi Girirajji Mandir, Hare Krishna Land, Hare Krishna Road, Tirupati - 517 507 Andhra Pradesh. Phone: (0877) 2231760, 2230009
Guest House Booking: guesthouse.tirupati@pamho.net
Udhampur, J&K — SrilaPrabhupada Marg, Srila Prabhupada Nagar/ Tel. (01992) 270298 or 276146
Ujjain, MP — Bharatpuri, 456010/ Tel. 0734-235000/ Fax: 0734-2536000/ iskcon.ujjain@pamho.net

Vallabh Vidyanagar, Gujarat — Opposite Polytechnic, 388 121/ Tel. (02692) 230796 or 233012
Varanasi, UP — B 27/80 Durgakund Rd., Near Durgakund Police Station, 221 010/ Tel. (0542) 276422 or 222617
Vellore, TN — Chennai Ext. Centre, 10-12, 10th East Cross Road, Gandhi Nagar, 632006
Vijayawada, AP — Venkatapalem Karakatta Rd., Undavalli Village, Tadepalli Mandal, 522 501/ Tel. (08645) 272513/ mmdasiskconvijayawada@gmail.com
Vishakapatnam, AP — Sagaranaagar, 530045/ Tel. (0891) 5537625/ samba.jps@pamho.net
Vrindavan, UP — Bhaktivedanta Swami Marg, Raman Reti, 281 124/ Tel. (0565) 254-0021 (Guesthouse:) 254-0022/ Fax: (0565) 254-0053/ vrindavan@pamho.net; (Guesthouse:)
Warangal, AP — Mulugu Rd., Ayappa Pidipally, 506 007/ Tel. (08712) 426182

Vaiṣṇava Calendar 1 Dec 2008 - 15 Jan 2009

7 Jan: Fasting for Putradā Ekādaśī
8 Jan: Break fast (Mumbai) 07:14 am - 10:55 am, Śrī Jagadīśa Paṇḍita – Appearance
11 Jan: Śrī Kṛṣṇa Puṣya abhiṣeka
15 Jan: Śrī Rāmacandra Kavirāja – Disappearance, Śrīla Gopāla Bhaṭṭa Gosvāmī – Appearance
16 Jan: Śrī Jayadeva Gosvāmī – Disappearance
17 Jan: Śrī Locana Dāsa Ṭhākura – Disappearance
21 Jan: Fasting for Ṣaṭ-tilā Ekādaśī
22 Jan: Break fast (Mumbai) 10:00 am - 10:58 am
31 Jan: Vasanta Pañcamī, Śrīmatī Viṣṇupriyā Devī – Appearance, Śrī Viśvanātha Cakravartī Ṭhākura – Disappearance, Śrīla Puṇḍarīka Vidyānidhi – Appearance, Śrīla Raghunandana Ṭhākura – Appearance, Śrīla Raghunātha Dāsa Gosvāmī – Appearance
2 Feb: Śrīla Advaita Ācārya – Appearance (Fasting till noon)
3 Feb: Bhīṣmāṣṭamī
4 Feb: Śrīpāda Madhvācārya – Disappearance
5 Feb: Śrīpāda Rāmānujācārya – Disappearance
6 Feb: Fasting for Bhaimī Ekādaśī, Varāha Dvādaśī: Appearance of Lord Varāhadeva (Fasting till noon.) (Feasting is done tomorrow.)
7 Feb: Break fast (Mumbai) 07:11 am - 10:59 am (Daylight saving not considered), Nityānanda Trayodaśī: Appearance of Śrī Nityānanda Prabhu. (The fast is observed till noon on the Mahādvādaśī.) (Feasting is done today.)
9 Feb: Śrī Kṛṣṇa Madhura utsava, Śrīla Narottama Dāsa Ṭhākura — Appearance
14 Feb: Śrī Puruṣottama Dāsa Ṭhākura – Disappearance, Bhaktisiddhānta Sarasvatī Ṭhākura – Appearance (Fasting till noon), Śrīla Gaur Govinda Swami – Disappearance

TERROR STRIKES....

ONCE AGAIN

Ten armed men open indiscriminate fire on hapless passengers at a terminus railway station in Mumbai, then murder three of Mumbai's top policemen. While this is happening, the other terrorists take hostages in two five-star hotels. The sixty-hour ordeal ends with the toll reaching more than 200 dead along with the terrorists except one who was captured alive.

While the country was watching this live on television, tempers were running high due to the stock replies given by top government leaders and the whole thing reached its climax with one leader claiming, "such incidents do occur in metropolises".

Heads rolled, stratagems were changed, new dice were thrown and amidst slogans of "the spirit of Mumbai lives", "Mumbai has awakened, let's keep her awake forever" the common man is as confused as ever.

Several people raised the issue of the motivations behind such carnage. How do you convince someone to carry out such dastardly cruel acts? Is there a sāstric explanation. Yes, there is.

Lord Kṛṣṇa explains in the *Bhagavad-gītā* that :

According to the modes of nature acquired by the embodied soul, one's faith can be of three kinds-in goodness, in passion or in ignorance. This means that as you are infected by a particular mode, you put faith in a particular faith or mode of worship. Then that faith takes over your consciousness and you act accordingly. Especially in Kali-Yuga we observe this pattern of thinking - "My worship is better than your worship because My god is better than your god". When so-called religion is permeated with this kind of egoistic attitude what can one expect from its leaders?

The background behind the disturbances of this age can be traced to the vision of the great sage Vyāsadeva. Ravindra Svarūpa Dāsa, one of ISKCON's

spiritual leaders describes it succinctly in his book "Endless Love" as follows -

This story opens one sunrise fifty centuries ago in the Himālayas, where the sage Kṛṣṇa-Dvaipāyana Vyāsa sits in trance on the bank of the Sarasvatī. In his meditation, Vyāsa sees a future of unrelieved horror unfold before him. He sees Kali-yuga, the age of iron, begin and bring with it universal deterioration. The decay is so deep-rooted that matter itself diminishes in potency, and all our food progressively decreases in quality as well as quantity. Vyāsa sees the effects of chronic malnutrition on generation after generation; he watches it gradually diminish their span of life along with their brain power; no one can escape the progressive drop in intelligence and ability to remember.

The harassment of hard times upon an increasingly witless populace hastens its moral and spiritual decline. People begin to slaughter animals for food; they become more and more enslaved by drugs; they lose all sexual restraint. These habits further their physical and mental deterioration. Vyāsa watches them sink deeper and deeper into sensuality and ignorance. Families break up, and women and children are abandoned. Increasingly degraded generations, conceived accidentally in lust and growing up wild, swarm over the earth. Leadership falls into the hands of unprincipled criminals who use their power to loot the people. The world teems with ideologues, mystagogues, fanatics, and spiritual bunko artists who win huge followings among a people dazed by social and moral anarchy. Unspeakable depravities and atrocities flourish under a rhetoric of high ideals.

Vyāsa sees horror piled upon horror; he sees the end of everything human; he sees the gathering darkness engulf the world.

(please turn to page 28)

