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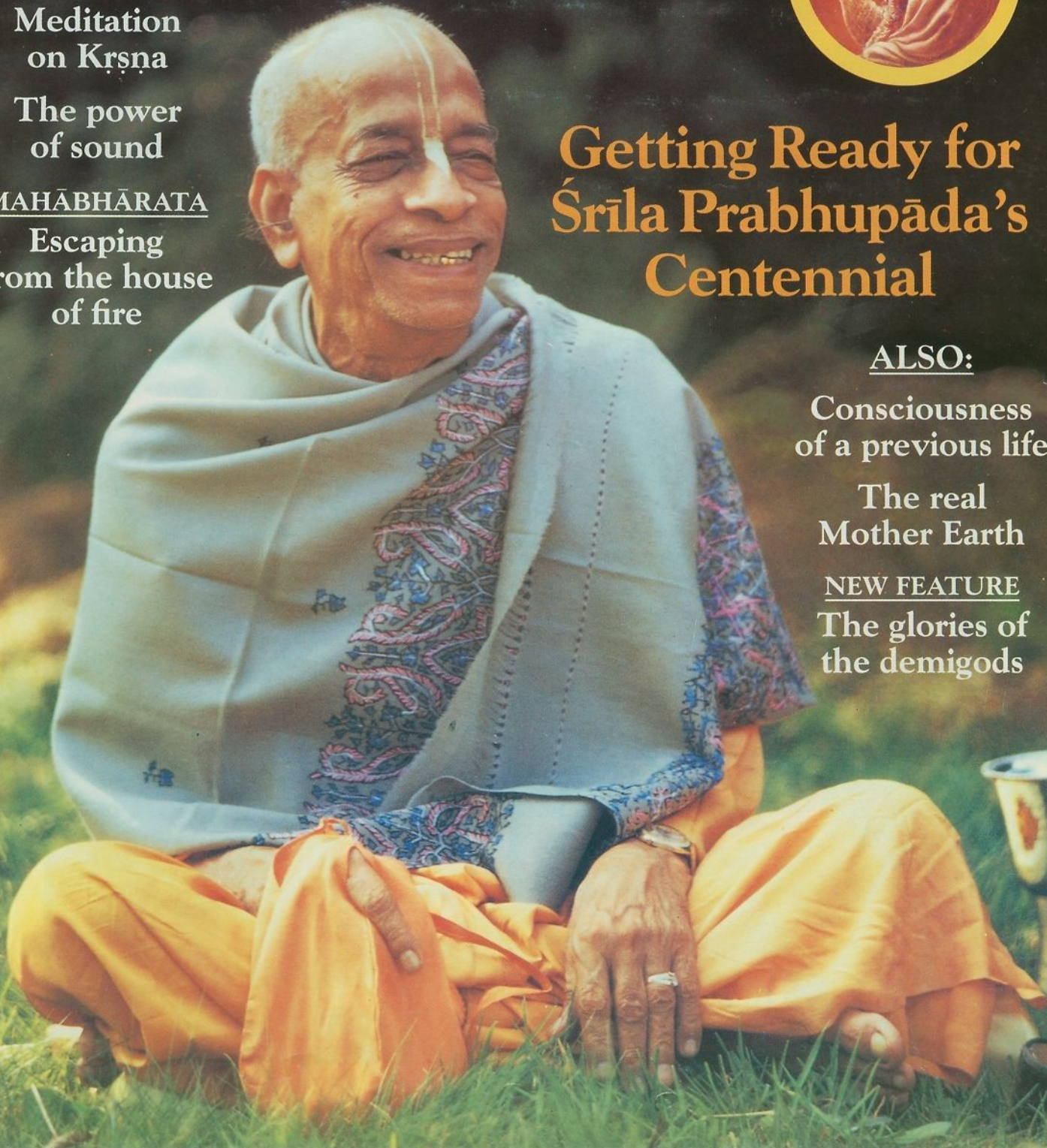
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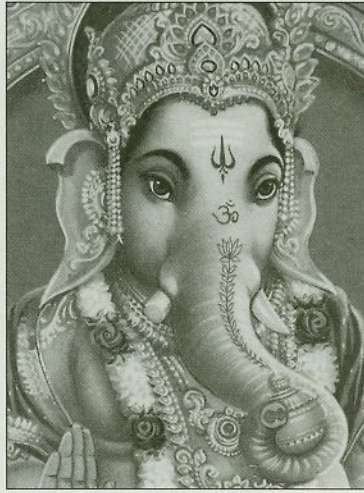
# BACK TO GODHEAD

The Magazine of the Hare Krishna Movement

Founded 1944 • Vol. 29, No. 1 • January / February 1995



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**COVER:** His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda came to America in 1965, at age sixty-nine, to fulfill his spiritual master's request that he teach Kṛṣṇa consciousness to the English-speaking world. In a dozen years, he published some seventy volumes of India's Vedic literature, all the while guiding his International Society for Krishna Consciousness. He passed away in 1977 in Vṛndāvana, India, the place most sacred to Lord Kṛṣṇa. His disciples and followers are carrying forward the movement he started.



# BACK TO GODHEAD

The Magazine of the Hare Krishna Movement

FOUNDER

(under the direction of His Divine Grace Śrī Śrīmad  
Bhaktisiddhānta Sarasvatī Prabhupāda)

His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda

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His Divine Grace

A. C. Bhaktivedānta Swami Prabhupāda

Founder-Ācārya of the  
International Society for Krishna Consciousness

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3. To offer guidance in the Vedic techniques of spiritual life.
4. To preserve and spread the Vedic culture.
5. To celebrate the chanting of the holy names of God as taught by Lord Śrī Caitanya Mahāprabhu.
6. To help every living being remember and serve Śrī Kṛṣṇa, the Personality of Godhead.

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# The Plague

THE VERY WORD *plague* brings dread. We recall medieval images of the Black Death, scourging fourteenth-century Asia and Europe. We envision rampant rats and dying children.

Late in 1994, as plague broke out in the Indian state of Gujarat, people fled in the hundreds of thousands. Neighboring countries sealed their borders. Airlines cancelled flights. Even doctors grabbed their stethoscopes and scrambled for their lives.

Now, of course, life is back to normal. The outbreak has been quelled. We're no longer in the fourteenth century; the plague bacillus yields to tetracycline.

Yet all of us find ourselves still encircled by death. Rats!

It may be today from plague or tomorrow from cancer, old age, a car crash, an armed burglar. All we're doing is putting death off—we think.

Everyone has an appointed time to live, say the Vedic sages, and an appointed time to die. When your time comes you go, plague or no plague, medicine or none. And so it sometimes happens that a hopeless case survives and a man the doctors tell us ought to live drops dead.

Anyway, while life is still in us, what are we living for? If we don't know and don't ask, what's the use of our life?

Matter will be finished—all of it. Every material body is destined to be a corpse, every universe a cinder. The more we embrace matter and try to hold onto it, the more we suffer, and the more we lose. Material enjoyment is an oxymoron.

Security is humbug.

This is the plague of the material world. For one who is born, says the *Bhagavad-gītā*, death is certain. And after one dies one is sure to be born again. Tetracycline isn't a cure for the cycle of birth and death.

While we're speaking of birth and death, this brings us to another point: It seems to us that the Indian health people were contradictory in their approach to the recent outbreak of plague. On one side, the authorities want to hold down the population. So they hand out free contraceptives and promote "medical termination of pregnancy" as a health measure. But then when nature comes along with a free program that could knock the population back down to the comfortable size it was back in, say, 1947, the health people put up a fight.

The problem appears to have been one of public relations. Modern Indians gradually seem to be buying the idea that when you're blocking pregnancy or killing babies in the womb you're promoting "family welfare." But they're not yet ready for the concept of a well-managed epidemic. Well, I guess in some respects we're still back in the Dark Ages.

The severest plague, worldwide in its extent, is that of spiritual ignorance. It is this plague that has driven us into the material world, and that keeps us here suffering. It is this plague that fools us into making our problems still worse. And this plague of ignorance can be cured only by spiritual knowledge.

—Jayādvaitya Swami





*Lord Kṛṣṇa in His form as Lord Viṣṇu lies on the Garbha Ocean within each universe on the divine serpent Śeṣa. The Lord's consort, Lakṣmī, massages His feet. From the Lord's navel sprouts a lotus on which appears Brahmā, the first created being, who serves as the master engineer of the universe.*

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## Glorious Passing

I am writing in loving memory of my mother, Mary Elizabeth Johnson. She left her body as the result of a heart attack on July 17, at the age of 61.

Although my mother was never formally initiated, she performed devotional service since 1975. In 1976 she attended a lecture given by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda in Los Angeles. My mother always accepted Kṛṣṇa consciousness as the Absolute Truth and was devoted to her service as the servant of the servant of the servant.

At the time of her first heart attack, five days before the fatal one, she was chanting Hare Kṛṣṇa, fully accepting that this might be her time to go. When her time did come, by Kṛṣṇa's grace I was with her. Jānakī Dāsī Prabhu and I were there chanting the mahā-mantra until her heart finally stopped and she left her body.

I know that it was by the mercy of Lord Nityānanda that she stayed long enough to hear the holy name. This makes the death of her body a glorious event. My only prayer is that by the mercy of Lord Nityānanda I too can hear the holy name at the time of my demise.

All glories to our ocean of mercy, Śrīla Prabhupāda.

Strītamā Dāsī  
Keaau, Hawaii

## Thank You for Vedic Thoughts

There is absolutely no doubt that the new section "Vedic Thoughts" is a beautiful addition to our magazine. I find it extremely beneficial, and I hope many others also feel the same way. Thank you and please continue this section.

Nataraj Banihatti  
Fayetteville, Arkansas

## Whole Outlook Changed

I was taught that I am this body and I have a soul. It is an eye-opener to learn and realize that I am soul and I have a body. This has changed my whole outlook on material life, with

its ups and downs, and has brought about detachment. With Kṛṣṇa's mercy I hope to advance from strength to strength. Hare Kṛṣṇa.

Clara Chuah  
Penang, Malaysia ☸

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# The Source Of All Energy

*When God says we're His energy,  
does that mean we're God?*

•••

A lecture given in Bombay, March 30, 1971

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

Founder-Ācārya of the International Society  
For Krishna Consciousness

*bhūmir āpo 'nalo vāyuh  
khaṁ mano buddhīr eva ca  
ahaṅkāra itīyaṁ me  
bhinnā prakṛtir aṣṭadhā*

*apareyam itas tv anyāṁ  
prakṛtiṁ viddhi me parāṁ  
jīva-bhūtāṁ mahā-bāho  
yayedāṁ dhāryate jagat*

Earth, water, fire, air, ether, mind, intelligence, and false ego—all together these eight constitute My separated material energies.

Besides these, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior nature.

—*Bhagavad-gītā* 7.4-5

**H**ERE KṚṢṆA EXPLAINS how He is everything. Material scientists study the five gross material elements: earth, water, fire, air, and sky. And psychologists and philosophers study the three subtle elements: the intelligence, the false ego, and the stages of the mind—thinking, feeling, and willing. Here KṚṣṇa says, “These eight

material elements are My separated energy.”

We can understand “separated energy” in this way: I am speaking, and the tape recorder is recording my voice. When the tape is played, you’ll find that I am speaking again. But that speaking is different from my present speaking. That speaking is separated energy.

Although the material world is KṚṣṇa’s separated energy, it acts under His direction. It is not independent. The material scientists think that there is no God and that matter is working only by actions and reactions. But that is not the fact. Matter is dependent on the direction of the Supreme Lord. As KṚṣṇa states in the ninth chapter of the *Bhagavad-gītā*, *mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram*: “The material energy is acting under My superintendence.”

The idea that the material energy acts independently is not a very good understanding. This electric fan is running, but it is not running independently. To run the fan we need electric energy, a powerhouse, and a superintending engineer in the powerhouse. So at the end there is a living force—the engineer.

Matter cannot work independently. We have no experience of matter working independently. When

◀ *Electrical energy comes from a powerhouse, controlled by an expert engineer. Similarly, all the energy that exists comes from Lord KṚṣṇa.*



# ***The living entity is covered by māyā, but God cannot be covered by māyā. That is not possible. A cloud may block the sun from my eyesight, but a cloud can never cover the sun.***



we see matter working, we must know that it is working because behind it is spiritual existence.

Kṛṣṇa says that the material elements come from Him. But we cannot understand that from a person all these material manifestations are produced. The gigantic sky, the innumerable planets with varieties of energy—how is it possible that these are produced from a person? Therefore, those who are poor in knowledge think of the Supreme Absolute Truth as impersonal. But in fact He is a person.

The universe develops from Kṛṣṇa, the supreme spirit, just as our body develops from the small spiritual spark. The size of that spiritual spark is described in the Vedic literature:

*bālāgra-śata-bhāgasya  
śatadhā kalpitasya ca  
bhāgo jivaḥ sa vijñeyaḥ  
sa cānantyāya kalpate*

If you divide the tip of a hair into one hundred parts and then take one of those parts and divide that again into one hundred parts—that one-ten-thousandth of the tip of a hair is the size of the spirit soul. And on the basis of the spirit soul, the body develops.

From the Vedic literature we learn that the spiritual spark takes shelter in the semen of the father, who injects the semen into the womb of the mother. Then, if the situation is favorable, the body begins to develop. First it is the size of a pea. That pealike body develops, and then different holes manifest. They develop into the eyes, the ears, the mouth, the nose, the genitals, and the rectum—the nine holes in the body.

So anyone can understand that the small spiritual spark develops the body. Similarly, the whole universe develops from the spiritual body of Kṛṣṇa as Paramātmā, the soul of the universe.

The Buddhist theory is that the combination of matter produces living symp-

toms. But from *Bhagavad-gītā* and other Vedic literature we understand that spirit produces matter. According to Lord Buddha's philosophy, the body is a combination of matter and if we dismantle that matter we will have no more pains and pleasures. That is the philosophy of the *śūnya-vādīs*. But we are neither *śūnya-vādīs* nor *nirviśeṣa-vādīs*, those who think that everything is ultimately formless. We are *saviśeṣa-vādīs*: we accept that the spirit soul has form.

We are changing our bodies, just as a person gives up old garments and accepts new ones. Because our spiritual body has form—hands, legs, and so on—we develop a material body that has form. That we can understand very easily. Just as your coat and shirt have hands and legs because you have hands and legs, the material body, which is considered a garment, has developed on the body of the spiritual form. That understanding is called *saviśeṣa-vāda*.

The external feature of the Lord includes the eight elements mentioned in this verse. And of those eight, three are subtle forms: mind, intelligence, and false ego. Although they are subtle, they are material, not spiritual. So because the mind is a subtle form of matter, to think that mental speculation is spiritual is incorrect.

At night our subtle body works and we think we have a separate body and have gone somewhere else, away from our house, away from our room. We forget the physical material body. Similarly, after death our mind and intelligence carry us to another body according to our thinking at the time of death, and we forget the body we have now.

Now, false ego consists of thinking, "I am a product of matter." Actually, we are Brahman, spirit—*aham brahmāsmi*. Above all the material elements mentioned here is the platform of the spirit soul. The spirit soul is part of the Supreme Soul, Kṛṣṇa, and Kṛṣṇa is the origin of everything, both material and

spiritual—*janmādy asya yataḥ*.

Kṛṣṇa has various kinds of energy. *Parāśya śaktir vividhaiva śrūyate*. The material energy is one of them. It is called the external energy. Just as my body or your body is our external energy, the whole cosmos is a manifestation of the external energy of Kṛṣṇa.

After listing the material elements, Kṛṣṇa says, "The material energies are inferior." *Aparā* means "inferior." Just as we compare things in this world and say that one thing is inferior and another superior, here Kṛṣṇa analyzes Himself. He says that His eight material energies are inferior and that there is another nature, which is superior. And that superior energy is *jīva-bhūta*—the living entities.

We are energies of Kṛṣṇa. The Māyāvāda philosophy claims that we are the same as Brahman, the impersonal aspect of the Supreme, or Paramātmā, the Supersoul. But *Bhagavad-gītā* says that we living entities are simply energy and Kṛṣṇa is the energetic.

There is a difference between the energy and the energetic. Take the example of fire. Fire is the energetic source, and light and heat are the energies of fire. Or consider the sun and the sunshine. The sunshine is the energy of the sun. If you think that because the sunshine has entered your room therefore the sun has entered your room, you are mistaken.

The energy and the energetic are simultaneously one and different. That is the philosophy of Lord Caitanya: *acintya-bhedābheda*. Many philosophers say that God and the living entity are the same but that the living entity fails to realize this because he is covered by māyā, illusion. Yes, the living entity is covered by māyā, but God cannot be covered by māyā. That is not possible. A cloud may block the sun from my eyesight, but a cloud can never cover the sun. So how could the living entity

*(please turn to page 54)*





# Meditation on Kṛṣṇa

by Satsvarūpa Dāsa Goswami

**W**HEN THE SAGE Vyāsadeva, after compiling the *Vedas*, felt despondent, his spiritual master, Nārada, told him that the cause of this despondency was that Vyāsadeva had not fully glorified Kṛṣṇa, the Supreme Personality of Godhead. Vyāsadeva therefore meditated on Kṛṣṇa in mature deliberation, on the bank of the River Sarasvatī. There Vyāsadeva attained a full vision of Kṛṣṇa and His internal energies—Goloka Vṛndāvana, Śrīmatī Rādhārāṇī, and all of Kṛṣṇa's associates. He saw as well the material energy deluding the souls trapped in the material world.

In Vyāsadeva's vision, the material energy stood behind Kṛṣṇa and was under Kṛṣṇa's control. While witnessing the suffering of the conditioned souls, Vyāsadeva realized that their suffering could be alleviated by the practice of bhakti-yoga.

We have heard of many people who have had visions of God, but Vyāsadeva's vision was so precise and full that he was able to undertake the work of compiling the eighteen thousand verses that became the *Śrīmad-Bhāgavatam*.

Why had Nārada advised Vyāsadeva to meditate on Kṛṣṇa? It is because Kṛṣṇa's activities are unparalleled. In a purport to *Śrīmad-Bhāgavatam* (2.9.45), Śrīla Prabhupāda writes, "Impersonal Brahman has no activities, but the Personality of Godhead has many activities; and all such activities are transcendental, without any tinge of material quality. If the activities of the Supreme Brahman [the Supreme Absolute] were material activities, then Nārada would not have advised Vyāsadeva to meditate upon them. And the *param brahma* [Supreme Brahman] is Lord Śrī Kṛṣṇa, as confirmed in the *Bhagavad-gītā*."

When speaking about Vyāsadeva's meditation on Kṛṣṇa, Śrīla Prabhupāda assures us that we should also meditate on Kṛṣṇa. And the most recommended way to meditate on Him is as He appears in the pages of *Śrīmad-Bhāgavatam*.

Śrīla Prabhupāda presented the *Bhāgavatam* with his Bhaktivedanta purports and asked that it be translated and distributed worldwide. Yet sometimes he noticed that his disciples were not taking the time to read it. He said, therefore, that his books were not just for selling; they were there to be read by the devotees. If we don't eat, our bodies will die. And if we don't read Prabhupāda's books we will die in spirit. The *Bhāgavatam* is meant to nourish us.

Readers of the *Bhāgavatam* often question the relationship between their work and the spiritual practices of chanting and hearing. Prabhupāda told us we should work and think of Kṛṣṇa at the same time. Remembering what we have read in the *Bhāgavatam* provides a foremost way to practice Kṛṣṇa meditation.

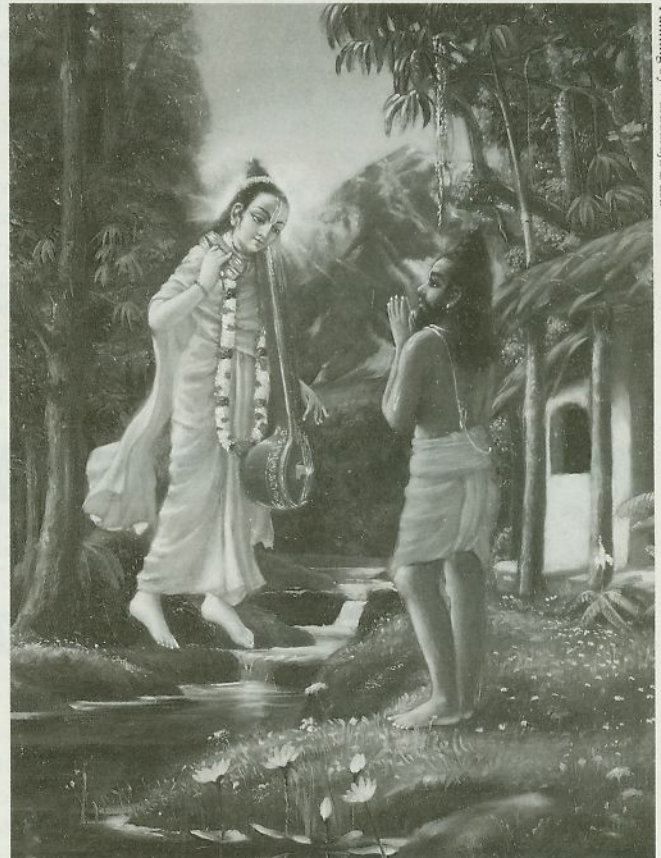
We have other duties. We cannot read and chant all day long. But we shouldn't give up our meditation on Kṛṣṇa while we perform those duties. In the *Bhagavad-gītā* Kṛṣṇa tells Arjuna to fight on the battlefield and think of Him. "The most confidential

part of knowledge," Śrīla Prabhupāda writes (Bg. 18.65), "is that one should become a pure devotee of Kṛṣṇa and always think of Him and act for Him. One should not become an official meditator. Life should be so molded that one will always have the chance to think of Kṛṣṇa. One should always act in such a way that all his daily activities are in connection with Kṛṣṇa. One should arrange his life in such a way that throughout the twenty-four hours he cannot but think of Kṛṣṇa."

Kṛṣṇa recommends, "In all activities just depend upon Me and work always under My protection. In such devotional service, be fully conscious of Me." The ideal form of work is to

question the relationship between their work and the spiritual practices of chanting and hearing. Prabhupāda told us we should work and think of Kṛṣṇa at the same time. Remembering what we have read in the *Bhāgavatam* provides a foremost way to practice Kṛṣṇa meditation.

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The sage Nārada visits his disciple Vyāsadeva, the compiler of the *Vedas*, to enlighten him about the cause of his despondency.



remember Kṛṣṇa in all our activities.

But what if the work we do demands our attention? Is it enough simply to think we are working on Kṛṣṇa's behalf? Does this constitute "meditation on Kṛṣṇa"?

In a purport to *Bhagavad-gītā* (18.57), Śrīla Prabhupāda gives us a phrase to think of while we work: "I have been appointed to discharge this particular duty by Kṛṣṇa." While thinking and acting in this way, Śrīla Prabhupāda says, one naturally has to think of Kṛṣṇa, and this is perfect Kṛṣṇa consciousness.

If we're not advanced enough for Kṛṣṇa's pastimes to appear spontaneously in our minds, we can remember this phrase Śrīla Prabhupāda gives and apply it as our meditation as we work. Then we don't have to worry that we are not big meditators. If we take shelter of the Kṛṣṇa consciousness movement, we can be meditating this way day and night.

We can know we are working on Kṛṣṇa's behalf when we take Kṛṣṇa's order directly from the *Gītā* and when we accept the direction of the bona fide spiritual master. This is an open secret. Even such apparently simple work as sweeping the floor or washing the pots can be accepted as bhakti if performed in the proper consciousness.

When we engage in any service, we can remember our purpose and then remember Kṛṣṇa and His activities. And we can chant constantly: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma,

Rāma Rāma, Hare Hare.

The original source of meditation on Kṛṣṇa is the *Śrīmad-Bhāgavatam*. The *Śrīmad-Bhāgavatam* is special. It describes not ordinary religiosity but pure devotional service. By our study of *Śrīmad-Bhāgavatam*, the Lord appears in our hearts. When Sūta Gosvāmī was asked by the sages at Naimiṣāraṇya where religious principles could be found after Lord Kṛṣṇa's disappearance, he responded: "This *Bhāgavata Purāṇa* [*Śrīmad-Bhāgavatam*] is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the Age of Kali shall get light from this *Purāṇa*." Thus the *Śrīmad-Bhāgavatam* is Kṛṣṇa in literary form.

By studying the *Bhāgavatam* and then remembering it in our day-to-day work, we can attain *samādhi*, the height of meditation. Prabhupāda writes in one purport that distributing Kṛṣṇa conscious books is real *samādhi*. *Samādhi* does not mean just sitting in yogic trance; it means absorbing your body, mind, and words in Kṛṣṇa's service. Any service can be a vehicle for that *samādhi* if one's mind is focused on Kṛṣṇa.

Even if we have to work in the material world, we can stay focused on Kṛṣṇa. When I first met Prabhupāda, I worked at a welfare office. Because I was around nondevotees all the time, I developed a habit of chanting silently

to myself. One morning before going to the office, I asked Prabhupāda, "If one of my fellow workers is talking nonsense, I chant in my mind. Is that all right?" He replied, "Not only are they sometimes talking nonsense, but even the greatest philosophers of this world are always talking nonsense. Yes, you can do this chanting in your mind."

There is the example of Mukunda Dāsa, a doctor once sent to diagnose the Nawab of Bengal. The Nawab had several servants fanning him with peacock fans. When Mukunda Dāsa saw the fans he at once thought of Kṛṣṇa, went into ecstatic trance, and fell off the high platform on which he was sitting. The Nawab ran to him and asked, "Are you all right? What happened?" Mukunda Dāsa recovered his composure, hid his ecstasy, and replied, "I'm all right. I have a disease similar to epilepsy."

Meditation on Kṛṣṇa is open to all of us at all times. It is simply a matter of turning our minds in His direction. The externals of our situation don't matter. Chant and hear from the *Bhāgavatam*, associate with devotees, and always think of Kṛṣṇa. That will be the perfection of meditation and the success of your life.

*Satsvarūpa Dāsa Goswami travels extensively to speak and write about Kṛṣṇa consciousness. He is the author of more than two dozen books, including a six-volume biography of Śrīla Prabhupāda.*



## LORD KṚṢṆA'S CUISINE

### COOKING CLASS: LESSON SIXTEEN

# Ghee: Indian-Style Clarified Butter

by Yamuna Devi

**G**HEE—fully clarified butter—is an amazing substance. At room temperature ghee is semisoft and creamy. Melted, it pours like liquid gold. In fragrance ghee is sweet like caramel and more intense than butter. Because of its extraordinary taste, a

little ghee goes a long way in flavor. Ghee is golden yellow to alabaster white, depending largely on its carotene content and the type of grasses eaten by the cows that gave the milk for the butter. Unlike butter, ghee can be stored at room tempera-

ture for months, and it can be heated to frying temperatures without burning.

The people of India have valued ghee for millennia, as they still do today. Ghee is the choice for classic dishes, it is essential for many aspects



## HOW TO MAKE GHEE

I have made hundreds of pots of ghee in the last thirty years, and I always enjoy doing it. Preparing ghee is so easy and saves so much money that I rarely buy ghee.

Like other fine-quality oils in my kitchen, most of my batches of ghee are flavor-infused with herbs or spices. My current favorite is made with cloves, cinnamon, and fresh curry leaves. I often make extra to bottle as gifts.

Of course, the quality of the ghee rests on the quality of the butter, so use the best available. You can get organic unsalted butter in some large natural-food stores, and you can always try to find a local organic dairy that has it.

To infuse ghee with flavor, for every pound of ghee you make add one, two, or even three of the following seasonings:

- 3-4 sprigs of fresh curry leaves
- 7-8 whole cloves
- 1 3-inch cinnamon stick
- 2-3 teaspoons of whole peppercorns
- 1 1-inch piece of sliced ginger
- 1 large dried chili, such as

chilpote, New Mexico, or Ancho

1 tablespoon of toasted cumin or coriander seeds

4-6 generous sprigs of mint or cilantro

Place all of the butter in a heavy-bottomed saucepan, with the surface of the butter at least 2 inches below the rim of the pan.

Melt the butter over moderate heat and bring to a gentle boil until the butter is covered with foam. Reduce the heat to very low, and simmer the butter uncovered, stirring occasionally.

Cook until the casein solids have settled to the bottom of the pan and turned from white to rich brown. A thin transparent crust should appear on the surface of the clear, golden, near-motionless ghee. (Toward the end of cooking, watch closely to prevent burning.)

With a skimmer remove the crust and set it aside to use in rice, legumes, or vegetables. With a ladle remove all but the bottom inch of clear ghee and pour it into a sealable container through a cof-

fee filter or a fine sieve lined with a paper towel. Then pour the rest of the ghee from the pot, stopping just short of the brown solids.

When the ghee has cooled to room temperature, seal the container well. The ghee will keep for a few months at cool to moderate room temperature. When the weather is warm, keep the ghee in the refrigerator.

Quantity (pounds of butter)	Yield (cups of ghee)	Time to make (hours)
1	1¾	1
2	3½	1½
5	9	3

## GHEE-&-HONEY SPREAD

Purported to strengthen a weak fire of digestion.

- ½ cup honey
- ¼ cup room-temperature ghee

Yield: about ¾ cup

Blend until well mixed. Spread on bread, toast, or flame-toasted *capātis* and offer to Kṛṣṇa.

of temple worship, and Āyurvedic medicine praises it for health.

The cooking classes in this column follow the textbook *Lord Krishna's Cuisine*. This month, as we begin a new chapter—"Dairy Products and Dairy-Based Dishes"—the focus is ghee. If you've been following the classes, most likely you've made ghee, but if you haven't, now is the time to buy some unsalted butter and make a few ghee variations.

### Some Facts About Ghee

Both Indian ghee and French clarified butter are made the same way, the only difference being that Indian ghee consists of pure butterfat fully clarified and French ghee is not fully clarified. Ghee is made from

unsalted butter, composed essentially of water, butterfat, and solids of the protein casein. To make ghee one slowly heats the butter until the water fully evaporates and the casein separates from the pure butterfat. French clarified butter, which still retains some water and casein, should be kept refrigerated to prevent spoilage.

Removing the casein from butter has the advantage of holding down cholesterol. Pure ghee contains no lactose or oxidized cholesterol. Though you're best off checking with your doctor, many lactose-intolerant people find little or no difficulty digesting ghee. Since ghee has no casein, it is similar to many nut or vegetable oils.

Ghee contains beta carotene and vitamins A, D, E, and K. Beta carotene and vitamin E are both valuable antioxidants that help fight off disease and injury. Besides ghee, no edible fat except fish oil (if you consider that edible) contains vitamin A, which helps maintain good vision and keep the outer lining of the eyeballs moist. Ghee contains four to five percent linoleic acid, which helps the body properly grow and develop. Linoleic acid is an essential fatty acid often lacking in a vegetarian diet.

Modern research backs up the kitchen granny wisdom that mixing herbs and spices with ghee makes the herbs and spices more useful and beneficial. One or two daily teaspoons of ghee improves digestion, helps



assimilation, and nourishes the brain. According to *Cāraka Saṁhitā*, an Āyurvedic text on health, ghee is “good for the eyes, stimulates digestion, supports skin glow, enhances memory and stamina, promotes longevity, and helps protect the body from various diseases.”

Like all fats and oils, ghee is high in calories, so how much you can eat will vary with your age, weight, and activity.

### Where to Buy Ghee

Shoppers will have to look around to find quality ghee on the shelves. Like oil, ghee does not need refrigeration, but to keep its goodness it must be properly stored—ideally in a cool, dark place in a well-sealed container. The only brand of ready-made ghee I buy is organic. It comes from Purity Farms, Inc., and is available at many large natural food and grocery stores. To find a store near you that sells it, you can get in touch with the com-

pany: 14635 Westercreek Road, Sedalia, CO 80135, phone (303) 647-2368. Organic ghee is not cheap; a one-pound jar costs \$7 to \$8, whereas you can make ghee at home from organic butter for about \$4. If you live near an ISKCON farm community, call to see if they sell ghee.

The bulk of the world’s commercial ghee comes from Holland, Australia, and Scandinavia. The quality ranges from acceptable to poor. Buy in small amounts to check quality. Look for vacuum-sealed containers. Don’t confuse “vegetable ghee” with pure ghee—vegetable ghee is basically margarine.

### Where and How to Use Ghee

Unlike butter, which burns at high temperatures, ghee can be used to sauté, pan fry, and deep fry at temperatures from 250° to 375° F. You can use ghee in place of other fats in pastry dough to make the dough flaky. A little ghee jazzes up most plain

foods. If you’re trying to eat less fat, spray or barely drizzle warm ghee on plain steamed or baked vegetables. A few drops of ghee and freshly chopped herbs add a wonderful flavor garnish to unadorned fat-free soup, rice, pasta, or cooked beans.

Perhaps the most expressive use of ghee is in a seasoning called a *chaunk* or *baghar*. For a *chaunk*, ginger, chilies, and whole spice seeds are fried in small amounts of ghee until fragrant and added at either the start or the end of a dish. The possible flavors are virtually endless. Śrīla Prabhupāda once commented, “Good ghee, good *chaunk*.”

*Yamuna Devi is the author of the award-winning cookbooks Lord Krishna’s Cuisine; The Art of Indian Vegetarian Cooking and Yamuna’s Table. She is a regular contributor to The Washington Post and Vegetarian Times. Write to her in care of Back to Godhead.*



## SCHOOLING KṚṢṆA'S CHILDREN

# Divine Consciousness Of a Previous Life

by Ūrmilā Devī Dāsī

**T**HE *BHAGAVAD-GĪTĀ* tells us that a child with good opportunities for genuine spiritual life must have progressed in yoga, or Kṛṣṇa consciousness, in a previous life. Kṛṣṇa tells Arjuna some symptoms of such a child. First, the child will be attracted automatically to the yogic principles, even without seeking them. Second, he or she will be an inquisitive transcendentalist. Third, the child stands always above the ritualistic principles of the scriptures.

### Attracted to Kṛṣṇa

Natural attraction to yogic principles—specifically, to serving Lord Kṛṣṇa with love—is probably the most obvious symptom of previous devotion. That attraction shows in a

child’s delight in seeing a Deity or picture of Kṛṣṇa and in enthusiasm when chanting in the *kīrtana*. Such a child also quickly and naturally understands a theology that even for scholars seems difficult.

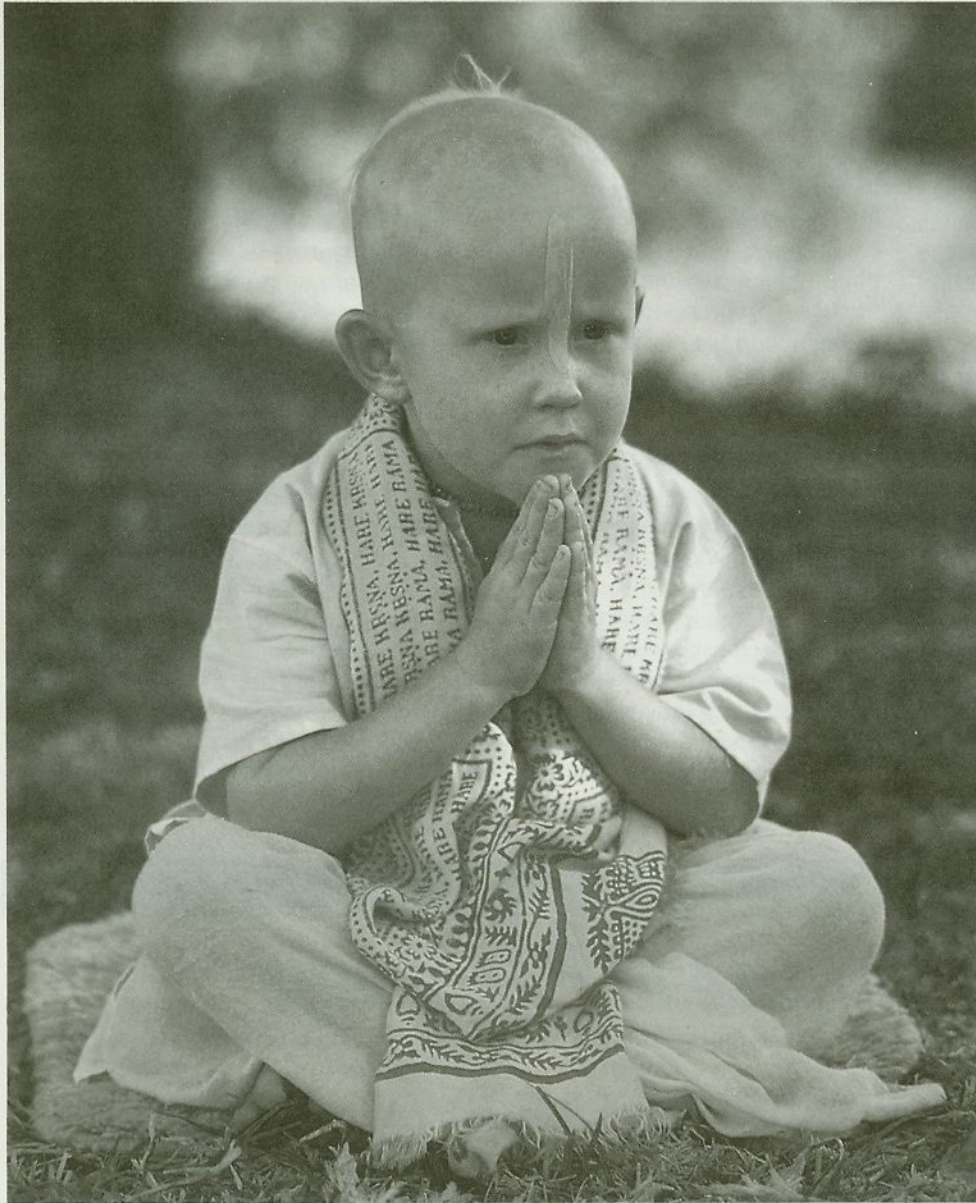
Keeping our children’s attraction to Kṛṣṇa alive—no, increasing it—is simple in theory but not always in practice. Every day we must give them ample opportunities to meet the object of their enthusiasm, and we must keep them from what will divert or dampen that enthusiasm.

The child who daily chants Hare Kṛṣṇa, sees the Lord in His Deity form, keeps company with other devotees, and reads or hears the stories of Kṛṣṇa or the philosophy of Kṛṣṇa consciousness naturally grows

in spontaneous attraction and affection for Kṛṣṇa. Such a child does not have to seek that attraction or struggle to cultivate it. Since his or her heart is already fertile and the seed of devotion already there, the simple water and sunshine of devotional life quickly produce a healthy plant of love of God.

Yet many children who show natural devotion when very young can become materialistic as they mature. Generally this is because parents, teachers, and society have artificially suppressed, or at least neglected to culture, the children’s innate feelings. We suppress those feelings when, for example, we have ordinary television programs playing in our house, when we send our children to schools full of





*A child's natural attraction to Kṛṣṇa consciousness is evidence of devotion to Kṛṣṇa in a previous life.*

friends and teachers who encourage material life, or when we in any way surround a child with influences contrary to his own devotional nature.

### **Inquisitive Transcendentalist**

Besides showing signs of being attached to Kṛṣṇa, as the child grows he or she will also show signs of being an inquiring transcendentalist.

Although children start asking questions practically as soon as they can talk, philosophical inquiry and answers become most crucial to a child's spiritual development beginning around age ten, when the child approaches physical and intellectual

maturity. For the next five to ten years, a child often shows a previous connection with Kṛṣṇa consciousness by an intense interest in philosophy. True, not all children are philosophically inclined to an equal extent. Yet a supportive atmosphere can often release a flood of interest in what may have appeared a dry riverbed of a child.

A supportive atmosphere means that adults who deal with children between the ages of ten and sixteen *welcome* questions as a sign that the child is a natural devotee. The questions may sometimes seem heretical or disrespectful; still, a wise adult

welcomes them with warmth and kindness. Arjuna presents his demons of doubt to Lord Kṛṣṇa. So must our children air their doubts, confusion, or understanding.

Of course, happily accepting questions is not enough. The child may be unsure whether discussion is welcome. I suggest setting aside two or three times a week, in school or at home, for discussing philosophy. The child can read a section from the Vedic literature and write down his questions about that section. We can then use those questions as a basis for discussion. Sometimes, of course, we may wander far from the original topic to points the child finds really of concern.

### **Above the Rituals**

When we find a child who is not only attracted to Kṛṣṇa consciousness and inquisitive about it but also beyond ritualistic principles, we know that this is a soul who has already understood the goal of religion. But this symptom of children with divine consciousness is probably the most difficult to understand and encourage.

Why? Because we adults may ourselves think in terms of ritual and religion. We may want to teach our children that Kṛṣṇa consciousness is

their "religion"—that they should identify themselves as "Hindus" or "Hare Kṛṣṇas" or "Vaiṣṇavas" the way others identify themselves as "Catholics" and "Muslims." And we may feel that our religious identity and that of our children depend primarily upon accepting a certain ritualistic formula in contrast to the rituals of other religions. If we present spiritual life in this way, our children will probably reject it.

Kṛṣṇa tells Arjuna that children born in families with good opportunities for spiritual advancement have already rejected a ritualistic concept of religion in a previous life. Why



should they accept it now?

We show our love for our children when we emphasize *sanātana-dharma*. *Sanātana* means “eternal,” and *dharma* means “the intrinsic nature of something.” Our integral nature, without beginning or end, is to love and serve God, Kṛṣṇa. If we successfully convince our children that Kṛṣṇa consciousness is real and universal, they will fully and joyfully embrace it as the goal of their life.

We show the reality of spiritual life when we present our child with evidence to support what we’re trying to convey. The best evidence is people who are achieving the spiritual success described in the scriptures. Our children should know such people, not only from stories in the scriptures but personally. Our children should also learn of empirical findings that can be thoroughly understood only from the Vedic literature. Sadāpūta Dāsa’s book *Alien Identities* is a good example of this kind of information.

Another example is a Kṛṣṇa conscious study of empiric evidence about the origins of life.

We can help our children understand the universality of the Vedic principles by showing how everyone, in various ways, is trying to know and love Kṛṣṇa. While teaching our children about different religions or philosophies, we can show how *sanātana-dharma* is the most perfect expression of the essential principles of those religions and philosophies. Śrīla Prabhupāda’s discussions on philosophers and Satyarāja Dāsa’s books on comparative religions are very helpful. Satsvarūpa Dāsa Goswami also has many publications that accentuate the universal principle of *sanātana-dharma*.

Our children learn further that Kṛṣṇa consciousness is universal when they see us applying it to every aspect of our life. Everything we do, eat, say, and think can be directed toward loving Kṛṣṇa. Our example can take our

children from the theoretical to the practical. They can then accept the practices of Kṛṣṇa consciousness not as formalities or “rituals” in a negative sense, but as sensible, reasoned ways of achieving the goal of life.

When parents or teachers realize they have a prodigy to train—in music or mathematics, perhaps—they generally spare no trouble or expense to give the child the best opportunity to develop his or her talents. How much more we should do for the spiritual prodigy—the child fortunate to live in a Kṛṣṇa conscious home.

*Ūrmilā Devī Dāsī was initiated in 1973 and has been involved in ISKCON education since 1983. She, her husband, and their three children live at the ISKCON community in Hillsborough, North Carolina, where she runs a school for children aged 5–18. She is the main author/compiler of Vaikuṅṭha Children, a gurukula classroom guidebook.*



## INDIA'S HERITAGE

# The Purpose of Pilgrimage

by Ravi Gupta

EVERY YEAR, as eagerly as Westerners flock to Hawaii on vacation, millions of Indians journey to *tīrthas*, holy places of pilgrimage. According to the 1993 edition of the *Guinness Book of World Records*, the world’s largest-ever gathering of people took place in 1989 at Prayag, India, where “fifteen million persons assembled with a common purpose”—to bathe in the sacred waters of the Ganges and Yamunā during the auspicious festival known as Kumbha-melā.

Every spring, despite local political turmoil, hundreds of pilgrims journey to the snow-covered peaks of Vaishnodevi, in Jammu and Kashmir. Similarly, thousands wait hours at a time to get just a moment’s audience with Lord Bālājī at Tirupati, in South India, and to sacrifice their hair, money, and jewelry for the pleasure of the Lord. Gaṅgāsāgara, Kedarnātha,

and Puṣkara are other examples of popular pilgrimage sites.

Pilgrimage is of such importance in India that it is undertaken even at the risk of life. The desire for *darśana* of the Lord who resides in a holy place—that is, to see the Lord and receive His mercy—is often so great that it seems to override all considerations of home, family, and friends.

My mother still remembers when her parents, some forty years ago, left home for the long pilgrimage to Badrinātha, high in the Himalayas. At the time the path was so treacherous that my grandparents were half expected never to return. Family and friends grieved and lamented. Still, my grandparents knew that the pilgrimage was something they just had to do.

What is the impetus behind such strong desires to visit holy places?

For many the impetus is the quest

for spiritual pleasure. Dr. David Haberman, assistant professor of religion at Williams College in Massachusetts, says, “In my own work, I became very intrigued with the tremendous *tapas*, the tremendous difficulty, of the pilgrimage, and its relationship to the stated goal of the pilgrimage—*ananda*, or bliss . . . It is basically these two divergent experiences—austerity and bliss—about which I would ask pilgrims. Why undertake such a grueling pilgrimage? . . . I would hear again and again that they were doing it to experience *ananda*—joy or bliss.”\*

People also go to holy places to atone for sins and thus gain immortality. The *Śrīmad-Bhāgavatam* explains,

\*Steven J. Rosen, ed., *Vaiṣṇavism: Contemporary Scholars Discuss the Gauḍiya Tradition* (New York: Folk Books, 1992), p. 324.



however, that merely washing away sinful reactions may be of little value, because such atonement can be like the bathing of an elephant. After an elephant cleanses itself in a river, it comes out of the water and throws dust all over its body. Similarly, as soon as pilgrims return from a pilgrimage, they may start committing sinful activities again, because they may still be dirtied by their material desires.

The sage Jamadagni advised his son Lord Paraśurāma on the actual meaning of atonement: "My dear son, killing a king who is an emperor is more severely sinful than killing a *brāhmaṇa*. But now, if you become Kṛṣṇa conscious and worship the holy places, you can atone for this great sin." (*Śrīmad-Bhāgavatam* 9.15.41)

So real atonement comes from becoming Kṛṣṇa conscious, which requires the association of devotees. Śrīla Prabhupāda explains, "Because an ordinary person cannot immediately surrender to the Supreme Personality of Godhead, he is advised to go from one holy place to another to find saintly persons and thus gradually be released from sinful reactions."

Śrīla Prabhupāda says that one

should go to holy places to meet pure devotees of the Lord. He writes, "Common men go to pilgrimage sites to get themselves purified of all sins. Thus the places of pilgrimage become overburdened with the sins of others. But when [pure] sages visit overburdened places of pilgrimage, they sanctify the places by their presence." (*Śrīmad-Bhāgavatam* 1.19.8, purport)

Indeed, any place where pure devotees are present is a holy place, for it is they who sanctify it. When Vidura left home and went on pilgrimage, he met the sage Maitreya and heard from him the pastimes of Lord Kṛṣṇa. After returning home, Mahārāja Yudhiṣṭhira said to him, "My lord, devotees like your good self are verily holy places personified. Because you carry the Personality of Godhead within your heart, you turn all places into places of pilgrimage." (*Śrīmad-Bhāgavatam* 1.13.10)

By hearing from a pure devotee in the pure atmosphere of a holy place, one realizes the true purpose in human life—love for Kṛṣṇa. In Vṛndāvana, Śrīla Prabhupāda once reprimanded a devotee for not attending a lecture and instead going off to visit holy sites. Prabhupāda told the devo-

tee that holy places were not for sight-seeing but for hearing about Kṛṣṇa.

There are many holy places related with the Supreme Lord Kṛṣṇa—Badrinātha, Dvārakā, Navadvīpa, Vṛndāvana, Rāmeśvaram, Jagannātha Purī. These holy places provide unlimited spiritual benefit and fulfill all desires. Now, by the mercy of Śrīla Prabhupāda, there are *dhāmas*, or holy places, not only in India but all over the world. Prabhupāda established hundreds of temples where we can easily obtain *sādhu saṅga*, association with devotees, and worship Kṛṣṇa in His Deity form. We can take advantage of New Jagannātha Purī in San Francisco and New Dvārakā Dhāma in Los Angeles. We can obtain *darśana* of Rādhā-Rāsavihārī in Bombay, Rādhā-Paris-īśvara in France, Rādhā-Gokulānanda in Brazil and London. And all over the world we can hear from people who have dedicated their lives to the service of the Lord. In this way we can turn all our travels into pilgrimages.

*Ravi Gupta, age twelve, is the son of Ananta Rūpa Dāsa and Aruddha Devī Dāsī, who run the Hare Kṛṣṇa center in Boise, Idaho.*

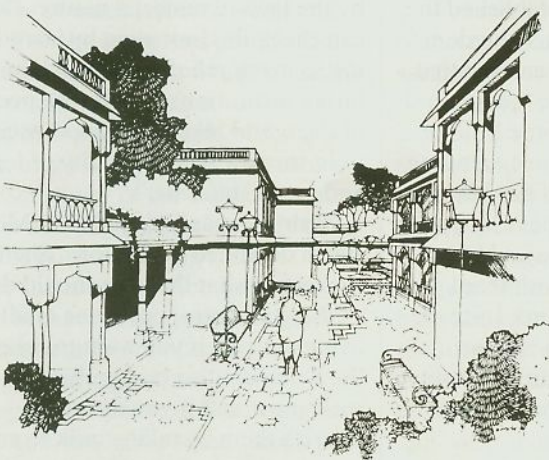
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# The Real Mother Earth

by Hare Kṛṣṇa Devī Dāsī

## PART 3

*From the Śrīmad-Bhāgavatam we learn that the earth is controlled by the goddess Bhūmi Devī. The Bhāgavatam's ancient Sanskrit texts give the history of her dealings with a king named Pṛthu Mahārāja, an incarnation of the Supreme Lord's power to rule. When Mother Earth (Bhūmi Devī) stopped feeding all the living entities on the planet, Pṛthu threatened her, and she assumed the form of a cow. Now the personality of Earth will reveal how she can be pleased if people use her resources properly.*

**A**S PṚTHU MAHĀRĀJA aimed his arrow at Bhūmi Devī, she trembled in fear and pleaded with folded hands, "My dear Lord, I know that you are the Supreme Personality of Godhead. You have created the complete cosmic manifestation, and thus you have also created me, the planet Earth, the resting place of all living entities. But now you stand before me threatening to kill me with your weapons. Tell me, where can I take shelter? Who will protect me?"

"In the past you were my protector. Once, in the form of a transcendental boar, with your tusks you rescued me from the water at the bottom of the universe. You became famous as Dharādhara, he who holds the planet earth. But now, in the form of a great king, you threaten me with your sharp arrows. I cannot understand your actions."

Still poised to shoot, and unmoved by Mother Earth's flattery, Pṛthu Mahārāja glared at her angrily.

Mother Earth was frightened, but she was determined to state her full case to Pṛthu Mahārāja. Her words give an important message to leaders of nations today:

"Great sages say that human society can prosper by offering in sacrifice to the Supreme Lord the

grains and herbs I produce. That's why I have provided these things abundantly in the past. But now, my dear King, all the seeds, roots, herbs, and grains I have produced for sacrifice are being used by exploitive atheists opposed to spiritual life.

"Not only are my grains and herbs being wasted for sense gratification, but I am not being properly maintained. The leaders of the world don't care about the pain they are causing me. They stand by indifferently, refusing to punish the rascals who steal the gifts I have offered my human children for their spiritual welfare. The negligence of the leaders fosters greed and destruction. Such leaders encourage thieves to use my offerings for their own pleasure and indulgence. That is why I have hidden all the seeds."

Someone may wonder why grains were not being properly used for sacrifice in a kingdom ruled by such an ideal leader as Pṛthu Mahārāja, a plenary incarnation of the Lord. The answer is that Pṛthu Mahārāja succeeded the reign of the demoniac king Vena, who had stomped out all religious activities, especially sacrifices to the Lord. Since Pṛthu Mahārāja had just taken the throne, he had not yet fully re-established the principles of religion in his kingdom.

In the present day we can see that Bhūmi Devī's statement is quite appropriate. For a long time Mother Earth has produced massive amounts of grain. But as the world has become more demoniac, people have stopped offering grains in sacrifice and have stopped receiving food with thanksgiving to the Supreme Lord. Instead, with chemicals they whip Mother Earth into producing grain for profit—producing grain to fatten animals for slaughter.

Mother Earth provides grains for sacrifice so that her human children can make spiritual progress and all her children can live peacefully

together. But we've practically obliterated spiritual life, and we've devastated the earth's environment through commercial cattle raising and large-scale agriculture. Nor are Bhūmi Devī's human and animal children living peacefully together. And the highest offense to Mother Earth? Although the cow represents Mother Earth herself, the crops Mother Earth provides for spiritual advancement are used to expand cow slaughter.

So it is not surprising that Bhūmi Devī has begun to check the grain and food production by drought, floods, earthquakes, and erosion, especially in areas that support the production of meat. For example, along the Mississippi River several hundred thousand acres of prime farmland—an important source of cattle feed—are now covered with two to five feet of sand from the floods of the summer of 1993.

Those who take crops intended for sacrifice to God and use them for their own profit and sense gratification are considered thieves. "Because people are without Kṛṣṇa consciousness," Śrīla Prabhupāda explains, "they have become thieves, and consequently they are being punished by the laws of material nature. No one can check this, not even by introducing so many relief funds and humanitarian institutions. Unless the people of the world take to Kṛṣṇa consciousness, there will be a scarcity of food and much suffering."

Pṛthu Mahārāja listened as Mother Earth defended her actions. She then suggested what the king should do:

"O great hero, protector of all living entities, if you want to relieve the living entities by supplying them with grain, and if you desire to nourish them by taking milk from me, you should arrange to bring a suitable calf and a pot for the milk, as well as a milkman to do the work. Since I will feel affectionate toward my calf, your





King Pr̥thu milks herbs and grains from Mother Earth in the form of a cow.

desire to take milk from me will be fulfilled.”

After hearing the pleasing and auspicious words of Bhūmi Devī, Mahārāja Pr̥thu set aside his bow and agreed to her suggestion. He transformed Svāyambhuva Manu, the lawgiver of mankind, into a calf and milked all the herbs and grains from her udder, cupping his hands to catch them to offer in sacrifice.

Following the example of King Pr̥thu, other living beings also took the essence out of the earth. Bhūmi Devī is a loving mother not only to humans but to all living entities. Under the reconciliation begun by Pr̥thu Mahārāja, she began to supply nourishment for all of them.

The great sages transformed Bṛhaspati, the priest of the demigods, into a calf, made the senses into a pot, and milked all kinds of Vedic knowledge to purify words, mind, and hearing. The demigods made Indra, the king of heaven, into a calf, and from

Mother Earth they milked the *soma-rasa* beverage. Nourished by drinking that nectar, the demigods became mentally and physically powerful. The demons extracted various kinds of beer and liquor, which they put into an iron pot.

The inhabitants of the heavenly planets of Gandharvaloka and Apsarāloka drew the milk into a lotus-flower pot. The milk took the shape of beauty and sweet musical art. The snakes and scorpions took poison from Mother Earth as their milk, and they kept the poison in their holes.

Four-legged animals like the cows made a calf out of Nandi, Lord Śiva’s bull, and made a milking pot out of the forest. Thus they got fresh green grasses to eat. Ferocious animals like tigers transformed a lion into a calf and were able to get flesh as their milk. The birds made a calf out of Garuḍa, Lord Viṣṇu’s eagle. They took milk from Mother Earth in the form of moving insects and nonmov-

ing plants and grasses.

One after another, all forms of living entities received their own kind of nourishment from Mother Earth. From then on, King Pr̥thu was very much satisfied with Bhūmi Devī because she supplied food for all the living entities. He developed an affection for the planet Earth, just as if she were his own daughter.

In that way, Pr̥thu Mahārāja demonstrated the ideal example of how a leader should maintain Mother Earth and teach the citizens how to use the things she provides. Śrīla Prabhupāda explains, “Just as a cow cannot deliver sufficient milk without being affectionate to her calf, the Earth cannot produce sufficient necessities without feeling affection for those who are Kṛṣṇa conscious. . . . If human beings are well-behaved, animals will also receive sufficient food and be happy.”

Today the lessons from the dealings of Pr̥thu Mahārāja and Bhūmi



Devi are more crucial than ever. How can we best please Mother Earth? She is pleased when she sees her human children making spiritual advancement. That means they are happy. She is pleased to see them worshiping the Lord with the food she has provided and then taking the remnants as nourishing *prasādam*. She is happy when people chant Hare Kṛṣṇa and dance in glorification of the Lord.

In some ways she is like a human mother. Usually no one wants to be kicked, yet a pregnant young mother feels great happiness when she gets kicked by the baby in her belly. She knows the baby is developing nicely. Similarly, though usually no one wants to be jumped on, when Mother Earth feels her human children jumping and dancing in ecstasy as they chant Hare Kṛṣṇa, she becomes happy. As the devotees of the Lord carefully

graze her representatives, the cows, and gently plow her soil with the oxen to produce food to offer the Lord, she feels more happiness. Content that her children are developing nicely, she becomes satisfied and productive. These are the real ways to please Mother Earth.

*Hare Kṛṣṇa Devi Dāśī, an ISKCON devotee since 1978, is co-editor of the newsletter Hare Kṛṣṇa Rural Life.*



BHAKTI-YOGA AT HOME

## The Regulative Principles Of Freedom

by Rohiṇinandana Dāśa

**E**VERY NEW INITIATE in the Kṛṣṇa consciousness movement vows to follow—for the rest of his or her life—four regulative principles: no gambling, no meat-eating, no illicit sex, and no intoxication.

Gambling, meat-eating, illicit sex, and intoxication disturb any spiritual practice, and they are said to be the four pillars of irreligion. They are at the root of all sins.

Our tendency to sin—to transgress God's laws and act independently—goes a lot deeper, of course, than drinking a pint of beer. But restricting harmful behavior helps create a suitable internal and external environment in which to practice Kṛṣṇa consciousness.

If the four regulative principles seem strange or daunting, more to restrict than free us, we need to consider this: how severely restricted we are now as conditioned souls. Even our body shackles us at every turn as it goes through its phases of birth, growth, disease, dwindling, and death.

In fact, our present condition is a kind of disease. But Kṛṣṇa consciousness offers us the correct diagnosis (that we are sleeping in *māyā*), an effective medicine (chanting and hearing about Kṛṣṇa), a suitable

diet (*prasādam*), and the proper behavior (mercy, cleanliness, truthfulness, and austerity—the antitheses of the four sins).

If we try to be free by going our own way and neglecting the regulations of Kṛṣṇa consciousness, we'll find that we end up under the dictatorship of our senses. The late Christian theologian Thomas Merton wrote, "It should be accepted as a most elementary human and moral truth that no man can live a fully sane and decent life unless he is able to say 'no' on occasion to his natural bodily appetites. No man who simply eats and drinks when he feels like eating and drinking, who smokes whenever he feels the urge to light a cigarette, who gratifies his curiosity and sensuality whenever they are stimulated, can consider himself a free person. He has renounced his spiritual freedom and become the servant of bodily impulse. Therefore his mind and his will are not fully his own. They are under the power of his conditioning, his appetites."

We need to understand that we are never masters but always servants. By our very nature we always serve someone—either "the devil" or the Lord. A person may be more or less sophisticated in serving the senses,

but the end is the same: under dictatorship of the senses we do things that repeatedly get us into trouble, body after body.

Actually, we are thieves. For many births we have been taking and using Kṛṣṇa's property and calling it our own. I may not consider myself a very big thief, but even if I take a glass of water and think, "This is mine," I'm a thief. As it's said in India, whether you steal a cucumber (*khīra*) or a diamond (*hīra*), stealing is stealing.

And because we are thieves, we are imprisoned by the walls of our independent spirit. A devotee therefore wants to become free of such "independence," and he feels great relief in his humble submission to the Lord.

In other words, a devotee feels a change of heart and a sense of contrition. He thinks, "My dear Lord, for so long I've avoided You. Trying to be the master, I've caused suffering to myself and others, and also, in some respect, to You. But now I intend to change; from now on I am Yours."

Despite such sincerity of purpose and conviction, one may still have difficulty following the four regulative principles. Despite the higher taste of Kṛṣṇa consciousness, one may still retain the lower tastes.

Here are some tips to make follow-



ing the regulative principles easier:

Suppose we find giving up meat-eating difficult. Within the Kṛṣṇa conscious diet are preparations that taste almost like "the real thing." A dish called *kofṭā*—deep-fried *dāl* patties in tomato sauce—tastes surprisingly like meat. Eggplant *pakorās*, made by deep-frying eggplant coated in a spiced batter, can satisfy the taste for fish.

We can also satisfy our hankering for meat by cooking with ghee. Ghee is said to contain the essence of meat because ghee comes from milk, which is produced from the cow's body. Also, on the market today are many meat substitutes, often made mostly of soya, which may help a person make the transition away from meat.

Another great tip and guiding prin-

cipe concerns choosing the people with whom we associate. When my family and I visit my mother, for instance, she often remarks that if she could be with us all the time, for her to be a vegetarian would be easy. But as soon as we go, she slips back into her old habits. So association is important, and we should try to always associate with devotees.

But if we are determined to change we can, good association or no, despite our lifelong habits. Though living alone, a woman I knew became a vegetarian—at age eighty-six.

What about the sex problem? The regulation "no illicit sex" does not mean "no sex." It means sex for procreation only. Sex can be a spiritual act in the service of Lord Kṛṣṇa. Devotee couples usually bring their

newborn babies to the temple and place them before the altar as offerings to the Lord. Children are an important fruit of a marriage, and that fruit is all the sweeter when a child is planned for and wanted.

Knowing that in Kṛṣṇa consciousness the rule is to have sex only to conceive children, couples coming to Kṛṣṇa consciousness can try to create a suitable atmosphere of restraint, mutual support, and open communication, so that they can naturally and happily remove illicit sex from their relationship and replace it with the higher taste of Kṛṣṇa conscious loving exchanges. Otherwise, attempts at celibacy may feel repressive, and the resultant frustration may create great strain for both the couple and their

(please turn to page 53)

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# KṚṢṆA IN THE BHAGAVAD-GĪTĀ

## The Start of An Exploration of Meaning

by Hridayānanda Dāsa Goswami

*This paper, originally presented to the Committee on the Study of Religion, at the University of California in Los Angeles, examines five topics in the Bhagavad-gītā. The first four of these topics appeared in parts one and two. Now the paper concludes with the fifth topic.*

### PART 3

#### 5. KṚṢṆA HAS SPIRITUAL FORM

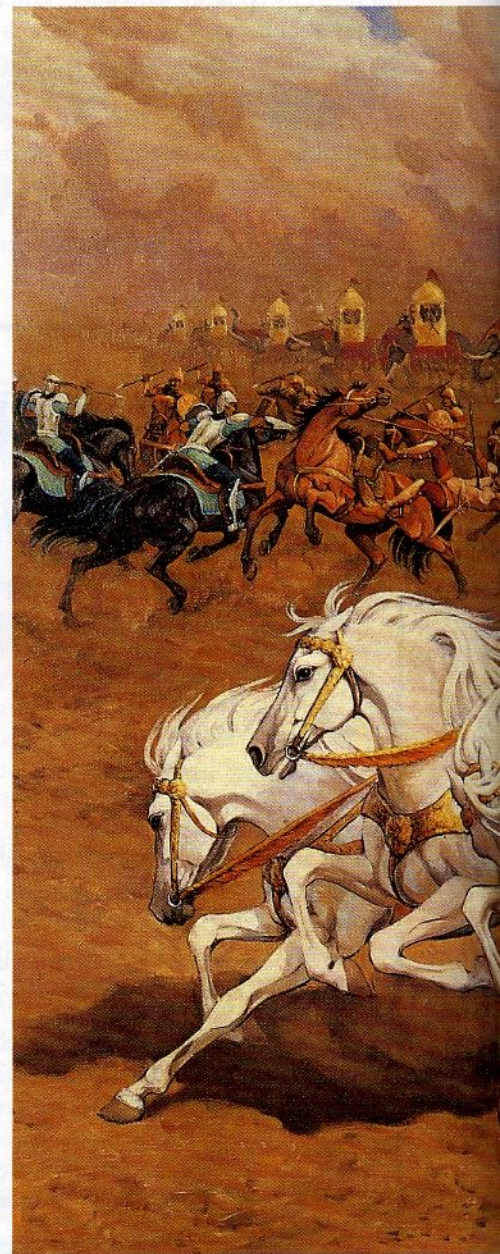
**I**N THE *Bhagavad-gītā*, Lord Kṛṣṇa stresses the personality of the Godhead as the highest feature of the Absolute Truth and therefore the goal of the yoga process. For example, at 8.8–10, Kṛṣṇa states:



“One who is engaged in the practice of yoga, meditating with undeviating consciousness on the Supreme Divine Person, goes to that Supreme Person. One who constantly remembers Him as the primeval scholar, the steady ruler, smaller than the smallest, the creator of

everything, as He whose inconceivable form is luminous like the sun and beyond darkness . . . one who remembers Him thus attains to that Supreme Divine Person.”<sup>1</sup>

Similarly, Arjuna declares Kṛṣṇa to be the “eternal divine person,”<sup>2</sup> and later Arjuna says, “I consider You the eternal Person.”<sup>3</sup> At this point it is good to recall the strict ontological rule that Kṛṣṇa enunciated at the very beginning of His teaching: “Of the temporary there is no real existence, and of the eternal there is no cessation.”<sup>4</sup> Thus when Arjuna declares Kṛṣṇa the eternal person, it is understood that Kṛṣṇa’s personality has no beginning or end. Indeed Arjuna states that Kṛṣṇa is *ajam*, “unborn” (10.12). It is significant that Kṛṣṇa states that not only He Himself but in fact individual souls in general are beginningless: “Know that both material nature and the individual person



<sup>1</sup>*abhyāsa-yoga-yuktena  
cetasā nānya-gāminā  
paramaṁ puruṣaṁ divyaṁ  
yāti pārthānucintayan*

*kaviṁ purāṇam anuśāsītāram  
aṅor aṅiyāṁsam anusmared yaḥ  
sarvasya dhātāram acintya-rūpam  
āditya-varṇaṁ tamaśaḥ parastāt*

*prayāna-kāle manasācalena  
bhaktiyā yukto yoga-balena caiva  
bhruvor madhye prāṇam āveśya samyak  
sa taṁ paraṁ puruṣam upaiti divyam (8.8–10)*

<sup>2</sup>*puruṣaṁ śāśvataṁ divyam (10.12)*

<sup>3</sup>*sanātanas tvaṁ puruṣo mato me (11.18)*

<sup>4</sup>*nāsato vidyate bhāvo  
nābhāvo vidyate sataḥ (2.16)*

<sup>5</sup>*prakṛtiṁ puruṣaṁ caiva  
viddhy anādī ubhāv api  
vikārāṁś ca guṇāṁś caiva  
viddhi prakṛti-sambhavān (13.20)*



[*puruṣa*] are beginningless. It is the accidental qualities and transformations of *prakṛti* that come into being.”<sup>5</sup> So the *sanātana-puruṣa*, the “eternal person,” cannot refer to a material form.

Since Kṛṣṇa is an eternal, supreme, divine person, it is natural that He has an abode, and that is also described within the *Gītā*: “The sun does not brighten it, nor the moon, nor fire. Having gone to it, they never return—that is

My supreme abode.”<sup>6</sup> Similarly: “It is said to be unmanifest and indestructible, and they call it the supreme destination. Having achieved it, they never return from My supreme abode.”<sup>7</sup>

According to the *Bhagavad-gītā*, the supreme personality of the Godhead is not merely myth, poetry, or symbol, but rather spiritually tangible form and being, which is *avyakta*, unmanifest, only to the materially conditioned soul.

Thus in the seventh chapter of the *Gītā*, Lord Kṛṣṇa says, “The unintelligent think that I am unmanifest, but that I have become a manifest, visible person, for they do not know My supreme nature, which is inexhaustible and of incomparable excellence.”<sup>8</sup>

So important is this verse that we shall examine its key terms in detail. Lord Kṛṣṇa says that “the unintelligent [*abuddhayaḥ*, plural of *abuddhi*,



Painting by Madhava Priya Devi Dasi

<sup>5</sup>na tad bhāsayate sūryo  
na śaśāṅko na pāvakah  
yad gatvā na nivartante  
tad dhāma paramaṁ mama (15.6)

<sup>7</sup>avyakto 'kṣara ity uktas  
tam āhuḥ paramāṁ gatim  
yaṁ prāpya na nivartante  
tad dhāma paramaṁ mama (8.21)

<sup>8</sup>avyaktaṁ vyaktim āpannam  
manyante mām abuddhayaḥ  
paraṁ bhāvam ajānanto  
mamāvyayam anuttamam (7.24)

On the Battlefield of Kurukṣetra, Lord Kṛṣṇa drives the chariot of Arjuna, who faces off with Bhiṣmadeva, Arjuna's venerable grandfather.



literally “those without intelligence”] think [*manyante*] that I am *avyaktam*, unmanifest, but that I have become *vyaktim*, a manifest person.” The term *avyaktam* contrasts with the term *vyaktim* not only in the sense of the invisible versus the visible, but also in contrasting a type of impersonal existence with a personal, individual reality. This sense of *avyakta* as impersonal, in contrast to the personal, is clearly evident at 12.1 and 12.3, and is also strengthened by the fact that here at 7.24 Lord Kṛṣṇa contrasts *avyaktam* not with its immediate antonym *vyaktam*, “the manifest,” but with the cognate *vyaktim*, which more specifically indicates a manifest, individual person.

Kṛṣṇa says, then, “The unintelligent think that I am impersonal and unmanifest but that I have become a distinct, visible, individual person. They think this because they do not know my supreme, transcendental nature [*paraṁ bhāvam*] . . .” The *paraṁ bhāvam*, or

“supreme nature,” mentioned here is clearly the transcendental nature of the *vyakti*, or visible personal identity of Kṛṣṇa. It is difficult to find another straightforward reading of this simple Sanskrit sentence.

Lord Kṛṣṇa’s statement at 7.24 contrasts in a curious way with another use of the terms *avyakta* and *vyakti* at 8.18. There the Lord says, “On the coming of the day [of Brahmā] all the individual beings come forth from the unmanifest, and on the coming of the night [of Brahmā] they are merged into the very place called the *avyakta*.”<sup>9</sup>

There are several significant features of this statement. Kṛṣṇa uses the term *vyaktayaḥ*, the plural nominative form of *vyaktiḥ*, and He says that all these *vyaktis* (my translation: all the

<sup>9</sup>*avyaktād vyaktayaḥ sarvāḥ  
prabhavanty ahar-āgame  
rātry-āgame praliyante  
tatraivāvyakta-samīñake* (8.18)

individual beings) come forth from the unmanifest, *avyakta*, during the day of Brahmā. Since there is clearly a plurality of living beings mentioned here (and everywhere else in the *Gītā*), and since the term *vyakti* is here used to describe the beings at their specific stage of manifestation, coming forth with Brahmā’s day, it is clear in this context also that the term *vyakti* refers to an individual, manifest person, active within the world.

Because one might tend to associate the term *vyakti* with the conditioned souls visible in this world, Kṛṣṇa takes care to emphasize, when using the word to refer to Himself, that He does not, as do the conditioned souls, acquire a visible form upon coming to this world. Indeed the entire argument at 7.24 is that Lord Kṛṣṇa does not *assume* His visible, personal form at all, but that His personal form is His superior nature, *paraṁ bhāvam*. In fact, Kṛṣṇa explains almost immediately after this, at

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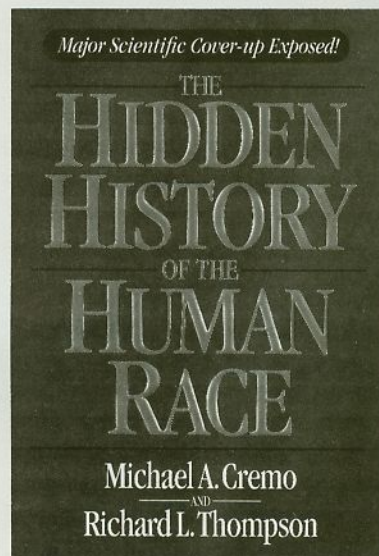
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**Lord Kṛṣṇa says that in contrast to  
the path of bhakti, which is "very joyful to perform,"  
the path of meditation on the  
unmanifest, the ineffable, all-pervading Absolute  
is just the opposite.**

• • •

**KṚṢṆA'S  
HUMANLIKE BODY**

sonality [*vyaktim*]."<sup>10</sup> Rather, "It is by devotion that one knows Me in truth, as I actually am."<sup>11</sup>

That Lord Kṛṣṇa is ultimately to be known as the Supreme Person is made even more explicit at the beginning of the twelfth chapter. Arjuna asks the Lord, "Who are the greatest knowers of yoga—those who are Your devotees, always engaged in worshiping You, or those who worship the unperishing unmanifest?"<sup>12</sup> Here Arjuna places personal devotion to Kṛṣṇa and worship of the *avyakta*, the unmanifest feature of the Absolute, in direct competition. Kṛṣṇa at once replies, "Always engaged in fixing their minds on Me, those who worship Me with transcendental faith I consider to be most intimately united with Me in yoga."<sup>13</sup> Both in Arjuna's original question (12.1) and in Lord Kṛṣṇa's reply, the personal pronoun indicating Kṛṣṇa (Arjuna's *tvām*, "You," and Kṛṣṇa's *mām*, "Me") is used to indicate the personal concept of God, in contrast to the impersonal unmanifest.

<sup>10</sup>*na hi te bhagavan vyaktim vidur devā na dānavāḥ* (10.14)

<sup>11</sup>*bhaktiyā mām abhijānāti yāvān yaś cāsmi tattvataḥ* (18.55)

<sup>12</sup>*evam satata-yuktā ye bhaktās tvām paryuṣāsatē ye cāpy akṣāram avyaktān teṣān ke yoga-vittamāḥ* (12.1)

<sup>13</sup>*mayy āveśya mano ye mām nitya-yuktā upāsate śraddhayā parayopetās te me yuktatamā matāḥ* (12.2)

The artificiality of the impersonal path for the eternal individual soul is made clear at 12.5, wherein Lord Kṛṣṇa says that in contrast to the path of bhakti, which is *susukham kartum*, "very joyful to perform" (9.2), the path of meditation on the unmanifest, the ineffable, all-pervading Absolute is just the opposite. It is *duḥkham*, or miserable to perform. Indeed, Kṛṣṇa calls the impersonal path *kleśo 'dhikataras*, or "exceedingly troublesome." (12.5)

Śrī Kṛṣṇa also states: "Because I inhere in a humanlike body, foolish people disrespect Me, for they do not understand My transcendental nature."<sup>14</sup> It is certainly noteworthy here that Lord Kṛṣṇa repeats exactly the same words as in 7.24—"not knowing My transcendental nature" (*paraṁ bhāvam ajānanto . . .* 7.24, 9.11). Thus the unintelligent (*abuddhayaḥ*) who think that Kṛṣṇa has assumed His personal form are compared to the foolish (*mūḍhāḥ*) who disrespect Kṛṣṇa because He appears in a humanlike body.

Kṛṣṇa states at 9.11 that He inheres in a humanlike body. The Sanskrit phrase is *mānuṣim* (humanlike) *tanum* (a body) *āśritam* (I have inherited in). That which is inherent is essential and intrinsic, and this notion that the Lord originally manifests in a spiritual form is also indicated elsewhere in the *Gītā*. Let us turn to chapter four, wherein Kṛṣṇa elaborately describes His descent into this world. Lord Kṛṣṇa states:

"Although I am unborn and My Self never deteriorates, and although I am  
(please turn to page 32)

<sup>14</sup>*avajānanti mām mūḍhā mānuṣim tanum āśritam paraṁ bhāvam ajānanto . . .* (9.11)

8.20, that the *paraṁ bhāvam* (inflected here as *paro bhāvaḥ* since it shifts to the nominative from the accusative) is beyond the *avyakta*, the unmanifest from which the ordinary souls come forth on the coming of Brahmā's day.

Although Lord Kṛṣṇa describes that *paro bhāvaḥ* as being a superior *avyakta* or unmanifest realm, we find at 8.21 that here the *paro bhāvaḥ* actually refers to the Lord's supreme abode. In other words, although to ordinary persons His supreme abode is not manifest, Kṛṣṇa descends from His abode so that we can see Him as He is. This is the highest sense of *avatāra*.

The same term *paro bhāvaḥ* has been used at 7.24 to indicate the spiritual nature of Kṛṣṇa's personality, and at 8.20 the term is used specifically to describe the spiritual quality of the Lord's abode, but in either case it is clear that the *paro bhāvaḥ* at 8.20, or indeed the *paraṁ bhāvam* mentioned at 7.24, is beyond the *avyakta* mentioned at 8.18 as the status from which conditioned souls, also called *vyaktis*, come forth to manifest in this world.

The conclusion is that the *Gītā* affirms the spiritual personality of the Lord, which is not a mere symbol of, incarnation of, or way of getting at, etc., an unmanifest impersonal Absolute Truth. Rather Kṛṣṇa is a person. Indeed He is the supreme, eternal, and divine person to whom we are to surrender. And this, in a nutshell, is what the *Bhagavad-gītā* is essentially teaching. But the personal form of the Lord is not to be known by mental speculation. Thus the term *vyaktim* is used also at 10.14 when Arjuna says to Kṛṣṇa, "Neither the gods nor the demons, O blessed Lord, know Thy per-





“For the power to destroy all obstacles to progress in the three mundane worlds, Gaṇeśa holds on his elephant head the lotus feet of Govinda.

I worship Govinda, Kṛṣṇa, the primeval Lord.”—*Śrī Brahma-saṁhitā* 5.50



# GANEŚA

## Remover of Obstacles

by Satyarāja Dāsa

**T**HE JOYOUS ELEPHANT-FACED DEITY known as Gaṇeśa is revered by one billion Hindus worldwide, and though his worship has little place in the modern-day Hare Kṛṣṇa movement, his personality and pastimes are part of ISKCON's heritage.

Gaṇeśa is often seen as the creator and remover of obstacles, as the guardian at entrances, and as a spiritually potent figure who can avert all evil influences. In popular Hindu lore he is thus the god to be worshiped first, before all religious ceremonies, public and private. Things tend to start off with Gaṇeśa, and this is reflected even in common idiomatic phrases. For example, in Maharashtra when a dedication or inauguration is to be performed, a Marathi speaker may refer to the occasion as *śrī gaṇeśa karṇe* ("doing the Śrī Gaṇeśa"). Another such expression is *gaṇapatīce keḷe* ("to conceive a child"). Similar phrases are found in other Indian languages.

Since Gaṇeśa is considered the lord of beginnings, for the first installment in this series about the demigods we start with him.

According to the Vedic literature, behind the workings of the cosmos stand powerful controllers, known as *devas*, or demigods. As we people in this world control our cars or homes, the *devas* control various aspects of the cosmos.

Gaṇeśa is a popular hero whose image adorns the walls of shops, homes, and temples throughout India. Even for people unfamiliar with



**According to one version, Śiva "emits" from his body  
a handsome son who becomes a seducer of women.  
Pārvatī is offended by her son's exploits and curses him  
to have the head of an elephant and a big belly.**



Indian culture or the Vedic literature, Gaṇeśa is perhaps the easiest of all demigods to identify, with his human body, elephant head, and potbelly. He is usually pictured standing, sitting, or dancing, with his jolly elephant face looking straight ahead. Gaṇeśa is at times depicted with quill on palm leaf, for as Vyāsa dictated the *Mahābhārata*, Gaṇeśa served as the scribe to write it down.

Gaṇeśa is missing one tusk, a piece of which can sometimes be found in one of his four hands. In another hand he sometimes holds a hatchet (*paraśu*), which, according to some texts, is for cutting away illusion and false teachings. Another of Gaṇeśa's hands often gestures fearlessness and reassurance (*varadā-hasta-mudrā*). He also holds a goad (*aṅkuśa*), like that used by an elephant trainer, symbolizing his insistence on proper training or spiritual discipline. He sometimes holds a noose (*pāśa*) used for restraining wild animals, here representing the restraint of passion and lustful desires. Sometimes he is seen holding sweets (*modaka*), for which he is said to have an inordinate fondness. Hence the belly.

Who is this strange-looking god, and what, if anything, does he have to do with the worship of Kṛṣṇa or Viṣṇu?

Vedic texts reveal that Gaṇeśa is the son of Śiva and Pārvatī, although his sonship, like that of his half-brother, Skanda-Subrahmaṇya, is peculiar. According to one version, Śiva "emits" from his body a handsome son who becomes a seducer of women. Pārvatī is offended by her son's exploits and curses him to have the head of an elephant and a big belly—in other words, to be ugly. Though with this he would seem fated to celibacy, he gradually settles down with two wives: Buddhi ("wisdom") and Siddhi ("success"), who can see

beyond his physical ugliness.

As time passes, Gaṇeśa becomes the commander of Śiva's troops (*gaṇa-īśa* or *gaṇa-pati*), and because he becomes famous as one who creates obstacles for the demons and removes obstacles for the demigods or the devotees, he is known as Vighneśvara ("lord of obstacles") and Vināyaka ("one who removes [obstacles]"). The "obstacle" theme also tells us why Gaṇeśa uses a rat as his vehicle. As rodents generally succeed in gnawing their way through any obstruction, the rat, it is said, symbolizes Gaṇeśa's ability to destroy every obstacle.

In another, more popular version of the Gaṇeśa story, Pārvatī, wanting to seclude herself from her passionate husband, Śiva, especially while bathing, creates a son from her perspiration and appoints him the guardian of her quarters. Soon after, when Śiva seeks admission into Pārvatī's inner chambers, Gaṇeśa, unaware of Śiva's identity, refuses him, pushing him away from Pārvatī's door. Not one to be slighted, the enraged Śiva summons his attendants (*gaṇas*) to do away with this bothersome upstart. But Gaṇeśa defeats them one by one. Finally Viṣṇu arrives, and drawing upon His māyā (mystic potency) He creates confusion on all sides. This enables Śiva to cut off Gaṇeśa's head.

Pārvatī, furious at what has become of her "son," decides to send a multitude of goddesses to harass the demigods. These celestial women succeed in making it clear to the noble gods that their queen can be appeased only if her guardian is revived. Śiva then tells the gods to go north and cut off the head of the first living being they see. The head is to be mystically placed on the body of the decapitated Gaṇeśa, who will then come back to external consciousness.

As fate would have it, the first living being to cross the path of the gods is an elephant.

The various Gaṇeśa stories described above—found primarily in the *Śiva Purāṇa* and the *Brahma-vaivarta Purāṇa*—are somewhat divergent, and tradition accounts for this by placing the variations in different cycles of cosmic time. "Because of the distinction between *kalpas* [ages]," the *Śiva Purāṇa* explains, "the story of Gaṇeśa's birth is told in different ways." The cyclical structure of Vedic time allows for repeated descents of the Lord and His devotees, so details of the pastimes may vary.

According to popular Indian tradition, Gaṇeśa is a benign and helpful deity who brings success and assures worldly well-being. Since devotees of Kṛṣṇa are more interested in spiritual realization than in worldly security, ISKCON tends to forgo the worship of Gaṇeśa. Lord Kṛṣṇa says in the *Bhagavad-gītā* (9.23), "Those who are devotees of other gods and worship them with faith actually worship only Me, O son of Kuntī, but they do so in a wrong way." Lord Kṛṣṇa uses the word *avidhi-pūrvakam*: "in an inappropriate way." Why is such worship of demigods inappropriate? Because it is materially motivated. As Lord Kṛṣṇa says, "Men in this world desire success in fruitive activities, and therefore they worship the demigods." (Bg. 4.12)

Since we are essentially spiritual beings in a material body, material rewards can never truly satisfy us. Only spiritual rewards are satisfying for a spirit soul. Therefore Śrīla Prabhupāda, concurring with the above two *Gītā* texts, says, "[To worship] Gaṇapati is not required, but sometimes we do it. Just like the *gopīs*—they worshiped Goddess Durgā, Kātyāyanī. They did not require

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# THE POWER OF SOUND

Rendered from Sanskrit into English,  
with commentary,  
by His Divine Grace A. C. Bhaktivedanta  
Swami Prabhupāda,  
Founder-Ācārya of the International Society  
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*Lord Kapila, an incarnation of Lord Kṛṣṇa, is teaching His mother, Devahūti, about the fundamental principles of material nature. As the Śrīmad-Bhāgavatam continues, Lord Kapila explains how all objects have their origin in sound.*

## THIRD CANTO/CHAPTER 26

32 तामसाच्च विकुर्वाणाद्भगवद्दीर्यचोदितात् ।  
शब्दमात्रमभूत्तस्मान्नमः श्रोत्रं तु शब्दगम् ॥३२॥

*tāmasāc ca vikurvāṇād  
bhagavad-vīrya-coditāt  
śabda-mātram abhūt tasmān  
nabhaḥ śrotram tu śabdagam*

*tāmasāt*—from egoism in ignorance; *ca*—and; *vikurvāṇat*—undergoing transformation; *bhagavat-vīrya*—by the energy of the Supreme Personality of Godhead; *coditāt*—impelled; *śabda-mātram*—the subtle element sound; *abhūt*—was manifested; *tasmāt*—from that; *nabhaḥ*—ether; *śrotram*—the sense of hearing; *tu*—then; *śabda-gam*—which catches sound.

**When egoism in ignorance is agitated by the sex energy of the Supreme Personality of Godhead, the subtle element sound is manifested, and from sound come the ethereal sky and the sense of hearing.**

PURPORT: It appears from this verse that all the objects of our sense gratification are the products of egoism in ignorance. It is understood from this verse that by agitation of the element of egoism in ignorance, the first thing produced was sound, which is the subtle form of ether. It is stated also in the *Vedānta-sūtra* that sound is the origin of all objects of material possession and that by sound one can also dissolve this material existence. *Anāvṛttiḥ śabdāt* means “liberation by sound.” The entire material manifestation began from sound, and sound can also end material entanglement, if it has a particular potency. The particular sound capable of doing this is the transcendental vibration Hare Kṛṣṇa. Our entanglement in material affairs has begun from material sound. Now we must purify that sound in spiritual understanding. There is sound in the spiritual world also. If we approach that sound, then our spiritual life begins, and the other requirements for spiritual advancement can be supplied. We have to understand very clearly that sound is the beginning of the creation of all material objects for our sense gratification. Similarly, if sound is purified, our spiritual necessities also are produced from sound.

Here it is said that from sound the ether became manifested and that the air became manifested from ether. How the ethereal sky comes from sound, how the air comes from sky and how fire comes from air will be explained later on. Sound is the cause of the sky, and sky is the cause of *śrotram*, the ear. The ear is the first sense for receiving knowledge. One must give aural reception to any



knowledge one wants to receive, either material or spiritual. Therefore *śrotam* is very important. The Vedic knowledge is called *śruti*; knowledge has to be received by hearing. By hearing only can we have access to either material or spiritual enjoyment.

In the material world, we manufacture many things for our material comfort simply by hearing. They are already there, but just by hearing, one can transform them. If we want to build a very high skyscraper, this does not mean that we have to create it. The materials for the skyscraper—wood, metal, earth, etc.—are already there, but we make our intimate relationship with those already created material elements by hearing how to utilize them. Modern economic advancement for creation is also a product of hearing, and similarly one can create a favorable field of spiritual activities by hearing from the right source. Arjuna was a gross materialist in the bodily conception of life and was suffering from the bodily concept very acutely. But simply by hearing, Arjuna became a spiritualized, Kṛṣṇa conscious person. Hearing is very important, and that hearing is produced from the sky. By hearing only can we make proper use of that which already exists. The principle of hearing to properly utilize preconceived materials is applicable to spiritual paraphernalia as well. We must hear from the proper spiritual source.

33 अर्थाश्रयत्वं शब्दस्य द्रष्टुर्लिङ्गत्वमेव च ।  
तन्मात्रत्वं च नमसो लक्षणं कवयो विदुः ॥३३॥

*arthāśrayatvaṁ śabdasya  
draṣṭur liṅgatvaṁ eva ca  
tan-mātratvaṁ ca nabhaso  
lakṣaṇaṁ kavayo viduḥ*

*artha-āśrayatvaṁ*—that which conveys the meaning of an object; *śabdasya*—of sound; *draṣṭuḥ*—of the speaker; *liṅgatvaṁ*—that which indicates the presence; *eva*—also; *ca*—and; *tat-mātratvaṁ*—the subtle element; *ca*—and; *nabhasaḥ*—of ether; *lakṣaṇam*—definition; *kavayaḥ*—learned persons; *viduḥ*—know.

**Persons who are learned and who have true knowledge define sound as that which conveys the idea of an object, indicates the presence of a speaker screened from our view and constitutes the subtle form of ether.**

**PURPORT:** It is very clear herein that as soon as we speak of hearing, there must be a speaker; without a speaker there is no question of hearing. Therefore the Vedic knowledge, which is known as *śruti*, or that which is received by hearing, is also called *apauruṣa*. *Apauruṣa* means “not spoken by any person materially created.” It is stated in the beginning of *Śrīmad-Bhāgavatam*, *tene brahma ḥṛdā*. The sound of Brahman, or *Veda*, was first impregnated into the heart of Brahmā, the original learned man (*ādi-kavaye*). How did he become learned? Whenever there is

learning, there must be a speaker and the process of hearing. But Brahmā was the first created being. Who spoke to him? Since no one was there, who was the spiritual master to give knowledge? He was the only living creature; therefore the Vedic knowledge was imparted within his heart by the Supreme Personality of Godhead, who is seated within everyone as *Paramātmā*. Vedic knowledge is understood to be spoken by the Supreme Lord, and therefore it is free from the defects of material understanding. Material understanding is defective. If we hear something from a conditioned soul, it is full of defects. All material and mundane information is tainted by illusion, error, cheating and imperfection of the senses. Because Vedic knowledge was imparted by the Supreme Lord, who is transcendental to material creation, it is perfect. If we receive that Vedic knowledge from Brahmā in disciplic succession, then we receive perfect knowledge.

Every word we hear has a meaning behind it. As soon as we hear the word “water,” there is a substance—water—behind the word. Similarly, as soon as we hear the word “God,” there is a meaning to it. If we receive that meaning and explanation of “God” from God Himself, then it is perfect. But if we speculate about the meaning of “God,” it is imperfect. *Bhagavad-gītā*, which is the science of God, is spoken by the Personality of Godhead Himself. This is perfect knowledge. Mental speculators or so-called philosophers who are researching what is actually God will never understand the nature of God. The science of God has to be understood in disciplic succession from Brahmā, who was first instructed about knowledge of God by God Himself. We can understand the knowledge of God by hearing *Bhagavad-gītā* from a person authorized in the disciplic succession.

When we speak of seeing, there must be form. By our sense perception, the beginning experience is the sky. Sky is the beginning of form. And from the sky, other forms emanate. The objects of knowledge and sense perception begin, therefore, from the sky.

34 भूतानां छिद्रदातृत्वं बहिरन्तरमेव च ।  
प्राणेन्द्रियात्मधिष्ण्यत्वं नमसो वृत्तिलक्षणम् ॥३४॥

*bhūtānāṁ chidra-dātṛtvaṁ  
bahir antaram eva ca  
prāṇendriyātma-dhiṣṇyatvaṁ  
nabhaso vṛtti-lakṣaṇam*

*bhūtānām*—of all living entities; *chidra-dātṛtvaṁ*—the accommodation of room; *bahir*—external; *antaram*—internal; *eva*—also; *ca*—and; *prāṇa*—of the vital air; *indriya*—the senses; *ātma*—and the mind; *dhiṣṇyatvaṁ*—being the field of activities; *nabhasaḥ*—of the ethereal element; *vṛtti*—activities; *lakṣaṇam*—characteristics.

**The activities and characteristics of the ethereal element can be observed as accommodation for the room for the external and internal existences of all living entities,**



namely the field of activities of the vital air, the senses and the mind.

PURPORT: The mind, the senses and the vital force, or living entity, have forms, although they are not visible to the naked eye. Form rests in subtle existence in the sky, and internally it is perceived as the veins within the body and the circulation of the vital air. Externally there are invisible forms of sense objects. The production of the invisible sense objects is the external activity of the ethereal element, and the circulation of vital air and blood is its internal activity. That subtle forms exist in the ether has been proven by modern science by transmission of television, by which forms or photographs of one place are transmitted to another place by the action of the ethereal element. That is very nicely explained here. This verse is the potential basis of great scientific research work, for it explains how subtle forms are generated from the ethereal element, what their characteristics and actions are, and how the tangible elements, namely air, fire, water and earth, are manifested from the subtle form. Mental activities, or psychological actions of thinking, feeling and willing, are also activities on the platform of ethereal existence. The statement in *Bhagavad-gītā* that the mental situation at the time of death is the basis of the next birth is also corroborated in this verse. Mental existence transforms into tangible form as soon as there is an opportunity due to contamination or development of the gross elements from subtle form.

35 नभसः शब्दतन्मात्रात्कालगत्या विकुर्वतः ।  
स्पर्शोऽभवत्ततो वायुस्त्वक् स्पर्शस्य चसंग्रहः ॥३५॥

*nabhasaḥ śabda-tanmātrāt  
kāla-gatyā vikurvataḥ  
sparśo 'bhavat tato vāyus  
tvak sparśasya ca saṅgrahaḥ*

*nabhasaḥ*—from ether; *śabda-tanmātrāt*—which evolves from the subtle element sound; *kāla-gatyā*—under the impulse of time; *vikurvataḥ*—undergoing transformation; *sparśaḥ*—the subtle element touch; *abhavat*—evolved; *tataḥ*—thence; *vāyuh*—air; *tvak*—the sense of touch; *sparśasya*—of touch; *ca*—and; *saṅgrahaḥ*—perception.

**From ethereal existence, which evolves from sound, the next transformation takes place under the impulse of time, and thus the subtle element touch and thence the air and sense of touch become prominent.**

PURPORT: In the course of time, when the subtle forms are transformed into gross forms, they become the objects of touch. The objects of touch and the tactile sense also develop after this evolution in time. Sound is the first sense object to exhibit material existence, and from the perception of sound, touch perception evolves and from touch perception the perception of sight. That is the way of the gradual evolution of our perceptive objects.

36 मृदुत्वं कठिनत्वं च शैत्यमुष्णत्वमेव च ।  
एतत्स्पर्शस्य स्पर्शत्वं तन्मात्रत्वं नभसतः ॥३६॥

*mṛdutvaṁ kaṭhinatvaṁ ca  
śaityam uṣṇatvam eva ca  
etat sparśasya sparśatvaṁ  
tan-mātratvaṁ nabhasvataḥ*

*mṛdutvam*—softness; *kaṭhinatvam*—hardness; *ca*—and; *śaityam*—cold; *uṣṇatvam*—heat; *eva*—also; *ca*—and; *etat*—this; *sparśasya*—of the subtle element touch; *sparśatvam*—the distinguishing attributes; *tat-mātratvam*—the subtle form; *nabhasvataḥ*—of air.

**Softness and hardness and cold and heat are the distinguishing attributes of touch, which is characterized as the subtle form of air.**

PURPORT: Tangibility is the proof of form. In actuality, objects are perceived in two different ways. They are either soft or hard, cold or hot, etc. This tangible action of the tactile sense is the result of the evolution of air, which is produced from the sky.

37 चालनं व्युहनं प्राप्तिर्नेतृत्वं द्रव्यशब्दयोः ।  
सर्वेन्द्रियाणामात्मत्वं वायोः कर्माभिलक्षणम् ॥३७॥

*cālanam vyūhanam prāptir  
netṛtvaṁ dravya-śabdayoḥ  
sarvendriyaṅām āmatvaṁ  
vāyoḥ karmābhilakṣaṇam*

*cālanam*—moving; *vyūhanam*—mixing; *prāptiḥ*—allowing approach; *netṛtvaṁ*—carrying; *dravya-śabdayoḥ*—particles of substances and sound; *sarva-indriyaṅām*—of all the senses; *āmatvam*—providing for the proper functioning; *vāyoḥ*—of air; *karma*—by actions; *abhilakṣaṇam*—the distinct characteristics.

**The action of the air is exhibited in movements, mixing, allowing approach to the objects of sound and other sense perceptions, and providing for the proper functioning of all other senses.**

PURPORT: We can perceive the action of the air when the branches of a tree move or when dry leaves on the ground collect together. Similarly, it is only by the action of the air that a body moves, and when the air circulation is impeded, many diseases result. Paralysis, nervous breakdowns, madness and many other diseases are actually due to an insufficient circulation of air. In the *Āyurvedic* system these diseases are treated on the basis of air circulation. If from the beginning one takes care of the process of air circulation, such diseases cannot take place. From the *Āyur-veda* as well as from the *Śrīmad-Bhāgavatam* it is clear that so many activities are going on internally and externally



because of air alone, and as soon as there is some deficiency in the air circulation, these activities cannot take place. Here it is clearly stated, *netṛtvaṃ dravya-śabdayoḥ*. Our sense of proprietorship over action is also due to the activity of the air. If the air circulation is stifled, we cannot approach a place after hearing. If someone calls us, we hear the sound because of the air circulation, and we approach that sound or the place from which the sound comes. It is clearly said in this verse that these are all movements of the air. The ability to detect odors is also due to the action of the air.

38 वायोश्च स्पर्शतन्मात्राद्रूपं दैवेरितादभूत् ।  
समुत्थितं ततस्तेजश्चक्षु रूपोपलम्भनम् ॥३८॥

*vāyoś ca sparśa-tanmātrād  
rūpaṃ daiveritād abhūt  
samutthitam tatas tejaś  
cakṣu rūpopalambhanam*

*vāyoḥ*—from air; *ca*—and; *sparśa-tanmātrāt*—which evolves from the subtle element touch; *rūpaṃ*—form; *daiva-iritāt*—according to destiny; *abhūt*—evolved; *samutthitam*—arose; *tataḥ*—from that; *tejaḥ*—fire; *cakṣuḥ*—sense of sight; *rūpa*—color and form; *upalambhanam*—perceiving.

**By interactions of the air and the sensations of touch, one receives different forms according to destiny. By evolution of such forms, there is fire, and the eye sees different forms in color.**

PURPORT: Because of destiny, the touch sensation, the interactions of air, and the situation of the mind, which is produced of the ethereal element, one receives a body according to his previous activities. Needless to say, a living entity transmigrates from one form to another. His form changes according to destiny and by the arrangement of a superior authority which controls the interaction of air and the mental situation. Form is the combination of different types of sense perception. Predestined activities are the plans of the mental situation and the interaction of air.

39 द्रव्याकृतित्वं गुणता व्यक्तिसंस्थात्वमेव च ।  
तेजस्त्वं तेजसः साध्वि रूपमात्रस्य वृत्तयः ॥३९॥

*dravyākṛtītvam guṇatā  
vyakti-saṁsthātvam eva ca  
tejavam tejasah sādhu  
rūpa-mātrasya vṛttayah*

*dravya*—of an object; *ākṛtītvam*—dimension; *guṇatā*—quality; *vyakti-saṁsthātvam*—individuality; *eva*—also; *ca*—

and; *tejavam*—effulgence; *tejasah*—of fire; *sādhu*—O virtuous lady; *rūpa-mātrasya*—of the subtle element form; *vṛttayah*—the characteristics.

**My dear mother, the characteristics of form are understood by dimension, quality and individuality. The form of fire is appreciated by its effulgence.**

PURPORT: Every form that we appreciate has its particular dimensions and characteristics. The quality of a particular object is appreciated by its utility. But the form of sound is independent. Forms which are invisible can be understood only by touch; that is the independent appreciation of invisible form. Visible forms are understood by analytical study of their constitution. The constitution of a certain object is appreciated by its internal action. For example, the form of salt is appreciated by the interaction of salty tastes, and the form of sugar is appreciated by the interaction of sweet tastes. Tastes and qualitative constitution are the basic principles in understanding the form of an object.

40 द्योतनं पचनं पानमदनं हिममर्दनम् ।  
तेजसो वृत्तयस्त्वेताः शोषणं क्षुत्तृडेव च ॥४०॥

*dyotanam pacanam panam adanam hima-mardanam  
tejaso vṛttayas tv etaḥ  
śoṣaṇam kṣut tṛḍ eva ca*

*dyotanam*—illumination; *pacanam*—cooking, digesting; *panam*—drinking; *adanam*—eating; *hima-mardanam*—destroying cold; *tejasah*—of fire; *vṛttayah*—functions; *tu*—indeed; *etaḥ*—these; *śoṣaṇam*—evaporating; *kṣut*—hunger; *tṛḍ*—thirst; *eva*—also; *ca*—and.

**Fire is appreciated by its light and by its ability to cook, to digest, to destroy cold, to evaporate, and to give rise to hunger, thirst, eating and drinking.**

PURPORT: The first symptoms of fire are distribution of light and heat, and the existence of fire is also perceived in the stomach. Without fire we cannot digest what we eat. Without digestion there is no hunger and thirst or power to eat and drink. When there is insufficient hunger and thirst, it is understood that there is a shortage of fire within the stomach, and the Āyurvedic treatment is performed in connection with the fire element, *agni-māndyam*. Since fire is increased by the secretion of bile, the treatment is to increase bile secretion. The Āyurvedic treatment thus corroborates the statements in *Śrīmad-Bhāgavatam*. The characteristic of fire in subduing the influence of cold is known to everyone. Severe cold can always be counteracted by fire.

(continued in the next issue)



# Śrīla Prabhupāda Speaks Out

“ M Y S T I C I S M ” M A S S A C R E D

*This is the continuation of an exchange between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and an official from an impersonalist (“God-is-simply-everyone-and-everything”) movement. The exchange took place in Paris, on August 13, 1973, with Śrīla Prabhupāda’s disciples translating the official’s remarks from French.*

**Official:** Many great masters like you from the East tend to smile at our explanation that the Absolute is beyond words. So what can I say?

**Śrīla Prabhupāda:** Your knowledge is not perfect.

**Official:** Yes, my knowledge is not perfect, and like you, I am simply trying for perfect knowledge.

**Śrīla Prabhupāda:** But unless you know your goal perfectly, how can you make progress?

**Official:** Well, our organization as a whole is the guru, and our organization as a whole knows the ultimate goal.

**Śrīla Prabhupāda:** But you are part of that organization, and you do not know.

**Official:** The evolution of man—the goal of our order—is something mystical. It is not scientific, that it is so easily explained.

**Śrīla Prabhupāda:** That means your goal is vague. It is not distinct.

**Official:** I am surprised that you raise such objections. I thought that you were also searching for something mystical. I have heard your chanting. I thought you were also searching.

**Śrīla Prabhupāda:** No, no, we have a definite goal—Kṛṣṇa, the Supreme Personality of Godhead. He has His form, He has His place, He has His name, He has His pastimes, He has His kingdom, and we want to enter that kingdom.

**Official:** In any event, ours is not a new order. It goes back at least as far as ancient Egypt.

**Śrīla Prabhupāda:** That’s all right. But you do not know what is the goal of your spiritual pursuit.

**Official:** All I can do is repeat to you my previous answer. Our goal is to reach the perfection of consciousness, at which point man is in communion, in unity, with the beyond, the

inexplicable.

**Śrīla Prabhupāda:** But you say you cannot express what is that “beyond.” You cannot describe what God is. That is imperfect knowledge.

**Official:** Communion with God, knowledge of God, is something subjective. It is something you experience, not something you describe.

**Śrīla Prabhupāda:** Knowledge achieved that way is imperfect.

**Official:** According to every individual’s place of birth, his age, his upbringing, he will experience this communion with God differently.

**Śrīla Prabhupāda:** No. God is God. If the experience actually comes from God, then it will be equally available for everyone.

**Official:** What we are looking for in our order is the ultimate realization—when all these other relative communions with God will disappear and there will be one common realization, one common experience of God.

**Śrīla Prabhupāda:** Yes, that’s all right. But if you cannot describe what that ultimate goal is, then how can others be attracted?

**Official:** But in our society we have many different religions, many different groups, and we don’t ask anyone to leave being Christian or Jew or Muslim or Hindu or anything like that.

**Śrīla Prabhupāda:** Nor are we asking in that way. We are asking, “What is that ultimate goal?”

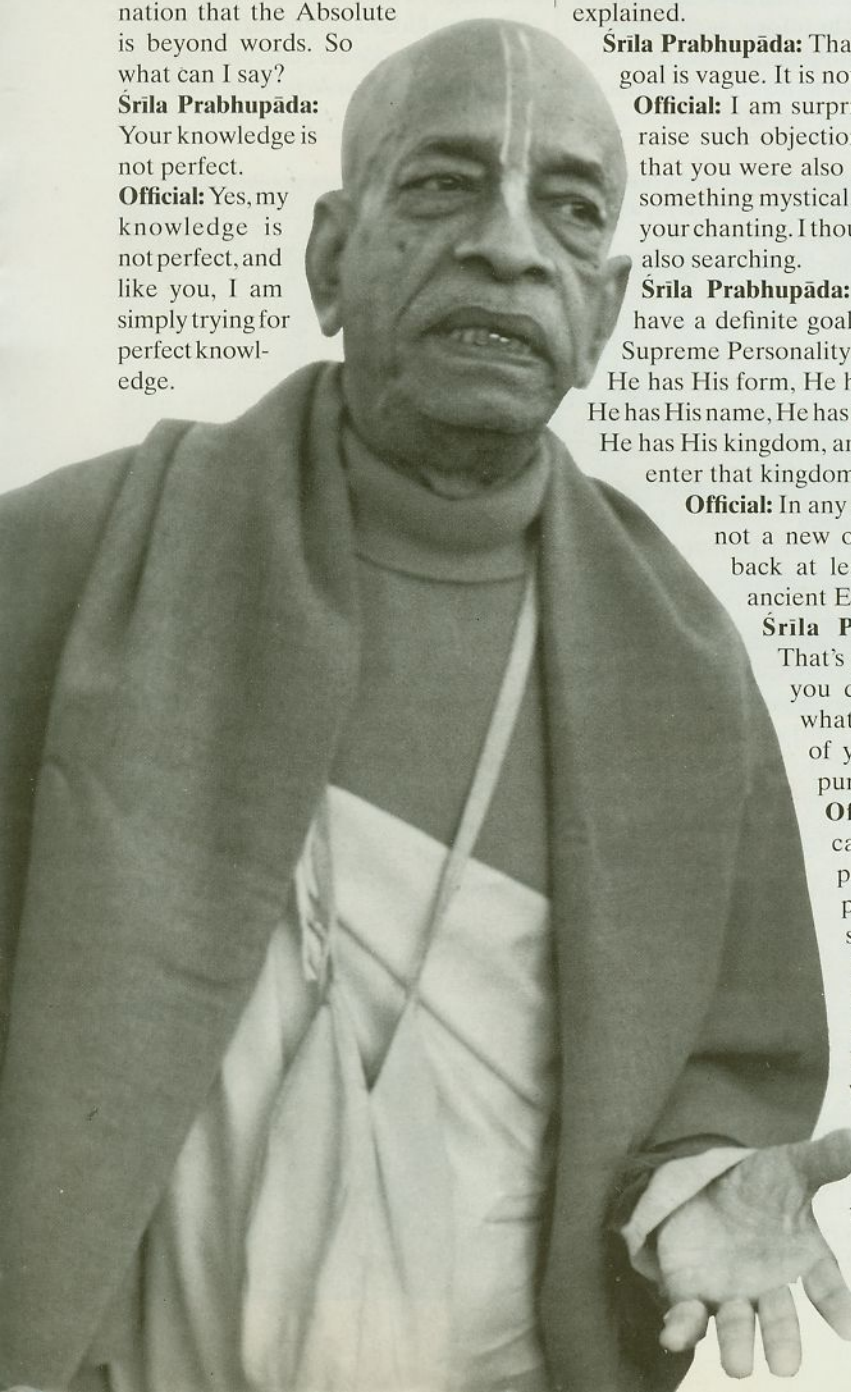
**Official:** Ultimately, by following a process that our order gives its students, one reaches the goal.

**Śrīla Prabhupāda:** Suppose you want me to go to London. That means you must tell me enough about London to make me interested in going there. Otherwise, what is the use of going to London?

**Official:** Our students feel the need for this ultimate perfection, and that is why they come to our movement.

**Śrīla Prabhupāda:** But if they do not know what that ultimate perfection is, this is bogus.

**Official:** The ultimate perfection is





realization of God.

**Śrīla Prabhupāda:** But, for instance, if I say, “If you do this, you can make one million dollars,” first you have to know the value of one million dollars. Then you’ll endeavor. But if we don’t know what the value of that one million dollars is, why should we endeavor?

**Official:** All of our students—they know the value of realizing God in their heart.

**GAṆEŚA** (continued from page 26) to worship her, but that was part of the social system. But they asked, ‘Mother Kātyāyanī, give us the opportunity to have Kṛṣṇa as our husband.’ Their aim was Kṛṣṇa.” (Morning walk, Los Angeles, January 10, 1974)

So the worship of Gaṇeśa, like that of his mother, Durgā (Pārvatī), is not condemned, but it should be done for

**Śrīla Prabhupāda:** How do they know? How do they know?

**Official:** We have many people who are aspiring after a richer, more spiritual life.

**Śrīla Prabhupāda:** What is that spiritual life?

**Official:** High spiritual values.

**Śrīla Prabhupāda:** These are simply words. What is that spiritual life? I want

to know. You are simply speaking. You do not know what the aim is, what the goal is, what spiritual life is. This is useless. You have no tangible knowledge of anything that I have asked. I asked you, What is spiritual life? You cannot describe it. So how will you distinguish between spiritual life and material life? ❀

(to be continued)

## BHAGAVAD-GĪTĀ

(continued from page 23)

the Lord of all beings, utilizing My own energy I appear by My own potency. Whenever there is a decline of dharma, O Bhārata, and a prominent rise of *adharmā* [irreligion], at that time I manifest My Self. To deliver the pious, to destroy the evil-doers, and to establish dharma, I appear in every age.”<sup>15</sup>

## INDOLOGICAL PROBLEMS

Some of the problems infecting Western Indological studies can be seen in how one scholar has paraphrased the above verses, and then translated the last of the three, in a well-known textbook on Hinduism:

In reality he is apart from the world as the Lord of all beings, but whenever worldly righteousness declines he cre-

ates a form for himself out of Prakṛti by his mysterious power [māyā] and manifests himself among men:  
For the preservation of the righteous, the destruction of the wicked, And the establishment of dharma, I come into being from age to age. (Bhagavad Gītā 4.8)

There are two grave problems with this translation:

First, the scholar inserts the foreign notion that Kṛṣṇa “creates a form for himself out of Prakṛti by his mysterious power.” The view that Kṛṣṇa is different from His personal form, a form presumed here to be made of matter, is not in accord with what Kṛṣṇa says: Indeed He says the opposite.

At 4.6 the Lord says that He is “unborn” and that His self “never deteriorates.” The word for self is the standard term *ātmā*, and *avyaya* means “unperishing, undecaying.” The term *avyaya-ātmā* is hard to construe as designating anything different from the personal form of Kṛṣṇa, because in the very next verse Kṛṣṇa states that when He descends He does so by manifesting that same *ātmā* (*tadā ātmānam sṛjāmy aham* 4.7). In other words, the form Kṛṣṇa sends forth to this world is eternal.

In English syntax, Kṛṣṇa simply says, *tadā aham sṛjāmi ātmānam*: “Then I manifest [My] Self.” The verb here is *sṛj*: to let go, release, discharge, send forth; also: to create, beget, procreate.

to progress in the three mundane worlds, Gaṇeśa holds on his elephant head the lotus feet of Govinda. I worship Govinda, Kṛṣṇa, the primeval Lord.” ❀

*Satyarāja Dāsa is a disciple of Śrīla Prabhupāda and a regular contributor to Back to Godhead. He has written several books on Kṛṣṇa consciousness. He and his wife live in New York City.*

We cannot apply here the latter sense—creating, begetting, etc. After all, Lord Kṛṣṇa has just stated that His *ātmā* is *avyaya*, imperishable, and the *Gītā* has clearly said from the outset that things which arise in time also end in time: “For that which is born, death is certain.” (*jātasya hi dhruvo mṛtyur* 2.27) Thus within the clear ontology of the *Gītā* there is no way in which anything, much less a divine “self,” can come into being and then last forever. There is no such entity in the *Bhagavad-gītā*.

If we then accept the verb *sṛj* in the alternative sense—to release, discharge, send forth—we still have nothing like the scholar’s “he creates a form for himself.” Kṛṣṇa appears to be saying something quite different, and quite simple and straightforward: “I send Myself forth to this world.” After all, who else but Kṛṣṇa could order the descent of Kṛṣṇa, the supreme authority by whose order (9.10) all the universe turns?

The other problem with the scholar’s translation is that the phrase “I come into being” makes no sense. Lord Kṛṣṇa has explained that He has always existed (*na tv evāham jātu nāsam* 2.12); in fact (2.12, 13.20), not only Kṛṣṇa but all living entities are beginningless.

The verb the scholar has translated as “I come into being” is *sambhavāmi*, the present tense, first person singular, of *sam-bhū*, which means, first, “to be

<sup>15</sup>*ajo 'pi sann avyayātmā bhūtānām īśvaro 'pi san prakṛtiṁ svām adhiṣṭhāya sambhavāmy ātma-māyayā*

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

*paritrāṇāya sādhanām viāśāya ca duṣkṛtām dharmā-saṁsthāpanārthāya sambhavāmi yuge yuge* (4.6–8)



or come together.” Thus we should understand that Lord Kṛṣṇa is simply stating that by His descent (avatāra) He comes together with the souls of this world for their eternal benefit. As Kṛṣṇa has stated twice in the *Gītā* (9.17, 14.4), He is the father of all living beings, and thus (5.29) He is the well-wishing friend of all.

An additional sense of *sam-bhū* is “to be born or produced from.” But this sense normally requires an ablative noun—the subject of the verb must be born or produced *from* something. In the verse the scholar is translating, such an ablative word is conspicuously absent, and, as explained above, that meaning is anyway theologically impossible.

A third sense of the verb is “to arise, spring up, develop.” This inapplicable sense may be the one the scholar has in mind. But in that case, we may say that Kṛṣṇa arises in this world as the sun

rises in the eastern horizon. Surely we would not say that the sun “comes into being” daily.

A fourth sense of the verb, which like the first clearly does apply, is “to prevail, be effective.” The verb has yet other senses, but the first and fourth, for various contextual and grammatical reasons, are the likely candidates.

Lord Kṛṣṇa concludes the topic of His descent into this world at 4.9, where He states: “One who thus understands, in truth, My divine birth and activities does not, upon leaving the body, go to another birth. He goes to Me, O Arjuna.”<sup>16</sup>

Kṛṣṇa says that His birth and activities are divine, *divya*, and of course this

is the same adjective we have seen used many times to describe Kṛṣṇa as the supreme divine person. Kṛṣṇa stresses that one must understand His birth in truth (*tattvataḥ*). But if, as some scholars claim, Kṛṣṇa’s birth was merely the assuming of an ordinary material form, why would this word of caution be used? And how would mere understanding of His birth be enough to guarantee liberation? The text forces us to look at the position of Kṛṣṇa more seriously.

There is much more to say about the position of Kṛṣṇa in *Bhagavad-gītā*. The topics we have covered, though important, are but a few. One may or may not choose to believe what Kṛṣṇa is saying, but before examining whether it is true one should first understand Kṛṣṇa as He is. And this can be done by reading *Bhagavad-gītā As It Is*, by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. ❁

<sup>16</sup>*janma karma ca me divyam  
evam yo vetti tattvataḥ  
tyaktvā dehaṁ punar janma  
naiti mām eti so 'rjuna* (4.9)

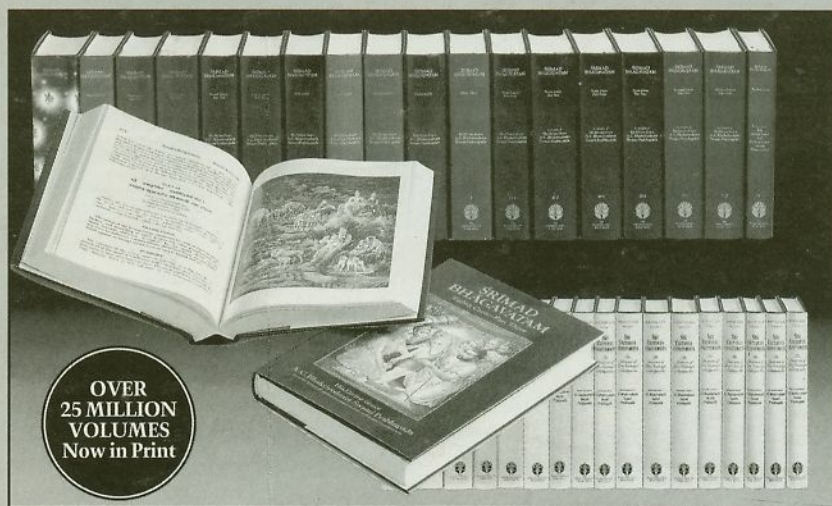
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## The History of Greater India

# The Fire At Vāraṇāvata

*Knowing of Duryodhana's evil plans, Vidura,  
the uncle of the Pāṇḍavas, warns them of the danger ahead.*

Translated from Sanskrit  
by Hridayānanda Dāsa Goswami

•••

*The sage Vaiśampāyana is telling the history of the Pāṇḍavas to their great-grandson, King Janamejaya. As the Mahābhārata continues, the Pāṇḍavas leave Hastināpura, their capital, for the charming city of Vāraṇāvata—and a trap set by Duryodhana.*

THE PĀṆḌAVAS yoked their chariots with purebred horses that ran like the wind. As the Pāṇḍavas were about to mount for the journey, they felt sad to leave their family and friends. The Pāṇḍavas respectfully embraced the lotus feet of Bhīṣma, King Dhṛtarāṣṭra, the great soul Droṇa, and other venerable elders like Vidura and Kṛpācārya. Thus the Pāṇḍavas offered heartfelt respect to all the senior Kurus, embraced peers, and accepted respectful greetings from the younger generation. Having begged permission to leave from all the elder ladies, whom the Pāṇḍavas regarded as their mothers, and having circumambulated the especially venerable ones, the Pāṇḍavas and all their ministers departed for Vāraṇāvata. The very wise Vidura and other

Kuru leaders and citizens, their hearts pulled by the sorrow of separation, followed as the Pāṇḍavas, those tigers of men, departed.

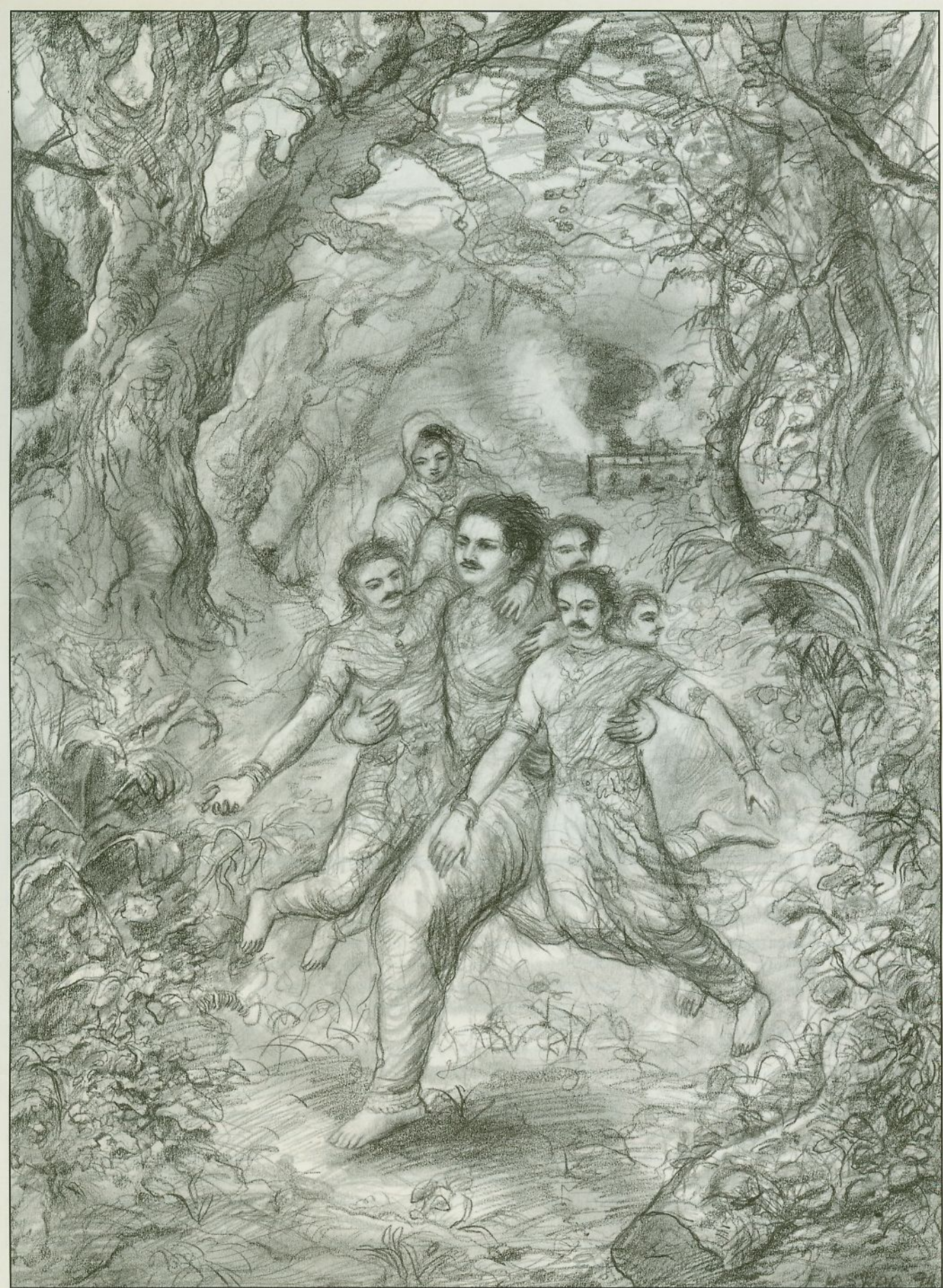
Then, O noble Bhārata, some *brāhmaṇas* there, grieving terribly for the sons of Pāṇḍu, fearlessly began to speak out:

“King Dhṛtarāṣṭra is completely covered by darkness, and he sees with unfair partiality. So bad is his intelligence that he cannot see the laws of God. Yudhiṣṭhira, the eldest Pāṇḍava, is a sinless man who will never approve a sinful act, nor will Bhīma, best of the strong, nor the son of Kuntī, Arjuna. And Nakula and Sahadeva, the two sons of Mādri, are mature and great in wisdom and would never do evil. These men rightfully received the kingdom from their father, and Dhṛtarāṣṭra cannot tolerate that. But why does Bhīṣma allow all this injustice—that the best of the Bhāratas, the sons of Kuntī, be improperly driven from their home?”

“In the old days, the saintly king Vicitravīrya, son of Śantanu, was just like a father to us, and so was Pāṇḍu, the beloved of the Kurus. But now that King Pāṇḍu, a saintly

Illustrations by Puṣkara Dāsa





*Mighty Bhīma charges through the jungle, carrying his exhausted family.*



*The Pāṇḍavas  
and their royal  
entourage  
enter the house  
of lac.*



tiger of a man, has gone to his blessed fate, Dhṛtarāṣṭra will not tolerate the king's own sons, who are still like children. But we shall not tolerate this crime. Every one of us shall give up our home and leave this fine city to go with Yudhiṣṭhira."

When the shrewd and grief-stricken *brāhmaṇas* had spoken thus, Yudhiṣṭhira, the king of virtue, was extremely pleased. He said to the *brāhmaṇas* and the other citizens, "We have accepted the king as our father, as our best teacher. Therefore we have sworn to do without hesitation whatever he tells us. All of you are our well-wishing friends, so kindly circumambulate us and gladden us with your heartfelt blessings. Then please return to your homes. When the time comes that we need your help, you will surely act for our happiness and welfare."

"So be it," said the people, swearing their loyalty to Yudhiṣṭhira. Then, after circumambulating the princes and gladdening them with heartfelt blessings, the people went back to the city.

### VIDURA'S WARNING

When the citizens had retired, Vidura, learned in all the principles of justice and religion, alerted Yudhiṣṭhira to imminent danger. Vidura clearly saw the best means to protect both body and soul. Learned in the art of riddles, he spoke to his wise nephew Yudhiṣṭhira, who was trained to understand them.

"One must act to escape disaster by understanding a sharp weapon, not made of iron, that cuts the body to

pieces. This weapon does not strike the one who knows it and who turns it against his enemy; it slays the underwood and strikes down the cold. But it does not burn the inhabitants of holes in the great hiding place. One who guards himself lives.

"The eyeless know not the path; the eyeless find not the direction; the irresolute attain not the weal; awaken, thus alerted. A man who accepts the gift, a weapon not of iron, given by those who are not close can be saved from the devouring fire by going to the refuge of the porcupine. Wandering about, he knows the ways by the stars and finds his direction. Subduing the five with his mind, he will not be subdued."

Having accompanied the Pāṇḍavas for a short stretch and given these instructions, Vidura then circumambulated them, granted them permission to begin their journey, and returned to his home.

When Vidura, Bhīṣma, and all the townspeople had gone back to their homes, Kuntī called her son Yudhiṣṭhira, who hated no one, and said to him, "When Vidura spoke to you in the middle of the crowd, it seemed like he was not saying anything coherent, and yet you agreed to his words. We don't understand the conversation you had with him. If we are able to hear about it, and there is nothing indecent, then I would like to hear all about it."

King Yudhiṣṭhira said, "Vidura told



# *Encircled by the citizens, Yudhiṣṭhira, a tiger of a man, shone forth like the king of the gods, thunderbolt in hand, surrounded by the immortals.*

• • •

me we must beware of poison and fire. He also said that no path should be unknown to us. And he said, 'You will gain the abundant earth if you conquer your five senses.' I then said to Vidura, 'I have understood it all.' "

## ARRIVAL IN VĀRAṆĀVATA

On the eighth day of the month of Phalgunā, under the star Rohiṇī, the Pāṇḍavas and their mother departed. Upon arriving in Vāraṇāvata, they gazed upon the town and its people.

Hearing that the sons of Pāṇḍu had arrived, all the citizens came out of the city of Vāraṇāvata with joy and vigor. Riding on thousands of vehicles and carrying auspicious gifts as enjoined in the scriptures, they went toward the Pāṇḍavas, the greatest of men.

The city residents, known as the Vāraṇāvatakas, reached the sons of Kuntī and offered blessings for their success. Then the people surrounded the Pāṇḍavas, eager to serve them in any way. Encircled by the citizens, Yudhiṣṭhira, a tiger of a man, shone forth like the king of the gods, thunderbolt in hand, surrounded by the immortals. Honored by the citizens, the faultless Pāṇḍavas honored them in turn and entered the beautifully decorated and bustling city of Vāraṇāvata.

Upon entering the city, O king, the heroic princes went at once to the homes of the *brāhmaṇas*, who were busily and happily engaged in their religious duties. The brothers similarly visited the homes of the city governors and the noble chariot warriors. They next paid respectful visits to the homes of the merchants and workers, and in every house the Pāṇḍavas, leaders of the Bhārata dynasty, were honored by the cityfolk. Finally they went to their own temporary lodging, where Purocana [Duryodhana's adviser], there to receive and welcome them, offered them valuable seats, fine food and

drink, and clean, shining beds.

Worshiped by the local townfolk, the Pāṇḍavas dwelled there with their royal entourage, honored by Purocana and enjoying the most luxurious furniture and household accessories. After the Pāṇḍavas had stayed there for ten nights, Purocana brought them to that inauspicious house called Śiva-gṛha, "the auspicious house." At Purocana's bidding, those tigerlike men entered the house with their royal entourage, just as the mystic Guhyakas enter fabled Mount Kailāsa.

Yudhiṣṭhira could expertly analyze the properties and qualities of things. Carefully observing the house and smelling the subtle aroma of fat mixed with butter and lac, he said to Bhīmasena, "This residence is clearly made to go up in flames. Hemp and resins were used to build it, and the straw, rope, bamboo and other materials have all been sprinkled with clarified butter, O mighty one. It was well constructed by expert craftsmen who are trusted servants of evil Purocana. He now wants to burn me alive when my guard is down. Vidura is very intelligent, Pārtha, and having seen this danger he has already alerted me to it. Now that he has apprised us, we have recognized this to be an 'inauspicious house,' well built by our respectable teachers who seem to be secret followers of Duryodhana."

Bhīmasena said, "If you think this house was built to go up in flames, then we had all better go back to our previous residence."

Śrī Yudhiṣṭhira said, "No, I feel we should live here for now, acting very innocent and casual. Our enemies will think we are already lost, and that will give us time to think of a sure way to escape. If Purocana discovers any clue to our real plan, if he sees fear or anxiety in our faces, then he will act at once. By the most violent and unpredictable means, he will burn us to death. Purocana does not fear public censure or

the reactions to sin. He is a fool who cares only about the desire of Duryodhana, and he functions precisely on that basis.

"If we were to burn alive, perhaps our grandfather Bhīṣma would be enraged and not merely lament, and perhaps he would then rouse the Kauravas to anger for the atrocity. If he should be moved to fury, understanding that the sacred law demands it, then perhaps the other Kuru leaders would react in a similar fashion.

"If, on the other hand, we now flee in fear of being burned, certainly Duryodhana, out of his greed for the kingdom, will have us murdered by his spies. We have no position now; rather, he occupies the capital. We are without allies, but he is surrounded by them. We are bereft of a royal treasury, but his treasury is vast. Therefore it is certain that by various means he will have us murdered.

"We must cheat this wicked Purocana and his wicked master Duryodhana. We shall stay here for now, but we shall move here and there, concealing our whereabouts. We shall show a keen interest in hunting, and travel all over the country. By this means we shall acquire a good knowledge of all the roads and paths, and that will be necessary when the time comes to flee.

"Let us begin at once to build a very well hidden hole in the earth. If we conceal our endeavor, the consuming fire will not burn us. We must be very careful and dwell here in such a way that neither Purocana nor any of the local people discovers us."

## THE EXCAVATOR

O king, Vidura had a dear friend who was a professional excavator. One day he met the Pāṇḍavas in a secluded place and said, "Vidura has sent me. I am expert at digging, and Vidura told me, 'The Pāṇḍavas need help.' Please tell



# ***A noisy wind blew that night, and all the city slept, when Bhīma arose and ignited a blazing fire on the very spot where Purocana lay asleep.***



me, what can I do for you? Vidura told me in private, 'Have full faith in the Pāṇḍavas and try your best to help them.' So tell me, what can I do for you?

"On the fourteenth evening of the dark fortnight, Purocana will put fire in the door of your house. Duryodhana's determined plan, as I have heard it, is this: 'The Pāṇḍavas are leaders of the people, and they are to burn to death with their mother.' When you were leaving the city, Pāṇḍava, Vidura spoke a few words to you in the dialect of the Mlecchas, and you replied to him, 'So be it.' I say this to gain your trust."

Dedicated to truth, Yudhiṣṭhira, son of Kuntī, then replied, "I know, kind sir, that you are truly a well-wishing friend of Vidura's, and that you are innocent, trustworthy, and always trying to please us. Your firm devotion to our cause is obvious, and there is no need for a password from the learned Vidura for us to recognize you. As Vidura is to us, so are you. We see no difference in you; we shall be true to you as we are to him. Now, please save us as the learned Vidura would."

"I am aware that Purocana built this so-called home, on Duryodhana's order, to burn us to death. The sinful son of Dhṛtarāṣṭra has a great treasury and allies, and being a wicked, evil-minded man, he constantly harasses us. When we are burned alive, Duryodhana's desire will be fulfilled. But you, sir, must work to save us from that fire."

"Next door to us here is the fully equipped armory of wicked Purocana. Its ramparts come flush against our big house. Vidura certainly knew previously of Purocana's wicked plan, and therefore he took care to warn us. The crisis he had foreseen is now upon us. You must save us without exposing our plan to Purocana."

The excavator vowed to do as Yudhiṣṭhira asked, and set about the task with zeal. He dug a tunnel and a large hole in the middle of the house, with a deceptively small mouth so that it could be

easily covered and the floor kept smooth and even. Fearing evil-minded Purocana, who practically lived in the doorway of the house, the excavator disguised the hole so well that it could not be detected.

The Pāṇḍavas spent their nights in the house, keeping their weapons near at hand, but during the day, on the pretext of a fondness for hunting, they wandered from one forest to another. Feigning confidence though having none, and feigning satisfaction though always in anxiety, the Pāṇḍavas lived in the greatest distress. But they successfully deceived Purocana. Nor could the residents of the city discover them, except for one man, a most skillful excavator, who was a trusted adviser to Vidura.

## **THE HOUSE OF LAC BURNS**

Seeing the Pāṇḍavas happily dwelling there for one full year, and observing them fully confident and at ease, Purocana rejoiced. Yudhiṣṭhira was wise in the ways of men, and seeing Purocana so joyful, he said to his brothers Bhīma, Arjuna, and the twins, "Wicked Purocana is convinced that we fully trust him, but that cruel man is deceived. I think it is time to escape. We shall ignite the armory and burn up Purocana, along with this house of lac, leaving six bodies here so we shall escape unnoticed."

That night, O king, on the pretext of giving charity, Kuntī arranged a huge reception to feed saintly *brāhmaṇas* and their wives. After the *brāhmaṇas* ate, drank, and enjoyed as they desired, they begged their leave from Kuntī and returned late at night to their homes.

The hand of destiny brought to that celebration a low-class Niṣāda woman and her five sons, who came to beg food. She and her sons became drunk and wild from drinking liquor, until they collapsed in the house of lac and slept without a trace of consciousness, as if dead.

A noisy wind blew that night, and all

the city slept, O mighty king, when Bhīma arose and ignited a blazing fire on the very spot where Purocana lay asleep. A roaring fire arose, consuming the armory and the house of lac. So ferociously did it roar and burn that all the city awoke.

The citizens said, "Sinful and stupid Purocana, engaged by Duryodhana, had this house built and burned down and thus destroyed his own soul. Damn the foolish mind of Dhṛtarāṣṭra, who worked through his counselor to burn the pure and innocent Pāṇḍavas! The only good thing is that wicked Purocana himself has burned to death. His brain was so incredibly evil that he killed with fire the very best of men, the faultless sons of Pāṇḍu, who had such faith in him."

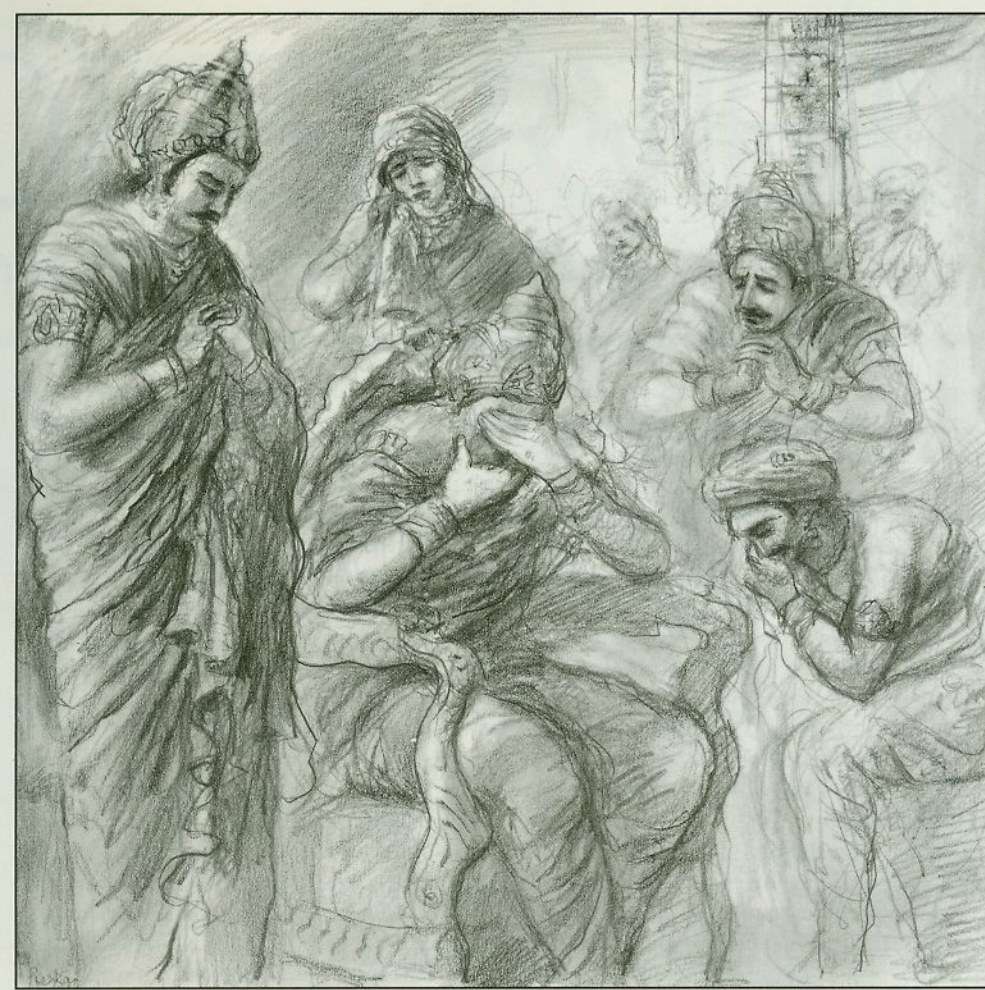
Thus the people of Vāraṇāvata spoke to one another. Surrounding the devastated house of lac, they kept vigil throughout the night.

Meanwhile, escaping unnoticed through the tunnel under the house, the Pāṇḍavas fled with their mother. The mighty Pāṇḍavas and their mother were very disturbed and unhappy, having passed the night without sleep in extreme anxiety, and they could not find the energy to run. Bhīmasena, however, bristled with power and courage. Taking his brothers and his mother, he pushed forward, O king. Placing his mother on his shoulder, the twins on his hips, and his two powerful brothers Yudhiṣṭhira and Arjuna in his arms, mighty Bhīma moved swiftly along under cover of night, breaking down trees, tearing apart the earth with his two feet, and blazing ahead with the power of the wind.

## **THE CITIZENS' ANGER**

When the night was over, every man and woman in the city rushed about the ruins looking for the beloved sons of Pāṇḍu. When the people finally extinguished the blaze, they saw from





*Dhṛtarāṣṭra and his relatives lament upon hearing of the death of the Pāṇḍavas.*

shrieked in the depths of anguish, but Vidura lamented only briefly, for he knew the truth.

## ON THE RUN

In the meantime, the Pāṇḍavas, having escaped the city of Vāraṇāvata, sought safety to the south, and with great speed they made their way. Heading steadily south, they easily found their way by the stars. With much endeavor, O king, they reached the deep jungle under cover of night. Thereupon the sons of Pāṇḍu, pained by thirst, blinded by sleep, and their energy spent, spoke again to the great champion Bhīma.

“What could be more miserable than for us to be here in this deep jungle? We have no idea where we are, and we

don't have the strength to go any farther. We don't even know if Purocana has actually died in the fire. What can we possibly do to save ourselves from this danger without anyone's seeing us or knowing that we are alive? Carry us again, like before, and keep going. You are the only one of us who has any strength left, for only you can go on forever like the wind.”

Thus addressed by Yudhiṣṭhira, who spoke for all the brothers, the mighty Bhīma picked up his mother, Kuntī, and his brothers, and raced forward. ❀

*Hridayānanda Dāsa Goswami led the team of devotee-scholars who completed the translation and commentary of the Śrīmad-Bhāgavatam begun by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. Fluent in several languages, Hridayānanda Dāsa Goswami has extensively taught Kṛṣṇa consciousness in India, Europe, the United States, and Latin America. He is now doing graduate work in Sanskrit and Indian Studies at Harvard University.*

The people of the town then sent word to Dhṛtarāṣṭra that the Pāṇḍavas, along with the minister Purocana, had burned to death in a fire.

Upon hearing the shocking news of the destruction of the the sons of Pāṇḍu, Dhṛtarāṣṭra lamented in great agony.

“Today my beloved brother King Pāṇḍu has died and there will be no other like him, for his heroic sons have burned to death along with their poor mother! Men must go at once to the city of Vāraṇāvata and offer the highest final honors to those heroes and to the precious daughter of King Kuntibhoja. Arrange at once for large, magnificent urns for their remains, and let all those who loved them, who were their friends, pay homage to them in this tragic moment. In these trying circumstances, anything I can do to benefit the departed souls of the Pāṇḍavas and Kuntī must be done, and we shall spend for it!”

Having thus spoken, and surrounded by his relatives, Dhṛtarāṣṭra, the son of Ambikā, offered the holy water for the sons of Pāṇḍu. The Kauravas cried and

the remains of the house that it had been intentionally built with lac and that the minister Purocana had burned in the blaze.

“Surely Duryodhana, that evildoer, arranged this to destroy the Pāṇḍavas,” the people wailed. “Without doubt, Dhṛtarāṣṭra's son has burned to death the heirs to Pāṇḍu's empire, and Dhṛtarāṣṭra did not forbid this murder. It is now clear that Bhīṣma, son of Śāntanu, does not really follow the religious principles, nor do Droṇa, Vidura, Kṛpa, and the rest of the Kauravas. We ourselves shall send a message to the wicked Dhṛtarāṣṭra: ‘Your greatest desire is now fulfilled. You have burned to death the sons of your own brother Pāṇḍu.’ ”

Searching for the Pāṇḍavas, the people removed what was left of the burned house and saw the Niṣāda woman with her five innocent sons, burned to death. While helping to clean and purify the area, the very same excavator who had built the tunnel covered the hole with debris so that it was unnoticed by the other men.



# THE VEDIC

## Transcendental Commenta

### A DOG'S LIFE

by Mathureśa Dāsa

THE CORPORATION is not a family anymore. It's a team," advises William Morin, chairman of an outplacement firm in New York City. Mr. Morin and other job consultants are attempting to explain why "families" such as IBM and Proctor & Gamble have laid off tens of thousands of relatives in the past few years.

"Team" is the answer.

When business booms, the corporation can afford to treat you like family, employing you for a lifetime if you toe the line, take assignments that may repulse you, and agree to uproot your wife and kids at the drop of a hat.

When business doesn't boom, well, the corporation is a team, where non-essential players get the axe.

Known variously as restructuring, downsizing, and re-engineering, axing means you are a negligible creature, a dog begging for a home and scraps. This you get for years of service, and years too, before that, of education, including higher education. Was there something you missed at school?

"Modern university education," Śrīla Prabhupāda replies, "practically prepares one to acquire a doggish mentality with which to accept the service of a greater master. After finishing a so-called education, the so-called educated persons move like dogs from door to door with applications for some service . . ." (*Śrīmad-Bhāgavatam* 2.3.19, purport)

It's a wonder our educational systems produce so many M.A.'s

and Ph.D.'s so little inclined or equipped for an independent livelihood, so eager for service as corporate dogs. Makes you wonder if the corporation has a hand in formulating your curriculum.

Not that service to others is in itself a flaw. Service is the dharma, or eternal nature, of every living thing. But human beings should aspire to serve with some degree of independence. In the strictly economic sense this may mean nothing more than taking the initiative and having the determination, come what may, to run your own business and be your own boss.

In the final analysis, however, independence, as far as independence is possible, requires realization of our eternal selves. If like dogs we think we are bodies—bundles of senses whose pleasure is life's primary goal—we can hardly help acting like dogs. Dogs are noted

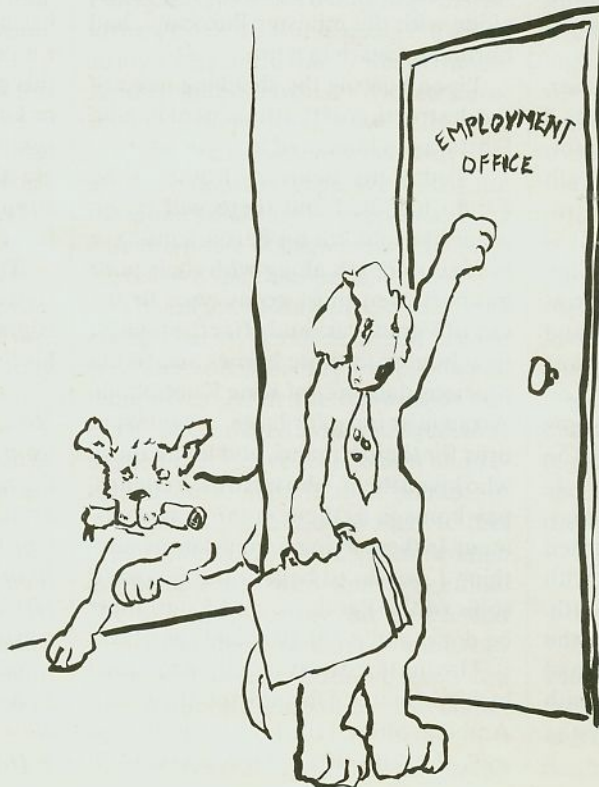
not for their work ethic, though they may work hard too, but for their servility to the demands of eating, sleeping, mating, and defending.

The most resourceful entrepreneur is still only a polished animal if he ignores the transcendent self and dedicates his life to serving the senses, which, like all bad masters, are never satisfied. At the Paris ISKCON center in 1973, Śrīla Prabhupāda, speaking to a guest, clarified this sensual plight of the doggish worker.

"Suppose one thousand francs will provide for his family, himself. He's not satisfied with one thousand francs. He wants ten thousand. Therefore he does not find time for Kṛṣṇa consciousness. That is the disease. Otherwise, if he is satisfied when the necessities are supplied and he saves the balance of time for Kṛṣṇa consciousness, there is no difficulty. But he is always twenty-four hours busy, how to increase, how to increase."

Workers eager to enjoy self-realization, or Kṛṣṇa consciousness, are content with the thousand francs. Such workers may sometimes work for others, but since their consciousness is transcendental to the body they can live simply, keeping their needs and expenses in check. Their senses do not act as a compounding set of dominating bosses, chaining them to the corporate family.

Workers not interested in self-realization should at least be wary of those outplacement people. They say the cure to corporate dependency is to become a free agent, cultivating and marketing your individual talents. Learn computers, learn a second language, make your own contacts and go where





# OBSERVER

*ry on the Issues of the Day*

the rewards suit you best. No need to grovel. The employee-employer relationship is changing.

"It's a more equal partnership now, as opposed to a dependency," claims Jackie Fernandez, a Miami market researcher. "Like a marriage, it has to be good for both of you."

Ms. Fernandez intends well with the marriage analogy, but if corporations axe relatives and team players, we can't imagine the fate awaiting spouses.

As for becoming a free agent, if you're consulting an outplacement firm you already *are* a free agent, courtesy of your former employer. And now again, this time in the name of cultivating your talents and making your own contacts, you're being told to learn new tricks and go barking door to door.

## THE GARBAGE INDEX

by Gopāla Ācārya Dāsa

I LIVED IN TEXAS during the state's economic boom days, through its worst recession in history, and through its recovery. When times were tough, economists in Houston, where I was living, kept sniffing around for any tell-tale signs of a recovery. One day they announced that the "Garbage Index" was improving. My reaction was a little ambivalent—I didn't know whether that was good news or bad. Besides, I'd had enough business experience to know that most economic predictions are garbage anyway.

It turns out that the Garbage Index was one of the city's fundamental

economic indicators, and it was quite literally a measure of garbage.

In case you would like to start a Garbage Index in your own community, here's how the index works: Economists in places like Houston follow the old maxim "garbage in, garbage out." In other words, if the population is affluent the affluence will express itself

But little did I know that big trash is a status symbol, a sign of prosperity. And prosperity breeds prosperity: the more you spend, the more mailing lists you get on for junk mail, the more trash you have to throw out, and the more your Garbage Index goes up. As they say, "Them that's got gets."

But it is also said, "He who owns little is little owned." In the Vedic culture austerity is considered wealth, and the goal is "simple living and high thinking."

In the September/October issue of this magazine, I read a quote from the *Śrīmad-Bhāgavatam* (8.19.21): "Even the entirety of whatever there may be within the three worlds to satisfy one's senses cannot satisfy a person whose senses are uncontrolled." Ben Franklin said that it is easier to curb the first desire than to curb all the other desires that will follow it. So we can either curb our desire for garbage or store up garbage till it's flowing to the curb.

According to the *Bhagavad-gītā*, the desire for garbage begins in the mind, as we meditate upon the stuff. But controlling the mind will bring us satisfaction and peace so we can forget about grabbing on to the material things that will soon be trashed. And how do we control and purify our minds? The Vedic writings teach us that the sublime and simple method is to chant Hare Kṛṣṇa. It is an economically viable, ecologically responsible, time-tested waste-management system. And as they say, the mind is a terrible thing to waste. ☸

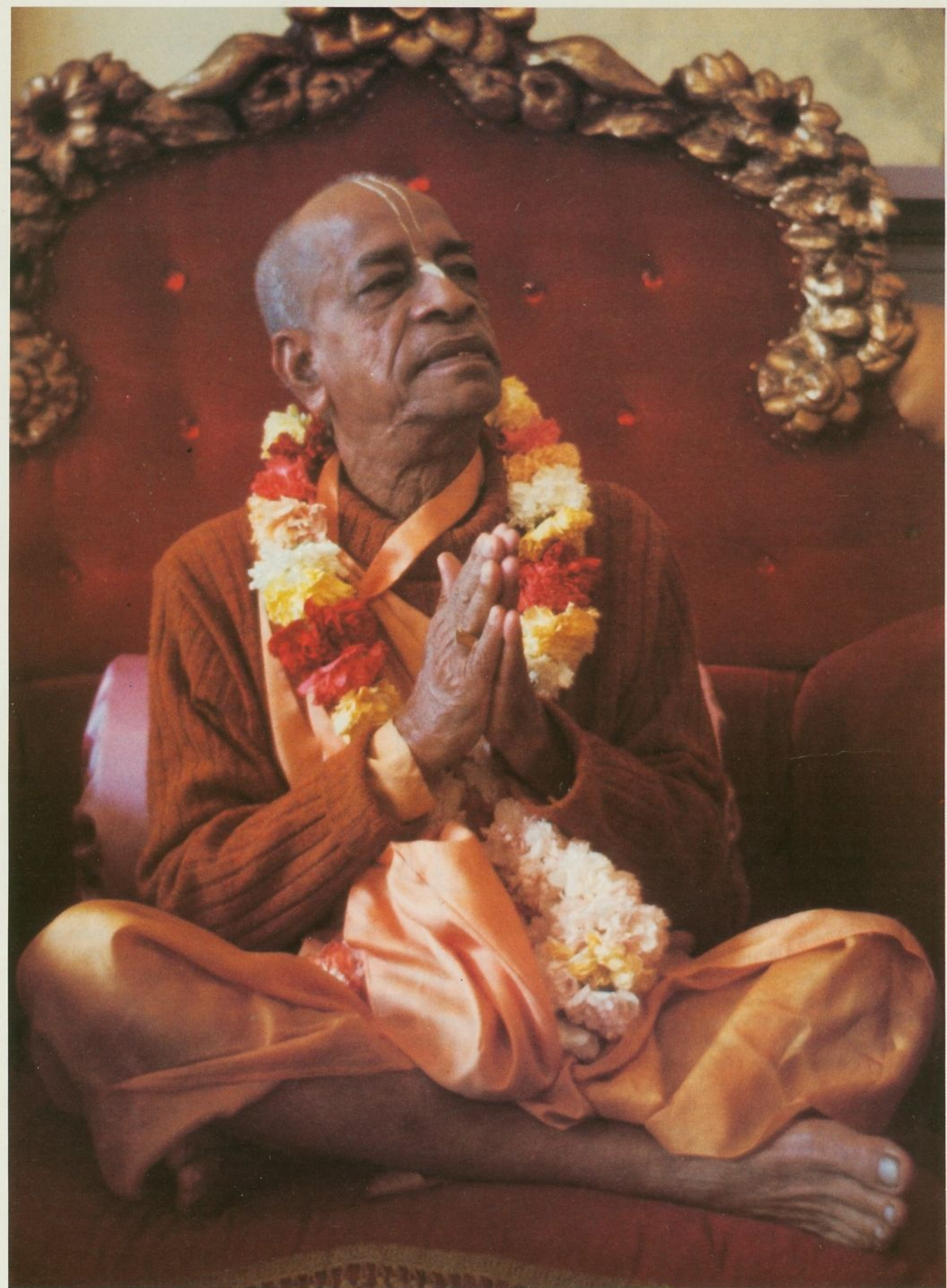


Drawings by Panibhūsana Dāsa

as effluence, or an outpouring of waste. During the recession, Houstonians had very little money to spend, so they had very little trash at the curb for the sanitation department to haul off every Tuesday. As the economy recovered, the sanitation department had to gear up for a windfall of landfill. As factory output increases, garbage output increases. It's time to curb inflation when the garbage is on the curb.

Early in the morning when I put out my garbage I used to feel embarrassed. I wondered what the neighbors thought about my big trash. I was relieved to return home after work and find it gone.







# ŚRĪLA PRABHUPĀDA'S CENTENNIAL 1896–1996

*Celebrating the 100th Anniversary  
of the appearance of ISKCON's Founder-Ācārya*

by Lokanāth Swami

## THE SAINT WHO WALKED AMONGST US

**H**ARE KṚṢṆA devotees all over the world are getting ready to celebrate the centennial of Śrīla Prabhupāda. His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared\* on September 1, 1896, in a family of Vaiṣṇavas (Kṛṣṇa devotees) in Calcutta, India. He was destined to become the Founder-Ācārya of the International Society for Kṛṣṇa Consciousness.

Soon after Śrīla Prabhupāda appeared, an astrologer foretold that at the age of seventy he would travel across the ocean as a great religious teacher and establish 108 temples. True to this prediction, at the age of sixty-nine he embarked for America in pursuance of the order of his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. In New York in July 1966, after a year of struggle, penniless and without support, Śrīla Prabhupāda founded

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\*As explained in the *Bhagavad-gītā*, Lord Kṛṣṇa and His representatives (and in fact all living beings) are eternal. So rather than speak of the “birth” and “death” of a devotee, we speak of his “appearance” and “disappearance.”

ISKCON, the International Society for Krishna Consciousness.

Śrīla Prabhupāda deeply realized the teachings of the *ācāryas* (spiritual masters) who had preceded him, and he presented their teachings suitably for the people of modern times. The eighty books he wrote will serve as a source of inspiration and guidance for generations of devotees. Even now, these writings are the law books of the Hare Kṛṣṇa movement.

With unwavering devotion, courage, and compassion, Prabhupāda brought the essence of Vedic culture—Kṛṣṇa consciousness—beyond the borders of India and spread it throughout the world.

## THE CENTENNIAL CAMPAIGN

As 1996, the year of Śrīla Prabhupāda's Centennial, draws closer, Śrīla Prabhupāda's disciples, grand-disciples, friends and well-wishers want to take this opportunity to unite to glorify him and further distribute his teachings. For this they have launched a worldwide “Centennial Campaign.”

This year, ISKCON devotees are focusing on the upcoming celebration. In many parts of India the campaign has been formally



inaugurated by government officers and other prominent people. In 1996 the celebrations will extend throughout the year. Some of the events to take place that year will become annual. The centennial celebrations will serve as a sort of gateway through which the Hare Kṛṣṇa movement can enter the twenty-first century.

More than simply a celebration, the centennial can serve as an occasion on which all devotees can work together to strengthen Śrīla Prabhupāda's movement. So the Śrīla Prabhupāda Centennial has evolved

into a multi-faceted event. Plans for the celebrations have taken the shape of a colorful many-petaled lotus, each petal representing one aspect of the centennial campaign. (See inside front cover.)

## MAJOR OFFERINGS

Here are some of the major centennial projects undertaken so far.

- *Three magnificent temples*

Amongst the most prominent offerings with which ISKCON wishes

to honor Śrīla Prabhupāda are several majestic temple complexes the size of Hare Krishna Land in Bombay. The new temples—at Delhi, Bangalore, and Ahmedabad—will include guest houses and Vedic museums. Construction is in full swing at all three sites. The temples are due to open in 1996.

- *1,000 libraries*

By 1996 the Bhaktivedanta Archives plans to establish 1,000 Bhaktivedanta Libraries. The libraries, to be set up in schools, temples, and the

homes of devotees, will each consist of a full set of Śrīla Prabhupāda's books and all the available tapes and videos of Śrīla Prabhupāda. By June 1994, four hundred such libraries had already been established.

- *Memorials, gold coins, and commemorative stamps*

The South African government mint will produce a gold coin bearing Śrīla Prabhupāda's image. In India and several other countries, devotees are working for the issuance of Centennial commemorative postal stamps. Devotees plan to install monuments and memorial plaques in places Śrīla Prabhupāda visited and in major holy places in India. In Bombay, Vṛndāvana, Warangal, and several other places, devotees plan to erect permanent memorial gates.

- *Padayātrā in 100 countries*

For Śrīla Prabhupāda's pleasure, devotees plan to organize Padayātrās (walking festivals) in one hundred countries. By the end of 1994, fifty countries had taken part. Centennial Padayātrās will also walk throughout India. And in 1996 the Padayātrā that started in Dvārakā twelve years earlier will have traveled fifty thousand kilometers on its uninterrupted pilgrimage to spread Kṛṣṇa consciousness around the Indian subcontinent.

## Centennial Thoughts

“Śrīla Prabhupāda once said that devotees actually celebrate the appearance of the spiritual master and Kṛṣṇa at every moment. But a centennial celebration, which happens on a particular date, is an excellent opportunity for us to focus the attention of many people on the glories of Śrīla Prabhupāda.”

—*Jayapātāka Swami*

“I have outgrown the cynical idea of thinking of the Prabhupāda Centennial as a hype. It is a genuine effort by sincere devotees to glorify our spiritual master and to wake up the nondevotees to the importance of Śrīla Prabhupāda.”

—*Satsvarūpa Dāsa Goswami*

“Let us begin individually. If we become better devotees, then we'll be able to work better collectively. In this way we can offer Śrīla Prabhupāda a spiritually very healthy, strong, enlivened, dynamic, and expanding ISKCON on his Centennial celebration in 1996.”

—*Prabhaviṣṇu Swami*

“If we increase the hearing of Śrīla Prabhupāda's words through his lectures and read his books carefully for the Centennial celebration, this will glorify Prabhupāda very much. We will be associating with him directly.”—*Harikeśa Swami*

“One of the main reasons for the degradation of today's world is the lack of great personalities. At a time when the world is craving for a real hero, from the spiritual world has come the greatest hero for all times, the pure devotee of the Lord. Now it is up to us to make the world aware of him.”—*Bhakti Cāru Swami*

“The whole world should appreciate the valuable service he has done. In glorifying Śrīla Prabhupāda, whatever is possible we should do, and do it so wonderfully that the whole world will ask, ‘Who is Śrīla Prabhupāda?’”

—*Bhakti Svarūpa Dāmodar Goswami*

“For most of us, such a rare opportunity to glorify Śrīla Prabhupāda will not come again in this lifetime.”

—*Gopāla Kṛṣṇa Goswami*

“In our movement much healing has taken place in the last several years, and I see the Centennial as a culmination of this healing process.”

—*Ambarīśa Dāsa*

“What better way to help people appreciate the glories of Śrīla Prabhupāda than to give them a book by or about him? Therefore massive distribution of Śrīla Prabhupāda's books is essential for the success of the Śrīla Prabhupāda Centennial.”

—*Navīna Nīrada Dāsa*



• *Distribution of books*

As a special offering to Śrīla Prabhupāda, many devotees who usually do not distribute books will join the regular distributors. We hope to distribute Kṛṣṇa conscious books in quantities never seen before. And we hope to stay in touch with people who receive the books to give them further opportunities to understand Śrīla Prabhupāda's message.

• *Strengthening ISKCON*

In 1996, we want to offer Prabhupāda a still stronger and more closely united Society. To this end, we are compiling a database of all initiated devotees. And we are planning reunions and an international newsletter to bring devotees closer to Kṛṣṇa and closer to one another. Several years ago, devotees with experience in business and other professions formed the ISKCON Foundation to help support ISKCON and offer guidance to strengthen its management. As part of the Centennial programs, the Foundation will organize training seminars to help temples achieve excellence in temple management.

• *Writing down what Śrīla Prabhupāda did*

Some devotees are writing books of their memories of Śrīla Prabhupāda. Others are compiling accounts of what Śrīla Prabhupāda did in different parts of the world. By 1996 we hope to have published accounts of Śrīla Prabhupāda's activities in France, Italy, Canada, Malaysia, Australia, and places in India such as Delhi, Bombay, and Vṛndāvana.

• *Other new books*

Devotees plan to publish a high-



quality book of photographs of all the ISKCON temples in the world and a fully illustrated edition of *Śrīmad-Bhāgavatam* for children. Other devotees plan to publish manuals giving Śrīla Prabhupāda's instructions for painters, for his women disciples, and so on.

• *Grand Bathing Ceremony (Sahasra Kalāśa Mahā-abhiṣeka)*

In Calcutta, September 6, 1996, the actual anniversary of Śrīla Prabhupāda's appearance, the sculptured

form of Śrīla Prabhupāda will be bathed with holy waters collected from 1,008 sacred rivers, ponds, confluences, and estuaries in India. Similar ceremonies, on a smaller scale, will be held at every ISKCON center.

• *Personal offerings*

Some devotees are pledging offerings that pertain to their own spiritual development and purification. Some are learning one hundred verses from Vedic literature. Others are increasing their chanting of



## HOW CAN I SERVE?

*Our Centennial office in New Delhi received this letter from a gentleman from West Bengal.*

I am very interested to make the Centennial a grand success, giving this present demonic civilization a big push to rethink its aims and ways. This Śrīla Prabhupāda Centennial is surely a great opportunity to shake the consciousness of the people, as well as make ourselves more advanced spiritually through serving such a very dear devotee of Kṛṣṇa.

Of course, I am a very ordinary school teacher with little spiritual merit. Still, I aspire to make my humble self connected with the great endeavour to correct the misguided civilization. That is why I dare to write. How can I serve? Kindly show me the way. I live in a remote village area, so facilities are scanty. Yet as the people need Prabhupāda, we have to do something. What and how?

Of course, I've taken a decision to get others to read Prabhupāda's books. My target is 100 persons. Further instructions from you expert ones may help me.

Gopal Biswas  
West Bengal, India

## ONE LEADER'S COMMITMENT

For 1996 I've already committed myself to overseeing big Centennial festivals here in Poland and in Russia, three major Rathayātrās in South Africa (Durban, Johannesburg, and Cape Town), and two months of festivals in New Zealand. Whatever little time is left, I want to spend with the Centennial in India, as I promised you. I plan to bring about fifty Eastern European devotees with me to link up with the Centennial celebrations there.

Indradyumna Swami



Hare Kṛṣṇa. Some have even pledged to get rid of one hundred inner contaminations!

### • 1996 events worldwide

The 1996 calendar of Centennial events includes traveling festivals, academic conferences, a World Feast Day, and a special "Śrīla Prabhupāda Marathon" for distribution of Śrīla Prabhupāda's books (devotees hope to beat all previous records).

## EVENTS IN INDIA

Apart from the celebrations already mentioned, in India a traveling festival will hold programs in twenty-five towns and cities. In Calcutta the Bhaktivedanta Institute will sponsor, in Śrīla Prabhupāda's honor, a six-day gathering of scientists, religious leaders, and scholars—the Conference for the Synthesis of Science and Religion. In February and March,



# 1996 Centennial Events

## EVENTS AT EVERY CENTER

- ◆ Padayātrā Week and World Holy Name Day (April 21–28): A global effort to spread the holy name of Lord Kṛṣṇa.
- ◆ Vyāsa Pūjā Day (September 6): The anniversary of Śrīla Prabhupāda's appearance. Celebrations in every temple. Special celebrations in Calcutta.
- ◆ World Feast Day (November 23): Distribution of *prasādam* (food sanctified by the mercy of Kṛṣṇa) from every temple and the home of every devotee. Massive distribution in cities like Durban and Calcutta.
- ◆ Book Distribution Marathon (December): Distribution of Vedic literature on a massive scale.

## FESTIVALS IN SPECIFIC PARTS OF THE WORLD

Australia (January). India (January–December). Europe, North America (May–August). South America (October–November). South Africa (December).

## INTERNATIONAL EVENTS IN INDIA

- ◆ Hare Kṛṣṇa World Convention (February 19–March 19): A gathering of devotees from all over the world for four weeks of festivities and spiritual programs in Māyāpur and Vṛndāvana.
- ◆ Grand Vyāsa-Pūjā (Calcutta, September).
- ◆ Opening of new ISKCON centers in Delhi and Bangalore (October–November).
- ◆ Commemoration of Śrīla Prabhupāda's disappearance (Vṛndāvana, November 14).
- ◆ Convocation of *sādhus* to glorify Śrīla Prabhupāda (Vṛndāvana, October–November).
- ◆ Second World Congress on the Synthesis of Science and Religion (date to be announced).

thousands of devotees will gather at ISKCON's center in Māyāpur, West Bengal, for a Hare Kṛṣṇa World Convention. And in October/November devotees will hold the grand openings for the new ISKCON temples in Delhi, Bangalore, and Ahmedabad.

## BE A PART OF IT!

The success of the celebration depends on how much energy we put into getting ready for it. Our goal is to involve everyone. All the followers of Śrīla Prabhupāda can take part: everyone who practices Kṛṣṇa consciousness, or reads Śrīla Prabhupāda's books, or in any way appreciates him—any man, woman, or child.

Our plans for Śrīla Prabhupāda's Centennial won't be accomplished by temple devotees alone. We are depending on all Śrīla Prabhupāda's followers and admirers to step forward. The Centennial offers an opportunity for everyone to serve Śrīla Prabhupāda. It is an occasion through which we can all show our love for him by working together to spread Kṛṣṇa consciousness all over the world.

Śrīla Prabhupāda has glorified

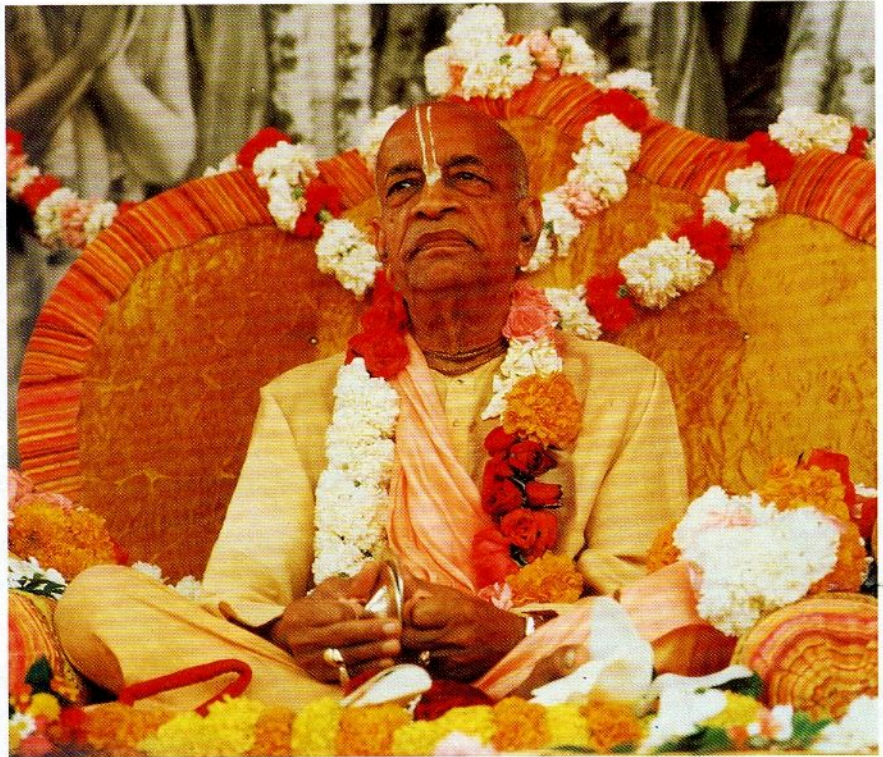


Kṛṣṇa so much, so now Kṛṣṇa wants to glorify him. Unseen, Kṛṣṇa is at the top of the Centennial Campaign, overseeing all the arrangements to honor His pure devotee.

Everyone, get involved! It is time to come forward and celebrate together. Kṛṣṇa wants *you* to glorify Śrīla Prabhupāda. And while we attempt to glorify Śrīla Prabhupāda, we also purify ourselves.

All glories to our ever well-wisher, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. He lives forever, and his followers live with him. ❁

*For more information, get in touch with the ISKCON center nearest you. Or contact our Centennial office: Global Ministry for Śrīla Prabhupāda's Centennial 62, Sant Nagar (Near East of Kailash), New Delhi 110065, India Phone: +91 (011) 6469633. Fax: +91 (011) 6470742.*



## What Will You Do?

*Here are some of the services you can do for the Śrīla Prabhupāda Centennial.*

**Make a personal commitment:** Commit yourself to doing something special as your personal Centennial offering.

**Sponsor a memorial:** Select a type of memorial from the Centennial Ministry's "Memorials Manual" and sponsor its construction or installation.

**Donate funds:** Contribute funds to local, national, or global Centennial projects. Your donation, no matter how small—or no matter how big—will make a difference.

**Distribute books:** The more book distributors, the more books distributed! One per day, one per week, or one per month, but distribute books. Nothing is more pleasing to Śrīla Prabhupāda.

**Hold "Prabhupāda Nights" at home:** Invite your friends to special gatherings to read about Śrīla Prabhupāda, share memories and realizations about him, sing *bhajan*s and cook for him. . . .

**Attend the Hare Kṛṣṇa World Convention:** Join thousands of devotees from around the world. Take part in the 1996 festival in Māyāpur and Vṛndāvana—several weeks of festivities, walks, seminars, reunions, processions, cultural programs, and more.

**Join Action '96:** Contact the Centennial Ministry to enroll in Action '96—a program especially designed to engage an unlimited number of people in Śrīla Prabhupāda's Centennial.

**Write articles about Śrīla Prabhupāda:** Get them published in ISKCON publications or in other newspapers and magazines.

**Take part in Centennial traveling festivals:** Traveling festivals will be organized on several continents, and especially in India. Take part in organizing them or join when they visit your area.

**Become a member of a Centennial committee:** Link up with Centennial organizers and actively push forward the Centennial campaign.

**Volunteer to organize 1996 events:** Take time off your regular schedule to help coordinate 1996 events—locally, globally, or in India.

**Collect holy water:** Join one of the teams traveling India to collect water from 1,008 holy places for the grand ceremonial bathing of Śrīla Prabhupāda.

*The Centennial is the most important thing happening. Participate!*



# Increasing Prabhupāda Consciousness

How can we better remember and cherish Śrīla Prabhupāda's life, teachings, and personality? Here are a few suggestions. Besides the sources listed, many of these items may be available from your local ISKCON temple.

## READ ŚRĪLA PRABHUPĀDA'S BOOKS

*Bhagavad-gītā As It Is, Śrīmad-Bhāgavatam, Śrī Caitanya-caritāmṛta, The Nectar of Devotion, The Science of Self-Realization, and more*

The Bhaktivedanta Book Trust  
(See page 33 for addresses)

COLLECTED TEACHINGS:  
*Śrīla Prabhupāda Śikṣāmṛta* (Excerpts from letters, indexed by topic / 3 volumes)  
*Collected Lectures on Śrīmad-Bhāgavatam* (11 volumes)  
*Collected Lectures on Bhagavad-gītā As It Is* (7 volumes)  
*Conversations with Śrīla Prabhupāda* (37 volumes)  
*Collected Teachings of Śrīla Prabhupāda* (Miscellaneous lectures / 7 volumes)

The Bhaktivedanta Archives  
P. O. Box 255, Sandy Ridge, NC 27046, USA  
Tel: (910) 871-3636 / Fax: (910) 871-3641

European Office  
P. O. Box 351, Borehamwood, Herts  
WD6 1SW, England  
Tel/Fax: +44 (0)923 852289

*The Complete Śrīla Prabhupāda Infobase*  
(All Prabhupāda's books, letters, and taped lectures and conversations on computer disk)

The Bhaktivedanta Archives

## READ ABOUT ŚRĪLA PRABHUPĀDA

BOOKS BY SATSVARŪPA DĀSA GOSWAMI:  
*Śrīla Prabhupāda-lilāmṛta* (6-volume biography), *Prabhupāda, Prabhupāda-lilā, Prabhupāda Nectar, Remembering Śrīla Prabhupāda, Prabhupāda Appreciation, Prabhupāda Meditations, He Lives Forever, Life with the Perfect Master*

Gita Nagari Press  
Rd 1, Box 837K, Port Royal, PA 17082, USA  
Tel: (717) 527-4118

*A Transcendental Diary*, by Hari Śauri Dāsa  
(Travels with Śrīla Prabhupāda recounted by his personal servant / 3 volumes)

Lotus Imprints  
P. O. Box 2280, Alachua, FL 32615, USA  
Tel/Fax: (904) 462-7768

BOOKS BY TAMĀL KRISHNA GOSWAMI:  
*Servant of the Servant*  
*The Final Pastimes of Śrīla Prabhupāda* (a drama)

ISKCON Dallas  
5430 Gurley Avenue  
Dallas, TX 75223, USA

*Śrīla Prabhupāda at Rādhā-Dāmodara*, by Mahānidhi Swami

Mahānidhi Swami, ISKCON New Delhi  
P.O. Box 7061, New Delhi 110065, India

*Passage from India*, by Satyarāja Dāsa

Folk Books  
P. O. Box 400716, Brooklyn, NY 11240-0716

*Śrīla Prabhupāda, the Early Days*, by Govinda Dāsī

Govinda Dāsī  
P. O. Box 871, Hauula, HI 96717 USA

*Servant of a Perfect Master*, by Bhūrijana Dāsa

Bhūrijana Dāsa  
ISKCON Vṛndāvana, India



*The Life Story of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda* (Illustrated booklet for children)

Bala Books  
12520 Kirkham Ct., #7, Poway, CA 92064  
Tel: (619) 679-9080 / Fax: (619) 679-6908

## HEAR FROM ŚRĪLA PRABHUPĀDA

Audiocassettes of Śrīla Prabhupāda's lectures, *bhajanas*, *kīrtanas*, conversations with prominent guests, and so on

The Bhaktivedanta Archives  
(See previous page)

Narrations of Śrīla Prabhupāda's books with background music and sound effects, by Amala Bhakta Dāsa

Krishna Productions  
P. O. Box 34241, Los Angeles, CA 90034, USA  
Tel/Fax: (310) 838-4474

Complete reading of Śrīla Prabhupāda's *Bhagavad-gītā As It Is*

Draviḍa Dāsa  
1380 Garnet Ave., Suite E-270  
San Diego, CA 92109

## WATCH ŚRĪLA PRABHUPĀDA

VIDEOS:  
*Your Ever Well-wisher* (Biography of Śrīla Prabhupāda)  
*The Ācārya* (Śrīla Prabhupāda's life and teachings / 5 cassettes)  
*Gurudeva, Matchless Gifts, Paramahaṁsa*, and more  
(Early footage of Śrīla Prabhupāda)

ITV Productions  
P. O. Box 556, Topanga, CA 90290, USA  
Tel: (310) 559-7100 / Fax: (310) 559-7101

*Festivals with Śrīla Prabhupāda*  
*Memories of Śrīla Prabhupāda* (Remembrances of Śrīla Prabhupāda by his early disciples)

Illumination Television  
P. O. Box 1015, Culver City, CA 90232, USA  
Tel: (310) 559-7670 / Fax: (310) 559-2603

## WORSHIP ŚRĪLA PRABHUPĀDA

*Mūrtis* (Sculptured forms)

Locana Dāsa (Lawrence Heyda)  
Tel: (919) 644-1928 (USA)

Bhaktisiddhānta Dāsa  
ISKCON Vṛndāvana, India

Lilānanda Dāsa  
Villa Vṛndāvana, Italy

*Photographs*

The Bhaktivedanta Archives  
(See previous page)

*Drawings of Śrīla Prabhupāda*

Ananta Śakti Dāsa  
21, Banks Rd., Studio Way  
Borehamwood, Herts. WD6 5QR, UK

*Portraits of Śrīla Prabhupāda* (Fine quality lithographic prints made from original charcoal drawings)

Haripāda Dasa  
P. O. Box 1093, Penn Valley, CA 95946, USA



# EVERY TOWN & VILLAGE

*The worldwide activities of the International Society for Krishna Consciousness (ISKCON)*

## WORLD NEWS

### North America

**Computer users can now access** Śrīla Prabhupāda's books, letters, lectures, and conversations using the new Windows version of the Śrīla Prabhupāda Folio Infobase. Apart from the features offered by Windows, the new infobase includes more than a hundred previously unpublished letters and talks. A Macintosh version will be released this month. The infobase is published by the Bhaktivedanta Archives. (Where to contact them? See page 53.)

**The Indian consul general at Chicago spoke** as chief guest this past summer at ISKCON Chicago's Festival of the Chariots (Rathayātrā). The consul, Mr. K. R. Singh, praised Prabhupāda's work in spreading Vedic culture.

**The September issue of Vegetarian Times featured** a three-page review of "Cooking With Kurma," a set of cooking classes on eleven videos from ISKCON Television. The review begins, "Hare Krishnas view cooking as a kind of worship, a connection to God and an act of love. In this video series hosted by Kurma Dasa, the appreciation of food is contagious. Kurma, a former head chef of Gopal's, a Hare Krishna restaurant in Melbourne, Australia, has a gentle style that is a happy contrast to the frantic and frenzied style of most television cooks. His subtle wit and enthusiasm, combined with his fabulous-looking dishes, can renew your culinary excitement and creativity." To order these videos, contact ITV (see page 19).

### India

**More than a hundred devotees toured** Vṛndāvana, Kṛṣṇa's holy land, during ISKCON's eighth annual Vraja Maṇḍala Parikrama, held during the month of Kārtika (October–November).

**Millions of pilgrims will converge** on Allahabad, Uttar Pradesh, for the "half Kumbha Melā." The Melā, or festival, runs from mid-January through mid-February. ISKCON devotees will be there to pass out *Kṛṣṇa-prasādam*, Kṛṣṇa

books, and Kṛṣṇa's holy names. The full Kumbha Melā occurs every twelve years. The "half Kumbha Melā" takes place six years later.

**Devotees from around the world will gather** in March in Māyāpur, West Bengal, for the annual Māyāpur-Vṛndāvana festival, honoring the appearance of Lord Caitanya Mahāprabhu. For the festival schedule, see page 57.



*Māyāpur Festival, 1994*

### United Kingdom

**The future of Bhaktivedanta Manor likely hangs** on a decision from the environment secretary, John Gummer. The Manor, ISKCON's center in Hertfordshire, outside London, is revered as the site of the most popular Hindu shrine in the UK. Devotees have been resisting attempts by the local Hertsmere Borough Council to close the shrine to public worship.

Responding to complaints of traffic problems caused when the annual Janmāṣṭamī festival attracts large crowds, ISKCON has proposed to build an access road to bring visitors directly to the Manor, bypassing the local village. On January 17 an inspector will hear arguments for and

To get much of our news, *Back to Godhead* teams up with *ISKCON World Review*, the newspaper of the Hare Kṛṣṇa movement. For more detailed news, subscribe to *ISKCON World Review* (see page 56).



against the road. The inspector will then make recommendations to Mr. Gummer.

**Africa** Devotees in Kampala, Uganda, have received a donation of a building in the heart of the city, the nation's capital. They'll use it as a base for spreading Kṛṣṇa consciousness.

The Rathayātrā chariots rolled in August down the streets of Mombasa and Nairobi. This was the tenth year for the festivals.

Devotees in Nairobi opened their new Rādhā-Kṛṣṇa temple on November 19. The main hall can fit twelve hundred people.

**South Africa** Fifty thousand people attended ISKCON Durban's three-day Janmāṣṭamī festival, South Africa's biggest spiritual event. Among the special guests: Durban Mayor Mike Lipschitz.

**Europe** A Catholic philanthropic organization in Rome recently gave six million lire (about US \$5,000) to the Bhaktivedanta Swami Gurukula in Vṛndāvana, India. Monsignor Muratore, the founder and president of the organization, has met with devotees several times and owns a set of Śrīla Prabhupāda's *Śrīmad-Bhāgavatam*.

Five hundred devotees attended ISKCON's Rathayātrā festival last July in Paris. They came from France, Belgium, Switzerland, and the Netherlands. Devotees passed out seven thousand *prasādam* sweets along the eight-kilometer parade route.

Devotees in Riga, Latvia, held their fifth annual Rathayātrā festival last July.

**Japan** A busy street near Tokyo's giant Shinjuku train station was the site last July of ISKCON Tokyo's fifth annual Rathayātrā festival. The festival was

held on a Sunday, when the street closes to traffic and becomes a popular place to relax.

ISKCON Tokyo now has Deities of Lord Caitanya Mahāprabhu and Nityānanda Prabhu. An installation ceremony for the Deities took place last August.

**The Caribbean** Devotees in Trinidad have started a Hare Krishna Food for Life program to commemorate Śrīla Prabhupāda's Centennial.

**Indian Ocean** A group of devotees from Mauritius visited the tiny island of Rodrigues to spend eight days passing out *prasādam* and telling the people about Kṛṣṇa consciousness. Rodrigues lies about 600 kilometers northeast of Mauritius in the Indian Ocean.



Rajiv Seethiah

A devotee delivers Kṛṣṇa-prasādam to a hospital patient on the remote island of Rodrigues, in the Indian Ocean.

**Singapore** Government ministers in Singapore are learning about Śrīla Prabhupāda. To prepare for Śrīla Prabhupāda's Centennial, devotees are meeting Singapore leaders to make Śrīla Prabhupāda known. So far, devotees have met with representatives of the president and the prime minister, and with the ministers of finance, defense, and community development.

## PADAYĀTRĀ NEWS

### Padayātrā Europe

Forty devotees took part last June in the Padayātrā in Germany, from Heidelberg through Frankfurt to Weisbaden.

In July, devotees in Finland walked and chanted from Tampere to Helsinki, about two hundred kilometers. The procession included an ox cart bearing Deities of Lord Caitanya and Lord Nityānanda.

In England, the Padayātrā crew from Bhaktivedanta Manor walked with their carts and oxen in the nearby Watford Carnival parade, held last August on Janmāṣṭamī,

Lord Kṛṣṇa's appearance day. The devotees' "floats" won first prize, and Gitā Dāsī, daughter of UK Padayātrā director Paraśurāma Dāsa, was elected queen of the carnival.

### Padayātrā South Africa

South Africa became the forty-sixth country to take part in the campaign to hold Padayātrās in 100 countries for Śrīla Prabhupāda's Centennial. Devotees in Durban wheeled a chariot down the main street to city hall, where Mayor Mike Lipschitz cut a ribbon to launch Padayātrā South Africa.



## PRINCIPLES

(Continued from page 19)

family. Repression, Lord Kṛṣṇa says, doesn't accomplish anything.

Gambling is a popular pastime, and for some people a dangerous addiction. In the United States alone, sixty percent of the people gamble away millions upon millions of dollars. What a waste of human potential!

How to give up a penchant for gambling? We can start, as we do with the other principles, by dovetailing our gambling proclivity. In 1973, in England, Śrīla Prabhupāda said that we don't actually give up gambling, because we are, in a sense, gambling that Lord Kṛṣṇa is the Supreme Personality of Godhead. We stake our lives on this truth. If you are fascinated by the thrill of staking your hard-earned money, imagine the thrill of staking your hard-earned human life!

We can also consider that there's no such thing as chance. We can never successfully deny or beat the law of karma. Nārada Muni explains in the *Śrīmad-Bhāgavatam* (1.5.18) that happiness from sense enjoyment comes automatically in the course of time, just as miseries come even though we don't desire them.

We can also meditate on what must be the most momentous gambling match of all time: Mahārāja Yudhiṣṭhira's game of dice with Śakūni and Duryodhana—which led to the great Kurukṣetra war.

As for intoxication, I vividly remember how in the same 1973 lecture I mentioned earlier, Śrīla Prabhupāda said that in Kṛṣṇa consciousness we don't actually give up intoxication, because Kṛṣṇa consciousness, or love of God, is itself a form of spiritual intoxication. We must simply learn to swim in the ocean of this kind of intoxication to leave our shallow, stagnant backwaters far behind.

People commonly use sex, eating, gambling, or intoxication compulsively to try to numb inner pain or assuage cravings for love and attention. But with the support of loving friends in Kṛṣṇa consciousness, one can recognize and meet those inner needs and so feel more whole and fulfilled. When a person no longer feels driven to fill up an empty hole inside himself, following the "four gears" becomes much easier.

To want happiness and pleasure is natural. The Vedic mission, Śrīla Prabhupāda says, is to make everyone happy: *sarve sukhino bhavantu*. Lord Kṛṣṇa is as *ānanda-maya*—by nature full of happiness. So we, as part of Him, are naturally happy too. The only thing that remains, therefore, is to uncover and connect with the source of our natural happiness. Śrīla Prabhupāda has written a small book about this, called *Kṛṣṇa, the Reservoir of Pleasure*.

In fact, as Kṛṣṇa is unlimited and ever-increasing, so is the pleasure felt by His devotee. We will not find anywhere within the material world the intensity of happiness for which we hanker, because the material world is by constitution temporary (*anityam*) and unhappy (*asukham*), as certified by its creator, Lord Kṛṣṇa (*Bhagavad-gītā* 9.33). The very fact that we hanker for unending, unlimited, ever-increasing pleasure is proof in itself that this place is not our home.

If we still feel daunted by the pros-

pect of following the four regulative principles, we can remember that we have a very powerful and kind friend who has our interest at heart. If we put ourselves on the line for Kṛṣṇa, He will help us. "God helps those who help themselves." There are many wonderful accounts of how Kṛṣṇa has helped people who sincerely try to walk the spiritual path but who sometimes slip and stumble.

Beginners who sometimes fall short in their efforts to follow the regulative principles can still chant Hare Kṛṣṇa and add the lotus-eyed Lord Kṛṣṇa to their lives. Sooner or later everyone who does this will become fixed in the regulative principles, progress to the perfect stage, and go home, back to Godhead. That is Śrīla Prabhupāda's wonderful gift. ☸

*Rohiṇinandana Dāsa lives in southern England with his wife and their three children. Write to him in care of Back to Godhead.*

## The New Śrīla Prabhupāda Tape Ministry

The Bhaktivedanta Archives has prepared the first of twenty new 16-tape folders of never-before-released lectures by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. Where the original material allows, we have included *Jaya Rādhā Mādhava*, word-for-word chanting and translation, and *kīrtana* at the conclusion of the class.

A folder of sixteen tapes will be released every other month until the full set of twenty new folders has been completed. This means that the original tape ministry of 711 tapes will expand to over 1,000 tapes. These new tapes have been prepared using newly acquired state-of-the-art audio-editing equipment that introduces the listener to a sound quality never before available for Śrīla Prabhupāda's lectures.



**ONE FOLDER—\$59**  
**(16 cassette tapes)**  
**20 FOLDERS—\$1,001**  
**(Full set of tapes)**

Shipping and handling add \$5 per folder. NC residents add 6% sales tax.

### The Bhaktivedanta Archives

P.O. Box 255, Sandy Ridge, NC 27046. Tel: (910) 871-3636, fax: 3641  
Europe: P.O. Box 351, Borehamwood, Herts, WD6 1SW, UK Tel/fax: 44 (0) 923 852 289



**ENERGY** (continued from page 8)  
be the same as God?

Māyā is an energy of God:

*viṣṇu-śaktiḥ parā proktā  
kṣetra-jñākhyā tathā parā  
avidyā-karma-sañjñānyā  
ṛtīyā śaktir iṣyate*

All of the multifarious energies of Kṛṣṇa are spiritual. If Kṛṣṇa is complete spirit, His energies must also be spiritual. Therefore the *Viṣṇu Purāṇa* says, *viṣṇu-śaktiḥ parā proktā*: "Originally, the energies of God are spiritual." *Parā* means "spiritual." *Kṣetra-jñākhyā tathā parā*: The *kṣetra-jñā-śakti*, or *jīva-śakti*—the living entity—is also *parā śakti*, spiritual. *Avidyā-karma-sañjñānyā ṛtīyā*

*śaktir iṣyate*: But there is another energy, which is *avidyā*, ignorance. Though originally spiritual, that energy is now acting as ignorance.

One kind of *avidyā* is to think that Brahman, God, is covered by *māyā*, illusion. How can Brahman, which means "the great," be covered by *māyā*? Then *māyā* would be the great, not Brahman.

If *māyā* covers Brahman, then *māyā* becomes greater than Brahman, and that is not possible. *Māyā* is an energy or a product of Brahman, just as a cloud is a product of the sun. By the heat of the sun the sea water is evaporated and transformed into clouds. So a cloud is nothing but a transformation of the energy of the sun. Similarly, *māyā-śakti* is

an energy of Kṛṣṇa.

So Kṛṣṇa controls *māyā*; *māyā* never controls Kṛṣṇa. The idea that *māyā* controls Kṛṣṇa is not a very good theory. Such thinking is due to a poor fund of knowledge. Kṛṣṇa cannot be covered.

When Vyāsadeva, the compiler of the *Vedas*, saw Kṛṣṇa and *māyā* by bhakti-yoga meditation, *māyā* was in the background—like a shadow—not in the front. *Māyā* cannot cover Kṛṣṇa. That is a wrong philosophy. *Māyā* can cover the individual soul.

Because the individual soul is apt to fall down under the clutches of *māyā*, the soul is called *taṭastha-śakti*, the marginal energy. The soul's position is similar to that of the seashore, which is sometimes dry and sometimes covered by water. When we are covered by *māyā*, that is called the *jīva-bhūta* stage, and when we are no longer covered, that is called the *brahma-bhūta* stage. When we are Kṛṣṇa conscious, then we are *brahma-bhūta*, and when we are not Kṛṣṇa conscious—when we are materially conscious—that is *māyā*. As soon as we are freed from the clutches of *māyā*, we become *prasannātmā*—joyful—just as a person feels happy when freed from the contamination of a disease.

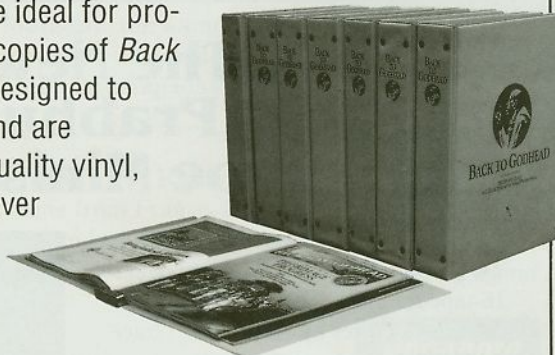
Here Arjuna is addressed as *mahā-bāho*, "the great fighter." Kṛṣṇa is saying that as a great fighter Arjuna can understand these things. Who is a great fighter? One who acts under Kṛṣṇa's direction.

Those who preach Kṛṣṇa consciousness are also *mahā-bāho*. They "fight" with persons who are not Kṛṣṇa conscious. They push forward the Kṛṣṇa consciousness movement by fighting. But that fighting is a different kind of fighting. Lord Caitanya Mahāprabhu taught that kind of fighting. *Kṛṣṇa-varṇam tviṣākṛṣṇam sāṅgopāṅgāstra-pārṣadam*. *Astra* means "weapons." Caitanya Mahāprabhu fought *māyā* not with a machine gun but with His most confidential associates—*śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhaktavṛnda*. His fighting weapons were Śrī Advaita Prabhu, Śrī Nityānanda Prabhu, and many other devotees.

So Lord Caitanya's movement is also fighting, but in a different way. For example, Lord Caitanya sent one of His soldiers, Nityānanda Prabhu, to deliver the sinful brothers Jagāi and

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# ***The Kṛṣṇa consciousness movement is a declaration of war with māyā. And the war is fought by chanting Hare Kṛṣṇa. The transcendental vibration will clarify the whole atmosphere.***

• • •

Mādhāi. Trying to deliver the sinful is also fighting.

All the devotees, all the preachers of the Kṛṣṇa consciousness movement, are *mahā-bāho*—strongly armed by the weapons of Kṛṣṇa. They cannot be defeated. They will push on in the fight with illusion.

What is that illusion? The living entity under illusion is thinking that he will be happy by material comforts. That is not possible. So the Kṛṣṇa consciousness movement is a declaration of war with māyā. And the war is fought by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. The transcendental vibration will clarify the whole atmosphere. And as soon as the Kṛṣṇa conscious soldiers come out victorious, the whole world will be peaceful.

So the individual living entities are part of Kṛṣṇa as energy. As stated in this verse, the living entities are *prakṛti*, not *puruṣa*. *Puruṣa* means “enjoyer,” and *prakṛti* means “enjoyed.” A crude example of *puruṣa* and *prakṛti* is man and woman. Man is understood to be the enjoyer, and woman is understood to be the enjoyed. Similarly, the living entity—*prakṛti*—is not the enjoyer; *prakṛti* is the enjoyed. That is our natural position. And if we artificially try to be the enjoyer, we never become happy.

According to the Vedic scripture *Manu-saṁhitā*, a woman has no independence: *na striyaṁ svatantratam arhati*. A woman should always remain dependent, and that is her real happiness. When young, let her remain dependent under the protection of her father. Then let her remain dependent under the protection of her husband. And, finally, in old age let her remain dependent under the protection of grown sons. Those are the directions of Manu, who has given us law.

Actually, if a woman is dependent on a suitable father, husband, or son, she is happy. Therefore, according to

our Vedic civilization, when a girl is young the father is dutybound to find a suitable boy to take charge of her. When he finds a suitable boy, the father is relieved—“Now I have given charge of my girl to a suitable boy, and I am happy.”

Perhaps you saw our wedding ceremony yesterday. The husband promised, “I take charge of you to make you comfortable throughout your life.” And the wife promised, “Yes, I accept you as my husband, and I shall devote my life just to make you happy.” These are the proper relationships.

Here Kṛṣṇa says that *jīva-bhūta*—the living entity—is *prakṛti* (the enjoyed), not *puruṣa* (the enjoyer). How can the *prakṛti* be the enjoyer of the material world? That is not possible. That is artificial. Therefore, our main disease is that although we are meant to be enjoyed by Kṛṣṇa we are trying to be the enjoyer. We are meant to be predominated by Kṛṣṇa, but we are trying to be the predominator. That is our fault. Don’t try to be the predominator. Try to be predominated by Kṛṣṇa, and you will be happy.

Again, take the example of a woman. As soon as she is under the protection of a good father, a nice husband, and a nice grown son she is very happy. And as soon as she is independent . . . I have seen practically that in Europe and America, where so many women have declared independence, they are most unhappy. In old age they are very, very unhappy. In youth also—because they do not get a good husband they are very unhappy. When one young girl sees that another young girl has a husband, she thinks, “Oh, this girl has a husband.” That is a girl’s nature.

As *prakṛti*, we should remain dependent on the supreme husband or on the supreme father. You can accept Kṛṣṇa as your father. You can love Kṛṣṇa as your father, as your husband, as your master. Remain dependent on Kṛṣṇa.

Kṛṣṇa has come to teach us the natu-

ral position of the living entities. We should not be puffed up, thinking, “I am God, I am Kṛṣṇa, everyone is Kṛṣṇa.” That is māyā, the last snare of māyā. Māyā dictates, “Become the biggest, richest man in the world.” And you struggle to be the leader.

Actually, nobody is the leader. Only Kṛṣṇa is the leader. That is the Vedic injunction. And Kṛṣṇa Himself says, *bhokta aham*: “I am *bhokta*, the enjoyer.” Kṛṣṇa does not say, “You living entities are also *bhokta*.” He never told Arjuna, “You are *bhokta*; I am *bhokta*.”

We have to accept our position as *prakṛti* and become dependent on Kṛṣṇa. Then Kṛṣṇa will take charge. Kṛṣṇa says, *ahaṁ tvāṁ sarva-pāpēbhyo mokṣayiṣyāmi*: “I will deliver you from all sinful reactions.” He will give us protection. *Kaunteya pratījānīhi na me bhaktaḥ praṇaśyati*: “My devotee will never perish.”

If we accept this philosophy—that we are dependent on Kṛṣṇa—then our life is successful. Otherwise, we will simply struggle for existence.

Kṛṣṇa says, *jīva-bhūtāṁ mahā-bāho yayedam dhāryate jagat*: The whole material world is moving because of the *jīva-bhūta*, the living entities. This city, Bombay, is important because there are so many living entities here. And if something happens and all the people leave, then a big, big skyscraper will not draw even two hundred rupees’ rent; it will be unimportant. Similarly, the whole material world is important because the *jīva-bhūta* is struggling here, falsely thinking himself the enjoyer.

And everyone in the material world—from Brahmā down to the insignificant ant—is struggling hard to become equal to Kṛṣṇa, to be the *bhokta*. So the Kṛṣṇa consciousness movement is meant to bring people to the sane condition. We are teaching, “You are not *bhokta*; Kṛṣṇa is *bhokta*. Become *bhogyā*, the enjoyed, not the enjoyer. Then you will be happy.”

Thank you very much. 🌸



# RESOURCES

If you have an item for our Resources section, send it in. If we think it will help our readers—and it fits our space—we'll put it in, as a free service. Hare Kṛṣṇa.

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In each issue we'll add new gatherings and list as many old ones as space allows.

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- ♦ Laguna Beach, California — 285 Legion St., 92651/ Tel. (714) 494-7029
- Long Island, New York — 197 S. Ocean Ave., Freeport, 11520/ Tel. (516) 867-9045
- ♦ Los Angeles, California — 3764 Watska Ave., 90034/ Tel. (310) 836-2676
- ♦ Miami, Florida — 3220 Virginia St., 33133 (mail: P.O. Box 337, Coconut Grove, FL 33233)/ Tel. (305) 442-7218
- ♦ New Orleans, Louisiana — 2936 Esplanade Ave., 70119
- New York, New York — 305 Schermerhorn St., Brooklyn, 11217/ Tel. (718) 855-6714
- New York, New York — 26 Second Avenue, 10003/ Tel. (212) 420-8803
- Philadelphia, Pennsylvania — 41 West Allens Lane, 19119/ Tel. (215) 247-4600
- Philadelphia, Pennsylvania — 529 South St., 19147/ Tel. (215) 829-0077
- ♦ St. Louis, Missouri — 3926 Lindell Blvd., 63108/ Tel. (314) 535-8085
- ♦ San Diego, California — 1030 Grand Ave., Pacific Beach, 92109/ Tel. (619) 483-2500
- San Francisco, California — 84 Carl St., 94117/ Tel. (415) 661-7320
- San Francisco, California — 2334 Stuart St., Berkeley, 94705/ Tel. (510) 540-9215
- Seattle, Washington — 1420 228th Ave. S.E., Issaquah, 98027/ Tel. (206) 391-3293
- Tallahassee, Florida — 1323 Nylie St. (mail: P.O. Box 20224, 32304)/ Tel. (904) 681-9258
- Topanga, California — 20395 Callon Dr., 90290/ Tel. (213) 455-1658
- Towaco, New Jersey — P.O. Box 109, 07082/ Tel. (201) 299-0970
- ♦ Tucson, Arizona — 711 E. Blacklidge Dr., 85719/ Tel. (602) 792-0630
- Walla Walla, Washington — 314 E. Poplar, 99362/ Tel. (509) 525-7133
- Washington, D.C. — 600 Ninth St. NE, 20002/ Tel. (202) 547-1444



Sri Sri Radha-Natabhara (Columbus, Ohio)

- Washington, D.C. — 10310 Oaklyn Dr., Potomac, Maryland 20854/ Tel. (301) 299-2100

### FARM COMMUNITIES

- Alachua, Florida (New Ramana-reti) — Box 819, 32615/ Tel. (904) 462-2017
- ♦ Carriere, Mississippi (New Talavan) — 31492 Anner Road, 39426/ Tel. (601) 799-1354
- Gurabo, Puerto Rico (New Govardhana Hill) — (contact ISKCON Gurabo)
- Hillsborough, North Carolina (New Goloka) — 1032 Dimmocks Mill Rd., 27278/ Tel. (919) 732-6492
- Mulberry, Tennessee (Murari-sevaka) — Rt. No. 1, Box 146-A, 37359/ Tel. (615) 759-6888
- Port Royal, Pennsylvania (Gita Nagari) — R.D. No. 1, Box 839, 17082/ Tel. (717) 527-4101

### ADDITIONAL RESTAURANTS AND DINING

- Boise, Idaho — Govinda's, 500 W. Main St., 83702/ Tel. (208) 338-9710
- Eugene, Oregon — Govinda's Vegetarian Buffet, 270 W. 8th St., 97401/ Tel. (503) 686-3531
- Gainesville, Florida — Govinda's, 1222 W. University Ave., 32602/ Tel. (904) 376-9393
- ♦ Ojai, California — Govinda's Veggie Buffet, 1002 E. Ojai Ave., 93023/ Tel. (805) 646-1133
- Provo, Utah — Govinda's Buffet, 260 North University, 84601/ Tel. (801) 375-0404
- ★ Ukiah, California — 111 S. State St., 95482/ Tel. (707) 462-0244

## EUROPE

### UNITED KINGDOM AND IRELAND

- Belfast, Northern Ireland — 140 Upper Dunmurray Lane, BT17 0HE/ Tel. +44 (0)232 620530
- Birmingham, England — 84 Stanmore Rd., Edgebaston, B16 9TB/ Tel. +44 (0)21 420-4999
- Bristol, England — 2 Perry Rd., Bristol BS1 5BO
- Coventry, England — Sri Sri Radha Krishna Cultural Centre, Kingfield Rd., Radford (mail: 19 Gloucester St., CV1 3BZ)/ Tel. +44 (0)203 555420
- Dublin, Ireland — 56 Dame St., Dublin 2/ Tel. +353 (0)1 679-1306
- Glasgow, Scotland — Karuna Bhavan, Bankhouse Rd., Lesmahagow, Lanarkshire ML11 0ES/ Tel. +44 (0)555 894790
- ♦ Leicester, England — 21/21A Thoresby St., North Evington, Leicester LE5 4GU/ Tel. +44 (0)533 762587
- Liverpool, England — 114 Bold St., Liverpool L1 4HY
- ♦ London, England (city) — 10 Soho St., London W1V 5DA/ Tel. +44 (0)71 4373662
- London, England (country) — Bhaktivedanta Manor, Letchmore Heath, Watford, Hertfordshire WD2 8EP/ Tel. +44 (0)923 857244
- London, England (south) — 42 Enmore Road, South Norwood, London SE25/ Tel. +44 (081) 656-4296
- Manchester, England — 20 Mayfield Rd., Whalley Range, Manchester M16 8FT/ Tel. +44 (061) 2264416
- Newcastle upon Tyne, England — 21 Leazes Park Rd., NE1 4PF/ Tel. +44 (091) 2220150
- Rathgorragh, Ireland — Kiltegan, County Wicklow/ Tel. +353 508-73305

### FARM COMMUNITIES

- Lisnaskea, North Ireland — Hare Krishna Island, BT92 9GN Lisnaskea, Co. Fermanagh/ Tel. +44 (0)3657 21512
- London, England — (contact Bhaktivedanta Manor)

### ADDITIONAL RESTAURANT

- Manchester, England — Krishna's, 20 Cyril St., Manchester 14/ Tel. +44 (061) 226 965

(Krishna conscious programs are held regularly in more than twenty other cities in the U.K. For information, contact Bhaktivedanta Books Ltd., Reader Services Dept., P.O. Box 324, Borehamwood, Herts WD6 1NB/ Tel. +44 (081) 905-1244.)

## CROATIA

- Pregrada — Goricka 5/6, 41218 Pregrada/ Tel. +385 (049) 73267
- Pula — Josipa Brunjaka bb, 52000 Pula/ Tel. +385 (052) 541425
- Rijeka — Centar za Vedske Studije, Boze Starga Jurica 5, 51000 Rijeka/ Tel. +385 (051) 611-589
- Split — Mitnicka 6, 58000 Split
- Virovitica — Gajeva 46, 43400 Virovitica/ Tel. +385(046) 723241
- Zagreb — Center for Vedic Studies, I Bizek 5, 41090 Zagreb (mail: CVS, P. P. 68, 41001 Zagreb)/ Tel. & Fax +385 (041) 190548

## GERMANY

- Berlin — Bhakti Yoga Center, Muskauer Str. 27, 10997 Berlin/ Tel. +49 (030) 618 9112
- Flensburg — Neuhoerup 1, 24980 Hoerup/ Tel. +49 (04639) 73 36
- Hamburg — Muehlenstr. 93, 25421 Pinneberg/ Tel. +49 (04101) 2 39 31
- ♦ Heidelberg — Center for Vedic Studies, Kurfuersten-Anlage 5, 69115 Heidelberg (mail: P.O. Box 101726, 69007 Heidelberg)/ Tel. +49 (06221) 16 51 01
- ♦ Köln — Taunusstr. 40, 51105 Köln/ Tel. +49 (0221) 830 37 78
- Nuremberg — Bhakti Yoga Center, Kopernikusplatz 12, 90459 Nürnberg/ Tel. +49 (0911) 45 32 86
- Weimar — Rothauserbergweg 6, 99425 Weimar/ Tel. +49 (03643) 5 95 48
- Wiesbaden — Schiersteiner Strasse 6, 65187 Wiesbaden/ Tel. +49 (0611) 37 33 12

### FARM COMMUNITY

- Jandelsbrunn — Nava Jiyada Nrsimha Ksetra, Zielberg 20, 94118 Jandelsbrunn/ Tel. +49 (08583) 316

### ADDITIONAL RESTAURANT

- Berlin — Higher Taste, Kurfuerstendamm 157/158, 10709 Berlin/ Tel. +49 (030) 892 99 17

Telephone numbers include country codes, identified by a +. To save space, we've skipped the codes for North America (1) and India (91).

♦ Temples with restaurants or dining. ★ New listing. ● Revised listing.



ITALY

- Asi** — Roatto, Frazione Valle Reale 20/ Tel. +39 (0141) 938406
- Bergamo** — Villaggio Hare Krishna, Via Galileo Galilei 41, 24040 Chignolo D'isola (BG)/ Tel. +39 (035) 490706
- Bologna** — Via Ramo Barchetta 2, 40010 Bentivoglio (BO)/ Tel. +39 (051) 863924
- Catania** — Via San Nicola al Borgo 28, 95128 Catania, Sicily/ JTel. +39 (095) 522-252
- Naples** — Via Vesuvio, N33, Ercolano LNA7/ Tel. +39 (081) 739-0398
- Rome** — Nepi, Sri Gaura Mandala, Via Mazzanese Km. 0,700 (dalla Cassia uscita Calcata), Pian del Pavone (Viterbo)/ Tel. +39 (0761) 527038
- Vicenza** — Via Roma 9, 36020 Albettonne (Vicenza)/ Tel. +39 (0444) 790573 or 790566

FARM COMMUNITY

**Florence (Villa Vrindavan)** — Via Comunale degli Scopeti 108, S. Andrea in Percussina, San Casciano, Val di Pesa (FI) 5002/ Tel. +39 (055) 820-054

ADDITIONAL RESTAURANT

**Milan** — Govinda's, Via Valpetrosa 3/5, 20123 Milano / Tel. +39 (02) 862-417

POLAND

- Gdansk** — ul. Cedrowa 5, Gdansk 80-125 (mail: MTSK 80-958 Gdansk 50 skr. pocz. 364)/ Tel. +48 (58) 329665
- Kracow** — ISKCON, ul. Ehrenberga 15, 31-309 Krakow/ Tel. +48 (12) 36 28 85
- Poznan** — ul. Nizinna 26, 61-424 Poznan/ Tel. & Fax +48 (61) 323838
- Warsaw** — Mysiadlo k. Warszawy, ul. Zakret 11, 05-500 Piaseczno / Tel. +48 (22)562-711
- Wroclaw** — ul. Nowowiejska 87/8, 50-340 Wroclaw/ Tel. & Fax +48 (71) 225704

FARM COMMUNITY

**New Santipura** — Czarnow 21, k. Kamiennej gory, woj. Jelenia gora/ Tel. +48 8745-1892

SWEDEN

- Göthenburg** — Lagmansgatan 11, s-41653 Göthenburg/ Tel. +46 (031) 192319
- Grödinge** — Korsnäs Gärd, 14792 Grödinge/ Tel. +46 (8530) 29151
- Karlstad** — ISKCON, Box 5155, 650 05 Karlstad
- Lund** — Bredg 28 ipp, 222 21/ Tel. +46 (046) 120413
- Malmö** — Hare Krishna Temple, Gustav Adolfs Torg 10 A, 211 39 Malmö/ Tel. +46 (040) 127181
- Stockholm** — Fridhemsatan 22, 11240 Stockholm/ Tel. +46 (08) 6549 002
- Uppsala** — Nannaskolan sal F 3, Kungsgatan 22 (mail: Box 833, 751 08, Uppsala)/ Tel. +46 (018) 102924 or 509956

FARM COMMUNITY

**Järna** — Almviks Gärd, 153 95 Järna/ Tel. +46 (8551) 52050; 52105

ADDITIONAL RESTAURANTS

- Göthenburg** — Govinda's, Storgatan 20.S-411 38 Göthenburg / Tel. +46 (031) 139698
- Malmö** — Higher Taste, Amiralsgatan 6, S-211 55 Malmö/ Tel. +46 (040) 970600
- Stockholm** — Gopal, Timmermansgatan 13, 117 25 Stockholm/ Tel. +46 (08) 6441035

SWITZERLAND

- Bellinzona** — Via al Chiossascio, 6594 Contone TI/ Tel. +41 (92) 622747
- Bern** — Govinda Kulturtreff, Weihergasse 7, 3005 Bern/ Tel. +41 (31) 213825
- Biel** — Untergasse 29 (Altstadt), 2502 Biel/ Tel. +41 (32) 231291
- Ticino** — Via ai Grotti, 6862 Rancate (TI)/ Tel. +41 (91) 466616
- Zürich** — Bergstrasse 54, 8030 Zürich/ Tel. +41 (1) 262-33-88
- Zürich** — Preyergrasse 16, 8001 Zürich/ Tel. +41 (1) 251-8851

OTHER COUNTRIES

- Amsterdam, The Netherlands** — Van Hilligaertstraat 17, 1072 JX, Amsterdam/ Tel. +31 (020) 6751404
- Antwerp, Belgium** — Amerikalei 184, 2000 Antwerpen/ Tel. +32 (03) 237-0037
- Athens, Greece** — Methymnis 18, Kipseli, 11257 Athens/ Tel. +30 (01) 8658384
- Barcelona, Spain** — c/de L'Oblit 67, 08026 Barcelona/ Tel. +34 (93) 347-9933
- Belgrade, Serbia** — VVZ-Veda, Custendilska 17, 11000 Beograd/ Tel. +381 (11) 781-695
- Budapest, Hungary** — Hare Krishna Temple, Mariaremetei ut. 77, Budapest 1026 II/ Tel. +36 (01) 1768774



Sri Sri Gaura-Nitai (Helsinki, Finland)

- Copenhagen, Denmark** — Baunevej 23, 3400 Hillerød/ Tel. +45 42286446
- Debrecen, Hungary** — L. Hegyi Mihalyne, U62, Debrecen 4030/ Tel. +36 (052) 342-496
- Helsinki, Finland** — Ruoholahdenkatu 24 D (III krs) 00180, Helsinki/ Tel. +358 (0) 6949879
- Iasi, Romania** — Stradela Moara De Vint 72, 6600 Iasi
- Kaunas, Lithuania** — Savanoryu 37, 233 000 Kaunas/ Tel. +370 (07) 222574
- Kleipeda, Lithuania** — Rumpiskes 14, 5802 Kleipeda/ Tel. +370 (061) 31735
- Lisbon, Portugal** — Rua Fernao Lopes, 6, Cascais 2750 (mail: Apartado 2489, Lisbo 1112)/ Tel. +351 (011) 286 713
- Ljubljana, Slovenia** — Zibertova 27, 61000 Ljubljana/ Tel. +386 (061) 310815 or 112124
- Madrid, Spain** — Espíritu Santo 19, 28004 Madrid/ Tel. +34 (91) 521-3096
- Málaga, Spain** — Ctra. Alora, 3 int., 29140 Churriana/ Tel. +34 (952) 621038
- Oslo, Norway** — Senter for Krishnavesisthet, Skolestien 11, 0373 Oslo 3/ Tel. +47 (022) 494790
- Paris, France** — 31 Rue Jean Vacquier, 93160 Noisy le Grand/ Tel. +33 (01) 43043263
- Plovdiv, Bulgaria** — ul. Nikola Petkov 80, 4000 Plovdiv/ Tel. +359 (32) 453987
- Porto, Portugal** — Rua S. Miguel, 19 C.P. 4000 (mail: Apartado 4108, 4002 Porto Codex)/ Tel. +351 (02) 2005469

- Prague, Czech Republic** — Jilova 290, Prague 5-Zlicin 155 21/ Tel. +42 (02) 3021282 or 3021608
- Riga, Latvia** — Kirshyana Barona 56/ Tel. +371 (02) 272490
- Rotterdam, The Netherlands** — Braamberg 45, 2905 BK Capelle a/d Yssel./ Tel. +31 (010) 4580873
- Santa Cruz de Tenerife, Spain** — C/ Castillo, 44, 4°, Santa Cruz 38003, Tenerife/ Tel. +34 (922) 241035
- Sarajevo, Bosnia-Herzegovina** — Saburina 11, 71000 Sarajevo/ Tel. +381 (071) 531-154
- Septon-Durbuy, Belgium** — Chateau de Petite Somme, 6940 Septon-Durbuy/ Tel. +32 (086) 322926
- Shyauliai, Lithuania** — Vytauto 65a, 5408 Shyauliai/ Tel. +370 (014) 99323
- Skopje, Macedonia** — Vvz. "ISKCON," Roze Luksemburg 13, 91000 Skopje/ Tel. +389 (091) 201451
- Sofia, Bulgaria** — Neofit Rilski 31, Sofia 1000/ Tel. +359 (02) 814548
- Sofia, Bulgaria** — Villa 3, Vilna Zona-Izток, Simeonovo, Sofia 1434/ Tel. +359 (02) 6352608
- Timisoara, Romania** — ISKCON, Porumbescu 92, 1900 Timisoara/ Tel. +40 (961) 54776
- Turku, Finland** — Kaurakatu 39, 20740 Turku 74/ Tel. +358 (21) 364 055
- Vienna, Austria** — Center for Vedic Studies, Rosenackerstrasse 26, 1170 Vienna/ Tel. +43 (01) 22455830
- Vilnius, Lithuania** — Raugyklos G. 23-1, 2056 Vilnius/ Tel. +370 (0122) 66-12-18

FARM COMMUNITIES

- Czech Republic** — Krsnvv Dvur c. 1, 257 28 Chotysany
- Denmark** — Gl. Kirikevej 3, 6650 Broerup/ Tel. +45 (075) 392921
- France (La Nouvelle Mayapura)** — Domaine d'Oublaiss, 36360, Lucay le Mâle/ Tel. +33 (054) 402481
- Spain (New Vraja Mandala)** — (Santa Clara) Brihuega, Guadalajara/ Tel. +34 (911) 280018

ADDITIONAL RESTAURANTS

- Barcelona, Spain** — Restaurante Govinda, Plaza de la Villa de Madrid 4-5, 08002 Barcelona
- Copenhagen, Denmark** — Govinda's, Noerre Farimagsgade 82/ Tel. +45 33337444
- Vienna, Austria** — Govinda, Lindengasse 2A, 1070 Vienna/ Tel. +43 (01) 5222817

COMMONWEALTH OF INDEPENDENT STATES

RUSSIA

- Moscow** — Khoroshevskoye shosse d.8, korp.3, 125 284, Moscow/ Tel. +7 (095) 945-4755
- Nijni Novgorod** — ul. Ivana Mochalova, 7-69, 603904 Nijni Novgorod/ Tel. +7 (8312) 252592
- Novosibirsk** — ul. Leningradskaya 111-20, Novosibirsk
- Perm (Ural Region)** — Pr. Mira, 113-142, 614065 Perm/ Tel. +7 (3442) 335740
- St. Petersburg** — ul. Burtseva 20-147, 20-147 Leningrad/ Tel. +7 (0812) 150-28-80
- Uljanovsk** — ul. Glinki, 10/ Tel. +7 (0842) 221-42-89
- Vladivostok** — ul. Ridneva 5-1, 690087 Vladivostok/ Tel. +7 (4232) 268943

UKRAINE

- Charkov** — ul. Verchnegijevskaya, 43, 310015 Charkov/ Tel. +7 (0572) 675812
- Chernigov** — ul. Krasnogvardejskaya, 10-56, 250033 Chernigov
- Dnepropetrovsk** — ul. Ispolkomovskaya, 56A, 320029 Dnepropetrovsk/ Tel. +7 (0562) 445029
- Donetsk** — ul. Treneva, 3 Flat N44, Donetsk
- Kharkov** — ul. Verhne-Gievskaya, 43, 310015 Kharkov
- Kiev** — ul. Menjinskogo, 21-v., 252054 Kiev/ Tel. +7 (044) 2444944
- Lvov** — 292066 Lvivska obl. Buski rajon. S. Zbolotni Chuchmani
- Nikolayev** — Sudostroitelny pereulok, 5/8, Nikolayev 377052
- Odessa** — Klubnichny Per., Vinogradni Tupik, Sanatory "Rodina." 8 Kor.
- Vinnitza** — 5 Chkalov St., Vinnitza 26800/ Tel. +7 (04322) 23152

OTHER COUNTRIES

- Alma Ata, Kazakstan** — Per Kommunarov, 5, 480022 Alma Ata/ Tel. +7 (3272) 353830
- Baku, Azerbaijan** — Pos. 8-1 km, per. Sardobi 2, Baku 370060/ Tel. +7 (8922) 212376
- Bishkek, Krygzstan** — Per. Ormski, 5, 7200 Bishkek/ Tel. +7 (3312) 472683
- Dushanbe, Tadjikistan** — ul Anzob, 38, 724001 Dushanbe/ Tel. +7 (3772) 271830
- Kishinev, Moldova** — ul. George Asaki, 68/1 Flat 105, 277028 Kishinev/ Tel. +7 (0127) 73-70-24
- Minsk, Belarus** — ul. Pavlova 11, 220 053 Minsk
- Sukhumi, Georgia** — Pr. Mira 274, Sukhumi
- Tbilisi, Georgia** — ul. Kacharava, 16, 380044 Tbilisi/ Tel. +7 (8832) 623326
- Yerevan, Armenia** — St. Krupskaya 18, 375019 Yerevan/ Tel. +7 (8852) 275106

AUSTRALASIA

AUSTRALIA

- Adelaide** — 227 Henley Beach Rd., Torrensville, S. A. 5031/ Tel. +61 (08) 234-1378
- Brisbane** — 95 Bank Rd., Graceville, Q.L.D. (mail: P.O. Box 83, Indooroopilly 4068)/ Tel. +61 (07) 379-5455

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



# CENTERS AROUND THE WORLD

**Canberra** — P.O. Box 1411, Canberra ACT 2060/ Tel. +61 (06) 290-1869  
**Melbourne** — 197 Danks St., Albert Park, Victoria 3206 (mail: P.O. Box 125)/ Tel. +61 (03) 699-5122  
**Perth** — 144 Railway Parade (cnr. The Strand), Bayswater (mail: P.O. Box 102, Bayswater, W. A. 6053)/ Tel. +61 (09) 370-1552

◆ **Sydney** — 180 Falcon St., North Sydney, N.S.W. 2060 (mail: P.O. Box 459, Cammeray, N.S.W. 2062)/ Tel. +61 (02) 959-4558

**Sydney** — 3296 King St., Newtown 2042/ Tel. +61 (02) 550-6524

## FARM COMMUNITIES

**Bambra (New Nandagram)** — Oak Hill, Dean's Marsh Rd., Bambra, VIC 3241/ Tel. +61 (052) 88-7383  
**Millfield, N.S.W.** — New Gokula Farm, Lewis Lane (off Mt. View Rd. Millfield near Cessnock), N.S.W. (mail: P.O. Box 399, Cessnock 2325, N.S.W.)/ Tel. +61 (049) 98-1800  
**Murwillumbah (New Govardhana)** — Tyalgum Rd., Eungella, via Murwillumbah N. S. W. 2484 (mail: P.O. Box 687)/ Tel. +61 (066) 72-6579

## ADDITIONAL RESTAURANTS

**Brisbane** — Govinda's, 1st floor, 99 Elizabeth Street/ Tel. +61 (07) 210-0255  
**Melbourne** — Crossways, Floor 1, 123 Swanston St., Melbourne, Victoria 3000/ Tel. +61 (03) 650-2939  
**Melbourne** — Gopal's, 139 Swanston St., Melbourne, Victoria 3000/ Tel. +61 (03) 650-1578  
**Perth** — Hare Krishna Food for Life, 200 William St., Northbridge, WA 6003/ Tel. +61 (09) 227-1684  
**Sydney** — Govinda's Upstairs and Govinda's Take-Away, 112 Darlinghurst Rd., Darlinghurst, N.S.W. 2010/ Tel. +61 (02) 380-5162

## NEW ZEALAND, FIJI, AND PAPUA NEW GUINEA

**Christchurch, New Zealand** — 83 Bealey Ave. (mail: P.O. Box 25-190 Christchurch)/ Tel. +64 (03) 3665-174  
**Labasa, Fiji** — Delailabasa (mail: P.O. Box 133)/ Tel. +679 812912  
**Lautoka, Fiji** — 5 Taveva Ave. (mail: P.O. Box 125)/ Tel. +679 664112  
★ **Port Moresby, Papua New Guinea** — Section 23, Lot 46, Gordonia St., Hohola (mail: P. O. Box 571, POM NCD)/ Tel. +675 259213  
**Rakiraki, Fiji** — Rewasa, Rakiraki (mail: P.O. Box 204)/ Tel. +679 694243  
**Suva, Fiji** — Nasinu 7½ miles (mail: P.O. Box 7315)/ Tel. +679 393599  
**Wellington, New Zealand** — 60 Wade St., Wadestown, Wellington (mail: P.O. Box 2753, Wellington)/ Tel. +64 (04) 4720510

## FARM COMMUNITY

**Auckland, New Zealand (New Varshan)** — Hwy. 18, Riverhead, next to Huapai Golf Course (mail: R.D. 2, Kumeu, Auckland)/ Tel. +64 (09) 4128075

## RESTAURANTS

**Auckland, New Zealand** — Gopal's, Civic House (1st floor), 291 Queen St./ Tel. +64 (09) 3034885  
**Christchurch, New Zealand** — Gopal's, 143 Worcester St./ Tel. +64 (03) 3667-035  
**Labasa, Fiji** — Hare Krishna Restaurant, Naseakula Road/ Tel. +679 811364  
**Lautoka, Fiji** — Gopal's, Corner of Yasawa St. and Naviti St./ Tel. +679 662990  
**Suva, Fiji** — Gopal's, 18 Pratt St./ Tel. +679 314154

## AFRICA NIGERIA

**Abeokuta** — Ibadan Rd., Obanotoka (mail: P.O. Box 5177)  
★ **Benin City** — 108 Lagos Rd., Uselu/ Tel. +234 (052) 247900  
★ **Enugu** — 8 Church Close, off College Rd., Housing Estate, Abakpa-Nike  
★ **Ibadan** — 1 Ayo Akintoba St., Agbowo, University of Ibadan  
★ **Jos** — 5A Liberty Dam Close, P.O. Box 6557, Jos  
★ **Kaduna** — 8B Dabo Rd., Kaduna South, P.O. Box 1121, Kaduna  
★ **Lagos** — 25 Jaiyeola Ajata St., Ajao Estate, off International Airport Express Rd., Lagos (mail: P.O. Box 8793)/ Tel. & Fax +234 (01) 876169  
● **Port Harcourt** — Second Tarred Road, Ogwaja Waterside (mail: P.O. Box 4429, Trans Amadi)  
● **Warri** — Okwodie Village, Kilo 8, Effurun/Oreokpe Rd. (mail: P.O. Box 1922, Warri)

## SOUTH AFRICA

**Cape Town** — 17 St. Andrews Rd., Rondebosch 7700/ Tel. +27 (021) 689-1529  
◆ **Durban** — Chatsworth Centre, Chatsworth 4030 (mail: P.O. Box 56003)/ Tel. +27 (31) 433-328  
◆ **Johannesburg** — 14 Goldreich St., Hillbrow 2001 (mail: P.O. Box 10667, Johannesburg 2000)/ Tel. +27 (011) 484-3273  
● **Port Elizabeth** — 15 Whitehall Court, Western Rd., Central Port Elizabeth 6001/ Tel. & Fax +27 (041) 521-101

## OTHER COUNTRIES

**Kampala, Uganda** — Bombo Rd., near Makerere University (mail: P.O. Box 1647, Kampala)  
**Kisumu, Kenya** — P.O. Box 547/ Tel. +254 (035) 42546  
**Marondera, Zimbabwe** — 6 Pine Street (mail: P.O. Box 339)/ Tel. +263 (028) 8877801  
**Mombasa, Kenya** — Hare Krishna House, Sauti Ya Kenya and Kisumu Rds. (mail: P.O. Box 82224, Mombasa)/ Tel. +254 (011) 312248  
**Nairobi, Kenya** — Muhuroni Close, off West Nagara Rd. (mail: P.O. Box 28946, Nairobi)/ Tel. +254 (05) 744365  
**Phoenix, Mauritius** — Hare Krishna Land, Pont Fer, Phoenix (mail: P. O. Box 108, Quartre Bornes, Mauritius)/ Tel. +230 696-5804

## FARM COMMUNITY

**Mauritius (ISKCON Vedic Farm)** — Hare Krishna Rd., Vrindaban, Bon Accueil/ Tel. +230 418-3955

## ASIA INDIA

**Agartala, Tripura** — Assam-Agartala Rd., Banamalipur, 799001

**Ahmedabad, Gujarat** — Sattelite Rd., Gandhinagar Highway Crossing, Ahmedabad 380054/ Tel. (079) 649945 or 649982

**Allahabad, U. P.** — 403 Baghambari Housing Scheme, Bharadwaj Puram, Allahapur, Allahabad 211006/ Tel. (0532) 609213 or 607885

**Bamanore, Gujarat** — N.H. 8A, Surendra-nagar District

**Bangalore, Karnataka** — Hare Krishna Hill, 1 'R' Block, Chord Road, Rajaji Nagar 560010/ Tel. (080) 321956 or 342818 or 322346

**Baroda, Gujarat** — Hare Krishna Land, Gotri Rd., 390021/ Tel. (0265) 326299 or 321012

**Bhayandar, Maharashtra** — Shivaji Chowk, Station Rd., Bhayandar (West), Thane 401101/ Tel. (022) 8191920

● **Bhubaneswar, Orissa** — National Highway No. 5, Nayapali, 751001/ Tel. (074) 55617

◆ **Bombay, Maharashtra** — Hare Krishna Land, Juhu 400 049/ Tel. (022) 6206860

**Bombay, Maharashtra** — 7 K. M. Munshi Marg, Chowpatty, 400007/ Tel. (022) 3634078

**Belgaum, Karnataka** — Shukravar Peth, Tilak Wadi, 590006

**Calcutta, W. Bengal** — 3C Albert Rd., 700017/ Tel. (033) 2473757 or 2476075

**Chandigarh** — Hare Krishna Land, Dakshin Marg, Sector 36-B, 160036/ Tel. (0172) 601590 and 603232

**Coimbatore, Tamil Nadu** — Padmam 387, VGR Puram, Alagesan Rd. 1, 641011/ Tel. (0422) 45978

**Gauhati, Assam** — Ulubari Charali, Gauhati 781001/ Tel. (0361) 31208

**Guntur, A.P.** — Opp. Sivalayam, Pedakani 522509

**Hanumkonda, A.P.** — Neeladri Rd., Kapuwada, 506011/ Tel. 08712-77399

**Hyderabad, A.P.** — Hare Krishna Land, Nampally Station Rd., 500001/ Tel. (040) 592018 or 552924

**Imphal, Manipur** — Hare Krishna Land, Airport Road, 795001/ Tel. (0385) 21587

**Kollur, Karnataka** — Garuda Guha Ashram, Kollur 576220/ Tel. (8254) 58211

● **Kurukshetra, Haryana** — 369 Gudri Muhalla, Main Bazaar, 132118/ Tel. (1744) 32806 or 33529

**Madras, Tamil Nadu** — 59, Burkit Rd., T. Nagar, 600017/ Tel. 443266

**Mangalore, Karnataka** — New Bungalow, D. No. 22-3-524, near Morgans Gate, Jeppu, Mangalore (mail: P.O. Box 15, Mangalore 575001)/ Tel. (824) 28895

◆ **Mayapur, W. Bengal** — Shree Mayapur Chandrodaya Mandir, Shree Mayapur Dham, Dist. Nadia (mail: P.O. Box 10279, Ballyganj, Calcutta 700019)/ Tel. (03472) 45250

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

● **Nagpur, Maharashtra** — 70 Hill Road, Ramnagar, 440010/ Tel. (0712) 529932

● **New Delhi** — Sant Nagar Main Road (Garhi), behind Nehru Place Complex (mail: P. O. Box 7061), 110065/ Tel. (011) 6419701 or 6412058

**New Delhi** — 14/63, Punjabi Bagh, 110026/ Tel. (011) 5410782

**Pandharpur, Maharashtra** — Hare Krishna Ashram (across Chandrabhaga River), Dist. Sholapur, 413304

**Patna, Bihar** — Rajendra Nagar Road No. 12, 800016/ Tel. (0612) 50765

● **Pune, Maharashtra** — 4 Tarapur Rd., Camp, 411001/ Tel. (0212) 667259

**Puri, Orissa** — Sipsarubuli Puri, Dist. Puri

● **Puri, Orissa** — Bhakti Kuthi, Svargadwar, Puri/ Tel. (06752) 23740

● **Secunderabad, A.P.** — 27 St. John's Road, 500026/ Tel. (040) 805232

**Silchar, Assam** — Ambikapatti, Silchar, Cachar Dist., 788004

● **Siliguri, W. Bengal** — Gitalpara, 734401/ Tel. (0353) 26619

**Surat, Gujarat** — Rander Rd., Jahangirpura, 395005/ Tel. (0261) 685516 or 685891

**Tirupati, A. P.** — K.T. Road, Vinayaka Nagar, 517507/ Tel. (08574) 20114

**Trivandrum, Kerala** — T.C. 224/1485, WC Hospital Rd., Thycaud, 695014/ Tel. (0471) 68197

**Udhampur, Jammu and Kashmir** — Srila Prabhupada Ashram, Prabhupada Marg, Prabhupada Nagar, Udhampur 182101/ Tel. (0199) 298

**Vallabh Vidyannagar, Gujarat** — ISKCON Hare Krishna Land, 338120/ Tel. (02692) 30796

◆ **Vrindavana, U. P.** — Krishna-Balaram Mandir, Bhaktivandana Swami Marg, Raman Reti, Mathura Dist., 281124/ Tel. (0565) 442-478 or 442-355

## FARM COMMUNITIES

**Ahmedabad District, Gujarat** — Hare Krishna Farm, Katwada (contact ISKCON Ahmedabad)

**Assam** — Karnamadh, Dist. Karimganj

**Chamorshi, Maharashtra** — 78 Krishanagar Dham, District Gadchiroli, 442603

**Hyderabad, A. P.** — P. O. Dabilpur Village, Medchal Tq., R.R. District, 501401/ Tel. 552924

**Mayapur, West Bengal** — (contact ISKCON Mayapur)

★ **Shimoga Dist., Karnataka** — Vallor Valley, P.O. Nagodi, Hosanagar Taluq 577425, Shimoga Dist., Karnataka

## ADDITIONAL RESTAURANT

**Calcutta** — Hare Krishna Karma-Free Confectionary, 6 Russel Street, Calcutta 700071

## OTHER COUNTRIES

**Bali, Indonesia** — (Contact ISKCON Jakarta)

**Bangkok, Thailand** — 139 Soi Puttha Osotha, New Road (near GPO), Bangkok 10500



Sri Sri Radha-Govinda (Tirupati, India)





Sri Sri Gaura-Nitai (Buenos Aires, Argentina)

- Cagayan de Oro, Philippines** — 30 Dahlia St., Ilaya Carmen, 900 (c/o Sepulveda's Compound)  
**Chittagong, Bangladesh** — Caitanya Cultural Society, Sri Pundarik Dham, Mekhala, Hathzari (mail: GPO Box 877, Chittagong)/Tel. +88 (031) 225822  
**Colombo, Sri Lanka** — 188 New Chetty St., Colombo 13/Tel. +94 (01) 433325  
**Dhaka, Bangladesh** — 5 Chandra Mohon Basak St., Banagram, Dhaka 1203/Tel. +880 (02) 252428  
**Hong Kong** — 27 Chatam Road South, 6/F, Kowloon/Tel. +852 7396818  
**Iloilo City, Philippines** — 13-1-1 Tereos St., La Paz, Iloilo City, Iloilo/Tel. +63 (033) 73391  
**Jakarta, Indonesia** — P.O. Box 2694, Jakarta Pusat 10001/Tel. +62 (021) 4899646  
**Jessore, Bangladesh** — Nitai Gaur Mandir, Kathakhali Bazaar, P. O. Panjia, Dist. Jessore  
**Jessore, Bangladesh** — Rupa-Sanatana Smriti Tirtha, Ramsara, P. O. Magura Hat, Dist. Jessore  
**Kathmandu, Nepal** — Budhanilkantha, Kathmandu (mail: P. O. Box 3520)/Tel. +977 (01) 225087  
**Kuala Lumpur, Malaysia** — Lot 9901, Jalan Awan Jawa, Taman Yari, off 5½ Mile, Jalan Kelang Lama, Petaling/Tel. +60 (03) 7830172  
**Manila, Philippines** — 170 R. Fernandez, San Juan, Metro Manila/Tel. +63 (02) 707410  
**Singapore** — Govinda's Gifts, 763 Mountbatten Road, Singapore 1543/Tel. +65 440-9092  
**Taipei, Taiwan** — (mail: c/o ISKCON Hong Kong)  
**Tel Aviv, Israel** — P. O. Box 48163, Tel Aviv 61480/Tel. +972 (03) 5223718  
**Tokyo, Japan** — 1-29-2-202 Izumi, Suginami-ku, Tokyo 168/Tel. +81 (03) 3327-1541  
**Yogyakarta, Indonesia** — P.O. Box 25, Babarsari YK, DIY

**FARM COMMUNITIES**

- Indonesia** — Govinda Kunja (contact ISKCON Jakarta)  
**Malaysia** — Jalan Sungai Manik, 36000 Teluk Intan, Perak  
**Philippines (Hare Krishna Paradise)** — 231 Pagsa-bungan Rd., Basak, Mandaue City/Tel. +63 (032) 83254

**ADDITIONAL RESTAURANTS**

- Cebu, Philippines** — Govinda's, 26 Sanchiangko St.  
**Kuala Lumpur, Malaysia** — Govinda's, 16-1 Jalan Bonus Enam, Masjid India/Tel. +60 (03) 7807355 or 7807360 or 7807369  
**Singapore** — Govinda's Restaurant, B1-19 Cuppage Plaza 5, Koek Rd., 0922/Tel. +65 735-6755

**LATIN AMERICA  
BRAZIL**

- Belém, PA** — Rua Lindolpho Collor, 42, Marco, CEP 66095-310  
**Belo Horizonte, MG** — Rua Santo Antonio, 45, Venda Nova, CEP 31515-100  
**Brasília, DF** — HIGS 706, Bloco C, Casa 29, CEP 70350-752/Tel. +55 (061) 242-7579  
**Caxias Do Sul, RS** — Rua Italia Travi, 601, Rio Branco, CEP 95097-710  
**Curitiba, PR** — Comunidade Nova Goloka, Pinhais (Mail: R.Cel Anibal dos Santos 67, Vila Fanny, Curitiba, CEP 81030-210)  
**Florianopolis, SC** — Rua Joao de Souza, 200, Praia do Santinho, CEP 88056-678  
**Fortaleza, CE** — Rua Jose Lourenço, 2114, Aldeota, CEP 60115-288/Tel. +55 (085) 266-1273  
**Guarulhos, SP** — Rua Dom Pedro II, 195, Centro, 3rd floor, CEP 07131-418/Tel. +55 (011) 209-6669  
**Manaus, AM** — Av. 7 de Setembro, 1559, Centro, CEP 69005-141/Tel. +55 (092) 232-0202  
**Natal, RN** — Av. Praia do Timbau, 2133, Ponta Negra, CEP 59894-588  
**Pirajui, SP** — Estr. Pirajui-Estiva, Km 2, CEP 16600-000/Tel. +55 (0142) 72-2309.  
**Porto Alegre, RS** — Rua Tomas Flores, 331, Bonfim, CEP 90035-201  
**Recife, PE** — Rua Zenobio Lins, 70, Cordeiro, CEP 50711-300  
**Ribeirão, Preto** — Rua dos Aliados, 155, Campos Eliseos, CEP 14080-570  
**Rio de Janeiro, RJ** — Rua Armando C. de Freitas, 108, B. Tijuca, CEP 22628-098/Tel. +55 (021) 399-4493  
**Salvador, BA** — Rua Alvaro Adrono, 17, Brotas, CEP 40255-460/Tel. +55 (071) 244-0418  
**Santos, SP** — Rua Nabuco de Araujo, 151, Embare, CEP 11025-011/Tel. +55 (0132) 38-4655  
**São Paulo, SP** — Av. Angelica, 2583, Centro, CEP 01227-200/Tel. +55 (011) 259-7352  
**Teresopolis, RJ** — Comunidade Vrajabhumi (contact ISKCON Rio)

**FARM COMMUNITIES**

- Caruaru, PE** — Nova Vrajadhama, Distrito de Murici (mail: C.P. 283, CEP 55000-000)

- Parati, RJ** — Goura Vrindavana, Sertao Indaituba (mail: 62 Parati, CEP 23970-000)  
**Pindamonhangaba, SP** — Nova Gokula, Bairro de Ribeirão Grande (mail: C.P. 108, CEP 12400-000)/Tel. +55 (0122) 42-5002

**ADDITIONAL RESTAURANT**

- Caxias do Sul, RS** — Av. Julio de Castilhos, 1095, Centro

**MEXICO**

- ◆ **Guadalajara** — Pedro Moreno No. 1791, Sector Juarez/Tel. +52 (36) 160775  
**Mexico City** — Gob. Tiburcio Montiel No. 45, 11850 Mexico, D.F./Tel. +52 (5) 271-22-23  
**Saltillo** — Blvd. Saltillo No. 520, Col. Buenos Aires

**FARM COMMUNITY**

- Guadalajara** — Contact ISKCON Guadalajara

**ADDITIONAL RESTAURANTS**

- Orizaba** — Restaurante Radhe, Sur S No. 50, Orizaba, Ver./Tel. +52 (272) 5-75-25  
**Tulancingo** — Restaurante Govinda, Calle Juarez 213, Tulancingo, Hgo./Tel. +52 (775) 3-51-53

**PERU**

- ◆ **Arequipa** — Jerusalem 402/Tel. +51 (054) 229523  
**Cuzco** — San Juan de Dios 285  
**Lima** — Pasaje Solea 101 Santa Maria-Chosica/Tel. +51 (014) 910891  
 ◆ **Lima** — Schell 634 Miraflores  
**Lima** — Av. Garcilazo de la Vega 1670-1680/Tel. +51 (014) 259523

**FARM COMMUNITY**

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

**ADDITIONAL RESTAURANT**

- Cuzco** — Espaderos 128

**OTHER COUNTRIES**

- Asunción, Paraguay** — Centro Bhaktivedanta, Paraguari 469, Asunción/Tel. +595 (021) 492-800  
**Bogotá, Colombia** — Carrera 16, No. 60-52, Bogota (mail: Apartado Aereo 58680, Zona 2, Chapinero)/Tel. +57 (01) 2486892, 210665  
**Buenos Aires, Argentina** — Centro Bhaktivedanta, Andonaegui 2054 (1431)/Tel. +54 (01) 515567  
**Cali, Colombia** — Avenida 2 EN, #24N-39/Tel. +57 (023) 68-88-53  
**Caracas, Venezuela** — Avenida Berlin, Quinta Tia Lola, La California Norte/Tel. +58 (02) 225463  
**Chinandega, Nicaragua** — Edificio Hare Krsna No. 108, Del Banco Nacional 10 mts. abajo/Tel. +505 (341) 2359  
 ● **Cochabamba, Bolivia** — Av. Heroínas E-0435 Apt. 3 (mail: P. O. Box 2070)/Tel. & Fax +591 (042) 54346  
**Cuenca, Ecuador** — Entrada de Las Pencas 1, Avenida de Las Americas/Tel. +593 (07) 825211  
**Essequibo Coast, Guyana** — New Navadvipa Dham, Mainstay, Essequibo Coast  
**Georgetown, Guyana** — 24 Uitvlugt Front, West Coast Demerara  
**Guatemala, Guatemala** — Apartado Postal 1534  
 ◆ **Guayaquil, Ecuador** — 6 de Marzo 226 or V. M. Rendon/Tel. +593 (04) 308412 y 309420  
 ● **Managua, Nicaragua** — Residencial Bolonia, De Galeria los Pipitos 75 mts. norte (mail: P.O. Box 772)/Tel. +505 242759  
**Mar del Plata, Argentina** — Dorrego 4019 (7600) Mar del Plata/Tel. +54 (023) 745688  
**Mendoza, Argentina** — Espejo 633, (5000) Mendoza/Tel. +54 (061) 257193  
**Montevideo, Uruguay** — Centro de Bhakti-Yoga, Pablo de Maria 1427, Montevideo/Tel. +598 (02) 2484551  
**Panama, Republic of Panama** — Via las Cumbres, entrada Villa Zaita, frente a INPSA No.1 (mail: P.O. Box 6-29-54, Panama)  
**Pereira, Colombia** — Carrera 5a, #19-36  
 ◆ **Quito, Ecuador** — Inglaterra y Amazonas  
**Rosario, Argentina** — Centro de Bhakti-Yoga, Paraguay 556, (2000) Rosario/Tel. +54 (041) 252630  
**San José, Costa Rica** — Centro Cultural Govinda, Av. 7, Calles 1 y 3, 235 mtrs. norte del Banco Anglo, San Pedro (mail: Apdo. 166,1002)/Tel. +506 23-52 38  
**San Salvador, El Salvador** — Avenida Universitaria 1132, Media Quadra al sur de la Embajada Americana (mail: P.O. Box 1506)/Tel. +503 25-96-17  
**Santiago, Chile** — Carrera 330/Tel. +56 (02) 698-8044  
**Santo Domingo, Dominican Republic** — Calle Cayetano Rodriguez No. 254  
**Trinidad and Tobago, West Indies** — Orion Drive, Debe/ Tel. +1 (809) 647-3165  
**Trinidad and Tobago, West Indies** — Prabhupada Ave. Longdenville, Chaguanas
- FARM COMMUNITIES**
- Argentina (Bhaktilata Puri)** — Casilla de Correo No 77, 1727 Marcos Paz, Pcia. Bs. As., Republica Argentina  
**Bolivia** — Contact ISKCON Cochabamba  
**Colombia (Nueva Mathura)** — Cruzero del Guali, Municipio de Caloto, Valle del Cauca/Tel. 612688 en Cali  
**Costa Rica** — Nueva Goloka Vrindavana, Carretera a Paraiso, de la entrada del Jardin Lancaster (por Calle Concava), 200 metros al sur (mano derecha) Cartago (mail: Apdo. 166, 1002)/ Tel. +506 51-6752  
**Ecuador (Nueva Mayapur)** — Ayampe (near Guayaquil)  
**El Salvador** — Carretera a Santa Ana, Km. 34, Centro Los Indios, Zapotitan, Dpto. de La Libertad  
**Guyana** — Seawell Village, Corentyne, East Berbice
- ADDITIONAL RESTAURANTS**
- Buenos Aires, Argentina** — Gusto Superior, Blanco Encalada 2722, 1428 Buenos Aires Cap. Fed./Tel. +54 (01) 788 3023  
**Cochabamba, Bolivia** — Gopal Restaurant, calle España N-0250 (Galeria Olimpia) (mail: P. O. Box 2070, Cochabamba)/ Tel. +591 (042) 26626  
**Guatemala, Guatemala** — Callejor Santandes a una cuadra abajo de Guatel, Panajachel Solola  
**San Salvador, El Salvador** — 25 Avenida Norte 1132  
**Santa Cruz, Bolivia** — Snack Govinda, Av. Argomosa (1ero anillo), esq. Bolivar/Tel. +591 (03) 345189

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



# The Hare Kṛṣṇa Calendar

This calendar is calculated for Śrīdhām Māyāpur, West Bengal, India. Dates may vary by one day for other locations. Consult your local Hare Kṛṣṇa temple for the exact dates for your area.

## Month of Narāyaṇa

(December 19–January 16)

### JANUARY

2—Appearance anniversary of Śrīla Locana Dāsa Ṭhākura, a great devotee of Kṛṣṇa known for his Bengali devotional songs. Disappearance anniversary of the brilliant philosopher Śrīla Jīva Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. Disappearance anniversary of Jagadīśa Paṇḍita, an intimate associate of Lord Caitanya Mahāprabhu.

12—Putradā Ekādaśī. Fasting from grains and beans.

13—Appearance anniversary of Jagadīśa Paṇḍita.

## Month of Madhava

(January 17–February 15)

21—Appearance anniversary of Gopāla Bhaṭṭa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. Disappearance anniversary of Rāmacandra Kavirāja, a great devotee of Śrī Caitanya Mahāprabhu.

22—Disappearance anniversary of Śrīla Jayadeva Gosvāmī, author of *Gītā-govinda*.

24—Disappearance anniversary of Śrīla Locana Dāsa Ṭhākura.

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

30—Gaṅgā Sāgara Melā, a great festival held at the confluence of the Ganges and the Bay of Bengal.

### FEBRUARY

4—Appearance anniversary of Śrīmatī Viṣṇupriyā Devī, the consort of Lord Caitanya. Appearance day of Śrīla Raghunātha Dāsa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. Disappearance anniversary of Śrīla Viśvanātha Cakravartī Ṭhākura, seventeenth-century Vaiṣṇava ācārya and author.

6—Appearance anniversary of Śrī Advaita Ācārya, one of the five principal manifestations of Śrī Caitanya Mahāprabhu. Fasting till noon, followed by feasting.

9—Disappearance anniversary of Śrīpāda Madhvācārya, thirteenth-century Vaiṣṇava philosopher and spiritual master.

10—Disappearance of Śrīpāda Rāmānujācārya, eleventh-century philosopher and spiritual master.

11—Bhaimi Ekādaśī. Fasting from grains and beans. Fasting till noon for the appearance of Lord Varāha (tomorrow).

12—Appearance anniversary of Lord Varāha, Lord Kṛṣṇa's boar incarnation.

13—Appearance of Lord Nityānanda Prabhu, one of the five main manifestations of Lord Caitanya Mahāprabhu. He is an incarnation of Lord Kṛṣṇa's elder brother, Lord Balarāma. Fasting till noon, then feasting.

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

## Month of Govinda

(February 16–March 17)

20—Appearance anniversary of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the spiritual master of His Divine

Grace A.C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness. Fasting till noon, then feasting.

25—Vijayā Ekādaśī. Fasting from grains and beans.



Lord Varāha

26—Disappearance of Śrīla Īśvara Purī, the spiritual master of Śrī Caitanya Mahāprabhu.

28—Śiva Rātri, the appearance anniversary of Lord Śiva.

2—Disappearance anniversary of Śrīla Jagannātha Dāsa Bābājī, the spiritual master who confirmed the discovery of the birthplace of Lord Caitanya. Disappearance of Rasikānanda Prabhu, a great devotee of Lord Caitanya.

13—Amardakī-vrata Ekādaśī. Fasting from grains and beans.

14—Disappearance of Madhavendra Purī, the spiritual master of Lord Caitanya's spiritual master.

17—Śrī Gaura Purṇimā, the appearance anniversary of Lord Śrī Caitanya Mahāprabhu. Fasting till moonrise, followed by feasting.



# Vedic Thoughts

A materialistic person, thinking himself very advanced in intelligence, continually acts for economic development.

But again and again, as enunciated in the *Vedas*, he is frustrated by material activities, either in this life or in the next.

Indeed, the results one obtains are inevitably the opposite of those one desires.

—Prahāda Mahārāja  
*Śrīmad-Bhāgavatam* 7.7.41



In the modern setup of democratic states the citizens can have no cause for grievances, because the whole administration is conducted by the people themselves.

If the people themselves are dishonest, the administrative machinery must be corrupt. Although a damned government of the people may be given a good or fancy name, if the people are not good they cannot have a good government, regardless of which party governs the administration. Therefore good character is the first principle for good government and equal distribution of wealth.

—His Divine Grace  
A. C. Bhaktivedānta Swamī Prabhupāda  
*Light of the Bhāgavata*, page 5



What is painful for saintly persons who strictly adhere to the truth? How could there not be independence for pure devotees who know the Supreme Lord as the substance? What deeds are forbidden for persons of the lowest character?

And what cannot be given up for the sake of Lord Kṛṣṇa by those who have fully surrendered at His lotus feet?

—Śukadeva Gosvāmī  
*Śrīmad-Bhāgavatam* 10.1.58

With sword in hand, intelligent men cut through the binding knots of reactionary work [karma] by remembering the Personality of Godhead. Therefore, who will not pay attention to His message?

—Sūta Gosvāmī  
*Śrīmad-Bhāgavatam* 1.2.15



The seven mothers are the cow, the earth, the queen, one's natural mother, one's nurse, the wife of a *brāhmaṇa*, and the wife of one's teacher or spiritual master. The five fathers are one's natural father, one's spiritual master, one's father-in-law, a man who gives one food, and a man who gives one protection.

—Cāṇakya Paṇḍita



Men who are like dogs, hogs, camels, and asses praise those men who never listen to the transcendental pastimes of Lord Śrī Kṛṣṇa, the deliverer from evils.

—Śaunaka Ṛṣi  
*Śrīmad-Bhāgavatam* 2.3.19



One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take birth again in this material world, but attains My eternal abode, O Arjuna.

—Lord Śrī Kṛṣṇa  
*Bhagavad-gītā* 4.9

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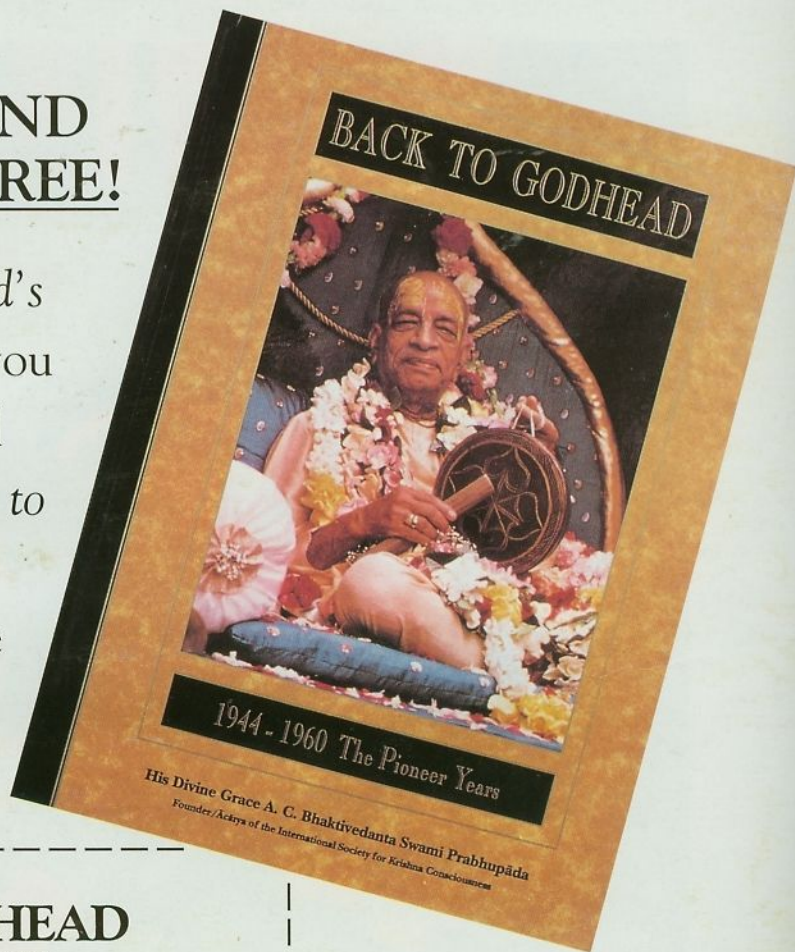
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