

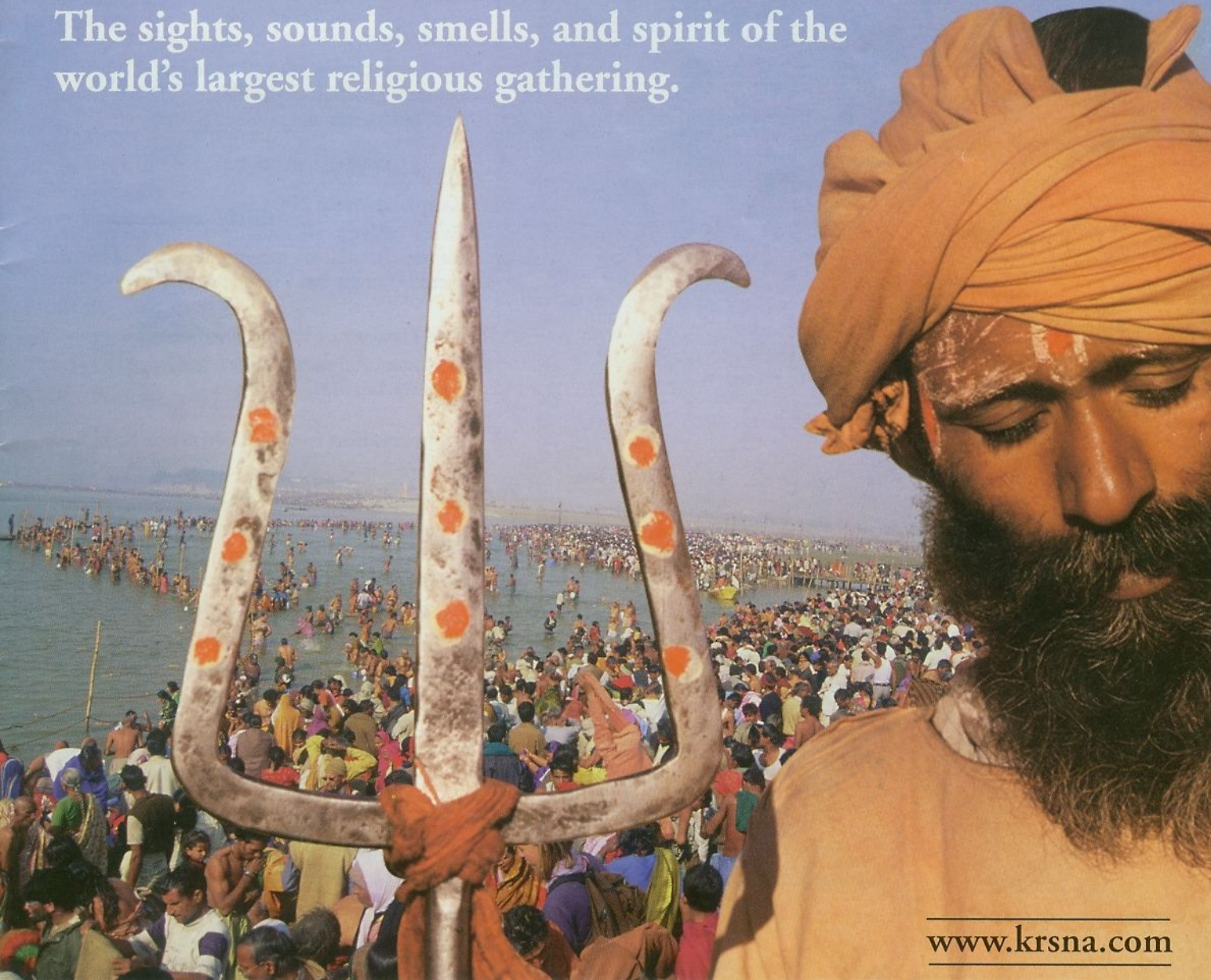
Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.



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Kumbha-Melā 2001

The sights, sounds, smells, and spirit of the world's largest religious gathering.



Assisting you in your quest for the Absolute Truth

Back to Godh

Founded 1944 • Vol. 35, No. 3 • May / June 2001



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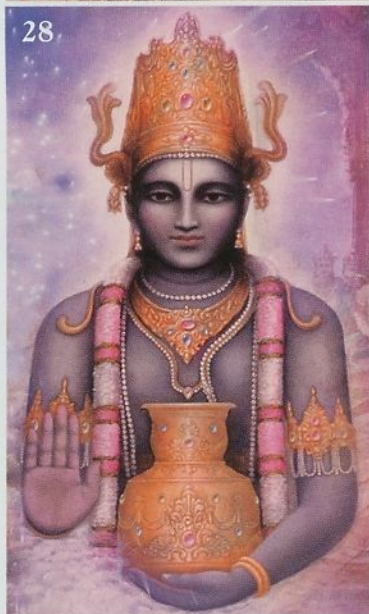
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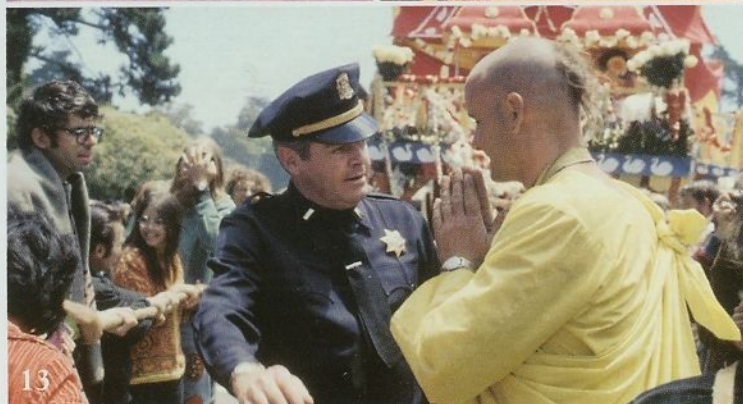
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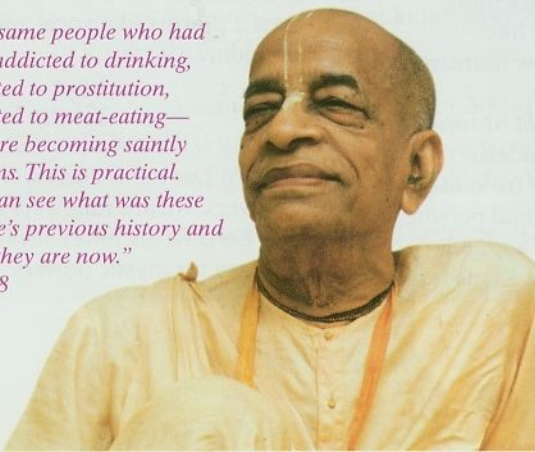
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COVER Last January and February, an estimated sixty million people traveled to Allahabad, India, for the ancient festival known as Kumbha-melā. A dip in the confluence of the Ganges and Yamuna rivers at this time is said to open the doors to liberation. Please see our stories on the festival beginning on page 16. (Photos by Nitya-tr̥ptā Devī Dāśī.)

“The same people who had been addicted to drinking, addicted to prostitution, addicted to meat-eating—they are becoming saintly persons. This is practical. You can see what was these people’s previous history and what they are now.”

—p. 58



WELCOME



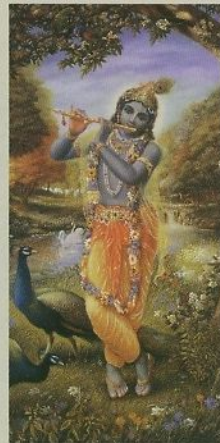
IN THIS ISSUE we present two stories on Kumbha-melā, the largest religious gathering in the world. With her words and camera, Nitya-tr̥ptā Devī Dāśī gives us a close-up

look at this extraordinary event, while Lokanāth Swami tells us the history behind it.

This issue also offers a special section on Śrīla Bhaktivinoda Ṭhākura, a great spiritual teacher in the line from Śrī Caitanya Mahāprabhu. While serving as a district magistrate in the British government of India in the late 1800’s, Bhaktivinoda Ṭhākura worked tirelessly to spread the teachings of Lord Kṛṣṇa, especially among his educated countrymen. He was also a pioneer in attempting to deliver Kṛṣṇa consciousness to the West.

One fortunate beneficiary of Bhaktivinoda’s work, by way of disciplic succession, was Jayānanda Dāsa, who joined the Hare Kṛṣṇa movement in San Francisco in 1967. When Jayānanda passed away in May 1977, Śrīla Prabhupāda praised his service to Kṛṣṇa and his glorious death while hearing the chanting of Kṛṣṇa’s holy names. “A Modern Saint” tells of Jayānanda’s inspiring example of dedicated service to the Lord.

Hare Kṛṣṇa.—Nāgarāja Dāsa, Editor



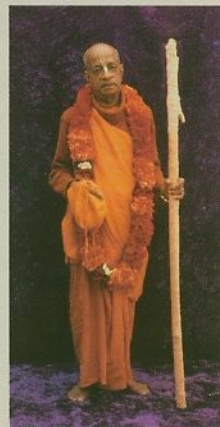
Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead and source of all material and spiritual worlds



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

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(under the direction of His Divine Grace
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His Divine Grace A. C. Bhaktivedānta
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Letters

Drop the Science

In regards to Sadāpūta Dāsa's "Chal-
lenges Facing Science and Religion"
[March/April]: In his thirteen-page
commentary on mundane materialis-
tic scientists' theories, opinions, and
speculations, there were perhaps only
two paragraphs directly speaking of
Kṛṣṇa consciousness. Who needs
these atheistic mundane materialists,
with their prejudiced guesswork, to
verify their faith? (Not to mention
that this so-called science is tasteless,
unappealing, boring, mundane, and
dry.) Kṛṣṇa's creation is amazing,
wonderful, beautiful, and incompre-
hensible. To break it down into little
boxes or mathematical formulas is
folly. Please stick to pictures of Kṛṣṇa,
stories of Kṛṣṇa, devotee stories, etc.
Mundane material science is not
needed to verify Kṛṣṇa!

Gutai Jevons
Rensselaer, NY

Scientists, Not Sentimentalists

I would like to thank you for publish-
ing Sadāpūta Dāsa's article "Chal-
lenges Facing Science and Religion."
At present the concept of God is not
intellectually respectable, and it is our
job to make it so. We have much
work to do in this area, and Sadā-
pūta's work is a great step in that
direction.

I was reminded of a statement by
Śrīla Prabhupāda I'd read recently, in
which he expressed his appreciation
for the work of his scientist disciples:
"The Bhaktivedānta Institute is doing
something for the benefit of modern
science. It is not an ordinary thing.
Discuss like scientists, not like
sentimentalists. It will grow more and
develop." (Oct. 27, 1977)

Sadāpūta offered a brief historical
overview showing how modern
science has divorced itself from the
concept that a transcendental person,
Kṛṣṇa, controls nature on a grander
scale. He also showed that Kṛṣṇa acts

within history and deals with people
on an individual level. And he pointed
out the shortcomings of science and
the many areas where science can
broaden its scope to more accurately
describe the world we live in. There is
more to life than meets the eye.

Please keep up the good work in
broadcasting the science of God for
the benefit of all the people of the
world.

Vipralambha Dāsa
New York City

Earthquake Lesson

Regarding the Gujarat earthquake and
its repercussions: Is this another *līlā* of
the Lord to teach the population of
India to wake up from illusion and
walk towards reality in life and go back
to Godhead?

Hare Krishna Mani
Via the Internet

OUR REPLY: Everything is under the
Lord's control, so earthquakes don't
happen without His permission. We
can't know exactly why Kṛṣṇa does a
specific thing, but we do know in
principle that He sends sufferings like
earthquakes to try to get people to
realize the folly of material life and
turn to Him.

No Mystic Powers?

Your magazine is the best God
conscious magazine I have ever read.
Hence I have subscribed to it for two
years, in spite of protests from my
parents. One question my parents ask
is, Why do devotees in ISKCON not
have mystic powers like yogis and
gurus in India?

Jigar
Via the Internet

OUR REPLY: Devotees don't want
mystic powers. We are followers of the
Gītā, and Lord Kṛṣṇa never says that
we should try for mystic powers. You

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 **ī** like the **i** in **pique**. Pronounce the vowel **ṛ** like the **ri** in **rim**, and **ṛ** like the **ch** in **chair**. Pronounce consonants like **ch**, **jh**, and **dh** as in **staunch-heart**, **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."

Inspired by Journey

I was really thrilled to go through the story of the spiritual yet dangerous journey by Dhruva Dāsa to the nine forms of Lord Narsimha in South India [January/February]. This article has really inspired me and reinforced my conviction that whenever you leave everything to Lord Kṛṣṇa with true and full faith, He always comes to help you. Please convey my heartiest congratulations to the author for his successful maiden trip to nine forms of Lord Narsimha—a rare opportunity in life.

Sanjeev Sharma
New Shimla,
Himachal Pradesh, India ☀

Please write to us at: BTG, P.O. Box 430, Alachua, FL 32616, USA. Or: BTG, 33 Janki Kutir, Next to State Bank of Hyderabad, Juhu, Mumbai 400 049, India. [Phone: (022) 618-1718.] E-mail: editors@pamho.net

CORRECTION

In the article about Paraśurāma Kuṇḍa in the last issue, the sage Agastya was mistakenly identified as Atri in connection with the history of the Vindhya Hills.

get what you work for, and working for mystic powers is a waste of time. The goal of life is love of God, so that we can return to Him. Mystic powers won't help us; rather, they will distract us from our real business: awakening our love of God.

Draupadī's Identity

In the article "Draupadī: Emblem of Surrender" [January/February], Satyarāja Dāsa writes that Draupadī is an expansion of Goddess Lakṣmī. That is incorrect. Goddess Lakṣmī is the eternal consort of Lord Viṣṇu. Draupadī appeared from Agni (Fire).

Rajesh Jaiswal
Via the Internet

SATYARĀJA DĀSA REPLIES:

Arjuna is also an eternal associate of Kṛṣṇa, yet he appears in the form of Rāmānanda Rāya in Caitanya *līlā*. Rāmānanda Rāya is also an incarnation of Viśākhā. These things are difficult to understand, and these personalities are not subject to the same limitations we are. In fact, *because* they are the Lord's eternal associates, they are beyond ordinary limitations. Therefore, there is no reason why Lakṣmī can't have several relationships with Kṛṣṇa. And she can appear from fire or in any other way she chooses.

10TH ANNUAL Prabhupāda Festival

Memorial Day Weekend: May 26–27

Śrī Śrī Rukmiṇī Dvārakadhīsa Temple, Los Angeles

Last year's attendance: 1,300–1,500

This year's special guests will include many of Śrīla Prabhupāda's servants, secretaries, and earliest disciples.

For more information, phone Jaya Gaurāṅga Dāsa, (310) 836-4647



Avatar Credentials

*If we know where to look, we can find out
who's an authentic incarnation of the Lord, and who's not.*

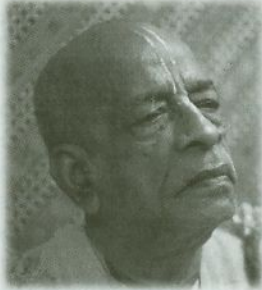
by His Divine Grace A. C. Bhaktivedanta
Swami Prabhupāda

Founder-Ācārya of the International Society
For Krishna Consciousness

*sarvajña munira vākya—
śāstra 'paramāṇa'
āmā-sabā jīvera haya śāstra-
dvārā 'jñāna'*

“The Vedic literatures composed by the omniscient Mahāmuni Vyāsadeva are evidence of all spiritual existence. Only through these revealed scriptures can all conditioned souls attain knowledge.”

—Caitanya-caritāmṛta (Madhya-līlā 20.353)



tionally we are imperfect.

Lord Caitanya says, *āmā-sabā jīvera haya śāstra-dvārā 'jñāna.'* For real knowledge we have to consult the scriptures, *śāstra. Śādhu-śāstra-guru.* Sadhu means a pious, religious, honest person. One whose character is spotless is called a sadhu. *Śāstra* means scripture, and *guru* means spiritual

master. These three are on an equal level. Why? Because the medium is scripture. The guru is considered to be liberated because he follows the scripture. The sadhu is considered to be honest and saintly because he follows scripture. Nobody can become a sadhu if he does not accept the principles of scripture. Nobody can be accepted as a guru, or spiritual master, if he does not follow the principles of scripture. That is the test.

*tad-vijñānārthaṁ sa gurum evābhigacchet
samit-pāṇiḥ śrotṛiyam brahma-niṣṭham*

WE SHOULD ALWAYS think that we are in the mode of ignorance. We are just trying to make progress from ignorance to goodness and then transcend. That is the process of spiritual realization. Nobody should think that he is perfect. We cannot be. Only God is perfect, and we are all imperfect. Even in our so-called liberated stage we are still imperfect. Therefore we have to take shelter of authority, because constitu-

At left: The Vedic scriptures predicted Lord Kṛṣṇa's appearance as Śrī Caitanya Mahāprabhu, who five hundred years ago spread the chanting of the holy names of the Lord.

An extravagant upstart who makes some group and religious principles of his own cannot become a guru.

• • •

“To learn the transcendental subject matter, one must approach a spiritual master. In doing so, one should carry fuel to burn in sacrifice. The symptom of such a spiritual master is that he is expert in understanding the Vedic conclusion and therefore he constantly engages in the service of the Supreme Personality of Godhead.” [Munḍaka Upaniṣad 1.2.12] Śrotriyam means that one who has accepted the Vedic literature, the *sāstra*, as guidance can be a guru. An extravagant upstart who makes some group and religious principles of his own cannot become a guru.

GURU REQUIRED

Lord Caitanya is replying to Sanātana Gosvāmī’s inquiry about how to know who is an avatar. Caitanya Mahāprabhu says that the medium is *sāstra* and the direction is from the guru. We need the help of a guru to understand the scripture. Sometimes we find contradictions in the scripture. There is no contradiction, but because of my poor fund of knowledge I might think there is. I cannot understand. Therefore the assistance of a guru, a spiritual master, is required.

Lord Caitanya says that we have to see through the *sāstra* whether or not a person is an incarnation. We should not blindly accept anybody as an incarnation, because there are, nowadays, numberless “incarnations.”

In the next verse Lord Caitanya says,

*avatāra nāhi kahe—‘āmi avatāra’
muni saba jāni’ kare lakṣaṇa-vicāra*

“An actual incarnation of God never says ‘I am God’ or ‘I am an incarnation of God.’ The great Vyāsadeva, knowing all, has already recorded the characteristics of the avatars in the *sāstras*.” An incarnation never says, “I

am incarnation of God.” I have read a book about a big “avatar” in India. He was canvassing his students, “Do you now accept me as an incarnation? Do you now accept me as incarnation?” Perhaps you know. And the disciple was denying: “No.” Then, after some time the disciple said, “Yes, I accept you.”

This is not an avatar. Here Caitanya Mahāprabhu says that an avatar does not canvass: “I am an avatar.” A guru does not canvass. A sadhu does not canvass. Automatically, by their qualities, they become accepted.

Muni saba jāni’ kare lakṣaṇa-vicāra. The *munis*, those who are thinkers and are actually in the line of disciplic succession, see the symptoms and specify, “Yes, here is an avatar.” What are the symptoms of an avatar? First, there is reference in the *sāstra*, scripture, that in such and such time, such and such personality will come and he will be an incarnation of God. Even his father’s name, his birthplace—everything is written in the scripture. So we have to identify, *lakṣaṇa*. The scripture will say that he’ll act like this, he’ll come like this, and so on. We have to analyze according to these criteria to determine whether someone is actually an avatar.

Lord Caitanya Mahāprabhu never said, “I am an avatar.” But from His symptoms, from His characteristics, later on great sages, great philosophers, decided that He’s an avatar.

Here Sanātana Gosvāmī is trying to get Lord Caitanya to confirm that He’s an avatar. The avatar of Kṛṣṇa for this age, Kali-yuga, is described in the *Śrīmad-Bhāgavatam* [11.5.32]: *kṛṣṇa-varṇam tviṣākṛṣṇam sāṅgopāṅgāstra pārṣadam*. He is in the category of Kṛṣṇa, but unlike Kṛṣṇa His complexion is “non-black,” *akṛṣṇa*. And He’s always followed by confidential associates. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ*. People who are

intelligent will worship Him by the process of *saṅkīrtana*, the congregational chanting of the names of God.

Su-medhasaḥ refers to persons who have got good brain substance, not foolish persons. They can understand, “Oh, here is the avatar for this age.” Lord Caitanya’s appearance is described in the *Śrīmad-Bhāgavatam*, the *Mahābhārata*, the *Upaniṣads*, the *Purāṇas*. There are many explanations of His symptoms. But still many fools do not accept Him.

Accept or not, His work, His activities, His characteristics will be known, because God will be known. Take, for example, Lord Buddha. He is accepted as an incarnation in the *Śrīmad-Bhāgavatam*. Buddhism was patronized by Emperor Ashoka. So Buddhism was broadcast throughout the Far East, including India, and practically everyone became a Buddhist. Later on, Śaṅkarācārya drove Buddhism from India.

The difference between Buddhism and Hinduism is that Lord Buddha did not accept Vedic authority. According to Hindu culture, if somebody does not accept the Vedic authority, then he’s not an authority.

There are different philosophical parties in India. Generally, there are two parties: the Māyāvāda philosophers and the Vaiṣṇava philosophers, or the impersonalists and the personalists. The Māyāvādī philosophers say that God, the Supreme Absolute Truth, is impersonal. The Vaiṣṇava philosophers say that in the ultimate end, the Absolute Truth is a person and He is the Supreme Personality of Godhead Kṛṣṇa. *Kṛṣṇas tu bhagavān svayam*.

That is the little difference between the two parties. They stick to their positions and fight by philosophical arguments. That has been going on for a very long time. But both of them belong to the *sanātana* Hindu dharma

because both of them will talk on the Vedānta philosophy. They'll give different interpretations, but they cannot say, "We don't accept Vedānta." If they do, then what they say is at once rejected. One must give an interpretation of the Vedānta philosophy; then he'll be accepted as an *ācārya*, or spiritual authority. One must be able to explain three books—Vedānta philosophy, *Bhagavad-gītā*, and *Śrīmad-Bhāgavatam*—then he'll be accepted as an *ācārya*. These are the principles.

The impersonalists also accept the principle of avatar. They accept Kṛṣṇa. Śaṅkarācārya accepted Kṛṣṇa: *sa bhagavān svayaṁ kṛṣṇa*. To specify Kṛṣṇa, Śaṅkarācārya called Him *devakī-vāsudeva jātaḥ*: Kṛṣṇa who appeared as the son of Devakī and Vasudeva. That Kṛṣṇa.

ŚAṅKARĀCĀRYA'S PRAYER

Śaṅkarācārya has written a nice prayer about Kṛṣṇa. The present followers of Śaṅkarācārya cannot say that this is not composed by Śaṅkarācārya. It is very famous.

*bhaja govindaṁ bhaja govindaṁ
bhaja govindaṁ mūḍha mate
samprāpte sannihite kāle
na hi na hi rakṣati ḍukṛñ-karaṇe*

Śaṅkarācārya has made many prayers about Kṛṣṇa, especially about His Vṛndāvana pastimes. He has worshiped Kṛṣṇa in many ways. And this was his last composition of poetry. *Bhaja govindaṁ bhaja govindaṁ bhaja govindaṁ mūḍha mate*. *Mūḍha mate* means "you fools." He was addressing the whole world: "You fools." *Bhaja govindam*: "Just become a devotee of Kṛṣṇa. Just become Kṛṣṇa conscious." *Samprāpte sannihite kāle na hi na hi rakṣati ḍukṛñ-karaṇe*: "You are philosophizing. You are talking on grammar in this way and that way."

People want to establish impersonalism from *Bhagavad-gītā* by strength of grammar. Such nonsense they are. They want to understand God through grammar, as if God is so cheap that He can be understood through grammar. Therefore Śaṅkarācārya specified, *samprāpte sannihite kāle*: "When death

will catch you, your grammar will not save you. You fools. Please become Kṛṣṇa conscious." That was the instruction of Śaṅkarācārya. And he has especially mentioned *Bhagavad-gītā* and Ganges water: "A little Ganges water and a little study of *Bhagavad-gītā* will save you from many dangerous positions." So, because Kṛṣṇa has the symptoms of *bhagavān*, God, even the so-called impersonalist Śaṅkarācārya accepted Him as God.

Many others don't accept Kṛṣṇa. The spiritual authority Śrī Yāmunācārya wrote a verse about such persons. Śrī Yāmunācārya, a great devotee, is considered to be the spiritual master of Rāmānujācārya. He was a great king, and later on he became a great devotee. In the Rāmānujasampradāya, there are twelve great authorities, and he's one of them. He has written a very nice verse in his *Alavandarū* about the atheistic demons. In the Vedic literature, those who are atheists are called demons, *rākṣasas*. The atheist Rāvaṇa, for example, was a great scholar in Vedic philosophy. He was the son of a *brāhmaṇa*, and he was very learned. His kingdom was so materially advanced that his capital was called golden. He was so rich. He was so great in every way—in education, in opulence, in power. His only fault was that he was an atheist. Therefore he's called *rākṣasa, asura*. The only fault of all the *asuras*, demons, mentioned in the *śāstra* is that they are atheists. Otherwise, they are very much advanced.

In the *Bhagavad-gītā*, Lord Kṛṣṇa describes the *asuras*:

*na mān duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuram bhāvam āśritāḥ*

"Those miscreants who are grossly foolish, who are lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons do not surrender unto Me." As soon as one becomes an atheist—oh, it is very difficult to convince him. Therefore our preaching should avoid the atheist class. Of course, if we do that, then we cannot find any theists. The present time is

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such that 99.9% of the people are atheists. So we have to take the risk of talking with atheists also. But generally it is advised that preachers should not talk to the atheist class because they simply argue. Their only point is to argue and waste your time. That's all. They'll never accept, however you may try to convince them with reason and argument.

ARGUING ATHEISTS

Here is the verse by Yāmunācārya. It was written, say, about one thousand years ago. He says,

*tvām śīla-rūpa-caritaiḥ parama-
prakṛṣṭaiḥ
sattvena sātṭvikatayā prabalaiś ca
śāstraiḥ
prakhyāta-daiva-paramārtha-vidān
mataiś ca
naivāsura-prakṛtayaḥ prabhavanti
boddhum*

“My dear Lord, devotees like Vyāsadeva and Nārada know You to be the Personality of Godhead. By understanding different Vedic literatures, one can come to know Your characteristics, Your form, and Your activities, and one

can thus understand that You are the Supreme Personality of Godhead. But those who are in the modes of passion and ignorance, the demons, the non-devotees, cannot understand You. They are unable to understand You. However expert such nondevotees may be in discussing Vedānta and the *Upaniṣads* and other Vedic literatures, it is not possible for them to understand the Personality of Godhead.”

There are different kinds of authorities. The first is authorized *śāstra*, scripture. The description of each avatar—his characteristics and his work

—is mentioned there. *Prabalaiś ca śāstrair*. *Prabala* means “very powerful.” Vedānta philosophy is very powerful. *Bhagavad-gītā* is very powerful. *Śrīmad-Bhāgavatam* is very powerful. So we give evidences from these powerful *śāstras*. Not only that—*prakhyāta-daiva-paramārtha-vidān mataiś ca*. We give the opinions of great stalwarts. *Prakhyāta* means “very famous.” Vyāsadeva, for example. Who can be more famous than Vyāsadeva? He's the compiler of all the Vedic literature. And Nārada, the greatest *ṛṣi*, sage. And Asita, Devala, Vasiṣṭha—there are many stalwarts. Especially these twelve persons: Brahmā, Nārada, Lord Śiva, the Kumāras, Manu, Kapila, Janaka, Prahlāda, Bhīṣma, Bali, Śukadeva, and Yamaraāja. These are authorities. So Śrī Yāmunācārya writes that even after hearing the evidences of the authorized scriptures, which are accepted by great stalwarts and sages and *munis*, still the atheistic persons will never accept God. They'll never accept. They'll simply go on arguing.

The Vedic process is that if something is mentioned in the *Vedas* and is accepted by the previous *ācāryas*, then one must accept it. That's all. I don't have to bother with research. This is the simple
(please turn to page 32)

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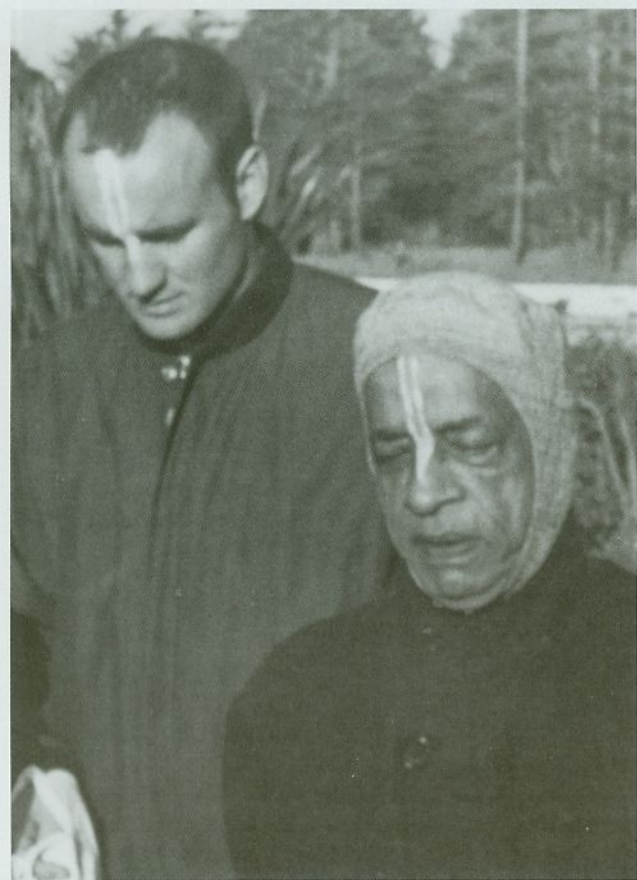
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Glossary

- 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 Kurukṣetra**—an epic battle for rule of the world, fought five thousand years ago.
- Bhagavad-gītā**—the sacred book in which Lord Kṛṣṇa gives the essence of knowledge to His friend and disciple Arjuna.
- Bhakti**—devotional service to the Supreme Lord.
- Bhaktisiddhānta Sarasvatī Ṭhākura**—the spiritual master of His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda.
- Bhakti-yoga**—linking with the Supreme Lord through devotional service.
- Caitanya Mahāprabhu**—the incarnation of Lord Kṛṣṇa who appeared five hundred years ago to teach the chanting of the names of God as the religion for the present age.
- Dharma**—(1) ordained duties or religious principles; (2) one's eternal, natural occupation (i.e., devotional service to the Lord).
- Godhead**—the Absolute Truth, the Supreme Reality, progressively realized first as the impersonal all-pervasive oneness, more fully as the Supersoul within the heart of every living being, and ultimately as the all-opulent Supreme Person.
- Gurukula**—a school where children learn the philosophy and practices of Kṛṣṇa consciousness along with regular academic subjects (literally "the place of the guru").
- Hare Kṛṣṇa**—the great mantra Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
- ISKCON**—the International Society for Krishna Consciousness.
- Japa**—individual chanting of names of God, usually while counting on beads.
- Kali-yuga**—in the endlessly repeated cycle of four cosmic ages, the present and worst age, the Age of Quarrel, of which 5,000 of 432,000 years have passed.
- Karma**—material action; its inevitable reaction; or the law by which such action and reaction are governed.
- Kirtana**—congregational singing of names of God, usually accompanied by cymbals (*karatālas*) and drums (*mrdaṅgas*).
- 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 *śūdras* (laborers and artisans). The members of the four *āśramas* are the *brahmacārīs* (celibate students), *gṛhasthas* (married people), *vānaprasthas* (retired people), and *sannyāsīs* (renunciants).
- Vṛndāvana**—the transcendental abode of Lord Kṛṣṇa, mirrored on earth as the town in India where Kṛṣṇa appeared five thousand years ago.
- Vaiṣṇava**—a devotee of the Supreme Lord (from the word *Viṣṇu*).
- Vedas**—the hymns of knowledge revealed by the Lord Himself at the beginning of creation.
- Vedic**—pertaining to the culture in which the *Vedas* and related scriptures guide all aspects of human life.
- Viṣṇu**—any form of the Personality of Godhead (see "Godhead"); the forms the Lord manifests to create and sustain the material world.





Unknowingly, Jim was taking his first step toward fulfilling his destiny. Though he would live for only another ten years, in that short time he would witness the culmination of lifetimes of spiritual effort. He would depart the world leaving behind many valuable lessons to inspire and instruct present and future generations of Vaiṣṇavas, devotees of the Lord.

The following evening, Jim arrived at the temple to find it filled mostly with hippies. With his short hair, clean-cut looks, and well-pressed clothes, he stood out. And at 28, he was older than most of the others there. But Jim's misgivings disappeared when he saw the Swami enter. Jim sat through the lecture and bought a three-volume set of *Śrīmad-Bhāgavatam*, which Śrīla Prabhupāda autographed with the in-

A Modern Saint

Recalling the Kṛṣṇa conscious example of Śrīmān Jayānanda Dāsa, a pure disciple of a pure devotee.

by Bhayahārī Dāsa

ON JANUARY 16, 1967, Śrīla Prabhupāda flew from New York to inaugurate the first Hare Kṛṣṇa temple in San Francisco. His arrival was covered by the Channel Four news and by both daily newspapers. While most of San Francisco may have ignored the story, a young man named Jim Kohr noticed it. Despite having a degree in mechanical engineering from Ohio State University, he had been driving a taxi on the streets of San Francisco. Never quite able to fit into the corporate rat-race or the upper-class crowd, he was often unhappy and didn't really know why. Though Jim was not a religious person, the article ignited a ray of hope in him. He resolved to check out the Indian Swami.



scription "To Śrīmān Jim Kohr." For the first time in many years Jim felt peaceful. He had just received the audience of his eternal spiritual master.

Jim started coming to the temple regularly. He especially liked the morning program, when most of the hippies were still sleeping. Sometimes he would be the only person in the class. Years later he revealed that he trusted the Swami and felt confident the Swami wouldn't cheat him. As a four-year-old, Jim had once stood up in church and looked around anxiously. When his grandmother had asked him what was the matter, he had asked, "Where is God?" Now he felt that Śrīla Prabhupāda was answering this ancient question buried deep in his consciousness. In February 1967, Prabhupāda accepted Jim as his disciple and initiated him with the name Jayānanda Dāsa.

In Vaiṣṇava scriptures, such as Śrīla Viśvanātha Cakravartī Ṭhākura's *Mādhurya-kādambinī*, we learn that a conditioned soul progresses through stages of *sādhana-bhakti* (devotional

Jayānanda touched the hearts of many people, and they usually responded by doing some service for Kṛṣṇa.

• • •

practice) before attaining spontaneous love for God. The new *bhaktas* (devotees) at the San Francisco temple would often struggle with their material desires and their daily spiritual practices, falling in and out of Kṛṣṇa consciousness. Surprisingly, no one remembers Jayānanda in the role of a “new *bhakta*.” He took to Kṛṣṇa consciousness naturally and effortlessly. He relished all aspects of Kṛṣṇa consciousness—chanting on his beads, singing in *kīrtana*, eating *prasādam*, performing Deity worship, and so on. He would often remark, “Kṛṣṇa consciousness is so sweet.”

In fact, Jayānanda found Kṛṣṇa consciousness so sweet that he soon lost the taste for anything else. He gave his life savings to Śrīla Prabhupāda, and in the Preface to *The Nectar of Devotion*, Prabhupāda publicly thanked him: “I beg to acknowledge, with thanks, the contribution made by my beloved disciple Śrīmān Jayānanda Brahmācārī.”

PAYING THE BILLS

Jayānanda became absorbed in practical devotional service. He was constantly serving the Lord, whether buying supplies, cooking *prasādam*, cleaning the kitchen, taking out the trash, or teaching new devotees. He did all this after a full day of cab driving, by which he’d pay the temple’s bills. He became an expert in anything needed to spread Kṛṣṇa consciousness. He went out to sell Prabhupāda’s *Teachings of Lord Caitanya*, becoming a pioneer in a service dear to Prabhupāda’s heart—the public distribution of hard-bound books on Kṛṣṇa consciousness.

On the appearance day of Lord Caitanya, Śrīla Prabhupāda was very pleased to see Jayānanda spontaneously performing *kīrtana* on the street outside the temple. Encouraged, Jayānanda then started singing regularly

on busier streets with other devotees, laying the foundation for chanting parties that would soon travel all over the country.

Both devotees and others were instinctively attracted by Jayānanda’s purity. Once, when he offered a garland to Śrīla Prabhupāda, he apologized for his greasy clothes.

Śrīla Prabhupāda remarked, “There is absolutely no offense. You [my disciples] may be dirty, but your hearts are pure.”

Jayānanda touched the hearts of many people, and they usually responded by doing some service for Kṛṣṇa. He would get almost everything for the temple free or at a steep discount. He was friends with shopkeepers, city officials, drunks, and derelicts. Everybody loved Jayānanda, and he happily engaged everyone in the service of the Lord. He worked the hardest, but he praised the service of everyone else. He was humble, tolerant, compassionate, and renounced. His actions, his words, his life, and his death all exemplified the process of *bhakti*, devotional service to the Lord.

Śrīla Prabhupāda’s instructions—especially those encouraging practical service—became Jayānanda’s very life. Once, when a devotee asked him how to make advancement in Kṛṣṇa consciousness, Jayānanda shrugged and said, “I really don’t know. I’m too busy working.”

So immersed was Jayānanda in executing Prabhupāda’s instructions that he would rarely get time to meet Śrīla Prabhupāda. Serving in separation, he understood that association through instructions is more important than physical association. It is said that one must act in such a way that Kṛṣṇa will want to see you; Jayānanda exemplified this dictum by his service attitude.

Invariably Śrīla Prabhupāda would ask for Jayānanda, and someone would

have to go fetch him. For Jayānanda, Śrī Kṛṣṇa and Śrīla Prabhupāda were the only two ultimate truths. Everything else, including his body, was to be engaged in their service.

LAUNCHING RATHAYĀTRĀ

One day some devotees got a small deity of Lord Jagannātha (Kṛṣṇa as “the Lord of the universe”) from an import store. Śrīla Prabhupāda sent them back to get the other deities of the set—Lord Balarāma and Subhadrā Devī—and he started their worship in the temple. Meditating on the deities, Śrīla Prabhupāda expressed his intense desire to spread their mercy by organizing a Rathayātrā, the chariot festival held in their honor each year in the holy city of Puri in India. Jayānanda dedicated himself to fulfilling this desire of Prabhupāda’s. Starting with a flatbed truck, he put together a “chariot” with whatever help he could get from devotees and anyone else. On July 9, 1967, the first Rathayātrā in San Francisco—the first ever outside India—took place because of Jayānanda’s blood, sweat, and toil.

Jayānanda improved the festival year after year, raising money, getting permits, doing the publicity, building huge chariots from scratch, and even baking pies for groups he’d interact with, such as the city police and the U.S. Park Service. He would live with the chariots while they were being built, often working with little or no sleep as the festival date approached. Eventually held in Golden Gate Park, the festival drew bigger and bigger crowds year after year. Thanks to Jayānanda’s efforts, thousands of people received Lord Jagannātha’s mercy. The festivals are now held in cities around the world.

Śrīla Prabhupāda often expressed his deep gratitude to Jayānanda for the
(please turn to page 38)

“We Can Feed People Unlimitedly, Provided the Government Helps”

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

Director: Then, Your Grace, to stay with your example, you think that because the patients in the doctor’s office don’t know medicine the way he does, therefore they have no mind of their own?

Śrīla Prabhupāda: They have their mind, but insofar as medical science is concerned, theirs is a mind of depreciated value. Or take the example of a madman. He has got his mind, but what is the value of that mind? You are not going to take the opinion of a madman. He has his mind, but he is a madman. *Mūḍha*, ass. *Māyayāpahṛta-jñāna*: his knowledge has been taken away. His mind being in a disordered condition, his opinion has no value.

Director: But what if the *brāhmaṇas* start to rule the world simply in their own interest?

Śrīla Prabhupāda: Hmm? A genuine *brāhmaṇa* advises the government not for his own interest but for everyone’s interest. That is honesty.

Director: What if he’s misguided? The world changes, and since your scriptures were recorded, conditions have changed for the worse.

Śrīla Prabhupāda: Yes—simply because people have not followed the scriptures. For instance, in India gradually the culture—and the character of the *brāhmaṇas*—has become lost over the last thousand years, because most of the time India has been subjugated by foreigners. The Muhammadans introduced some of their culture. Then the Britishers came and introduced some of theirs. Everyone wanted an interest. When British rule came, Lord Macaulay reported back to London, “If you allow these Indians to remain as followers of the Vedic culture, you will never be able to rule them.” So the British government’s policy became to condemn everything Indian.

Director: But didn’t you say before that the British didn’t allow drinking?

Śrīla Prabhupāda: No. The British allowed drinking. Very carefully, of course, because they did not want to appear to be directly putting their hands on India’s culture. But they introduced drinking underground. And so all these years later, now that the people of India have been trained up in drinking, now they are openly drink-

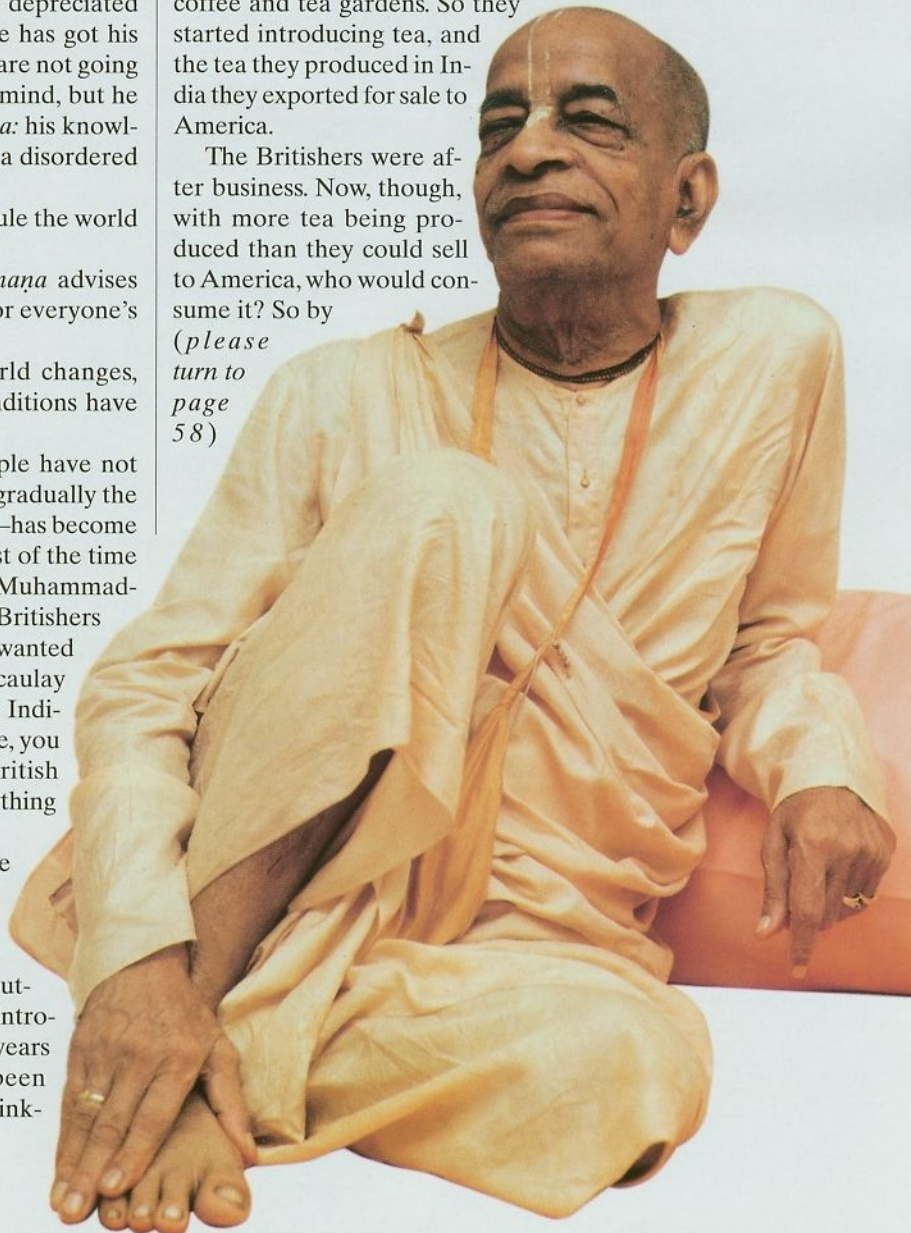
ing. But the training was done by the Britishers. After all, in sophisticated society there must be drinking. So the British provided the introduction.

Director: But in Indian society, drinking alcohol is forbidden.

Śrīla Prabhupāda: In Indian society, people did not know how to drink tea, even. In our childhood we saw that the Britishers started tea gardens. There were no tea plants before the Britishers. The Britishers saw that Indian labor was very cheap, and they wanted to do business, so they started introducing tea. Just as they did in Africa—so many coffee and tea gardens. So they started introducing tea, and the tea they produced in India they exported for sale to America.

The Britishers were after business. Now, though, with more tea being produced than they could sell to America, who would consume it? So by

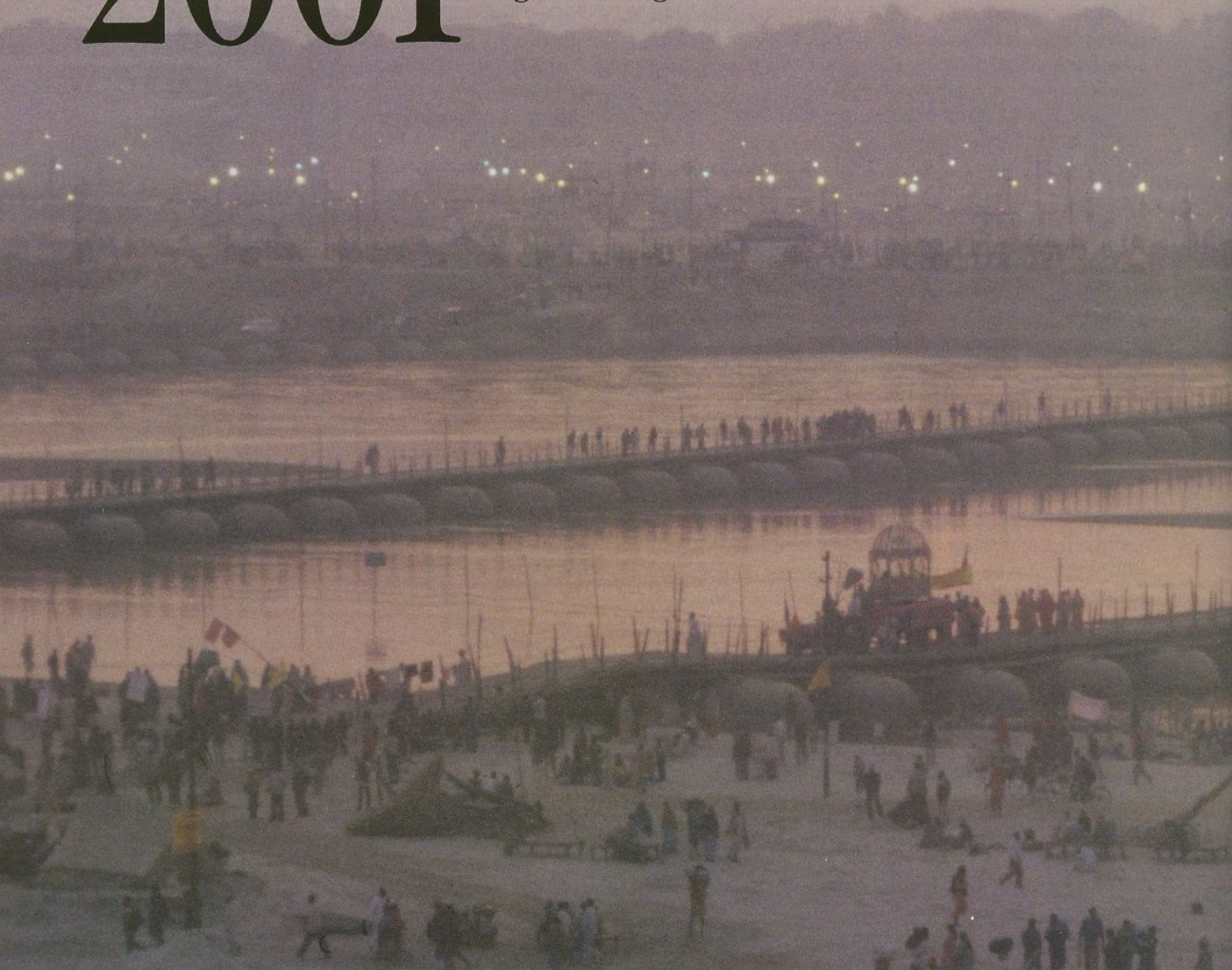
(please turn to page 58)



SPIRITUAL PLACES

Kumbha Melā 2001

*The sights,
sounds, smells,
and spirit
of the world's
largest religious
gathering.*





Text and photos by
Nitya-triptā Devī Dāsī

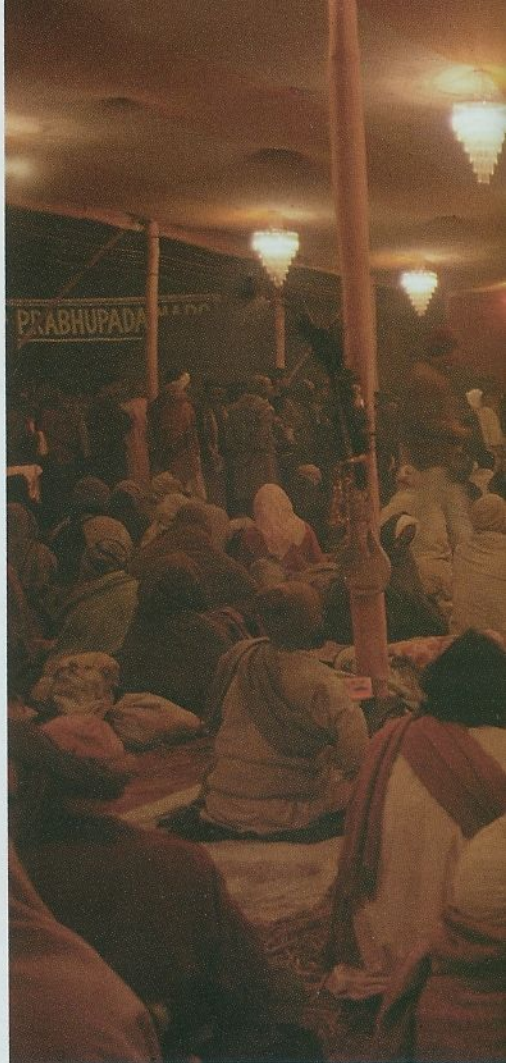


MY HUSBAND, Kṛṣṇa Prema Dāsa, and I are on our second pilgrimage to Kumbha-melā, having come here in 1989. Our excitement rises as we reach the edge of the vast encampment. The air is hazy with fog, dust, and campfire smoke. The Indian government has erected numerous pontoon bridges spanning the mighty Ganges River. As the Tata Sumo we're riding in drives over a bridge into the city of tents, we feel we've entered a place untouched by time.

Everything looks and feels much the same as it did when we came here twelve years ago, and will probably

look the same twelve years from now. Pilgrims arrive in families with great bundles on their heads. Sadhus dressed in saffron carry sticks or tridents. Some have mountains of matted hair piled on their heads. Some (known as Naga Babas) are naked.

Camps have erected front gates, ranging from simple bamboo frames to huge, elaborate entrances that resemble palaces or temples. Every camp has several loud-speaker horns blaring music, drama, or discourse. Government loudspeakers, placed on poles every ten meters, compete for attention with news, music, discussions, or announcements. All this

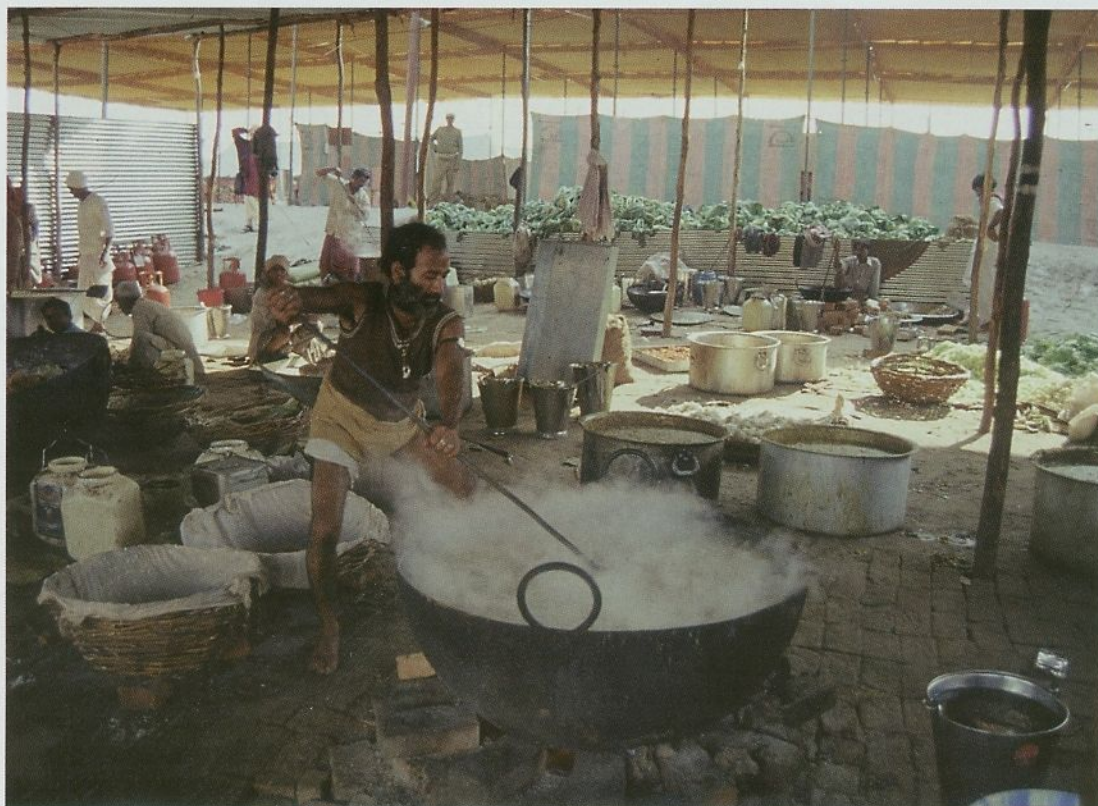


goes on constantly. The sounds and music mingle and crash together to make such a menagerie of sound that I wonder how anyone can understand any of it.

We finally enter Sankaracharya Marg, the main road, where the ISKCON camp lies. Its white gate sports three arches. "Hare Krishna" is written at the top, ISKCON is written on a central lotus, and the red words "Founder-Acarya A. C. Bhaktivedanta Swami Prabhupada" span the three arches.

The three-acre camp sits near a huge brick support for a train bridge that spans the Ganges and sandy plain. A thirty-meter-high "HARE KRISHNA" sign over the camp can be seen from anywhere in the entire Kumbha-melā.

Hopping out of our Tata Sumo, we enter the camp and quickly make our way to the reception tent, eager to settle in and head out for a photographic overview.

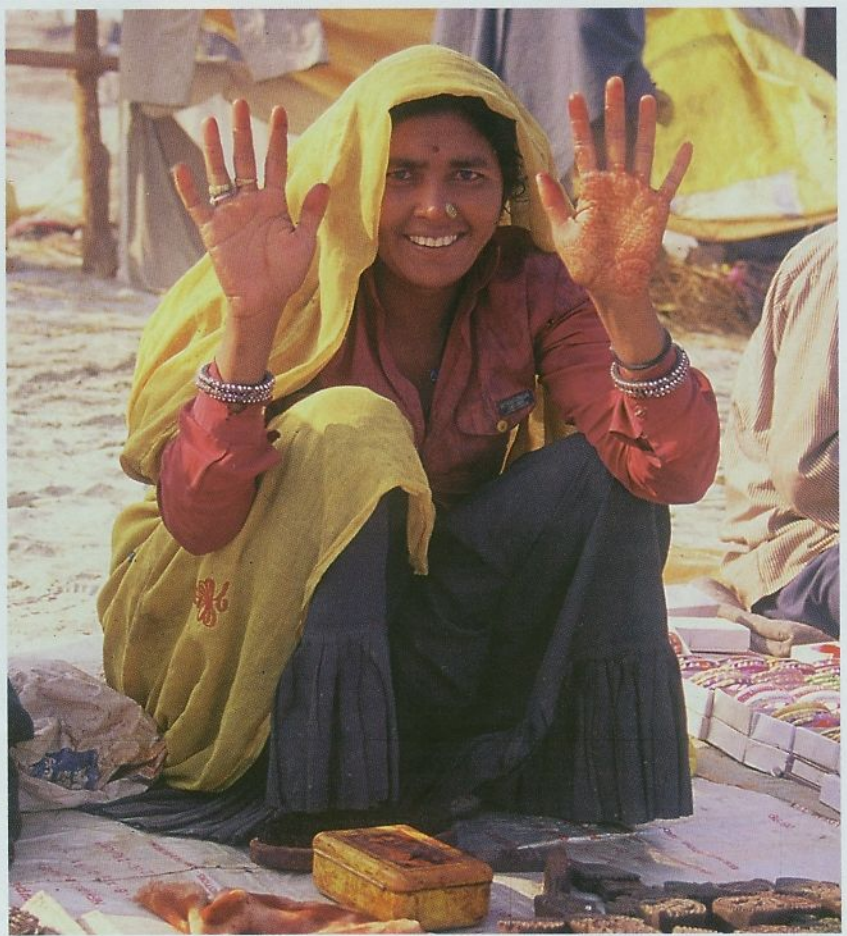


Decorated with bold Vaiṣṇava tilaka, a sadhu (far left) stands before the gate to the ISKCON compound. Above, programs in ISKCON's main tent drew crowds day and night. At left, in ISKCON's Kumbha-melā kitchen, cooks prepared five thousand free meals a day.

I'm soon donning my photo-vest and filling it with film and lenses. As Kṛṣṇa Prema pulls out his video gear, we hear the loud beating of drums and head for the central area of the camp. Bhakti Svarūpa Dāmodara Swami has come from Manipur with his "100 Drums" troupe. They dance gracefully while beating out intricate rhythms. I wiggle my way through the crowd to get a good vantage point for photos, the turbaned drummers spinning and leaping through the air while pounding the wooden drums.

As the drum exhibition ends, we ease our way out onto the streets of the Kumbha-melā. The Shastri Bridge pro-

Merchants sell their wares and services (right) along the streets of the Melā. At far right, a sadhu walks in procession with members of his village ashram. Below, Naga Babas (naked sadhus), traditionally given the honor of the first dip at Kumbha-melā, make their way to the river.







Lokanāth Swami, head of ISKCON Padayātrā worldwide, chants in front of the Padayātrā ox-cart (above), centerpiece of the ISKCON chanting party. Back at the ISKCON camp (right), a pilgrim is introduced to Śrīla Prabhupāda's books.

vides a good vantage point, so we head toward it.

Pilgrims and loudspeakers release a continuous river of prayers and mantras. Allahabad was previously known as Prayag, “place of sacrifice.” Holy men are meant to perform sacrifice and penance here to benefit human society by reawakening and renewing spiritual values. I see devotees of different orders everywhere. The various colored devotional markings on their foreheads add to the tapestry of Kumbha-melā.

By the time we reach Shastri Bridge, the sun is hovering low on the horizon. The vast tent city spreads as far as we can see. As we cross the bridge, the golden sun reflects softly on the Ganges as it converges with the Yamuna. Lights flicker in the twilight as mist from the rivers thickens with campfire smoke.

We finish our photo session in near darkness. As we make our way back to camp in time for the evening meal, my eyes sting from the smoke of a thousand campfires.

January 14

Maṅgala-ārati (early-morning worship) takes place in the center of the compound in front of the ornate ISKCON Padayātrā bullock cart, which bears deities. Padayātrā, a walking festival that travels from village, began in 1984 and has walked around India four times since.

I walk out onto the streets of the Melā. It is still dark and slightly foggy. Thousands of colored lights adorn the vast encampment. Exotic smells of incense and spices drift through the vibrant morning air. I photograph illumined gates up and down one of the main roads.

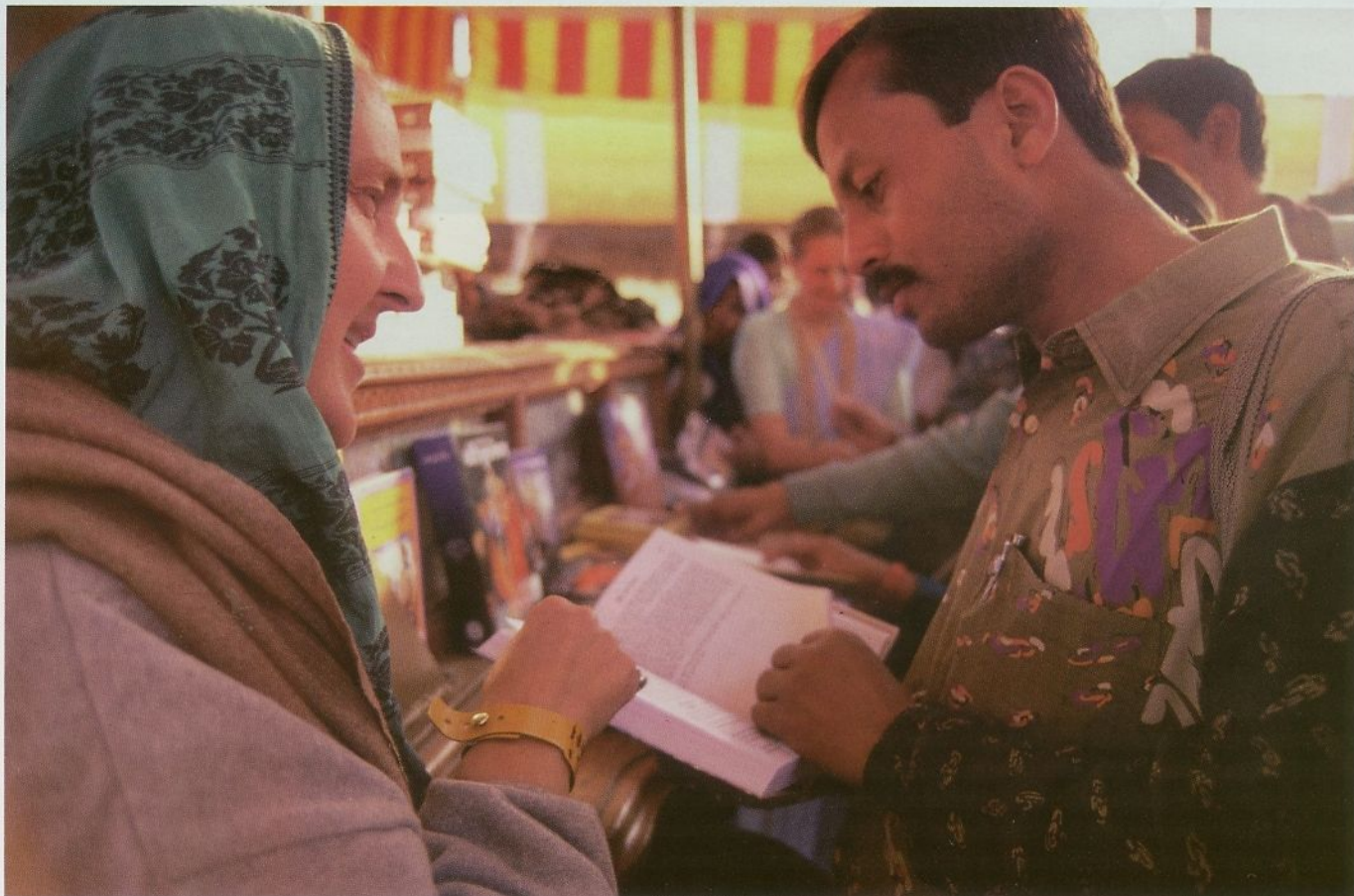
Thousands of pilgrims move about through the mist. Lights twinkle and flash on and off in patterns. Smiles and curious eyes are everywhere. Mantras mix with announcements. Today is one of the important days for immersion in the confluence of the three holy rivers: the Ganges, the Yamuna, and the subterranean Sarasvati. Bathing at this holy time and place and associating with saintly persons purify sinful

reaction, opening the heart to spiritual understanding, liberating one from repeated birth and death.

Back at our camp, everyone prepares for a procession to the confluence. Our procession consists of the “100 Drums” from Manipur, a large blue banner declaring that we are ISKCON, small deities of Lord Caitanya and Lord Nityānanda, and a small brass icon of Śrīla Prabhupāda.

We chant and dance spontaneously through the streets. The drummers beat out a strong rhythm that can be heard at a great distance, clearing the way and attracting onlookers. As we near a pontoon bridge, we get stuck in a mass of pilgrims. We push on until we’re jammed in tight, going nowhere.

Bursting out from the mass of humanity, I find myself on the edge of a parade of yogis and pilgrims returning from their holy dip. Unlike my last visit, this year the Naga Babas seem indifferent to photographers. I happily snap away as hundreds of ash-covered naked or loincloth-



A campfire (right) warms pilgrims in the January cold of north central India. At far right, ISKCON's camp is one of the many tent cities spread throughout the Melā.



clad Naga Babas leap and bound off the pontoon bridge, waving swords and tridents and calling out to Lord Śiva.

When I hear Kṛṣṇa Prema shout that our procession is moving, I join, and we soon enter the bathing arena. Pilgrims are everywhere. As we near the water, Kṛṣṇa Prema and I spot a raised vantage point that allows us to see the expansive confluence of the rivers glistening in the late-morning sun. Bathers everywhere chant and sing with exuberance. Within eleven hours, ten million people will immerse themselves in the water. It is simply amazing that so many can gather in peace and respect solely to come closer to spiritual perfection. In some densely populated Western cities, a violent crime occurs every twenty seconds.

Six weeks of Kumbha-melā produced no violent crimes.

After taking photos, we near the water, but because we're so laden with equipment, we just sprinkle water on our heads, knowing that this simple act will somehow uplift and energizing our souls.

We return to our camp, and I hobble with blistered feet past twelve dioramas depicting philosophical concepts and the Lord's pastimes and incarnations. Devotees stand at each diorama, ready to answer questions.

Three booths selling Śrīla Prabhupāda's books are quite busy. A half-naked yogi with trident in hand and matted hair piled on his head inspects and then buys a book.

I enter a large tent decorated with chandeliers. Onstage, dramas, dance

recitals, and philosophical discourses run morning to night. When the programs end, pilgrims sleep there. Some generous ISKCON members have donated blankets and jackets to the poor sadhus.

January 15

After breakfast we walk three kilometers to take a closer look at the confluence of the rivers. The crowd is much thinner than yesterday, making it easier to navigate the sandy streets of the Melā.

An impromptu market occasionally comes into view—rows of merchants sitting on the ground, their wares spread out before them or on a cart. Items for sale range from fruit and vegetables to bangles, bobbles, and water jugs (to bring home Ganges



Arriving in the evening along a main road into the Melā, pilgrims pass by one group's elaborate entrance gate.



Members of the "100 Drums" troupe from Manipur display their acrobatic skill (above) and provide the beat for the chanting as an ISKCON procession makes its way to the river (right).





This diorama (below) in the ISKCON camp depicts deities of Lord Nityānanda (left) and Lord Caitanya (right), the form of Lord Caitanya known as *Ṣaḍ-bhuja* (center), and Lord Caitanya as a *sannyāsī* (rear).



water to friends and relatives).

As we reach the embankment leading down to the river, the Ganges and Yamuna glisten in the sun. Boats ply to the center of the confluence. Birds rise and fall, silhouetted against the river water. Pilgrims of all ages are everywhere—some in the water, some preparing to go in, some drying off, some offering prayers, and some carrying brass pots of the prized confluence water.

On the way back to camp, we spot the daily ISKCON chanting party. Two beautiful oxen from Gujarat pull the carved wooden Padayātrā cart. Standing tall with huge horns curving over their heads, they look stately and majestic, undisturbed by the chanting and dancing that surrounds them.

The streets of the Kumbha-melā

resound with Hare Kṛṣṇa. Devotees know that chanting the holy name of the Lord is the perfection of yoga. Small elderly ladies and loincloth-clad yogis join the chanting. The nectar of immortality flows freely in the form of the holy name.

January 16

After waking up with a cold and a sore throat, I spend the morning lying in the winter sun, chanting and listening to the sounds of the Melā.

Later I decide to watch the abundant *prasādam* distribution at the ISKCON camp. The gates open at 11:00 A.M. Ordinary pilgrims stand in line for hours, but sadhus have a special line. Donors sponsor five thousand hot-and-tasty meals a day. Thirty devotees from Vṛndāvana cook over wood-

pit fires, using enormous pots. I feel awed by their dedication.

Surely Śrīla Prabhupāda is pleased with the ISKCON camp. The devotees seem to be doing everything right. The daily chanting party, the public tent program, the question-and-answer booth, and the *prasādam* distribution all run smoothly. More than fifteen hundred books are sold daily to the ten thousand daily visitors. A mood of helping pervades the camp, reflecting the spirit of the Melā. ☀

Nitya-tṛptā Devī Dāsī, a photographer, and her husband Kṛṣṇa Prema Dāsa, a musician, created Kṛṣṇa Vision, a multi-slide-projector presentation. Now they're moving more into the digital realm, developing multimedia interactive CDs and computer presentations.



THE HISTORY OF KUMBHA-MELĀ

The inhabitants of the earth benefit from a cosmic fight for immortal nectar.

by Lokanāth Swami



Montage by Nitya-tripta Devi Dasi

THE LORD'S pastime of protecting the *devas* (demigods) from the *asuras* (demons) by producing nectar from the ocean of milk is described in detail in the *Śrīmad-Bhāgavatam*, Canto 8, chapters 5 through 11.

Millions of years ago, the sage Durvāsā visited the capital of Indra's kingdom in the heavenly planets. While Durvāsā Muni was passing on the road, he saw Indra on the back of his elephant and was pleased to offer Indra a garland from his own neck. Indra, however, being too proud of his material

wealth, took the garland and placed it on the trunk of his carrier elephant. The elephant, being an animal, could not understand the value of the garland. It threw the garland between its legs and smashed it. Seeing this insulting behavior, Durvāsā Muni cursed Indra to become poverty-stricken.

The *asuras*, the natural enemies of the *devas*, took this opportunity to attack Lord Indra and steal all the riches and virtuous possessions in his kingdom. A fierce battle for supremacy of the heavenly planets raged. Bereft of all influence and strength,

the *devas* were defeated.

The *devas* then went to Lord Brahmā for help. Unable to offer a solution, Lord Brahmā took them to Śvetadvīpa, the abode of Kṣīrodakaśāyī Viṣṇu in the ocean of milk.

SNAKE-AND-MOUSE LOGIC

Lord Viṣṇu advised the *devas* to cooperate with the *asuras* and churn the ocean of milk to attain an immortal nectar that would make the *devas* invincible. He told the *devas* to follow the logic of the snake and the mouse in

Śrīla Prabhupāda at Allahabad

FOR THIRTEEN YEARS Śrīla Prabhupāda lived in Allahabad. He moved there in 1923 with his family. Allahabad was a good location to start his pharmaceutical business, Prayag Pharmacy. He entered a business partnership with a physician, Dr. Ghosh, who diagnosed patients and gave medical prescriptions, which Prabhupāda would fill. Motilal Nehru and his son, Jawaharlal, (the future Prime Minister of India) were both customers at Prabhupāda's pharmacy.

During his time in Allahabad, Prabhupāda stayed in contact with Śrīla Bhaktisiddhānta Sarasvatī, whom he had first met in 1922 in Calcutta. On November 21, 1932, under the direction of Śrīla Bhaktisiddhānta, the Allahabad Gauḍīya Maṭha held a cornerstone-laying ceremony for their new temple. The governor, Sir William Haily, was the respected guest. Śrīla Bhaktisiddhānta held an initiation ceremony, and Prabhupāda received initiation (*harināma* and *Gāyatrī*) from him.

Previously, upon learning that Prabhupāda had requested initiation, Śrīla Bhaktisiddhānta had remarked, "He likes to hear. He does not go away. I have marked him. I will accept him as my disciple."

Prabhupāda at Kumbha-melā

The Vedic literature states that whoever bathes in the Triveṇī-saṅgam at the auspicious time of the Kumbha-melā is guaranteed of liberation from birth and death. That is why the Melā has always attracted millions of pilgrims.

Yet Śrīla Prabhupāda said, "We are

not interested in liberation. We have come to preach devotional service. Being engaged in Kṛṣṇa's unalloyed devotional service, we are already liberated."

In contrast to almost everyone present, Prabhupāda emphasized giving spiritual knowledge as the prime reason for attending the Melā. The devotee's only ambition is to enlighten as many people as possible. Pilgrimage was secondary. With this mood, the devotees attended the 1971 Kumbha-melā with Prabhupāda and enthusiastically presented Kṛṣṇa consciousness to the millions of pilgrims.

None of the western devotees had ever attended the Kumbha-melā. The many bizarre sights can bewilder and confuse the mind, but Prabhupāda reminded the devotees that spiritual life is neither exotic nor bewildering, but simple and practical.

"To go to a holy place means to find a holy person and hear from him," Prabhupāda had said. "A place is holy because of the presence of the saintly persons."

In a conversation recorded in January 1977 (just before the Kumbha-melā), Prabhupāda said that the real purpose of the Kumbha-melā is to take advantage of the spiritual knowledge presented there:

The Kumbha-melā is *sat-saṅga*. If you go to the Kumbha-melā to find out a man of knowledge, then your Kumbha-melā is right. If one thinks that this *śalīla*, the water—to take bath in the water—is Kumbha-melā, then he is a *go-kharaḥ* [a cow or an ass]. But the real idea is "Now there are assembled so many saintly persons. Let me take

advantage of their knowledge." Then he is intelligent. People should take advantage. You can go to different groups of saintly persons. Different groups means *brahmeti paramāmeti bhagavān iti*. There are some yogis, some *jñānis*, some *bhaktas*. They are of the same category, little difference. But they're all spiritual. They have no interest in this material world.

Some Real Yogis

Śrīla Prabhupāda said that although many of the sadhus present were inauthentic and didn't really know the highest goal of human life, many were perfect yogis. These yogis, from remote parts of India, would come out for the Melā and then return to seclusion.

"I have personally seen," Prabhupāda said, "that they take bath in the Ganges and come up in the seven sacred rivers. They go down in the Ganges and come up in the Godavari River. Then they go down and come up in the Krishna River, and go down, like that."

The devotees, therefore, should respect everyone who attended the Melā.

Prabhupāda also explained that one is not liberated automatically by taking bath at the Kumbha-melā on the specific auspicious days. But by coming to the holy *tīrtha* and taking bath on the holy days, the door to liberation gets opened.

"If you are trying to enter a room and the door is closed," he said, "there is some prohibition. It is more difficult for you to enter the room. But if the door is opened for you, then your entrance to the room is easier."

dealing with the *asuras*. A snake and a mouse were once caught in a basket. The snake said to the mouse, "Look, I could eat you very easily, but it's more important for me to get out of this basket. So why don't you make a hole so that we can both escape?" The mouse agreed and started working. But as soon as the hole was big enough, the

snake ate the mouse and came out of the basket.

Similarly, the Lord wanted the *devas* to take help from the *asuras*, but He had no intention of giving any of the nectar to the *asuras*. He would appear as Mohinī-mūrti and cheat them.

The *asuras* and *devas* uprooted Mandara Mountain to use as a churn-

ing rod and requested Vāsuki, the king of the serpents, to serve as the churning rope. With the churning, the mighty golden Mandara Mountain began to sink slowly into the ocean of milk. The *devas* and *asuras* became discouraged at the turn of events.

Then the Lord took the form of a tortoise, known as Kūrma-avatāra. He

Monkey Renunciation

After the 1977 Kumbha-melā, the story of the death of a Naga Baba made the national newspapers. Wearing no clothing, he had died from the extreme cold.

Prabhupāda commented on the incident.

“He must die. They imitate. They have no *sādhana* [regulated spiritual practice], no *bhajana* [worship], and simply *nāgā* [naked].”

The devotees told Prabhupāda that the imitators smoke chillums (marijuana) and become so intoxicated that they don’t feel the cold. One disciple told Prabhupāda that he had seen a Naga who had been smoking cigarettes for twelve years without stopping. Another man had been holding his arm up in the air for the past twelve years. His fingernails had grown very long, and his arm was flat. Another renunciant hadn’t sat down for eighteen years. He carried a small swing with him, which he would tie to a tree and lean on.

“This is *markaṭa-vairāgya*, the renunciation of a monkey,” Prabhupāda said, referring to the type of renunciation that, although difficult to perform, doesn’t produce any advancement in Kṛṣṇa consciousness. The monkeys also have no clothes to wear and live in treetops in the secluded forest, but the male monkeys have a large group of female monkeys to sport with.

Some devotees concluded that severe penance was not recommended anywhere in the *Vedas*, but Prabhupāda corrected them: “No, Hiraṇyakaśipu did it. But what did he gain? He became a *rākṣasa* [demon] and was killed.”

entered the water and held the great mountain on His back. The mountain moved back and forth with the churning motion, scratching the back of Lord Tortoise, who, while partially sleeping, was pleasingly experiencing an itching sensation.

Soon a fiercely dangerous poison was produced from the ocean, cover-

ing all directions. The compassionate Lord Śiva drank the poison and held it in His throat, turning his neck bluish and earning him the name *Nilakaṇṭha*, “one who has a bluish neck.”

PRODUCTS OF THE MILK OCEAN

The milk ocean then produced many wonderful items: a *surabhi* cow, a beautiful horse named *Uccaiḥśravā*, the elephant *Airāvata*, eight great white elephants that could go in any direction, eight she-elephants, the crescent moon, a conch shell named *Pāñcajanya*, a bow named *Haridhānu* (“the bow of Hari”), the goddess *Vāruṇī*, the precious *Kaustubha* jewel, a desire-fulfilling *pārijāta* flower, *Apsarās* (the most beautiful women in the universe), *Lakṣmī* (the goddess of fortune), and *Dhanvantari*.

A partial incarnation of the Lord, *Dhanvantari* rose slowly from the ocean. *Śrīmad-Bhāgavatam* (8.8.32–33) describes his beautiful form:

He was strongly built; his arms were long, stout, and strong; his neck,

which was marked with three lines, resembled a conch shell; his eyes were reddish; and his complexion was blackish. He was very young, he was garlanded with flowers, and his entire body was fully decorated with various ornaments. He was dressed in yellow garments and wore brightly polished earrings made of pearls. The tips of his hair were anointed with oil, and his chest was very broad. His body had all good features, he was stout and strong like a lion, and he was decorated with bangles. In his hand he carried a jug filled to the top with nectar.

The jug of nectar was the prize everyone was waiting for. The *asuras* quickly stole the jug, and they began to fight over who should take the first drink. While they argued, the Lord assumed the form of an extremely beautiful woman known as *Mohinī-mūrti* and slowly approached them.

Mohinī-mūrti said, “The demigods are very miserly and are excessively anxious to take the nectar first. So let them have it first. Since you are not like them, you can wait a little longer. You are all heroes and are so pleased

The Significance of Prayag

THE WORD *prayāg* refers to a place where great sacrifices are held. Many ages ago, Lord *Brahmā* chose as a place for sacrifice a prime piece of land encircled by three sacred rivers: the Ganges, the Yamuna, and the Sarasvati. That site became known a *Prayag*. In A.D. 1573, the Mogul king Akbar erected a large fort at the confluence of the three rivers and renamed the city *Ilahabas* or *Ilahabad*, “the city of Allah.” From that time, *Prayag* became known as *Allahabad*.

The confluence of the three rivers is known as the *Triveṇī-saṅgam*. *Tri* means “three,” *veṇī* refers to a braid, and *saṅgam* means “union.” The dark blue and black Yamuna flows swiftly

into the white and gray Ganges. The *Sarasvati* flows underground.

Bathing in any of these sacred rivers is purifying, but the purification is said to increase a hundred times where the rivers meet. The *Varāha Purāna* states: “In *Prayag* there is the *Triveṇī*. By bathing there one goes to heaven, and by dying there one gets liberation. It is the king of all *ūrthas* [holy places of pilgrimage] and is dear to Lord *Viṣṇu*.”

Lord *Brahmā* has said, *prayāgasya praveṣeṣu pāpāni naśyanti tatksanam*: “All sins are at once cleansed upon entering *Prayag*.”

Many exalted saints and sages have visited *Prayag*. *Śrī Caitanya Mahāprabhu*, Lord *Nityānanda*, and *Advaita Ācārya* all spent time there during pilgrimage tours.

with Me. It is better for you to wait until after the demigods drink.”

The *asuras*, overwhelmed by Her beauty and charm, gave Her the jug of nectar, and She promptly delivered it to the *devas*.

The *asuras* were furious at the deception and attacked the *devas* with all their force. According to the *Skanda Purāna*, at one point during the fight, Jayanta, a son of Indra, took the *kumbha* (jug) and ran away toward the heavenly planets. The *asuras* followed, eager to retrieve the nectar, and the fierce fighting continued. From

time to time during twelve days of fighting, circumstances compelled Jayanta to place the *kumbha* at four places on earth: on the bank of the Godavari River in Nasika, Maharashtra; at the Shipra River in Ujjain, Madhya Pradesh; at the Ganges in Haridwar, Uttar Pradesh, and at the Trivenī-saṅgam in Allahabad, Uttar Pradesh.

When the *kumbha* was lifted at each location, some drops of nectar fell onto the earth. That same nectar appears at these sites during certain planetary configurations. Even today, millions

of people come to partake of the nectar, to become immortal by bathing in the holy rivers and drinking the nectarlike waters. Because the fighting between the *devas* and the *asuras* lasted for twelve earth years (twelve demigod days), Kumbha-melās are held at each of these sites once every twelve years. ❀

Lokanāth Swami is the director of ISKCON Padayātrās (“walking pilgrimages”) worldwide and the author of the recently published book Kumbha: The Festival of Immortality.

AVATAR CREDENTIALS

(continued from page 10)

process. Suppose I am fool number one. That doesn't matter. I may be a fool, but if I follow the previous authorized *ācāryas*, then I am all right. A child may be innocent, but if he catches the hand of his father, then he's all right. He can walk. He can cross the street. In the Vedic process there is no research. What nonsense research can you do? You shall research about God? There is no such research. Research is not accepted in Vedic philosophy. You have to accept the authority. That's all.

Yāmunācārya says, “My dear Lord, by understanding different Vedic literatures, one can come to know Your characteristics, Your form, and Your activities, and one can thus understand that You are the Supreme Personality of Godhead.” Kṛṣṇa's character was certified by Bhīṣma. Bhīṣma was Arjuna's grandfather. So practically he was, in age, Kṛṣṇa's grandfather. He was fighting on the battlefield, a great warrior. He's called *pitāmaha*, Grandfather Bhīṣma. His character was spotless. Although he was living as a householder, he was more than any sage or any saint.

The history of Bhīṣma is that he was the son of the Ganges. The Ganges was his mother. His father, Mahārāja Śāntanu, after the death of his wife wanted to marry again. At that time Bhīṣma was grown up. He was about twenty years old. But instead of getting the son married, the father was himself very much anxious to get married. So he selected a very beautiful girl,

but she belonged to a low-caste family. *Kṣatriyas* can marry girls from any caste. That is the injunction. They are not within the boundary of the caste system.

The girl was a fisherman's daughter. Mahārāja Śāntanu wanted to marry her. Her father was very cunning.

Her father said, “No, no. I cannot offer my daughter to you. You are an old man. You have got your son. So I cannot offer her to you.”

Mahārāja Śāntanu was bargaining. “No? Why? I shall give your daughter a palace. We shall enjoy so many years.”

“No,” the girl's father said. “I can offer you my daughter provided my daughter's son becomes the king after your death. Then I can offer her.”

“Oh, I cannot agree to that, because my eldest son is living.”

Bhīṣma understood. “My father wants to marry that girl, but the only impediment is that the father of the girl is making a condition that her son should be king, and my father is declining because I should be king.”

Bhīṣma at once approached the father of the girl.

“What is your condition, sir?”

“This is my condition.”

“All right, I shall not accept the kingdom of my father. Your daughter's son will be king. I agree to this.”

“Oh, no. You may agree, but your son will claim the throne, because you are the proprietor, you are the prince.”

“Oh, you think so? Then I shall not marry. Is that all right?”

Bhīṣma promised, “I shall never marry in my life. That's all right? Then

marry your daughter to my father.”

Bhīṣma was so pious and so strict. He was a *brahmacārī*, a celibate, from the very beginning.

Bhīṣma glorified Kṛṣṇa's character during Mahārāja Yudhiṣṭhira's Rājasūya-yajña. The Rājasūya-yajña is a sacrifice performed by the world emperor. All the princes of the world are invited, and they recognize the performer as the emperor of the world. In that sacrifice, with all the princes present, Kṛṣṇa was proposed to become the president of the assembly, although He was a young man. But the princes Śiśupāla and Dantavakra, who were very much against Kṛṣṇa, objected: “Oh, Kṛṣṇa cannot be selected. There are many others.”

At that time Bhīṣma recommended, “Nobody present here is of spotless character like Kṛṣṇa. When He was sixteen years old, He was surrounded by girls, but He had no sex desire. I am a *brahmacārī* from my birth. I think I could not be such a restrained personality as Kṛṣṇa.”

Bhīṣma recommended like that. That is mentioned in the *Mahābhārata*. So that is Kṛṣṇa's character.

Śrī Yāmunācārya also mentions *rūpa*, form. Lord Caitanya's form is mentioned as *tvīṣā akṛṣṇa*: by complexion He's not black. Similarly, everything about the avatars is mentioned. So Yāmunācārya says, “Your character, Your beauty, and Your wonderful work are mentioned in *sāstras*. You are accepted by great authorities. In spite of all this, those who are atheists will never accept You.”

Thank you very much. ❀

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.

WHY THE LORD DESCENDS

The saintly Devahūti is glorifying her son, Kapila, an incarnation of the Lord.

CANTO 3: CHAPTER 33

5 त्वं देहत्रयः प्रशमाय पाप्मानं
निदेशभाजां च विभो विभूतये
यथावतारास्तव सूकरादय-
स्तथायमप्यात्मपथोपलब्धये

*tvam deha-tantraḥ praśamāya pāpmanāṁ
nideśa-bhājāṁ ca vibho vibhūtaye
yathāvatārās tava sūkarādayas
tathāyam apy ātma-pathopalabdhaye*

tvam—You; *deha*—this body; *tantraḥ*—have assumed; *praśamāya*—for the diminution; *pāpmanām*—of sinful activities; *nideśa-bhājām*—of instructions in devotion; *ca*—and; *vibho*—O my Lord; *vibhūtaye*—for the expansion; *yathā*—as; *avatārāḥ*—incarnations; *tava*—Your; *sūkara-ādayaḥ*—the boar and other forms; *tathā*—so; *ayam*—this incarnation of Kapila; *api*—surely; *ātma-patha*—the path of self-realization; *upalabdhaye*—in order to reveal.

My dear Lord, You have assumed this body in order to diminish the sinful activities of the fallen and to enrich their knowledge in devotion and liberation. Since these sinful people are dependent on Your direction, by Your own will

You assume incarnations as a boar and as other forms. Similarly, You have appeared in order to distribute transcendental knowledge to Your dependents.

PURPORT: In the previous verses, the general transcendental qualifications of the Supreme Personality of Godhead were described. Now the specific purpose of the Lord’s appearance is also described. By His different energies He bestows different kinds of bodies upon the living entities, who are conditioned by their propensity to lord it over material nature, but in course of time these living entities become so degraded that they need enlightenment. ❶ It is stated in *Bhagavad-gītā* that whenever there are discrepancies in the discharge of the real purpose of this material existence, the Lord appears as an incarnation. The Lord’s form as Kapila directs the fallen souls and enriches them with knowledge and devotion so that they may go back to Godhead. There are many incarnations of the Supreme Personality of Godhead, like those of the boar, the fish, the tortoise and the half-man half-lion. Lord Kapiladeva is also one of the incarnations of Godhead. It is accepted herein that Lord Kapiladeva appeared on the surface of the earth

(1) What does the *Bhagavad-gītā* say the Lord does whenever there are discrepancies in the discharge of the real purpose of this material existence.

to give transcendental knowledge to the misguided conditioned souls.

6 यन्नामधेयश्रवणानुकीर्तनाद्
यत्प्रह्वणाद्यत्स्मरणादपि क्वचित्
श्वादोऽपि सद्यः सवनाय कल्पते
कुतः पुनस्ते भगवन्तु दर्शनात्

yan-nāmadheya-śravaṇānukīrtanād
yat-prahvaṇād yat-smaraṇād api kvacit
śvādo 'pi sadyaḥ savanāya kalpate
kutaḥ punas te bhagavan nu darśanāt

yat—of whom (the Supreme Personality of Godhead); nāmadheya—the name; śravaṇa—hearing; anukīrtanāt—by chanting; yat—to whom; prahvaṇāt—by offering obeisances; yat—whom; smaraṇāt—by remembering; api—even; kvacit—at any time; śva-adaḥ—a dog-eater; api—even; sadyaḥ—immediately; savanāya—for performing Vedic sacrifices; kalpate—becomes eligible; kutaḥ—what to speak of; punaḥ—again; te—You; bhagavan—O Supreme Personality of Godhead; nu—then; darśanāt—by seeing face to face.

To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters immediately becomes eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead or chants about Him, hears about His pastimes, offers Him obeisances, or even remembers Him.

PURPORT: Herein the spiritual potency of chanting, hearing, or remembering the holy name of the Supreme Lord is greatly stressed. Rūpa Gosvāmī has discussed the sequence of sinful activities of the conditioned soul, and he has established, in *Bhakti-rasāmṛta-sindhu*, that those who engage in

- (2) Who is generally allowed to perform the Vedic sacrifices?
- (3) How can even a low-caste dog-eater be relieved of sinful reactions?
- (4) Why does one who chants Hare Kṛṣṇa not need to undergo other types of reformation?
- (5) How must one chant Hare Kṛṣṇa to become more than a brāhmaṇa?
- (6) On what condition does the bona fide spiritual master offer the sacred thread to the disciple?

devotional service become freed from the reactions of all sinful activities. This is also confirmed in *Bhagavad-gītā*. The Lord says that He takes charge of one who surrenders unto Him, and He makes him immune to all reactions to sinful activities. If by chanting the holy name of the Supreme Personality of Godhead one becomes so swiftly cleared of all reactions to sinful activities, then what is to be said of those persons who see Him face to face?

Another consideration here is that persons who are purified by the process of chanting and hearing become immediately eligible to perform Vedic sacrifices. (2) Generally, only a person who is born in a family of brāhmaṇas, who has been reformed by the ten kinds of purificatory processes, and who is learned in Vedic literature is allowed to perform the Vedic sacrifices. But here the word *sadyaḥ*, “immediately,” is used, and Śrīdhara Svāmī also remarks that one can immediately become eligible to perform Vedic sacrifices. (3) A person born in a family of the low caste which is accustomed to eat dogs is so positioned due to his past sins, but by chanting or hearing once in pureness, or in an offenseless manner, he is immediately relieved of the sinful reaction. Not only is he relieved of the reaction, but he immediately achieves the result of all purificatory processes. Taking birth in the family of a brāhmaṇa is certainly due to pious activities in one’s past life. But still a child who is born in a family of a brāhmaṇa depends for his further reformation upon initiation into acceptance of a sacred thread and many other reformatory processes. (4) But a person who chants the holy name of the Lord, even if born in a family of caṇḍālas, dog-eaters, does not need reformation. Simply by chanting Hare Kṛṣṇa, he immediately becomes purified and becomes as good as the most learned brāhmaṇa.

Śrīdhara Svāmī especially remarks in this connection, *anena pūjyatvam lakṣyate*. Some caste brāhmaṇas remark that by chanting Hare Kṛṣṇa, purification begins. Of course, that depends on the individual process of chanting, (5) but that remark of Śrīdhara Svāmī’s is completely applicable if one chants the holy name of the Lord without offense, for he immediately becomes more than a brāhmaṇa. As Śrīdhara Svāmī says, *pūjyatvam*: he immediately becomes as respectable as a most learned brāhmaṇa and can be allowed to perform Vedic sacrifices. If simply by chanting the holy name of the Lord one becomes sanctified instantly, then what can be said of those persons who see the Supreme Lord face to face and who understand the descent of the Lord, as Devahūti understands Kapiladeva.

Usually, initiation depends on the bona fide spiritual master, who directs the disciple. (6) If he sees that a disciple has become competent and purified by the process of chanting, he offers the sacred thread to the disciple just so that he will be recognized as one-hundred-percent equal with a brāhmaṇa. This is also confirmed in the *Hari-bhakti-vilāsa* by Śrī Sanātana Gosvāmī: (7) “As a base metal like bell metal can be changed into gold by a chemical process, any person can similarly be changed into a brāhmaṇa by *dikṣā-vidhāna*, the initiation process.”

It is sometimes remarked that by the chanting process one begins to purify himself and can take birth in his next life in a *brāhmaṇa* family and then be reformed. But at this present moment, even those who are born in the best *brāhmaṇa* families are not reformed, nor is there any certainty that they are actually born of *brāhmaṇa* fathers. Formerly the *garbhādhāna* reformatory system was prevalent, but at the present moment there is no such *garbhādhāna*, or seed-giving ceremony. Under these circumstances, no one knows if a man is factually born of a *brāhmaṇa* father. ❸ Whether one has acquired the qualification of a *brāhmaṇa* depends on the judgment of the bona fide spiritual master. He bestows upon the disciple the position of a *brāhmaṇa* by his own judgment. When one is accepted as a *brāhmaṇa* in the sacred thread ceremony under the *pāñcarātrika* system, then he is *dvija*, twice-born. That is confirmed by Sanātana Gosvāmī: *dvijatvaṁ jāyate*. By the process of initiation by the spiritual master, a person is accepted as a *brāhmaṇa* in his purified state of chanting the holy name of the Lord. He then makes further progress to become a qualified Vaiṣṇava, which means that the brahminical qualification is already acquired.

7 अहो बत श्रपचोऽतो गरीयान्
यज्ञिह्वाग्रे वर्तते नाम तुभ्यम्
तेपुस्तपस्ते जुहुवुः सस्नुरार्या
ब्रह्मानूचुर्नाम गृणन्ति ये ते

*aho bata śva-paco 'to gariyān
yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gṛṇanti ye te*

aho bata—oh, how glorious; *śva-pacaḥ*—a dog-eater; *ataḥ*—hence; *gariyān*—worshipable; *yat*—of whom; *jihvā-agre*—on the tip of the tongue; *vartate*—is; *nāma*—the holy name; *tubhyam*—unto You; *tepuḥ tapaḥ*—practiced austerities; *te*—they; *juhuvuḥ*—executed fire sacrifices; *sasnuḥ*—took bath in the sacred rivers; *āryāḥ*—Āryans; *brahma anūcuḥ*—studied the *Vedas*; *nāma*—the holy name; *gṛṇanti*—accept; *ye*—they who; *te*—Your.

Oh, how glorious are they whose tongues are chanting Your holy name! Even if born in the families of dog-eaters, such persons are worshipable. Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the good manners of the Āryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the *Vedas*, and fulfilled everything required.

PURPORT: As it is stated in the previous verse, a person who has once offenselessly chanted the holy name of God

becomes immediately eligible to perform Vedic sacrifices. One should not be astonished by this statement of *Śrīmad-Bhāgavatam*. One should not disbelieve or think, “How by chanting the holy name of the Lord can one become a holy man to be compared to the most elevated *brāhmaṇa*?” To eradicate such doubts in the minds of unbelievers, this verse affirms that the stage of chanting the holy name of the Lord is not sudden, but that the chanters have already performed all Vedic rituals and sacrifices. ❹ It is not very astounding, for no one in this life can chant the holy name of the Lord unless he has passed all lower stages, such as performing the Vedic ritualistic sacrifices, studying the *Vedas* and practicing good behavior like that of the Āryans. All this must first have been done. Just as a student in a law class is to be understood to have already graduated from general education, anyone who is engaged in the chanting of the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—must have already passed all lower stages.

It is said that those who simply chant the holy name with the tip of the tongue are glorious. One does not even have to chant the holy name and understand the whole procedure, namely the offensive stage, offenseless stage and pure stage; if the holy name is sounded on the tip of the tongue, that is also sufficient. It is said herein that *nāma*, a singular number, one name, Kṛṣṇa or Rāma, is sufficient. ❺ It is not that one has to chant all the holy names of the Lord. The holy names of the Lord are innumerable, and one does not have to chant all the names to prove that he has already undergone all the processes of Vedic ritualistic ceremonies. If one chants once only, it is to be understood that he has already passed all the examinations, not to speak of those who are chanting always, twenty-four hours a day.

It is specifically said here, *tubhyam*: “unto You only.” ❻ One must chant God’s name, not, as the Māyāvādī philosophers say, any name, such as a demigod’s name or

(7) What analogy does Sanātana Gosvāmī use to explain the change a disciple undergoes by initiation?

(8) How can one know if one is a qualified *brāhmaṇa*?

(9) How is it not astounding that a person who has once offenselessly chanted the holy name of God becomes immediately eligible to perform Vedic sacrifices?

(10) Does one have to chant all the names of the Lord to be purified?

(11) Can one chant a demigod’s name and get the same benefit as chanting Kṛṣṇa’s name?

the names of God's energies. Only the holy name of the Supreme Lord will be effective. Anyone who compares the holy name of the Supreme Lord to the names of the demigods is called *pāṣaṇḍī*, or an offender.

The holy name has to be chanted to please the Supreme Lord, and not for any sense gratification or professional purpose. If this pure mentality is there, then even though a person is born of a low family, such as a dog-eater's, he is so glorious that not only has he purified himself, but he is quite competent to deliver others. He is competent to speak on the importance of the transcendental name, just as Ṭhākura Haridāsa did. He was apparently born in a family of Muḥammadans, but because he was chanting the holy name of the Supreme Lord offenselessly, Lord Caitanya empowered him to become the authority, or *ācārya*, of spreading the name. It did not matter that he was born in a family which was not following the Vedic rules and regulations. Caitanya Mahāprabhu and Advaita Prabhu accepted him as an authority because he was offenselessly chanting the name of the Lord. Authorities like Advaita Prabhu and Lord Caitanya immediately accepted that he had already performed all kinds of austerities, studied the Vedas and performed all sacrifices. That is automatically understood.

There is a hereditary class of *brāhmaṇas* called the *smārta-brāhmaṇas*, however, who are of the opinion that even if such persons who are chanting the holy name of the Lord are accepted as purified, they still have to perform the Vedic rites or await their next birth in a family of *brāhmaṇas* so that they can perform the Vedic rituals. But actually that is not the case. Such a man does not need to wait for the next birth to become purified. He is at once purified. It is understood that he has already performed all sorts of rites. It is the so-called *brāhmaṇas* who actually have to undergo different kinds of austerities before reaching that point of purification. There are many other Vedic performances which are not described here. All such Vedic rituals have been already performed by the chanters of the holy name.

The word *juhuvuḥ* means that the chanters of the holy name have already performed all kinds of sacrifices. *Sasnuḥ* means that they have already traveled to all the holy places of pilgrimage and taken part in purificatory activities at those places. They are called *āryāḥ* because they have already finished all these requirements, and therefore they must be among the Āryans or those who have qualified themselves to become Āryans.

12 "Āryan" refers to those who are civilized, whose manners are regulated according to the Vedic rituals. Any devotee who is chanting the holy name of the Lord is the best kind of Āryan. Unless one studies the *Vedas*, one cannot

become an Āryan, but it is automatically understood that the chanters have already studied all the *Vedas*. The specific word used here is *anūcuḥ*, which means that because they have already completed all those recommended acts, they have become qualified to be spiritual masters.

The very word *gṛṇanti*, which is used in this verse, means to be already established in the perfectional stage of ritualistic performances. If one is seated on the bench of a high court and is giving judgment on cases, it means that he has already passed all legal exams and is better than those who are engaged in the study of law or those expecting to study law in the future. In a similar way, persons who are chanting the holy name are transcendental to those who are factually performing the Vedic rituals and those who expect to be qualified (or, in other words, those who are born in families of *brāhmaṇas* but have not yet undergone the reformatory processes and who therefore expect to study the Vedic rituals and perform the sacrifices in the future).

There are many Vedic statements in different places saying that anyone who chants the holy name of the Lord becomes immediately freed from conditional life and that anyone who hears the holy name of the Lord, even though born of a family of dog-eaters, also becomes liberated from the clutches of material entanglement.

४ वतं त्वामहं ब्रह्म परं पुमांसं
प्रत्यक्स्रोतस्यात्मनि संविभाव्यम्
स्वतेजसा ध्वस्तगुणप्रवाहं
वन्दे विष्णुं कपिलं वेदगर्भम्

*taṁ tvāṁ ahaṁ brahma paraṁ pumāṁsaṁ
pratyak-srotasy ātmani saṁvibhāvyaṁ
sva-tejasā dhvasta-guṇa-pravāhaṁ
vande viṣṇuṁ kapilaṁ veda-garbham*

tam—unto Him; *tvām*—You; *aham*—I; *brahma*—Brahman; *param*—supreme; *pumāṁsam*—the Supreme Personality of Godhead; *pratyak-srotasi*—turned inwards; *ātmani*—in the mind; *saṁvibhāvyaṁ*—meditated upon, perceived; *sva-tejasā*—by Your own potency; *dhvasta*—vanished; *guṇa-pravāham*—the influence of the modes of material nature; *vande*—I offer obeisances; *viṣṇuṁ*—unto Viṣṇu; *kapilaṁ*—named Kapila; *veda-garbham*—the repository of the *Vedas*.

I believe, my Lord, that You are Lord Viṣṇu Himself under the name of Kapila, and You are the Supreme Personality of Godhead, the Supreme Brahman! The saints and sages, being freed from all the disturbances of the senses and mind, meditate upon You, for by Your mercy only can one become free from the clutches of the three modes of material nature. At the time of dissolution, all the *Vedas* are sustained in You only.

(continued in the next issue)

(12) What is the real meaning of the word
Āryan?

Appreciation for Mahā-mantra Research

A doctoral study on the effects of chanting enlivens scholars.

by Dhīra Govinda Dāsa

I WAS INVITED by the Society of Social Work Researchers to make a presentation at their annual conference, held this year in Atlanta on January 20–22. *Back to Godhead* readers may remember articles about my doctoral research into the effects of chanting the Hare Kṛṣṇa *mahā-mantra* (BTG January/February 2000). The research demonstrated that chanting can elevate one in the modes of nature, reducing stress

and depression. At the Atlanta conference, I made a presentation with Dr. Neil Abell, the main professor for my doctoral work. I related the *mahā-mantra* research to a topic of importance to conference attendees: intervention outcome research conducted in a doctoral program. (“Intervention outcome research” is jargon for research on whether a technique for helping someone actually worked.) About forty professors attended our presentation, including some of the top names in social work research and scholarship.

After having sat through two presentations before ours and observing audience reaction, I wasn’t expecting the response to the *mahā-mantra* presentation to be particularly enthusiastic—perhaps some perfunctory show of interest at best. During the presentation I recited the *mahā-mantra* and described its purported effects according to Vedic theory. This included an explanation of the research I conducted on the three *guṇas*, which was described in BTG (May/June 1998, March/April 1999), as well as in *Psychological Reports* (June 1999) and *The Journal of Indian Psychology* (January 1998). I also briefly described Vedic ontology and epistemology, as it relates to mantra chanting. We left about three minutes for questions and discussion. The group kept us half an hour overtime, a rarity for this sort of conference.

The professors were fully enlivened by the



subject and complimented us for our boldness in researching such an esoteric, spiritual subject. It seemed they were amazed that someone was researching something genuinely interesting—a research project not motivated by grant dollars or keeping a faculty position. Several professors asked for copies of papers and articles I had written, such as “The Vedic Theory of Social Work” and “A Psychometric Analysis of the Three Guṇas.” One professor

told me after the presentation that he had been practicing *siddha-yoga* for ten years. The Hare Kṛṣṇa *mahā-mantra* was one of the mantras he chanted, and it has always been his favorite.

Dr. Abell has been impressed with how well my study has followed a recognized academic model for implementing intervention outcome research into a doctoral program. This compliance is the subject of an article being considered for publication in the top journal in social work education. A manuscript on the pilot testing of the Hare Kṛṣṇa *mahā-mantra* has already been accepted by a scholarly journal, and a manuscript on the group design has been accepted by a top research journal. (The pilot test involved only one group, and each member chanted Hare Kṛṣṇa. “Group design” refers to the experiment that included three groups—a *mahā-mantra* group, an alternative-mantra group, and a control group.) Additionally, the data of the experiment lends itself to a newly developed statistical procedure, and Dr. Abell and I will be writing an article on this aspect of the *mahā-mantra* analysis. The top scholar on this statistical procedure, with whom we spoke during the conference, will join as a third author.

At the end of an evening conversation during the conference, Dr. Abell asked me for a set of *japa* beads, which I gladly obtained for him during a recent visit to India. ❁

A MODERN SAINT

(continued from page 14)

festivals. When Jayānanda passed away, Śrīla Prabhupāda said that his picture should be carried on one of the chariots at every Rathayātrā.

DISEASED BODY

While preparing for the New York Rathayātrā in 1976, Jayānanda found painful lumps growing on his body. A Godbrother worried that they might be cancerous, but Jayānanda made him promise not to tell Śrīla Prabhupāda until after the festival. Jayānanda's

main concern was that the Rathayātrā should be a success; everything else was secondary.

The New York Rathayātrā was indeed a great success. Rolling down Fifth Avenue, the three chariots delighted thousands of people, many becoming inspired to inquire into and even take up the practices of Kṛṣṇa consciousness. Śrīla Prabhupāda was ecstatic. He called it a grand success and thanked Jayānanda for his service.

The lumps on Jayānanda's body turned out to be cancerous. He was diagnosed with leukemia, which gradually reduced his body to a shell. Ac-

cepting that he would die soon, Jayānanda continued to express his deep gratitude toward Śrīla Prabhupāda. His friends were shocked and saddened to see his disease-ravaged body, but Jayānanda was still too busy performing devotional service to give it much concern. And when he did agree to medical treatment, he used his time in the hospital to tell doctors, nurses, and patients about Kṛṣṇa consciousness.

Jayānanda constantly thought about how to expand Rathayātrā to other cities. In his final months, he helped organize the Los Angeles Rathayātrā, making phone calls, raising money, and guiding devotees. One day, while walking on Venice Beach, where the festival would be held, he looked down and—as if visualizing the upcoming festival—said, “What a wonderful Rathayātrā!”

On May 1, 1977, just a few months before the festival, Jayānanda passed from this world. In a letter written to Jayānanda after his passing, Śrīla Prabhupāda congratulated him on a glorious life and an even more glorious death, since both in life and at death he had been absorbed in the service of Kṛṣṇa. Prabhupāda ordained that the disappearance day of Jayānanda be celebrated like those of other Vaiṣṇava saints. As Śrīla Bhaktinoda Ṭhākura so eloquently said:

He reasons ill who says that
Vaiṣṇavas die
When thou art living still in sound!
The Vaiṣṇavas die to live, and
living try
To spread the holy name around.

As I think about Jayānanda, I imagine this scene: Somewhere an ISKCON Rathayātrā is about to start. Conch shell blasts and cries of “*Jaya Jagannātha!*” pierce the sky. Looking on from the spiritual world, Jayānanda turns to Śrīla Prabhupāda, who nods and says, “Thank you very much.” ☸

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A Friend to All

ONCE, A YOUNG MAN came to visit the San Francisco temple, and he wanted to help. So the temple president sent him to the trash area, where Jayānanda was preparing the weekly trash run.

Jayānanda told the young man, “I’m the garbage man around here. For years I’ve been watching garbage men carry out trash, and now Kṛṣṇa is giving me a chance to do this for him.”

The young man not only helped load the trash, but accompanied Jayānanda to the garbage dump. Later he became a devotee of Kṛṣṇa, and he recalled thinking, *If the garbage men at this temple can be so blissful, just imagine what the rest of the people are like!*

As it is said of the six Gosvāmīs of Vṛndāvana, Jayānanda was “dear to both the gentle and the ruffians.” He would make friends while out chanting on the street, and they would come to him later and say, “Hey, where have you been?”

Once a devotee was approached by a staggering drunk in San Francisco. The drunk looked at his robes and asked, “Hey, where’s my old friend Jayānanda?”

When devotees would take over Jayānanda's old territory for incense-selling runs or trips to the vegetable market, they would meet people who said such things as “Where’s Johnny Ananda?” or “That man—he’s the nicest and purest man I’ve ever met.” One man said, “I don’t know much about your philosophy, but if that Jayānanda is into it, it must be all right.”

Once, Jayānanda and another devotee were struggling to load a heavy refrigerator onto a truck. Two drunks were walking up the alley, and Jayānanda said, “I’m going to give them a chance to do some devotional service.”

His enthusiasm for devotional service was usually contagious, and this was no exception. Soon, the drunks were right in there working, and the job was done in no time.

Jayānanda then told them, “Now say ‘Hare.’”

Drunks: “Hare.”

“Now say ‘Kṛṣṇa.’”

Drunks: “Kṛṣṇa.”

“Now say ‘Hare Kṛṣṇa.’”

Drunks: “Hare Kṛṣṇa.”

“*Jaya! Haribol!* Thank you, fellas. All glories to Śrīla Prabhupāda!”

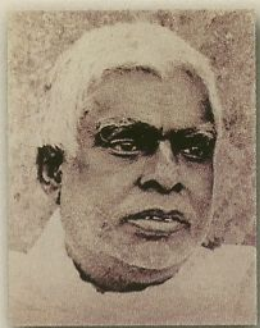
—Compiled by Kālakaṇṭha Dāsa



SPECIAL SECTION

Śrīla Bhaktivinoda Thākura (1838–1914)

In honor of the anniversary of the passing of Śrīla Bhaktivinoda Thākura, which coincides with this issue of *Back to Godhead* (June 21), we present this special section on his life and teachings and the discovery of his family's deities, Śrī Śrī Rādhā-Mādhava.



Praise for the

An appreciation of the gifts of Śrīla Bhaktivinoda Ṭhākura.

This is a translation of part of a speech delivered on September 2, 1993, the 155th anniversary of the birth of Śrīla Bhaktivinoda Ṭhākura. On that day a public meeting was held at the Dina-bandhu Sahoo Law College, Kendrapara, Orissa, to glorify Ṭhākura Bhaktivinoda, whose portrait was installed in honor of his being the first law graduate of Orissa.

*namo bhaktivinodāya
sac-cid-ānanda-nāmine
gaura-śakti-svarūpāya
rūpānuga-varāya te*

“I bow down to Śrī Śrīla Saccidānanda Bhaktivinoda Ṭhākura, who is the embodiment of the energy of Śrī Gaura-sundara [Caitanya Mahāprabhu] and a great sadhu in the line of the followers of Śrī Rūpa Gosvāmī Prabhupāda.”

ŚRĪ Saccidānanda Bhaktivinoda Ṭhākura was born with the name Sri Kedarnath Dutta on September 2, 1838. He appeared in the village of Ula, in the district of Nadia, West Bengal, which was his maternal uncle's home. But the house of his forefathers is in the village of Choti in the Kendrapara District of Orissa. Choti is the *śrīpāt*, the native place of Śrīla Bhaktivinoda Ṭhākura, and he resided here.

Having been decorated with the dust of Bhaktivinoda Ṭhākura's lotus feet, this is a very sacred place. But most people have not known about it. This place is now coming to everyone's notice because of the blessings of Bhaktivinoda Ṭhākura. Getting the strength of that blessing, the research scholar Dr. Fakir Mohan Das has been working to reveal this place to the



Highest Mercy

by Śrīla Gour Govinda Swami

world. Without such blessings, no one can do this work. Śrīpāda Fakir Mohan Das may face much opposition, but after resisting this opposition strongly, he will surely establish the real truth.

BEST WELFARE WORK

What is the best welfare work for the world? Ṭhākura Bhaktivinoda has expressed the following in his monthly journal *Sajjana-toṣaṇī*:

Showing kindness, *dayā*, to living entities can be divided into three categories:

Deha-sambandhini-dayā means showing kindness to the material body of the living entity through *sat-karma*, auspicious deeds. Giving food to a hungry person, supplying medicine to a patient, giving water to a thirsty person, and supplying winter clothes to a poor person suffering from the cold are acts of kindness to the material body.

Manaḥ-sambandhini-dayā means showing kindness to the mind by giving knowledge.

Ātma-sambandhini-dayā means showing kindness to the soul, and it is the best *dayā* of all. By such kindness one attempts to save a person from all worldly sufferings by giving him devotion to Lord Kṛṣṇa.

Some persons consider acts of kindness to the body to be very auspicious. Others, who are learned persons, emphasize acts of kind-



ness to the mind. But pure devotees of the Lord act for the eternal welfare of the living entities by preaching devotion.

Śrīla Bhaktivinoda Ṭhākura exhibited the topmost type of kindness or welfare work, but how many people understand it? How many people glorify the qualities of such Vaiṣṇava sadhus and *mahājanas* [great persons]? Even learned persons do not understand the work of the Vaiṣṇavas.

We see that those who have done or are doing something for the welfare of the body or mind are highly glorified. But who is speaking the glories of those doing welfare work for the soul? How many people have spiritual knowledge? How many people realize the soul? How many people have the vision to see the soul? The *sādhumahājanas* have dedicated their whole lives for doing welfare work for the soul. By their blessings, spiritual vision has been received by many persons. Who knows and glorifies these sadhus and *mahājanas*? In this material world, no one speaks about their great works and efforts.

MIGHTY PEN

Śrīla Ṭhākura Bhaktivinoda left this world on June 23, 1914. He dedicated his whole life to preaching Gauḍīya Vaiṣṇavism [devotional service in the line of Lord Caitanya] and spiritualism, or *bhāgavat-dharma* [eternal service to God]. In the *Bhagavad-gītā* it is said, *yadā yadā hi dharmasya glānir bhavati bhārata*: Whenever and wherever there is a decline in religious practice, Lord Kṛṣṇa Himself descends along with His followers to reestablish the principles of religion. Ṭhākura Bhaktivinoda is the embodiment of this verse. In this age of skepticism and fruitless nihilism, he exercised his mighty pen to reestablish *sanātana-dharma*, eternal religion. Inspired by the Gauḍīya Vaiṣṇava Ācāryas [spiritual masters], he wrote book after book, refuting materialistic views based on nihilism and atheism. By speaking on the eternal *Vedas*, on civilization and education, he enlightened many conditioned souls who had forgotten their real spiritual identity.

Without imparting scriptural knowl-



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edge there is no means to bring the living entities, who are oppositely attracted, towards *para-tattva*, the Supreme Truth. Gauḍīya gurus such as Śrīla Rūpa Gosvāmī, Śrīla Sānatana Gosvāmī, and Śrīla Jīva Gosvāmī did the work of spiritual masters by analyzing the *Śrīmad-Bhāgavatam* and commentaries on it. The *Bhāgavatam* is the essence of the eternal Vedic sound and the mature fruit of the desire tree of the Vedic literature. Ṭhākura Bhaktivinoda nicely strung together the teachings of these Gauḍīya gurus in easy and simple language. Therefore, after the six Gosvāmīs [leading disciples of Lord Caitanya],

Ṭhākura Bhaktivinoda is known as the Seventh Gosvāmī.

Following in the footsteps of Śrīla Jīva Gosvāmī, in 1884 Bhaktivinoda reestablished the Viśva Vaiṣṇava Sabha (World Vaiṣṇava Congregation) and preached the Vedic religion—*Upaniṣads*, *Vedānta Sūtras*, *Śrīmad-Bhāgavatam*—as well as the life and philosophy of Śrī Caitanya Mahāprabhu. His son Śrīla Bhaktisiddhānta Sarasvatī Goswami Prabhupāda inherited these bright qualities from him and preached this great ideology of Gauḍīya Vaiṣṇavism throughout the Indian subcontinent, from the Himalayas to the oceans and abroad.

GREAT CALL

Ṭhākura Bhaktivinoda wrote more than one hundred books, both original works and commentaries, in English, Sanskrit, and Bengali. His numerous devotional songs, immersed in divine love born of full surrender, reveal his deep love for Lord Śrī Kṛṣṇa. These songs have inspired all types of people, from ordinary conditioned souls to highly elevated devotees. His books of devotional songs, such as *Śaraṅā-gatī*, *Gītāvalī*, and *Kalyāṇa-Kalpataru*, are food for the soul and are very praiseworthy in human society. In this age of short-lived sensual pleasure and false renunciation, these books are Bhaktivinoda's great call for those who are thirsty to get a taste of Vaikuṅṭha [spiritual] love. Who can imagine the kindness he has shown?

Conditioned souls, being victims of illusion and the repetition of the cycle of birth and death, are prone to commit errors. The material world created by the Lord is our testing place. Here at every step we are continually being tested by *māyā*. To pass this test one has to hear the devotional message spoken by *mahājanas* like Śrīla Bhaktivinoda Ṭhākura.

Bhaktivinoda's teachings should be preached more and more. If the leaders of present-day society sincerely desire the welfare of humanity, they should deeply cultivate and introspectively reflect upon these teachings. Please practice these teachings in your life and teach them to the world. This will surely bring auspiciousness and

*In this age of
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Bhaktivinoda's
great call
for those who
are thirsty to get
a taste of
spiritual love.*

the unlimited blessings of Ṭhākura Bhaktivinoda.

I pray for his blessings as follows:

*ādadāna strīṇaṁ danter idaṁ yāce
punaḥ punaḥ
bhaktivinoda-pādābja-reṇuḥ syāt
janma-janmani*

Keeping straw between my teeth, I pray repeatedly that life after life I may be a particle of dust at the lotus feet of Ṭhākura Bhaktivinoda.

*Jaya! Śrī Śrīla Saccidānanda Bhakti-
vinoda Ṭhākura ki jaya!* ☸

*Śrīpāda Gour Govinda Swami, an
ISKCON guru and a native of Orissa,
passed from this world in 1996.*

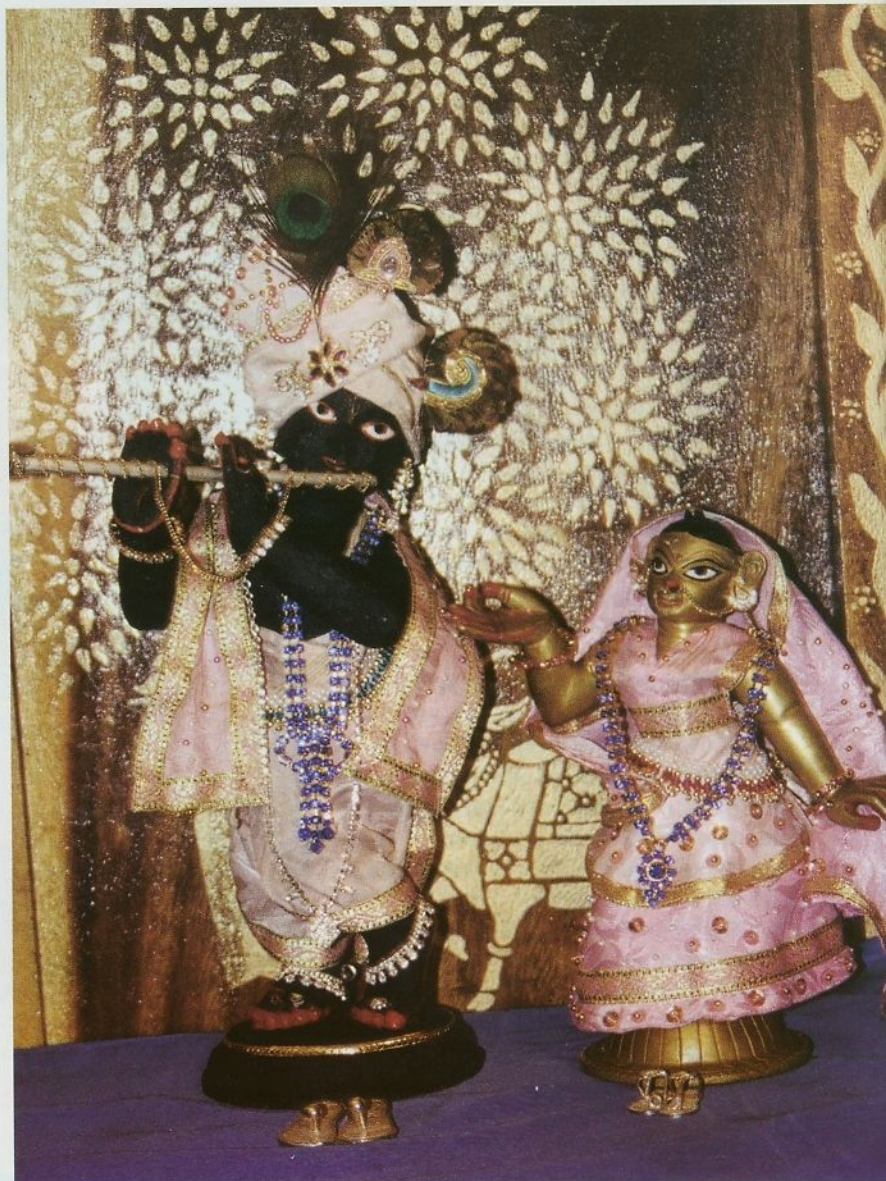


The Reappearance Of Śrī Śrī Rādhā-Mā



Uttama Puruṣa Dāsa

Śrī Śrī Rādhā-Mādhava (right), the ancestral deities of Śrīla Bhakti-vinoda Ṭhākura, were discovered in the home of Sri Duryodhana Dwivedi and his family (above), where the deities had been residing for about fifty years.



Uttama Puruṣa Dāsa



dhava



Raṅjana Dāsa

*The discovery of the ancestral deities
of Śrīla Bhaktivinoda Ṭhākura.*

by Bhaktarūpa Dāsa

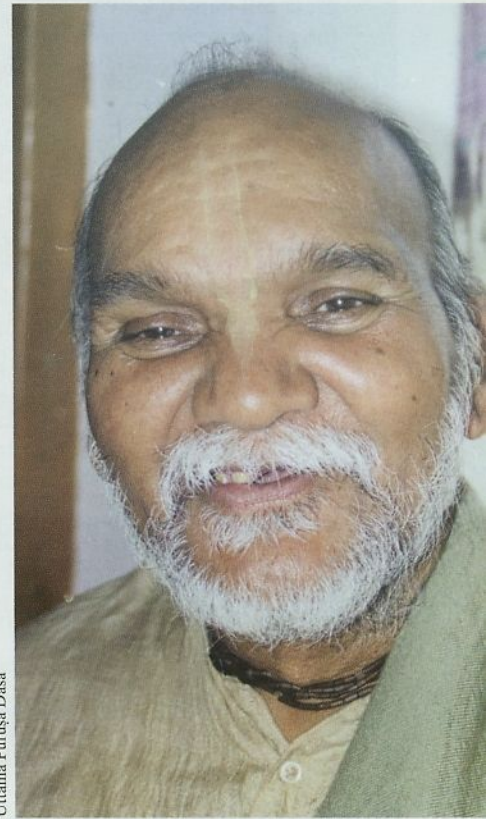
FIVE HUNDRED years ago when Lord Śrī Caitanya Mahāprabhu launched the *saṅkīrtana* movement of the congregational chanting of the holy names of the Lord, He commissioned His closest associates to spread the movement everywhere. On the order of Caitanya Mahāprabhu, Nityānanda Prabhu traveled extensively throughout Bengal, humbly begging everyone He met to chant the holy names and worship Śrī Śrī Rādhā-Kṛṣṇa. Many Bengalis surrendered at His lotus feet, becoming His disciples and adopting the Gauḍīya Vaiṣṇava way of life. Among these disciples was Krishnananda Dutta, a wealthy landowner residing in Ulberia, not far from present-day Calcutta.

Krishnananda Dutta worshiped deities of Śrī Śrī Rādhā-Mādhava in his home in Ulberia until his retirement from family affairs. Then, taking the deities with him, he moved to the holy place Puri, Orissa, home of the famous temple of Lord Jagannātha. In Puri, Krishnananda lived a pious and simple life, not speaking to anyone, but chanting the Hare Kṛṣṇa *mahā-mantra* the whole day and night and worshipping Śrī Śrī Rādhā-Mādhava. After living in

Puri for some time, he met the feudal king of Ali State, about two hundred kilometers from Puri. Impressed with Krishnananda's spiritual qualities, the king invited him to live in his state, where he donated an entire village, named Choti (formerly called Choti Mangalpur), to the worship of Śrī Śrī Rādhā-Mādhava.

The descendants of Krishnananda Dutta worshiped Śrī Śrī Rādhā-Mādhava in Choti from generation to generation. Eventually the worship passed into the hands of his descendent Kedaranath Dutta (1838–1914), who is well-known to all Gauḍīya Vaiṣṇavas as Śrīla Bhaktivinoda Ṭhākura, the great saint who was the first to present the teachings of Caitanya Mahāprabhu in a modern context.

Śrīla Bhaktivinoda Ṭhākura wrote hundreds of songs glorifying the Supreme Lord in Bengali, Sanskrit, and Brajaboli (a dialect that combines Bengali, Sanskrit, and Oriya). His songs capture the essence of Gauḍīya Vaiṣṇava philosophy. One, *Jaya Rādhā-Mādhava*, was a favorite of Śrīla A. C. Bhaktivedanta Swami Prabhupāda, who would sing it every day just before his public lectures. This song paints



Uttama Puruṣa Dāsa

The research of Professor Fakir Mohan Das (above), one of Bhaktivinoda Ṭhākura's spiritual descendants, revealed that the village of Choti (a part of which appears at top) was the native place of Śrīla Bhaktivinoda Ṭhākura and Śrīla Bhaktisiddhānta Sarasvatī.

Jaya Rādhā-Mādhava

by Śrīla Bhaktivinoda Ṭhākura

(jaya) rādhā-mādhava,
(jaya) kuñja-bihārī
(jaya) gopī-jana-vallabha,
(jaya) giri-vara-dhārī
(jaya) yaśodā-nandana,
(jaya) vraja-jana-rañjana
(jaya) yāmuna-tīra-vana-cārī

“Kṛṣṇa is the lover of Rādhā. He displays many amorous pastimes in the groves of Vṛndāvana. He is the lover of the cowherd maidens of Vraja, the holder of the great hill named Govardhana, the beloved son of mother Yaśodā, and the delighter of the inhabitants of Vraja. He wanders in the forests along the banks of the River Yamuna.”

Purport

by His Divine Grace
A. C. Bhaktivedanta Swami
Prabhupāda

This is the original nature of Kṛṣṇa. He is Rādhā-Mādhava; He is the lover of Śrīmatī Rādhārāṇī. And—*kuñja-vihārī*—He always enjoys the company of the *gopis* [cowherd girls] within the bushes of Vṛndāvana forest. *Rādhā-mādhava kuñja-vihārī*. Not only is He the lover of Rādhārāṇī, but—*vraja-jana-vallabha*—all the residents of Vṛndāvana love Kṛṣṇa. They do not know anything else. They do not know whether Kṛṣṇa is God or not. Nor are they very much harassed by the thought “I shall love Kṛṣṇa if He is God.” Instead



Śrī Śrī Rādhā-Mādhava of ISKCON Māyāpur traveled with Śrīla Prabhupāda in 1970–71, when he began daily singing Jaya Rādhā-Mādhava before the Śrīmad-Bhāgavatam class.

they think, “He may be God or He may not be God. Whatever He is, it doesn’t matter, but we love Kṛṣṇa.”

That’s all. That is called unalloyed love. “If Kṛṣṇa is God, then I shall love Him”—this is conditional love, not pure love. Kṛṣṇa may be God or whatever He may be, but by His wonderful acts the Vrajavāsīs [residents of Vṛndāvana] are thinking,

“Oh, Kṛṣṇa is a very wonderful child. He may be some demigod.”

People are generally under the impression that the demigods are all-powerful. The demigods are powerful within this material world, but people do not know that Kṛṣṇa is above all of them. *Īsvaraḥ paramaḥ kṛṣṇaḥ saccid-ānanda-vigrahaḥ*. The highest demigod, Brahmā, is giving his

a beautiful picture of the pastimes of Śrīla Bhaktivinoda Ṭhākura’s beloved deities Śrī Śrī Rādhā-Mādhava.

After the departure of Śrīla Bhaktivinoda Ṭhākura, the worship of Śrī Śrī Rādhā-Mādhava was handed down to his son, Bimala Prasad Dutta, also

known as Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the spiritual master of Śrīla Prabhupāda. Because Śrīla Bhaktisiddhānta was a lifelong celibate and a dedicated traveling preacher, whenever he would visit Chotī he would not enter into his ancestral home

there; he would visit the temple of Śrī Śrī Rādhā-Mādhava and stay in the nearby Dassahera Mandap.

Unfortunately, after Śrīla Bhaktisiddhānta’s departure from this world the worship became neglected. A neighboring family schemed to lay

opinion: “The supreme controller is Kṛṣṇa.”

So, as the residents of Vṛndāvana love Kṛṣṇa without any condition, Kṛṣṇa loves them without any condition.

Giri-vara-dhārī. When the inhabitants of Vṛndāvana stopped the sacrifice to Indra, they were in danger because Indra became very angry. For seven days he incessantly sent very great, powerful clouds and rain over Vṛndāvana. When the inhabitants became very much disturbed, Kṛṣṇa, although He was only a seven-year-old boy, saved them by lifting Govardhana Hill. In this way He taught Indradeva, “To stop your disturbance is the business of My little finger. That’s all.” So Indra fell to his knees before Kṛṣṇa. These things you’ll find in our book *Kṛṣṇa*.

As Gopi-jana-vallabha, Kṛṣṇa’s only business is how to protect the *gopi-jana* [*gopīs*]. Our Kṛṣṇa consciousness movement is teaching how to become one of the *gopi-janas*. Then Kṛṣṇa will save us from any danger, even by lifting a hill or a mountain. Kṛṣṇa is so kind and so powerful. When Kṛṣṇa lifted the hill He had not practiced some yoga system. He was playing like a child. But when there was some need, He manifested Himself as God. That is Kṛṣṇa. Not that He has to go and practice some yoga system to become God. No. He is not that type of “God,” not a manufactured “God.” He’s God.

Yaśodā-nandana, vraja-jana-rañjana. Kṛṣṇa likes to be the child of a devotee. As the beloved child of Yaśodā, He is called Yaśodā-nandana, He wants to be chastised by His devotee father and mother,

because everyone worships Him and nobody chastises Him. So He takes pleasure when a devotee chastises Him. That chastisement is service to Kṛṣṇa. If Kṛṣṇa takes pleasure in being chastised, then the responsibility is taken up by a devotee: “All right, I shall become Your father and chastise You.” When Kṛṣṇa wants to fight, one of His devotees becomes Hiraṇyakaśipu and fights with Him. Therefore, become an associate of Kṛṣṇa and develop Kṛṣṇa consciousness.

Yaśodā-nandana, vraja-jana-rañjana. As the *vraja-jana*’s [Vṛndāvana residents’] business is how to satisfy Kṛṣṇa, Kṛṣṇa’s business is how to satisfy the *vraja-jana*. This is reciprocation of love.

Yāmuna-tīra-vana-cārī. Kṛṣṇa, the Supreme Personality of Godhead, is wandering on the banks of the Yamuna River to please the *gopīs*, the cowherd boys, the birds, beasts, and calves. They are not ordinary birds, beasts, calves, or men. They are on the top level of self-realization. *Kṛta-puṇya-puñjāḥ*—after many, many lives they got the position to play with Kṛṣṇa.

Our Kṛṣṇa consciousness movement is so nice that everyone can go to Kṛṣṇaloka and associate with Kṛṣṇa as a friend, as a servant, as a father or mother, as so many things. And Kṛṣṇa is agreeable to any one of these propositions. These things are described very nicely in our book *Teachings of Lord Caitanya*.

Kṛṣṇa does not go even one step out of Vṛndāvana. The original Kṛṣṇa is in Vṛndāvana. Take advantage of these books, this knowledge, this *prasādam*, and this chanting. Be happy, and go to Kṛṣṇa. It is such a nice thing.

their own claim on the lands belonging to the deities and secretly moved the deities to another village. This family claimed that the deities had become broken and thus, according to traditional practice, had to be submerged in the nearby Birupa River.

In the terminology of Gauḍīya Vaiṣṇavas, the native place of a great saint is called a *śrīpāt*, and such places are considered worshipable by all the followers of the saint. But just as the village of Choti was deprived for five decades of seeing its proprietors, Śrī Śrī

Rādhā-Mādhava, the village—the native place of Śrīla Bhaktivinoda Ṭhākura and Śrīla Bhaktisiddhānta Ṭhākura—became all but forgotten by the spiritual descendants of these two great saints during that time. Now, though, ISKCON devotees from Bhubaneswar sometimes perform *saṅkīrtana* in Choti.

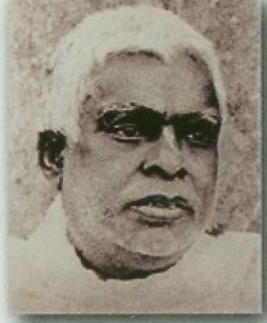
DEDICATED RESEARCHER

Fortunately for us all, Bhaktivinoda Ṭhākura left information about his connection with Choti in his autobiography. Dr. Fakir Mohan Das, a research scholar and professor at Utkal University in Bhubaneswar, and one of Bhaktivinoda Ṭhākura’s spiritual descendants, came across this information. Starting in 1982, Dr. Das visited Choti whenever he had the opportunity, and through painstaking research he eventually uncovered and published the facts about the history of the place for the benefit of the Gauḍīya Vaiṣṇava community. But the challenge of reestablishing the worship of Śrī Śrī Rādhā-Mādhava in Choti remained.

Dr. Das was never fully satisfied with the story of how the deities had been submerged in the river, and he continued to make inquiries. Finally, in January 2000, after nearly twenty years of searching, he found Śrī Śrī Rādhā-Mādhava in the house of a *brāhmaṇa*, Sri Duryodhana Dwivedi, where They had been secretly moved in about 1950. Sri Dwivedi was keen to hear of the international interest that would be generated by Their discovery, and he happily donated Their Lordships to a group of devotees headed by ISKCON Governing Body Commissioner His Holiness Bhaktisvarūpa Dāmodara Swami, under the guarantee that Their worship would be reestablished in Choti on Their traditional lands.

Presently They are being worshiped in Bhubaneswar pending the construction of a new temple for Them in Choti. ☸

Bhaktarūpa Dāsa, a disciple of Śrīla Prabhupāda, lives in Bhubaneswar, Orissa, India. He can be reached at bhaktarupa.acbsp@pamho.net.



ETHICS &

by Mādhavānanda Dāsa

A lecture before The National Seminar on Values and Ethics in Business, Utkal University, Bhubaneswar, Orissa, India, given on April 20, 2000.

BEFORE COMING here today I was considering how it is that a group of professors and professional businessmen would invite a shaven-headed renunciant dressed in simple *dhōṭī* and *kurtā*, with no money of his own and no business experience, to be the chairman of the first session of this seminar. Why would you spend your valuable time unless there was some practical and profitable reason? You must be considering that the spiritual conception of ethics has practical value in today's business world. Here we'll discuss the spiritual conception of ethics from a most practical perspective, as presented by the famous son of Orissa Śrīla Bhaktivinoda Ṭhākura.

Bhaktivinoda Ṭhākura (1838–1914) was the great theologian who first presented the teachings of Caitanya Mahāprabhu in a modern context. His pioneering efforts have manifested today as the Hare Kṛṣṇa movement, which is being spread worldwide by ISKCON, or the International Society for Krishna Consciousness. In a discussion on ethics it is significant to analyze the work of ISKCON. The cultural and philosophical teachings of ISKCON have inspired millions of people all over the world to reject immoral behavior and embrace a saintly way of life.

ETHICAL SYSTEMS

The term *ethics* refers to the systems of moral behavior accepted by individuals or groups. Different mature

individuals will have different conceptions of what kinds of behavior are right and what kinds are wrong. Such conceptions of right and wrong define different ethical systems. As leaders of society we need to know which ethical systems are valuable in a progressive society and which are not, and those which are valuable should be promoted. Bhaktivinoda Ṭhākura has offered a scientific conception of ethics and morality based on the Vedic literature, which states that a truly progressive society is one that discourages its members from exploiting others.

Societies that adopt ethical systems based on materialistic conceptions cannot be progressive because they cannot be free of exploitation. To establish this, Bhaktivinoda has described four categories of materialists:¹

- (1) Those who have no ethics and no faith in God: immoral materialists.
- (2) Those with ethics but no faith in God: non-theistic moralists.
- (3) Those with ethics based on faith in God, but who give more importance to morality than they do to God: theistic moralists.
- (4) Those who engage in immoral behavior while posing as theists: pretenders.

IMMORAL MATERIALISTS

Those who follow no ethical system are the lowest of human beings. They are the primitive peoples and the hedonistic modern man. Indeed, such human beings are on the same level as

animals. Bhaktivinoda describes the attitude of the hedonists: "They consider that this variegated universe is simply a chance combination of atoms and molecules with no creator. Any belief in God or the soul is simply blind faith and gross superstition. As we only live once, a person should try to enjoy as much as possible."²



Mādhavānanda Dāsa

With his far-seeing vision, Bhaktivinoda Ṭhākura perfectly described the popular idea embraced by many today that life is simply a chance combination of chemicals with no intrinsic purpose. With such a conception there is no particular need to honor or respect others. Is it any wonder that a great ethical crisis has risen and sprouted into an increase of violent crimes and corruption?

NON-THEISTIC MATERIALISTS

Next, Bhaktivinoda describes that higher than the immoral materialists are the non-theistic moralists who accept some ethical system but are not concerned with God. Describing the

Subhadra Photo Studio, Bhubaneswar

DEVOTION

Ethical Systems

	Immoral Materialists	Non-theistic Moralists	Theistic Moralists	Pretenders	Devotees
Ethics	No ethics and no faith in God.	Ethics, but no faith in God.	Ethics based on faith in God, but ethics more important than God.	No ethics, but posing as theists.	Ethics based on seeing God everywhere and everything in connection with God.
Philosophy	The universe is simply a chance combination of atoms and molecules with no creator. Any belief in God or the soul is just blind faith and gross superstition. As we only live once, a person should try to enjoy as much as possible.	Do not think that your life is everything. Consider society as well. Cultivate all the positive sentiments such as love, friendship, and compassion in order to increase the overall happiness of society.	If consciousness arises by some special process through a combination of atoms, there should be evidence of this somewhere in the universe; there should be an example in human history. Man is produced from the womb of a mother. Nowhere is any other process observed. Therefore, it can only be logically concluded that the first mother and father must have arisen from the supreme consciousness.	Devotion to God is not an eternal truth. The appearance of devotion is valuable for satisfying selfish motives.	If Kṛṣṇa is satisfied, then the act is moral. If Kṛṣṇa is dissatisfied, then it is immoral.
Motive	Selfish	Selfish	Selfish	Selfish	Selfless

view of the non-theistic moralists, he has written:

Being more intelligent, the moralist can easily defeat the immoral materialist. He says: "Oh brother, I respect

what you say but I cannot accept your self-motivated actions. They are not at all good. You are seeking out happiness in life, but without morals how can there be happiness? Do not think that your life is everything!

Consider society as well. Rules which can increase the happiness of the human being in society are advisable. That is called morality. Gaining happiness through morality makes man superior to animals. It is necessary

The ethics of the non-theistic moralists are compared to those of the scorpion who once requested a favor from a camel.

• • •

for man to accept individual suffering where it will give happiness to society. That is called selfless morality, and it is the only path for man. You must cultivate all the positive sentiments such as love, friendship and compassion in order to increase the over-all happiness of society. By doing this, violence, hatred and other evil tendencies will not be able to contaminate the heart. Universal love is universal happiness. Take up ways of increasing this happiness.” Positivists such as Comte and Mill, Socialists such as Herbert Spencer, as well as lay Buddhists and Atheists firmly believe this philosophy.³

The non-theistic moralists are superior to the immoral materialists, but they are still selfishly motivated. Although they follow the ethical and moral rules of society, they do so to avoid public censure, imprisonment, or execution. A businessman may adopt ethical principles just to ensure plentiful customers, or a politician may accept ethical principles to attract followers. This is a more intelligent position than that of the immoral materialist, as there is concern for long-term enjoyment rather than just immediate gratification. However, since there is still an underlying selfishness, a non-theistic moralist is likely to exploit others as soon as he or she thinks there will be no adverse reaction.

Included in this category are the mundane philanthropists who engage in work for the physical, mental, or emotional well-being of others. Because they are unable to appreciate the objects of their compassion as anything more than dull chemicals, the “good deeds” of such “selfless” moral materialists are invariably motivated for their own enjoyment, either subtle or gross. In actuality their “selflessness” is only a façade, for their actions are mo-

tivated by the desire to have the satisfaction of thinking of themselves as, or being well known as, greatly pious persons.

THE SCORPION AND THE CAMEL

The ethics of the non-theistic moralists are compared to those of the scorpion who once requested a favor from a camel. The scorpion wanted to cross a deep river but could not find any way to do so. Seeing a camel nearby, the scorpion approached him and asked the camel to carry him across. The camel refused, saying, “You will sting me.”

“No, no. I am an ethical scorpion. I promise I won’t sting you.”

The camel agreed and, taking the scorpion on his hump, began crossing the river. Halfway across, the scorpion suddenly stung the camel.

“Why did you do that?” the camel asked. “Now we will both die.”

“What can I say?” the scorpion replied. “It’s my nature.”

Similarly, although the non-theistic moralists try to live an ethical life, because their concept of the meaning of life is limited to dull matter any ethical behavior they adopt is selfishly motivated and quickly discarded.

Although they speak about universal love and brotherhood, the non-theistic moralists, like their immoral brothers, are unable to appreciate others as anything more than dull matter. Their perception is limited to the external body, and the relationships they form with others are similarly skin-deep—shallow, short-lived, and ultimately prone towards exploitation. Since they identify themselves as temporary matter, there is no reason for them to perform truly selfless acts. The best social message the non-

theistic moralists can offer is, “You are just a bag of chemicals and molecules that somehow just appeared and has no intrinsic meaning. Other persons are also only bags of chemicals and molecules—but you should be nice to them.”

The natural reply will be, “Why should I be nice?”

“Because it’s the good thing to do, and if you don’t you’ll go to jail.”

Since the basic motivation of the ethical behavior of atheists is to avoid public censure, is it any surprise that as soon as they think they have an opportunity to gain some illicit advantage without getting caught they will do so?

THEISM

More fixed in ethical conduct and hence superior to the non-theistic moralist is the theist. The theist is dissatisfied with the mechanistic concept of life offered by the non-theist. Bhaktivinoda describes the thinking of the theist as follows:

If consciousness arises by some special process through combination of atoms, there should be some evidence of this somewhere in the universe. There should be some example of this in human history. Man is produced from the womb of a mother. Nowhere is any other process observed. In spite of the growth of material science, nothing otherwise has yet been observed. Someone may argue that man has arisen by a chance combination of matter, and later man has adopted this particular process of birth from the womb. However, the succeeding events should be similar to the first event. Even now we should observe at least a few conscious entities arising by chance combination of matter. Therefore it can only be logically concluded that the first

mother and father must have arisen from the supreme consciousness.⁴

When the materialist becomes dissatisfied with the mechanistic idea that consciousness is simply a chance combination of chemicals, and thereby concludes that life must be something anti-material or spiritual, he comes to the platform of theism.

Bhaktivinoda points out many ways in which belief in God contributes to moral conduct:

(1) Even if someone has a strong sense of moral values, still the senses are often so strong that even great moralists are defeated. If the opportunity arises to enjoy immorally in secret, belief in God will act as a preventative measure. God can see what man cannot. One who thinks like that will be unable to secretly perform acts contrary to morality.

(2) Everyone will accept that faith in God produces a greater tendency to perform pious acts than morality alone.

(3) If God exists, then by faith in Him so much is gained. If He does not exist, believing in Him is harmless. On the other hand, if God does exist, to not have faith in Him is harmful.

(4) By belief in God, the tendency toward righteousness grows quickly in the mind.

(5) By faith in God, compassion and tolerance become stronger.

(6) By belief in God, one is more eager to perform selfless action.

(7) By belief in God, acceptance of afterlife arises, and man cannot be disappointed by any event in life.⁵

MORALITY MORE IMPORTANT

Bhaktivinoda states that among the theists, most are materialistic. He describes a group called the theistic moralists who worship God with some degree of faith, but who give more importance to their conception of morality than they do to God. Some of them believe there is no harm in imagining a God, worshiping him with faith, and then abandoning that worship when good conduct is achieved. Others believe that by performing worship of the Lord and acting ethically, the Lord will be pleased and will grant

one's material desires.

Either subtly or grossly, the worship of the theistic moralists is selfishly motivated. Although they consider themselves worshipers of God, they are not much interested in God's form, personality, activities, or desires, but instead are interested only in what they can gain through worshiping Him.

Bhaktivinoda compares the relationship between the theistic moralists and God to the temporary meeting of travelers at an inn. When morning comes and the travelers leave for their separate destinations, the relationship is forgotten. Theistic moralists worship the Lord not out of devotion but simply because they think it to be the proper thing to do, which

will result in their happiness.

Being motivated in this way, materialistic theistic moralists are still in the realm of selfishness. Although they conceive of their ethical behavior as being harmless to others, because they are not on the platform of spiritual vision they are unable to maintain impartial dealings and will inevitably fall prey to exploiting others.

In describing different types of activities aimed at human welfare, Bhaktivinoda has stated in his *Sajjana Toshani* magazine: "Showing kindness to the soul is the best welfare work of all. By such kindness one attempts to save a person from all worldly sufferings by giving him devotion to Lord Kṛṣṇa."

(please turn to page 56)



Kumbha-melā, 1989

**HARE KṚṢṆA, HARE KṚṢṆA
KṚṢṆA KṚṢṆA, HARE HARE
HARE RĀMA, HARE RĀMA
RĀMA RĀMA, HARE HARE**

PRONUNCIATION:

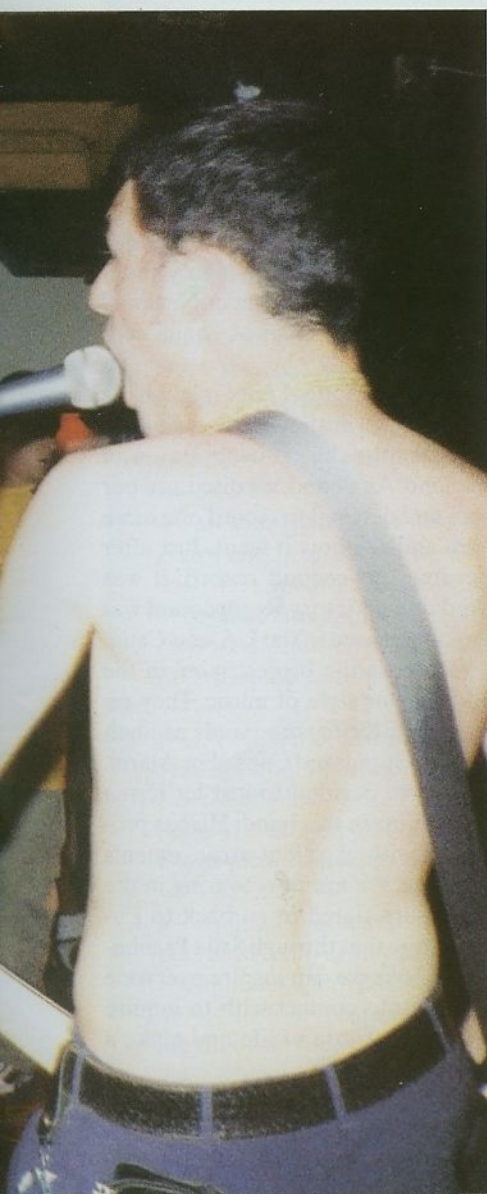
ha-ray, krish-na, ra-ma (rhymes with "drama")

From Tours of Duty To Tours of Love

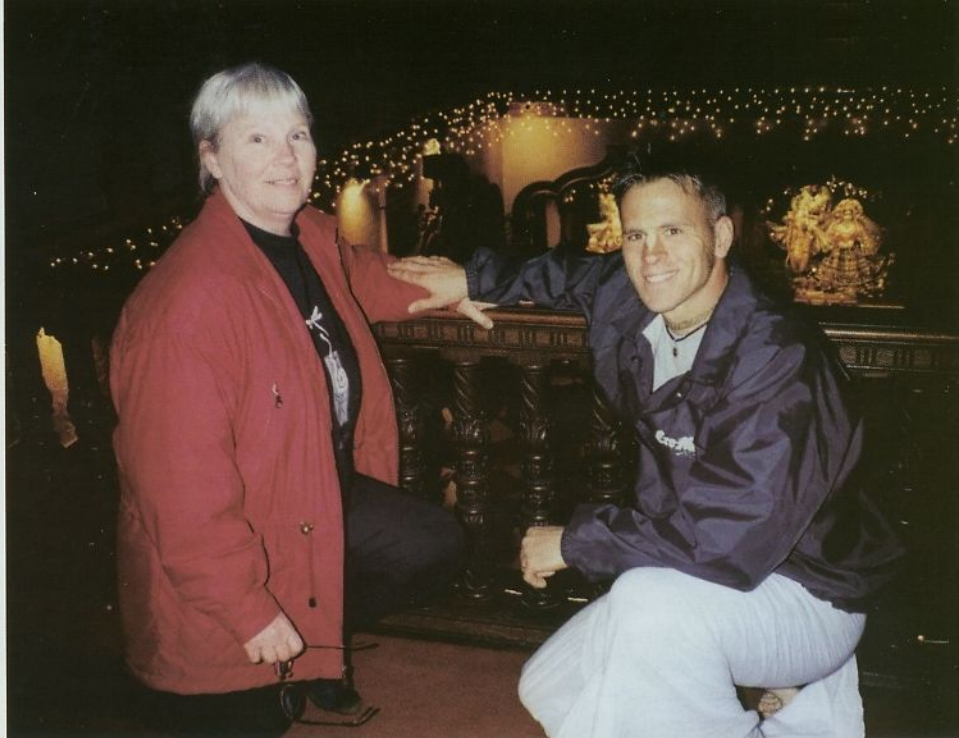


In search of some meaning in life, he tried the Army, but his search ended in an unexpected place.

by Dayāl-Nitāi Dāsa



Sharon Winner



IT WAS THE SUMMER of '86, and I had just graduated from high school and was eager to do something with my life, so I decided to enlist into the U.S. Army. I was unhappy, I wasn't sure what I wanted to do with my life, and it seemed like my friends were so focused. I didn't have big aspirations to go to college like them. I just wanted to know the purpose of life. I wanted to know why I was here.

When I came home on leave, I met up with an old friend who always knew the up-and-coming bands in the punk/hardcore music scene. He handed me a record by the Cro-Mags entitled "The Age of Quarrel." I was intrigued by the title and asked him what the band was all about. I was shocked to learn that they were Hare Kṛṣṇa devotees. They played aggressive music with a positive message, subtly promoting the science of self-realization. That appealed to me. Most bands with a good message tend to shove their beliefs down your throat, but these guys just said it the way it was

and let you decide for yourself.

After some years had passed and I was out of the Army, I joined a well-established hardcore band. We soon signed a record deal, recorded an album, and toured Europe and the U.S.

Our label arranged for us to tour with the very same Cro-Mags who had intrigued me a few years before. The first show of the tour was in Dayton, Ohio, and I was really eager to ask them about the philosophy they followed. I approached the singer, Jayānanda Dāsa, and he took the time to speak to me about reincarnation, vegetarianism, karma, and living a clean life free of drugs and alcohol. I was astonished to find that the philosophy wasn't some dry, speculative religious process but was actually a scientific philosophy based on truths proven through logic and reason. He explained that we are not these bodies but spirit souls encased within the material body. That was an intense realization for me.

Our tour included New York City,

Dayāl-Nitāi Dāsa (left, holding microphone) screams out a spiritual message in straight-edge style. Above: Dayāl-Nitāi Dāsa with his mother, Mrs. Nancy Foose, at the Detroit ISKCON temple.

and Jayānanda took me to a small storefront temple there. When I walked in I felt an amazing warmth come over me. I heard Prabhupāda

singing on the CD player, and I smelled the most amazing incense I've ever smelled. A friendly devotee offered me a cup of sweet-rice and asked me to sit down and relax. As I looked around, I saw people in the temple with a glow about them that portrayed true happiness. I could tell they were living for a higher purpose than I was.

After that tour I began to meet devotees in my hometown (Cleveland, Ohio). I slowly started to follow the rules of Kṛṣṇa consciousness. The girl I was dating thought I was crazy to give up meat-eating and disliked my new way of life. She wanted to get married and gave me an ultimatum: "It's either Kṛṣṇa or me." A few weeks later, I found myself helping her pack her bags.

Two years went by, and I was now a full-time devotee chanting sixteen rounds on my beads and following the four rules. I quit the band I was playing in to form a band with devotees. I wanted to spread Kṛṣṇa consciousness through the hardcore/straight-edge music scene. I recalled how I'd felt when I'd first read the lyrics in the Cro-Mags album. I, too, wanted to write songs about self-realization.

We called the band Raja-Vidya ("The King of Knowledge"), but nobody in the magazines or club scene could spell it or pronounce it, so we decided to keep it simple and changed the name to Run Devil Run. We felt that name was synonymous with our spirit of "fighting evil."

In my former band I had always felt I was killing myself to get ahead in the music industry; this time I committed myself to accepting what Kṛṣṇa was giving us. Within weeks of forming the band, we signed with a European record label and were asked to tour Europe for four weeks. The tour went well, and we distributed many of Śrīla Prabhupāda's books at our shows. We were happy to serve Kṛṣṇa in our occupation, and we got to see a lot of ISKCON's European temples.

When that tour ended, we were asked to tour Europe two more times to play festivals and do a short headlining tour. I began to realize that Kṛṣṇa was making this all possible because we were trying to serve him according to our inclinations. I began to correspond with many people from Europe and the U.S. about Kṛṣṇa consciousness. I had never realized how many people feel the same emptiness that ran through me in my youth.

Run Devil Run performed at the world-renowned Dynamo Open-Air Festival in Eindhoven, Holland, in May 1999. The festival draws eighty thousand people. It was a great opportunity to spread the message of Kṛṣṇa consciousness.

After these tours, I felt I might hang it up. I had just gotten married and was accepted into the laborers union in Cleveland. As a band, we discussed our future and decided to record one more album and see how it went. Just after recording our second record, it was picked up by Victory Records and was set to be released in the U.S. and Canada. Victory is the biggest label in the world for our style of music. They released such Kṛṣṇacore bands as Shelter, Baby Gopal, and Cause For Alarm.

We have decided to just let Kṛṣṇa call the shots in this band. He has provided us with excellent arrangements for service. We are now touring in the U.S. and are slated to go back to Europe. I hope that through Śrīla Prabhupāda's books we can inspire everyone we come into contact with to inquire about the purpose of life and make a positive change. ☀

Dayāl-Nitāi Dāsa is a disciple of His Holiness Satsvarūpa Dāsa Goswami.

"I Just Want the Truth"

Excerpts from songs by Run Devil Run.



The age of Kali-Yuga, quarrelsome.
What can be done now?
We struggle to live in this world
As the banner of death unfurls.
There must be authority—or disarray.
We must seek authority—TODAY!
—From "Struggle for Existence"

I've gotta take what's dealt my way,
and with a grain of salt I'll try to learn
from my mistakes.

I won't depend on a crutch,
because the temple of the jiva is ignorance.
The senses are just paths leading to death,
and when I answer their demands, I know
where I am led,
more pain, sorrow, remorse, so I'll just
make the best with what I have and
answer no more!
—From "Temple of Jiva"

Everybody's out to tell me
their way's the only way.
Well, action speaks louder than words,
so show me what you've got to say.
Don't forget, when you point your finger
there's always three pointed back at you.
I respect your good intentions,
but I just want the truth.
—From "Forced Reality"

Look around the world,
nothing but a lie.
People dropping every day,
but we don't ask why.
Watching all the world
destined to die.
Missing opportunities,
human life passed by.
—From "I Could Be"

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 Madhusūdana

(April 9–May 7)

MAY

2—Appearance anniversary of Śrīmatī Sitā Devī, the consort of Lord Rāmacandra. Appearance anniversary of Śrīmatī Jāhnavā Devī, the consort of Lord Nityānanda. Disappearance anniversary of Śrīla Madhu Paṇḍita, a great devotee of Lord Caitanya.

4—Mohiṇī Ekādaśī. Fasting from grains and beans. Rukmiṇī Dvādaśī, the appearance anniversary of Śrīmatī Rukmiṇī Devī, the consort of Lord Kṛṣṇa as Dvārakādaśa, the Lord of Dvārakā.

5—Disappearance anniversary of Śrīla Jayānanda Prabhu, a dedicated disciple of Śrīla Prabhu-pāda who helped him bring the Rathayātrā festival to the West.

6—Nṛsiṃha Caturdaśī, the appearance anniversary of Lord Nṛsiṃhadeva, Lord Kṛṣṇa's half-man, half-lion incarnation. Fasting till dusk, followed by feasting.

7—Appearance anniversary of Śrīla Mādhavendra Purī, the spiritual master of Lord Cai-

tanya's spiritual master. Appearance anniversary of Śrīla Śrīnivāsa Ācārya, a follower of the six Gosvāmīs of Vṛndāvana. Disappearance anniversary of Śrīla Parameśvara Purī, an associate of Lord Caitanya.

Month of Trivikrama

(May 8–June 6)

12—Disappearance anniversary of Śrīla Rāmananda Rāya, an intimate associate of Lord Caitanya.

19—Aparā Ekādaśī. Fasting from grains and beans.

20—Appearance anniversary of Śrīla Vṛndāvana Dāsa Ṭhākura, the author of *Śrī Caitanya Bhāgavata*, a biography on Lord Caitanya.

JUNE

1—Disappearance anniversary of Śrīla Baladeva Vidyābhūṣaṇa, a prominent spiritual master in the Gauḍīya Vaiṣṇava *sampradāya* (disciplic succession), and the author of *Govinda Bhāṣya*, an important commentary on *Vedānta-sūtra*. Appearance anniversary of Śrīmatī Gaṅgāmātā Gosvāmīnī, a prominent woman spiritual master in the Gauḍīya Vaiṣṇava *sampradāya*.

2—Paṇḍava Nirjalā Ekādaśī. Fasting from grains and beans.

4—Śrīla Raghunātha Dāsa Gosvāmī's chipped-rice-and-yogurt festival at Pāṇihāṭī.

Month of Vāmana

(June 7–July 5)

7—Disappearance of Śyāmānanda Paṇḍita, one of the principal followers of the six Gosvāmīs of Vṛndāvana.

16—Disappearance anniversary of Śrī Śrīvāsa Paṇḍita, one of the principal associates of Lord Caitanya.

17—Yoginī Ekādaśī. Fasting from grains and beans.

21—Disappearance anniversary of Śrīla Gadādhara Paṇḍita, one of the principal associates of Lord Caitanya. Also, disappearance anniversary of Śrīla Bhaktivinoda Ṭhākura. Fasting till noon, then feasting.

22—Guṇḍicā-mārjana. Festival of cleansing the Guṇḍicā temple in Jagannātha Purī, India.

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

JULY

1—Śayanā Ekādaśī. Fasting from grains and beans.

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

Month of Śrīdhara

(July 6–August 4)

11—Disappearance anniversary of Śrīla Gopāla Bhaṭṭa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

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

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

ETHICS AND DEVOTION

(continued from page 51)

Because the theistic moralists are not functioning on the spiritual platform, their ethical systems will never be able to alleviate all the worldly sufferings of the living entities; hence they are unable to completely serve society. They will always fall prey to narrow biases based on bodily, social, or religious differences. In actuality, their relationship with others is much like their relationship with God: as superficial as travelers meeting at an inn.

Although there is some partial social benefit from the ethics of the theistic moralists, because there is no spiritual bliss in the mechanical worship they perform there is every chance that they will either give up their theism or else adopt the ways of the cheating pretender.

PRETENDERS

The next class are those who engage in immoral behavior while posing as

theists. Bhaktivinoda has described them as pretenders. He says:

Although the pretenders do not accept the eternal nature of devotion, they wear the dress and markings of a believer. They have their own motives, which any honest person would decry. Cheating everyone, they pave the way for a world of sin. Undiscerning people, allured by their external appearance, take up the same path and end up rejecting God. They may have beautiful *tilaka*, devotional dress, chant the name of Kṛṣṇa, appear detached from the world, and give attractive speeches, but secretly they harbor desire for wealth and women. Many such persons exist.⁶

Bhaktivinoda has compared such pretenders to the cat and the crane. Once some mice came and said, "Have you heard the news? The cat has become a saint. He is now wearing *tilaka* and neck beads. He is chanting and has become a vegetarian." Thinking in this way, the mice gave up their fear of the

cat. But when the mice started to come nearby, the cat gave up his pretense and pounced on them.

Similarly, the crane stands motionless on one foot for hours at a time, and thus looks like a great yogi. His real motivation, though, is to catch fish. As soon as a fish comes near, he abandons his saintly demeanor and gobbles it up.

Bhaktivinoda has said, "There is no worse association in the world than such pretenders. It is better to associate with immoral atheists than to associate with them. . . . Only if one gives up the association of crooked hypocrites can he honestly engage in devotional service. Honest worship is the only way to attain Kṛṣṇa's mercy."⁷

By presenting themselves as saintly and concerned for others, the pretenders sometimes gain positions of trust and responsibility in even spiritually-minded societies. But because their real motivation is to exploit others to satisfy their own subtle or gross pleasures, they are the worst enemies of society.

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Without genuine devotion to the Lord the subtle desires in the heart, which are the roots of immoral tendencies, are not destroyed and will rise again.



THE DEVOTEES

Devotees who are situated on the platform of pure love of God see their beloved Lord everywhere and see everything, moving and non-moving, in connection with God. From such a platform, to offer respect to all living entities regardless of material bodily designations is quite natural and genuine, and thus on this platform alone can one be free from the propensity to exploit others.

The *Bhāgavata Purāṇa* explains that even though one may follow religious ethics for some time, without genuine devotion to the Lord the subtle desires in the heart, which are the roots of immoral tendencies, are not destroyed and will rise again. Only pure devotion can remove all immoral tendencies. This is described in the *Bhāgavata*:

*kecit kevalayā bhaktyā
vāsudeva-parāyaṇāḥ
aghaṁ dhunvanti kārtsnyena
nīhāram iva bhāskarāḥ*

“Only a rare person who has adopted complete, unalloyed devotional service to the Supreme Lord Vāsudeva, Kṛṣṇa, can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays.”⁸

MORAL BEHAVIOR?

One problem arises in our discussion of morality. Sometimes, understanding the moral behavior of devotees is difficult. A good example is the activities of Kṛṣṇa’s most exalted devotees, the *gopīs* of Vṛndāvana, who would leave their homes and husbands in the middle of the night to meet with Kṛṣṇa. To accept such behavior as

saintly is difficult for many persons. On several occasions Śrīla Prabhupāda described the apparent contradiction between morality and the behavior of the *gopīs*:

Any activities that are spiritual are all-good, and any activities that are material are all-bad. This is the difference between spiritual and material. The so-called morality and goodness of the material world is bad, but in the spiritual world even so-called immorality is good. This we must understand. For example, to dance with the wives of others at the dead of night is immoral, at least according to the Vedic civilization. Even today in India, a young woman will never be allowed to go to a young man at the dead of night to dance with him. But we find in *Śrīmad-Bhāgavatam* that as soon as the *gopīs*, the young cowherd girls of Vṛndāvana, heard Kṛṣṇa’s flute, they immediately came to dance with Him. Now according to material conceptions this is immoral, but from the spiritual point of view this is in accord with the greatest morality. Caitanya Mahāprabhu therefore said, *ramyā kācid upāsanā vraja-vadhū-vargeṇa yā kalpitā*: “There is no better mode of worship than that which was conceived by the *vraja-vadhūs*, the damsels of Vṛndāvana.”⁹

The *gopīs* superficially seem to transgress the codes of mundane morality. This perpetually puzzles mundane moralists. . . . The reason the Lord displays the *rāsa-līlā* is essentially to induce all the fallen souls to give up their diseased morality and religiosity, and to attract them to the kingdom of God to enjoy the reality. A person who actually understands what the *rāsa-līlā* is will certainly hate to indulge in mundane sex life. For the realized soul, hearing the Lord’s *rāsa-līlā* through the proper channel will result in complete

abstinence from material sexual pleasure.¹⁰

Our standard of morality and immorality is to see whether Kṛṣṇa is satisfied. If Kṛṣṇa is satisfied, then it is morality. If Kṛṣṇa is dissatisfied, then it is immoral.¹¹

CONCLUSION

According to Bhaktivinoda, the best ethical system is that which is based on the awareness that all others are part of the Supreme Lord and meant to give pleasure to Him alone. Any system that gives prominence to the fulfillment of one’s own selfish desires will ultimately be exploitative and thus harmful to the progress of society.

These are some of the practical teachings of Bhaktivinoda Ṭhākura on the topic of ethics. I hope that the respected and learned persons of this assembly will consider them deeply. ☀

NOTES

1. Adapted from *Śrī Caitanya Śikṣāmṛta*, Chapter 3, Part 3.
2. *Śrī Caitanya Śikṣāmṛta*, Chapter 8.
3. *Śrī Caitanya Śikṣāmṛta*, Chapter 8.
4. *Śrī Caitanya Śikṣāmṛta*, Chapter 8.
5. *Śrī Caitanya Śikṣāmṛta*, Chapter 8.
6. *Śrī Caitanya Śikṣāmṛta*, Chapter 3, Part 3.
7. *Bhaktiyāloka* commentary on Śrīla Rūpa Gosvāmī’s *Upadeśāmṛta*, Text 2.
8. *Śrīmad-Bhāgavatam* 6.1.15.
9. *Teachings of Queen Kuntī*, Chapter 10.
10. *Śrī Caitanya-caritāmṛta*, Ādi 4.30.
11. Lecture on *Bhagavad-gītā*, August 29, 1973, London.

Mādhavānanda Dāsa is the editor of Śrī Kṛṣṇa-kathāmṛta magazine and lives in Bhubaneswar, Orissa, India. He can be reached at madhavananda.ggs@pamho.net.

“WE CAN FEED PEOPLE . . .”

(continued from page 15)

heavily taxing the tea-garden holders, the British government pressed them to canvass street to street and get the Indian people to start drinking tea. The tea-garden holders’ business became canvassing, preparing tea—very nice, palatable tea—and advertising, “If you drink tea, then you will not feel very hungry, and your malaria will go away.” And so on and so forth.

So the Indian people began to drink tea. They began wanting a nice cup of tea. I have seen it. Now they had gotten a taste. Now, gradually, you would see the street sweeper early in the morning, waiting in the tea shop to get a cup of tea.

During our childhood, tea was taken only if somebody was coughing. Sometimes people would resort to tea, but otherwise it was unknown. Drinking tea, drinking wine, smoking, eating flesh—these things were unknown. Prostitution. There was prostitution, but not that, as today, every woman would be pressured to dress and act like a prostitute. Very strong restrictions. So these things should be taken care of. At least, a class of men must be ideal, so that other people will see.

And this training should go on, just as we are doing. We are inviting people to come and chant Hare Kṛṣṇa with us, dance with us, and take *prasāda*, food offered to Kṛṣṇa. And gradually people are becoming devotees. The same people who had been addicted to drink-

ing, addicted to prostitution, addicted to meat-eating—they are becoming saintly persons. This is practical. You can see what was these people’s previous history and what they are now.

Director: But how do we reconcile what you recommend with the fact that our doctors tell us we should eat meat because of the protein?

Śrīla Prabhupāda: That is foolishness. My disciples here have not been eating meat for several years. Do you think they are reduced in their health?

Rather, people say, “What bright faces!” In Boston one priest wearing plain dress said, “Swamiji, how is it your students look so bright?” And often we are portrayed by the press as having bright faces. Recently some ladies were so struck by my students’ appearance that they asked, “Are you American?”

Director: But how would you react if somebody breaks into this place and tries to steal?

Śrīla Prabhupāda: If a thief came in, we would punish him.

Director: You would be violent?

Śrīla Prabhupāda: Why not? A thief should be punished.

Director: You would punish him yourself? What would you do? Would you start attacking him?

Śrīla Prabhupāda: No. Whether by ourselves or someone else, a thief has to be punished. A thief has to be punished. By ourselves or yourselves, the government men—it doesn’t matter. A thief is a thief, and he should be punished.

Director: What if he breaks in because he is hungry?

Śrīla Prabhupāda: Well, we advertise, “Everyone—come and eat.” Why should this man remain hungry? We invite everyone, “Come here and eat—no charge.” We don’t charge. Why should he remain hungry? Let us increase this program. “All hungry men of Melbourne city, come here. You take your meals sumptuously.” We invite, “Come on. Why should you remain hungry?”

Director: What if he’s an alcoholic and he’s hungry?

Disciple: Some alcoholics come here, and we give them a meal every night.

Director: You do?

Disciple: Yes. And each week they visit our Sunday feast, and we give them a meal then, too.

Śrīla Prabhupāda: Kṛṣṇa consciousness requires a little time to practice. Otherwise, it is open to everyone for his reformation.

Director: But you would have your limitations as to how far you can go in feeding people.

Śrīla Prabhupāda: We can feed people unlimitedly, provided the government helps.

Director: You could make a place where destitute people could come and have a free meal.

Śrīla Prabhupāda: Oh, yes. Oh, yes. Everyone—we open our doors to everyone. “You come and take *prasāda*.”

Director: Could the government, in a word, use you . . .

Śrīla Prabhupāda: No, we cannot be used by the government. We can use the government. The government cannot dictate to us. That will not help.

Director: Just a moment. Just a moment. It is a fact that we have a lot of destitutes to look after. And you feel your religious order would like to help people. If the government subsidizes you to provide these services . . .

Śrīla Prabhupāda: That we can do.

Director: That you can do. As long as they don’t contradict your . . .

Śrīla Prabhupāda: Yes. Our principle is this pure, Kṛṣṇa conscious way of life. You can see one day. If you kindly come early in the morning and stay for the entire day, you can see our activity, how nicely we are doing. And then you can do the needful. ☀

Utah Temple Opening

Spanish Fork Rādhā-Kṛṣṇa Temple

Friday, June 22

Preliminary rites: Vāstu Pūjā, Adhivāsas,
Maṇḍapa Sthāpanam, Gītā recitation

Saturday, June 23, 10:00 AM–4:00 PM

Temple Opening, Deity Installation, and Dedication

Governor Mike Leavitt, Senator Orin Hatch, and BYU President Merrill Bateman have been invited and are expected to attend or send representatives. Several newspapers and TV stations have run dozens of pieces on the temple and are sure to cover the high-profile event.

For more information:

Phone: (801) 798-9121 • E-mail: carudas@earthlink.net

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Yoga for a Lofty Goal

A DOZEN OR SO STUDENTS gathered in the assembly room of the college dormitory for an introductory talk on *bhakti-yoga*. I got their attention and said we'd now do some yoga. About half of them pulled their legs up into some semblance of the lotus position, waiting for tips on breathing and concentration.

But instead of the sound of silence, they heard the sizzle of a small pair of hand cymbals. Eyes opened, jaws dropped.

It didn't take long, though, before the students got the idea. Soon many were singing along with the Hare Kṛṣṇa mantra, their faces lit up with smiles.

After the demonstration, I asked the students to tell me what they thought yoga meant. I got the predictable responses, mostly having to do with sitting, stretching, twisting, and concentrating. Someone spoke of clearing the mind of all thoughts. Someone mentioned picturing yourself as "identical with the One."

"*Bhagavad-gītā* says that yoga means to connect with God," I began my talk, "and that's why we chant Hare Kṛṣṇa."

Their pleased expressions showed they were losing misconceptions. When people see Hare Kṛṣṇa devotees singing in the street, they probably don't think we're doing yoga. But in the *Bhagavad-gītā* Lord Kṛṣṇa teaches us how to make our whole lives yoga. Śrīla Prabhupāda often said that his students were practicing yoga twenty-four hours a day.

Today's so-called yoga usually aims at a healthy body and a peaceful mind. That's fine if that's all you want. But the real purpose of yoga is to

reestablish our relationship with Kṛṣṇa—clearly a much loftier goal. The word yoga means "to connect," and from it we get the word *yoke*. Kṛṣṇa covers various kinds of yoga in the *Gītā*, but they're all meant for the same thing: to awaken our love for Him.

Bhakti-yoga is not only the easiest type of yoga; Kṛṣṇa declares it the best: "And of all yogis, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me—he is the most intimately united with Me in yoga and is the highest of all. That is My opinion." (Bg. 6.47)

Since the goal of yoga is to concentrate on God, what better way to do that than by *bhakti-yoga*—serving Him in love? Prabhupāda would scoff at the practice of doing fifteen minutes of meditation in the morning and then spending the rest of the day in material pursuits. *Bhakti-yogis* take their meditation to work. Kṛṣṇa tells Arjuna to fight *and* remember Him. "In all activities be conscious of Me," He says.

Prabhupāda taught his disciples to mold their lives so they could never forget Kṛṣṇa. He gave us a program of morning and evening practices focused on Kṛṣṇa. He told us, as Kṛṣṇa does, to offer the fruits of our work to Kṛṣṇa. He told us to try to chant Hare Kṛṣṇa always.

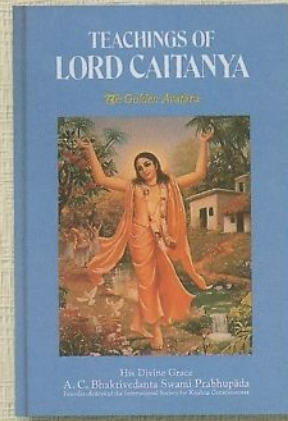
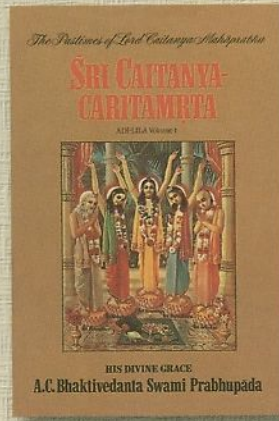
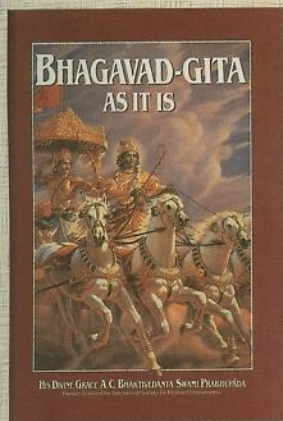
After my talk, one of the students, Mira, thanked me for clearing up some confusion.

"I was always attracted to stories of yogis," she said, "and now I'm happy to hear I can be a student and a yogi at the same time."

And I was happy to hear she understood.

—Nāgarāja Dāsa

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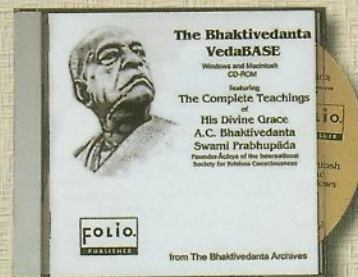
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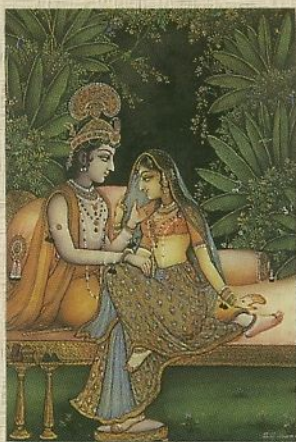
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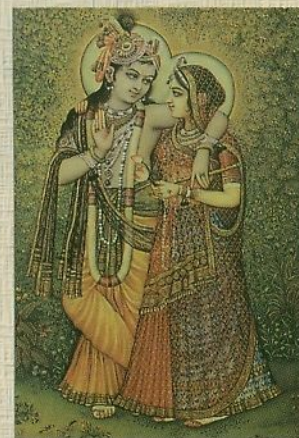
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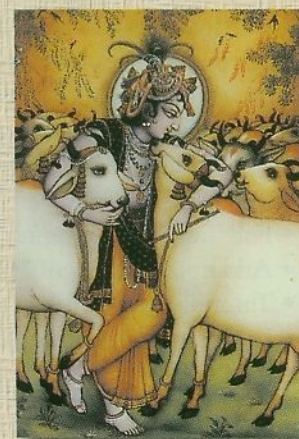
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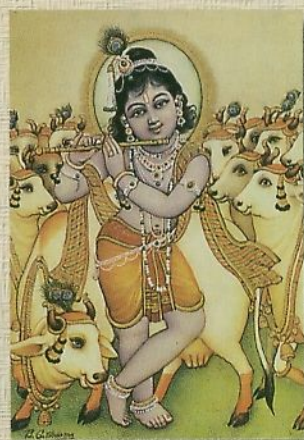
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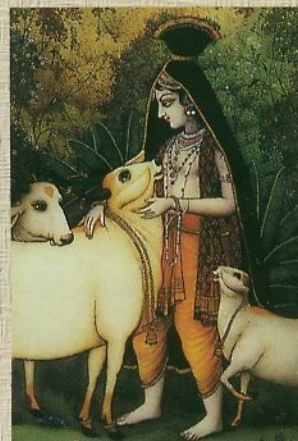
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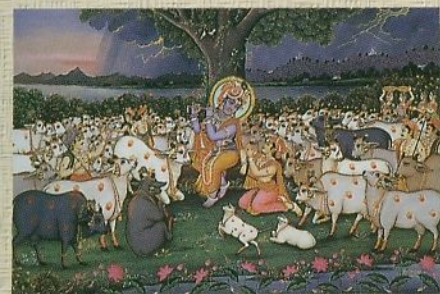
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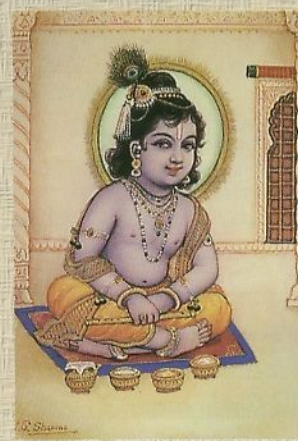
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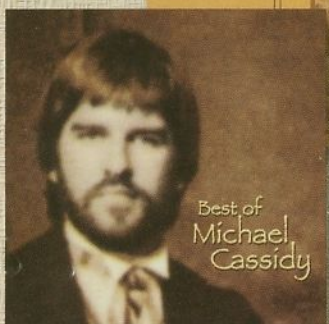
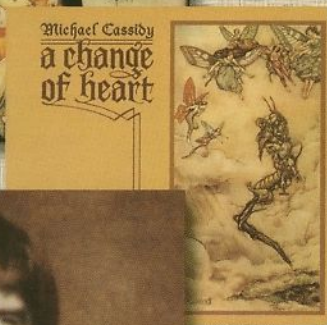
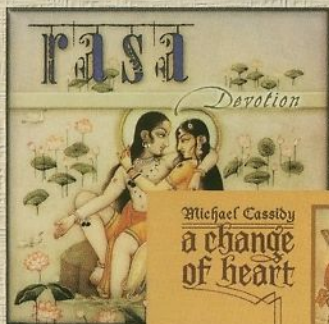
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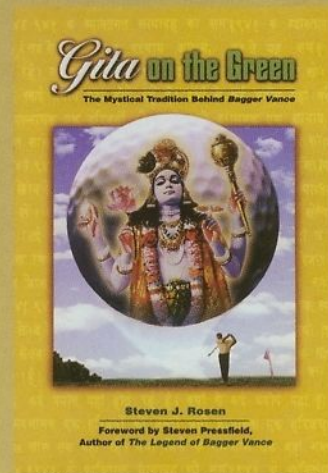
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Vedic Thoughts

Although there are sometimes directions in the Vedic literature to think oneself one with the Lord, that does not mean that one becomes identical with the Lord in every respect. Undoubtedly there is oneness of the living entity with the Lord in many respects, but ultimately the living entity is subordinate to the Lord, and he is constitutionally meant for satisfying the senses of the Lord.

His Divine Grace A. C. Bhaktivedanta
Swami Prabhupāda
Śrīmad-Bhāgavatam 2.9.3, Purport

There is nothing superior to the abode of the Supreme Godhead, and that abode is the ultimate destination.

Kaṭha Upaniṣad 1.3.11

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

Lord Śrī Kṛṣṇa
Bhagavad-gītā 9.18

O [Kṛṣṇa,] Lord of Madhu, as the Ganges forever flows to the sea without hindrance, let my attraction be constantly drawn unto You without being diverted to anyone else.

Queen Kuntī
Śrīmad-Bhāgavatam 1.8.42

I do not pray to the Supreme Personality of Godhead for the eight perfections of mystic yoga, nor for salvation from repeated birth and death.

I want only to stay among all the living entities and suffer all distresses on their behalf, so that they may be freed from suffering.

King Rantideva
Śrīmad-Bhāgavatam 9.21.12

Remembrance of Lord Kṛṣṇa's lotus feet destroys everything inauspicious and awards the greatest good fortune. It purifies the heart and bestows devotion for the Supreme Soul, along with knowledge enriched with realization and renunciation.

Śrīla Sūta Gosvāmī
Śrīmad-Bhāgavatam 12.12.55

Let the wonderfully varied pastimes of the Lord be the very life of His servants who think of nothing but Him. For such devotees, those pastimes always increase the ecstasy of love of God.

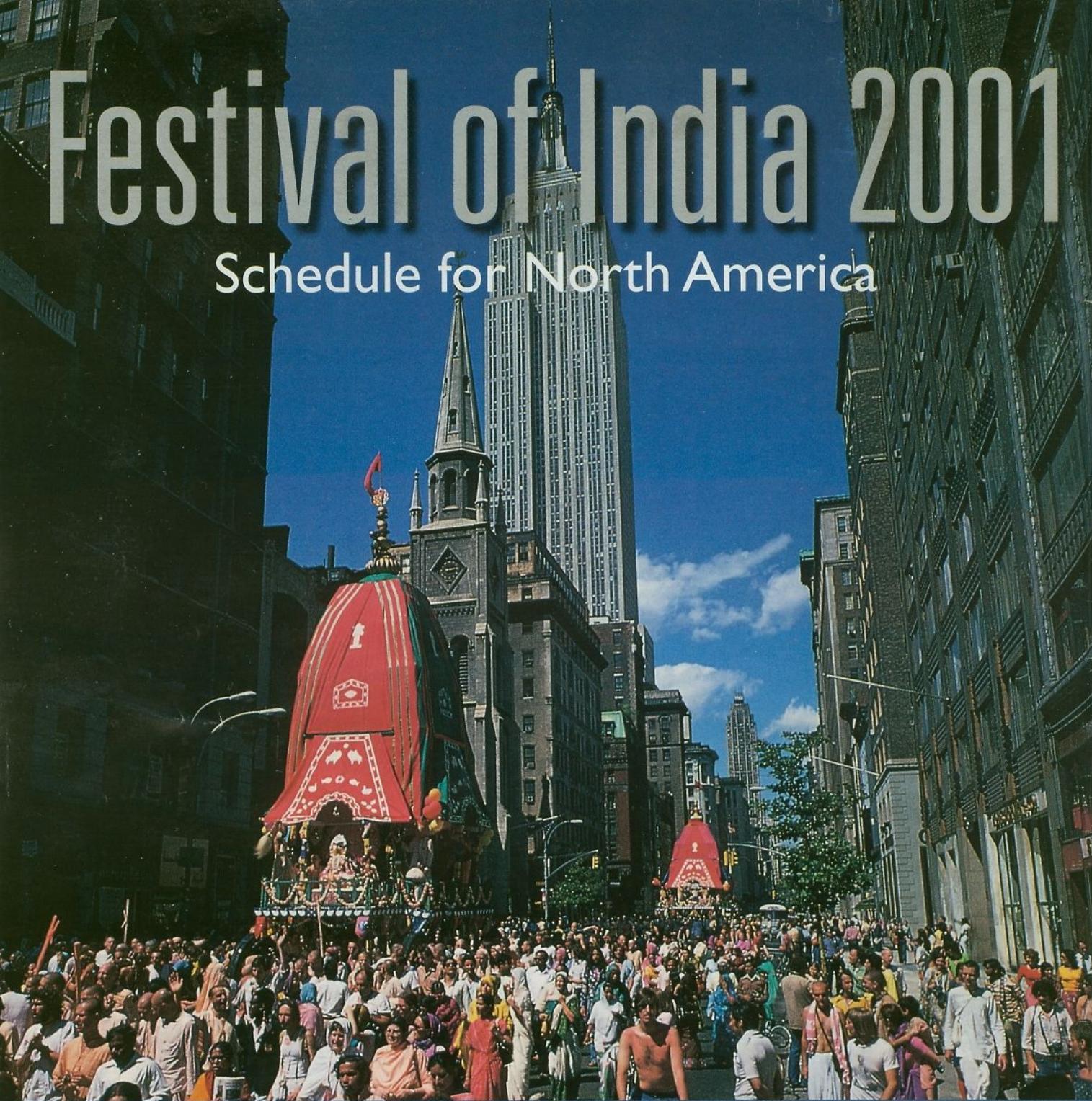
Śrī Hanumānījī
Bṛhad-bhāgavatāmṛta 1.4.99

All the demigods and all the transcendental philosophers who desire liberation bow down to the Supreme Lord.

Nṛsimha-tāpanī Upaniṣad
(*Pūrva-khaṇḍa* 2.4)

Festival of India 2001

Schedule for North America



May 12: Dallas Rathayātrā
(Chariot Festival)

June 2-3: Atlanta Rathayātrā

June 9: New York City Rathayātrā

June 23: New Jersey Rathayātrā

July 4: Washington, D. C., Rathayātrā

July 7-8: Montreal Rathayātrā

July 14-15: Toronto Rathayātrā

July 22: Detroit Rathayātrā

July 29: San Francisco Rathayātrā

August 5: Los Angeles Rathayātrā

August 12: Vancouver Janmāṣṭami
(Śrī Kṛṣṇa's Appearance Day)

August 13: Vancouver Vyāsa Pūjā
(Śrīla Prabhupāda's Appearance Day)

August 19: Vancouver Rathayātrā

September 1-3: Seattle Rathayātrā

September 7-8: Charlotte, N. C.,
University of North Carolina Festival
September 15-16: Chapel Hill, N. C.,
Rathayātrā

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