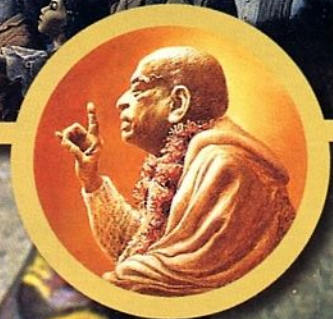


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.

BACK TO GODHEAD

The Magazine of the Hare Krishna Movement
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PILGRIMAGE TO AHOVALAM

Home of Nine Forms of the Ferocious Lord Nrsimha

Assisting you in your quest for the Absolute Truth

Back to Godh

Founded 1944 • Vol. 35, No. 1 • January/February 2001



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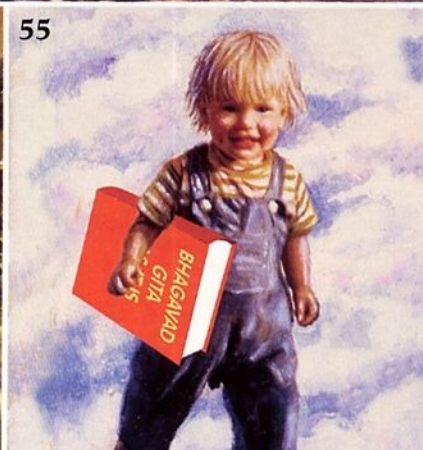
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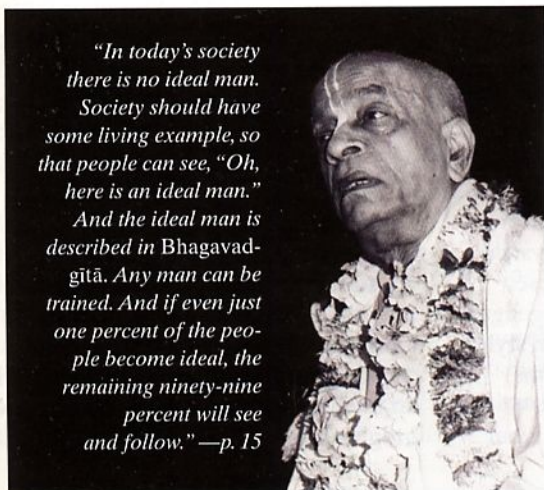
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COVER This deity of Lord Nṛsiṃha, Lord Kṛṣṇa’s incarnation as half man, half lion, resides in Ahovalam, a South Indian holy site that’s home to eight other forms of Nṛsiṃhadeva. A young American Hare Kṛṣṇa devotee (son of devotee parents) braved the jungles to visit all nine forms in one day—a rare feat even for locals. His story begins on page 16. (Photo by Dhruva Dāsa.)



“In today’s society there is no ideal man. Society should have some living example, so that people can see, “Oh, here is an ideal man.” And the ideal man is described in Bhagavad-gītā. Any man can be trained. And if even just one percent of the people become ideal, the remaining ninety-nine percent will see and follow.” —p. 15

WELCOME



IN THIS ISSUE several articles touch on the theme of the Lord’s protection. At the end of *Bhagavad-gītā*, Lord Kṛṣṇa summarizes His teachings by saying, “Surrender unto Me.” Surrender consists of six main items, the great spiritual master Rūpa Gosvāmi has written, one of which is to have firm faith that Kṛṣṇa will protect those who seek His shelter.

Kṛṣṇa’s instructions are one form of His protection. As Śrīla Prabhupāda explains in his lead-off lecture, only Kṛṣṇa can give us perfect knowledge, affording us the ultimate protection: liberation from material existence.

Kṛṣṇa sometimes descends to protect His devotees from physical harm. His most notable incarnation for that purpose is Lord Nṛsiṃhadeva. In this issue we hear about a unique holy site dedicated to Him. Satyarāja Dāsa’s biography “Draupadī: Emblem of Surrender” tells how Kṛṣṇa cleverly protected the chastity of the wife of the mighty Pāṇḍavas. And we hear from Satsvarūpa Dāsa Goswami how “Kṛṣṇa Protects Our Bhakti”—*bhakti* being the “It” in Ūrmilā Devī Dāsī’s “You Can Take It With You.”

May we all become inspired to increase our surrender to the Lord by always seeking His protection.

Hare Kṛṣṇa.—Nāgarāja Dāsa, Editor



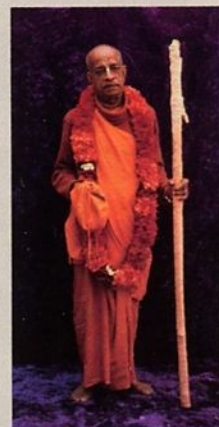
Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead and source of all material and spiritual worlds



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

OUR PURPOSES

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



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

BACK TO GODHEAD

The Magazine of the
Hare Krishna Movement

FOUNDER

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

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Letters

Relevance

I was wondering what relevance the Hare Kṛṣṇa movement has in today's society? Could you please spare some of your thoughts on the topic?

Daniele
Adelaide, Australia

OUR REPLY: Śrīla Prabhupāda, the founder of the movement, used to say that we're giving society a brain. Presently, society has no brain in the sense that it has no direction. The leaders of society don't know the purpose of human life. They mislead people under the misconception that this life is all there is.

But we're spiritual beings, and human life is the chance to reawaken our love for God and return to Him. If we waste our time in material pursuits and neglect our spiritual life—which should be our main business—we'll have to return to this world after death and take birth in any one of millions of species of life. The Hare Kṛṣṇa movement is relevant to anyone who wants to make the proper use of human life. We're an educational institution, teaching people about God, our relationship with Him, and the process for going back to Him.

Kali-yuga Variety

I am a regular reader of BTG, and I have the following doubt in my mind.

The Battle of Kurukshetra was a world war. At that time the progress of human civilization was at the same point everywhere around the globe. After that, Kali-yuga started. Now five thousand years have been passed, and we observe many types of civilizations and people and different levels of progress. People's physical appearance is different (Chinese, Asian, African, etc.). Their languages, language scripts, pronunciation styles, living styles, food habits, customs, traditions, etc., differ from one another very significantly. For what

purpose was such variety created in human beings of Kali-yuga only? Or has it happened merely by chance?

Manoj Joshi
Via the Internet

OUR REPLY: Your assumption that variety in human society didn't exist at the time of the Kurukshetra war is incorrect. The *Vedas* say that there are 400,000 human "species," so variety has always existed. Various races were present on the Battlefield of Kurukshetra. The *Śrīmad-Bhāgavatam* (2.4.18) mentions some of the races existing five thousand years ago: Kīrāta, Huṅga, Āndhra, Pulinda, Pulkaśa, Ābhīra, ūmbha, Yavana, and Khasa. (If you have a copy of Śrīla Prabhupāda's *Bhāgavatam* translation and commentary, you can read his interesting purport to that verse.) These races, like the other species of life, exist by the Lord's arrangement to fulfill the variegated desires and karma of the souls in this world.

Even though the Vedic kings ruled the world, some races lived outside the Vedic standard. For example, in Lord Kṛṣṇa pastimes we hear about "aborigine girls."

As for the great variety of cultures today, they result from the natural progression of Kali-yuga, an age when people drift further and further away from the Vedic culture, the original human culture.

For more information on this topic, please see *Proof of Vedic Culture's Global Existence*, by Stephen Knapp (Śrī Nandanānanda Dāsa), available from The Hare Kṛṣṇa Bazaar.

Struggling with the Mind

I want to chant more and read more. I know I should, but my mind demands watching news, sports, etc. Because of my past habits, my mind is quiet when I am doing business or other activities other than spiritual activity. What can I do to change to more spiritual and progressive activity and less worldly

What Is the Hare Kṛṣṇa Movement?

Founded in 1966 by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the International Society for Krishna Consciousness (ISKCON) carries on in the modern world a great ancient tradition rooted in the *Bhagavad-gītā*, the teachings Lord Kṛṣṇa spoke five millenniums ago. The *Gītā* and the other Vedic scriptures declare Kṛṣṇa to be the original person, God Himself, who appears periodically in this world to liberate all living beings.

Only five hundred years ago, Kṛṣṇa descended as Śrī Caitanya Mahāprabhu to teach the most sublime and effective means of meditation for the present day: the chanting of the names of God, especially as found in the Hare Kṛṣṇa mantra.

Today members of ISKCON continue Lord Caitanya's movement by distributing the teachings of Lord Kṛṣṇa and the Hare Kṛṣṇa mantra all over the world.

Pronunciation

We spell Sanskrit words and names by a phonetic system that lets you know how to say each word. Pronounce short **a** like the **u** in **but**, long **ā** like the **a** in **far** (and held twice as long as the short **a**). Pronounce **e** like the **a** in **evade**, long **i** like the **i** in **pique**. Pronounce the vowel **ṛ** like the **ri** in **rim**, and **ṛ** like the **ch** in **chair**. Pronounce consonants like **ch**, **jh**, and **dh** as in **staunch-heart**, **hedgehog**, and **red-hot**. Pronounce **ś** and **ṣ** like **sh**. So for *Kṛṣṇa* say KRISHNA, for *Caitanya* say CHAITANYA.

Spiritual Names

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

affairs? I have family obligations, so I can't associate with devotees full-time. But I attend the temple every time I can and sponsor feasts and chant rounds and read BTG and *Bhāgavatam*. I need to concentrate my mind on progress, and I can't.

At the age of five I was initiated with the mantra *śrī kṛṣṇa śaraṇam mama* ["Lord Kṛṣṇa is my shelter."] Because I like ISKCON's congregational chanting and Śrīla Prabhupāda's scientific and transcendental approach to *bhakti*, I chant both mantras: ten rounds of the mantra I mentioned, and five rounds of Hare Kṛṣṇa *mahā-mantra*. Is that offensive?

Amit Desai
Via the Internet

OUR REPLY: Everyone struggles with the mind. Therefore, our *ācārya* Śrīla Rūpa Gosvāmī says that we must execute devotional service with enthusiasm, determination, and patience. We can't expect that there will be no struggle. You are already doing many good things, so just keep doing them, and gradually you'll feel less attracted to material activities.

There is no secret besides steady practice and the mercy of the devotees. In the beginning of our practices (and we're mostly all beginners) we have to perform the devotional practices even if they seem against our nature. Rūpa Gosvāmī says that our condition is like that of the jaundiced patient who can't taste the sweetness of sugar. As he becomes cured, he tastes the sweetness. Rūpa Gosvāmī says that if we practice every day, gradually we'll be cured of our material disease and awaken our taste for devotional service.

It is not offensive to chant both *śrī kṛṣṇa śaraṇam mama* and the Hare Kṛṣṇa *mahā-mantra*, but we chant Hare Kṛṣṇa exclusively because Lord Caitanya, the avatar for this age, instructed us to do so. We accept Lord Caitanya as Kṛṣṇa Himself, and on His authority we chant the mantra He revealed. Besides that, the *mahā-mantra* has the benefit of

addressing both Rādhā and Kṛṣṇa. Śrīla Prabhupāda would point out that to approach Kṛṣṇa we have to go through His energy, or Rādhā. So in that sense too we can understand why the *mahā-mantra* is most authorized.

No Dairy Milk

Two readers objected to our reply to K. K. Wirth in the last issue, in which we mentioned why ISKCON members drink milk from commercial dairies. We ran out of space in this issue to print their letters, but here's a summary.

Tim Hitchner of Vancouver, B.C., Canada, wrote that ISKCON members should simply be vegan: "To say that as long as I offer the jug of milk I just bought at Safeway to Kṛṣṇa before using it—even though the cow that gave it suffers in a very brutal way in a dairy farm—that the cow will still get the benefit is a bit of a stretch."

Ivar Verploegh from The Netherlands, who works in a health food store and has been an ISKCON member since 1993, says the obvious alternative is to use organic milk. His arguments: less violence involved, no harmful chemicals to offer to Kṛṣṇa, organic cows benefited, easy availability of organic milk now (unlike when Prabhupāda was present), better "vibration" in milk from suckling organic cows, and the possibility of soy milk (plus vitamins) as an alternative to cows milk.

Their letters can be found on our website: www.krsna.com.—Editors ❁

AN APOLOGY

We apologize to our subscribers for the late delivery of this issue. An upgrade of our main computer resulted in software conflicts that took weeks to resolve. Things are running smoothly again, and we're working hard to get back on schedule.



PERFECT KNOWLEDGE from the PERFECT SOURCE

*Why Lord Kṛṣṇa is the authority we must turn to
for faultless answers to the questions of life.*

A lecture given in Bombay on March 21, 1974

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

Founder-Ācārya of the International Society for Krishna Consciousness

śrī-bhagavān uvāca

*imaṁ vivasvate yogaṁ proktavān aham avyayam
vivasvān manave prāha manur ikṣvākave 'bravit*

The Personality of Godhead, Lord Śrī Kṛṣṇa, said: I instructed this imperishable science of yoga to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku.—*Bhagavad-gītā* 4.1

BHAGAVAD-GĪTĀ is the preliminary study of the science of Godhead. The word *bhagavān*, from which the name *Bhagavad-gītā* comes, means the Supreme Personality of Godhead. Generally, a fortunate or opulent man is called *bhāgyavān*, which comes from the word *bhaga*. *Bhaga* means six kinds of opulence: wealth, strength, influence, wisdom, beauty, and

renunciation. These are opulences. If a man is wealthy, he's attractive. Similarly, he's attractive if he's very strong, very influential, very learned, wise, or beautiful. He or she—it doesn't matter. Or if he's a great renouncer. Naturally we become attracted to one who has renounced everything for the benefit of the public.

In the material world we find some wealthy

***Kṛṣṇa is the richest, the strongest,
the most beautiful, the wisest, and the most renounced.
He proved that by His actions.***

• • •

man, some rich man, some strong man, some beautiful man, some wise man, some renounced man, but they possess only a very small quantity of the total of these opulences. Take a rich man. He may be very rich, but he cannot claim, "I am the richest man." Nobody can claim, "I am the wisest man." Nobody can claim, "I am the strongest man." However strong one may be, he is under the rules and regulations of material nature. He cannot go beyond that.

Therefore, in this world you cannot find a Bhagavān, a supreme person possessing all these opulences. That is not possible. But here it is said, *bhagavān uvāca*. That means Kṛṣṇa is the richest, the strongest, the most beautiful, the wisest, and the most renounced. He proved that by His actions when He was present in the material world, on this globe.

In this age, at the present moment, if a person can provide for his family nicely—nice apartment or nice house, good dress, good food—he's considered to be a very successful man. That is mentioned in the *sāstra* [scripture]: *dākṣyaṁ kuṭumba-bharaṇam*. *Kuṭumba* means "family." If one can provide for his family very comfortably, he is considered very expert. But family maintenance is done by cats and dogs. They also maintain their family, their wife and children, very nicely, according to their standard. But this age is so fallen that one is considered expert if he can obtain the preliminary necessities of life: eating, sleeping, sex, and protection from fear.

The age is so fallen that people have no food even. We all know how things are going on. People are hungry. No food. They have difficulty sleeping. Nobody's married timely, either boys or girls. And nobody's secure. Nobody knows what will happen at the next moment. These are symptoms of the

current age, Kali-yuga.
Kali-yuga means:

*prāyeṇālpāyusaḥ sabhya
kalāv asmin yuge janāḥ
mandāḥ sumanda-matayo
manda-bhāgyā hy upadrutāḥ*

"O learned one, in this iron age of Kali men have but short lives. They are quarrelsome, lazy, misguided, unlucky, and, above all, always disturbed." *Alpa āyusaḥ*: people live a very short time. The duration of life is reducing. Anyone can see that. His forefather, his grandfather, lived for, say, a hundred years. His father lived for eighty years. And he's going to live for sixty years. In this way, the duration of life will be reduced to twenty years. That has been foretold. If a man lives for twenty to thirty years, he will be considered a very old man.

That day is coming. Because how will they live? There is no eating, there is no sleeping. These are required. *Annād bhavanti bhūtāni*. Simply by hearing dry lectures, how will people feel happy? There must be sufficient food grains so that people may live happily and the animals may live happily. Especially in India you will see. No animal is fatty, either cat, dog, or cow. They have no food.

Annād bhavanti bhūtāni. Everyone must be given sufficient food. Kṛṣṇa does not say, "Fast and chant Hare Kṛṣṇa." Kṛṣṇa is not so impractical. He says, "Eat very nicely, maintain yourself very nicely, and chant Hare Kṛṣṇa. Make your life successful." That is the program of the Kṛṣṇa consciousness movement.

The Kṛṣṇa consciousness movement is not one-sided—it is all-embracing. *Sarve sukhino bhavantu*. The Kṛṣṇa consciousness movement wants to see everyone happy. Without

being happy, how you can remain peaceful? That is not possible.

Therefore: *bhagavān uvāca*. Take lessons from Bhagavān, the Supreme Personality of Godhead, the all-perfect. What will you gain by hearing this rascal or that rascal? Try to hear from the Supreme Personality without any fault, without any deviation. There are four kinds of defects in conditional life: we have imperfect senses, and we have the tendency to commit mistakes, to be in illusion, and to cheat. We are all infected with these four deficiencies of life, or material conditions of life.

One who is free from these defects is called *mukta*, liberated. Those infected with these defects cannot give you perfect knowledge. That is not possible. How can anyone gather perfect knowledge with imperfect senses? They can simply say, "Perhaps," "It may be," "Most probably." That's all. Theories. Nobody can say, "It is like this."

On the other hand, in the *Vedas* it is said, for example, exactly how many varieties of life there are. *Jalajā navalakṣaṇī sthāvarā lakṣa-vimśati, kṛmayo rudra-saṅkhyakāḥ* . . . Exact numbers: 900,000 species of life in the water, 2,000,000 varieties of trees and plants, 1,100,000 varieties of insects, 1,000,000 types of birds, 3,000,000 types of animals, and 400,000 types of humans. Everything is exactly calculated. That is Vedic knowledge.

How does this perfect knowledge come? Here Kṛṣṇa says, *imaṁ vivasvate yogaṁ proktavān aham avyayam*. *Avyayam* means "that which does not deviate, that which is perfect." If you want to know perfect knowledge, you have to hear from Kṛṣṇa.

Therefore: *bhagavān uvāca*. Bhagavān means the supreme wise, the most powerful, the most influential, the most beautiful, the most learned, the most renounced. Just see Bhagavān's renun-

ciation. If we construct a building, how attached we become to that building! But Kṛṣṇa has constructed the whole universe. We have no idea what the universe is. We have no idea what this planet is. We are trying to go to the moon, but we have no exact idea even of the moon. And there are innumerable planets. *Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣu vasudhādivihūti-bhinnam*. Each planet is of a different type, a different climate, a different standard of life, different facilities. And there are innumerable planets. You cannot even count them all. This is only one universe, and there are millions of universes.

So Kṛṣṇa, or the Supreme Lord, is the creator of these all universes. Still, He does not come here. Or, rather, He comes occasionally. But He does not claim this place. You utilize. He has given it to you. "You living entities, you wanted to enjoy this material world. All right, I give it to you. Enjoy."

Beginning from Brahmā, down to the ant, all living entities are enjoying, and they're creating their own *karma-phala*, karmic reactions. And because the soul is creating his *karma-phala*, he's getting another body: sometimes an ant's body, sometimes Brahmā's body, sometimes a cat's body, sometimes an American body, sometimes an Indian body, sometimes a monkey's body. In this way we are wandering all over the universes. This is called the material disease.

One who is wise, learned, should try to understand how to get out of the cycle of birth and death. Now you have got this American body, a body from a very nice, rich nation. And we have got an Indian body. That's all right. But what is the next life? People do not know. You prepare for the future by education, but how are you preparing for the next life? People do not know whether or not there is life after death. Such fools we are that we do not know.

Therefore we have to hear from the perfect person, Kṛṣṇa. Kṛṣṇa says, *dehino 'smin yathā dehe*. That is the first instruction. *Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā, tathā dehāntara-prāptiḥ*. That is the beginning of spiritual education. *Dehāntara-prāptiḥ*. We have to change this body, transmigrate from this body to another

body. Transmigration is subtle, but no university teaches how the soul transfers from one body to another or what kind of body you are going to get next. There is no such science being taught. But the change of body is our real problem.

Therefore we have to hear from Kṛṣṇa, Bhagavān, the Supreme, the person who can give us perfect knowledge. That is the process. If we really want knowledge, we have to hear from Kṛṣṇa. And Kṛṣṇa is so kind, He came personally.

*yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham*

"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." Kṛṣṇa comes. He's so kind. He comes, He personally gives instruction, and He leaves the instruction recorded. *Bhagavad-gītā* was spoken by Kṛṣṇa to Arjuna, and it was recorded by Sañjaya, by the grace of Vyāsadeva. And then Vyāsadeva put the conversation in the *Mahābhārata*. *Mahābhārata* means "The History of Greater India." The whole planet is called Bhārata, or Bhārata-varṣa. And the history of the whole planet is called *Mahābhārata*.

GĪTĀ IS FOR EVERYONE

The *Bhagavad-gītā* is set in the *Mahābhārata* for the enlightenment of all human beings. It is not meant for the Hindus, for the Indians, for the *brāhmaṇas*. No. It is meant for everyone, so that they can take perfect knowledge from Kṛṣṇa and be happy. If you actually want to become happy, then accept Kṛṣṇa's instructions. If you want to save yourself from this fallen condition, take instruction from Kṛṣṇa. Do not deviate. Do not try to interpret Kṛṣṇa's instructions in your own whimsical way. Simply try to understand what Kṛṣṇa says. That's all. Then your life will be perfect.

Therefore Kṛṣṇa says, "Try to understand *Bhagavad-gītā* by this process." What is that process? *Imaṁ vivasvate*

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yogaṁ proktavān aham avyayam: “I first of all spoke to the sun-god, Viva-svān.” The sun is there, but nobody knows what is in the sun. The so-called scientists and philosophers don’t know. But it is possible to talk with the sun-god personally, provided you become qualified by Kṛṣṇa’s grace. Kṛṣṇa is the Supreme Personality of Godhead. He can go anywhere. The sun is a fiery planet. The bodies there are made of fire, just as here the bodies are made of earth. There are also planets where the bodies are made of water. These are the material elements. *Bhūmīr āpo ’nalo vāyuh.* Earth, water, fire, air—they are all material. I may have a suitable body to live on this earthly planet. The fish has a certain body to live in the water. The fish cannot live on the land. You cannot live in the water. That does not mean it is impossible to live in the water. Similarly, because you cannot live in the fire, that does not mean it is impossible for others. To think it is impossible is foolishness. The sun planet is made of fire. Those who have a suitable body can live there.

The atmosphere is different on every planet. The atmosphere in the water is different from that of the land, but we know there are living entities within the water, on the land, in the air,

within the earth, within the ether. Therefore the living entity is called *sarva-ga*, “present everywhere.” The body is differently made for different atmospheres, but the spirit soul is the same. Your spirit soul and my spirit soul are the same. But your body is called an American body, and my body is called an Indian body. That is the difference. Similarly, you and I are dressed differently. The body is just like a dress for the soul.

The first point of spiritual knowledge is this: “I am not this body.” Then spiritual knowledge begins. Otherwise there is no possibility of spiritual knowledge. One who is thinking, “I am this body; this body is my self,” is a rascal, an animal. That’s all. This rascal animalism is going on all over the world. “I am American,” “I am Indian,” “I am a *brāhmaṇa*,” “I am *kṣatriya*.” This is rascaldom. You have to go above this. Then there is spiritual knowledge. That is *bhakti-yoga*.

*mām ca yo ’vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate*

“One who engages in full devotional service, unailing in all circumstances, at once transcends the modes of ma-

terial nature and thus comes to the level of Brahman.” Only by *bhakti-yoga* can you come to the spiritual platform. Caitanya Mahāprabhu said, “I am not a *brāhmaṇa*, I am not a *kṣatriya*, I am not a *śūdra*, I am not a *brahma-cārī*, I am not a *ghastha*, I am not a *vānaprastha* . . .” Our Vedic civilization is based on *varṇa* [occupation] and *āśrama* [spiritual order]. So Caitanya Mahāprabhu denied all these things: “I do not belong to any one of these.” Then what is Your position? *Gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ:* “I am eternally the servant of Kṛṣṇa, the maintainer of the *gopīs* [cowherd girls].” And Caitanya Mahāprabhu preached: *jīvera svarūpa haya kṛṣṇera nitya-dāsa*. That is our identity: We are eternal servants of Kṛṣṇa.

The servants who have rebelled against Kṛṣṇa have come to the material world. To reclaim these servants, Kṛṣṇa comes. And Kṛṣṇa says,

*paritrāṇāya sādḥūnām
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge*

“To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium.”

Kṛṣṇa comes. He’s so kind.

Let us take advantage of Kṛṣṇa’s coming here, leaving behind the *Gītā*. Read it perfectly, and make your life perfect. That is the purpose of the Kṛṣṇa consciousness movement. It is not a bogus movement. It is a most scientific movement. Outside India, the Europeans and Americans are taking advantage of it. Why not the Indian youth? What is wrong? That is not good. Let us join together, start the Kṛṣṇa consciousness movement very seriously, and deliver suffering humanity. That is our purpose.

People are suffering for want of knowledge. All necessities of life are available, but they are being mismanaged by the rogues and thieves. Become perfect in Kṛṣṇa consciousness, take the management, and make your life successful.

Thank you very much. ☸

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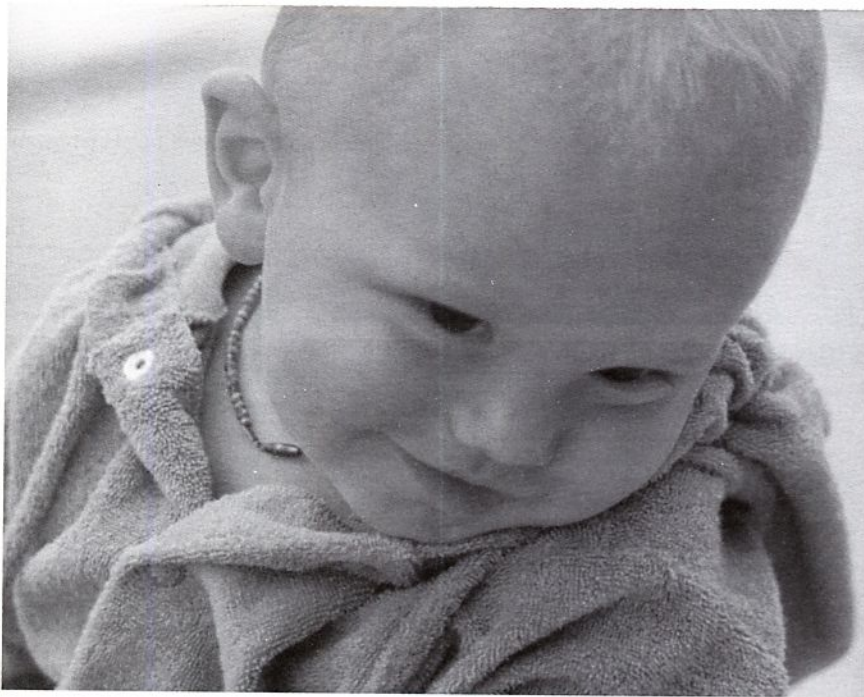
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Glossary

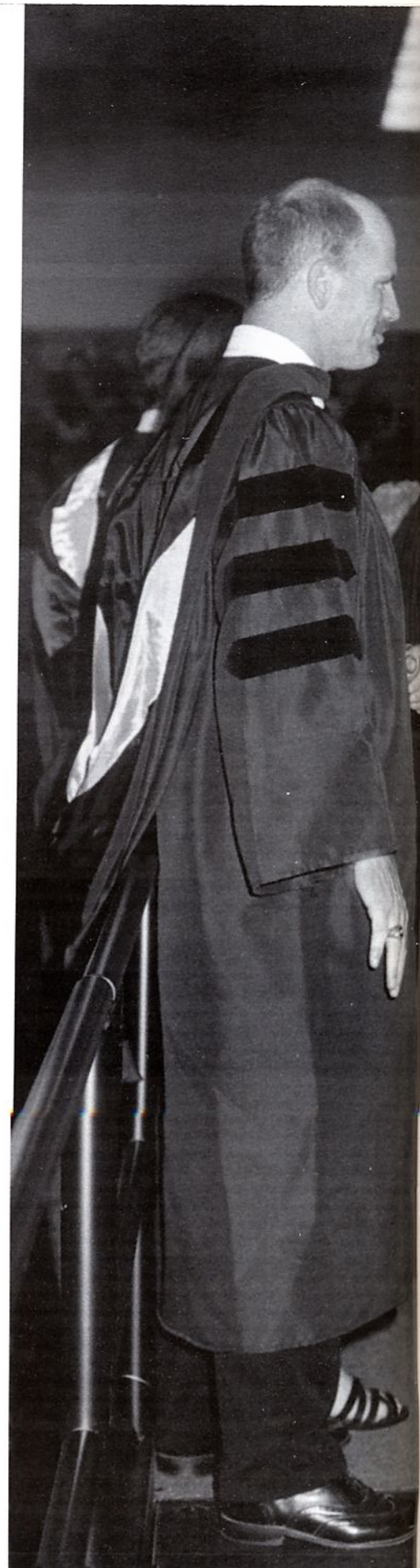
- Ācārya**—a spiritual master who teaches by example.
- Balarāma**—Lord Kṛṣṇa's first expansion, who acts in the role of Lord Kṛṣṇa's elder brother.
- Battle of Kurukshetra**—an epic battle for rule of the world, fought five thousand years ago.
- Bhagavad-gītā**—the sacred book in which Lord Kṛṣṇa gives the essence of knowledge to His friend and disciple Arjuna.
- Bhakti**—devotional service to the Supreme Lord.
- Bhaktisiddhānta Sarasvatī Ṭhākura**—the spiritual master of His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda.
- Bhakti-yoga**—linking with the Supreme Lord through devotional service.
- Caitanya Mahāprabhu**—the incarnation of Lord Kṛṣṇa who appeared five hundred years ago to teach the chanting of the names of God as the religion for the present age.
- Dharma**—(1) ordained duties or religious principles; (2) one's eternal, natural occupation (i.e., devotional service to the Lord).
- Godhead**—the Absolute Truth, the Supreme Reality, progressively realized first as the impersonal all-pervasive oneness, more fully as the Supersoul within the heart of every living being, and ultimately as the all-opulent Supreme Person.
- Gurukula**—a school where children learn the philosophy and practices of Kṛṣṇa consciousness along with regular academic subjects (literally “the place of the guru”).
- Hare Kṛṣṇa**—the great mantra Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
- ISKCON**—the International Society for Krishna Consciousness.
- Japa**—individual chanting of names of God, usually while counting on beads.
- Kali-yuga**—in the endlessly repeated cycle of four cosmic ages, the present and worst age, the Age of Quarrel, of which 5,000 of 432,000 years have passed.
- Karma**—material action; its inevitable reaction; or the law by which such action and reaction are governed.
- Kirtana**—congregational singing of names of God, usually accompanied by cymbals (*karatālas*) and drums (*mṛdaṅgas*).
- Kṛṣṇa**—the Supreme Personality of Godhead in His original transcendental form (see “Godhead”).
- Mahābhārata**—the epic history of ancient India, a history in which the *Bhagavad-gītā* appears as the most important and well-known text.
- Māyā**—illusion; the energy of the Supreme Lord that deludes living entities into forgetting their spiritual nature and forgetting God.
- Māyāvādī**—one who regards the Absolute Truth as ultimately impersonal or void.
- Modes of nature**—the three qualities (goodness, passion, and ignorance) that hold sway over all action in the material world.
- Nityānanda**—the incarnation of Lord Balarāma who appeared with Lord Caitanya Mahāprabhu.
- Prasādam**—vegetarian food that has been prepared for the Lord and offered to Him with devotion (literally “mercy”).
- Purāṇas**—Vedic histories.
- Rādhārāṇī**—Lord Kṛṣṇa's consort and pleasure potency.
- Rathayātrā**—“chariot festival”: a festival in which the form of Kṛṣṇa is borne in procession on a large canopy-topped chariot or float, especially the festival originating in Puri, India, for Jagannātha (Lord Kṛṣṇa, “the Lord of the universe”).
- Sannyāsa**—the renounced life of a man who relinquishes home to dedicate himself fully to the Supreme.
- Śrī**—an honorific meaning “opulent” (similarly: Śrīla, Śrīmad, Śrīmān, Śrīmatī).
- Śrīla Prabhupāda**—His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness.
- Śrīmad-Bhāgavatam**—the most important of the eighteen *Purāṇas*, which tells of the nature and pastimes of Lord Kṛṣṇa and His devotees.
- Supersoul**—the form of the Lord who resides in every heart along with the individual soul.
- Upaniṣads**—the 108 essential philosophical treatises that appear within the *Vedas*.
- Varṇāśrama**—the Vedic social system. It organizes society into four occupational and four spiritual divisions (*varṇas* and *āśramas*). The members of the four *varṇas* are the *brāhmaṇas* (intellectuals and priests), the *kṣatriyas* (administrators and soldiers), the *vaiśyas* (farmers and businessmen), and the *sūdras* (laborers and artisans). The members of the four *āśramas* are the *brahmacārīs* (celibate students), *gṛhasthas* (married people), *vānaprasthas* (retired people), and *sannyāsīs* (renunciants).
- Vṛndāvana**—the transcendental abode of Lord Kṛṣṇa, mirrored on earth as the town in India where Kṛṣṇa appeared five thousand years ago.
- Vaiṣṇava**—a devotee of the Supreme Lord (from the word *Viṣṇu*).
- Vedas**—the hymns of knowledge revealed by the Lord Himself at the beginning of creation.
- Vedic**—pertaining to the culture in which the *Vedas* and related scriptures guide all aspects of human life.
- Viṣṇu**—any form of the Personality of Godhead (see “Godhead”); the forms the Lord manifests to create and sustain the material world.

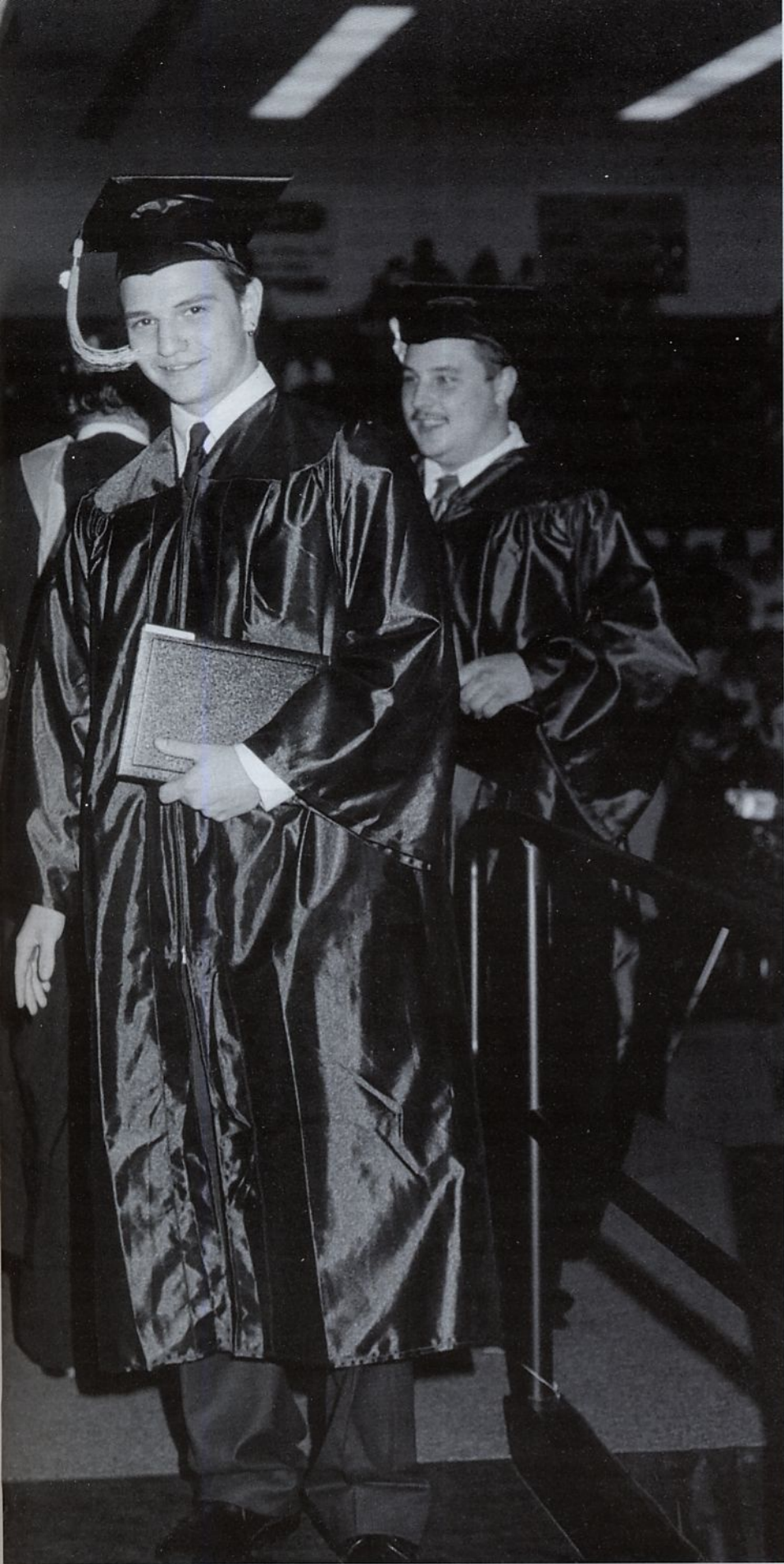


THE GRADUATE

*A high school graduation inspires thoughts on
raising a child in Kṛṣṇa consciousness.*

by Arcana Siddhī Devī Dāsī





MY HUSBAND and I take a seat on the shiny varnished bleachers in the large arena used for basketball games. The well-dressed crowd sits in anticipation as their sons and daughters, filing through the rear entrance in dark blue caps and gowns, prepare to graduate from high school.

I spot my son, Nārāyaṇa, standing in the procession. His searching eyes meet mine, and we exchange grins. Unexpected tears fill my eyes. My husband squeezes my hand to comfort me.

I'm flooded with emotions and memories of the past seventeen years as a mother to my only child. Mental snapshots of his childhood appear: A plump colicky infant crying inconsolably in his wind-up swing. A mischievous toddler sneaking out of the room during nap time. A saintly looking four-year-old in saffron robes and shaved head, happily dancing in the temple to the rhythm of drums and cymbals. A child with a sleep disorder roaming our



While it is the role of the parents to assist the child in making spiritual progress, children also inadvertently assist in their parents' progress as well.



apartment at night, and me up watching him to make sure he is safe. A *gurukula* student standing with folded hands, reciting memorized verses from the ancient Vedic scriptures. A sensitive child lovingly holding a baby goat at the county fair. A frightened child coming to sleep with me at night. A sad child starting high school in public school after being in the *gurukula* since age five, sitting alone in the cafeteria, with no friends and too shy to talk to anyone. This mental picture increases the tears as I remember feeling his pain and so much wanting to protect him from the hardships of growing up in the material world.

Then there was the night he passed out in the field near our house. His concerned friends called us. When my husband and I arrived, he was conscious and lucid. He said he had fasted all day and had gotten sick on bad pizza. I wanted to believe him, but knew he was making it up. The next day he admitted to trying alcohol.

CHALLENGES OF PARENTHOOD

Raising Kṛṣṇa conscious children in our Western culture is a difficult assignment. It is said that it takes a village to raise a child. Unfortunately, most devotees don't live in insulated Kṛṣṇa conscious communities, and the influences of the dominant culture insidiously seep into our ashrams, temples, and communities.

While Hare Kṛṣṇa parents of my generation chose to be devotees after many years in materialistic life, our children, though raised in a spiritual atmosphere, often haven't made that internal commitment. They seem able to follow the path of Kṛṣṇa consciousness in childhood, but as the influences

of adolescence take hold, many turn away from the most basic practices.

Any parents who diligently raise a child in a Kṛṣṇa conscious atmosphere, only to have their teenager reject, ignore, or devalue the teachings and practices, know the deep pain of perceived failure. We feel we've failed because we're aware of the warning in the Vedic scriptures that we shouldn't become a teacher, a guru, or a parent unless we can deliver our dependents from birth, death, disease, and old age, the main miseries of life in the material world. Still, if we've tried our best we can take heart from other teachings or examples in the scriptures. For instance, we find examples of atheistic parents whose child is a devotee of Kṛṣṇa, and we find examples of Kṛṣṇa conscious parents raising a child who becomes an atheist. Even Śrīla Prabhupāda's own children apparently didn't take up Kṛṣṇa consciousness wholeheartedly. The scriptures also teach us that if we become qualified devotees of the lord, as is Śrīla Prabhupāda, then our family members are automatically delivered from material existence despite their own disqualification.

THE STORY OF CITRAKETU

While it is the role of the parents to assist the child in making spiritual progress, children also inadvertently assist in their parents' progress as well. One of the most dramatic examples of this is the story of King Citraketu, recounted in *Śrīmad-Bhāgavatam*. King Citraketu was a respected king with great riches and power, but no children. His many wives were all barren.

Seeing the king's distress, Aṅgirā, a great sage, visited the king and blessed him to have a son. Aṅgirā told the king that the child's name would be Harṣa-

śoka, or "Happiness-Distress." The king assumed that the child would just be mischievous and naughty at times, as were all children, and so dismissed the omen of the child's name.

Soon one of the king's wives gave birth to a beautiful boy. The king, infatuated with the child and the child's mother, neglected his other wives, who became distraught. Envy clouded their intelligence, and they plotted to poison the child. Seeing his dead son, the king lamented piteously.

Had the story ended here, the king most likely would have been consumed by his loss. But Aṅgirā Muni, accompanied by the transcendental sage Nārada, appeared before the king. By his mystic power, Nārada Muni summoned the spirit soul who had left the child's body. Obeying the order, the soul re-entered the child's dead body. Because of the presence of the soul, the body again became animated, and Nārada asked the child to speak to his parents, the king and queen.

"According to the results of my fruitive activities," the child said, "I, the living being, transmigrate from one body to another, sometimes going to the species of the demigods, sometimes to the species of lower animals, sometimes among the vegetables, and sometimes to the human species. Therefore, in which birth were these my mother and father? No one is actually my mother and father. How can I accept these two people as my parents?"

As the child spoke transcendental knowledge, the king realized the error of his perception. He had been thinking, "This child is mine, born to give me pleasure." But now the king could see differently. The spirit soul he was thinking to be his son was occupying that body only temporarily. The king, now

(please turn to page 33)

“Create Ideal Men”

This exchange between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and Australia's director of research for the Department of Social Welfare took place at the Melbourne ISKCON center, on May 21, 1975.

Śrīla Prabhupāda: The defect of the Western countries is that practically there is no social structure. The father and mother divorce, and the children become aimless. In most cases this is the defect.

Director: That happens. Yes.

Śrīla Prabhupāda: I have seen this pattern with many of my students. Their whole family becomes disrupted, because the father and mother—even in old age—divorce. I have seen the mother of one of my students. His father was a very good businessman. Very nice family, with a good income. All of a sudden, the father and mother disagreed about something and got a divorce. The sons were thrown into confusion; the daughters were thrown into confusion.

Director: That's the kind of cases we deal with.

Śrīla Prabhupāda: The father married again, and the mother married again. They were not happy, and also, the business closed. So by this one instance I can understand how, in the Western countries, people have broken away from the traditional social structure. Of course, the root cause is godlessness. That is the root cause.

Director: And now divorce is getting easier, too. Isn't it?

Śrīla Prabhupāda: That is a very dangerous law—to allow divorce. Divorce should not be allowed. Even if there is some disagreement between husband and wife, it should be ignored. The great political strategist Cāṇakya Paṇḍita says, *dampatyē kalahe caiva bahvārambhe laghu kriyā*: “The husband and wife's quarrel should not be taken very seriously.” Further, *āja yuddhe*: “A marital fight is just like a fight between two goats.” The goats may be fighting very spiritedly, but if you say “Hut!” they will go away. Similarly, the fight between husband and wife should not be taken very seriously. Let them fight for some time; they will stop automatically. But now when the husband and wife fight, each goes to a lawyer, and the lawyers give encouragement. “Yes, let us go to the divorce court.” This is going on.

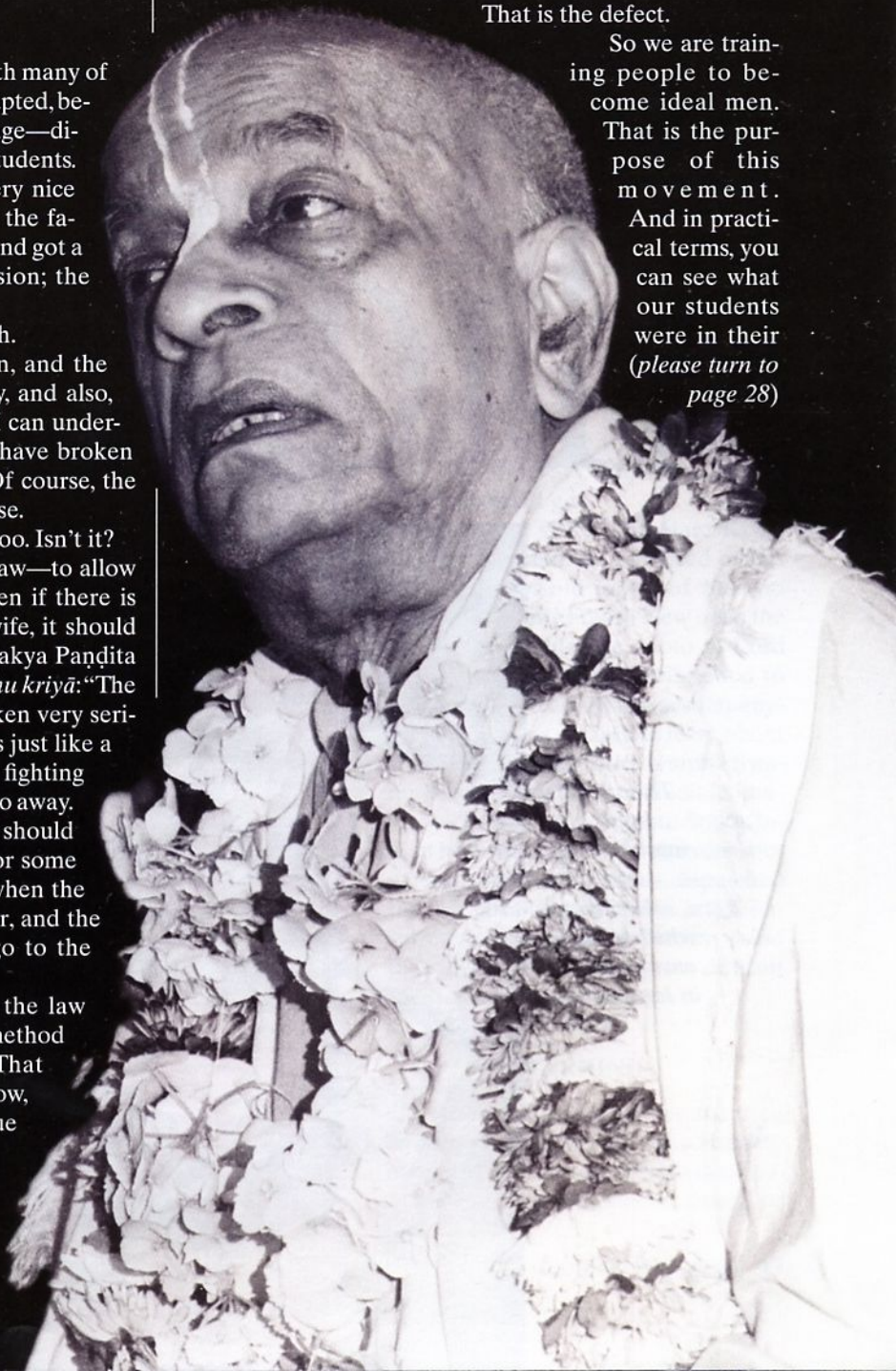
So the first defect of modern society is the law allowing divorce. Another defect: there is no method for training a man to become first-class. That method is there in the Vedic civilization. Now, of course, that method is also abolished, due to the degradation of this modern age.

Formerly, though, society was divided into four classes—*brāhmaṇas*, *kṣatriyas*, *vaiśyas*,

sūdras: advisors, administrators, merchants, and workers. The *brāhmaṇas* were first-class men—ideal. But in today's society there is no ideal man. Society should have some living example, so that people can see, “Oh, here is an ideal man.” And the ideal man is described here in our *Bhagavad-gītā*. Any man can be trained. And if even just one percent of the people become ideal, the remaining ninety-nine percent will see and follow. But now there are no ideal men.

That is the defect.

So we are training people to become ideal men. That is the purpose of this movement. And in practical terms, you can see what our students were in their (please turn to page 28)





Ahovalam

REVISITED

A young Kṛṣṇa devotee sets off on a dangerous journey to ancient temples of his lifelong deity.

by Dhruva Dāsa

The author holds his marble deity of Lord Nṛsiṃha, which he had custom made in Jagannatha Puri.



IN 1980 I WAS BORN to devotee parents in the large Hare Kṛṣṇa community of New Vrindavan, West Virginia. From my infancy my parents brought me to the temple each day. Gradually, as a young child I grew attached to the large, fierce-looking deity of Kṛṣṇa's form as Lord Nṛsiṃhadeva (Narasimha) and His foremost devotee, the boy-saint Prahlāda. When



The nine forms of Lord Nṛsiṃha in the order in which they are traditionally visited at Ahovalam (clockwise from top left):

- (1) Lakṣmī-Nṛsiṃha
- (2) Bhārgava-Nṛsiṃha
- (3) Catravāda-Nṛsiṃha
- (4) Yogānanda-Nṛsiṃha
- (5) Karañja-Nṛsiṃha
- (6) Ugra-Nṛsiṃha
- (7) Jvala-Nṛsiṃha
- (8) Mohaloha-Nṛsiṃha
- (9) Bhāvana-Nṛsiṃha



I was six, Prahlāda's age, the priest allowed me to assist him in the temple worship of Lord Nṛsiṃhadeva. Although the Lord looked frightening, I always felt protected when I stood before Him.

When I was sixteen my family visited India. I fell in love with the spiritual atmosphere there and decided to return as soon as possible. By the time I turned eighteen I had decided to make the journey on my own. I worked hard to save for the trip and agonized over my itinerary. India is so big—where should I go?

One day I visited the Hare Kṛṣṇa temple in Miami. As I glanced over a large stack of old issues of *Back to Godhead*, a stray breeze blew open the top one to a full-page photo of Lord Nṛsiṃhadeva. The picture seemed to beckon me. Reading the accompanying article, I was amazed to learn about a young *sannyāsī*, Indradyumna Swami, who had made an incredible journey to Ahovalam, a remote South Indian holy place said to be the very spot where Lord Nṛsiṃhadeva dispatched the evil Hiranyakaśipu. His article inspired me so much that I set my mind then and there on making the difficult pilgrimage to Ahovalam.

WARNINGS

I began my India adventure in Vṛndāvana, where I visited a remarkable three-eyed deity of Nṛsiṃhadeva. From there I proceeded south to



several well-known holy places, including Srirangam and Tirupati, my last stop before Ahovalam.

The devotees at the ISKCON Tirupati temple asked me where I was going next. When I said Ahovalam, they looked at me as if I were crazy and urged me not to go. Seeing they could not dissuade me, they strongly cautioned me to stay only for one day and get out of there. I thought they were just joking until I realized that I was the only one laughing. An experienced devotee warned me that people there try to rob and kill you and that the surrounding jungle holds ferocious, wild animals such as bears, tigers, and cobras. With these words of encouragement I felt terrified—but even more excited! The journey would truly test my faith in Lord Nṛsiṃhadeva.

After a grueling ten-hour bus ride, I arrived at the Allagada station, where I'd catch the Ahovalam bus. As I waited, a large group of people suddenly surrounded me, the only blonde kid in the whole station. An English-speaking man asked where I was going. When I replied, "Ahovalam," he looked at me very strangely. When he told the crowd what I had said, everyone stared at me even more.

"Why do you want to go to such a place?" he asked. "It is a very dangerous place."

"I am going to see Lord Nṛsiṃhadeva," I replied.

"May He protect you," he uttered gravely, and walked away.

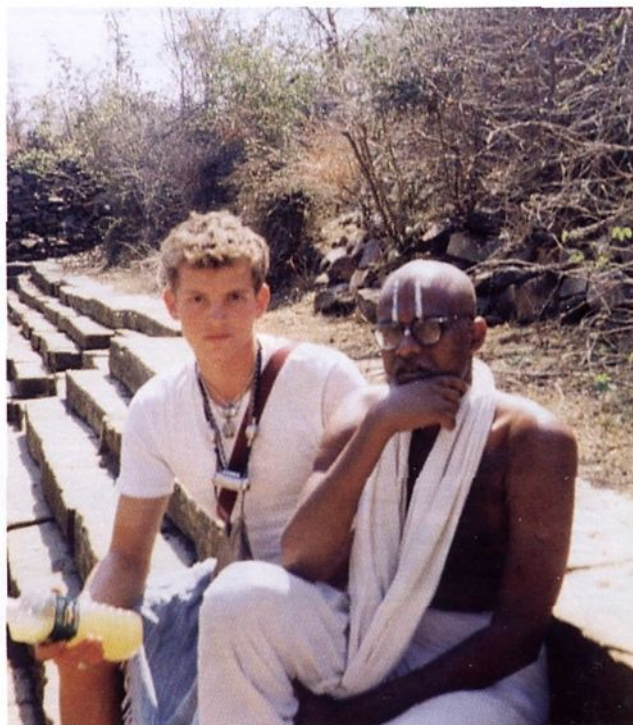
Aboard the bus and getting closer to Ahovalam, I could feel my limbs start to tremble, and my heart beat fast. I didn't know what lay ahead, but I was going to see my Lord at His home.

THE LORD SENDS A GUIDE

After an hour on the bus through the middle of nowhere, I reached the tiny village of Lower Ahovalam. There I saw Lord Nṛsiṃhadeva at the Lakṣmī-Narasimha temple, the first of nine forms of the Lord to be seen in the Ahovalam area. Then I arranged for some rough accommodations—the only kind available. A shower is a bucket of water you pour over yourself.



Dhruva and his guide, Madhu, relax at Rāmā-tīrtha Ghat (right) after visiting Ahovalam's nine Nṛsiṃha temples. Above: a cave where Prahlāda is said to have studied and prayed. Above right: the temple of Ugra-Nṛsiṃha, the sixth of the nine forms.





I was in the middle of my shower when someone knocked on the door and called out, "Hello. Hare Kṛṣṇa!"

Having been warned about thieves, I opened the door cautiously. There stood two Indian men. One of them, tall and saintly looking, introduced himself as Madhu, from Vijaywada. Years before, he had lived in an ISKCON ashram and was now initiated in the Rāmānuja line. He said he'd heard that I wanted to see all nine forms of Lord Narasimha.

"Yes," I answered, thinking, *Word sure gets around fast here.*

He said, "I'm going to go tomorrow morning. Why don't we go together? I have been several times and can take you to all nine forms."

I felt convinced this must be Nṛsimha's arrangement, so I readily agreed. I asked Madhu how much he would charge.

"I am glad just to serve another

devotee," he humbly replied.

Madhu said that to see all nine forms in one day, we would have to spend the night in the jungle.

THE TREK BEGINS

In the morning I rose early and met Madhu. We visited the nearby Lakṣmī-Narasimha temple to pray for a safe journey. Remembering a photograph in the old *Back to Godhead*, I recognized the same *pūjārī* who had taken Indradyumna Swami on his tour here in 1979.

Our walk to Bhārgava-Narasimha, the second of the nine local forms of Nṛsimhadeva, took us through a thick jungle with paths in all directions. Madhu said that no matter how many times you go there you can never remember the way.

"You have to depend on the Lord," he said.

The next thing you know, we were lost. I felt nervous. We finally found the way and arrived at the beautiful temple, where we chanted for a while. In the past many great sages worshiped the deity here. Madhu said that the deity is named for Paraśurāma (also known as Bhārgava), the warrior incarnation of God. Paraśurāma had performed penance near Ahovalam at a place now known as Rāmatīrtha.

Next we set off to see the third form, Catravāda Narasimha. Madhu mentioned that if we were lucky we would be able to see all nine forms on this holy day. Catravāda was a long walk from town, but I was extremely pleased to see Him. He was effulgent and had a big smile. We were allowed to touch our heads to His lotus feet.

Near Catravāda is Yogānanda Narasimha, the last of the nine forms of Lord Narasimha in Lower Ahovalam. He looked magnificent and

The entrance to the Varāha Nṛsimha cave/temple (right), where Dhruva gets a close audience with Lord Varāha and Lord Nṛsimha (far right).



powerful. Of the nine Narasimhas, Yogānanda is said to be the most merciful.

We ran back to catch the bus to Upper Ahovalam, a trip through dangerous and treacherous terrain. After a while the bus stopped, and the driver directed us to get off. I saw nothing but jungle, but as the bus drove away, the temple of Karañja Narasimha came into view. He is named after a fruit-bearing tree growing next to the temple.

Having now visited the first five Narasimha forms, we had to walk the rest of the way to the next: Ugra Narasimha, a deity tucked in a cave between two mountains. The walk was beautiful. All around was an untouched jungle, overgrown and full of wild ani-

mals, which, fortunately, we did not encounter. Soon we reached the temple of Ugra Narasimha, constructed inside His cave. The deity looked ferocious. We prayed for a safe trip to our next stop, the Ugra Stambha, said to be the actual pillar from which Lord Narasimha appeared.

ATOP THE HISTORIC PILLAR

After a side trip to the ancient Varāha Narasimha cave/temple, we followed an adjacent stream bed to the Ugra Stambha and the seventh form, Jvala Narasimha. The terrain proved most difficult. Madhu told me that not many people make this journey because it requires crossing a huge and

dangerous waterfall. On the way up I saw a couple of wooden boxes next to the path.

“Those are for the people who died making the climb,” Madhu said.

I didn’t need to hear that.

Nestled on the side of a cliff, the Jvala Narasimha temple is said to be the exact spot where the Lord killed the demon Hiranyakaṣipu. Next to the temple is a large stream. At the spot where Narasimha washed his hands after killing the demon, the water flows blood-red and even feels like blood.

After more climbing we reached the top of the large stone pillar. The view was spectacular. I couldn’t believe I’d actually made it. We’d been walking all day long, with very little to eat and just water to drink, but I hadn’t thought of



A colorful statue of Hanumān (left) stands outside the temple of Jyoti Nṛsimha. Above, sculptures decorate the well-maintained Lakṣmī-Nṛsimha temple.

anything except the thrill of being in this spiritual place.

My contentment was short-lived; now it was time to go to the eighth form, which meant another long walk through the mountains. At last we reached the temple of Mohaloha Nara-simha, situated on the side of a mountain. According to Madhu, Lakṣmī did penance to marry the Lord here.

Next we went to the Prahāda school, which has Sanskrit writing on the walls dating from the days of Prahāda's studies here. Near this high, mountainous spot was another cave, with a beautiful Yoga Nara-simha deity in it. But we still had one more destination: the Bhāvana Nara-simha deity, four miles away.

Although Madhu had warned me not to walk ahead on the path, I did so anyway. Suddenly a huge cobra slithered in front of me. It seemed to be ten feet long. I heeded Madhu's warning and let him lead. The jungle was so dangerous, even in the day-time. Now it was close to dark, and

we still had miles to go.

As we ascended the mountain trail, nearby villagers screamed angrily at us. Madhu just kept walking. When we reached a mountain-top stopping point, he told me they were saying that it is forbidden to enter the jungle at night because of the wild animals. People who go in, they said, never come out again. They also said that no one should go to the Bhāvana temple at night, because at that time the demigods come to worship Lord Narasimha.

Now I was really scared. Then I saw a dead snake in the middle of the path. A bad omen, Madhu said, but we just had to depend on the Lord for protection. Suddenly it was pitch black. I pulled out my tiny flashlight. I shook with fear and prayed to Lord Narasimha for protection.

PROTECTED BY FIRE

In spite of the dark we somehow made it over the big mountain. As we did, we were amazed to see that the forest ahead was on fire, except for the small path we were following.

I thought, *It must be Lord Narasimha lighting up the jungle and keeping wild animals away.*

The fire went on all the way to the temple.

At last we reached the ninth and last deity. Lord Narasimha and His consort looked so beautiful. We thanked Him for allowing us to attain His audience.

We were exhausted, and it was too dark to go back, so we decided to sleep in the front area of the tiny temple. I tried to go to sleep, but I felt too excited and amazed to be sleeping in the Lord's temple.

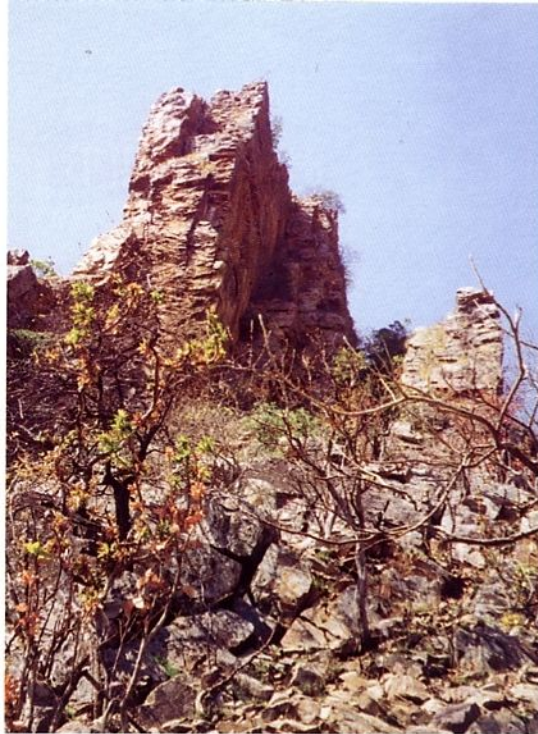
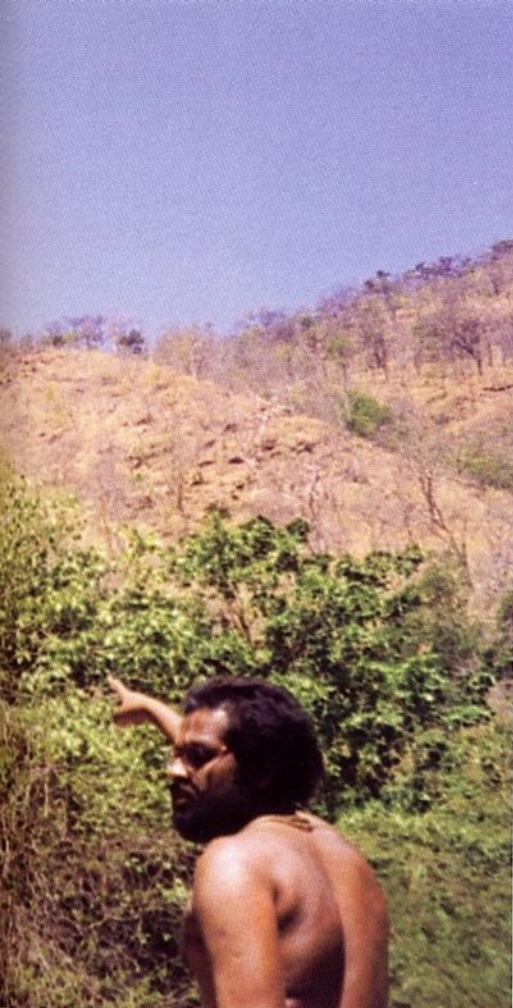
Suddenly I felt something sniffing and touching the back of my neck and ear. I jumped up and saw nothing. Madhu said he would stay up to see what it was. He turned on the flashlight and began telling me wonderful stories about the Lord. Then, with a loud pop, the brand-new flashlight went out. We tried everything to fix it, but without success.

Just at that moment the wind started to blow ferociously. I wondered if we were offending the demigods by being here. After a while I fell asleep, only to



Madhu points to the Ugra Stambha (above), said to be the pillar from which Lord Nṛsiṃha appeared. At right: the temple of Bhāvana Nṛsiṃha, the ninth form. Dhruva and Madhu spent the night inside.





The climb to the top of the Ugra Stambha (left) is difficult, but Dhruva met the challenge (below).

be awakened by Madhu frantically pulling me into the temple's inner sanctum. I was so groggy I didn't ask why. Madhu hastily slammed the gate shut and secured it as best he could.

FURRY GUESTS

Looking up I was stunned to realize I was sitting right at the base of Lord Narasimhadeva's lotus feet. I lay down and felt at peace. Then a bone-chilling roar broke the stillness.

I froze and whispered to Madhu, "What was that?"

He assured me there was nothing to worry about.

"Just go to sleep," he said.

The next morning we set off for a long walk to two more Narasimha temples, named Giridhārī and Jyoti. Jyoti was the most amazing and ferocious deity of all I'd seen. His name indicates that the forest would always be burning because of His anger.

From Jyoti we were able to catch a bus back to Ahovalam. It took seven
(please turn to page 41)



DRAUPADĪ

Emblem of Surrender

*Although married to five of the greatest warriors on earth,
only Kṛṣṇa could protect her.*

by Satyarāja Dāsa

IN THE WORLD'S RELIGIOUS traditions, we find that God sometimes reveals His presence through ordinary objects. In the Bible, for example, He appears before Moses as a burning bush. Elsewhere in the Bible, a beam of light and as a voice from on high signify His presence. It should not be surprising, then, that in the epic *Mahābhārata* He lets the members of a royal assembly know He's present—though unseen by them—by supplying an endless sari for His devotee Draupadī.

The Vaiṣṇava tradition sees Draupadī as the very emblem of surrender to the Lord. She was a princess of the ancient Indian kingdom of Panchala. The *Mahābhārata* says that she is an expansion of the goddess Lakṣmī, consort of Lord Viṣṇu. In the life just before her birth as Draupadī, she was an ascetic woman named Nalayānī. Lord Śiva, best of the *devas*, or demigods, blessed her to have five virtuous husbands in her next life. So as Draupadī she became the wife of the Pāṇḍava brothers, the heroes of the *Mahābhārata*. (Although monogamy was the norm in India even at that time, five thousand years ago, polygamous and polyandrous marriages were known among the warrior class.)

DRAUPADĪ'S MARRIAGE

When Draupadī reached marriageable age, her father, King Draupada, held a magnificent celebration during which she would choose her husband.

Warriors came from all over to show their mastery of military arts and vie for her hand. Arjuna, the most skilled archer among Pāṇḍava brothers, easily won the contest—and the bride. On returning home, Arjuna told his mother, Kuntī Devī [see BTG, May/June, 2000], that he had won a valuable prize. Without turning to look, Kuntī replied, "Whatever it is, share it with your brothers."

Because of Kuntī's spotless character, her words could never prove false. So, after a discussion of propriety and Vedic precedent, each of the five brothers accepted Draupadī as his wife.

Draupadī was a dutiful wife of great integrity. She selflessly accompanied her husbands during their forest exile after they had lost their kingdom to the Kauravas. She accepted her husbands' fate as her own. While in the forest, she offered them much needed comfort and solace. And when required, she spurred them into action.

A woman of courage and determination, Draupadī stood her ground in marital disputes. For example, she rebuked Yudhiṣṭhira for his grave error in gambling away the kingdom. Yudhiṣṭhira nearly cost Draupadī her honor and even her life. Before losing the kingdom, Yudhiṣṭhira had wagered Draupadī and lost. So the Kauravas, the avowed enemies of the Pāṇḍavas, claimed Draupadī as their own. The Kaurava Duḥśāsana dragged Draupadī by the hair into the gambling arena and the presence of royalty and elders.

*At right: Lord Kṛṣṇa protects the chastity of Draupadī by supplying an endless sari.
On the following page: Draupadī shows compassion toward Aśvatthāmā, the murderer of her sons.*





Infuriated and humiliated, Draupadī argued that the Kauravas had tricked Yudhiṣṭhira into the rigged gambling match. And since she was the wife of all five Pāṇḍavas, she said, Yudhiṣṭhira had no right to decide alone to wager her. She questioned the ethics behind the whole affair and spoke lucidly about the deviousness of the Kauravas.

But the Kauravas would not hear it. They berated her, and Duḥśāsana tried to rip off her sari. She protect herself for a while, but eventually she realized that Duḥśāsana's strength too great. She threw up her arms in surrender—not to the Kauravas, but to Kṛṣṇa.

"Kṛṣṇa!" she cried. "O Govinda! O Keśava! O beloved of the *gopīs* and Lord of Vṛndāvana! O Janārdana, You are the destroyer of all affliction. I am sinking into the Kaurava ocean. O Lord, O soul of the universe, O creator of the world, save me! I am distressed and losing my senses in this evil assembly!"

In Dvārakā, hundreds of miles away, Lord Kṛṣṇa heard her prayers. He came to her rescue by supplying unending cloth. The more Duḥśāsana pulled, the more Draupadī's sari increased. Shocked by the miracle before him, Duḥśāsana fell to the floor exhausted.

The image of Draupadī with arms upraised in total dependence on Kṛṣṇa inspires surrender in devotees even today. It reminds them of a devotee who, long ago, showed herself to be the very emblem of surrender.

Lord Kṛṣṇa's supplying unending cloth to Draupadī has its roots in an earlier exchange that took place in Indraprastha, the Pāṇḍava's kingdom. While Lord Kṛṣṇa was visiting, Draupadī, despite having many servants, personally served Him, winning His affection. One day Kṛṣṇa cut His finger while paring fruit. Draupadī quickly tore off a piece of her sari to bandage the cut.

Accepting the cloth, Lord Kṛṣṇa smiled and said, "O gentle lady, I will surely repay this gift of your sari." Although Kṛṣṇa's body is completely spiritual, He can choose to bleed if it enhances an exchange of love between Himself and His devotee.

An incident at the end of the Battle of Kurukshetra elicited from Drau-

padī an astonishing display of compassion. Aśvatthāmā, the son of Droṇa, the Pāṇḍava's military teacher, killed Draupadī's five sons in their sleep. For this cowardly, heinous act, Arjuna captured him and brought him before Draupadī to decide his fate. Arjuna was ready to kill Aśvatthāmā on the spot, encouraged by Lord Kṛṣṇa. But Draupadī stopped him.

"Release him," she said. "Don't make the wife of Droṇa cry like me."

Rising above hatred and vengeance, Draupadī showed the world a superlative example of selfless love and the

heart of a Vaiṣṇava.

Because of her pure love for Kṛṣṇa, Draupadī naturally achieved His association after death. The *Śrīmad-Bhāgavatam* says that she and her husbands returned to the spiritual world in the same bodies with which, here on earth, they had taken part in Lord Kṛṣṇa's eternal pastimes. ❀

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The History of Draupadī's Birth

IN YOUTH, Prince Drupada and the *brāhmaṇa* boy Droṇa, son of the sage Bharadvāja, played and studied together as close friends. But when Drupada became king, he looked down on Droṇa and refused his friendship. Vowing revenge, Droṇa traveled to Hastinapura, where the great Kuru elder Bhīṣma turned over to him his grandsons, the Kurus and the Pandavas, for military training.

Though a *brāhmaṇa*, Droṇa had received celestial weapons from Paraśurāma, the incarnation of Lord Kṛṣṇa who had descended to destroy the irreligious ruling class. After Droṇa had taught his students all the military arts, he sent them to conquer Drupada's kingdom. When they brought Drupada before him, Droṇa told Drupada that they could now be friends, since they both had kingdoms: Droṇa would keep half of Drupada's kingdom, conquered by Droṇa's students, and let Drupada keep the other half.

Humiliated, Drupada left Hastinapura with but one wish—to get a son who would uphold his name by killing Droṇa. After pleasing the sage Yaja, Drupada convince him to help him attain his goal. Yaja prepared a special dish, which, when taken by

Drupada's queen, would make her conceive twins. When Yaja offered the queen the dish, however, she said she wasn't ready, and the sage offered the dish into the sacrificial fire.

From out of the fire came a warrior, glowing like the fire itself. Dressed for battle, he let out warrior cries. Yaja named him Dhṛṣṭadyumna, signifying a bold, courageous person born from shining light. He was destined to kill Droṇa.

Then from the middle of the sacrificial fire arose an enchantingly beautiful maiden. No woman on earth could match her beauty. A voice from the sky announced that she had come to fulfill a divine mission and would be would be the ruin of many kings.

Yaja revealed that because she would be a great devotee of Kṛṣṇa and because she was dark (*kṛṣṇa*), she would be called Kṛṣṇā.

She was also known as Draupadī, and her mistreatment at the gambling match between Yudhiṣṭhira and Śakuni was one of the main causes of the Battle of Kurukshetra—a battle ultimately arranged by Lord Kṛṣṇa to rid the world of its burden of demonic kings.

In Indian society if anyone drank, he was rejected; he was not regarded as a gentleman.

• • •

“CREATE IDEAL MEN”

(continued from page 15)

previous life and what they are now. Therefore, the government should establish an institution to create ideal men. We can help.

Director: But becoming an ideal man would be very difficult for the grown men who come to us, although it would be possible for the kids who come.

Śrīla Prabhupāda: No, even the grown men can live according to these spiritual principles, just as my disciples are living. My disciples have not been with me since childhood; when they met me, they were already grown men. They are coming from the same group. But they are now saintly. It is simply a matter of training them.

The thing is, at present I have no facility. Whatever I have done has been by personal endeavor and their cooperation. None of your Western governments has helped me, nor did my government help me, although we are struggling to make a class of men ideal. Of course, they appreciate, but they do not give us any practical support.

For instance, we have purchased this house by our endeavor, with great difficulty, because we have no income. I write my books; then we sell and get some income. So somehow or other, we expand, but no government is helping us. Rather, they are facilitating brothels and liquor shops.

At least, formerly in India there was no drinking propaganda. Now the government is even making that. They are opening wine shops. In India, even in the British period, drinking was very, very restricted. Very, very restricted. First of all, in Indian society if anyone drank, he was rejected; he was not regarded as a gentleman. A drunkard was never respected.

Similarly, meat-eaters. A meat-eater was considered a third-class man. In our childhood we saw that when people learned to eat meat, they did it very secretly, not within their own

home. Instead, they ate meat far away from home, with someone else doing the cooking. It was considered very abominable to eat meat or to drink.

As for illicit sex, that also was very rare. Young women were kept strictly under the supervision of parents. The father would see that his daughter did not mix with any boy. If a girl were to go out at night and not come back, then her life would be finished—nobody would marry her. So the father had to keep his daughter with great care. And he was very, very anxious to find a suitable boy to whom he could hand his daughter over for marriage. We saw all this in our childhood. But now these nice social customs are slackened. Jawaharlal Nehru, our late prime minister, introduced the divorce law, and now Indian society is in a chaotic condition.

Director: What can you do if society wants divorce? Society wants it that way.

Śrīla Prabhupāda: “Society wants it.” That’s like your child wants to go to hell—but it is not your duty as his father to allow him to go to hell.

“Society wants it.” Society does not know the proper standard of spiritual behavior, nor does the government know how to uplift people. The government does not know. For all the government knows, the animals and we human beings are the same. Simply, the animals loiter naked, and we are nicely dressed—that’s all. Civilization finished. I remain an animal, but my advancement is that I am very nicely dressed. That is the standard now.

But our Vedic civilization is not like that. The two-legged animal must change his consciousness. He must be trained up as a human being.

[To a disciple:] *Bhagavad-gita* lists the qualities of the first-class man. You can read them.

Disciple: *Śamo damas tapaḥ śaucaṁ kṣāntir ārjavam eva ca / jñānam vijñānam āstikyam brahma-karma svabhāva-*

jam: “Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom, and religiousness—these are the natural qualities by which the *brāhmaṇas* work.”

Śrīla Prabhupāda: So people should be trained according to these spiritual principles. The way to immediately solve all society’s problems is to start an institution for training the four natural classes of men. Begin it. If there is no training, how can you expect nice citizens? If you allow a child to smoke from the very beginning and to commit all kinds of other sinful activities, how can you expect him to be a nice gentleman when he is grown up? It is not possible.

Creating ideal men is possible through this Kṛṣṇa consciousness movement. As you have said, older men may not be so much inclined to come and join. But if we train men from their childhood, then everything is possible. It is not that all men can be trained up spiritually. But if even a small percentage of ideal men are in society, at least people will think, “Oh, here is the ideal.”

But now there is no such facility. We are training our students, but sometimes people laugh: “What is this nonsense?” They criticize. These leaders of society do not encourage us. Yesterday I was talking with a priest, and about illicit sex he said, “What is the wrong there? It is a great pleasure.”

We are training our students according to actual spiritual principles, and so we are proclaiming that illicit sex is sinful. In fact, our first condition is that one must give up these four things: illicit sex, meat-eating, intoxication, and gambling. This is my first condition before accepting people as my students. So they agree and they follow.

Director: But not all the people we encounter will do that.

Śrīla Prabhupāda: Yes, they will do that, if a regular institution runs on in this way—with all facility. ❁

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

BHAKTI-YOGA IN ALL ACTIVITIES

*Lord Kapila, an incarnation of Lord Kṛṣṇa,
explains to His mother, Devahūti, that all duties
should be performed for spiritual progress.*

CANTO 3: CHAPTER 32

- 34 क्रियया क्रतुभिर्दानैस्तपैःस्वाध्यायमर्शनैः
आत्मेन्द्रियजयेनापि संन्यासेन च कर्मणाम्
35 योगेन विविधाङ्गेन भक्तियोगेन चैव हि
धर्मेणोभयचिह्नेन यैः प्रवृत्तिनिवृत्तिमान्
36 आत्मतत्त्वावबोधेन वैराग्येण दृढेन च
ईयते भगवानेभिः सगुणो निर्गुणैः स्वद्रुक्

*kriyayā kratubhir dānais
tapah-svādhyāya-marśanaiḥ
ātmendriya-jayenāpi
sannyāseṇa ca karmaṇām*

*yogena vividhāṅgena
bhakti-yogena caiva hi
dharmeṇobhaya-cihnena
yaḥ pravṛtti-nivṛttimān*

*ātma-tattvāvabodhena
vairāgyeṇa dṛḍhena ca
īyate bhagavān ebhiḥ
saguṇo nirguṇaḥ sva-drk*

kriyayā—by fruitive activities; *kratubhiḥ*—by sacrificial performances; *dānaiḥ*—by charity; *tapah*—austerities; *svādhyāya*—study of Vedic literature; *marśanaiḥ*—and by philosophical research; *ātma-indriya-jayena*—by controlling the mind and senses; *api*—also; *sannyāseṇa*—by renunciation; *ca*—and; *karmaṇām*—of fruitive activities; *yogena*—by yoga practice; *vividha-āṅgena*—of different divisions; *bhakti-yogena*—by devotional service; *ca*—and; *eva*—certainly; *hi*—indeed; *dharmeṇa*—by prescribed duties; *ubhaya-cihnena*—having both symptoms; *yaḥ*—which; *pravṛtti*—attachment; *nivṛtti-mān*—containing detachment; *ātma-tattva*—the science of self-realization; *avabodhena*—by understanding; *vairāgyeṇa*—by detachment; *dṛḍhena*—strong; *ca*—and; *īyate*—is perceived; *bhagavān*—the Supreme Personality of Godhead; *ebhiḥ*—by these; *sa-guṇaḥ*—in the material world; *nirguṇaḥ*—beyond the material modes; *sva-drk*—one who sees his constitutional position.

By performing fruitive activities and sacrifices, by distributing charity, by performing austerities, by studying various literatures, by conducting philosophical research, by controlling the mind, by subduing the senses, by accepting the renounced order of life and by performing the prescribed duties of one’s social order; by performing the different divisions of yoga practice, by performing devotional service and by exhibiting the process of devotional service containing the symptoms of both attachment and detachment; by understanding the science of self-realization and by developing a strong sense of detachment, one who is

expert in understanding the different processes of self-realization realizes the Supreme Personality of Godhead as He is represented in the material world as well as in transcendence.

PURPORT: As it is stated in the previous verse, one has to follow the principles of the scriptures. There are different prescribed duties for persons in the different social and spiritual orders. Here it is stated that performance of fruitive activities and sacrifices and distribution of charity are activities meant for persons who are in the householder order of society. There are four orders of the social system: *brahmacarya*, *gṛhastha*, *vānaprastha*, and *sannyāsa*. ❶ For the *gṛhasthas*, or householders, performance of sacrifices, distribution of charity, and action according to prescribed duties are especially recommended. Similarly, austerity, study of Vedic literature, and philosophical research are meant for the *vānaprasthas*, or retired persons. Study of the Vedic literature from the bona fide spiritual master is meant for the *brahmacārī*, or student. *Ātmendriya-jaya*, control of the mind and taming of the senses, is meant for persons in the renounced order of life. ❷ All these different activities are prescribed for different persons so that they may be elevated to the platform of self-realization and from there to Kṛṣṇa consciousness, devotional service.

The words *bhakti-yogena caiva hi* mean that whatever is to be performed, as described in verse 34, whether yoga or sacrifice or fruitive activity or study of Vedic literature or philosophical research or acceptance of the renounced order of life, is to be executed in *bhakti-yoga*. The words *caiva hi*, according to Sanskrit grammar, indicate that one must perform all these activities mixed with devotional service; otherwise such activities will not produce any fruit. Any prescribed activity must be performed for the sake of the Supreme Personality of Godhead. It is confirmed in the *Bhagavad-gītā* (9.27), *yat karoṣi yad aśnāsi*: “Whatever you do, whatever you eat, whatever you sacrifice, whatever austerities you undergo, and whatever charities you give, the result should be given to the Supreme Lord.” The word *eva* is added, indicating that one must execute activities in such a way. Unless one adds devotional service to all activities, he cannot achieve the desired result, but when *bhakti-yoga*

is prominent in every activity, then the ultimate goal is sure.

One has to approach the Supreme Personality of Godhead, Kṛṣṇa, as it is stated in *Bhagavad-gītā*: “After many, many births, one approaches the Supreme Person, Kṛṣṇa, and surrenders unto Him, knowing that He is everything.” Also in *Bhagavad-gītā*, the Lord says, *bhoktāraṁ yajñatapasām*: “For anyone who is undergoing rigid austerity or for anyone performing different kinds of sacrifices, the beneficiary is the Supreme Personality of Godhead.” He is the proprietor of all planets, and He is the friend of every living soul.

The words *dharmenobhaya-cihna* mean that the *bhakti-yoga* process contains two symptoms, namely attachment for the Supreme Lord and detachment from all material affinities. There are two symptoms of advancement in the process of devotional service, just as there are two processes taking place while eating. A hungry man feels strength and satisfaction from eating, and at the same time he gradually becomes detached from eating any more. ❸ Similarly, with the execution of devotional service, real knowledge develops, and one becomes detached from all material activities.

In no other activity but devotional service is there such detachment from matter and attachment for the Supreme. There are nine different processes to increase this attachment to the Supreme Lord: hearing, chanting, remembering, worshiping, serving the Lord, making friendship, praying, offering everything, and serving the lotus feet of the Lord. The processes for increasing detachment from material affinities are explained in verse 36.

One can achieve elevation to the higher planetary systems like the heavenly kingdom by executing one’s prescribed duties and by performing sacrifices. When one is transcendental to such desires because of accepting the renounced order of life, he can understand the Brahman feature of the Supreme, and when one is able to see his real constitutional position, he sees all other processes and becomes situated in the stage of pure devotional service. At that time he can understand the Supreme Personality of Godhead, Bhagavān.

Understanding of the Supreme person is called *ātmataṭṭva-avabodhena*, which means “understanding of one’s real constitutional position.” If one actually understands one’s constitutional position as an eternal servitor of the Supreme Lord, he becomes detached from the service of the material world. Everyone engages in some sort of service. If one does not know one’s constitutional position, one engages in the service of his personal gross body or his family, society, or country. ❹ But as soon as one is able to see his constitutional position (the word *sva-drk* means “one who is able to see”), he becomes detached from such material service and engages himself in devotional service.

As long as one is in the modes of material nature and is performing the duties prescribed in the scriptures, he can be elevated to higher planetary systems, where the predomi-

(1) What are the respective prescribed duties for householders, retired persons, students, and persons in the renounced order of life?

(2) What is the purpose of prescribed duties?

(3) What are two symptoms of advancement in devotional service?

(4) What is the result of seeing one’s constitutional position?

nating deities are material representations of the Supreme Personality of Godhead, like the sun-god, the moon-god, the air-god, Brahmā, and Lord Śiva. All the different demigods are material representations of the Supreme Lord. By material activities one can approach only such demigods, as stated in *Bhagavad-gītā* (9.25). *Yānti deva-vratā devān*: those who are attached to the demigods and who perform the prescribed duties can approach the abodes of the demigods. In this way, one can go to the planet of the Pitās, or forefathers. Similarly, one who fully understands the real position of his life adopts devotional service and realizes the Supreme Personality of Godhead.

37 प्रावोचं भक्तियोगस्य स्वरूपं ते चतुर्विधम्
कालस्य चाव्यक्तगतेर्योऽन्तर्धावति जन्तुषु

*prāvocaṁ bhakti-yogasya
svarūpaṁ te catur-vidham
kālasya cāvyaakta-gateḥ
yo 'ntardhāvati jantuṣu*

prāvocaṁ—explained; *bhakti-yogasya*—of devotional service; *svarūpam*—the identity; *te*—to you; *catur-vidham*—in four divisions; *kālasya*—of time; *ca*—also; *avyakta-gateḥ*—the movement of which is imperceptible; *yah*—which; *antardhāvati*—chases; *jantuṣu*—the living entities.

My dear mother, I have explained to you the process of devotional service and its identity in four different social divisions. I have explained to you as well how eternal time is chasing the living entities, although it is imperceptible to them.

PURPORT: The process of *bhakti-yoga*, devotional service, is the main river flowing down towards the sea of the Absolute Truth, and all other processes mentioned are just like tributaries. Lord Kapila is summarizing the importance of the process of devotional service. *Bhakti-yoga*, as described before, is divided into four divisions, three in the material modes of nature and one in transcendence, which is untinged by the modes of material nature. 5 Devotional service mixed with the modes of material nature is a means for material existence, whereas devotional service without desires for fruitive result and without attempts for empirical philosophical research is pure, transcendental devotional service.

38 जीवस्य संसृतीर्बह्वीरविद्याकर्मनिर्मितौः
यास्वङ्ग प्रविशन्नात्मा न वेद गतिमात्मनैः

*jīvasya saṁsṛtīr bahvīr
avidyā-karma-nirmitāḥ*

*yāsv aṅga praviśann ātmā
na veda gatim ātmanaḥ*

jīvasya—of the living entity; *saṁsṛtīḥ*—courses of material existence; *bahvīḥ*—many; *avidyā*—in ignorance; *karma*—by work; *nirmitāḥ*—produced; *yāsu*—into which; *aṅga*—My dear mother; *praviśan*—entering; *ātmā*—the living entity; *na*—not; *veda*—understands; *gatim*—the movement; *ātmanaḥ*—of himself.

There are varieties of material existence for the living entity according to the work he performs in ignorance or forgetfulness of his real identity. My dear mother, if anyone enters into that forgetfulness, he is unable to understand where his movements will end.

PURPORT: Once one enters into the continuation of material existence, it is very difficult to get out. Therefore Kṛṣṇa comes Himself or sends His bona fide representative, and He leaves behind scriptures like *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, so that the living entities hovering in the darkness of nescience may take advantage of the instructions, the saintly persons and the spiritual masters and thus be freed. 6 Unless the living entity receives the mercy of the saintly persons, the spiritual master or Kṛṣṇa, it is not possible for him to get out of the darkness of material existence; by his own endeavor it is not possible.

39 नैतत्स्वलायोपदिशेन्नाविनीताय कर्हिचित्
न स्तब्धाय न भिन्नाय नैव धर्मध्वजाय च

*naitat khalāyopadiṣen
nāvinitāya karhicit
na stabdhāya na bhinnāya
naiva dharmadhvajāya ca*

na—not; *etat*—this instruction; *khalāya*—to the envious; *upadiṣet*—one should teach; *na*—not; *avinītāya*—to the agnostic; *karhicit*—ever; *na*—not; *stabdhāya*—to the proud; *na*—not; *bhinnāya*—to the misbehaved; *na*—not; *eva*—certainly; *dharmadhvajāya*—to the hypocrites; *ca*—also.

Lord Kapila continued: This instruction is not meant for the envious, for the agnostics or for persons who are unclean in their behavior. Nor is it for hypocrites or for persons who are proud of material possessions.

(5) What is the difference between pure and mixed devotional service?

(6) What is essential for the living entity to get out of material existence?

40 न लोलुपायोपदिशेन्न गृहारूढचेतसे
नाभक्ताय च मे जातु न मद्वक्तृद्विषामपि

*na lolupāyopadiṣen
na gṛhārūḍha-cetase
nābhaktāya ca me jātu
na mad-bhakta-dviṣām api*

na—not; *lolupāya*—to the greedy; *upadiṣet*—one should instruct; *na*—not; *gṛha-ārūḍha-cetase*—to one who is too attached to family life; *na*—not; *abhaktāya*—to the non-devotee; *ca*—and; *me*—of Me; *jātu*—ever; *na*—not; *mat*—My; *bhakta*—devotees; *dviṣām*—to those who are envious of; *api*—also.

It is not to be instructed to persons who are too greedy and too attached to family life, nor to persons who are non-devotees and who are envious of the devotees and of the Personality of Godhead.

PURPORT: Persons who are always planning to do harm to other living entities are not eligible to understand Kṛṣṇa consciousness and cannot enter into the realm of transcendental loving service to the Lord. Also, there are so-called disciples who become submissive to a spiritual master most artificially, with an ulterior motive. They also cannot understand what Kṛṣṇa consciousness or devotional service is. Persons who, due to being initiated by another sect of religious faith, do not find devotional service as the common platform for approaching the Supreme Personality of Godhead, also cannot understand Kṛṣṇa consciousness. We have experience that some students come to join us, but because of being biased in some particular type of faith, they leave our camp and become lost in the wilderness.

7 Actually, Kṛṣṇa consciousness is not a sectarian religious faith; it is a teaching process for understanding the Supreme Lord and our relationship with Him. Anyone can join this movement without prejudice, but unfortunately there are persons who feel differently. It is better, therefore, not to instruct the science of Kṛṣṇa consciousness to such persons. Generally, materialistic persons are after some name, fame, and material gain, so if someone takes to Kṛṣṇa consciousness for these reasons, he will never be able to understand this philosophy. Such persons take to religious principles as a social decoration. They admit themselves into some cultural institution for the sake of name only, especially in this age. Such persons also cannot understand the philosophy of Kṛṣṇa consciousness. Even if one is not greedy for material possessions but is too attached to family life, he

(7) How is Kṛṣṇa consciousness not a sectarian religion?

also cannot understand Kṛṣṇa consciousness. Superficially, such persons are not very greedy for material possessions, but they are too attached to wife, children, and family improvement. When a person is not contaminated by the above-mentioned faults yet at the ultimate issue is not interested in the service of the Supreme Personality of Godhead, or if he is a nondevotee, he also cannot understand the philosophy of Kṛṣṇa consciousness.

41 श्रद्धधानाय भक्ताय विनीतायानसूयवे
भूतेषु कृतमैत्राय शुश्रूषाभिरताय च

*śraddadhānāya bhaktāya
vinītāyānasūyave
bhūteṣu kṛta-maitrāya
śuśrūṣābhiratāya ca*

śraddadhānāya—faithful; *bhaktāya*—to the devotee; *vinītāya*—respectful; *anasūyave*—nonenvious; *bhūteṣu*—to all living entities; *kṛta-maitrāya*—friendly; *śuśrūṣā*—faithful service; *abhiratāya*—eager to render; *ca*—and.

Instruction should be given to the faithful devotee who is respectful to the spiritual master, nonenvious, friendly to all kinds of living entities and eager to render service with faith and sincerity.

42 बहिर्जातविरागाय शान्तचित्ताय दीयताम्
निर्मत्सराय शुचये यस्याहं प्रेयसां प्रियम्

*bahir-jāta-virāgāya
śānta-cittāya diyatām
nirmatsarāya śucaye
yasyāham preyasām priyaḥ*

bahir—for what is outside; *jāta-virāgāya*—to him who has developed detachment; *śānta-cittāya*—whose mind is peaceful; *diyatām*—let this be instructed; *nirmatsarāya*—non-envious; *śucaye*—perfectly cleansed; *yasya*—of whom; *aham*—I; *preyasām*—of all that is very dear; *priyaḥ*—the most dear.

This instruction should be imparted by the spiritual master to persons who have taken the Supreme Personality of Godhead to be more dear than anything, who are not envious of anyone, who are perfectly cleansed and who have developed detachment for that which is outside the purview of Kṛṣṇa consciousness.

(continued in the next issue)

THE GRADUATE

(continued from page 14)

free of material illusion and attachment, could direct his affections toward the Lord, and he gained the highest happiness.

For many of us, our children's adolescent antics serve to teach us lessons similar to those learned by King Citra-ketu. It is helpful to think of our children as "gurus" and be open to the many lessons they teach us, especially about attachment and detachment. In the Eleventh Canto of the *Śrīmad-Bhāgavatam*, a saintly renounced monk shows how to extract spiritual lessons from all our encounters in the material world. He describes twenty-five "gurus" who have assisted him on his spiritual journey, including a pigeon and a prostitute.

From the pigeon the saintly person learned about the suffering of material attachment. He observed a male pigeon's interactions with his family members. When the pigeon's mate and offspring were caught in a hunter's net, the pigeon became so disconsolate and disoriented that he too fell into the net.

The saintly person learned another lesson about detachment by watching a prostitute eagerly awaiting a suitor in the early evening. With each passerby she would become hopeful of getting a customer, but as the night wore on, she felt more and more discouraged. Finally, the prostitute became detached. She no longer desired degraded encounters as a way to make money. She was filled with peace, and her natural inclination to love the Lord awoke.

Emulating the example of the saintly person, we too should search for the spiritual lessons ever present in our daily lives. Our children offer us many situations in which to practice loving detachment. Adolescence is particularly rich with these opportunities.

A couple of years ago, I had the chance to speak with some Hare Kṛṣṇa children who were now young adults. They kindly told me of their struggles navigating adolescence and assured me that my son would not be lost. The advice they gave me, and any parent raising teens, was to be your child's friend and as much as possible give unconditional love and acceptance. I took their

advice to heart, and I added two ingredients to their formula: set limits befitting the child's age, and pray.

I take a deep breath and, coming back from my thoughts, wipe my eyes and focus the camera as I hear my son's name called. He steps up to accept his diploma and certificate of merit. Another snap shot to add to my memories of raising my son. I'll continue to

pray for his spiritual awakening, so he can one day graduate from the material world and return to his eternal home. ☸

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

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**"In this world there is nothing so sublime
and pure as transcendental knowledge."**

—Bhagavad-gītā 4.38

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A Lifelong Search f

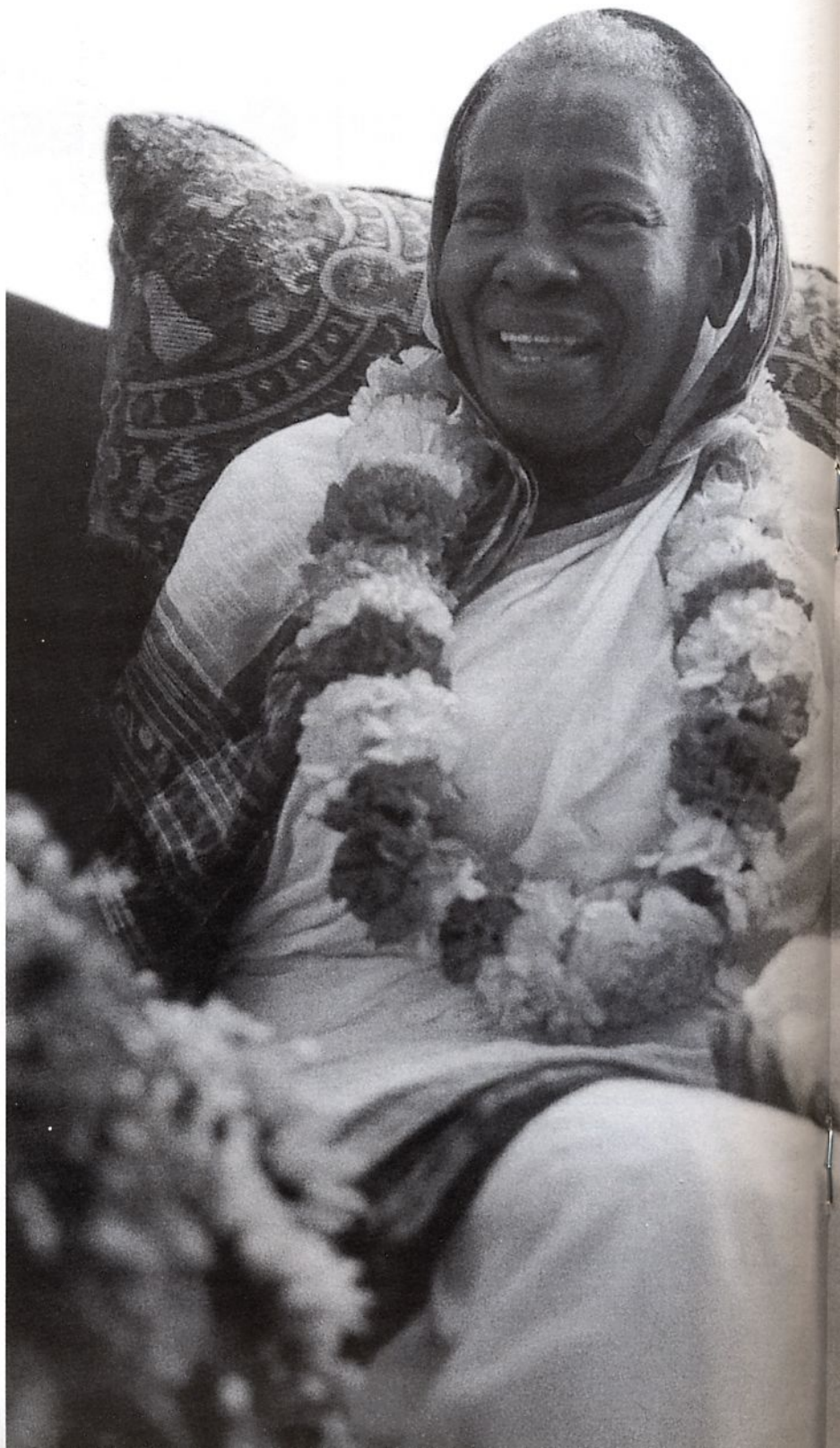
I WAS BORN AT HOME in Harlem, New York, on October 31, 1926. My father was sixty-two, my mother in her late forties. Mother was a pious woman who read her Bible regularly and always spoke of God. My parents were strict with me, but that did no harm. Discipline and etiquette were an important part of my life.

My parents were members of the Marcus Garvey movement, or the Universal Negro Improvement Association (UNIA), founded in 1914. Garvey (1887–1940) devoted his life to correcting the injustices black people suffered. He provided a vision that gave many people a renewed sense of dignity and destiny. As members of the Marcus Garvey movement, we didn't go to church on Sundays but to meetings and rallies. The meetings always opened with prayers, followed by a lecture.

As a child growing up I noticed that most of my friends went to the local Catholic church. When I spoke of wanting to go to there, my father became angry. He told me that the Pope had blessed Mussolini's troops to invade Ethiopia and kill our ancestors and kinsman. Being obedient, I submitted to his wish and did not attend the church.

At eighteen, however, now legally an adult, I decided to go to the Catholic church despite my father's opinion. By then I had visited other churches, but I didn't feel as comfortable and peaceful as I did in the Catholic church. I got married in the Church, and later raised three children as Catholics.

Eighteen years passed. Gradually I began to feel there was more to know about God. I felt it was still important to worship Jesus and all the saints regularly, but I wanted to reach the top person. Jesus always spoke of the "Father," but I didn't know who He was.



or Something More

*"I am now in a place
where I can never forget
Kṛṣṇa, the Supreme
Personality of Godhead."*

by Indrāṇī Devī Dāśī



*Indrāṇī Devī Dāśī's two daughters visit her on Mother's Day,
as she prepares to move to Gītā Nāgarī.*

One Sunday I heard a radio program from The Church of Religious Science, speaking of positive thinking and affirmations. The show's host assured me that such things would change my life. He called the study "the science of mind." His philosophy reminded me of my father, who in his later years had studied metaphysics and meditation and had wanted to introduce me to those topics. I recall observing how his personality had transformed.

After a period of study, I decided to leave the Catholic Church and joined The First Church of Religious Science. As a member, I studied metaphysical principles, beginning with the concept that God is the Universal Spirit, all-powerful, all-intelligent, all-love, and present in and through all. According to Religious Science, the Universal

Spirit creates through the instrument of Universal Mind; all mind is God-mind, so all ideas originate in God, and through the creative medium, become created form. We used "Spiritual Mind Treatment" prayer, based on the theory that the word spoken into the Spiritual Law creates its manifestation in the world.

These teachings were helpful in my life because by knowing that God is present everywhere, I found I could talk with God/Spirit and knew I was being heard. This made dealing with my financial and other difficulties easier.

Over the next ten years my financial circumstances improved after I took a job at a research laboratory of a large hospital in the Bronx. Working gave me an incentive to return to college to complete the studies in laboratory technology that I had begun



In Philadelphia last year, Indrāṇī attended courses on Kṛṣṇa consciousness offered by the VIHE (Vrindavan Institute for Higher Education).

twenty years earlier.

At age fifty I completed the two-year degree in medical-laboratory technology and decided to enter the bachelor degree program. Difficult days followed. I struggled with courses in organic chemistry, calculus, and other subjects in the biology curriculum. The other students couldn't understand what I was doing in such a program, and I often wondered myself. My salary had increased, and the degree would now make little difference. But the Science of Mind studies helped me maintain a positive attitude; I felt always connected to God/Spirit.

“LEARN THE PRINCIPLES”

In 1974 I divorced my husband after twenty-four years of marriage. As I continued to seek spiritual growth, he seemed too stagnant. He wasn't a bad person. He went to work, came home, then sat in front of the television day after day—something any number of people do in this world. Still, I was

growing and discovering the meaning of life, and I knew I could not live the same life he was living.

One morning, while I was still in college, I woke up with the words “Learn the principles” clear in my mind. At first I thought the words meant I should learn the principles of algebra, because I was struggling so much with physics and calculus. But it seemed deeper than that. Could it mean I should learn the principles of life? After much introspection, I decided to withdraw from school for a while.

After withdrawing, I asked aloud what would I do now? I needed to travel. I needed to relax from the stress I felt at school and focus my attention on God and the meaning of life. I visited friends out of the state and people I hadn't seen in a long time. They were quiet visits. I began reading books on African, Eastern, and Buddhist teachings. I began questioning at a deeper level my teacher at Science of Mind. He became irritated with me. That nag-

ging was within me again. There must be something more. I knew it was time to move on.

In October 1977, a car hit me while I was crossing the street. I remember thinking, “OK, Spirit, what's this all about?” That questioning felt like a moment of complete surrender. Through the trauma of the emergency room, x-ray room, ICU ward, and the broken arm and leg, I lost my sense of worry. I felt like a child again. I had to have a home care attendant; I was in a wheelchair with a cast from left leg to hip and another on my left arm. I could not do much for my self. Another crossroads—and I crossed into a state of thankfulness.

While recuperating I had time to read spiritual books. I observed that my body healed without any direction from me. God, who created everything, knew how to put the broken bones together again.

My experience and readings gave me the basis to help others have faith and trust in God/Spirit. This revealed

to me that I wasn't to go back into the laboratory. I wanted to assist others to grow spiritually.

BACK TO SCHOOL

I decided to go back to school, this time for a degree in counseling. I completed my bachelor's degree and then my master's. I worked for Social Services, followed by a position in the City University system, in a special program for young people. I worked with young people for a few years. I found that I was able to encourage people, especially parents, to realize they had choices about how to think and live.

Meanwhile, I was attending any retreat or meeting that appeared spiritual in some way. At one meeting, I met

the members of a spiritual community from Uganda, East Africa. They were vegetarians, chanted a mantra, and had a charismatic leader. They held a large conference in Uganda in 1987, which I attended. I felt at home there. Although the spiritual discourses were esoteric, the community's plans to build a spiritual city were realistic.

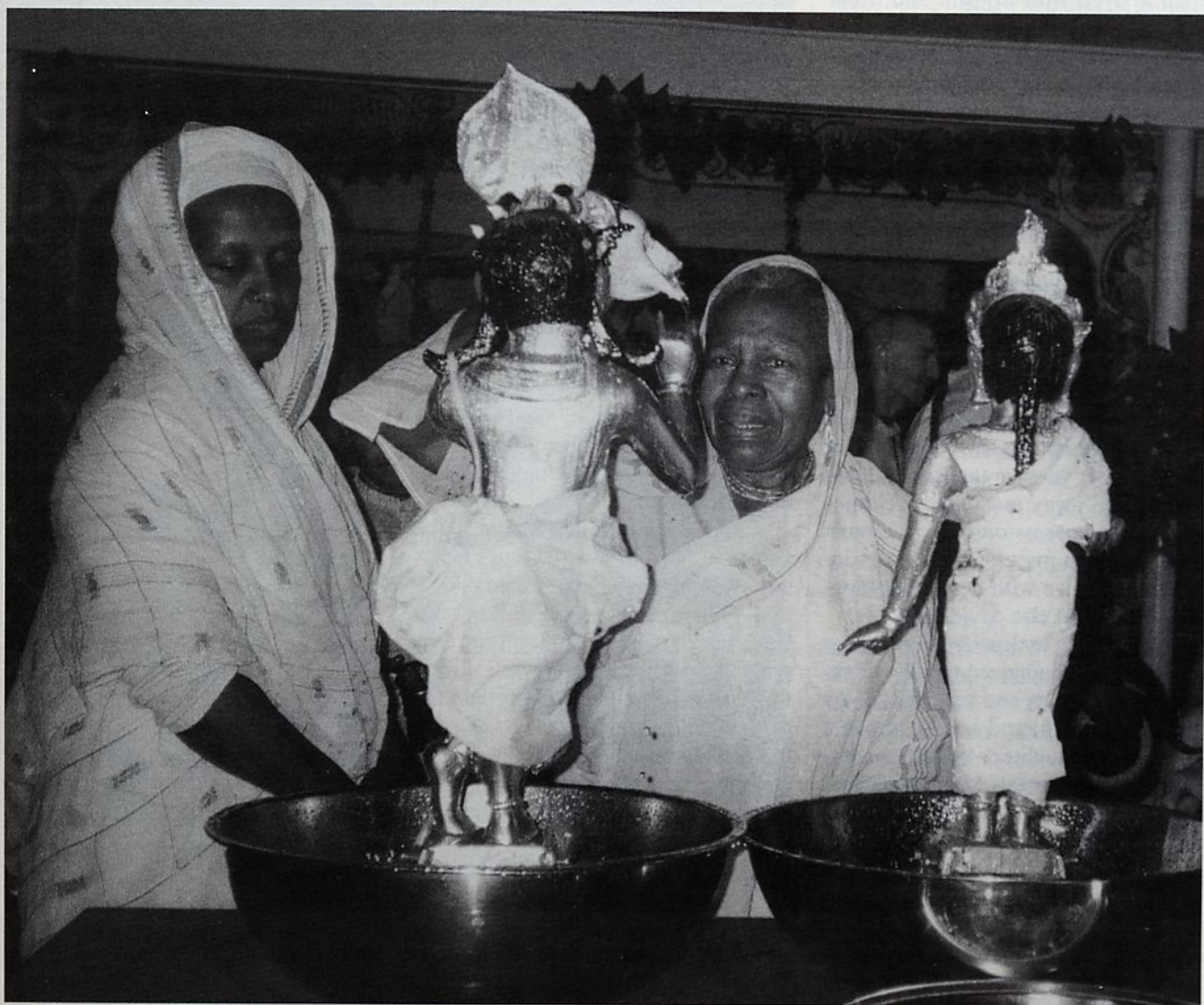
By the time I returned to the U.S.A., I had decided to move to the community in Uganda to live out the rest of my life. I applied for early Social Security at sixty-two and prepared to move. It meant I had to give up most of my material goods. I gave away my car, jewelry, and mink coat. Having lived in my apartment for thirty-six years, there was a lot to get rid of. I did that without any regrets, because I was deter-

mined to do whatever was necessary for spiritual growth.

I was not in the best of health while in Uganda. My doctor in America had been concerned about my heart. Tests had indicated a problem. It didn't matter. I was determined to go. I left for Uganda in June 1988, not knowing whether I would see America or my family again. I felt so strongly about growing spiritually that I didn't want anything to stop me.

The experience in Uganda certainly required faith in God. It was not easy. I lived in a straw hut where the cows would come and nibble, the ants built hills, and the roof leaked when it rained.

On the more positive side, there were spiritual discourses twice a day,



At Gītā Nāgarī, Indrāṇī bathes Śrī Śrī Rādhā-Dāmodara during Janmāṣṭamī celebrations in 1999.

although not usually in English. It didn't matter that I couldn't understand much; I enjoyed getting up in the morning and sitting in the circle with the members of that pious community. I always felt that the lectures carried the vibration of something I needed. Most of the discourse was esoteric or metaphysical. But the group planned to build a spiritual city on the shores of Lake Victoria, consisting of a university, a hospital, a school, and brick homes instead of straw huts, and to develop a culture of spiritual people who would bring about world change. I was excited by the idea and took part in some of the planning.

But my heart condition was not getting better. I finally had to go to the hospital in Kampala. Someone called my daughter in Washington, D.C., who then arrived with my son and other daughter to take me home. When I left Uganda, my heart was beating at thirty-seven beats per minute. Upon arrival in the States, I underwent surgery for a pacemaker implant. It was so strange to hear police sirens and traffic sounds after being away from all that for a year.

RECUPERATION

As I recuperated, the questions returned. I was sixty-three and on Social Security. What should I do with the rest of my life? Where will I live? I had given up the apartment I had lived in for thirty-six years in the Bronx. I had even given away most of my clothes and other possessions. I had almost nothing. Then my oldest daughter invited me to live with her in Washington, D.C. What else could I do?

It is difficult to describe my feelings at that time. I had given up all my material possessions and security for my spiritual growth, and here I was in a room in my daughter's house, wondering what to do next. My cup seemed empty. I began to pray. "Not my will but Your will be done."

It was now May 1990. I was walking on the Howard University campus in Washington, D.C., and I was handed a flyer. All I remember seeing was "Spiritual," and the address for a meeting. I went to the meeting on time, expecting an answer to my prayers. It was the

first meeting of The Institute for Applied Spiritual Technology, under the directorship of Bhakti Tirtha Swami.

Two Institute staff members conducted the meeting. They spoke of consciousness and the spirit soul in a way that held my attention. It was a pleasant, informative evening, and I knew I would return. I attended every meeting after that.

A few weeks later, I heard that Bhakti Tirtha Swami himself would conduct the meeting. He spoke on stress management with a marvelous spiritual flair. The subject was so intriguing that I began to get a taste of "the something more." The next week he spoke of about conflict resolution, again with a spiritual flair. I was intrigued because years ago when I lived in New York I tried to give workshops on personal growth and development with a spiritual basis. Here was something to fill my empty cup.

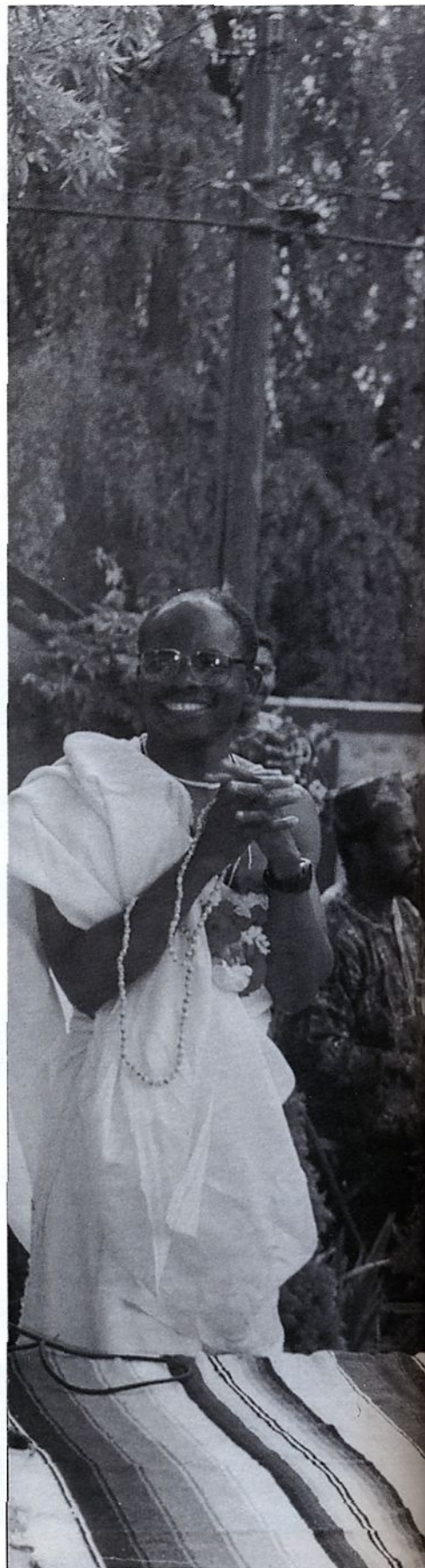
I found each meeting more informative than the last. I also found the meetings to be presenting something higher than any other lecture or workshop I had attended. Bhakti Tirtha Swami answered all questions with knowledge and understanding. After a few weeks, he left to travel to Africa and his staff members again conducted the meetings.

One evening one of the staff persons said, "God is a person." I was taken aback. A person? God? But because I had already opened myself to learning from these people, I took in the information.

At the next meeting, someone in the audience asked if the meeting's facilitator was a Hare Kṛṣṇa, and he said he was. Well, my mind jumped. What is a Hare Kṛṣṇa? What was I getting myself into? I questioned myself all the way home. What had God brought me to? I found I trusted God, and I decided to keep attending the lectures.

AN IMPORTANT MEETING

Eventually, one of the staff members recommended I have a meeting with Bhakti Tirtha Swami. I was surprised that someone so knowledgeable and busy would take time to speak to me. When we met, I felt I could speak openly with him. I told him of my ex-





Indrāṇī receives spiritual initiation from His Holiness Bhakti Tīrtha Swami in 1991 in Washington, D.C.

perience in the community in Uganda and of other spiritual pursuits. He listened attentively.

As the meeting came to a close he said, "God knows what is in your heart."

I cherished those words, because I knew I wanted to know God. He also suggested that instead of thinking that my experience in Uganda was incomplete, I should think of it as being all that I needed at that time. I should now look forward to the next experience.

Then he informed me that the plans for the Institute in Washington, D.C., were being formed and that he thought I had a role to play in them. I could be of some service.

Bhakti Tīrtha Swami kept an open-door policy at the Institute. That was helpful for me. I was still letting go of so many old ideas I had gathered from my various paths. He made it easy for me to understand the concepts a little at a time.

Through that time I realized that my search had brought me to Bhakti Tīrtha Swami and Kṛṣṇa consciousness. Now I began to learn how to serve. There was always some service to do. I enjoyed meeting the people who came to visit Bhakti Tīrtha Swami after attending his lectures or hearing him speak on radio or television, and I was beginning to enjoy discussing the concepts taught in the Kṛṣṇa consciousness philosophy.

On October 3, 1990, Bhakti Tīrtha Swami departed for West Africa. At the departure gate he handed me a rose and said that I was the mother figure for the Institute. At the end of that month I celebrated my sixty-fourth birthday. I was beginning a new life with a new family and a loving family leader, and I was thankful.

While Bhakti Tīrtha Swami was away, I became more involved in the Institute's activities. I joined the counseling unit and attended the facilitator's course, in which senior devotees taught the philosophy of Kṛṣṇa consciousness. I was asked to take part

in the presentation about spiritual counseling.

DECISION TIME

In March 1991, Bhakti Tīrtha Swami returned from Africa, and after a few weeks, he began planning for initiations. I knew I needed a spiritual master. I knew Bhakti Tīrtha Swami loved me and cared about my spiritual growth. His teaching encouraged me to strive for greater spiritual awareness.

I knew I cared for and respected him. I felt he was the teacher/guide who would fulfill the desires of my heart—to know and experience God while in this body. Yet was I ready to take the final step?

My mind went into overdrive. There were so many things I didn't know. Maybe I should wait until I knew all the Sanskrit prayers. I didn't know how to offer my food properly. I needed more time, I decided. I called the Institute to have my name removed from

the list of initiates, and to my amazement, Bhakti Tīrtha Swami answered the phone. I expressed my doubts, and he listened. He told me that some of my concerns were external, and that the qualification for initiation was based on a strong desire to know and serve God. Maybe I wasn't serious, he said. When he hung up, I realized how much he had been there for me, but that I must make this decision now.

I felt I had been at this point before but had not completed the journey. I did not rest well that night. The next day, I attended the meeting Bhakti Tīrtha Swami held for the candidates for initiation. After the meeting, I requested not to remove my name. I felt ready to make the commitment.

On May 4, 1991, I accepted initiation from Bhakti Tīrtha Swami and received the name Indrāṇī Devī Dāsī (servant of the queen mother of the demigods). As I publicly offered obeisances to my spiritual master, I knew he had brought me to where my soul had been crying to be. He has truly "opened my darkened eyes and filled my heart with knowledge."

After initiation my services increased fantastically. The Institute for Applied Spiritual Technology was growing at a tremendous rate. Bhakti Tīrtha Swami was giving lectures in Washington, D.C., Maryland, and Virginia. People were filling our space on Sunday afternoons. They came to *Bhagavad-gītā* classes, meditation classes, and training classes. Endeavoring to understand devotional service, I transcribed tapes of Bhakti Tīrtha Swami's lectures. I put out a newsletter and set up the Institute mailing list. I was meeting, greeting, encouraging, and counseling. I found that many of the mature professionals who were coming because Bhakti Tīrtha Swami had touched their souls had been on the spiritual search for many years, as I had been. So I could understand, encourage, share with them.

ROLE MODEL AND HERO

Bhakti Tīrtha Swami always speaks of his spiritual master, Śrīla Prabhupāda, and always praises him before every lecture. On the days commemorating Śrīla Prabhupāda birth and pass-

The Māyāpur Institute of Higher Education (MIHE) & Māyāpur Gaura Pūrṇimā Festival

2001 SCHEDULE

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Gaura Maṇḍala Parikrama ♦ March 9: Gaura Pūrṇimā

Schedule for VTE Teacher Training Courses (taught by Rāsamaṇḍala Dāsa)

January 28–February 4: Course One ♦ February 21–March 1:
Course Two ♦ March 3–6: Bhakti-śāstri Teachers Training Course

MIHE Courses

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MIHE students can take anywhere from 1-week to 4-week courses. Check the MIHE website for new course offerings, descriptions, and schedule details: www.mayapur.org/mihe; or e-mail: mihe@pamho.net.

ing, we came together at the Institute and read about him and listened to his tapes. I felt a connection with Śrīla Prabhupāda when I heard about his heart problems. I was inspired to hear how he began his work in America at an older age, and to hear of the hardships he endured until he formed the organization. Hearing about his loving interaction with young people gave me the courage to continue to study and share Kṛṣṇa consciousness.

In fact, Śrīla Prabhupāda is a role model and hero to me because I came into Kṛṣṇa consciousness at an older age and my interaction is mainly with younger devotees. When the going gets intense, especially physically, I pray to Śrīla Prabhupāda for strength. I also give thanks to Kṛṣṇa because I see His hand guiding me through each experience to reach Him.

After nine years of service at the Institute, in June of 1999 I moved to the Gita Nagari farm community in Port Royal, Pennsylvania. As my body gets older it is slowing down. Yet I have so much to be thankful for. I am now in a place where I can never forget Kṛṣṇa, the Supreme Personality of Godhead. I am very close to Their Lordships Rādhā-Dāmodara. I am regularly closer to nature than I have ever been. I can hear lectures every day. I have the quiet time every morning to chant on my beads. I see the cows grazing and the peacocks strutting with their beautiful tail feathers spread. On clear nights I can see the sky full of stars. Full-moon nights are breathtaking.

The devotees on the farm are hard-working, devotional, and caring. I know I've been given the opportunity to continue to serve at a different level and to chant my way out of this material world whenever that time comes. ☀

AHOVALAM REVISITED

(continued from page 23)

hours. In the evening when we arrived we went straight to Lakṣmī-Narasimha temple—the first stop on our tour—and thanked the Lord for His protection. Later, while we ate, Madhu explained why he had moved me to the inner sanctum of the Bhāvana temple the previous night. While I was asleep,



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three huge wild black bears had come up, smelled us, and circled the temple.

The next morning we returned to see Bhārgava Narasimha, the second of the nine forms. I felt blessed when we were allowed to clean the whole temple. As we left, a crowd of villagers surrounded us. Madhu spoke with them, then translated for me. They were shocked to see us alive after entering the jungle at night. They also said that, although they were born there and had lived their whole lives in the area, we were the first people they'd known who had managed to see all nine forms of Lord Narasimha in a single day.

MEETING THE SWAMI

It was time to move on. I thanked Madhu profusely, and we both said we hoped to meet again. Because of

his humble and devotional attitude, Madhu had been an inspiration for me. Far from trying to take advantage of me, an inexperienced young Westerner in a foreign land, Madhu had taken care of everything, even our bus fares. As my bus lumbered away, I thanked Lord Narasimha for giving me Madhu's company.

A few days later I arrived in Jagannatha Puri. After checking in to a hotel, I was astonished to learn that Indradyumna Swami happened to be staying at the very same place. I had never met him, except through the article in the old BTG. I went to his room and paid my respects. Tears filled his eyes as he learned of the journey I had made in his footsteps. ☀

Dhruva Dāsa lives with his parents, Dharmātmā Dāsa and Dvijapriyā Devī Dāsī, and brothers in Alachua, Florida.

Gatherings

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

USA

- ARIZONA:** **Cochise** — Dharma Vidyā Dāsa & Nāma Priyā Devi Dāsi, (520) 826-1266
- ARKANSAS:** **Fayetteville** — Hlādini Śakti Dāsa & Manmohini Devi Dāsi, (501) 443-4723
- CALIFORNIA:** To find out about programs in **Anaheim Hills, Buena Park, Corona, Cerritos, Diamond Bar, Granada Hills, Laguna Niguel, Long Beach, Redlands, Santa Ana, Simi Valley**, and other southern California locations, call Svayambhuva Dāsa at (310) 837-2430; **Burlingame** — Vaiṣeṣika Dāsa & Nirākula Devi Dāsi, (650) 344-2446; **Ojai** — Māyēśvara Dāsa & Urvaśi Devi Dāsi (William & Joan Roberts), (805) 640-0405; **Penn Valley** — Rick & Judy Gross, (530) 432-0854; **Placencia** — Sri Radha Raman Temple, (714) 996-7262; **Redwood Valley** — Prasanna Yoga Ashram (Ikṣvāku Dāsa), (707) 485-5592; **San Jose/ Santa Cruz** — Akrūranātha Dāsa & Jagarīni Devi Dāsi, (408) 353-9099; **Santa Rosa** — Jagannātha Puri Dāsa & Tripurārī Devi Dāsi, Bus. phone: (707) 526-7211; **South Central Los Angeles** — Kṛṣṇa Bhavana Dāsa, (213) 295-1517
- FLORIDA:** **Coral Springs** — Institute for Gaudiya Vaiṣnavism, (954) 345-3456; **Orlando** — Raghunātha Puri Dāsa (Ron Jermakian), (407) 291-3069; **ISKCON Sunday Program, Shanti Mandir**, [call Dīpa: (407) 788-7009]; **Tampa** — Kṛṣṇa Mandir, (813) 273-8744; **West Palm Beach** — ,restha Devi Dāsi, (561) 712-8470
- GEORGIA:** **Athens** — Guru-Gauranga Hare Krishna Center, (706) 353-8180
- HAWAII:** **Waimanalo Bay** — Above Heaven's Gate, (808) 259-5429
- ILLINOIS:** ***Elk Grove Village** — Suresh & Prema Meduri, (708) 236-1245; **Gurnee** — Nirantara Dāsa & Premānanda Devi Dāsi, (847) 263-1384; **Naperville** — Ashok & Preethy Menon, (630) 236-5747
- INDIANA:** **Indianapolis** — Steve W. Bausch (Śyāmasundara Dāsa), (317) 357-9051; ***Terre Haute** — Kalpana Singh, (812) 299-5660
- IOWA:** **Iowa City** — Dan & Sylva Lindberg, (319) 351-0801
- KANSAS:** **Lawrence** — Añkotta Dāsa & Gopimātā Devi Dāsi, (913) 865-5080
- KENTUCKY:** **Lexington** — Mr. Mallela Prasad, (606) 323-2286; **Louisville** — Krishna House, (502) 638-9352
- MARYLAND:** **Baltimore** — Dr. Jagdish & Kamud Patel (Jaya Gaurasundara Dāsa & Kaumodaki Devi Dāsi), (410) 788-5947; **Potomac** — Devaprashta Dāsa & Padmamālīni Dāsi, (301) 299-1326; **Silver Spring** — Mr. & Mrs. Sankhla & Jāhnavi Devi Dāsi, (301) 236-0564; **Anuttama Dāsa & Rāma Tulasi Dāsi**, (301) 570-6422
- MASSACHUSETTS:** **Quincy** — Charran Mahadeo (Caitya Guru Dāsa), (781) 471-7911
- MICHIGAN:** **Lansing** — Pālaka Dāsa & family, (517) 484-7431; **Niles** — Prema Bhakti Dāsa & Tapatī Dāsi (Frank & Tanya Britton), (616) 687-9491
- MINNESOTA:** **Minnetonka** — Jimmy and Terry Devine, (612) 933-5408; **New Hope** — Shashikant Bhojraj, (612) 537-6395
- MONTANA:** **Bozeman** — Laura Marino, (406) 586-1699
- NEW HAMPSHIRE:** **Hudson** — V. J. Varnasi, (603) 598-6939
- NEW JERSEY:** **Denville** — Dr. Shyamasundar Mahajan (amika Ṛṣi Dāsa), (973) 989-9233; **Marlton** — Bill Becker, (800) 957-1046; **New Brunswick** — Mahāmuni Dāsa (732) 993-0582; **Parsippany** — Rahul Kunderan, (201) 428-8119; **New Jersey Shore** — Greg & Kristen, (908) 458-6670
- NEW MEXICO:** **Los Alamos** — Dr. Arvind Sharma, (505) 661-1939; **Santa Fe** — Jambavati Devi Dāsi, (505) 466-4345; **Silver City** — Iśāna Dāsa, (505) 534-8036;
- NEVADA:** **Las Vegas** — Gopal De, (702) 458-6973; Dan Roberts, (702) 452-3817
- NEW YORK:** **Buffalo** — Ann Reed, (710) 881-0363; **Corona (Queens)** — Śivārādhyā Dāsa (Jayant V. Surti & family), (718) 639-6580; **Rego Park** — Nikunja-Behari Dāsa (Nikhil N. Trivedi & family), (718) 897-2267
- NORTH CAROLINA:** **Belmont** — Kantilal & Sushila Patel (Satyavrata Dāsa & Kṛṣṇa Kumārī Devi Dāsi), (704) 825-3753; **Chapel Hill** — Lakṣmī Nṛsīṁha Dāsa, (919) 928-0460; **Sandy Ridge** — Ādi Kartā Dāsa & Rucirā Devi Dāsi, (910) 593-9058

- OHIO:** **Athens** — contact: Krishna House, (614) 421-1661; **Cleveland** — Kṛṣṇanandini Devi Dāsi, (216) 681-2934; or Kāmāgiri Devi Dāsi, (216) 761-3954; **Kent** — Regular programs at Kent State University (contact Krishna House, [614] 421-1661); Jim Kelley, (330) 297-5353
- PENNSYLVANIA:** **Erie** — Lilā Kumāra Devi Dāsi, (814) 676-1791; **Norristown** — Radha Krishna Mahajan, M.D. (Kaivalya Dāsa), (215) 539-3221
- RHODE ISLAND:** **Providence** — Ātmanivedana Dāsa and Kirtidā Kanyakā Dāsi, (401) 831-4886
- SOUTH CAROLINA:** **Manning (I-95, Exit 115)**, Sunset Inn, Sam & Savita Patel, (803) 473-2561
- TENNESSEE:** **Memphis** — Ghansyam and Rani Heda, (901) 752-3967; **Nashville** — Nitāi Gaurasundara Dāsa (Dr. Ravi Singh), (615) 896-3425;
- VIRGINIA:** **Charlottesville** — The Bhaktivedanta Center, Amitācāra Dāsa & Māyāpriyā Devi Dāsi, (804) 823-8223; **Norfolk** — Lucille Vogel, (757) 531-2464
- WASHINGTON:** **Pullman** — Rathi & Ashika Sewsunker, (509) 333-6525
- WEST VIRGINIA:** **Parkersburg** — Pramod & Mala Mathur, (304) 295-8362

OTHER COUNTRIES

- AUSTRALIA:** **Tasmania** — David Gould, (03) 6228-2717 (Hobart); Malcolm Walsh, (03) 6343-2477 (Launceston)
- *BELGIUM:** **Ghent** — Bhakta Vincent Serbruyns, (09) 386-1117; Mādhava Dāsa, (03) 828-6049
- BRAZIL:** **Curitiba** — Gaura-Natarāja Dāsa, +55 (041) 263-4163
- BRITISH ISLES (Jersey):** **St. Helier** — Jean Nicolle, (01534) 610081
- CANADA:** **Edmonton, Alberta** — Omkāra Dāsa and Jadurāni Devi Dāsi (Om & Jyoti Sharma), (403) 434-7343; **London, Ontario** — Rādhika Parbhoo, (519) 474-2153; **Markham, Ontario** — Prabhupāda Dāsa (V. B. Sharma), (416) 294-9431; **Salmon Arm, B.C.** — Mukunda Mādhava Dāsa & Yaśodā Priyā Devi Dāsi, 6191 Trans-Canada Hwy. NW, Salmon Arm, B.C. V1E 4M2 (no phone); **Toronto** — Rāmānanda Rāya Dāsa & Viśākhā Devi Dāsi, (416) 297-6131
- COMMONWEALTH OF INDEPENDENT STATES:** Programs are held in more than 100 cities. Contact ISKCON Moscow.
- GERMANY:** **Hamburg** — Jayagaura Dāsa, +49 (40) 410-2848 or +49 (4105) 12347; Vedic Cultural Mission, (040) 655 23 72; **Weimar** — Katharina Rauch, Am Jakobsfriedhof 1, D-99423
- GREECE:** **Greater Patras Area** — Pānagādī-tīrtha Dāsa, (06) 963-2930
- HUNGARY:** **Liter** — Torok Zoltan, Bajcsy Zs. u. 56, Liter 8196
- ITALY:** **Belforte del Chienti** — Centro Culturale Govinda Bhavan, Mahāvākya Dāsa & Divya Kathā Devi Dāsi, (0733) 951102;
- JAMAICA, W. INDIES:** **Kingston** — Bhāgavatānanda Dāsa, (809) 925 8332; **Trelawny** — ISKCON Farm, Troy P. O.
- JAPAN:** **Odawara** — Jayānanda Dāsa & Bhaktin Kana, (0465) 42-3749; **Osaka** — Satsvarūpa Dāsa & Jalāngī Devi Dāsi, (06) 352-0729
- MALAYSIA:** **Pasir Gudang** — Narasīma Dāsa, +60 (07) 251-3822
- MEXICO:** **Tijuana** — Centro Cultural Hare Krishna, (66) 83-7599
- NEW ZEALAND:** **Hamilton** — Rāghava Caitanya Dāsa, (07) 856-7608; **Tauranga, Bay of Plenty** — ISKCON Tauranga, (07) 549 1807
- POLAND:** **Augustow** — Bhaktyātita Dāsa, +48 (087) 644-6147; **Bialystok** — Pracārānanda Dāsa, +48 (0601) 23-6470; **Katowice** — Yūgala-Mūrti Dāsa, +48 (032) 255-8557; **Kielce** — Lakṣmaṇa Dāsa, +48 (041) 331-7785; **Lublin** — Pośana Dāsa, +48 (081) 526-0685; **Rzeszow** — Vṛndāvana Candra Dāsa, +48 (017) 346 53; **Szczecin** — Dharmadrashta Dāsa, +48 (091) 34-5204; **Walbrzych** — Trīśama Dāsa, +48 (074) 231 85
- SOUTH AFRICA:** Programs are held in more than 50 locations. For information contact one of the centers in South Africa listed on page 61.
- SWEDEN:** **Vasteras** — Jonas Andreasson, (021) 88007
- UNITED KINGDOM:** Regular gatherings take place in more than twenty cities. To find the one nearest you, or for help in starting one, contact Bhaktivedanta Books Ltd., Reader Services Dept., P.O. Box 324, Borehamwood, Herts., WD6 1NB. Phone: (0181) 905-1244

*New or revised listing.

CALENDAR

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

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

Month of Nārāyaṇa

(December 12–January 9)

JANUARY

6—Putradā Ekādaśī. Fasting from grains and beans.

Month of Mādhava

(January 10–February 8)

14—Appearance anniversary of Śrīla Gopāla Bhaṭṭa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

15—Disappearance anniversary of Śrīla Jayadeva Gosvāmī, a great spiritual master and author of *Gīta-govinda*.

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

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

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

FEBRUARY

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

3—Disappearance anniversary of Śrīpāda Madhvācārya, a Vaiṣṇava philosopher and spiritual master who appeared in the thirteenth century. Disappearance anniversary of Śrīla Rāmānujācārya, an eleventh-century philosopher and spiritual master.

5—Bhaimī Ekādaśī. Fasting from grains and beans. Appearance anniversary of Lord Varāha, Lord Kṛṣṇa's boar incarnation. Fasting till noon, feasting tomorrow.

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

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

Month of Govinda

(February 9–March 9)

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

19—Vyañjulī Mahā-dvādaśī. Fasting from grains and beans for Vijayā Ekādaśī.

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

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

MARCH

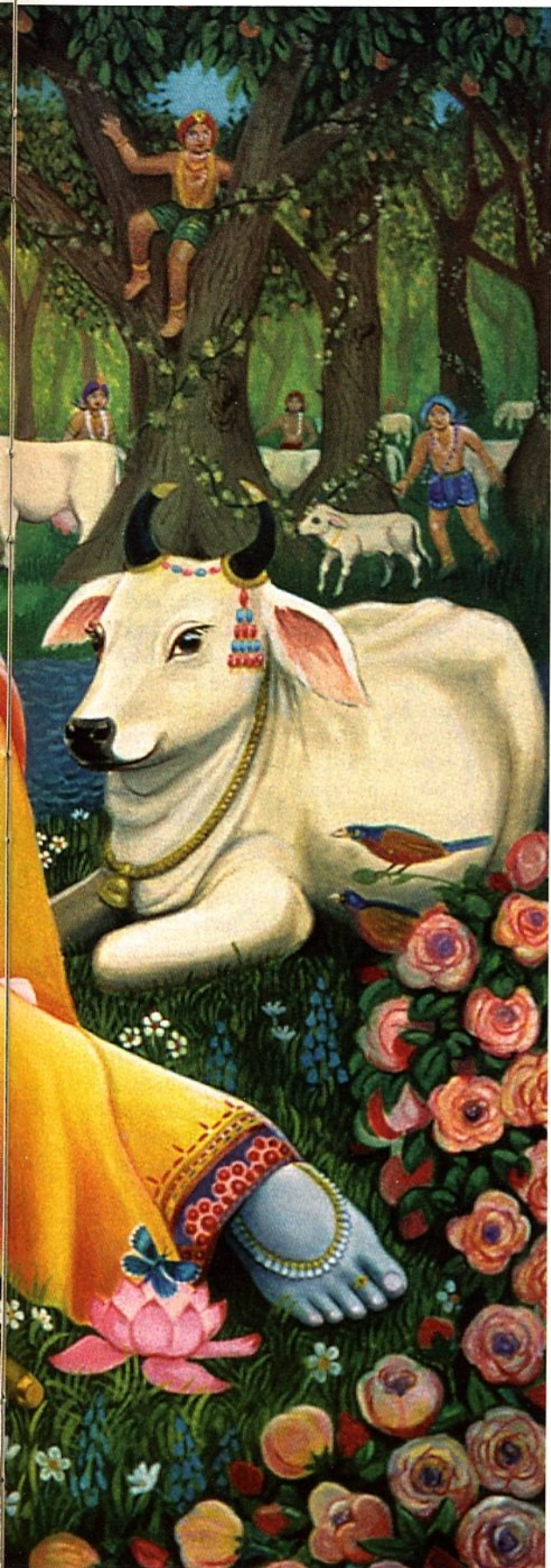
6—Amalakī-vrata Ekādaśī. Fasting from grains and beans.

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

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

Calculate your own calendar for your area!
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Painting by Ananta Śakti Dāsa

KṚṢṆA PRŌTECTS OUR BHAKTI

Because Kṛṣṇa wants us to enter His elite group of personal associates, He is ever eager to help us develop our love for Him.

by Satsvarūpa Dāsa Gosvāmī

DHURVA MAHĀRĀJA performed austerities to gain a kingdom greater than that of his grandfather, Lord Brahmā, the creator of the universe. By the grace of the saint Nārada, however, Dhruva received the audience of Lord Viṣṇu. After being touched by the Lord's conch shell, Dhruva offered prayers to the Lord. The last verse of his prayers sums up his previous materialistic attitude and his present devotional one:

My Lord, O Supreme Lord, You are the supreme personified form of all benedictions. Therefore, for one who abides in Your devotional service with no other desire,

worshiping Your lotus feet is better than becoming king and lording it over a kingdom. . . . To ignorant devotees like me, You are the causelessly merciful maintainer, just like a cow who takes care of the newly born calf by supplying milk and giving it protection from attack.

Dhruva originally epitomized the type of devotee who approaches the Lord to have his material desires fulfilled. After meeting Lord Viṣṇu, however, Dhruva realized how cheap that material desire was.

I like to study Dhruva Mahārāja's prayers because although we have no such great material

Kṛṣṇa provides His children space to grow as they will, yet remains loving toward them and prepared to help if they turn to Him.

• • •

ambitions—our material ambitions extend only to a little insignificant sense gratification—we can relate to Dhruva's transformation. We have spent lifetimes thinking ourselves the center of enjoyment. Now we have turned to Kṛṣṇa consciousness with the hope of freeing ourselves from suffering (material desire) and of coming to pure love of God. Dhruva Mahārāja has realized that serving Kṛṣṇa's lotus feet is much more relishable than the enjoyment of even a hugely opulent kingdom in the material world. So he prays to Viṣṇu as the protector of one on the devotional path, similar to a cow protecting her calf. And what is Viṣṇu protecting the devotee from? From himself—from his own defective nature.

In the first sentence of the purport to this verse, Śrīla Prabhupāda writes, "Dhruva Mahārāja was cognizant of the defective nature of his own devotional service." Even those fortunate enough to come in touch with the Kṛṣṇa consciousness movement, to hear the message of *bhakti*, will not automatically be free of mistakes. We are faulty beings, and it takes time before we learn to offer our service in a pure way. Here, Dhruva describes Kṛṣṇa as being active in our coming to the pure stage.

Unfortunately we don't always val-

ue His participation. Often, devotees think that Kṛṣṇa consciousness is so much a science that everything must happen by our own endeavor. They imagine Kṛṣṇa at the top of a long line of pure devotees, sharing His pastimes with them and not thinking much of those further down the line. If we are not pure, we may think Kṛṣṇa cares less for us than for those fully surrendered. We think that the path of *bhakti* has been scientifically organized and that Kṛṣṇa remains neutral, waiting for our purity to develop, at which time He will love us more. In the meantime, we try to hoist ourselves up from one stage to another.

UNCOMPROMISING DEVOTION

Of course, the truth is that we are not pure; we are defective. This fact was prominent in Dhruva Mahārāja's mind, and he felt a deep regret to see how materially motivated he had been. His regret lasted even beyond his audience with Kṛṣṇa.

And the truth is that pure devotion is uncompromising: *anyābhilāṣitā-śūnyam jñāna-karmādy-anāvṛtam*. We must offer our love without being motivated by karma (material endeavors) or *jñāna* (mental speculation). We must

learn to want only Kṛṣṇa's pleasure.

Neither of these truths—that aspiring devotees are not pure and that pure devotion is uncompromising—means that Kṛṣṇa has no mercy toward a devotee before he or she comes to the unmotivated stage. Rather, like a cow, Kṛṣṇa gives His calves milk and also protects them from danger. Although in the material sense, a cow is herself vulnerable to danger in this world, she is prepared to give her life to protect her calf.

Also, the calf remains completely dependent on the mother. A calf will follow its mother without regard for where she is going. The mother in turn shows even more tender concern for her calf. Kṛṣṇa exemplifies this tender concern toward His faltering *bhaktas*.

What makes us so helpless, so dependent on Kṛṣṇa, is not simply our smallness in the material energy, but the misleading desires within our hearts. Any mother knows that an infant is at risk not only from outside influences but from the child's own nature.

Of course, despite Kṛṣṇa's tender concern, He will not interfere with the free will of the living entity. To receive His mercy, we must reveal some level of sincerity or inclination toward Him. In Sanātana Gosvāmī's *Bṛhad-Bhāgavatāmṛta*, after Gopa-kumāra finally returns to the spiritual world, Kṛṣṇa embraces him and says, "I'm happy that you have come back. For so long I was awaiting an opportunity to bring you to Me."

Why did Kṛṣṇa not simply rescue Gopa-kumāra from the material world? Because we have free will. Kṛṣṇa will never take that from us. His liberal attitude is like that of a kind parent: Kṛṣṇa provides His children space to grow as they will, yet remains loving toward them and prepared to help if they turn to Him. In *Bhagavad-gītā* He says that He provides the in-

You're Invited! The Sunday Feast

Most Hare Kṛṣṇa centers around the world put on a special festival every Sunday—for regulars as well as newcomers. You're invited to join in the festival of music, dance, and spiritual discourse and then share hearty plates of savories, sweets, and vegetable extravaganzas. Come by and relish the taste of the world's oldest cultural tradition. Call your nearest center to find out the schedule for the Sunday Feast. (See "Centers," page 57.)

telligence by which we can return to Him. He also says that He provides what we lack and carries what we have, and that He is the swift deliverer from the ocean of birth and death.

Even if these points are still theoretical for us, we should acknowledge the truth of the Lord's intention toward us. We should not refuse Kṛṣṇa's gestures of protection. If we accept that our service is defective, that our hearts are filled with gross and subtle material desire, and that we are lost without Kṛṣṇa's guidance, we will better be able to accept that guidance in the form that He gives it. He is always giving it. We can pray to Him to protect us, to help us give up the lower stages of *bhakti* in favor of the higher forms of surrender, and to clarify our intelligence so that it is filled only with Him.

If our main purpose in life is to attain *bhakti*, we should trust Kṛṣṇa to maintain our attempt. Kṛṣṇa is, after all, "the causelessly merciful maintainer, just like a cow who gives milk and protection from attack."

REAL PROTECTION

One of the symptoms of surrender is to know Kṛṣṇa as the maintainer. In our stage, we often look to the Lord to protect us materially. We shouldn't just look to Kṛṣṇa to protect our possessions, however. Although *Śrīmad-Bhāgavatam* provides prayers such as the Nārāyaṇa-kavaca shield, wherein mantras are chanted over different parts of the body to provide armor against gross and subtle weapons, we are not interested in seeking Kṛṣṇa's protection so we can survive more comfortably in our material bodies. We see Kṛṣṇa as the protector of our *bhakti*. We pray that our *bhakti*—our service to the spiritual master, our attempts to progress in chanting and hearing—may not be deviated.

The knowledge we receive from *Bhagavad-gītā* is the sword with which we can slay our doubts. Kṛṣṇa has also given us His elder brother, Balarāma, to help us. It is Balarāma who provides us with the strength to wield the heavy sword of knowledge. We will never become materially exhausted, never left without Kṛṣṇa's mercy in the form of

HARE KṚṢṆA
HARE KṚṢṆA
KṚṢṆA KṚṢṆA
HARE HARE
HARE RĀMA
HARE RĀMA
RĀMA RĀMA
HARE HARE

PRONUNCIATION:

ha-ray, krish-na, ra-ma (rhymes with "drama")

the knowledge He provides us. Any advancement in Kṛṣṇa consciousness is Kṛṣṇa's gift to us.

We need to trust in that. The material world is full of *jīvas* trying to enjoy. As Kṣīrodakṣāyī Viṣṇu, Kṛṣṇa maintains all of them. How much more will He maintain His devotees! The materially engrossed *jīvas* receive His maintenance through the neutral auspices of the Supersoul, who guides their wanderings according to their karmic activities and desires. Kṛṣṇa Himself personally attends to the relatively small group of souls who are interested in His direct love and protection.

KṚṢṆA'S ELITE GROUP

In this regard, Prabhupāda once commented that devotees have monopolized devotional service. They have cornered the market with their love. Still, the *bhakti* market is open to any who wish to pursue it. As soon as a *jīva* understands that Kṛṣṇa is the maintainer of the attempt to approach Him, He welcomes that *jīva* into His elite group.

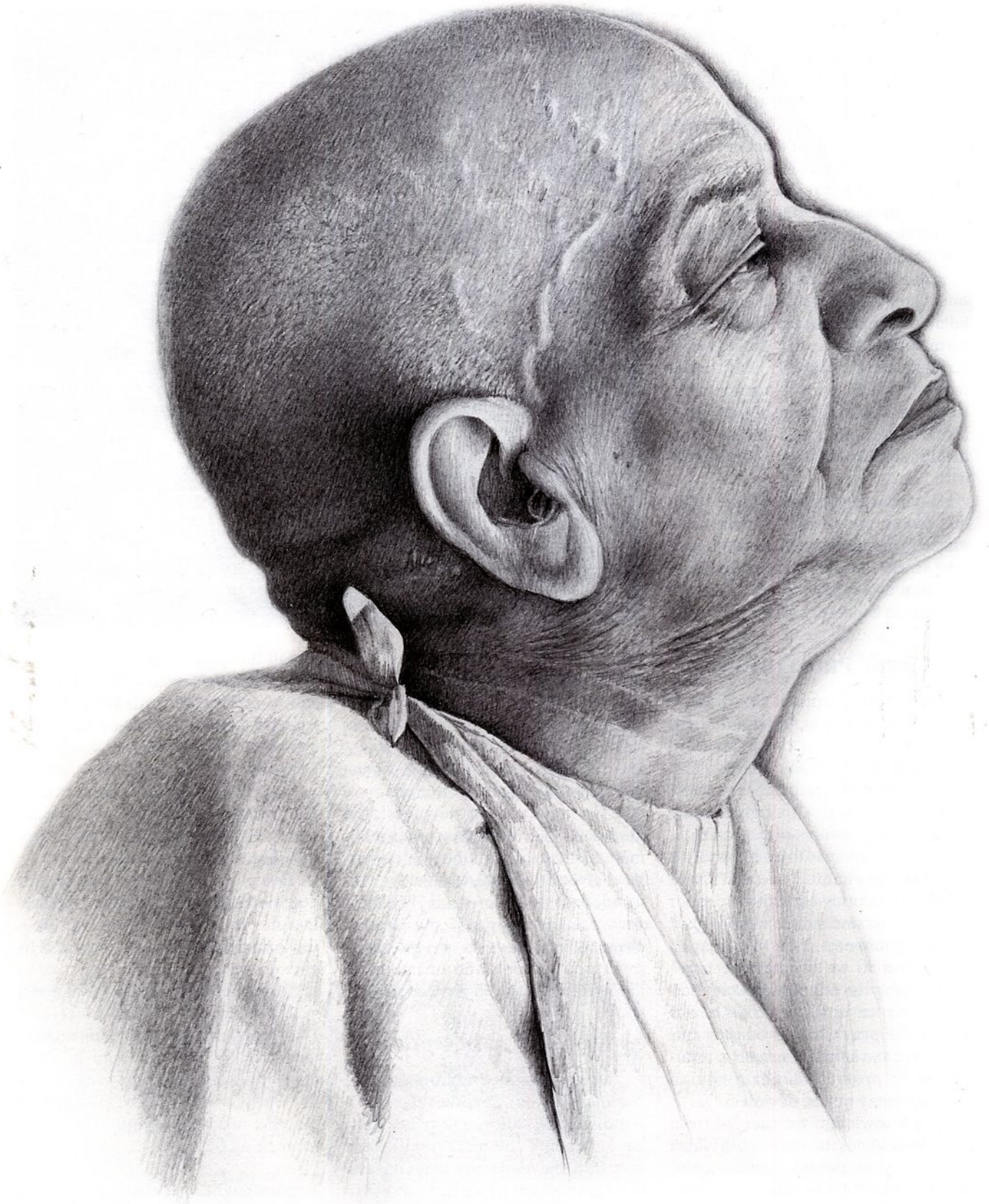
When we relate to Kṛṣṇa person-

ally in this way, we receive His heart. This is Kṛṣṇa's real nature: His desire to reciprocate with His devotees (*bhakta-vatsala*). Because He is responsible, He maintains all living entities, although He does it through His expansions and energies. But because He is *bhakta-vatsala*, He offers Himself to His devotees. Therefore, devotional service is rarely achieved.

But anyone who wants to try for devotional service can gain entrance. Despite their faults, Kṛṣṇa will help those who want to enter. He wants His elite group to expand. He wants us to take to devotional service for our own sake. Why shouldn't He help us?

Of course, material attachment may mean we don't value the form in which His protection comes, just as a calf may not always appreciate the mother's insistence on a certain path. Still, Kṛṣṇa protects us. ☀

Satsvarūpa Dāsa Goswami, one of Śrīla Prabhupāda's first disciples, is a former editor of BTG and the author of many books on Kṛṣṇa consciousness, including a six-volume biography of Śrīla Prabhupāda.

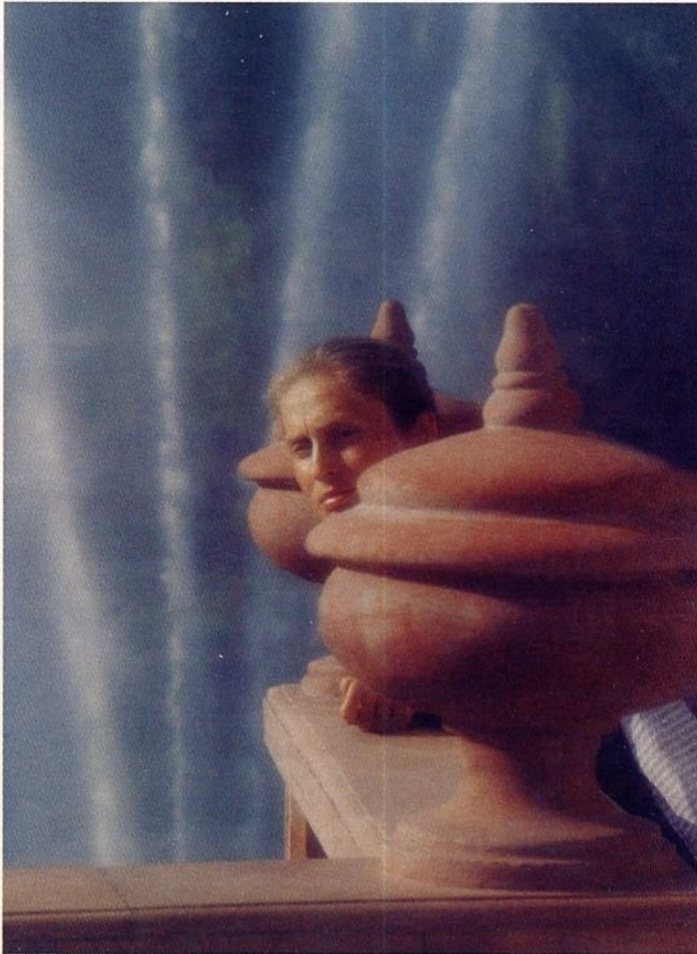


*“Without Kṛṣṇa there is nothing.
It is simply by the influence of māyā that we forget the
relationship of Kṛṣṇa with everything that be.”*

MOODS OF DEVOTION

Portraits of a Pure Devotee

Drawings by Aleksandra Urbanska



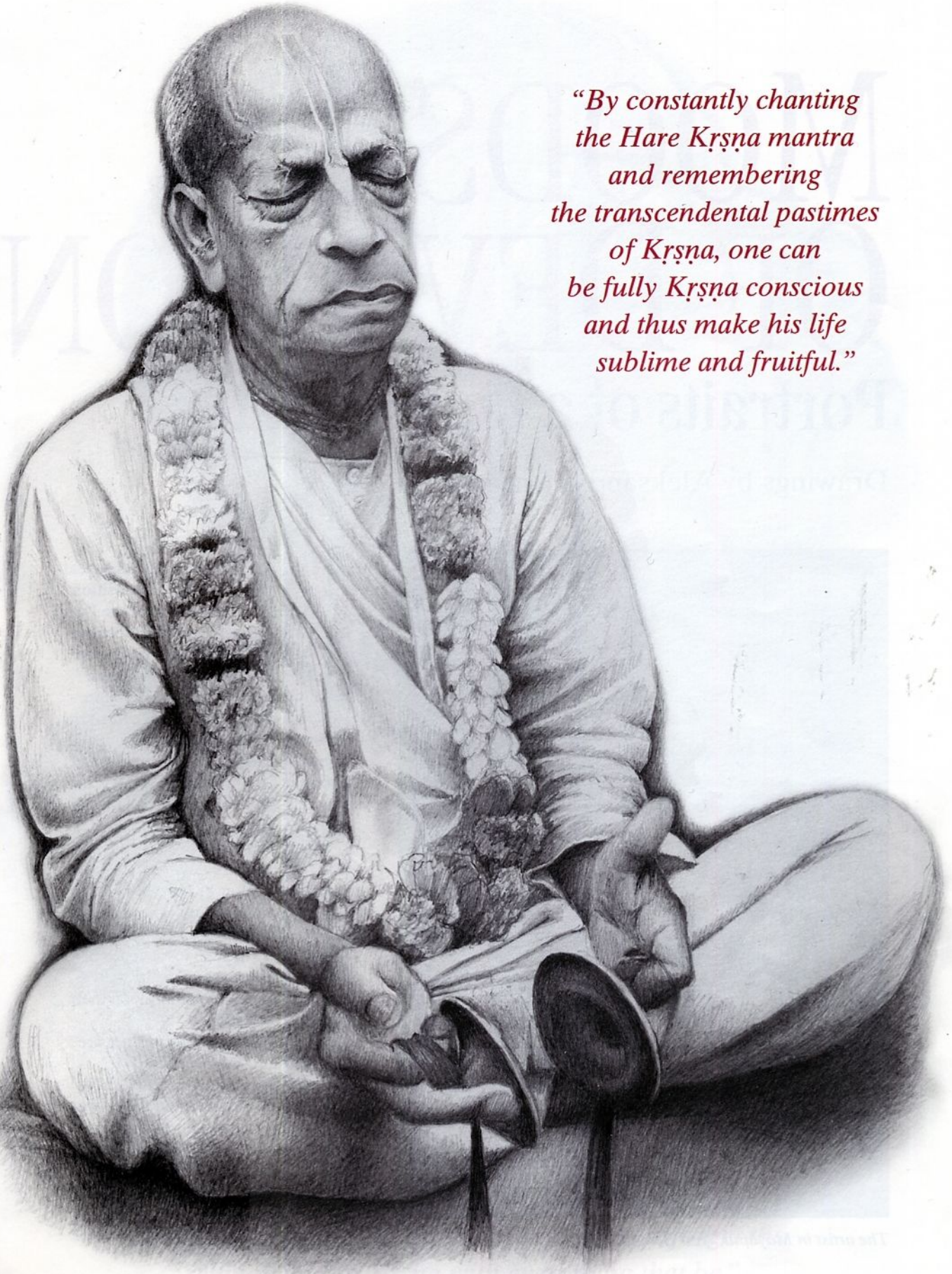
The artist in Māyāpur, West Bengal.

THE VEDIC SCRIPTURES repeatedly stress the exalted position of the pure devotees of the Lord. Lord Kṛṣṇa says, “Such devotees are as worshipable as I am.” His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, who left our vision in 1977, is a pure devotee of Lord Kṛṣṇa, as shown by his spotless character, his complete dedication to spreading the glories of Lord Kṛṣṇa, and his tremendous success in awakening thousands of souls to Kṛṣṇa consciousness.

In the *Bhagavad-gītā*, Lord Kṛṣṇa says that His pure devotees are always under the shelter of His internal potency and therefore transcendental to the material world. Because pure devotees are intimate associates of Kṛṣṇa, we can progress spiritually by glorify them and meditating on their lives and teachings.

The drawings on these pages are the meditations of one of Śrīla Prabhupāda’s followers. They show moods of devotion tasted by a pure devotee in his unique relationship with Kṛṣṇa. May they inspire us to study the teachings and follow the example of Śrīla Prabhupāda, a dear servant of the Lord.

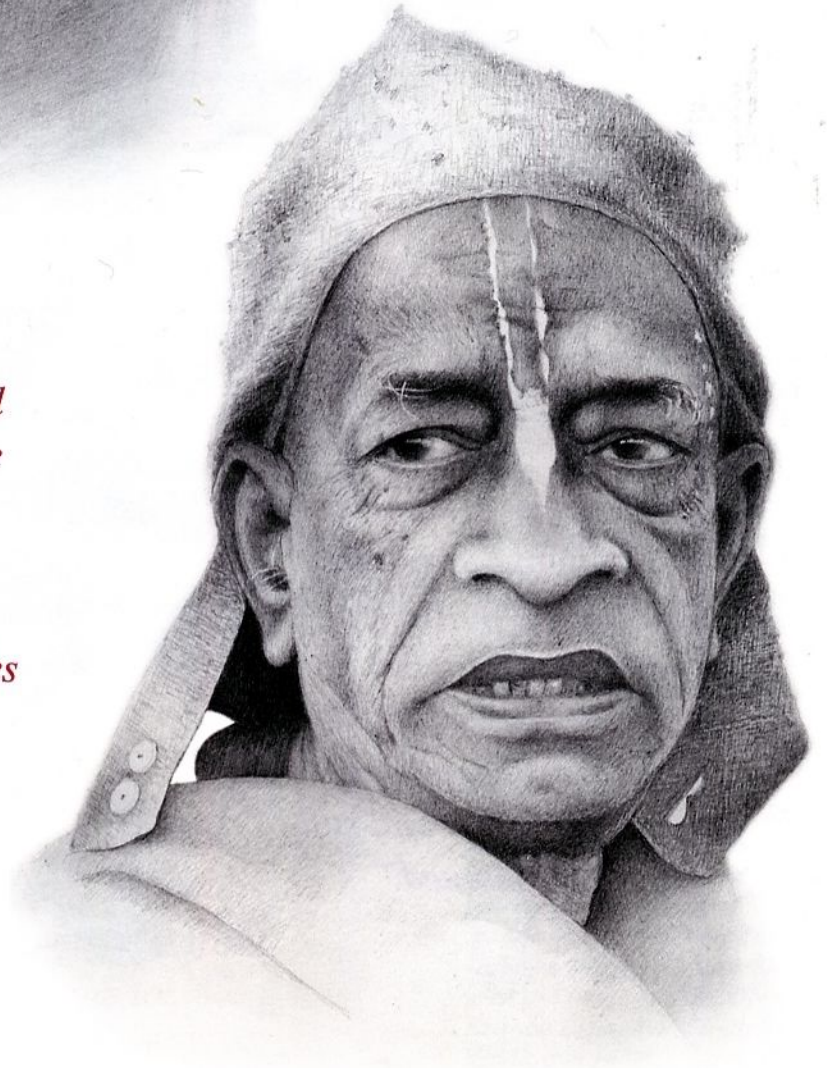
*“By constantly chanting
the Hare Kṛṣṇa mantra
and remembering
the transcendental pastimes
of Kṛṣṇa, one can
be fully Kṛṣṇa conscious
and thus make his life
sublime and fruitful.”*

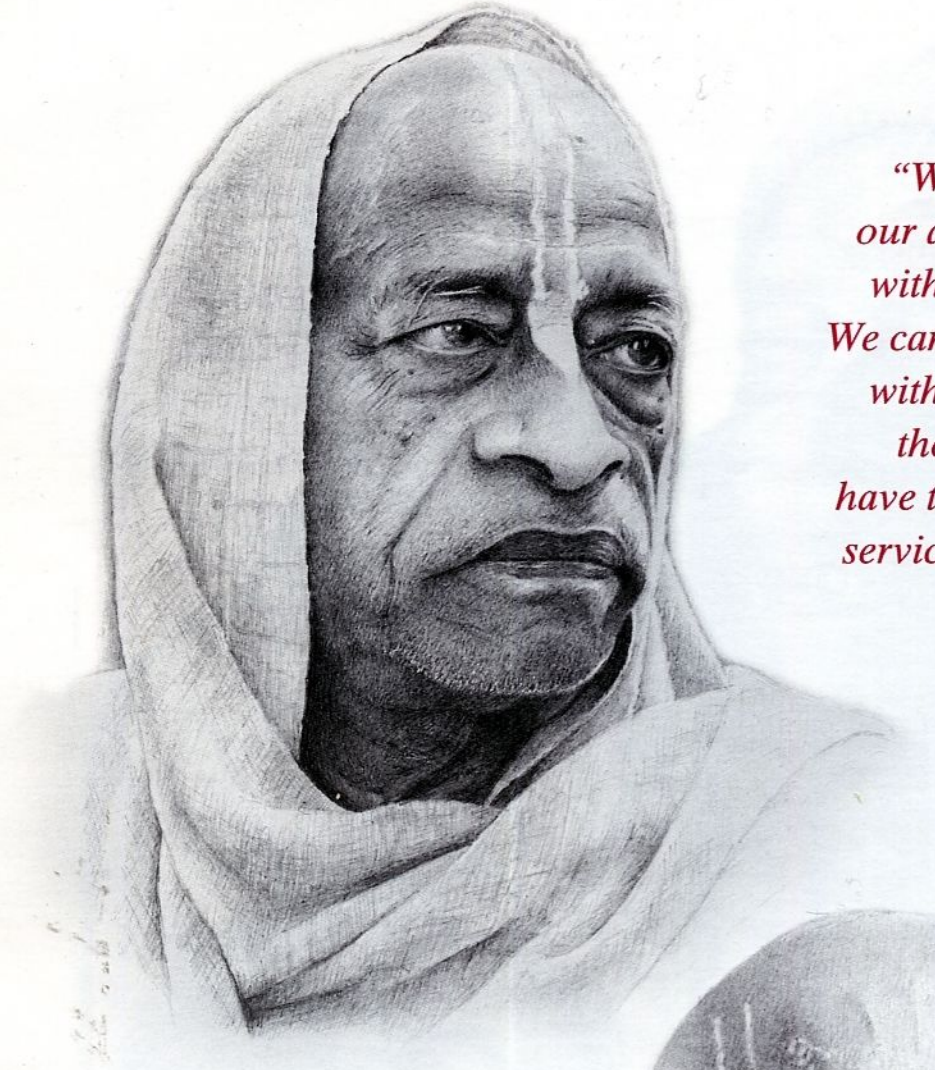




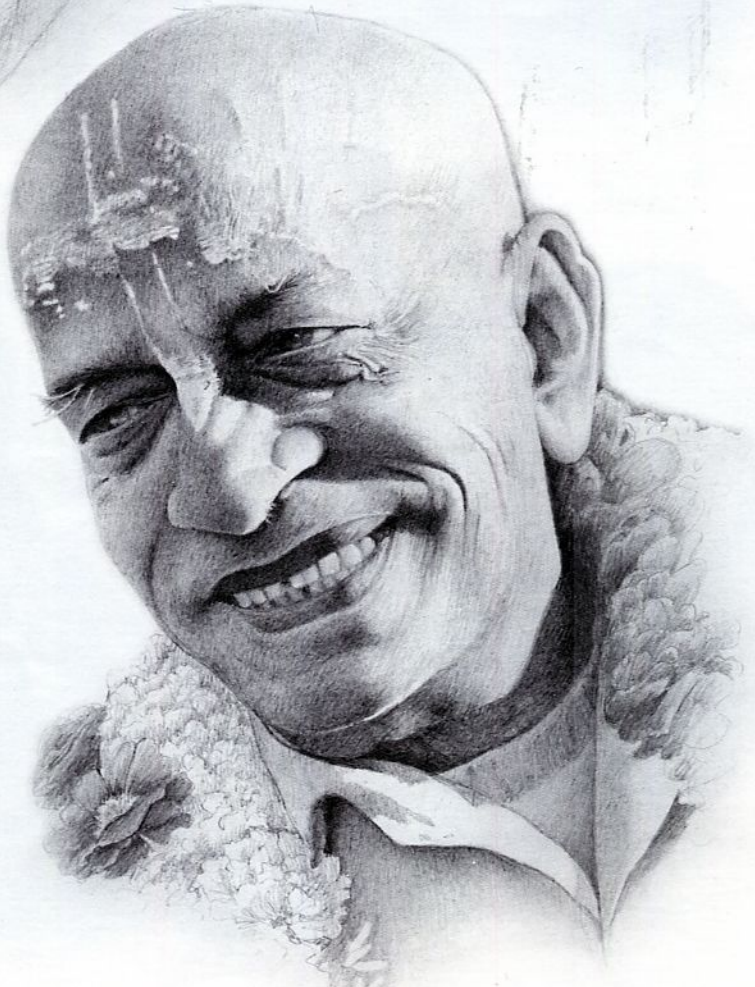
*“Kṛṣṇa’s pastimes
are all jubilant.
He is by nature full of bliss.
We shall never find
Kṛṣṇa unhappy.
Kṛṣṇa is always happy,
and whoever
associates with Him
is also happy.”*

*“Life should be
so molded that one will
always have the chance
to think of Kṛṣṇa.
One should always
act in such a way
that all his daily activities
are in connection
with Kṛṣṇa.”*

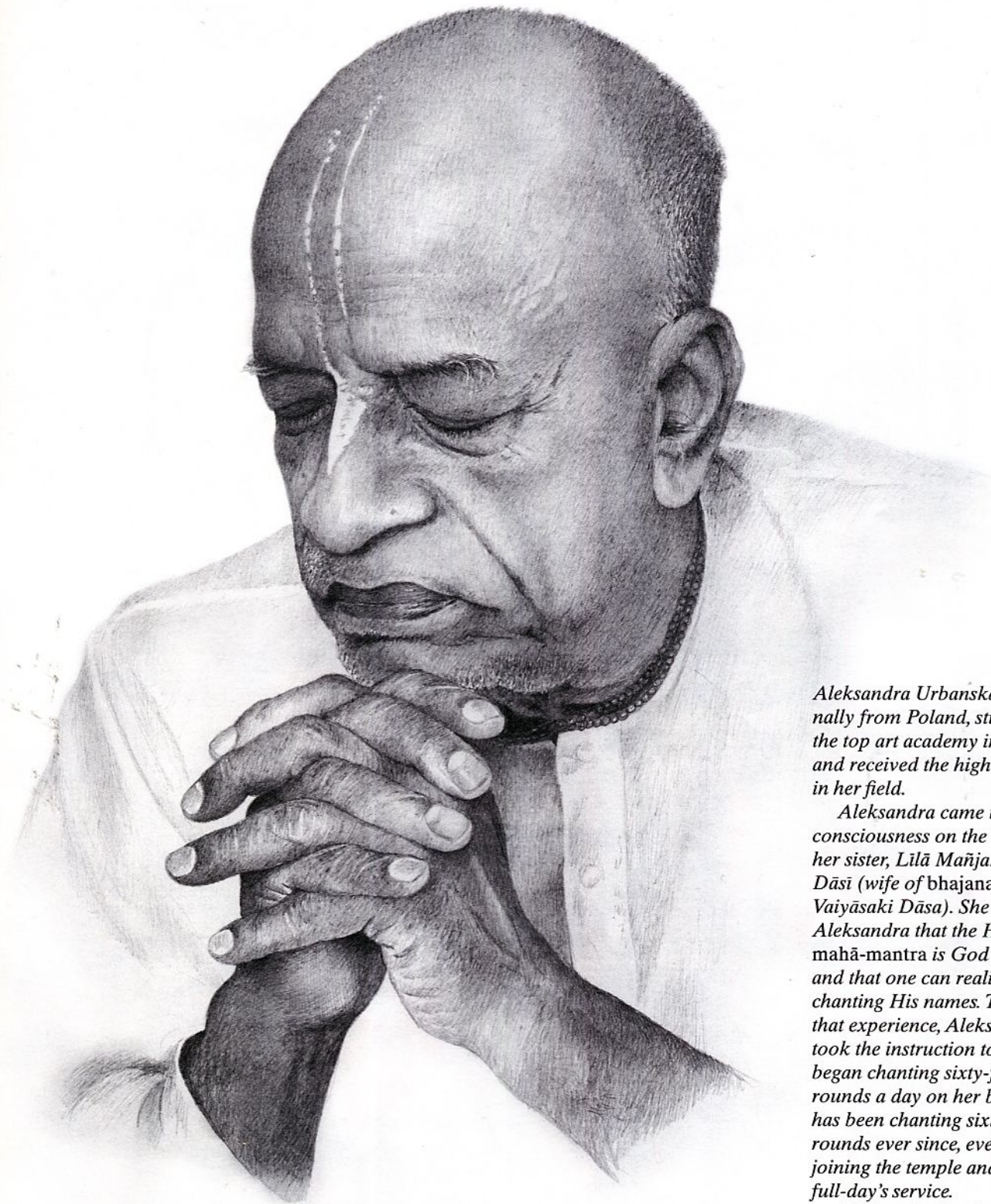




*“We cannot increase
our attachment to Kṛṣṇa
without Kṛṣṇa’s mercy.
We cannot become devotees
without Kṛṣṇa’s mercy;
therefore we simply
have to serve Kṛṣṇa, for by
service Kṛṣṇa is satisfied.”*



*“The Lord is unlimited,
and His name, attributes,
pastimes, entourage,
variegatedness, etc.,
are unlimited, and those
who relish them can
do so unlimitedly and still
not feel satiated.”*



*“One should be submissive and say,
‘Kṛṣṇa, I am very poor. I have no means
to understand You. Please be merciful
upon me. Please allow me to
understand You and surrender.’ ”*

Aleksandra Urbanska, originally from Poland, studied at the top art academy in Poland and received the highest honors in her field.

Aleksandra came to Kṛṣṇa consciousness on the urging of her sister, Līlā Mañjarī Devī Dāsī (wife of bhajana singer Vaiyāsaki Dāsa). She convinced Aleksandra that the Hare Kṛṣṇa mahā-mantra is God Himself and that one can realize God by chanting His names. To have that experience, Aleksandra took the instruction to heart and began chanting sixty-four rounds a day on her beads. She has been chanting sixty-four rounds ever since, even after joining the temple and doing a full-day’s service.

Aleksandra has been a member of the Hare Kṛṣṇa movement for eleven years. She studied under His Holiness Gour Govinda Swami until his passing in 1996. She now receives inspiration from His Holiness Subhāga Swami. She lives and serves at ISKCON’s Krishna Balarāma Mandir in Vṛndāvana, India.



YOU CAN TAKE IT WITH YOU

*Unlike material achievements, spiritual credits
can be transferred to the next life.*

by Ūrmilā Devī Dāsī

I'M TAKING some good courses in college."
"That's great. Tell me about some of them."
I cradle the phone on my shoulder as I help Jahnu, my three-year-old grandson, settle down to his lunch. Sitting next to him, I listen as a graduate of our school tells me about his classes, teachers, and life in general.

"What about all those classes you took in that university overseas?" I ask.

"Oh, credit for them doesn't transfer. Here in America, half a year is a complete course, but over there you need three years to finish a course, and I only had one and a half years."

"That's not very good. What a lousy deal!"

Jahnu is eating pieces of fried homemade cheese by nibbling around the edges. He has finished most of them but hasn't touched the noodles. I had put basil on them, which he identifies as "spices," disqualifying them as edible.

"No, I don't get any credit for that," my former student replies.

"What about your study toward your pilot's license? Can any of that transfer to your present school?"

"No." A pause. "I'm not getting my degree in aviation, so none of that work will count toward the credits I need."

"How awful!" I say, and then smile and quip, "So you've wasted the last four years of your life."

"Really? But I've been chanting Hare Kṛṣṇa!"

"Oh, yes, that transfers!"

"Even if you get a D grade, it still transfers!" he says, and we laugh.*

CARRYING REACTIONS

We're busy in life trying for success, however we measure it. As we depart from our body at death, some of us may be able to check off our list of accomplishments. But how useful are achievements that end with the body? And the body may end at any time. Of course,

*D is the lowest passing grade in America. But if you switch to another college or university, credits for courses with D grades don't transfer.

while in our body we have responsibilities. But we are eternal beings. Shouldn't we be mostly concerned with successes that benefit us forever? Like my student's hard work at his former university, our academic degrees, job skills, bank balance, and artistic creations won't follow us to our next body.

What we do carry from one life to the next are the reactions—good and bad—to our desires and actions. And we might also take along tendencies or

interests that help us learn something faster in our new body. We may have a natural feel for something if we've done it for many lifetimes. But even those tendencies may fade after many births, and, except in rare cases, we still have to learn and practice rigorously, no matter what level of success we achieved in other bodies.

Achievements of the soul are different. When the Supreme Lord Śrī Kṛṣṇa appeared on earth thousands of

years ago, His friend Arjuna asked about transferring spiritual credits. Arjuna's question is part of their recorded conversation, the *Bhagavad-gītā*. Arjuna understood the difficulty in achieving total purity in spiritual life, especially gaining control over one's mind and senses. What would happen, he asked, if someone started spiritual life but didn't complete the process? Wouldn't he or she lose everything? Since spiritual life can mean less emphasis on material goals, those would go unfulfilled, and one would have gained neither spiritually nor materially. So would one end up with a grade of "Incomplete" on the cosmic transcript? No credits toward the degree?

No, Kṛṣṇa assured Arjuna. Evil never overcomes real goodness, and the slightest progress keeps one enrolled in the school of spiritual life.

What's the observable result of past spiritual progress? One takes birth in a family where spiritual life is safe, or, if one's progress has been great, strongly encouraged. And one feels a natural interest in developing a relationship of love and service to the Supreme Lord. That interest surpasses sectarian rituals and dogma; it is a craving to know and live the essence of religion.

JAHNU'S STUDIES

Jahnu had helped me offer our food to Lord Kṛṣṇa before he ate. Now done, noodles untouched, he sits and looks at books of Kṛṣṇa's pastimes, identifying the characters and praising Kṛṣṇa. Jahnu's spiritual credits have transferred to this life. Perhaps he will complete his "studies" this lifetime. Perhaps he will love Lord Kṛṣṇa fully, free from lust, anger, greed, and envy. We hope for that, guiding him as we ourselves strive for perfection. But even if his life's achievement is less than perfect, all his spiritual emotions and realizations will follow him through his lifetimes until he's eligible to regain his place as Kṛṣṇa's pure devotee. ☀

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

In Memoriam

Sri Gowtum Teelock

SRI GOWTUM TEELOCK, one of the first patron members of ISKCON Mauritius, passed away last August 25 at the age of eighty-two. Mr. Teelock had been a member of Parliament, serving as a junior minister of agriculture. Hailing from a leading Hindu family of Mauritius, he at once took a liking to the devotees, moved by their simple way of life. He offered to help them set up ISKCON in his country. He would tell his friends and colleagues about the need to have a movement to wake up the "sleeping Hindu community" in Mauritius. Because he was convinced of the message of Kṛṣṇa consciousness, he was able to convince others as well.

Mr. Teelock worked to bring Śrīla Prabhupāda to Mauritius in 1975. He received Prabhupāda and arranged for important persons to come to hear Prabhupāda speak. Śrīla Prabhupāda recognized his special position and asked him to help the devotees. Mr. Teelock took the request seriously and always did his best to fulfill it. He was pleased to help the devotees deal with government and legal affairs.

Whenever Mr. Teelock would go to Bombay, he would meet Śrīla Prabhupāda there, and they became friends.

When ISKCON was unsuccessful in acquiring land in Mauritius, Mr. Teelock donated five acres of prime agricultural land for the ISKCON Vedic Farm. He also helped them get Hare Krishna Land in Phoenix.

Sri Gowtum Teelock was known for his genuine concern for the welfare of others. He had the highest principles and never compromised for the sake of personal gain or popularity.



Sri Gowtum Teelock with Śrīla Prabhupāda in Mauritius, 1975.

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- Siliguri, WB** — Gitalpara, 734 406/ Tel. (0353) 426619/ Fax: (0353) 526130/ E-mail: iskcon@dte.vsnl.net.in
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- Surat, Gujarat** — Rander Rd., Jahangirpura, 395 005/ Tel. (0261) 765891 or 765516 or 773386
- Surat, Gujarat** — Bhaktivedanta Rajavidyalaya, Krishnalok, Surat-Bardoli Rd. Gangapur,
P. O. Gangadhara, Dist. Surat, 394 310/ Tel. (0261) 667075
- Thiruvananthapuram (Trivandrum), Kerala** — T.C. 224/1485, WC Hospital Rd., Thycaud,
695 014/ Tel. (0471) 328197/ E-mail: sarvaisvarya.jps@pamho.net
- Tirupati, AP** — K.T. Rd., Vinayaka Nagar, 517 507/ Tel. (08574) 20114/
E-mail: revathi.raman.jps@pamho.net
- Udhampur, J&K** — Srila Prabhupada Ashram, Prabhupada Marg, Prabhupada Nagar, 182 101/
Tel. (01992) 70298
- Vallabh Vidyanagar, Gujarat** — ISKCON, Opposite Polytechnic, 388 121/ Tel. (02692) 30796
- Varanasi, UP** — ISKCON, B 27/80 Durgakund Rd., Near Durgakund Police Station, Varanasi 221 010/
Tel. (0542) 312062 or 222617
- **Vishakapatnam, AP** — ISKCON, 7-5-108 Pandurangapuram Beach Rd., 530 003/
Tel. (0891) 528376/ E-mail: nitaisevini@hotmail.com
- ◆ **Vrindavan, UP** — Krishna-Balaram Mandir, Bhaktivedanta Swami Marg, Raman Reti,
Mathura Dist., 281 124/ Tel. (0565) 442478 or 442355/ Fax: (0565) 442596/
E-mail: 105146.1570@compuserve.com; (Guesthouse) ganapati.gkg@pamho.net;
(Gurukula) vgurukula@pamho.net
- Warangal, AP** — Mulugu Rd., Ayappa Pidipally, 506 007/ Tel. (08712) 26182

RURAL COMMUNITIES

- Ahmedabad District, Gujarat (Hare Krishna Farm)** — Katwada (contact ISKCON Ahmedabad)
- Assam** — Karnamadhua, Dist. Karimganj
- Chamroschi, Maharashtra** — 78 Krishnanagar Dham, Dist. Gadchiroli, 442 603/ Tel. (0218) 623473
- Hyderabad, AP** — P. O. Dabilpur Village, Medchal Tq., R.R. Dist., 501 401/ Tel. 552924
- Indore, MP (Krishna-Balarama Mandir)** — Hare Krishna Vihar, Nipania Village/ Tel. (731) 572794
- Karnataka (Bhaktivedanta Eco-Village)** — Nagodi P.O., Vollur Valley, Hosanagar Taluq, Shivmoga
District, 577 425 (mail: Garuda Guha, Kollur, D.K. District, 576 220)
- Mayapur, WB** — (contact ISKCON Mayapur)
- Vrindavan, UP** — Vrinda Kund, Nandagaon, Dist. Mathura, U.P./ E-mail: vrinda@aol.com
- ### ADDITIONAL RESTAURANT
- Calcutta** — Hare Krishna Karma-Free Confectionary, 6 Russel Street, 700 071

OTHER COUNTRIES

- Cebu, Philippines** — Hare Krishna Paradise, 231 Pagsabungan Road, Basak, Mandaue City/
Tel. +63 (032) 345-3590
- **Chittagong, Bangladesh** — Caitanya Cultural Society, 23 Nandan Kanan, N.N. Paul Blvd./
Tel. + 88 (031) 610822/ E-mail: krishna@spnetctg.com
- Colombo, Sri Lanka** — 188 New Chetty St., Colombo 13/ Tel. +94 (01) 433325/ E-mail: iskcon@st.lk
- Dhaka, Bangladesh** — 5 Chandra Mohon Basak St., Banagram, 1203/ Tel. +880 (02) 236249
- ◆ **Hong Kong** — 27 Chatham Road South, 6/F/ Tel. +852 (2) 739-6818/ Fax: +852 (2) 724-2186/
E-mail: iskcon.hong.kong@pamho.net
- Jakarta, Indonesia** — P.O. Box 2694, Jakarta Pusat 10001/ Tel. +62 (021) 489-9646
- Jessore, Bangladesh** — Nitai Gaur Mandir, Kathakhali Bazaar P. O., Panjia
- Jessore, Bangladesh** — Sri Rup-Sanatan Smriti Tirtha Mandir, Ramshara, Magurahat P. O., Abhaynagar
- Kathmandu, Nepal** — Budhanilkantha (mail: GPO Box 3520)/ Tel. +977 (01) 373790 or 373786/
Fax: +977 (01) 372976 (Attn: ISKCON)/ E-mail: iskcon@wlink.com.np
- Kuala Lumpur, Malaysia** — Lot 9901, Jalan Awan Jawa, Taman Yari, off 5½ Mile, Jalan Kelang Lama,
Petaling/ Tel. +60 (03) 780-7355, -7360, or -7369/ Fax: +60 (03) 781-1644/
E-mail: simheswar.jps@pamho.net
- **Manila, Philippines** — 52 Copenhagen St., Merville Park Subdivision, Paranaque, Metro Manila
1700/ Tel. +63 (02) 824-5247/ E-mail: sridam.gds@pamho.net
- Sylhet, Bangladesh** — Sri Sri Radha-Madhava Mandir, Yugalatila, Kazal Sah Rd.
- Taipei, Taiwan** — (mail: c/o ISKCON Hong Kong)
- Tel Aviv, Israel** — 16 King George St. (mail: P. O. Box 48163, 61480)/ Tel. +972 (03) 528-5475 or
629-9011/ Fax: +972 (03) 629-9011
- Tokyo, Japan** — 4-19-6 Kamatikada Nakano, 1F Subarhu Bldg., 164 / Tel. +81 (03) 5343-9147 or
-3811/ Fax: +81 (03) 5343-3812
- Yogyakarta, Indonesia** — P.O. Box 25, Babarsari YK, DIY

RURAL COMMUNITIES

- Bangladesh (Rangirkul Bidyashram)** — Rangirkul, Kulaura, Dist. Moulvibazar/ Fax: (0088) 08624-88035
- Bangladesh (Sri Jagannatha Mandir)** — Jagannathpur, Comilla
- Bangladesh (Sri Pundarika Dhama)** — Mekhla, Hathazari, Dist. Chittagong/ Tel. (031) 610822
- Indonesia (Govinda Kunja)** — (contact ISKCON Jakarta)

Note for international phone calls: When dialing from outside the country, drop the "0" that begins most city codes (the numbers shown in parentheses). **Exception:**

For Russia, the number to drop is the initial "8." Telephone numbers include country codes, identified by a +. To save space, we've skipped the codes for North America (1) and India (91).

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

CENTERS AROUND THE WORLD

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

NORTH AMERICA

CANADA

- Calgary, Alberta** — 313 Fourth Street N.E., T2E 3S3/ Tel. (403) 265-3302/ Fax: (403) 547-0795/
E-mail: sahaddevs@cadvision.com
- Edmonton, Alberta** — 9353 35th Ave., T6E 5R5/ Tel. (403) 439-9999/
E-mail: jsharma@mail.awinc.com
- Montreal, Quebec** — 1626 Pie IX Boulevard, H1V 2C5/ Tel. & fax: (514) 521-1301/
E-mail: iskconmontreal@sprint.ca
- ◆ **Ottawa, Ontario** — 212 Somerset St. E., K1N 6V4/ Tel. (613) 565-6544/
Fax: (613) 565-2575/ E-mail: 102623.2417@compuserve.com
- Regina, Saskatchewan** — 1279 Retailack St., S4T 2H8/ Tel. (306) 525-1640
- ◆ **Toronto, Ontario** — 243 Avenue Rd., M5R 2J6/ Tel. (416) 922-5415/ Fax: (416) 922-1021/
E-mail: toronto@iskcon.net
- ◆ **Vancouver, B.C.** — 5462 S.E. Marine Dr., Burnaby V5J 3G8/ Tel. (604) 433-9728/
Fax: (604) 431-7251/ E-mail: jaygo@direct.ca; Govinda's Restaurant:
Tel. (604) 433-2428/ Fax: (604) 431-7251/ E-mail: jaygo@direct.ca

RURAL COMMUNITY

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

U.S.A.

- ◆ **Atlanta, Georgia** — 1287 South Ponce de Leon Ave. N.E., 30306/ Tel. (404) 378-9234/
Fax: (404) 373-3381/ E-mail: 76415.175@compuserve.com
- Austin, Texas** — 1810 San Gabriel St., 78701-1031/ Tel. (512) 320-0372/ Fax: (512) 320-0477/
E-mail: iskconaustin@cs.com
- Baltimore, Maryland** — 200 Bloomsbury Ave., Catonsville, 21228/ Tel. (410) 744-4069
or 719-6738/ Tel. & fax: (410) 744-1624
- Berkeley, California** — 2334 Stuart Street, 94705/ Tel. (510) 540-9215/ E-mail: berkeley@com.org
- Boise, Idaho** — 1615 Martha St., 83706/ Tel. (208) 344-4274/
E-mail: arun.gupta@hp-boise-om.hp.com
- **Boston, Massachusetts** — 72 Commonwealth Ave., 02116/ Tel. (617) 247-8611/
Fax: (617) 266-3744/ E-mail: premananda@juno.com
- **Chicago, Illinois** — 1716 W. Lunt Ave., 60626/ Tel. (773) 973-0900/ Fax: (773) 973-0526/
E-mail: chicago@iskcon.net
- Columbus, Ohio** — 379 W. Eighth Ave., 43201/ Tel. (614) 421-1661/ Fax: (614) 294-0545/
E-mail: malati.acbsp@pamho.net
- ◆ **Dallas, Texas** — 5430 Gurlley Ave., 75223/ Tel. (214) 827-6330/ Fax: (214) 823-7264/
E-mail: txkrishnas@aol.com
- ◆ **Denver, Colorado** — 1400 Cherry St., 80220/ Tel. (303) 333-5461/ Fax: (303) 321-9052/
E-mail: nmd@com.org
- ◆ **Detroit, Michigan** — 383 Lenox Ave., 48215/ Tel. (313) 824-6000/ Fax: (313) 822-3748/
E-mail: fmanson@flash.net
- Gainesville, Florida** — 214 N.W. 14th St., 32603/ Tel. (352) 336-4183/ E-mail: krishna@afn.org
- Hartford, Connecticut** — 1683 Main St., E. Hartford, 06108/ Tel. & fax: (860) 289-7252/
E-mail: bhaktirasa@poboxes.com
- ◆ **Honolulu, Hawaii** — 51 Coelhu Way, 96817/ Tel. (808) 595-3947/ Fax: (808) 595-3433/
E-mail: iskconhawaii@ureach.com
- Houston, Texas** — 1320 W. 34th St., 77018/ Tel. (713) 686-4482/ Fax: (713) 686-0669/
E-mail: hktv@starmail.com
- Kansas City, Missouri** — Rupanuga Vedic College (Men's Seminary), 5201 The Paseo, 64110/
Tel. (816) 361-6167 or (800) 340-5286/ Fax: (816) 361-0509/ E-mail: rvc@rvc.edu
- ◆ **Laguna Beach, California** — 285 Legion St., 92651/ Tel. (949) 494-7029/ E-mail: luka@rupa.com
- ◆ **Long Island, New York** — 197 S. Ocean Avenue, Freeport, 11520/ Tel. (516) 223-4909/
E-mail: nimalnital@aol.com
- ◆ **Los Angeles, California** — 3764 Watseka Ave., 90034/ Tel. (310) 836-2676/ Fax: (310) 839-2715/
E-mail: niranntara@juno.com
- ◆ **Miami, Florida** — 3220 Virginia St., 33133 (mail: P.O. Box 337, Coconut Grove, FL 33233)/
Tel. (305) 442-7218/ Fax: (305) 444-7145/ E-mail: kesava.swami@pamho.net
- **New Orleans, Louisiana** — 2936 Esplanade Ave., 70119/ Tel. (504) 486-3583/
E-mail: rrk196820@cs.com
- ◆ **New York, New York** — 305 Schermerhorn St., Brooklyn, 11217/ Tel. (718) 855-6714/
Fax: (718) 875-6127/ E-mail: ramabhadra@aol.com
- New York, New York** — 26 Second Avenue, 10003 (mail: P. O. Box 2509, New York, NY 10009)/
Tel. (212) 420-1130/ E-mail: dayananda@msn.com
- Philadelphia, Pennsylvania** — 41 West Allens Lane, 19119/ Tel. (215) 247-4600/
Fax: (215) 247-8702/ E-mail: vrmdavana@netreach.net
- Philadelphia, Pennsylvania** — 1408 South St., 19148/ Tel. (215) 985-9335/
E-mail: savecows@aol.com
- Phoenix, Arizona** — 100 S. Weber Dr., Chandler, 85226/ Tel. (602) 705-4900/ Fax: (602) 705-4901/
E-mail: 105613.1744@compuserve.com
- Portland, Oregon** — 2353 SE 54th Ave., Portland, OR 97215/ Tel. (503) 236-0417/
E-mail: portland_krishna@hotmail.com
- Queens, New York** — 114-37 Lefferts Blvd., 11420/ Tel. & fax: (718) 848-9010/
E-mail: sunandanadas@hotmail.com
- ◆ **St. Louis, Missouri** — 3926 Lindell Blvd., 63108/ Tel. (314) 535-8085/ Fax: (314) 535-0672/
E-mail: surapala@pamho.net

- San Diego, California** — 1030 Grand Ave., Pacific Beach, 92109/ Tel. (858) 483-2500/
Fax: (619) 483-0941/ E-mail: newgovardhan@cs.com
- San Jose, California** — 2990 Union Ave., 95124/ Tel. (408) 559-3197
- Seattle, Washington** — 1420 228th Ave. S.E., Issaquah, 98027/ Tel. (425) 391-3293/
Fax: (425) 868-8928/ E-mail: haribol@iskcon.net
- Spanish Fork, Utah** — Krishna Temple Project & KHON Radio, 8628 S. State Rd., 84660/
Tel. (801) 798-3559/ Fax: (801) 798-9121/ E-mail: carudask@burgoyne.com
- Tallahassee, Florida** — 1323 Nlyic St., 32304/ Tel. & fax: (850) 224-3803/
E-mail: haridas.thakur.hdg@pamho.net
- Towaco, New Jersey** — 100 Jacksonville Rd. (mail: P.O. Box 109), 07082/ Tel. & fax: (973) 299-0970/
E-mail: nrugesh_shroff@merck.com
- ◆ **Tucson, Arizona** — 711 E. Blackledge Dr., 85719/ Tel. (520) 792-0630/ Fax: (520) 791-0906/
E-mail: 105613.1744@compuserve.com
- Washington, D.C.** — 1009 Noyes Dr., Silver Spring, MD 20910/ Tel. (301) 562-9662 or 765-8155/
Fax: (301) 765-8157/ E-mail: hpress@compuserve.com
- Washington, D.C.** — 10310 Oaklyn Dr., Potomac, Maryland 20854/ Tel. (301) 299-2100/
Fax: (301) 299-5025/ E-mail: potomac@pamho.net

RURAL COMMUNITIES

- Alachua, Florida (New Raman Reti)** — P.O. Box 819, 32616/ Tel. (904) 462-2017/ Fax: (904) 462-3468/
E-mail: alachua@pamho.net
- Carriere, Mississippi (New Talavan)** — 31492 Anner Road, 39426/ Tel. (601) 749-9460 or 799-1354/
Fax: (601) 799-2924/ E-mail: talavan@fnbop.com
- Gurabo, Puerto Rico (New Govardhana Hill)** — P.O. Box 1338, 00778/ Tel. (787) 737-3917/
E-mail: nrshingha@aol.com
- Hillsborough, North Carolina (New Goloka)** — 1032 Dimmocks Mill Rd., 27278/
Tel. (919) 732-6492/ Fax: (919) 732-8033/ E-mail: bkgoswami@compuserve.com
- Moundsville, West Virginia (New Vrindavan)** — R.D. No. 1, Box 319, Hare Krishna Ridge, 26041/
Tel. (304) 843-1600/ Guest House, (304) 845-5905/ Fax: (304) 854-0023/
E-mail: palaceofgold@juno.com
- Mulberry, Tennessee (Murari-sevaka)** — Rt. No. 1, Box 146-A, 37359/ Tel. (615) 759-6888/
Fax: (615) 759-5785/ E-mail: 104400.3353@compuserve.com
- Port Royal, Pennsylvania (Gita Nagari)** — R.D. No. 1, Box 839, 17082/ Tel. & fax: (717) 527-4101/
E-mail: acyutadasi@acsword.net

ADDITIONAL RESTAURANTS

- Alachua, Florida** — Govinda's, 14603 Main St., 32615/ Tel. (904) 462-4500/ Fax: (904) 418-3524
- Eugene, Oregon** — Govinda's Vegetarian Buffet, 270 W. 8th St., 97401/ Tel. (503) 686-3531
- Gainesville, Florida** — Balaji Indian Cuisine, 2106 SW 34th St., 32608/ Tel. (352) 378-2955
- ★ **Greensboro, North Carolina** — Govinda's, 332 South Tate St./ Tel. (336) 373-8809
- San Juan, Puerto Rico** — Gopal, 201B Calle Tetuan, Viejo San Juan, 00901/ Tel. (787) 724-0229

EUROPE

UNITED KINGDOM AND IRELAND

- Belfast, Northern Ireland** — Brooklands, 140 Upper Dunmurray Lane, BT17 0HE/ Tel. +44 (01232) 620530
 - Birmingham, England** — 84 Stanmore Rd., Edgbaston, B16 9TB/ Tel. +44 (0121) 420-4999
 - **Cardiff, Wales** — 18 Greenfield Place, Caerphilly, Mid Glamorgan/ Tel. +44 (02920) 831579
 - Cork, Ireland** — Highland Cottage, 81, Lower Glanmire Road, Cork City/ Tel. (021) 552976/
E-mail: cork@pamho.net
 - Coventry, England** — Kingfield Rd., Radford, West Midlands (mail: 19 Gloucester St., CV1 3BZ)/
Tel. +44 (01203) 552822 or 555420/ E-mail: haridas.kds@pamho.net
 - Glasgow, Scotland** — Karuna Bhavan, Bankhouse Rd., Lesmahagow, Lanarkshire, ML11 0ES/
Tel. +44 (01555) 894790/ Fax: +44 (01555) 894526/ E-mail: 106225.2716@compuserve.com
 - Leicester, England** — 21/21A Thoresby St., North Evington, LE5 4GU/ Tel. & fax: +44 (0116) 236-7723/
E-mail: gauranga.sundara@pamho.net
 - Liverpool, England** — 114A Bold St., Merseyside, L1 4HY/ Tel. +44 (0151) 512-9319/
E-mail: liverpool@iskcon.net
 - ◆ **London, England (city)** — 9-10 Soho St., W1D 3DL/ Tel. +44 (020) 437-3662; residential/pujaris,
7439-3606; shop, 7287-0269; Govinda's Restaurant, 7437-4928/ Fax: +44 (020) 7439-1127/
E-mail: london@pamho.net
 - London, England (country)** — Bhaktivedanta Manor, Dharam Marg, Hillfield Lane, Watford, Herts, WD2 8EZ/
Tel. +44 (01923) 857244/ Fax: +44 (01923) 852896/ E-mail: bhaktivedanta.manor@pamho.net;
(for accommodations:) accommodations.requests@pamho.net
 - London, England (south)** — 42 Enmore Road, South Norwood, SE25/ Tel. +44 (0181) 656-4296 or 654-3138
 - Manchester, England** — 20 Mayfield Rd., Whalley Range, M16 8FT/ Tel. +44 (0161) 226-4416/
Tel. & fax: +44 (0161) 860-6117/ E-mail: krishna.dharma@pamho.net
 - ★ **Newcastle Emlyn, West Wales** — Ger-y-nant, Penrhwiapl, Rhydlewis, Near Newcastle Emlyn,
SA44 50Q/ Tel. & fax: +44 (01239) 851178/ E-mail: mkramadasabcs_uk@yahoo.co.uk
 - Newcastle upon Tyne, England** — 304 Westgate Rd., NE4 6AR/ Tel. +44 (0191) 272-1911
 - Plymouth, England** — 2 Windermere Crescent, Derriford, Devon, PL6 5HX/ Tel. (01752) 776708/
E-mail: dhirasanta@pamho.net
 - Romford, England** — 3 Rowan Walk, Hornchurch, Essex, RM11 2JA/ Tel. +44 (01708) 454092
- ### RURAL COMMUNITIES
- Lisnaskea, Northern Ireland** — Govindadvipa Dhama, ISKCON Inisrath Island, BT92 9GN, Co. Fermanagh/
Tel. +44 (013657) 21512 or 22682/ E-mail: 105400.2653@compuserve.com
 - London, England** — (contact Bhaktivedanta Manor)
(Krishna conscious programs are held regularly in more than twenty other cities in the U.K. For information, contact Bhaktivedanta Books Ltd., Reader Services Dept., P.O. Box 324, Borehamwood Herts WD6 1NB/ Tel. +44 [0181] 905-1244/ www.iskcon.org.uk)
- ### ADDITIONAL RESTAURANT
- Dublin, Ireland** — Govinda's Restaurant, 4 Aungier St., Dublin 2/ Tel. +353 (01) 475-0309/
E-mail: pragosa@connect.ie

CENTERS AROUND THE WORLD

GERMANY

- Abentheuer** — Boecking Str. 8, 55767/Tel. +49 (06782) 980436/ Fax: +49 (06782) 980437
E-mail: visvadeva.hks@pamho.net
- ◆ **Cologne** — Taurusstr. 40, 51105/Tel. +49 (0221) 830-1241/ Fax: +49 (0221) 837-0485
- Heidelberg** — Forum 5, Wohnung 4, 69126/Tel. +49 (06221) 384553/
E-mail: vipula.ss@pamho.net
- Munich** — Wachenheimer Strasse 1, 81539/Tel. +49 (089) 6880-0288/ Fax: +49 (089) 6880-0289/
- Nuernberg** — Kopernikusplatz 12, 90459/Tel. +49 (0911) 446-7773/ E-mail: info@iskcon.de

RURAL COMMUNITY

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

HUNGARY

- Budapest** — Mariaremetei ut. 77, 1028 II/Tel. & fax: +36 (01) 275-8140/
E-mail: 100263.3167@compuserve.com
- Debrecen** — Szechenyi u. 55, 4025/Tel. +36 (052) 413-370/ E-mail: 100263.2131@compuserve.com
- Eger** — Szechenyi u. 64, 3300/Tel. +36 (036) 410-515/ E-mail: 100263.2454@compuserve.com
- Szolnak** — Baratsag u. 6, 5000/Tel. +36 (056) 412-124/ E-mail: 100324.3045@compuserve.com

RURAL COMMUNITY

- Somogyvamos** — Krsna-völgy, Fö u. 38, 8699/Tel. +36 (085) 340-185/
E-mail: 100324.3044@compuserve.com

ITALY

- Asti** — Frazione Valle Reale 20, 14018 Roatto (AT)/Tel. +39 (0141) 938406
- Bergamo** — Villaggio Hare Krishna, 24040 Chignolo d'Isola (BG)/Tel. +39 (035) 494-0706/
Fax: +39 (035) 494-0705/ E-mail: villaggio.hare.krnsna@pamho.net
- Bologna** — Via Ramo Barchetta 2, Castagnolo Minore, 40010 Bentivoglio (BO)/
Tel. +39 (051) 863924
- Milan** — Centro Culturale Govinda via Valpetrosa 5, 20123/Tel. +39 (02) 862417
- Rome** — Hare Krishna Forum, Piazza Campo de' Fiori 27, 00186/Tel. +39 (06) 683-2660
- Vicenza** — Prabhupada-desa, Via Roma 9, 36020 Albettono (VI)/Tel. +39 (0444) 790573/
Fax: +39 (0444) 790581/ E-mail: rohini@pronto.bbt.se

RURAL COMMUNITY

- ◆ **Florence (Villa Vrindavan)** — Via Comunale Scopeti 108, 50026 San Casciano in Val di Pesa (FI)/
Tel. +39 (055) 820054/ Fax: +39 (055) 828470

ADDITIONAL RESTAURANT

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

POLAND

- Gdynia** — (mail: P.O. Box 364/ Tel. & fax: +48 (058) 29-5188/ E-mail: vara-nayaka.bvps@pamho.net
- Krakow** — ul. Wyzynna 2, 30-617/ Tel. & fax: +48 (012) 654-5824/ E-mail: krakow@pamho.net
- Warsaw** — Mysiadlo, k. Warszawy, 05-500 Piaseczno, ul. Zakret 11 (mail: MTSK, 02-770,
Warszawa 130, P.O. Box 257)/ Tel. +48 (022) 750-7797 or -8248/
Fax: +48 (022) 750-8249/ E-mail: warsaw@pamho.net
- Wroclaw** — ul. Bierutowaska 23, 51-317 (mail: MTSK 50-900, Wroclaw 2, P.O. Box 858)/
Tel. & fax: +48 (071) 345-9981/ E-mail: ratibharta.hks@pamho.net

RURAL COMMUNITY

- Czarnow (New Santipura)** — Czarnow 21, 58-424 Piszarowice, gm. Kamienna Gora/
Tel. +48 (07574) 128 92/ E-mail: raghu@iriko5.onet.pl

SPAIN

- Barcelona** — Plaza Reial 12, Entlo 2, 08002/Tel. +34 93 302-5194
- Madrid** — Espiritu Santo 19, 28004/ Tel. +34 91 521-3096
- Málaga** — Ctra. Alora, 3, Int., 29140 Churriana/ Tel. +34 95 262-1038

RURAL COMMUNITY

- Guadalajara (New Vraja Mandala)** — (Santa Clara) Brihuega/ Tel. +34 949 280436/
E-mail: new.vrajamandala@pamho.net

RESTAURANT

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

SWEDEN

- ◆ **Göthenburg** — Hojdgatan 22A, 431 36 Moelndal/ Tel. +46 (031) 879648/ Fax: +46 (031) 879657
- ◆ **Lund** — Bredgatan 28 ipg, 222 21/ Tel. +46 (046) 399500/ Restaurant: +46 (046) 120413/
Fax: +46 (046) 188804
- ◆ **Stockholm** — Fridhemsgatan 22, 11240/ Tel. +46 (08) 654-9002/ Fax: +46 (08) 650-8813/
- Uppsala** — ISKCON, 74193 Knivsta/ Tel. +46 (018) 102924/ E-mail: iskcon@telia.com

RURAL COMMUNITY

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

ADDITIONAL RESTAURANT

- Göthenburg** — Govinda's, Viktoriagatan 2A, 41125/ Tel. +46 (031) 139698

SWITZERLAND

- Basel** — St. Jakob-Strasse 33, 4132 Muttenz/ Tel. & fax: +41 (061) 462-0614/
E-mail: sacidulal.bcs@pamho.net
- ◆ **Lugano** — Via Borghese 12, 6600 Locarno/ Tel. +41 (091) 752-3851/ Fax: +41 (091) 751-3852/
E-mail: bhaktalabhya.hks@pamho.net
- ◆ **Zürich** — Bergstrasse 54, 8030/ Tel. +41 (01) 262-3388/ Fax: +41 (01) 262-3114/
E-mail: kgs@pamho.net

ADDITIONAL RESTAURANT

- Zürich** — Govinda's, Preyergasse 16, 800/ Tel. +41 (01) 251-8859/

OTHER COUNTRIES

- Aarhus, Denmark** — Radio Krishna's Bogcafe, Thorvaldsensgade 32, 8000 Aarhus C/
Tel. +45 (08) 676-1545
- Amsterdam, The Netherlands** — Van Hilligaertstraat 17, 1072 JX/ Tel. +31 (020) 675-1404/
Fax: +31 (020) 675-1405/ E-mail: amsterdam@pamho.net
- Antwerp, Belgium** — Amerikalei 184, 2000/ Tel. +32 (03) 237-0037
- Bratislava, Slovak Republic** — Za farou 12, 83107/ Tel. +0042 (17) 4371-2257/
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- ★ **Bucharest, Romania** — str. Laborator, No. 124, Bl. Ap. 95/ Tel. +40 (1) 350-3575 or
+40 (56) 191565/ E-mail: krishna_ragini@usa.net
- Copenhagen (Hillerod), Denmark** — Baunevej 23, 3400 Hillerod/ Tel. +45 4828-6446/
Fax: +45 4828-7331/ E-mail: dk.community@pamho.net
- Gutenstein, Austria** — Vedisches Kulturzentrum, Markt 58, 2770/ Tel. & fax: +43 (02) 634-7731/
E-mail: austria@pamho.net
- Helsinki, Finland** — Ruoholahdenkatu 24 D (III krs) 00180/ Tel. +358 (9) 694-9879/
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- Iasi, Romania** — Stradela Moara De Vint 72, 6600
- Kaunas, Lithuania** — 37, Savanoryu pr./ Tel. +370 (7) 22-2574 or 26-8953/
Fax: +370 (7) 70-6642/ E-mail: kaunas@pamho.net
- ◆ **Lisbon, Portugal** — Rua Dona Estefania, 91 RC 1000 Lisboa/ Tel. & fax: +351(01) 314-0314 or
352-0038/ E-mail: dhira_krsna_das@mail.pt
- Ljubljana, Slovenia** — Zibertova 27, 1000/ Tel. +386 (061) 131-2124/ Fax: +386 (061) 310815/
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- Oslo, Norway** — Jonsrudvej 1G, 0274/ Tel. +47 (022) 552243/ Fax: +47 (022) 558172
- Paris, France** — 31 rue du docteur Jean Vaquier, 93160 Noisy le Grand/ Tel. & fax:
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- Plovdiv, Bulgaria** — ul. Prosveta 56, Kv. Proslav, 4015/ Tel. +359 (032) 446962/
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- **Porto, Portugal** — Rua S. Miguel 19, 4050-560 (mail: Apartado 4108, 4002-00)/
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- Prague, Czech Republic** — Jilova 290, Praha 5 - Zlicin 155 21/ Tel. +42 (02) 5795-0391 or
-0401/ Fax: +42 (02) 302-1628/ E-mail: prague@pamho.net
- Pula, Croatia** — Vinkuran centar 58, 52000 (mail: P.O. Box 16)/ Tel. & fax: +385 (052) 573581
- ◆ **Riga, Latvia** — 56, K. Baron st., LV1011/ Tel. +371 (02) 27-2490/ Fax: +371 (2) 27-4120/
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- Rijeka, Croatia** — Sv. Jurja 32, 51000 (mail: P.O. Box 61)/ Tel. +385 (051) 543 055/
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- ◆ **Septon-Durbuy, Belgium** — Chateau de Petite Somme, B-6940/ Tel. +32 (086) 322926/
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- Skopje, Macedonia** — Vvz. "ISKCON," Roze Luksemburg 13, 91000/ Tel. +389 (091) 201451
- Sofia, Bulgaria** — 4 "F.J.Kjuri" Str., 1113 Sofia (mail: Sofia 1000, P.O. Box 827)/
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- Split, Croatia** — Cesta Mutogras 26, 21312 Podstrana (mail: P.O. Box 290, 2100)/
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- **Timisoara, Romania** — ISKCON, Porumbescu 92, 190/ Tel. +40 (056) 154776/
- Vienna, Austria** — Bhaktivedanta-Zentrum Wien, Roetzergaase 34/3, 117/
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- Vilnius, Lithuania** — 23-1, Raugiklos st., 2024/ Tel. +370 (2) 23-5218/ E-mail: vilnius@pamho.net
- Zagreb, Croatia** — (mail: P.O. Box 68, 10001)/ Tel. & fax: +385 (01) 3772-643

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- Czech Republic** — Krsnuv Dvur c. 1, 257 28 Chotysany/ Tel. +420 (0602) 375978/
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- ◆ **France (Bhaktivedanta Village)** — Chateau Bellevue, F-39700 Chateaufort/ Tel. +33 (03) 8472-8235/
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- Copenhagen, Denmark** — Govinda's, Noerre Farimagsgade 82, DK-1364 Kbh K/
Tel. +45 3333-7444
- Oslo, Norway** — Krishna's Cuisine, Kirkeveien 59B, 0364/ Tel. +47 (02) 260-6250
- Prague, Czech Republic** — Govinda's, Soukenicka 27, 110 00 Prague-1/
Tel. +420 (02) 2481-6631 or 2481-6016/ E-mail: prahlada.nrsimha.ss@pamho.net
- Prague, Czech Republic** — Govinda's, Na hrazi 5, 180 00 Prague 8-Liben/
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- Presov, Slovak Republic** — Govinda's, Hlavna 70, 08001/ Tel. +0042 (191) 722 819
- Tallinn, Estonia** — Damodara, Lauteri Street 1, 10114/ Tel. +372 6442650
- Vienna, Austria** — Govinda, Lindengasse 2A, 1070/ Tel. +43 (01) 522-2817

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- Astrahan** — 141052, 8-59, Botvina st./ Tel. +7 (8510) 28-9431
- Chita** — 27, Kurnatovskogo st./ Tel. +7 (30222) 23-4971 or -0911/ E-mail: kar@rex.chita.ru

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Irkutsk — st. Krimskaya 6A/ Tel. (3952) 38-71-32 or 3240-62/ E-mail: iosk@iosk.irkutsk.ru
Kazan — 13, Sortirovochnaya st., pos. Yudino/ Tel. +7 (8432) 55-2529 or 42-9991
Krasnodar — 418, Stepnaya st., selo Elizavetinskoye, Krsnodarskiy kraj/ Tel. +7 (8612) 50-1694
Kurjino — 8, Shosseynaya st., pos. Ershovo, Urupskiy region, Karachayevo-Cherkessia
Moscow — 8/3, Khoroshevskoye sh. (mail: P.O. Box 69), 125284/ Tel. +7 (095) 255-6711/ Tel. & fax: +7 (095) 945-3317
Moscow — Nekrasovskiy pos., Dmitrovskiy reg., 141700/ Tel. +7 (095) 577-8543, -8601, or -8775/ Fax: +7 (095) 446-4746
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Perm — 12, Verhněkuryinskaya st., 614065/ Tel. +7 (3422) 33-5740 or 27-0681/ E-mail: fff@pi.ccl.ru
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Vladivostok — Gopal's, 10/12, Oleanskiy pr./ Tel. +7 (4232) 26-8943/ E-mail: vrajendra.kumar.pvs@pamho.net

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Kiev — Dmitrievskaya, 21-13/ Tel. +380 (044) 219-1041 or -1042/ Tel. & fax: +380 (044) 244-4934/ E-mail: kiev@pamho.net
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Nikolaev — 5-8, Sudostroitelny per., 327052/ Tel. +380 (0510) 35-1734/ E-mail: vandyu@iskcon.aip.nikolaev.ua
Vinnica — 5, Chkalov st., 28601/ Tel. +380 (0432) 32-3152/ E-mail: om@iskcon.vinnica.ua

OTHER COUNTRIES

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Baku, Azerbaijan — 2, Zardobi per., Uzbekistan st., pos. 8th km. 370060/ Tel. +994 (12) 21-2376/ E-mail: baku@pamho.net
Bishkek, Kirgizstan — 5, Omskiy per., 720007/ Tel. +7 (3312) 24-2230 or 44-3776/ E-mail: ildar@nlpub.freenet.bishkek.su
Dushanbe, Tajikistan — 38, Anzob st., 734001/ Tel. +7 (3772) 27-1920 or -3990
Kishinev, Moldova — 13, A. Popovich st., 277022/ Tel. +373 (2) 55-8099 or 76-9254/ E-mail: kishinev@pamho.net
Minsk, Belarus — 11, Pavlova st., 220053/ Tel. +375 (172) 13-0629/ E-mail: minsk@pamho.net
Sukhumi, Georgia — st. Pr-1 Mira d 274/ Tel. +995 (8122) 2-9954
Tashkent, Uzbekistan — 54, Chernyakovskaya st., 700005/ Tel. +7 (3712) 93-0352 or 34-4612/ E-mail: root@krish.tashkent.su
Tbilisi, Georgia — 16, Kacharava st., Avchalskoye sh., 380053/ Tel. +995 (32) 62-3326 or 98-5812/ E-mail: nandapriya.hks@pamho.net

RESTAURANT

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AUSTRALASIA

AUSTRALIA

- **Adelaide** — 25 Le Hunte St., Kilburn, SA 5084/ Tel. +61 (08) 8359-5120/ Fax: (08) 8359-5149 E-mail: adelaide@pamho.net
- **Brisbane** — 95 Bank Rd., Graceville (mail: P.O. Box 83, Indurupilly), QLD 4068/ Tel. +61 (07) 3379-5455/ Fax: +61 (07) 3379-5880/ E-mail: brisbane@pamho.net
- **Canberra** — 1 Quick St., Ainslie, ACT 2602 (mail: P.O. Box 1411, Canberra, ACT 2601)/ Tel. & fax: +61 (02) 6262-6208/ E-mail: adf@actweb.net
- **Melbourne** — 197 Danks St. (mail: P.O. Box 125), Albert Park, VIC 3206/ Tel. +61 (03) 9699-5122/ Fax: +61 (03) 9690-4093/ E-mail: melbourne@ipamho.net
- ★ **Newcastle** — 28, Bull St., Mayfield, NSW 2304/ Tel. +61 (02) 4967-7000/ E-mail: shyamananda_das@hotmail.com.au

- **Perth** — 144 Railway Parade (corner of The Strand) [mail: P.O. Box 102], Bayswater, WA 6053/ Tel. +61 (08) 9370-1552/ Fax: +61 (08) 9272-6636/ E-mail: perth@pamho.net
- **Sydney** — 180 Falcon St., North Sydney, NSW 2060 (mail: P.O. Box 459, Cammeray, NSW 2062)/ Tel. +61 (029) 9959-4558/ Fax: +61 (029) 9957-1893/ E-mail: sydney@pamho.net

RURAL COMMUNITIES

- **Bambra (New Nandagram)** — Oak Hill, Dean's Marsh Road, VIC 3241/ Tel. +61 (03) 5288-7383/ E-mail: gangadasa@telstra.easymail.com.au
- **Cessnock, NSW** — New Gokula Farm, Lewis Lane (off Mount View Rd., Millfield, near Cessnock [mail: P.O. Box 399, Cessnock]), NSW 2325/ Tel. +61 (02) 4998-800/ Fax: (Sydney temple)
- **Murwillumbah (New Govardhana)** — Tyalgum Rd., Eungella (mail: P.O. Box 685), NSW 2484/ Tel. & fax: +61 (02) 6672-6579/ Fax: +61 (02) 6672-5498

RESTAURANTS

- **Adelaide** — Hare Krishna Food for Life, 79 Hindley St., SA 5000/ Tel. +61 (08) 8231-5258
- **Brisbane** — Govinda's, 99 Elizabeth St., 1st floor, QLD 4000/ Tel. +61 (07) 3210-0255
- **Brisbane** — Hare Krishna Food for Life, 190 Brunswick St., Fortitude Valley, QLD/ Tel. +61 (07) 3854-1016/ E-mail: brisbane@pamho.net
- ★ **Darlinghurst** — Govinda's Upstairs, 12 Darlinghurst Road, NSW 2010/ Tel. +61 (02) 9380-5162
- **Melbourne** — Crossways, 1st Floor, 123 Swanston St., VIC 3000/ Tel. +61 (03) 9650-2939/ E-mail: crossways@iskcon.net
- **Melbourne** — Gopal's, 139 Swanston St., VIC 3000/ Tel. +61 (03) 9650-1578
- ★ **New Castle** — Krishna's Vegetarian Cafe, 110 King Street, corner of King & Wolf Streets, NSW 2300 Tel. +61 (02) 4929-6900
- **Perth** — Hare Krishna Food for Life, 200 William St., Northbridge, WA 6003/ Tel. +61 (08) 9227-1684/ E-mail: perth@pamho.net
- **Sydney** — Hare Krishna Food for Life, 529B King St., Newtown, NSW 2042/ Tel. +61 (02) 9550-6524

NEW ZEALAND, FIJI, AND PAPUA NEW GUINEA

- **Christchurch, NZ** — 83 Bealey Ave. (mail: P.O. Box 25-190)/ Tel. +64 (03) 366-5174/ Fax: +64 (03) 366-1965/ E-mail: iskconchc@clear.net.nz
- **Labasa, Fiji** — Delailabasa (mail: P.O. Box 133)/ Tel. +679 812912/ E-mail: fiji@pamho.net
- **Lautoka, Fiji** — 5 Taveta Ave. (mail: P.O. Box 125)/ Tel. +679 664112/ Fax: +679 663039/ E-mail: fiji@pamho.net
- **Port Moresby, Papua New Guinea** — Section 23, Lot 46, Gordonia St., Hohola (mail: P.O. Box 571, POM NCD)/ Tel. +675 259213
- **Rakiraki, Fiji** — Rewasa (mail: P.O. Box 204)/ Tel. +679 694243/ E-mail: fiji@pamho.net
- **Suva, Fiji** — Joyce Place, Off Pilling Rd., Nasinu 7½ miles (mail: P.O. Box 2183, Govt. Bldgs./ Tel. +679 393 599/ E-mail: vdas@govnet.gov.fj
- **Wellington, NZ** — 105 Newlands Rd., Newlands (mail: P.O. Box 2753)/ Tel. +64 (04) 478-1414

RURAL COMMUNITY

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

RESTAURANTS

- **Auckland, NZ** — Gopal's, 246 Queen St./ Tel. +64 (09) 306-4143
- **Christchurch, NZ** — Gopal's, 143 Worcester St./ Tel. +64 (03) 366-7035/ E-mail: iskconchc@ckar.net.nz
- **Labasa, Fiji** — Hare Krishna Restaurant, Naseakula Road/ Tel. +679 811364
- **Lautoka, Fiji** — Gopal's, Corner of Yasawa St. and Naviti St./ Tel. +679 662990
- **Suva, Fiji** — Hare Krishna Vegetarian Restaurant, Dolphins FNPF Place, Victoria Parade/ Tel. +679 314154/ E-mail: vdas@govnet.gov.fj
- **Suva, Fiji** — Hare Krishna Vegetarian Restaurant, Opposite University of the South Pacific, Laucala Bay Rd./ Tel. +679 311683/ E-mail: vdas@govnet.gov.fj
- **Suva, Fiji** — Hare Krishna Vegetarian Restaurant, 18 Pratt St./ Tel. +679 314154
- **Suva, Fiji** — Hare Krishna Vegetarian Restaurant, 82 Ratu Mara Rd., Samabula/ Tel. +679 386333
- **Suva, Fiji** — Hare Krishna Vegetarian Restaurant, Terry Walk, Cumming St./ Tel. +679 312295

AFRICA

GHANA

- **Accra** — Samsam Rd., Off Accra-Nsawam Hwy., Medie, Accra North (mail: P.O. Box 11686)
- **Kumasi** — P.O. Box 101, U.S.T
- **Nkawkaw** — P.O. Box 69
- **Sunyani** — South Ridge Estates, P.O. Box 685
- **Takoradi** — New Amanful, P.O. Box 328
- **Tarkwa** — State Housing Estate, Cyanide

RURAL COMMUNITY

- **Eastern Region** — Hare Krishna Farm Community, P.O. Box 15, Old Akraide

NIGERIA

- **Abeokuta** — Ibadan Rd., Obanatoka (mail: P.O. Box 5177)
- **Benin City** — 108 Lagos Rd., Usefu/ Tel. +234 (052) 247900
- **Enugu** — 56, Destiny Layout, Old Abakaliki Rd., Near Enugu Airport, Emene (by Efemeluna Bus stop)
- **Ibadan** — 700 meters from Iwo Rd., Ibadan-Lagos Express Way (mail: UIPO Box 9996)/ E-mail: gbogega@ibadan.skannet.com
- **Jos** — Airforce Base, Abattoir Rd., by Nammua, Ginrrng Village (mail: P.O. Box 6557)
- **Kaduna** — Federal Housing Estate, Abuja Rd. (mail: P.O. Box 1121), Goningora Village
- **Lagos** — 12, Gani Williams Close, off Osolo Way, Ajao Estate 7/8 Bus stop, International Airport Rd. (mail: P.O. Box 8793, Marina)/ Tel. & fax +234 (01) 876169/ E-mail: adolphus@nipost.pinet.net
- **Port Harcourt** — Umuebule 11, 2nd tarred road (mail: P.O. Box 4429), Trans Amadi

CENTERS AROUND THE WORLD

Warri — Okwodieta Village, Kilo 8, Effurun/Orerokpe Rd. (mail: P.O. Box 1922)

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- ◆ **Durban** — 50 Bhaktivedanta Swami Circle (mail: P.O. Box 56003), Chatsworth, 4030/
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- ◆ **Johannesburg** — 7971 Capricorn St. (Entrance on Nirvana Dr.), Ext. 9, Lenasia
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- Port Elizabeth** — 15 Whitehall Court, Western Road 6000/ Tel. & fax +27 (041) 534330
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 - **Kampala, Uganda** — 9 Dewington Rd. (mail: P.O. Box 1647), Kampala/ Tel. +256 7564-2741
 - **Kisumu, Kenya** — Cairo Rd., P.O. Box 9202/ Tel. +254 (035) 21352/ Fax: +254 (035) 43827/
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Howling Blue Jackals

INDIA'S *HITOPADEŚA*, a sort of a sort of Aesop's fables, tells of a nosy jackal who, while slinking around a village, fell headfirst into a vat of blue dye. He pulled himself out, shook, and dashed back into the forest, his mangy fur drying to a brilliant blue.

The other forest animals, even the lions, beheld the blue newcomer with awe. Accepting him as a supernatural being, they promptly elected him the new king of the jungle. The clever jackal, long accustomed to scrounging remnants from other beasts, quickly adjusted to the royal life of fresh meat served by loyal subjects.

One night, when the full moon appeared, the jubilant jackal let forth a long, deeply satisfied howl. Hearing it, the other animals realized their new king's true identity and drove him from the throne.

Moral: However one may doll himself up on the outside, his inner colors will eventually show.

Recently, controversy surrounded another election, the one for President of the United States. During the long campaign, the candidates touted their superior character and qualifications. But when a remarkably close finish delayed a decisive outcome, both candidates quickly descended to self-righteous posturing and legal wrangling. Each dispatched packs of diamond-studded legal gladiators to argue passionately and eloquently over a boxful of disputed, ill-punched ballots.

The battle created a sense of what to expect from any new administration: partisanship, petty arrogance, feverish attachment, and scarcely a mention of the God in whom, their motto says, Americans trust.

What would a Kṛṣṇa conscious leader do?

A Kṛṣṇa conscious leader, as described in *Śrīmad-Bhāgavatam*, would remember the supremacy of God's will and seek to understand it. He would be detached, knowing he is in truth an eternal soul and not identified with a particular country, race, position, or political party.

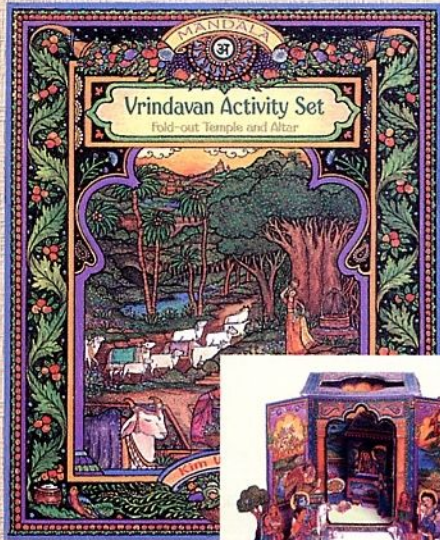
Such an enlightened leader might attack the vile, destructive slaughterhouse industry with the same zeal that the American legal system recently cracked down on big tobacco companies. He would present fresh, spiritual approaches to social ills such as crime, divorce, abortion, and inaccessible health care.

Kṛṣṇa conscious leaders are known as *rājaraṣis*, rare souls who embody the abilities of a noble, powerful leader (*rāja*), and yet are saintly persons (*ṛṣis*). The ancient *rājaraṣis* valued character and spirituality above all. In every circumstance they took guidance from priests and scriptures. Rather than clinging to office till death, in their maturity they responsibly renounced their kingdoms and devoted themselves fully to developing love of God.

Without such a sincere and overarching personal commitment to God consciousness, how can a leader exhibit good qualities? One who thinks "I am this body" will always be driven by a self-centered craving for material profit, adoration, and distinction. One such animal will compete with another for the top spot, with public interest an afterthought and God all but off the radar screen.

Tired of the bickering, Americans now hope to hear sweet music. But the howling has already begun. —*Kālakaṅṭha Dāsa, Associate Editor*

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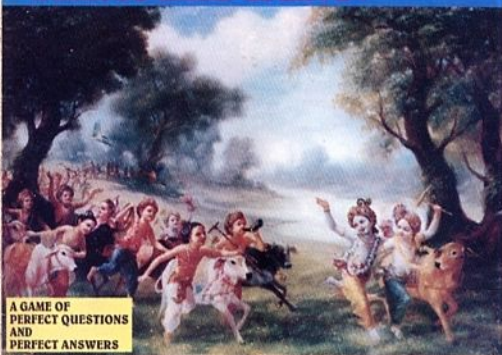
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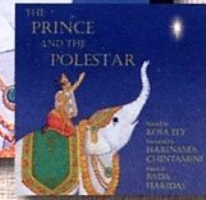
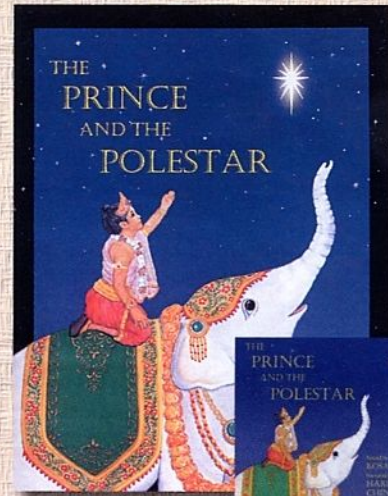
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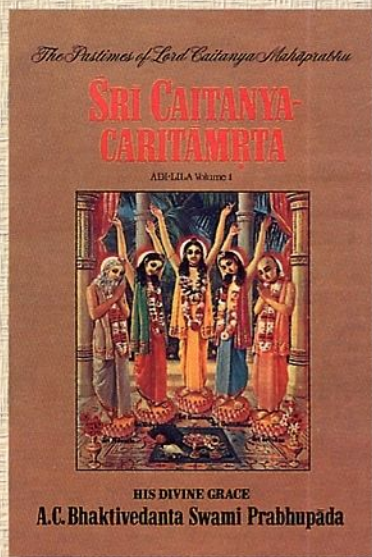
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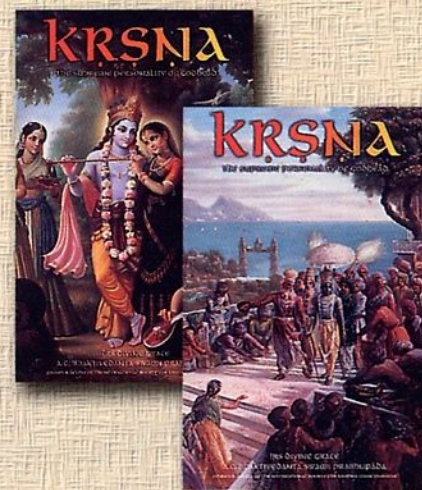
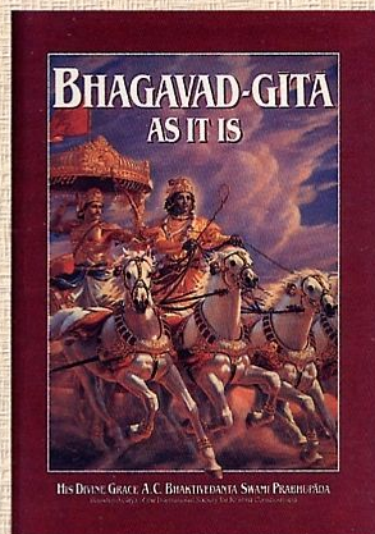
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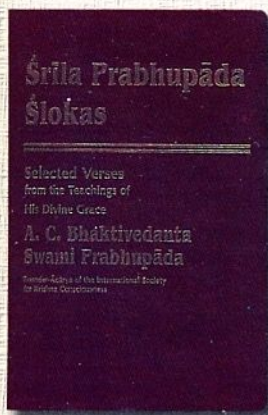
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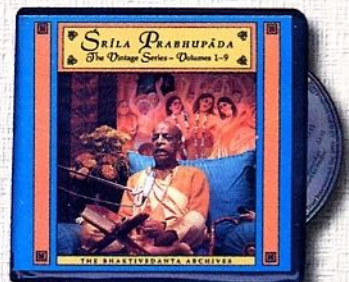
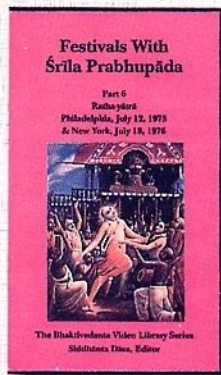
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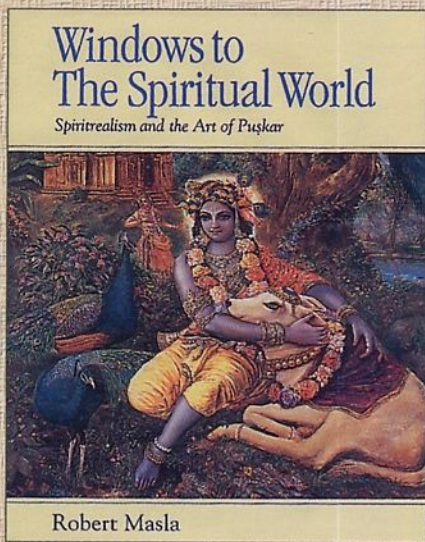
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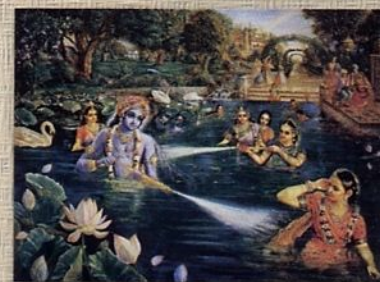
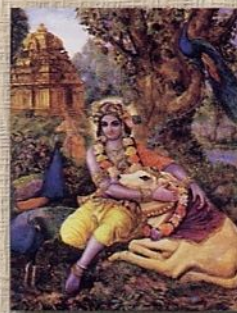
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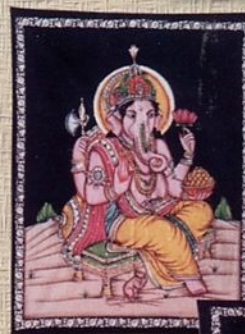
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Devotional Wall Hangings



Śiva



Rādhā-Kṛṣṇa 1



Rādhā-Kṛṣṇa 2

Hand-painted and sequined. Each slightly different from one pictured. 3' x 4', **\$45 ea.**

Vedic Thoughts

One should act according to the order of Kṛṣṇa. This is a very important point. That order of Kṛṣṇa comes through disciplic succession from the bona fide spiritual master. Therefore the spiritual master's order should be taken as the prime duty of life. If one gets a bona fide spiritual master and acts according to his direction, then one's perfection of life in Kṛṣṇa consciousness is guaranteed.

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Bhagavad-gītā As It Is 18.57, Purport

Pure devotional love of God is unattainable without great faith, without intense eagerness to relish the nectarean pastimes of the Supreme Lord, and without a deep understanding of the esoteric truths of the scriptures.

Śrīla Bhaktivinoda Ṭhākura
Śrī Sanmodana Bhāṣyam (commentary of Lord Caitanya's *Śrī Śikṣāṣṭaka*)

Pure love for Kṛṣṇa is eternally established in the hearts of the living entities. It is not something to be gained from another source. When the heart is purified by hearing and chanting [about Kṛṣṇa], the living entity naturally awakens.

Śrī Caitanya Mahāprabhu
Śrī Caitanya-caritāmṛta, *Madhya* 22.107

Both animals and men share the activities of eating, sleeping, mating, and defending. But the special property of the humans is that they are able to engage in spiritual life. Therefore, without spiritual life, humans are on the level of animals.

Hitopadeśa

Who can be worthy of the name of the Supreme Lord but the Personality of Godhead Śrī Kṛṣṇa? Brahmājī collected the water emanating from the nails of His feet in order to award it to Lord Śiva as a worshipful welcome. This very water [the Ganges] is purifying the whole universe, including Lord Śiva.

Śrī Sūta Gosvāmī
Śrīmad-Bhāgavatam 1.18.21

The holy name of Kṛṣṇa is the highest benediction. It is sweeter than the sweetest honey, and it is the fruit of transcendental knowledge of the tree of the entire Vedic scriptures.

Skanda Purāṇa
Quoted in *Hari-bhakti-vilāsa* (11.234)

The word *kṛṣ* is the attractive feature of the Lord's existence, and *ṇa* means spiritual pleasure. *Kṛṣ* added to *ṇa* becomes *Kṛṣṇa*, which indicates the Absolute Truth.

Mahābhārata, *Udyoga Parva* 71.4

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