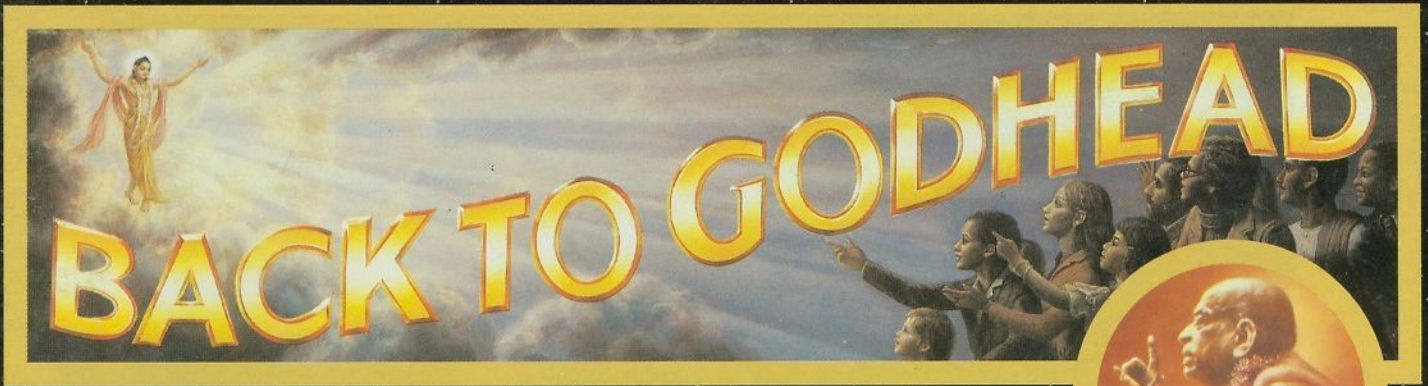
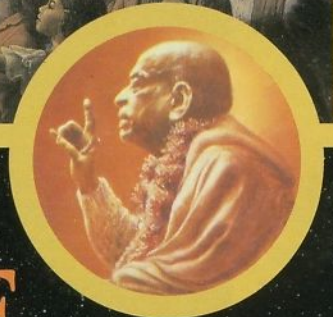


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.



THE HARE KRISHNA MAGAZINE

May/June 1995 • \$4.00/£2.50



VEDIC TIME

A Better Fit for the Fossil Record



Cleanliness
And Kṛṣṇa
Consciousness

New: Calendar
Close-ups

Notes from
Motherhood

Bhīma's
Celestial
Travels

New Temple
In Nairobi

How to
See God

Durgā: Queen
Of the Cosmos

Idealism,
Maturity,
And Realism

The Vedic
Observer:
Shortsighted
Compassion

Respect
For Saints

Training
Through the
Stages of
Childhood

New Center
Section: The
Hare Kṛṣṇa
Catalog





Lord Śrī Kṛṣṇa

BACK TO GODHEAD

THE HARE KRISHNA MAGAZINE

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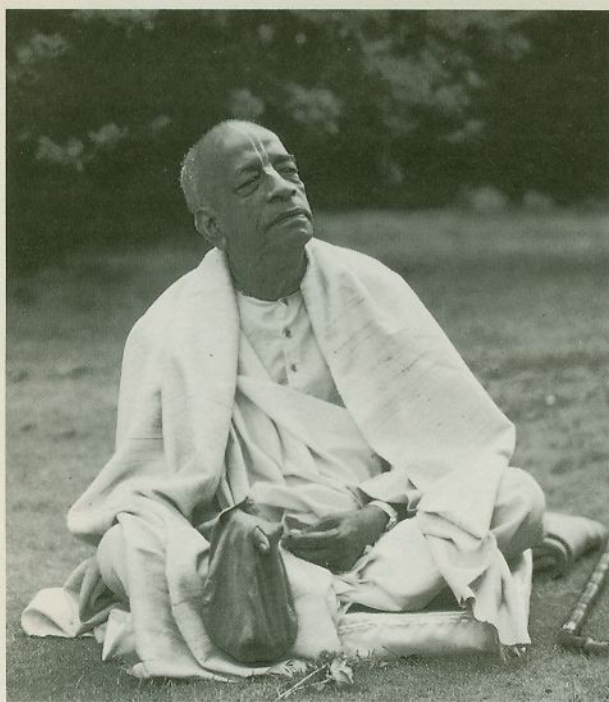
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COVER: The Vedic literature tells us that Lord Brahmā, the oldest person in the universe, shown here seated on a divine lotus, took birth many trillions of years ago. During Brahmā's life the earth is devastated and re-inhabited many times. It is now near noon, Brahmā's time. To learn how the Vedic concept of time may shed light on archeological finds that don't fit today's evolutionary theories, please turn to the article on page 36. (Painting of Lord Brahmā by Yadurāṇī Devī Dāsī. Digital collage by Mark Kelly.)



His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the
International Society for Krishna Consciousness

Statement of Purposes

Back to Godhead is a cultural tool for respiritualizing human society. These are our purposes:

1. To help all people discern reality from illusion, spirit from matter, the eternal from the temporary.
2. To expose the faults of materialism.
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.

BACK TO GODHEAD

FOUNDER

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

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

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

SPIRITUAL NAMES Members of the International Society for Krishna Consciousness receive names of Lord Kṛṣṇa or His great devotees, combined with Dāsa (Dāsī for women), meaning "servant." For instance, the name Kṛṣṇa Dāsa means "servant of Kṛṣṇa."

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The Hare Kṛṣṇa Catalog

WITH THIS ISSUE, we begin a new service we've long had in mind—the Hare Kṛṣṇa Catalog. The idea is to bring together all sorts of items you'll find useful for your spiritual life.

Why should you have to write to one place to order books, another for tapes, another for videos, still another to subscribe to BTG? Now you can do it all at one place, with one order—or, in America, one toll-free phone call.

Just as there are catalogs for material needs—the Sears Catalog and countless others—here's a catalog where everything is aimed at the deepest need of the soul, Kṛṣṇa consciousness.

The Hare Kṛṣṇa Catalog is a natural part of our editorial vision for *Back to Godhead*. We'd like BTG to work not merely as a magazine but as a resource center, providing you with services, advice, information, opportunities—all for Kṛṣṇa consciousness.

Working with us to bring you the Hare Kṛṣṇa Catalog is the staff of the Bhaktivedanta Archives, in Sandy Ridge, North Carolina. The Archives is the branch of the Bhaktivedanta Book Trust that makes Śrīla Prabhupāda memorabilia and his teachings available through photography, tape cassettes, compact discs, computer info-bases, and other media. The Archives has become known for prompt, reliable service. And now, when you place an order through the Hare Kṛṣṇa Catalog, it's the staff of the Archives who will speed to you what you ask for.

The Archives people have also taken over the handling of our BTG subscriber service—new orders, renewals, back issues,

changes of address. The work was being done by a commercial firm in California, who did a reasonably professional job. But we wanted better, and the feedback we got from our readers is that they'd rather be cared for by devotees. Now, in the few months since the devotees at the Archives have taken over, they've already much improved our service. (Among other things, unlike the people in California, they know how to spell Indian names, and they're used to working with devotees who go by two names—a legal one and a spiritual one.)

By the way, in case you'd like to know where Sandy Ridge is, it's pretty much in the middle of nowhere. More precisely, it's out in the woods and farmlands of North Carolina, about forty miles northwest of Greensboro. It's the site for one of several growing communities of Hare Kṛṣṇa devotees, mostly family people, who've moved out of manmade cities to live a simpler way of life in the Kṛṣṇa-made country.

In Sandy Ridge, some devotees have gone back to the very basics, farming with oxen, not tractors, growing food for themselves and their devotee neighbors. And others are working high-tech, like the devotees at the Archives and the Hare Kṛṣṇa Catalog. As Śrīla Prabhupāda used to say, Kṛṣṇa consciousness isn't one-sided; it's all-sided.

We hope you'll find the Hare Kṛṣṇa Catalog useful and pleasing. And if you have any suggestions on how we can make it still better, please let us know. It's there to serve you.

Hare Kṛṣṇa.

—Jayādvaita Swami

Is the Guru the Same as God?

May I request answers to the following queries:

1. Some devotees accept the living guru as God Himself, to the extent that Lord Kṛṣṇa Himself becomes of lesser importance. They call this “prakat-guru-hari”; i.e., Kṛṣṇa has manifested in the living guru, and hence there is not much devotion required to be directed to Kṛṣṇa bhakti. How could a living entity, in whatsoever capacity, equate with Lord Kṛṣṇa?

2. Is it appropriate to worship an avatāra of Kṛṣṇa, to the extent of reducing Kṛṣṇa’s own worship?

3. How do I verify that a certain avatāra is actually a Viṣṇu-tattva [form of the Supreme Lord]? E.g., Bhagavan (Acharya) Rajneesh, Bhagavan Swaminarayan, Sri Sahaj-ananda Swami.

I shall be highly grateful if these queries are solved on the basis of *śāstra* [scripture] with adequate evidence.

Dr. P. V. Patel
Kikuyu, Kenya

OUR REPLY: According to the Vaiṣṇava teachers and all Vedic scriptures, the guru (spiritual master) is respected as the direct representative of Lord Kṛṣṇa (*śākṣād-dharitvena samasta-śāstrair uktas tathā bhāvayata eva sadbhiḥ*). This is because the spiritual master is a very dear servant of Lord Kṛṣṇa (*kintu prabhor yaḥ priya eva tasya*).

The spiritual master is not God, but he is very dear to God. So one should equally honor both.

As stated in the *Śvetāsvatara Upaniṣad* (6.23), *yasya deve parā bhaktir yathā deve tathā gurau/ tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ*: “Only unto those great souls who have full devotion to both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.”

The avatāras (incarnations) of Lord Kṛṣṇa are all Kṛṣṇa Himself, appearing in different forms. According to *Śrīmad-Bhāgavatam* (3.20.25), *anugrahāya bhaktānām anurūpātma-darśanam*: “He manifests His innu-

merable transcendental forms for the satisfaction of His devotees.” So one may worship the Lord in any of His Viṣṇu forms.

Śrī Hanumānjī, for example, prefers to worship Lord Kṛṣṇa in the form of Śrī Rāmacandra, and Śrī Lakṣmī prefers to worship Kṛṣṇa in His form as Nārāyaṇa. As stated in *Śrīmad-Bhāgavatam* (3.9.11), Lord Kṛṣṇa reciprocates with the devotee in whatever Viṣṇu form the devotee prefers.

The members of the Hare Kṛṣṇa movement, however, prefer to worship the Lord in His original form as Kṛṣṇa, Śyāmasundara, because this form is the fountainhead of all incarnations (*kṛṣṇas tu bhagavān svayam*), the reservoir of all transcendental qualities.

One should note, however, that worship of demigods like Brahmā and Śiva can never equal worship of Lord Kṛṣṇa or Nārāyaṇa. As stated in the *Padma Purāṇa*:

*yas tu nārāyaṇam devam
brahma-rudrādi-daivatāih
samatvenaiva vikṣeta
sa pāṣaṇḍī bhaved dhruvam*

“A person who considers demigods like Brahmā and Śiva to be on an equal level with Nārāyaṇa must certainly be considered an offender.”

If one is condemned even for equating the Supreme Lord with the great demigods, what to speak of equating God with an ordinary human being?

The most important way to identify a bona fide incarnation of God is by specific evidence from revealed scripture. Genuine avatāras like Lord Rāma and Lord Caitanya are precisely described in scripture. Unless specifically mentioned in scripture, the so-called Bhagavān is simply bogus.

Compromising the Culture?

This is in regard to the Nov./Dec. ’94 issue and the article by Prāṇadā Devī Dāsī [“At Work With Kṛṣṇa”]. Item 5 of your Statement of Purposes states that BTG will “perpetuate and

spread the Vedic culture.” I am having a difficult time understanding how the depiction of a devotee mother leaving the “protective environment of a life guided by full-time devotional service in ISKCON” to venture out, briefcase in hand, into the work force perpetuates and spreads the Vedic culture.

There is no reason given for her venturing into the work force. Was it out of financial necessity, or maybe it was to pad the bank account? Are women in our movement trying to prove themselves? The reader is left with more questions than answers.

The traditional family unit must be supported both within and without ISKCON. BTG should not publish articles that would seem to undermine the traditional family roles and values that Śrīla Prabhupāda supported so strongly in his books and which form the foundation of the Vedic society.

Jīva Mukta Dāsa
Thornbury, Ontario
Canada

OUR REPLY: There are sixty million women in the American work force. Should we tell them all to quit their jobs, or should we tell them to chant Hare Kṛṣṇa?

Kṛṣṇa consciousness is not meant to bind everyone to tight stereotypes. America in the 1990s is a far cry from Vedic India.

Prāṇadā Dāsī is a smart businesswoman, and her husband is an excellent editor. The profit from Prāṇadā’s business lets her husband work full-time—for free—for *Back to Godhead*.

Though their roles may not conform precisely to Vedic tradition, both Prāṇadā and her husband set an ideal example of dedicated service to Kṛṣṇa. And serving Kṛṣṇa is in essence what the Vedic culture is all about.

North America Left Out?

I was perplexed that BTG, among eight pages of plans for the Śrīla Prabhupāda Centennial, made no mention of the North American rural Padayātrā program and the recently established North American centennial office.

Rūpacandra Dāsī
Bonners Ferry, Idaho

OUR REPLY: Sorry for the oversight. The new centennial office is located at P. O. Box 1987, Alachua, FL 32615. Phone: 1-800-205-6108 or (904) 462-0436. Fax: (904) 462-0550. Plans for a rural Padayātrā are just getting started. For information contact Śaunaka Dāsa at 1030 Grand Ave., San Diego, CA 92109. Phone: (619) 483-0330.

Hare Kṛṣṇa on the Internet

I am curious if there is a [LISTSERV] group on the "net" regarding Kṛṣṇa consciousness. If so please help me get connected. If not, let's start one. I am a full-time student in MIS/Computer Science and also am a lover of Kṛṣṇa. I would be glad to contribute in any way possible to the betterment of such a group.

Jennifer J. Schulke

E-mail: jschul01@solix.fiu.edu

OUR REPLY: No, we don't have a LISTSERV group yet, though we hope that one (or maybe several) will start soon.

But we do have a Hare Kṛṣṇa site on the World Wide Web. It was started by a student, Anand Ravipati, who is now working with our Bhaktivedanta Book Trust. The site is still in its embryonic stages. We expect a lot of changes to it within the coming months. (If you'd like to make suggestions or help with development, please feel welcome.) This is the URL: <http://www.webcom.com/~ara>.

Clear Message About the Demigods?

BTG has improved so much in the past few years. But this demigod glorification series just doesn't seem to be going anywhere BTG wants to go.

One congregational member (she is from India and has been chanting for four years) told us this: "When I saw the article on the cover I thought, 'Oh no, not in BTG!' I didn't even want to read the article. But since it was in BTG I wanted to see what it said. I was disgusted by reading it. The article was very confusing. This is so unexpected. We are trying to give these things up." When asked what she thought the message of the article

was she replied; "That it is all right to worship the demigods. You can do it."

Could we get a substantial reply about the apparently inconsistent messages about demigod worship?

Prabhupādācārya Dāsa
Potomac, Maryland

OUR REPLY: We thought our message was clear: The demigods are glorious because they are servants of the true object of worship for all living beings—the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa. Following the example of the demigods, every living being should worship Lord Kṛṣṇa.

And Then Again

I am writing to you at the request of the Radha Raman temple board. The article "Gaṇeśa, Remover of Obstacles" disturbed them because it portrays Lord Śiva and Gaṇeśa in what the members of the board interpret to be inappropriate and offensive ways.

For example, the article states that Gaṇeśa is "ugly" and was "a seducer of women." Lord Śiva is described as being so "passionate" that Pārvatī Devī had to have a bodyguard to prevent him from entering while she was bathing.

Apart from being personally offended by these statements, the board members are concerned that reading the article may alienate many people in their congregation. Consequently, the board is considering not distributing this issue.

Agrāṇi Dāsa, President
Sri Radha Raman Temple
Placentia, California

OUR REPLY: It was never our intention to disrespect Śrī Gaṇeśa or Lord Śiva. Śrī Caitanya Mahāprabhu taught that we should be respectful even to the ant, so what to speak of such exalted *devas* (demigods) as Śrī Gaṇeśa and Lord Śiva.

The intention of the article was to make clear that the *devas* are all highly elevated, super-powerful beings who carry out cosmic universal functions, being empowered by the Supreme Personality of Godhead.

The histories mentioned in the article were taken, the author assures me, from authorized Purāṇas. In these histories, it may seem that the *devas* sometimes do something that in human society would be open to criticism. But we understand that the *devas*, being super-powerful, are not subject to ordinary human standards.

Lord Śiva, for example, may sometimes be described in the *Purāṇas* as acting in a way that seems passionate. But Lord Śiva also drinks an ocean of poison to protect innocent living entities. Therefore, Lord Śiva is super-powerful, and he cannot be subject to criticism like an ordinary human being.

I've asked our author and editor to make sure that nothing in this series of articles disrespects the *devas* in any way. Rather, we want to make clear that the *devas* are our respectable superiors. They are all most exalted and powerful servants of the Supreme Personality of Godhead, Viṣṇu, so they are always worthy of our respect.

Following the instructions of *Bhagavad-gītā*, we are exclusively worshipping Lord Śrī Kṛṣṇa as the Supreme Absolute, the Personality of Godhead. But at the same time we want to respect all other living beings, and especially such exalted controllers as Lord Śiva and Śrī Gaṇeśa.

My apologies to the devotees who may have felt offended. My thanks to them for bringing the matter to my attention.

I hope this letter will clear up the matter to everyone's satisfaction.

Hare Kṛṣṇa.

—Jayādvaita Svami
Editor 🌸

[NOTE: The board decided to distribute the issue, along with our letter of explanation. Our thanks to them again.]

We'd like to hear from you. Send correspondence to: The Editors, Back to Godhead, P. O. Box 430, Alachua, FL 32615, USA. Fax: (904) 462-7893. E-mail: editors@iskcon.com



Qualified To See God

*When you love Him,
you will see Him always.*

• • •

A lecture given in Los Angeles
on December 25, 1973 by

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

Founder-Ācārya of the International Society
For Krishna Consciousness

*tad-dhyānodriktayā bhaktyā
viśuddha-dhīṣanāḥ pare
tasmin nārāyaṇa-pade
ekānta-matayo gatim*

*avāpur duravāpāṁ te
asadbhīr viṣayātmabhiḥ
vidhūta-kalmaṣā sthānaṁ
virajenātmanaiva hi*

“Thus by pure consciousness due to constant devotional remembrance, the Pāṇḍavas attained the spiritual sky, which is ruled by the Supreme Nārāyaṇa, Lord Kṛṣṇa. That is attained only by those who meditate upon the one Supreme Lord without deviation. That abode of the Lord Śrī Kṛṣṇa, known as Goloka Vṛndāvana, cannot be attained by persons who are absorbed in the material conception of life. But the Pāṇḍavas, being completely washed of all material contamination, attained that abode in their very same bodies.”

—Śrīmad-Bhāgavatam 1.15.47-48

DHYĀNA MEANS meditation. The Pāṇḍavas were always thinking of Kṛṣṇa. While eating, sitting, sleeping, talking, fighting—Kṛṣṇa. That is Kṛṣṇa consciousness. When Arjuna fought, Kṛṣṇa was there. When the Pāṇḍavas dealt in politics with Duryodhana, Kṛṣṇa was there.

Kṛṣṇa is Arjuna's friend. Kṛṣṇa was always talking with him, staying with him, sleeping with him, eating with him. Kṛṣṇa consciousness is so nice that in our ordinary life we can deal with Kṛṣṇa as Arjuna and the Pāṇḍavas did. There is no difficulty in doing this. We simply have to practice. That practice must be *bhaktyā*, “with a devotional attitude.” Dealing with Kṛṣṇa as the Pāṇḍavas did is only possible through devotional service. Kṛṣṇa was so near to the Pāṇḍavas on account of their devotion.

The sage Nārada, while speaking to Yudhiṣṭhira, the eldest Pāṇḍava, praised the Pāṇḍavas: “Even yogīs and *jñānīs*, speculative philosophers, cannot reach

If you become a devotee of Kṛṣṇa, then you can live with Kṛṣṇa, even in this life. Kṛṣṇa is omnipotent. If you are really a devotee of Kṛṣṇa, He will talk with you, He will dance with you, He will eat with you.

• • •

Kṛṣṇa, but by your devotion Kṛṣṇa is living with you as a friend and sometimes even as your order carrier.”

During negotiations with Duryodhana, the Pāṇḍavas once asked Kṛṣṇa, “Take this letter and deliver it to Duryodhana.” And Kṛṣṇa agreed—“Yes, I shall go.” Kṛṣṇa acted as an ordinary peon. He also acted as an ordinary chariot driver—Pārtha-sārathi, the charioteer of Arjuna.

If you become a devotee of Kṛṣṇa, then you can live with Kṛṣṇa, even in this life. Kṛṣṇa is omnipotent. If you are really a devotee of Kṛṣṇa, He will talk with you, He will dance with you, He will eat with you—everything. *Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva*. By bhakti, *prema*—love—saintly persons, those who have developed love of Kṛṣṇa, can see Kṛṣṇa at every moment. *Sadaiva* means “at every moment.” Saintly persons do not see anything except Kṛṣṇa.

Rascals inquire, “Have you seen God?”

We may reply, “Not ‘seen’ God, sir. The saintly person is seeing God at every moment.”

There is no question of seeing God only once. No. *Sadaiva*—at every moment.

Why can one see Kṛṣṇa at every moment? Because Kṛṣṇa is already there within us. *Īśvaraḥ sarva-bhūtānāṃ hṛd-dese ’rjuna tiṣṭhati*. Kṛṣṇa’s location is given in the *Bhagavad-gītā*: He is within your heart. So to see God you don’t have to go far away. Wherever you are you can see God.

Sarva-bhūtānām means that God is not only within the human beings; He is also within the animals, the beasts, the trees, the plants, the aquatics, the insects. He is within everyone, from Brahmā, the greatest creature, down to the ant.

God is everywhere. *Aṅḍāntara-stha paramāṇu-cayāntara-stham*. God is within the universe, within your heart,

even within the atom. So what is the difficulty in seeing God? You simply have to make your eyes qualified to see Him. That is the meaning of *pre-māñjana-cchurita-bhakti-vilocanena*. If you actually love somebody, you can see him always. When you are in your office, you see him. When you are eating, you see him. If that is possible materially, how much more must it be possible spiritually.

Seeing God always is possible only by bhakti, as described in today’s verse: *bhaktiyā viśuddha-dhiṣaṇāḥ pare*. *Viśuddha* means “purified.” Our consciousness is not purified at the present moment, but we can purify it by being always in touch with Kṛṣṇa. And that touch is made possible very easily by hearing about Kṛṣṇa. Those who come here to our classes may not know anything about Kṛṣṇa, but God has given them ears, so they can hear about Kṛṣṇa. We are therefore discussing so many points about Kṛṣṇa, and we have written so many books simply about Kṛṣṇa. People cannot imagine that sixty books can be written about God. There is no system of religion where you can find so much information about God.

We should turn our attention to Kṛṣṇa consciousness. We can chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. We can read about Kṛṣṇa our whole life, because the literature about Kṛṣṇa is so vast. Even if you read twenty-four hours daily, you’ll have to devote your whole life to finish this literature.

My Guru Mahārāja published a daily newspaper in Māyāpur called *Nadiyā Prakāśa*. A big politician once asked him, “You are publishing a daily paper about God consciousness?”

“Yes.”

“What are you writing about?” The politician was surprised. Politicians think that newspapers can be filled with

rubbish political news only. They cannot think that a newspaper can be filled by news from the spiritual world. They have no idea of this. They have no idea even that there is a spiritual world.

My Guru Maharaja explained: “Why are you thinking of only one small newspaper? You do not know the spiritual world. The material world is one fourth of the whole creation of the Lord. And the three-fourths portion is the spiritual world. In this one-fourth portion there are innumerable universes. This is one of the universes. In each universe there are millions of planets. And this planet is only a small planet in one universe. And on this earth planet there are so many cities. And in each city there are so many newspapers. And each newspaper has so many editions. This is the position of the material world.

“Now, consider the spiritual world. It is three times bigger than the material world. And there are so many spiritual planets and so many universes and so many activities. So we can produce not just one newspaper about God daily, but a newspaper every minute. Unfortunately, there are no customers. That is the difficulty. For material news there are so many customers, but for spiritual news, no customers. You are thinking of one newspaper daily. We could issue a newspaper of spiritual news every second.”

We must be interested in the news of the spiritual world. Kṛṣṇa consciousness can be achieved by *ekānta-matayo gatim*—a person who has decided, “Now, in this life, I must go back home, back to Godhead.” That determination is described in the *Bhagavad-gītā*:

*vyavasāyātmikā-buddhir
ekeha kuru-nandana
bahu-śākhā hy anantās ca
buddhayo ’vyavasāyinām
(please turn to page 29)*



Idealism, Maturity, and Realism

by Satsvarūpa Dāsa Goswami

WHEN I WAS eighteen years old I wrote an essay for the college newspaper about maturity. In the essay, I examined the word *maturity* and commented that most of my elders equated maturity with selling out on idealistic values. Of course, although my concerns weren't so God conscious back then, I didn't think maturity meant giving up ideals and embracing middle-class values in their stead. I still don't.

Recently when I visited the museum at the Brooklyn Hare Kṛṣṇa temple, I saw photos of devotees chanting in the streets of Manhattan in the early 1970s. One photo showed a young woman holding a Lord Caitanya sign. I looked at her face and thought, "What an idealist!" She seemed to be saying, "I've surrendered to the Hare Kṛṣṇa movement and I'm carrying this sign. This is what I have been waiting to do for many, many lives. I believe everything I have been told, and I just want to go on coming out here, carrying this sign and chanting Hare Kṛṣṇa for the fallen souls." A true idealist.

One ideal for which a person often comes to Kṛṣṇa consciousness is truth. We want to be true to ourselves. People often say they joined the Hare Kṛṣṇa movement because they saw truth here and couldn't refuse it.

But idealism can be dangerous. Idealists may put their ideals ahead of practical considerations. In a practical world, we have to face the consequences of our idealism.

Many of us followed our ideals to join this movement, and few of us stopped to figure out the practicalities on the way: "If I join, what will my parents say?" "These people don't seem to have jobs. How will I live?" "How will I get along in a community with all these people?" "What will happen to me when I get older?"

I remember when I used to go out

chanting on the Boston Common. A man would regularly shout at me, "You'll be sorry when you're forty." Did he think I would wake up and see I had wasted my youth? "I spent my youth foolishly, walking in rubber shower shoes and chanting. Now my life is lost." I was too much of an idealist to take him seriously.

What about now?

Youth gave us the impetus to sustain a certain brand of idealism. I think of that young woman carrying the Lord Caitanya sign. That was something she could do every day when she was eighteen years old. It may not be something she can do now at forty or forty-five.

And ISKCON, the International Society for Krishna Consciousness, is itself no longer young. For devotees who have been around ISKCON for many years, what they find in it now may no longer be what they expected when they joined. "ISKCON used to promise that our economic needs would be met. ISKCON used to promise that our leaders would never fall down and would always be practicing purely. So many things have changed."

What concerns me is that on the plea of these very real changes, some devotees have fallen away from their Kṛṣṇa conscious practices and even rationalized their falling away as realism.

But we should consider carefully what hasn't changed and what is still available to us.

What hasn't changed is the nature of the material world. Śrīla Prabhupāda would always be quick to say, "According to Vedic knowledge . . ." and then sometimes he would add, "Not Vedic knowledge—it is a fact." The fact is that material life is temporary. Even if we work hard to become materially successful, we still have to leave it all at death. Prabhupāda often commented that

people work hard for things they will lose but are not interested in eternal life.

Prabhupāda used to give this example: If a man builds a beautiful house and then tells us he built it just so he can set it on fire, we will think he is crazy. But that's our position. The body is set on fire at death. If we are working hard simply to have the results of our labors set on fire, what kind of sanity is that?

For Prabhupāda, the ignorance of people living in a materialistic mentality was a fact, and the enlightenment found in Kṛṣṇa consciousness was an overwhelming truth. In mature idealism, we should continue to live by that truth.

Kṛṣṇa consciousness is not just a matter of ecstasy or high realization; it's truth and reality. How can we live in a false way? How can we become the foolish materialists Prabhupāda preached so strongly against? The facts we learned when we first came to Kṛṣṇa consciousness have not faded with our young bodies and our particular hopes of what life was going to be like in ISKCON. If we forget this fact we are cheating ourselves.

These things have not changed: the truth of Kṛṣṇa, the promise of the holy name, our invitation to go back to Godhead, if not in this lifetime then in later ones. And these also have not changed: the dangers of material life and the fact that no matter how hard we work for material security in the shape of home, job, family, or money, everything can be knocked apart in a minute because it's based on the material body.

Therefore to be mature in Kṛṣṇa consciousness we ought to accept the inevitable changes in our lives and not give up our spiritual aspirations. Maybe we thought we would be lifelong monks and we now have wives and children. Maybe we looked at

ISKCON as an ultimate material shelter and now we have to fend for ourselves. Maybe we thought our leaders were pure devotees and we found out they were practicing devotees like us. Still, we have to keep practicing Kṛṣṇa consciousness and not let ourselves be cheated by the material energy.

“Realism” is often seen as the opposite of idealism. But Kṛṣṇa consciousness, the highest ideal, is also the highest reality. Material sense gratification is not realism, and those who follow its path are not realists.

Being realistic in Kṛṣṇa consciousness may mean that as married

devotees we can't live in the temple anymore. It may mean we can't go out all day carrying a Lord Caitanya sign. But we do have to live according to Kṛṣṇa conscious truth. When we are in material illusion we are not in the real world.

That's what Prabhupāda came to teach us and what is taught in all the scriptures. Prabhupāda came to us in Boston and New York. He smashed our illusions and showed us Kṛṣṇa. And through his teachings and his example he is still here. His words and actions are permanent and fixed. Māyā may try to draw us away from Prabhupāda's basic teachings, telling

us they are idealistic or not based on reality, but Prabhupāda spoke the truth: life is not meant for eating, sleeping, mating, and defending.

If even as devotees we are overwhelmed by moneymaking and family maintenance and forget Kṛṣṇa, we shouldn't say we are living in the real world. We should say, “I'm in illusion.” Spiritual life is the only reality.

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



LORD KRṢṆA'S CUISINE

COOKING CLASS: LESSON EIGHTEEN

Indian-Style Salads

by Yamuna Devi

MOST NEWCOMERS to a Vedic diet are quick to get a taste for two prominent categories of classic salads—*raita* and *kachamber*. Both are fresh and light, the former yogurt-based and the latter made with many types of vegetables. Indian salads, usually served in small portions, are meant to be cooling contrasts to warm dishes in the main meal of the day.

Raita is little more than lightly seasoned yogurt and diced, sliced, or shredded raw vegetables. *Kachamber*, also called *kosumalli*, is a salad of barely seasoned raw or cooked vegetables, lightly dressed in a flavor-infused oil. Salad textures range from crisp and crunchy to smooth and creamy. These highly nutritious dishes are low-fat, simple to make, and full of flavor.

Like any ingredients used in Vedic cooking, the fresher the elements of the salad, the better. To ensure purity, freshness, and quality, many cooks in Indian temples and homes make yogurt once or twice a day and never use yogurt more than a few hours old. Today many Indian cooks opt to buy yogurt from a milk shop,

but it is very fresh, rarely more than four or five hours old.

You can make your own yogurt, or for convenience you may rely on yogurt bought from a store. When buying yogurt, you'll have a few choices to make. Avoid yogurts made with gelatin, additives, preservatives, thickening agents, or long lists of ingredients, and look for the longest expiration date. Of course, if the words “organic” or “biodynamic” are on the label, you'll likely be pleased with the yogurt's purity. Indian dishes traditionally use whole-milk yogurt, but you may use fat-free or skim-milk yogurt if you prefer.

Yogurt in Ancient Texts

Yogurt is mentioned numerous times in *Śrīmad-Bhāgavatam*, *Caitanya-caritāmṛta*, and other sacred Vaiṣṇava texts, both as an auspicious ingredient in temple worship and as a food offering to the Deities. In Viṣṇu temples, Deities are worshiped in a bathing ceremony called *abhiṣeka* using a nectarean mixture of ghee, milk, sugar, honey, and yogurt. In Vṛndavana during the Annakuṭa

festival to worship Govardhana Hill, temple priests traditionally offer the Deity many pots of milk, yogurt, buttermilk, cream, and thick cream. At an Annakuṭa festival in a temple at Govardhana Hill, I once counted more than a hundred silver pots filled with yogurt. The *Āyur Veda* says that too much milk can cause indigestion but that another form of milk—fresh yogurt mixed with salt and black pepper—relieves the malady.

Yogurt and How It Is Made

Yogurt, in Hindi called *dahi*, has been an ingredient in Indian kitchens for millennia. It is a fermented, slightly acidic food made from milk and a souring agent. Śrīla Prabhupāda once said that in past centuries the culturing agent was usually sour tamarind. In India today, as in most of the world, yogurt is most commonly made using one or both of the lactic cultures known as *Lactobacillus bulgaricus* and *Streptococcus thermophilus*. These cultures are in the yogurt you use to sour the milk to make new yogurt. So to make a classic Indian-style yogurt with a mild

HOW TO MAKE YOGURT

(Makes one quart)

This is a simple recipe for mild, rich-tasting yogurt. If you want a less firm yogurt, omit the step adding milk powder. To control temperature, use a yogurt or candy thermometer, available at cookware stores. For setting, use an electric yogurt-maker, a wide-mouth insulated one-quart thermos, or a thick bowl wrapped in thick towels.

- 1 cup (70 g) non-instant, non-fat dry milk powder, optional
- 1 quart/liter whole or skim milk
- 3 tablespoons (45 ml) plain yogurt

If you want thick, spoonable yogurt, combine the milk powder and 1/3 cup (100 ml) of milk in a blender and process until smooth and frothy. Heat the milk to the boiling point in a 2-quart pan. If you're using powdered milk, cool the milk to 118° F (48° C) and gently stir in the yogurt-milk mixture.

If you're not using milk powder, cool the milk to 112° F (44° C) and stir in the yogurt. To allow the yogurt to set, pour it into individual 8-ounce containers or a 1-quart container and set aside in a warm spot (85–110° F, 29–34° C). Yogurt is set when jellylike firm, and it continues to solidify and firm up when refrigerated. Cover and refrigerate. The yogurt may be kept for up to 4 or 5 days.

TAMATAR RAITA

(Simple Yogurt-&-Tomato Salad)

(Serves 4–6)

Instead of tomatoes, you can try coarsely shredded beets, carrots, cucumbers, or radishes.

- 2 cups plain yogurt
- 1 cup diced tomato salt, as desired
- 1 teaspoon roasted, coarsely crushed cumin seeds

cayenne, paprika, or freshly ground pepper, as desired

In a bowl, stir yogurt until smooth; add the tomatoes and salt if desired. Sprinkle with cumin, and with cayenne, paprika, or pepper as desired. Chill for 30 minutes to infuse the yogurt with flavor. Offer to Kṛṣṇa.

SHAKARKAND RAITA

(Yogurt Salad with Yam & Currants)

(Serves 6)

For outstanding results, try organic Jewel sweet potatoes or Red Garnet yams. To make long, thin orange zest (from orange rind), use a zester, available in cookware stores.

- 2 cups plain yogurt
- 2 baked yams or sweet potatoes, peeled and diced
- 2 tablespoons currants
- zest and juice of a small orange salt, if desired
- cayenne, paprika, or thinly sliced hot green chilies, as desired

In a bowl, stir yogurt until smooth. Add the yams, currants, zest, and juice; add salt, if desired. Gently mix and sprinkle with cayenne, paprika, or hot chilies as desired. Chill 30 minutes before offering to Kṛṣṇa.

GAJAR KACHAMBER

(Carrot Salad with Cashews)

(Serves 6)

This salad is not only delicious; it also helps digest a meal.

- 1 cup finely shredded carrots
- 1/3 cup toasted chopped cashews
- 2 tablespoons yogurt or sour cream
- 1 tablespoon ghee or corn oil
- 1 teaspoon cumin seeds
- 1 tablespoon minced fresh ginger

- 1–2 hot green chilies, seeded and minced
- 2 tablespoons chopped cilantro or parsley
- salt and pepper, as desired

Combine the carrots, cashews, and dairy in a bowl; toss to mix. Heat the oil in a small pan, add the cumin, and fry until darkened a few shades. Toss in the ginger and chilies and fry for 10–15 seconds. Pour the cooked spices into the salad, add the herbs, season as desired, and toss to mix. Offer to Kṛṣṇa.

VELLARIKAI KOSUMALLI

(South Indian Cucumber-&-Sprout Salad)

(Serves 4)

You can use chickpeas instead of sprouts for this salad.

- 1 large cucumber, preferably European, peeled, seeded, and finely chopped
- 3/4 cup mixed sprouted beans or cooked chickpeas
- 3 tablespoons shredded fresh or dry coconut
- 1 hot chili, seeded and finely sliced
- 1 cup chopped cilantro
- lemon juice and salt, as desired

Fried seasoning:

- 1 tablespoon ghee or corn oil
- 1 teaspoon mustard seeds
- 1/8 teaspoon crushed red chilies
- 1/8 teaspoon yellow asafetida, if available
- several fresh curry leaves, if available
- coconut to garnish

Combine the first 5 ingredients in a bowl, add the lemon juice and salt as desired, and toss to mix. Heat the oil in a small pan. Add mustard seeds, and when they start to pop and turn gray, add the remaining ingredients. Within seconds, pour the seasoning into the salad and mix well. Garnish with coconut and offer to Kṛṣṇa.

acidity and a delicate flavor, you need nothing more than fresh cow's milk, a controlled temperature, and the right amount of yogurt containing the cultures.

Commercial yogurt is made by heating concentrated milk or milk fortified with skim-milk powder to about 194° F (90° C) for a few minutes. After the milk cools to 111° F (44° C), a culture of *Lactobacillus bulgaricus* and *Streptococcus thermophilus* is added. Souring and thickening take about three hours. To arrest further souring, the yogurt is then refrigerated to bring the temperature to near 49° F (5° C).

If you can get organic raw milk or fresh milk from a local dairy, the brief

effort it takes to make your own yogurt is well worth it. If you are an anxious newcomer in the kitchen, you might invest in an inexpensive yogurt-maker for fail-proof temperature control during the setting period. But most cooks can make good yogurt without buying any equipment save a thermometer. For that you just have to be willing to master the procedure with trial and error, the way I learned some thirty years ago.

Properly made fresh yogurt is firm, mild, delicate, and almost sweet, lending a special distinction to *raita* salads. If you are following the cooking class series, making several batches of homemade yogurt is a must exercise. Take time to read and

study the sections in the class textbook, *Lord Krishna's Cuisine*, entitled "Homemade Yogurt, Cheese, and Other Milk Products," "Yogurt Salads," and "Little Salads." Aside from making yogurt, try the dishes on the preceding page and several more from the cookbook. Experiment to find a few variations of your own.

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

Training Through The Stages of Childhood

by Ūrmilā Devī Dāsī

WHAT WE CALL "a child" is simply a soul in a particular type of physical and mental dress. And by understanding the stages of material growth through which the child progresses, we can help the soul attain ultimate freedom.

The sage Cāṇakya saw these stages in terms of how a child can accept responsibility. He wrote that until age five little responsibility can be expected and so the child should be treated with leniency. From five to ten the child's responsibility should gradually increase, and with it the discipline with which the child is treated. From ten to sixteen the adolescent should be treated "as strictly as a tiger," so that he or she doesn't even think of being irresponsible. At sixteen, the young adult should be treated as a friend.

Besides discipline and responsibility, many other things change as a child develops. A child builds his understanding of reality somewhat as a person builds a house. In infancy

the land is clear for development. Then the child assembles facts, ideas, and modes of behavior as a builder might collect piles of brick, glass, and wood. An adolescent tries to put childhood understanding into a sensible whole with the tools of maturing intelligence the way a builder creates a structure with the materials he has collected. And a young adult integrates his life with his world view the way a resident finally moves into a completed building, making it suitable for his use.

How can we make sure our child's spiritual and material training match his changing needs and strengths?

Clearing Land, Laying Foundation (Birth to Age Five)

When we read that Cāṇakya advocates leniency from birth to age five, we might think he wants young children to be spoiled tyrants. Not so. Rather, children should be free from too much care and responsibility. They benefit from, and should learn,

basic skills of eating, cleanliness, and respect for the Lord's temple. Young children can also take on small responsibilities at home. In *Bringing Up Kids Without Tearing Them Down*, Dr. Kevin Leman suggests that two- and three-year-olds can have such tasks as setting up for meals and cleaning their own messes, and four-year-olds can put groceries away or get the mail. I have found that most children by the age of two or two and a half can learn to sit quietly through a lecture and eat Kṛṣṇa-prasādam with respect.

It may seem odd that the ages for the lightest discipline are when some physical punishment (often wrongly thought synonymous with discipline) can be most effective. But from about age two to age six or seven a child may, for example, need physical punishment for breaking safety rules to understand the seriousness of a busy street.

Because a child at this age is free from academic learning and practical

| Age | Compared to building | Spiritual | Physical | Emotional |
|---------|----------------------------------|---|--|--|
| birth-5 | clearing land, laying foundation | hear and chant Hare Kṛṣṇa • eat Kṛṣṇa-prasādam • hear and learn Kṛṣṇa's pastimes • learn simple philosophy | natural birth if possible • breast-feeding • fresh air and sunshine • wake before sunrise • eat natural vegetarian food • given freedom to explore in a safe environment • exercise in a natural setting • play with simple toys that encourage creativity | given love and security in a regulated and orderly household • given very little discipline • cared for by parents most of the day • get first training in proper behavior |
| 5-10 | gathering building materials | chant and worship with regulation • memorize scripture • learn more of Kṛṣṇa's pastimes • take up special projects for festivals • gain some experience of spreading Kṛṣṇa consciousness • read Prabhupāda's books • learn more philosophy | regulate eating and sleeping • wake before sunrise • play 1-3 hours a day | attend school • begin to accept responsibility • become more self-controlled • learn to respect others' feelings and needs |
| 10-16 | building the structure | accept responsibility for chanting • read Prabhupāda's books • follow a regimen of worship • study philosophy in depth • perform adult-level service for Kṛṣṇa • associate with spiritually mature adults • undertake projects to spread Kṛṣṇa consciousness • possibly accept initiation | eat as much <i>prasādam</i> as desired • regulate eating and sleeping • accept a balance of spiritual, academic, and general responsibilities • play or work 1-2 hours a day | accept responsibility for adherence to spiritual, moral, and academic standards • improve in proper behavior and respect for others |
| 16-20 | moving in | accept initiation • develop expertise in a service for Kṛṣṇa • make a commitment to reading Prabhupāda's books | bring eating and sleeping to adult levels • accept a balance of duties • exercise 0-1 hour a day | become fully responsible • master proper behavior and respect |

responsibilities, he or she can use that freedom to think of Kṛṣṇa's qualities and pastimes. The child's main business is to prepare the foundation for his life. He has forgotten his past lives and activities and now identifies with his present body. But the mystery of the material creation is that the world is meant simultaneously for bondage and liberation. So the same forgetfulness that allows the derelict

to forget his former life as a king also gives an ideal opportunity for a child to forget material desires altogether. Prabhupāda tells us that the ignorance, or innocence, of a child allows the child to easily accept *any* training. So if an innocent child is properly trained from the beginning of life to love God, that love will never deteriorate into lust.

And for the baby or toddler to love

Kṛṣṇa is so easy! The tiny child loves to see Kṛṣṇa's picture, hear stories of His activities, and discuss simple philosophy.

Gathering Building Materials (Ages Five Through Ten)

Training is the keystone of ages five to ten, when children traditionally get their primary education, in the Vedic system at the school known as

gurukula. During these years, Cāṇakya tells us, we should put aside physical punishment but gradually increase discipline. When children don't fulfill their responsibilities, they should certainly suffer the consequences, which may involve physical discomforts or deprivations, such as standing in a corner for a few minutes or missing some play time. But now the child can understand that good and bad reactions are natural results of his own decisions, rather than punishments or rewards authorities impose on him.

Now in school, the child is forming lifelong habits and points of view. The child's life should be so ordered that he or she won't even think of waking late, being dirty or rude, or failing to worship and hear about Kṛṣṇa. A child should feel that doing everything for Kṛṣṇa, in a life full of goodness, is an essential and valuable piece of existence.

How does the child benefit from this order? It becomes a basic material for the life the child will build. Unlike a house builder, the child cannot fully know the end product. Parents and teachers, therefore, must carefully choose what examples and facts they show the elementary-school child. And a child at this age can learn an amazing amount of information! This is the age for memorizing and investigating.

Children between the ages of five and ten often seem to have a compre-

hensive philosophical understanding. But generally they are simply repeating stories, analogies, or explanations they have memorized.

Building the Structure (Ages Ten Through Sixteen)

Cāṇakya advises the strictest discipline for children ages ten through sixteen. Śrīla Prabhupāda calls this period the turning point of life, the most critical time. Now the child should be held greatly accountable for his work, words, and behavior. Prabhupāda instructs us not to spoil young people with our Western ideas of freedom. We give a young person responsibility for completing school-work and duties on time, but we do not give him or her the freedom to make serious moral mistakes that can have a lifetime of miserable consequences. For example, at age ten, if at all possible, boys and girls should be taught separately. If that's not practical, then at least contact between boys and girls should be minimized. And they should understand the importance of separating the sexes.

The adolescent moves from memorization to synthesis. Not that a twelve-year-old has stopped taking in new information, but he or she is most concerned with evaluating the materials acquired in childhood and fitting them together to see if an integrated view of reality emerges. Adolescents often have difficulty knowing how facts, ideals, morals, a

way of life, and understanding God fit together sensibly. Prabhupāda tells us, therefore, that this stage of development demands regular detailed study of philosophy and its application. An intensive course in the *Bhagavad-gītā*, the study of logic, and looking at the world through spiritual vision are some means by which parents and teachers can help their growing children understand an integrated world view.

Moving In (Age Sixteen and Beyond)

At age sixteen, when our children have learned self-control and self-discipline, we can gradually treat our children as friends. The young adult, with the help of a disciplined life and adult guidance, has taken the prepared ground, the foundation, and the building materials of childhood to build a structure of meaning and function. The young adult can now move in and use his building in his own way—he can see his place in relationship to Kṛṣṇa and Kṛṣṇa's creation.

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

Restoring Our Respect for Sādhus

by Ravi Gupta

WHEN MY FATHER was born, my grandmother took him to the feet of her guru and asked for the guru's blessings. When Śrīla Prabhupāda was a child, his father would invite *sādhus* (holy persons) and ask them to bless his son to grow up to be a devotee of Śrīmatī Rādhārāṇī, Lord Kṛṣṇa's eternal consort. The Vedic scriptures stress that even a moment's

audience with a pure devotee can change a person's entire life and transform a sinner into a devotee.

The Vedic tradition is full of examples showing the importance of respecting and associating with *sādhus*. The great sage Vālmīki, author of the *Rāmāyaṇa*, was formerly a hunter who took pleasure in killing animals. By meeting the saint

Nārada, Vālmīki became a *trikāla-darśī*, one who can see the past, present, and future. Vālmīki then documented the pastimes of the incarnation Lord Rāmacandra. Nārada Muni himself had been the son of a maidservant who served saints and sages in an āśrama. By their contact Nārada obtained the *darśana* (audience) of Lord Kṛṣṇa.

Mystics and yogīs who make a show of spiritual realization while thinking of enjoying the senses are cheating the public. Such people have corrupted the word *sādhu*.



For many people today, however, including people from India, *sādhus* are to be mocked. Sages or *sannyāsīs* are often thought to be beggars, making a living by religion.

Our family recently conducted a Kṛṣṇa conscious program at a home in Moscow, Idaho. We chanted Hare Kṛṣṇa and spoke on the philosophy of Kṛṣṇa consciousness. Afterwards a boy from a family originally from India asked his father to explain the meaning of "*sādhu*." His father replied that *sādhus* are people who go around making some propaganda for money.

Unfortunately, today's so-called *sādhus* sometimes do collect money in the name of worshipping the Lord and then use it for their own sense gratification. Mystics and yogīs who make a show of spiritual realization while thinking of enjoying the senses are cheating the public. Such people have corrupted the word *sādhu*. Their so-called knowledge has no value. People in India are often skeptical when they see anyone in saffron robes or even with *tilaka*, the clay mark on the forehead. They think the person must not have found any occupation and so has become a "saint." A couple once refused to come to our Boise temple if there were to be any *sannyāsīs* or *sādhus* present. The couple had lost faith in such persons.

Those of us who look for "saints" who will condone our materialistic way of life must share the blame for the rash of so-called *sādhus*. We may not want to perform austerities and follow the regulative principles, so we try to find *sādhus* who will allow us to do whatever we want. The tendency to cheat is one of the main defects of human nature. Śrīla Prabhupāda says that if we want to be cheated, Kṛṣṇa,

knowing our desire, will send us a cheater. But if we sincerely try to understand Kṛṣṇa and perform devotional service, He will send us His genuine devotee. "Naturally, if you are cheated, you become suspicious," Prabhupāda said. "But this does not mean that if you are cheated once you will always be cheated. You should find someone genuine." If there is darkness, there is also light. If there are fake saints, there must also be genuine ones.

Someone once asked Śrīla Prabhupāda the mark of a genuine saintly person. Śrīla Prabhupāda replied, "Just find out the one who is most addicted to Kṛṣṇa. He is genuine." The person who is fully Kṛṣṇa conscious is the true *sādhu*. The *sādhu* is surrendered to the instructions of the spiritual master and simply repeats the words of Kṛṣṇa. He gives the Lord's holy name freely. He leads and inspires people on the path of spiritual life. The real *sādhu* lives only to serve the Supreme Personality of Godhead. If the real *sādhu* accepts money, he uses it only in the service of Kṛṣṇa. He is a friend to everyone and is devoid of false prestige. He is equipoised in happiness and distress and is self-controlled. He lives only to teach others about Kṛṣṇa.

Without the mercy of the pure devotees, or *sādhus*, we cannot advance in spiritual life. The *sādhus*, like expert guides, show us the path to Kṛṣṇa. Kṛṣṇa is like a powerhouse, and we are like light bulbs. If plugged directly into the powerhouse, the bulb will blow out. To reach Kṛṣṇa we need the help of transformers who change the great voltage of the powerhouse into a level of power we can take. Because Kṛṣṇa is pure and we are impure, we cannot approach Him directly. We need the help of saintly

persons who are pure. Because they are experienced in devotional service, we must learn from them, sitting at their feet. Thus we will shine. The great devotee Prahllāda Mahārāja taught, "Unless human society accepts the dust of the lotus feet of great *mahātmās*—devotees who have nothing to do with material possessions—mankind cannot turn its attention to the lotus feet of Kṛṣṇa." (*Śrīmad-Bhāgavatam* 7.5.32)

Prahllāda was born in a demonic family. His father, teachers, friends, and family were all teaching him to be an atheist. But while Prahllāda was in the womb of his mother she was staying at the āśrama of Śrī Nārada Muni. Nārada taught Prahllāda's mother the science of Kṛṣṇa consciousness, and Prahllāda heard it all. By Nārada's association, Prahllāda grew up to be a Vaiṣṇava, a devotee, for whose protection the Lord appeared as Nṛsimhadeva, the half-man, half-lion incarnation.

Pure devotees purify our hearts, our homes, and the places of pilgrimage. Therefore, people in India traditionally invite saintly persons into their homes to glorify Kṛṣṇa and chant His holy names. When Mahārāja Parikṣit first met Śrīla Śukadeva Gosvāmī on the bank of the Ganges, Parikṣit said, "Simply by our remembering you, our houses become instantly sanctified. And what to speak of seeing you, touching you, washing your holy feet, and offering you a seat in our home?" Śrīla Prabhupāda comments, "Therefore, the holy saints actually have no self-interest with householders. The only aim of such saints is to sanctify the houses of the householders, and the householders therefore should feel grateful when such saints and sages appear at their doors. A householder who dishonors

such holy orders is a great offender.”
(*Śrīmad-Bhāgavatam* 1.19.33)

To advance in spiritual life we must serve the devotees and get their mercy. In the *Ādi Purāṇa*, Kṛṣṇa says to Arjuna:

*ye me bhakta-janāḥ pārtha
na me bhaktās ca te janāḥ
mad bhaktānām ca ye bhaktās
te me bhaktatamā matāḥ*

“My dear Pārtha, one who claims to be My devotee is not so. Only a person who claims to be the devotee of My devotee is actually My devotee.”

So rather than lose faith in *sādhus*,

we must find the pure devotee of Kṛṣṇa and run after him, for by his mercy alone we can attain Kṛṣṇa.

Prabhupāda was a genuine *sādhu* who changed “hippies into happies.” By his association and instructions, thousands of people have become devotees, addicted to serving Kṛṣṇa.

Śrīla Bhaktivinoda Ṭhākura sings:

*kṛṣṇa se tomāra, kṛṣṇa dite pāro,
tomāra śakati āche
āmi to' kāṅgāla, 'kṛṣṇa' 'kṛṣṇa' boli',
dhāi tava pāche pāche*

“O venerable Vaiṣṇava! Kṛṣṇa is yours; you have the power to give

Him to me. I am indeed wretched and simply running after you shouting, ‘Kṛṣṇa! Kṛṣṇa!’”

The Vaiṣṇava not only possesses the name of Kṛṣṇa but also freely distributes it. We are all *kāṅgāla*, destitute. So the next time a *sādhu* knocks on our door, we should run after him and let him fill our empty coffers with the treasures of the holy name. Such an opportunity is indeed our heritage and good fortune.

Ravi Gupta, age thirteen, lives at the Hare Kṛṣṇa center in Boise, Idaho, run by his parents.



THE LAND, THE COWS, AND KṚṢṆA

Protection by the Government

by Hare Kṛṣṇa Devī Dāsī

PART 2

The real business of a chief executive is to see to the happiness of the mass of people by training them in Kṛṣṇa consciousness in different divisions of life. Cātur-varṇyaṁ mayā sṛṣṭam guṇa-karma-vibhāgaśaḥ (Bg. 4.13). A leader should train the people as brāhmaṇas, kṣatriyas, vaiśyas, and śūdras and engage them in various occupational duties, thus helping them progress toward Kṛṣṇa consciousness.

—*Śrīmad-Bhāgavatam*
10.1.17, Purport

IN MY LAST COLUMN we saw how the government spends billions of dollars in a “crusade against crime” that creates lots of fanfare but doesn’t protect citizens. Part of the latest move in the U.S. is a call from citizens for increased use of the death penalty.

The Vedic scriptures do, in fact, recommend the death penalty for murder and other severe crimes. According to the laws of karma, a criminal who undergoes the death penalty has his sufferings in the next life reduced. And in a well-trained society a death penalty can deter crime.

But in an untrained society, simply

imposing a death penalty loses much of its effectiveness for protecting society. That’s understandable. If a trained dog begins to attack someone and the master swats the dog and tells him to stop, the dog will fall back. If an untrained dog starts to attack, hitting him can just make him crazier and more vicious.

Śrīla Prabhupāda explains that the basis of real protection for citizens is training according to *varṇāśrama*, the system of social divisions Śrīla Prabhupāda mentions above. The government should ensure that all citizens are trained in work that suits their nature and engaged in appropriate occupations. Once properly placed in that way, the citizens can make spiritual advancement.

It is very difficult to rule citizens in a kingdom without organizing *varṇāśrama-dharma*. To rule the mass of citizens in a state and keep them in a complete progressive order is not possible simply by passing laws every year in a legislative assembly. *Varṇāśrama-dharma* is essential in a good government.

One class of men (the *brāhmaṇas*) must be intelligent and brahminically qualified, another

class (the *kṣatriyas*) must be trained in administrative work, another (the *vaiśyas*) in mercantile business, and another (the *śūdras*) simply in labor. These four classes of men are already there according to nature, but it is the government’s duty to see that all four of these classes follow the principles of their *varṇas* [occupational categories] methodically. This is called *abhirakṣaṇa*, or protection.

—*Śrīmad-Bhāgavatam*
4.29.81, Purport

Wherever there are untrained, unemployed people, the government has failed in its first duty for protecting its citizens.

In Kṛṣṇa consciousness we’re concerned that the government do much more than protect the citizens from bodily harm. The ideal government also ensures the spiritual protection of its citizens. The government’s duty is not simply to train its citizens and keep them employed but to train and employ them in occupations that have spiritual as well as material benefits.

Naturally, most citizens tend to be suited for work as *vaiśyas* (farmers, merchants) and *śūdras* (laborers). If they are trained and employed by a

government informed by spiritual values, their work will be quite different from that of people guided by materialists.

As Śrīla Prabhupāda mentions, the four classes of citizens already naturally exist, but the work of the citizens will be of little or no spiritual value unless the citizens are trained to follow the principles of their *varṇa*. Let's look at what following those principles would mean for *vaiśyas*.

In crude terms, a grain farmer, a beef rancher, a drug dealer, a tobacco farmer, a cosmetics salesperson, and a vegetable vendor could all be said to be acting according to the *vaiśya* nature. Yet some of their activities are decidedly detrimental to spiritual advancement. Why? Because the workers are not acting according to the principles of the *vaiśya varṇa*. In the *Bhagavad-gītā* (18.44) Lord Kṛṣṇa outlines the principles for those who earn their livelihood by *vaiśya* work:

*kṛṣi-go-rakṣya-vāñijyaṁ
vaiśya-karma svabhāva-jam*

"Farming, cow protection, and business are the natural work for the *vaiśyas*." Śrīla Prabhupāda elaborates:

The mercantile class is meant for producing food grains and distributing them to the complete human society so that the whole population is given a chance to live comfortably and discharge the duties of human life. The mercantile class is also required to give protection to the cows in order to get sufficient milk

Creating Lawful Citizens

SIMPLY ENFORCING laws and ordinances cannot make the citizens obedient and lawful. That is impossible. Throughout the entire world there are so many states, legislative assemblies, and parliaments, but still the citizens are rogues and thieves. Good citizenship, therefore, cannot be enforced; the citizens must be trained. As there are schools and colleges to train students to become chemical engineers, lawyers, or specialists in many other departments of knowledge, there must be schools and colleges to train students to become *brāhmaṇas*, *ksatriyas*, *vaiśyas*, *śūdras*, *brahmacāris*, *gṛhasthas*, *vānaprasthas*, and *sannyāsīs*. This will provide the preliminary condition for good citizenship (*varṇāśramaguṇān-vitāḥ*).

—*Śrīmad-Bhāgavatam*
9.10.50, Purport

and milk products, which alone can give the proper health and intelligence to maintain a civilization perfectly meant for knowledge of the ultimate truth.

—*Śrīmad-Bhāgavatam*
2.5.37, Purport

Obviously, the beef rancher is not carrying out his *vaiśya* duties of cow protection. Neither the tobacco farmer nor the drug dealer can hope to make spiritual progress by producing and selling intoxicants. And though the cosmetics seller may fill some useful role, if all *vaiśyas* made their living selling skin cream the basic *vaiśya* work of growing food and protecting cows would fall by the wayside. Someone needs to oversee the balance of workers in society so that the essential jobs get done. Even though not all the *vaiśyas* I've mentioned work in trades that go with spiritual advancement, anyone with *vaiśya* tendencies can be properly trained in the *vaiśya varṇa* and make spiritual progress engaged in *vaiśyas* work.

In conclusion, laws and punishments can be of only secondary importance in protecting the citizens. The first principle of protection is to give people a chance to earn their livelihood in occupations pleasing to the Lord. As Śrīla Prabhupāda explains, "Discharging one's occupational duty as a means of rendering devotional service unto the Supreme Personality of Godhead is the ultimate goal of life." (*Śrīmad-Bhāgavatam* 4.20.9, purport)

Next time we'll find out how a society's relationship with cows can influence human social relations.

Hare Kṛṣṇa Devī Dāsi, an ISKCON devotee since 1978, is co-editor of the newsletter Hare Kṛṣṇa Rural Life.



STRAIGHT TALK

From Ignorance to Bliss

by Vraja Kishor Dāsa

PART 2

Begin the Journey

HHEY, IS THAT some calypso band around the corner? No. It's a group of fifteen or twenty people in strange outfits, dancing around with drums and hand cymbals . . . Oh yeah,

the Hare Kṛṣṇas.

You cross the street quickly and watch the spectacle from a safe distance. What are they *doing*? What are these people all about? They do look kind of happy . . . Maybe they have something interesting to say. You dabble with the idea of speaking to

one of them. Maybe, maybe . . . nah. You keep walking.

In my last article I explained that this attitude shows a tiny bit of *śraddhā*—faith. And I explained that "faith" really means "respect."

If you ask Joe and Jane Average to tell you what faith means, I doubt

they'd say "respect." They'd probably say "belief" or "trust" or "surrender." But if you take a close look you'll find that all these are just symptoms of respect. The more we respect something, the more we can trust in it, believe in it, surrender our hearts to it. So the real core of faith is respect.

When you respect something, you want to hear about it, and that desire to hear brings you into the company of those who know about it. Like this:

The first time you see the Kṛṣṇas chanting on the street, you think they're outlandish—but interesting. You begin to wonder what they're all about.

Sometime later you unexpectedly spot a young American woman dressed in Indian clothes—another Hare Kṛṣṇa. Again the questions bounce up: What *are* they—a bunch of lunoids? Or is there something solid behind all this weird stuff?

Curiosity burns.

Timidly, you walk gradually faster, catching up to her. You jog.

"Hello?"

She stops. You talk.

Guess what? You've just started to reach the second landmark on the

road from ignorance to bliss: *sādhusaṅga*—association with devotees. Your faith brought you in touch with a devotee.

You ask a few questions about the clothes and the shaved heads and the paint on the nose.

The conversation ends, and you go back to your daily existence. Assuming the person you met was a genuine devotee, the answers she gave made a surprising amount of good sense. You walked away thinking, "Yeah, they really do have something interesting to say."

Your tiny bit of faith grew a little stronger.

Now you respect the devotees more. Other questions pop up quickly and nag to be answered. You start to glance around corners, vaguely hoping to find a devotee somewhere.

Finally, another devotee, more questions asked, more answers given—clear, sensible answers again. And the devotees are nice people. The more you talk with them, the more your respect increases. The more your respect increases, the more you want to talk to them to find out more about them.

One day you spot a flier tacked to a lamppost: "Hare Krishna Temple . . .

Sunday Feast."

Like this, the faith and association strengthen and push each other. You start coming to the temple regularly, becoming fairly good friends with some of the devotees.

Then, late one Sunday night, as you relish the last few crumbs of carob-cashew *halavā*, you hear a voice.

"Excuse me, Prabhuji . . ."

You look up cautiously from your plate.

"Would you be interested in doing some devotional service?"

"Uh, I guess so. I don't see why not . . ."

"Great, come with me into the kitchen."

On the way to the kitchen you cross the border into a new realm. There's a sign on the road: "City Limits: *Bhajana-kriyā*—Execution of Devotional Practice."

The next article will describe the precincts in the city of Devotional Practice (*bhajana-kriyā*), as we move from unsteady service to steady service. Stay tuned.

Vraja Kishor Dāsa joined the Hare Kṛṣṇa movement in 1989. He and his band, 108, are based at ISKCON's temple in Towaco, New Jersey.



BHAKTI-YOGA AT HOME

Cleanliness and Kṛṣṇa Consciousness

by Rohiṇinandana Dāsa

WHEN I ONCE licked a stamp in a post office in India, a man next to me frowned and pointed to a little pot containing glue and a brush. All my life I'd been licking stamps and envelopes without a second thought, but in that simple, rather scruffy post office in an Indian village, I learned something about cleanliness not to be learned in all the immaculate establishments of Europe and America.

In India I noticed how clean people

are. First thing in the morning even the poorest people are busy cleansing themselves, their clothes, their homes, their temples, their cooking pots—practically anything they have.

When I saw how concerned the Indian people are with cleanliness, somewhere inside me a voice said, "Ah well, Indians *have* to be clean because India has a hot climate and disease spreads fast here." But another voice said, "And me, at home in my damp English fridge—I don't

need to be clean?"

The cleanliness of Indian people is part of a culture that for centuries has fostered the highest qualities and consciousness possible for a human being. The Vedic culture encourages one to be clean within and without.

Internal Cleanliness

Water is not the only cleanser at work on an Indian morning. In places that still have not contracted the Western disease of having "no time,"

If one is spiritually clean, or free from the contaminating influence of the modes of nature, then he is also understood to be clean in all ways.

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you can hear bells and mantras from temples, houses, offices, and rickshas. After bathing and dressing in fresh clothes, people chant and meditate on the holy names of the Lord for internal purification.

As a general rule, even a simple person in India knows himself to be an eternal spiritual person whose clear consciousness is now covered by the dirt of what Prabhupāda called “the six agitations”—lust, greed, anger, envy, madness, and illusion. Our consciousness is now like a drop of pure water fallen upon muddy ground. And just as powerful sunshine can restore a muddy drop to its pristine condition, so can Lord Kṛṣṇa, the source of all suns, purify us.

One of India’s ancient texts, the *Śrīmad-Bhāgavatam*, gives another analogy. It says that we souls in the material world have become so involved with our erroneous ways that it is as if our hearts have become buried in a gloomy mountain of sinful desire. The lotus feet of the Lord, however, are like brilliant thunderbolts that can shatter these mountains and illuminate our true consciousness.

That consciousness, known as Kṛṣṇa consciousness, is not only the heritage of a person from India, but is the birthright of every human being. Kṛṣṇa consciousness is what human life is for. Śrīla Prabhupāda explained in a letter, “Our Kṛṣṇa consciousness movement is not a religious movement [in the sense of teaching a particular type of religion]; it is a movement for purifying the heart.”

The essential heart cleanser is a regular scrub with Kṛṣṇa’s holy names. Lord Caitanya says that chanting Hare Kṛṣṇa cleanses away the influence of our six enemies as one cleanses dust from a mirror.

When a dirty mirror becomes bright and clean, it gives a better reflection. Similarly, our mind, when purified, helps us see Kṛṣṇa at every step of our life. And as our purity increases, we will attain love of God and be able to see within our heart the Lord’s beautifully resplendent form:

*premāñjana-cchurita-bhakti-
vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-
svarūpam
govindam ādi-puruṣaṁ tam ahaṁ
bhajāmi*

“I worship Govinda, the primeval Lord, who is Śyāmasundara, Kṛṣṇa Himself, with innumerable inconceivable attributes, whom the pure devotees see in their hearts with the eye of devotion tinged with the salve of love.” (*Brahma-saṁhitā* 5.38)

Chanting Hare Kṛṣṇa is so important that if for some reason a person can’t take a bath, Vedic literature says he should simply chant. If one is spiritually clean, or free from the contaminating influence of the modes of nature, then he is also understood to be clean in all ways. Indeed, yogis in the past would sometimes forget to bathe because of their complete immersion in ecstatic trance, yet because of their elevated consciousness they would not smell bad or contract disease.

External Cleanliness

Although we are not the body, the state of our body does affect our consciousness. So keeping the body clean is important. “Cleanliness is next to godliness.” By bathing regularly, we stay invigorated and healthy and better able to chant Hare

Kṛṣṇa with attention. The *Āyur Veda* lists three causes of disease—anxiety, overeating, and uncleanness. If the skin is not cleansed, it quickly becomes a breeding ground for bacteria.

We need to keep the inside of our body clean and healthy, too. The best way to do that is by drinking pure water and eating healthy, nourishing food offered to Kṛṣṇa.

In India I noticed some cleanliness practices that people in the West may be unfamiliar with. For example, many Indians use a tongue scraper upon rising in the morning to remove the coating that collects on the tongue during the night. The *Āyur Veda* says that this coating can cause sickness if not removed. People in India often bathe at least twice a day, morning and evening, and after evacuating. They use the left hand for cleaning their private parts. The right hand is reserved for eating, chanting on beads, and offering and accepting things, and for touching communal items, such as switches and door handles.

Many people in India pour liquids into their mouth to avoid placing their lips on the glass. They don’t wear outdoor shoes inside the home. And they try to keep their cooking pots spotlessly clean.

Prabhupāda encouraged us to keep everything as clean as glass. As we clean for Kṛṣṇa, he said, we clean our hearts. Besides, our hearts, minds, bodies, homes—everything—belong to the Lord. If we take care of them, He will naturally be pleased.

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

DURGĀ

Queen of the Material Energy

by Satyarāja Dāsa

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. They are among the exalted servants of Lord Kṛṣṇa.

WALK INTO ANY New Age bookstore and you'll find a section with dozens of Goddess books—their sales figures up there with books on sex and self-help. In India “the Goddess” is known by such names as Durgā, Kālī, Ambā, and many others. And whether referred to by her Greek name, Gaia, her African name, Ashun, her Egyptian name, Isis, or any of the hundreds of names by which she is known throughout the world, the Goddess is enjoying great popularity today, especially in the United States and Europe.

The popularity of the Goddess is understandable—the material world is her domain, her jurisdiction given to her by Kṛṣṇa. The *Brahma-saṁhitā* (5.43), one of the oldest scriptures known to man, describes four levels of existence: The highest is Kṛṣṇa's own abode, the kingdom of God in its most profound manifestation; just below that is Hari-dhāma, the place of the other spiritual planets; lower still is Maheśa-dhāma, the dwelling place of Śiva and his devotees; and finally there is Devī-dhāma, the material world, where the Mother of the Universe, the



“The Supreme Lord’s external potency, who is the shadow of His knowledge potency, is worshiped by all people as Durgā, the creating, preserving, and destroying agent of this mundane world. I adore the primeval Lord Govinda, in accordance with whose will Durgā conducts herself.”—*Srī Brahma-saṁhitā* (5.44)

Kṛṣṇa is in control, giving direction to Durgā, His subordinate. And when we don't acknowledge that, Durgā becomes Mahāmāya— she places us under illusion.

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Goddess, controls the living entities who have chosen to try to enjoy separately from Kṛṣṇa. Devī-dhāma consists of fourteen planetary systems, from the lowest planet in the material world to the highest.

The *Brahma-saṁhitā* (5.44) gives information about the Queen of the Cosmos:

The Supreme Lord's external potency, who is the shadow of His knowledge potency, is worshiped by all people as Durgā, the creating, preserving, and destroying agent of this mundane world. I adore the primeval Lord Govinda, in accordance with whose will Durgā conducts herself.

This verse identifies the presiding deity of Devī-dhāma as Durgā (whose name means "fort"). Her form is sometimes frightening, and though real, Vedic teachers find symbolism in it as well. Commenting on this verse, Śrīla Bhaktisiddhānta Sarasvatī Thākura explains the significance of Durgā's form.

Her ten arms, he says, represent ten kinds of fruitive activities. She is often depicted as riding on a ferocious lion, signifying her heroism, and she tramples Mahiṣāsura, a buffalo demon. This act, Śrīla Bhaktisiddhānta writes, represents her ability to destroy vices. She holds a snake, reminding us of destructive time, and twenty diverse weapons, representing pious activities enjoined in the *Vedas* for suppression of vices.

When people in India speak of Devī, "the Goddess," they generally mean Durgā, who creates, maintains, and destroys within the material sphere. Durgā is elaborately described in many of the Vedic books known as *Upa-purāṇas*, or "lesser *Purāṇas*," particularly in the *Devī Bhāgavata Purāṇa*. As the consort of Śiva, she is known as Pārvatī, Gaurī, Umā, Devī, and Bhavānī. She has thousands of other names and forms as well.

Durgā's characteristics are diverse,

and they appear differently according to the aspect on which her worshiper chooses to focus. Gaurī, Umā, and Pārvatī are the most benevolent, often portrayed as loving and kind. Durgā is often represented as a heroic fighting goddess. And to people who don't know the purpose behind her actions, she—or her alter ego Kālī—may sometimes even seem bloodthirsty.

Some Hindu sects, notably in the Śaiva and Śākta traditions of South India, worship the divine union of Śiva and his consort as the cosmic force behind life. This they do by worshiping the *liṅgam* and the *yoni* (stylized reproductive organs of Śiva and Pārvatī). When worshiped in this way, the Goddess is identified with cosmic energy.

Durgā is also identified with *prakṛti* (material nature) and *māyā* (illusion). Indeed, two of her more popular names are Mūlaprakṛti ("The Embodiment of Primordial Matter") and Mahāmāyā ("The Great Illusion"). In *Bhagavad-gītā* (9.10) Kṛṣṇa says, *mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram*: "The material energy [*prakṛti*] is working under My direction, O son of Kuntī, and is producing all moving and unmoving beings." *Prakṛti* is Durgā. So Kṛṣṇa is in control, giving direction to Durgā, His subordinate. And when we don't acknowledge that, Durgā becomes Mahāmāya—she places us under illusion.

In illusion we conditioned beings of this world eagerly take shelter of Durgā and her domain. In the *Caitanya-caritāmṛta* (*Madhya* 21.53), Śrīla Prabhupāda writes, "For material facilities, the conditioned soul tries to please the goddess Durgā, and mother* Durgā supplies all kinds of material facilities. Because of this, the conditioned souls are allured and do not wish to leave the external energy."

*Interestingly, the word "matter" is from the Latin word for "mother" (*mater*).

The facilities one receives by taking shelter of Durgā—or any demigod—are material and therefore unsatisfying. The demigods are limited in their power; they cannot give the highest reward. "The goddess Durgā is the superintending deity of the material world," says Śrīla Prabhupāda. "The demigods are simply different directors engaged in operating the departments of material activities, and they are under the influence of the same material energy."

How then can the demigods free their devotees? They can't. They merely award material benefits. *Bhagavad-gītā* (7.20) tells us, "Those whose intelligence has been stolen by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures." Moreover, Kṛṣṇa says, although by faithfully worshiping a demigod one may receive the benefits one desires, "in actuality those benefits are bestowed by Me alone."

In other words, Durgā and the millions of other demigods are dependent on Kṛṣṇa for their powers, and the awards the demigods bestow are always temporary and limited. Only Kṛṣṇa can bestow the highest thing—love of God. Worshipers of the Goddess pray, *dhanam dehi rūpam dehi rūpa-pati-bhājam dehi*: "Please give me wealth, beauty, a beautiful spouse . . ." But they are missing the point. One's real desire should be to go back to Kṛṣṇa. And Kṛṣṇa says, "People of small intelligence worship the demigods, and their fruits are limited and temporary. Those who worship the demigods go to the planets of the demigods, but My devotees ultimately reach My supreme planet." 🌸

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.

The New Hare Kṛṣṇa Temple In Nairobi

photos by
Shameer Bhanji



The temple is covered with marble inside and out, thanks to the generosity of many donors. In a nonsectarian spirit, some Muslim businessmen donated fifty percent of the steel and wood.

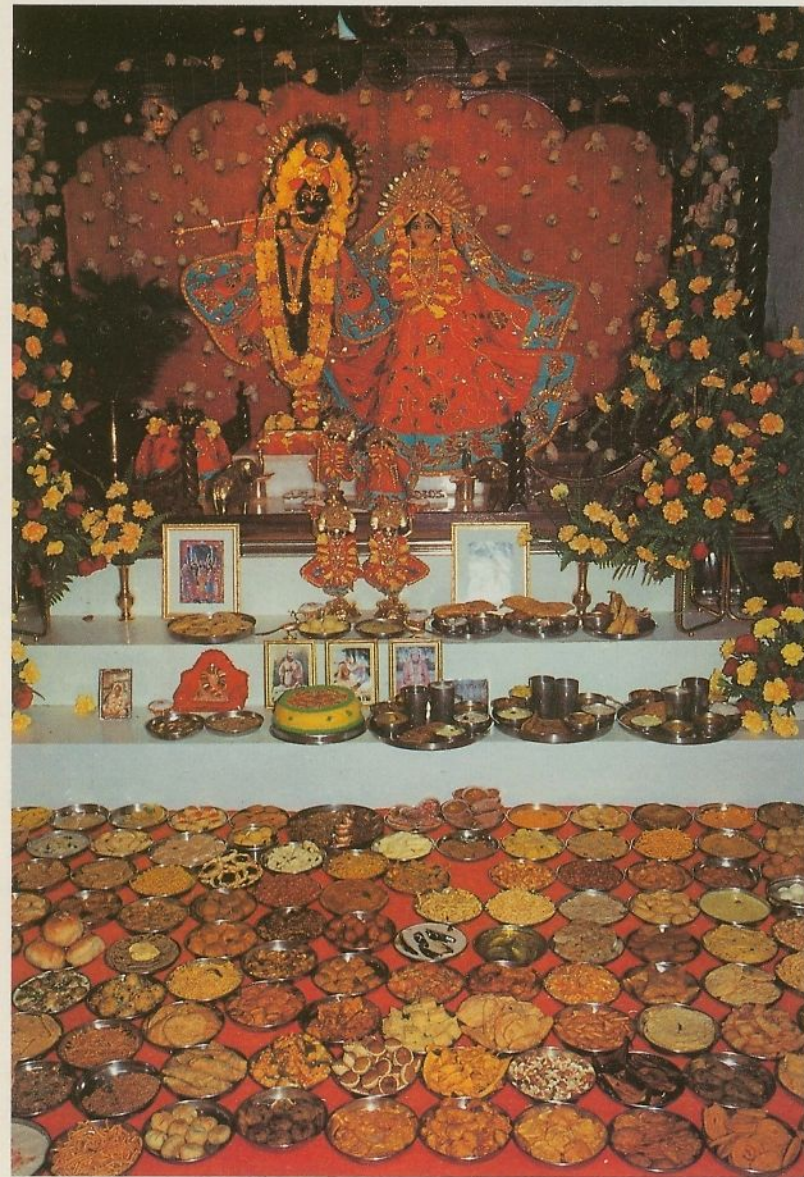
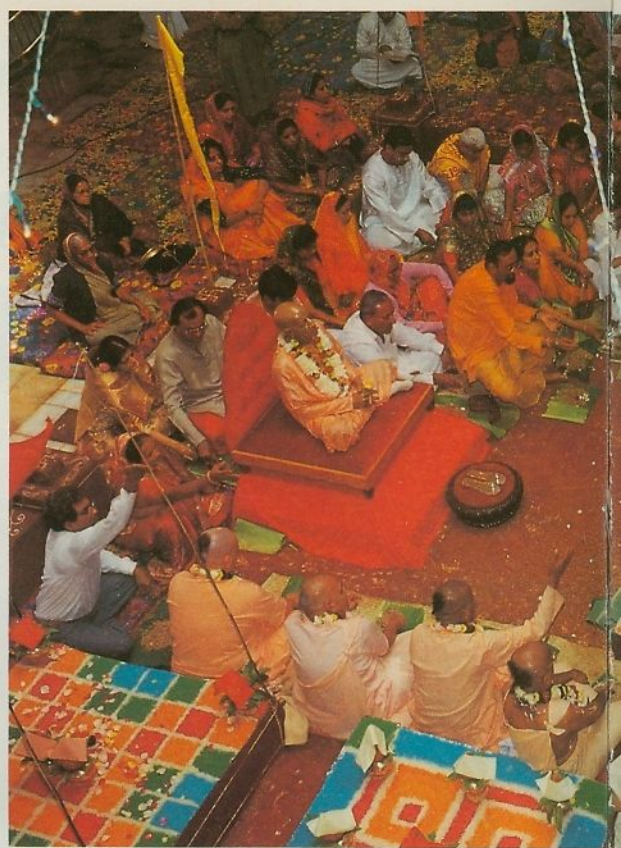


Śrīla Prabhupāda personally brought Śrī Śrī Rādhā-Baṅkebhārī to Nairobi from India in 1972. The Deities traveled in the seat next to him on the airplane.

BACK IN 1972, when the Hare Kṛṣṇa movement first acquired land for a temple in Nairobi, some members of the congregation thought the devotees were setting up in the wrong place. The land was near the center of the city, with its busy atmosphere and traffic. Better to select a calm, quiet location in the suburbs.

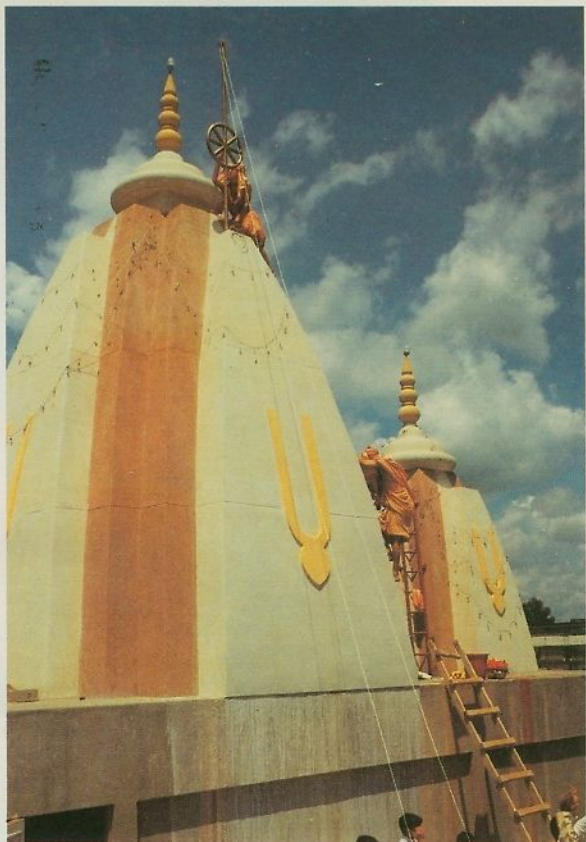
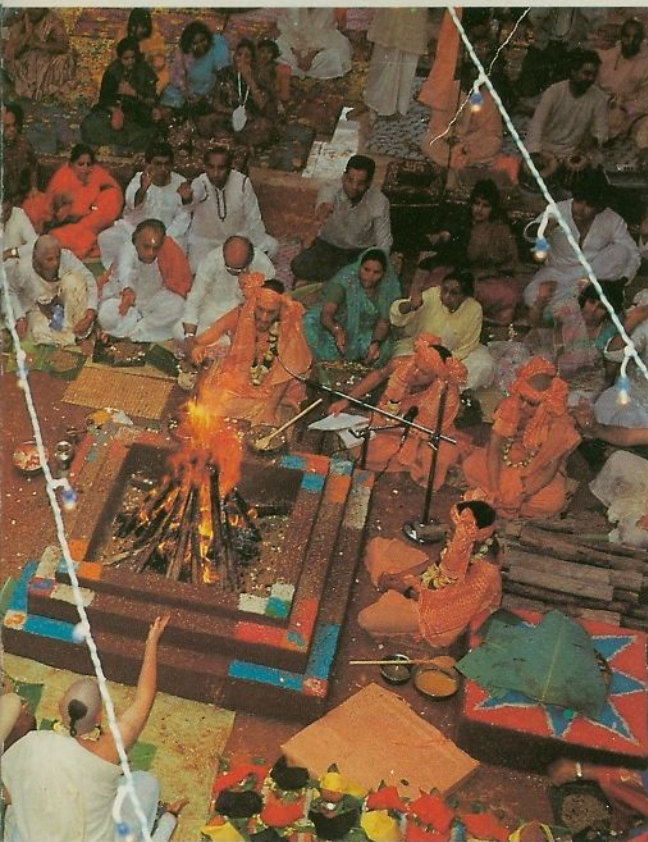
“I suggested to Śrīla Prabhupāda some locations I thought would be more suitable,” recalls Mr. Jayant Ruparel, a prominent agent in real estate. “But he told me, ‘You don’t understand. You are thinking to go far away from the people, but I am

During the temple opening, the priest, Bhaktividyā Pūrṇa Swami from Māyāpur, India, pours ghee into the sacred fire (right) while others throw grains. Below, an offering to the Deities—243 dishes were prepared for the occasion.

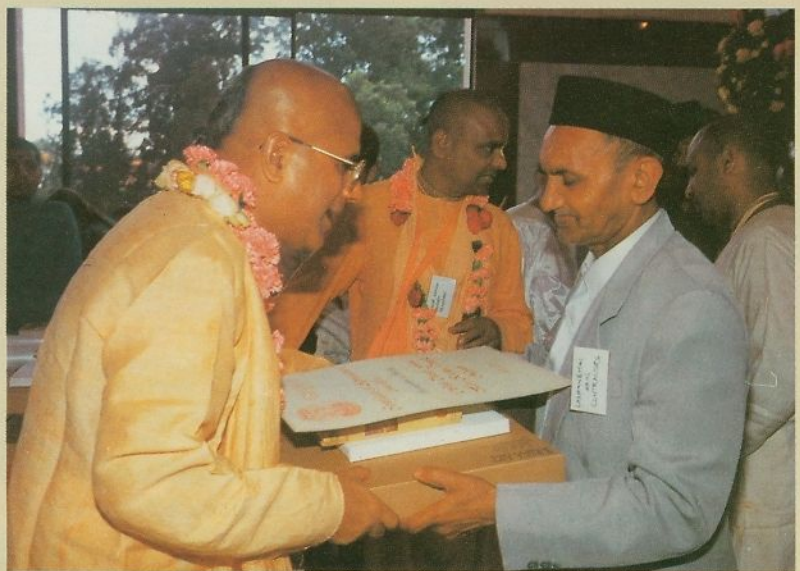
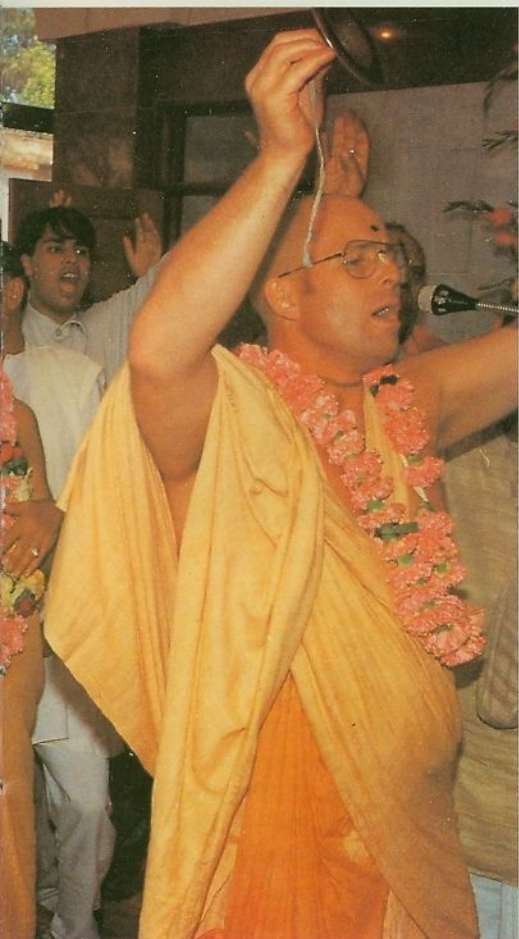


thinking to be in the middle of them.' ”
 So the movement set up its temple, and the programs there grew, so that over the last few years the devotees saw the need for a new temple to keep pace with the growth.
 They began looking for land, found several good sites, and tried to make a deal for the best one of them. But the deal fell through—and every time

B. B. Govinda Swami leads an exuberant kīrtana while devotees wait for the doors to the Deities' chamber to open to reveal the Deities in Their new home.



A devotee prepares to install the cakra—the disc of Lord Viṣṇu—atop the main temple dome.

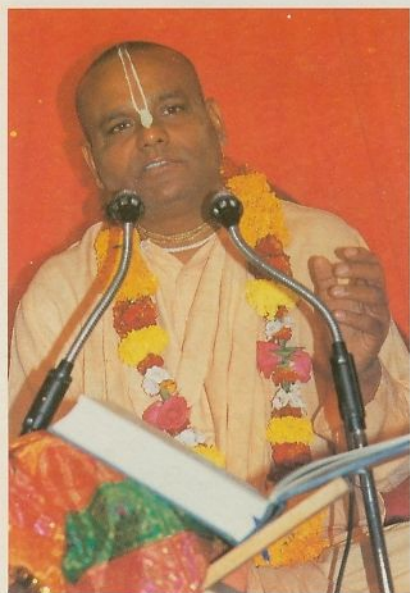


Gopāla Kṛṣṇa Goswami presents Śrīla Prabhupāda's books and a certificate of appreciation to Laxmanbhai.

LAXMANBHAI was the main contractor for the temple construction. He dedicated himself to the task of building the temple in just fourteen months. In spite of having many other contracts in the Gulf region

and elsewhere throughout Africa, Laxmanbhai spent much of his time supervising every aspect of the project—from the first pouring of cement to the finishing of a new access road in time for opening day.

During the abhiṣeka ceremony, the Deities are bathed with pure substances before being moved to the new Deity chamber.



Rādhā-Govinda Swami speaks on Śrīmad-Bhāgavatam. He spoke daily for one week before the temple opening. About five hundred people attended each discourse.



Mr. Mahesh Pandit cuts the ribbon to open the main dining hall.

MR. MAHESHPANDIT and his family have been involved with the Hare Kṛṣṇa temple since he was a boy. His late father, Harishbhai Pandit, was the first person in Kenya to invite ISKCON devotees to his house and arrange programs for them when they arrived in Kenya in the early 1970s. Before his death, Harishbhai insisted that his family

bring him to the temple for a final audience with Śrī Śrī Rādhā-Bāṅke-bihārī. He passed away chanting Their names.

During the opening of the new temple, Mahesh Pandit and his wife received spiritual initiation from Gopāla Kṛṣṇa Goswami. Their names are now Mādhava Dāsa and Madhanī Devi Dāsī.

“Open the Doors to Your Heart”

To advertise the opening of the temple, the devotees put a twelve-page insert in the Daily Nation, Nairobi's largest newspaper. The cover of the insert showed the temple doors opening to reveal the Rādhā-Kṛṣṇa Deities, Rādhā-Bāṅkebihārī. The caption: “Open the Doors to Your Heart and Let Govinda In.” The insert included articles on vegetarianism, Śrīla Prabhupāda, chanting Hare Kṛṣṇa, and Hare Krishna Food for Life. Here are some of the many letters the devotees received in response to the insert:

Please, we are very much interested to learn more about the Hare Krishna temple, how to let Govinda in, and how to be among your devotees.

2nd Brigade Headquarters
The Kenya Army
Gilgil, Kenya

I am very much interested in your Food for Life program. Although I come from a rural community and there is not much I can contribute, if you feel that a donation of one or two acres can be of assistance to you I shall be happy to give it. If there is any other way you feel I can be of any assistance, please contact me. Meanwhile, I leave you with the chanting of the Lord's holy names: Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/Hare Rama, Hare Rama, Rama Rama, Hare Hare.

Andrew K. Waitutu
Kiambuthia Village
Kangema-Muranga, Kenya

I read information about the Hare Krishna Society in the *Daily Nation*, and my heart was opened to a new spiritual and intellectual awareness. I was particularly moved by the article on vegetarianism and its spiritual dimension, which helps us develop a natural appreciation and love of God.

Wamalwa Maube
Kaimosi Teachers College
Tiriki, Kenya

I was greatly impressed by your educative, enlightening, and intellectually stimulating article on the subject of vegetarianism which appeared in the *Daily Nation*. I must add that I was fascinated by the articles on Kṛṣṇa as a whole.

Having been born in a Christian family, I must admit I have always been suspicious of the practices and intentions of any religion or movement that did not believe in Christ. But having gone through your articles, I was surprised to learn that your teachings are not in any way basically at variance with Christian teachings, as they are also inspired by love, not only for human beings but also for animals. I would like to request more information on the Krishna movement.

George Edwin Omouk
Nairobi, Kenya

I am a Christian church pastor, and I firmly believe in God and Jesus Christ. I am in charge of four church

congregations in Nyambena District of Eastern Province. I was very much touched by a story with your beliefs which appeared in the *Daily Nation*. I was particularly impressed with your article on vegetarianism.

As church pastors we preach, “Love your neighbor,” as Jesus said to love your neighbor as yourself. I now come to understand from your article that Jesus did not only mean human beings but animals also. It is a matter of fact that the other day I witnessed the slaughter of a camel for meat. It is certainly true that it underwent a lot of suffering, and most of us who were there had to run away, as we felt some mercy for this poor beast.

Your article I have gone through several times, and *as from now I will teach my Christians this doctrine—to avoid eating any meat and to extend our love to all God's creatures.**

I wish for all Christians to be vegetarians, but to help me in this effort I kindly request you to please furnish me with any literature you might have available on this subject.

God bless you and your work.

Yours in the service of
Christ,
Rev. Ambrose Gichunge
Bread of Life Mission
Eastern Kenya Diocese
Laare, Kenya

*Pastor's emphasis.

A section
of the
audience
looks on
during the
bathing
ceremony.



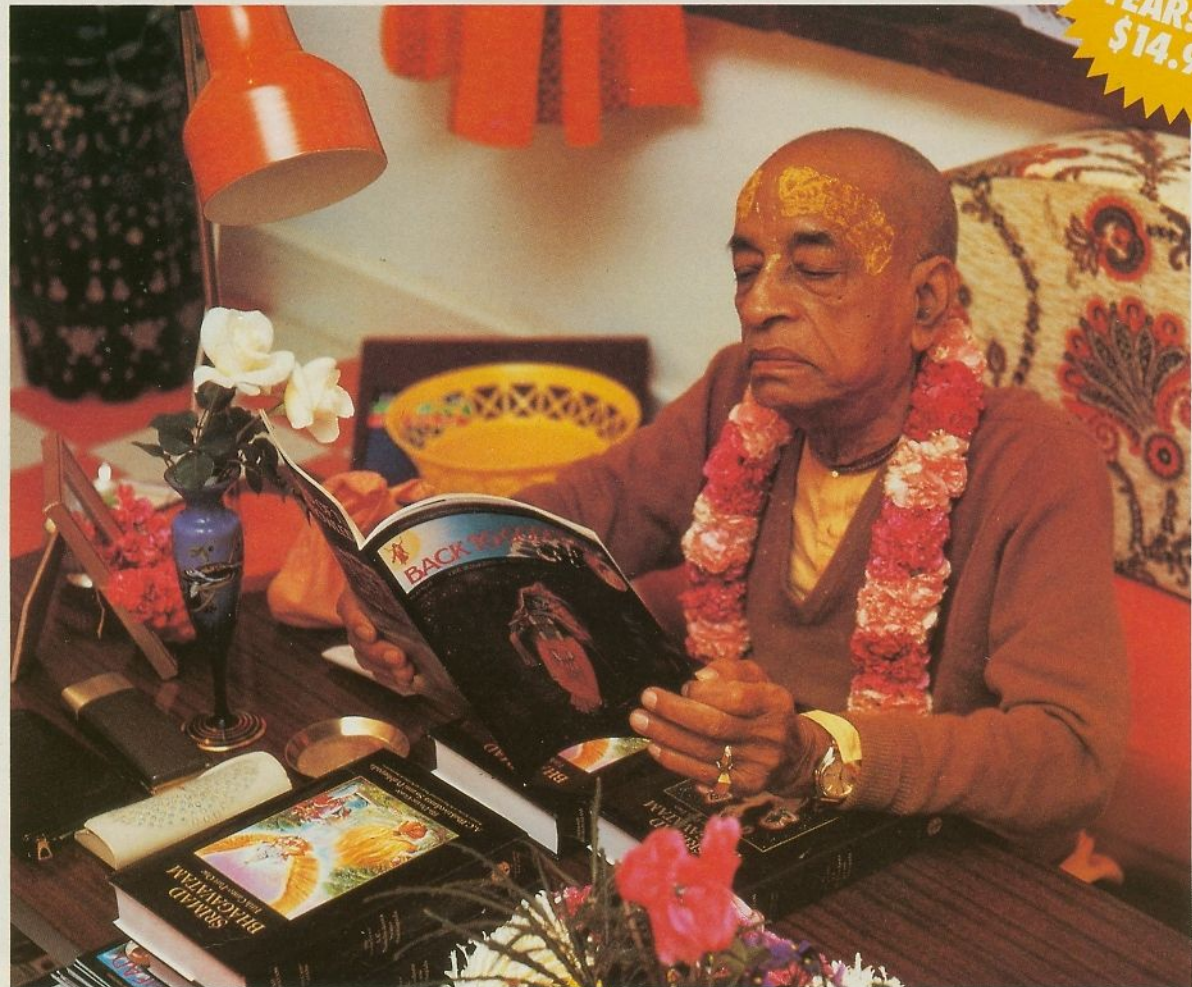
they tried for another site, the same thing happened.

So finally the devotees decided to stay right where they were, and then everything began falling into place. Donors came forward with funds and materials, engineers and architects offered their services, and soon the new temple was well on its way.

The temple, with its new āśrama, meeting hall, and guest house, opened last November 19. 🌸

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QUALIFIED TO SEE GOD

(continued from page 8)

“Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kurus [Arjuna], the intelligence of those who are irresolute is many-branched.”

One must decide, “This life is not an ordinary life like that of the cats and dogs. It is human life. I have advanced intelligence, and it is possible in this life to go back home, back to Godhead, simply by cultivating spiritual knowledge. So why shall I waste my time like cats and dogs?” That determination is required. “The cats and dogs are busy in eating, sleeping, and sex life—and one day they die. So why shall I waste my time in that way? I have good intelligence. Kṛṣṇa has provided me a better standard of life. I can lie in a nice room, not like the cats and dogs on the street.”

And Kṛṣṇa has provided such nice foodstuff—fruits, grains, milk—which we can offer Him. Kṛṣṇa has given different food for different animals and human beings. Kṛṣṇa has given stool for the pigs and such nice foodstuff—fruits and grains and milk—for the human being. It is not that every food is for everyone. No. “One man’s food is another man’s poison.” Stool is also a kind of food. Everything is a kind of food. Even the stone is food. Pigeons eat stones. They can digest them. The gorillas in the African jungles eat fruits harder than iron bullets. If you hammer on a bullet, it may bend. But that fruit will not bend. And the gorillas chew them just as you chew peanuts. [Laughter.]

Human beings determined to go back home, back to Godhead, have their food. For them, no meat-eating. For them, fine *kacaurī*, *rasagullā*, *purī*.* “You are what you eat.” If you eat stool, then you are stool. After all, this body will be stool. After death, the body becomes stool or ashes or earth. If the body is buried, in due course it will turn into earth. If it is burned, as done by the Hindus, it will turn into ashes. And if the body is simply thrown away at death, as done by the Parsees, it will be eaten by animals and birds, like vultures. So the body will become the stool of a vulture. That’s all.

*Tasty preparations offered to Kṛṣṇa.

Our beautiful body will become one of three things: stool, earth, or ashes. And we are taking so much care—for stool, earth, and ashes. And the occupier of the body? Forgotten. That is the

position of modern society with its so-called advanced scientists.

Those who think “I am this body” are third-class rascals. The present world is simply full of third-class rascals

CALENDAR CLOSE-UP



Painting by Puskarā Dāsa

Śrīmatī Rukmiṇī Devī

Appearance Day: May 12

Śrīmatī Rukmiṇī Devī is the eternal consort of Lord Kṛṣṇa in Dvārakā. When Rukmiṇī and Kṛṣṇa descend to this world, they enact many pastimes, including their marriage.

Rukmiṇī Devī was the daughter of a king, and her elder brother arranged for her marriage with Śiśupāla, a determined enemy of Kṛṣṇa. Desiring to marry Kṛṣṇa, Rukmiṇī sent a letter addressed to Him through a trusted *brāhmaṇa*. Here is part of that letter:

My dear Kṛṣṇa, O infallible and most beautiful one, any human being who happens to hear about Your transcendental form and pastimes immediately absorbs through his ears Your name, fame, and qualities; thus all his material pangs subside, and he fixes Your form in his heart. Through such transcendental love for You, he always sees you within himself; and by this process all his desires are fulfilled.

Similarly, I have heard of your transcendental qualities. I may be shameless in expressing myself directly, but You have captivated me and taken my heart. You may suspect that I am an unmarried young girl and may doubt my steadiness of character. But, my dear Mukunda, You are the supreme lion among human beings, the supreme person among persons. Any girl, though not yet having left her home, or even any woman of the highest chastity, would desire to marry You, being captivated by Your unprecedented character, knowledge, opulence, and position.

I know that You are the husband of the goddess of fortune and are very kind toward your devotees; therefore I have decided to become your eternal maidservant. My dear Lord, I dedicate my life and soul unto Your lotus feet.

(Full calendar, page 59)

because everyone is thinking, "I am American," "I am Indian," "I am white," "I am black," "I am Hindu," "I am Muslim," "I am Christian." Such thinking is simply "I am this body." That's all.

One must become completely cleansed of this misconception. *Virajena ātmanaiva*. *Virajena* means to become completely washed, cleansed. *Raja* means "the material world," and *vi* means *vigata*, "without." It is very difficult to come to the position of complete purification. Therefore it is said here, *avāpur duravāpām*: It is very difficult to come to this stage of life, but the Pāṇḍavas did it. For whom is it very difficult? *Asadbhiḥ*, for those attached to temporary things.

Asat means "temporary." There are two kinds of things: those that will exist permanently and those that will not exist. Temporary things may exist for a

few minutes, a few hours, or a few years. The material world is *asat*, because it will not exist. The material body will also not exist. Everyone knows that. Everyone knows that the body is born at a certain date, will continue for a certain number of years, will produce some by-products, will change into different forms, will become old, will dwindle, and one day will be finished.

These are called *ṣaḍ-vikāra*, "six changes." This is not progress. If one is progressing in age, that is not progress; that means he is going to death. I am seventy-eight years old. So I have already died seventy-eight years. I have only, say, two to five years left. People say "advanced age." No. Advanced in death, not advanced in age.

So that is the meaning of *asat*: The body will not stay. It has begun to die from the very moment of birth. If you

ask a mother how old her child is and she says "One month," that means the child has already died one month. And he has a certain balance of months and years before he dies. He is simple waiting for death.

Our duration of life is called *asat*. And material existence is also *asat*. Narottama Dāsa Ṭhākura therefore sings, *sat-saṅga chāḍi kainu asate vilāsa/te kāraṇe lāgila ye karma-bandha-phāṅsa*: "I gave up *sat-saṅga*, the spiritual society, and I associated with the material society. Therefore I am now entangled by karma, one reaction after another."

Spiritual realization is difficult for persons attached to temporary things. Why? *Viṣayātmabhiḥ*: Because they are simply attracted by the four principles of material life—eating, sleeping, sex life, and, one day, death. One must be above these interests. One must be sane. One must think, "These interests are there in the animals. So if I am also interested in only these things, what is the difference between the dog and me?"

There must be something more. That information is given in the *Bhagavad-gītā*: *avināsi tu tad viddhi yena sarvam idaṁ tatam*. The body is perishable, *asat*, but there is another thing, which is *sat*, permanent. What is that? It is that which spreads all over the body. If you pinch your body you feel pain. Why? Because there is consciousness. Consciousness is permanent. And as soon as the consciousness is gone from someone's body, you can chop off the hand and there will be no response.

Those not interested in understanding consciousness and its origin are *asat*. They cannot understand spiritual life. Therefore the beginning of spiritual life is to understand consciousness. The *Bhagavad-gītā* says, *dehino 'smin yathā dehe*: In the temporary body is the proprietor of the body. That point is to be understood. Who can understand? *Vidhūta-kalmaṣā*, "those who are washed of all sinful acts." Therefore we prescribe, "Don't associate with sinful activities." What are the sinful activities? Meat-eating, intoxication, gambling, and illicit sex. One must be washed of these to understand spiritual life. If you think, "I will do whatever I want," then you will remain in the material world life after life. That is the point.

Thank you very much. ❀

CALENDAR CLOSE-UP

Śrīla Baladeva Vidyābhūṣaṇa

Appearance Day: June 8

Śrīla Baladeva Vidyābhūṣaṇa appeared in Orissa at the end of the seventeenth century or the beginning of the eighteenth. At an early age he learned Sanskrit grammar, poetry, rhetoric, and logic and then traveled to holy places throughout India. While traveling, he met the followers of the great teacher Madhvācārya (A.D. 1239-1319). Baladeva mastered the teachings of Madhva, accepted *sannyāsa*, the renounced order of life, and continued his travels, spreading Madhva's teachings as he went.

After some years, at Jagannātha Purī Baladeva met devotees in the line of Śrī Caitanya Mahāprabhu. Baladeva accepted initiation into the line and quickly became an expert in the Gauḍīya Vaiṣṇava *siddhānta*, the philosophical conclusions of Lord Caitanya and His followers. Baladeva then went to Vṛndāvana to study under Viśvanātha Cakravartī Ṭhākura, the foremost Gauḍīya Vaiṣṇava of that period.

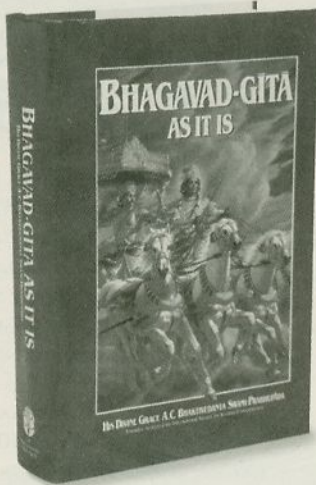
Viśvanātha Cakravartī sent Baladeva to Jaipur to resolve a dispute about the authenticity of the Gauḍīya Vaiṣṇava line. Priests from another line were trying to convince the king of Jaipur that they—and not the Gauḍīya Vaiṣṇavas—should worship the popular Kṛṣṇa Deities Govindajāi and Gopīnātha. The priests said the Gauḍīya were inauthentic because they had no commentary on the *Vedānta-sūtra*. Because of Baladeva's pure devotion, the Deity Govindajāi dictated to Baladeva a Vedānta commentary, known as *Govinda Bhāṣya*, and Baladeva was successful in his mission of authenticating the Gauḍīya Vaiṣṇava line.

After the passing of Viśvanātha Cakravartī Ṭhākura, Baladeva became the leader of the Gauḍīya Vaiṣṇavas. He wrote many books on the teachings of Lord Caitanya and is one of the most prominent teachers in Lord Caitanya's line. He left this world for Lord Kṛṣṇa's abode in 1768.

(Full calendar, page 59)

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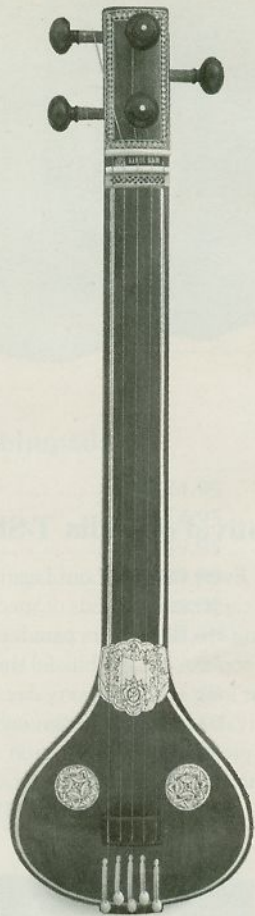
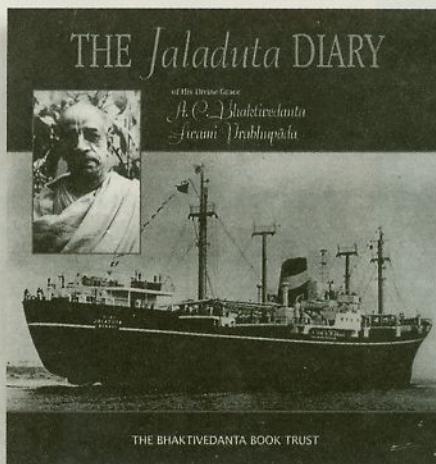
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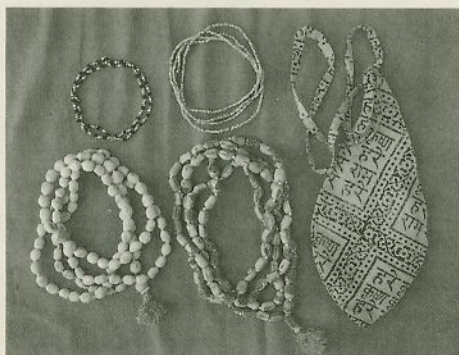
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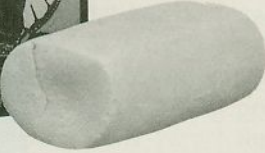
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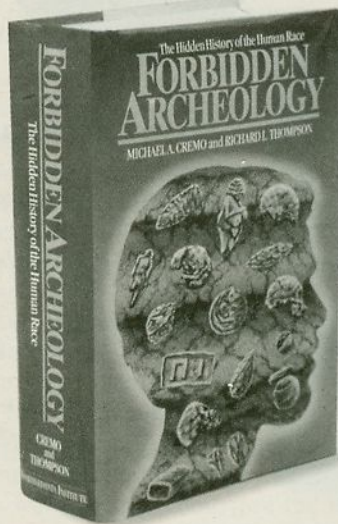
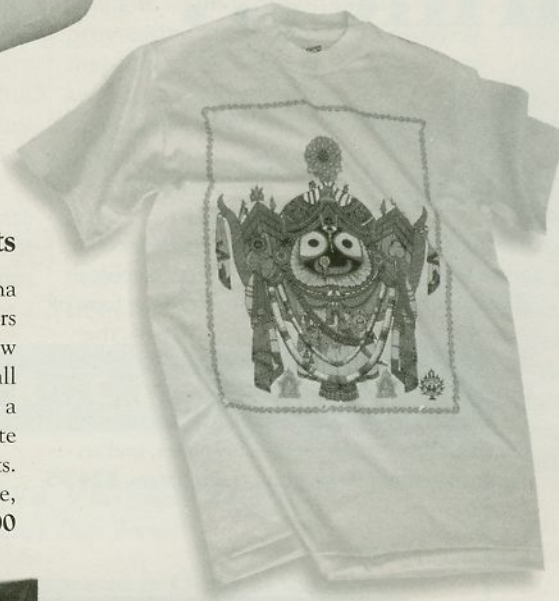
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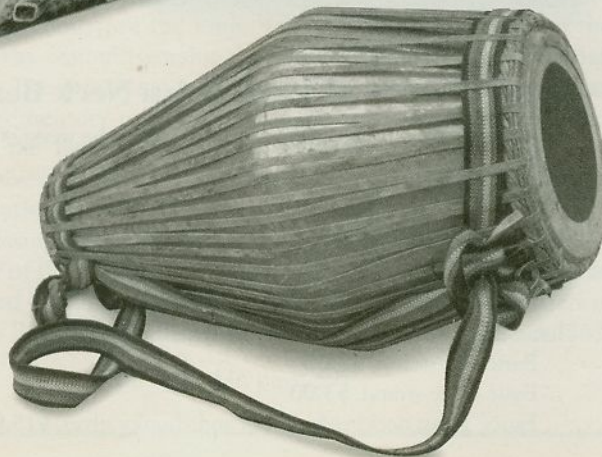
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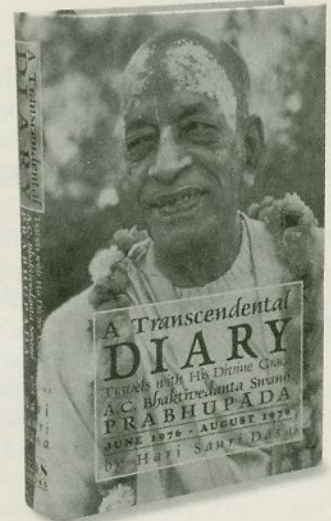
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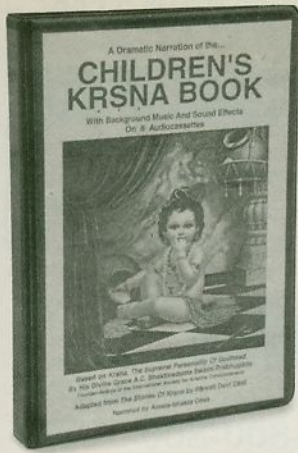
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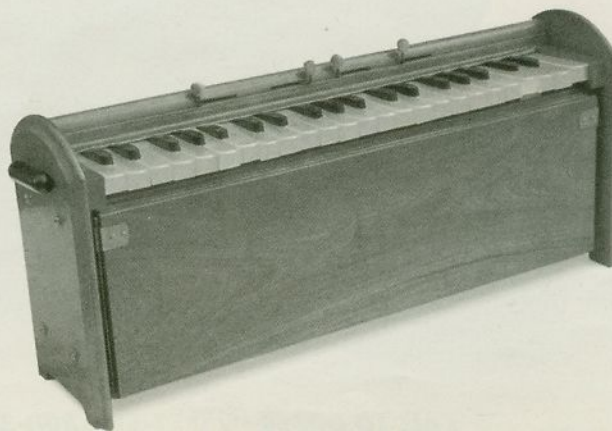
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THE HARE KRISHNA CATALOG

Śrīla Prabhupāda Speaks Out

“ WE MUST HAVE A DEFINITE PROCESS ”

Here we conclude 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: Personally, I do not like the idea of killing animals.

Śrīla Prabhupāda: But what is the ideal of your order? That I am asking.

Official: Love between men. Understanding.

Śrīla Prabhupāda: What have the animals done? There is no love or understanding shown to them.

Official: I love the animals. I have many animals living with me. I’m surrounded by animals. [*Laughter.*]

Śrīla Prabhupāda: That is nice. But a person who is habituated to kill animals—will he be admitted into your order?

Official: I don’t think someone who kills animals would like to enter, but if a butcher wants to enter, that is all right, because gradually we will elevate him.

Śrīla Prabhupāda: Then, in principle, the order does not allow animal killing?

Official: Ideally, our movement would not want to see animals killed, or anyone killed.

Śrīla Prabhupāda: Therefore, I want to know what are the principles—the rules and regulations—of the order.

Official: Our principles are love, beauty, harmony, peace. And as you progress, one initiation after another. If you begin as a butcher, then gradually, in your own self, you will wish to give it up. But there are no rules.

Śrīla Prabhupāda: “One initiation after another,” but there are no progressive rules?

Official: Our order doesn’t require that you give up meat-eating. Our order is intelligent. If we were to tell people, “Don’t do this, don’t do this, don’t do that,” nobody would join us. In any case, the real mystic is someone who has controlled his own body.

Śrīla Prabhupāda: But you cannot explain how to control the body.

Official: It happens immediately, or it will happen in a while.

Śrīla Prabhupāda: At least I cannot accept this. We could discuss further if

you had some definite program. Say I want to enter your association. You must give me some prescription by which, if I follow, I’ll make progress. But you have no such prescription.

Official: I shall submit to my grandmaster your request for a specific prescription to be given to you.

Śrīla Prabhupāda: But, in principle, your order hasn’t got any such prescription.

Official: We will make one special, just for you.

Śrīla Prabhupāda: But not for the general mass of people.

Official: Correct. It is very good that you prescribe no meat-eating, no intoxicants, no premarital or extramarital sex, and so on. These are nice principles that you are following. And we are sure that you have come to these conclusions—on your own—just as perhaps one day we may also come to these conclusions—on our own.

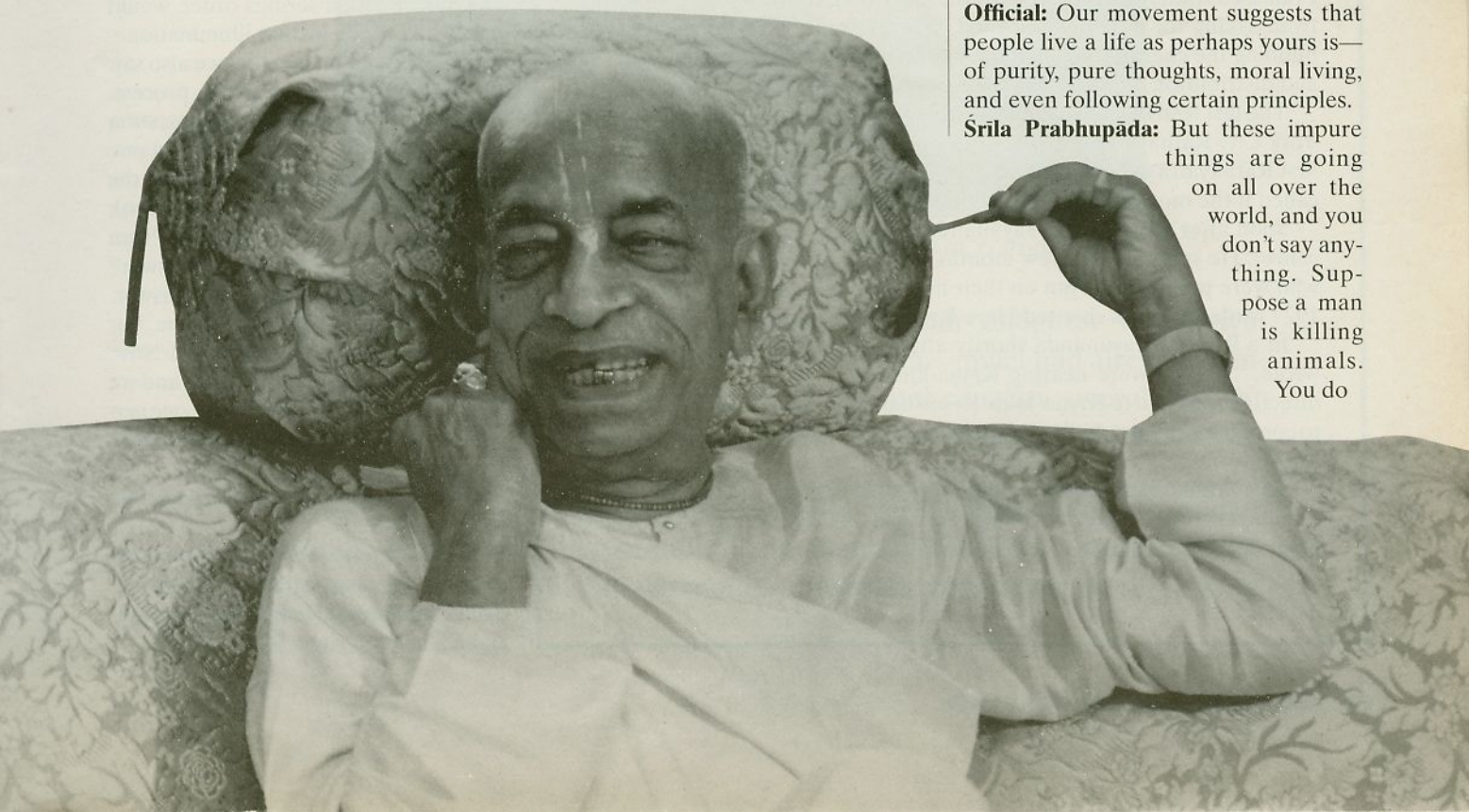
Śrīla Prabhupāda: So for the time being, your order has no such rules and regulations?

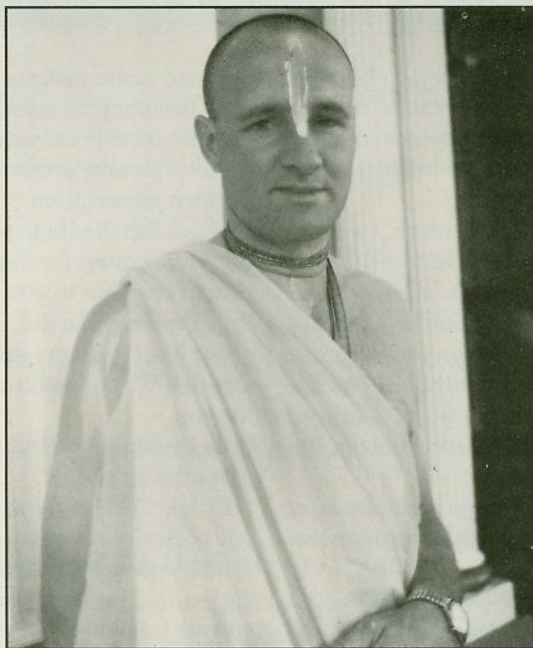
Official: Our order makes certain suggestions, but we do not oblige anyone to follow our suggestions.

Śrīla Prabhupāda: What are those suggestions?

Official: Our movement suggests that people live a life as perhaps yours is—of purity, pure thoughts, moral living, and even following certain principles.

Śrīla Prabhupāda: But these impure things are going on all over the world, and you don’t say anything. Suppose a man is killing animals. You do





Śrīla Jayānanda Prabhu

Disappearance Day: May 11

Śrīla Jayānanda Prabhu joined Śrīla Prabhupāda and the fledgling Hare Kṛṣṇa movement in San Francisco in 1967. Jayānanda Prabhu had been driving a cab, and, encouraged by Śrīla Prabhupāda, he kept that job to help support the storefront Hare Kṛṣṇa temple. He also gave Śrīla Prabhupāda \$5,000 to help print the first edition of *Bhagavad-gītā As It Is*.

For many years Jayānanda Prabhu was the backbone of the San Francisco Rathayātrā (Festival of the Chariots). He would do everything from asking for donations of food, flowers, and money to advertising, building the chariots, arranging for permits, and organizing the cooking and distribution of *prasādam*, food offered to Kṛṣṇa.

The last festival Jayānanda was able to work on directly was the New York City Rathayātrā in 1976. Attended by Śrīla Prabhupāda, it was the first Rathayātrā in New York, and it went down Fifth Avenue. Jayānanda called it the most successful of all the festivals he had worked on.

Soon after that festival, Jayānanda Prabhu was diagnosed as having cancer. He spent his last few months advising devotees in Los Angeles who were preparing to put on their first Rathayātrā. He passed away in 1977 while devotees chanted Hare Kṛṣṇa in his room.

In a letter to Jayānanda shortly after his passing, Śrīla Prabhupāda wrote, "As you were hearing Kṛṣṇa-kīrtana, I am sure that you were directly promoted to Kṛṣṇa-loka. Kṛṣṇa has done a great favor to you, not to continue your diseased body, and has given you a suitable place for your service."

Śrīla Prabhupāda requested devotees all over the world to commemorate Jayānanda Prabhu's passing every year as they would that of any great devotee of Kṛṣṇa.

(Full calendar, page 59)

not prohibit him. He is engaged in immoral life, and if you do not prohibit him, then how can he become moral? Do you think morality and the killing of animals go together?

Official: Our order likes the ideals of beauty, harmony, and morality, but we cannot impose these things on anyone.

Śrīla Prabhupāda: But, for instance, the Bible imposes the rule or regulation "You shall not kill." Yet you have no such thing.

Official: Realization is what counts.

Śrīla Prabhupāda: Yes, but what that realization is you cannot explain. If you cannot explain, then what is your realization?

Official: Had I not realized something, I would not be here now.

Śrīla Prabhupāda: Then first let us see whether you can describe who you are.

Official: When Moses saw the burning bush and asked the fire, "Who are you?" the fire said, "I am what I am." Who am I? You will have to answer that by your own meditations.

Śrīla Prabhupāda: But what is your meditation? What have you learned?

Official: The thing to realize is peace. When you join our order, you receive a letter, and at the bottom of the letter, it says, "With our best wishes for your peace and happiness."

Śrīla Prabhupāda: That's all right. Everyone wants that. But what is the process?

Official: Praying, courage, faith. A serious movement, a serious order, would never guarantee instant illumination.

Śrīla Prabhupāda: No, that we also say. But we must have a definite process. For instance, in answer to the question "Who are you?"—because at least one must know who he is—you gave the vague reply "I am what I am." If you ask me, "Who are you, sir?" and I say, "I am what I am," is that the proper answer? [Laughter.] That is a nonsense answer.

Official: I could tell you my name, but the interior, the reality, is different. Now, if we all join together in silence and we enter into ourselves and create *one person*, then we will know who we are—from that silence.

Śrīla Prabhupāda: But how is it possible to remain silent?

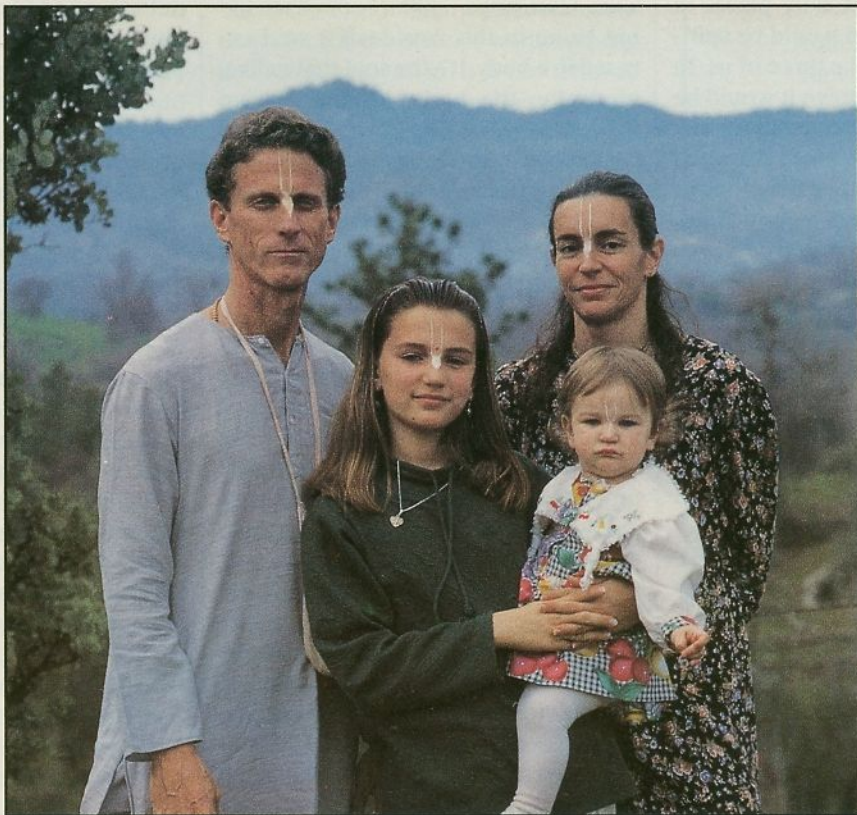
Disciple [in jest]: *Bahunām janmanām ante:* "After many births and deaths."

Śrīla Prabhupāda [laughing]: That's all right. That's all right. ☸

NOTES FROM MOTHERHOOD

*Since we can have a fully satisfying relationship with Kṛṣṇa,
why have children and settle for something less?*

by Viśākhā Devī Dāsī



Left to right: Yadubara Dāsa, Amṛta, Viśākhā Devī Dāsī, Hari-priyā.

BEFORE WE KNEW with certainty that our daughter Hari-priyā existed—when she was still smaller than a pea—much had already been decided about her: her sex, physique, mental capacity, overall health, who her parents would be, the suffering and enjoyment she would get in her lifetime—and where she would be born.

My husband, my ten-year-old daughter, and I were in India during this time, and when I was two and a half months pregnant, we decided to make Jagannātha Purī our base. From Purī we could continue our service (we were working

The Śrīmad-Bhāgavatam instructs that we should not become a father or a mother unless we can deliver our children from the clutches of karma— from repeated births and deaths— by arousing their God consciousness.



on a Kṛṣṇa conscious film), and as one of the major Vaiṣṇava holy places in India, Jagannātha Puri would be spiritually nourishing for the three of us. In addition, as a seaside town it would be especially healthy and peaceful for me.

We weren't disappointed. A rented house on the edge of town near the sea became our home, and bicycle rides, long walks along the deserted beach, or swims in the cool waters of the Bay of Bengal, along with some hatha yoga, became my daily routine. We grew vegetables in the small garden around our house, enjoyed fresh, pure cow's milk from a nearby dairy, and often relished Lord Jagannātha's *prasādam*—pure vegetarian food that had been cooked by *brāhmaṇas* and offered to the Lord.

From the rooftop of our house we had a clear view of Lord Jagannātha's famous temple, where these offerings were made many times daily. At night, under a sky crowded with stars, the temple glowed with silvery-green light. Over the months we lived in Purī, I chanted the mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—for many hours while looking at the temple, about two miles distant, its huge yellow or red flag waving in the persistent breezes. And I chanted for many other hours before our small home Deities of Śrī Śrī Gaura-Nitāi.

Unpredictably, but quite often, devotees from different parts of the world would come to Purī on pilgrimage, and we would join them in visiting and chanting at the many holy sites in Purī.

During these tranquil times, I reflected how, within my womb, Hari-

priyā's body was forming around a spirit soul. Hari-priyā—like every other living being in this world—is a soul encased in a body. It's the soul that's alive, eternally; the body, lifeless matter. Previously, Hari-priyā had abandoned the body she had been housed in (that body had "died"), and now a "new" body was growing around her in preparation for rebirth. But Hari-priyā had abandoned only her previous physical form; her previous subtle body—mind, intelligence, and false ego—stayed with her. And her present state, arranged by the dictation of the laws of material nature, was due to the state of her subtle body. In other words, Hari-priyā's destiny, shaped by her past activities, was already with her.

Śrīla Prabhupāda explains that just as springtime in the present indicates the nature of springtimes in the past and future, so this life of happiness, distress, or a mixture of both gives evidence of the activities of one's past and future lives.

A person with a pious background may be good looking, wealthy, well educated, or born in a well-placed family. A person with an impious background, the opposite. One who acts religiously will be awarded a higher birth in his next life, whereas an irreligious person has a future that is bleak.

Many will object to this apparently fatalistic philosophy. A baby, what to speak of an unborn baby, seems innocent and has unlimited opportunities ahead. Why consider the future sealed? Why ignore free will and dismiss as futile a person's initiative and enthusiastic striving for excellence?

There's no doubt that an individual

has free will, and has good cause to use initiative and to excel. But that doesn't alter the karma a child carries from previous lives.

Of course, my husband and I had no idea where Hari-priyā had come from or what her karma had in store for her. We did know that just as it was her destiny to have us as parents, it was ours to have her as our daughter. The *Śrīmad-Bhāgavatam* explains that the mentality of the parents at the time of conception attracts a suitable soul: "In order to give a particular type of human form to a person who has already suffered hellish life, the soul is transferred to the semen of a man who is just suitable to become his father. During sexual intercourse, the soul is transferred through the semen of the father into the mother's womb to produce a particular type of body." (*Śrīmad-Bhāgavatam* 3.31.1, purport)

And my husband and I also knew that Hari-priyā was ours to nurture and love and, as far as we were able, to awaken to her dormant God consciousness.

Along with whatever good and bad karma she was carrying with her from previous births, she was also, and in a deeper way, a purely God conscious person. Karma, although it may go on for an eon, is temporary. It can be eradicated. God consciousness, however, is an eternal characteristic of the soul. But it is covered—usually thickly. The *Śrīmad-Bhāgavatam* instructs that we should not become a father or a mother unless we can deliver our children from the clutches of karma—from repeated births and deaths—by arousing their God consciousness. Good reason to be

cautiously about bearing children.

About a month after we arrived in Purī, a visiting married godbrother raised a question. "Since we have an eternal, perfect, and blissful relationship with Kṛṣṇa," he asked, "why bother with marriage? Why have children? What can such temporary and imperfect relationships lead to except anxiety and disappointment, sooner or later?"

In the highest sense his point is correct. Śrīla Prabhupāda encourages us to accept Kṛṣṇa as our friend, as our child, or even as our lover, and in doing so, he assures us, we will never be disappointed. That relationship will never dissolve, nor will we ever feel material anxiety or dissatisfaction with it. The Supreme Lord is the perfect friend, child, and lover.

So why settle for anything less? Why have children who, at best, would certainly complicate our lives, and at worst . . . ?

My answer to this challenge dawned on me a month or two later as I was reading a verse in Śrīla Prabhupāda's *Bhagavad-gītā* (5.7): "One who acts in devotion, who is a pure soul, and who controls his mind and senses is dear to everyone, and everyone is dear to him. Though always working, such a person is never entangled." Instead of reading this blithely and plowing on, as is my usual bent, I stopped and thought about each phrase and how it didn't apply to me. I don't act in devotion. I am far from being a pure soul and controlling my senses. I'm not dear to everyone, nor is everyone dear to me, and so forth. As I read more, I realized that every verse that describes saintly persons and saintly characteristics is beyond my level of realization: "One whose happiness is within, who is active and rejoices within..." (Bg. 5.24) "Those who are free from anger and all material desires..." (Bg. 5.26) "One who neither rejoices nor grieves, who neither laments nor desires..." (Bg. 12.17) "One who is equal to friends and enemies, who is equipoised in honor and dishonor..." (Bg. 12.18) "One who is unaffected by whatever good or evil he may obtain..." (Bg. 2.57). And so on.

The simple fact is that I am a neophyte; therefore I cannot fully repose my loving propensity in the Lord alone. And therefore marriage, children, and the gradual process of becoming free

from material desires.

This path of household life is also acceptable to Kṛṣṇa. When He Himself appeared on earth He played the role of a householder and set a perfect example. His many children also became householders. Lord Caitanya Mahāprabhu, the most recent incarnation of Kṛṣṇa, also set an example in this regard. When one of His associates in the renounced order deviated slightly in dealing with a woman, the Lord sternly rejected him. Yet many of the Lord's most intimate associates were householders. His clear message: hypocrisy will not be tolerated.

This idea is also presented by Prabhupāda in a purport to *Bhagavad-gītā* (3.7): "Instead of becoming a pseudo transcendentalist for the sake of wanton living and sense enjoyment, it is far better to remain in one's own business and execute the purpose of life, which is to get free from material bondage and enter the kingdom of God . . . A householder can also reach this destination by regulated service in Kṛṣṇa consciousness."

At six months, when the baby started vigorous kicking, my husband took to chanting the mahā-mantra to her, while at other times my daughter told her short Kṛṣṇa stories from *The Nectar of Devotion*.

Sometime later—about a month before the delivery—my husband was explaining to my gynecologist, Dr. Narayan Udgata, how our film work had been canceled for the time being and that now our only business in Purī was waiting for the birth.

"We know that it's auspicious for a child to be born here," my husband said. "That's why we haven't left."

Dr. Udgata, a permanent resident of Purī and knowledgeable and competent in his field, responded by revealing his devotion.

"Lord Jagannātha is most merciful," he said, "and because you are living here to have your child, surely He will be merciful to you."

Then he began reciting, from memory, verses from the Fourth Chapter of *Bhagavad-gītā* about how the Lord descends to protect religious principles and to eradicate irreligion. And he explained to us how the Lord sends His empowered representatives or comes personally at different times, in

(please turn to page 54)

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Purāṇic Time and the Archeological Record

*An address presented at World Archeological Congress 3,
December 4–11, 1994, New Delhi, India**

by Drutakarmā Dāsa (Michael A. Cremo)

The World Archeological Congress is an international organization that meets every four years in a different city of the world. Nine hundred archeologists and scientists from related disciplines attended the New Delhi meeting, jointly sponsored by the World Archeological Congress and the Archeological Survey of India, with support from the Indian government.

THE CONCEPT of time used by modern historical scientists, including archeologists, strikingly resembles the traditional Judeo-Christian concept. And it strikingly differs from that of the ancient Greeks and Indians.

This observation is, of course, an extreme generalization. In any culture, the common people may use various concepts of time, linear and cyclical. And among the great thinkers of any period, there may be many competing views of both cyclical and linear time.

*For *Back to Godhead* we have slightly shortened the original address and deleted its scholarly reference notes.

That was certainly true of the ancient Greeks. It can nevertheless be safely said that the cosmological concepts of several of the most prominent Greek thinkers involved a cyclic or episodic time similar to that found in the Purāṇic literature of India.

For example, we find in Hesiod's *Works and Days* a series of ages (gold, silver, bronze, heroic, and iron) similar to the Indian *yugas*. In both systems the quality of human life gets progressively worse with each passing age. In *On Nature* Empedocles speaks of cosmic time cycles. In Plato's dialogues there are descriptions of revolving time and recurring catastrophes that destroy or nearly destroy human civilization. Aristotle said in many places in his works that the arts and sciences had been discovered many times in the past. In the teachings of Plato, Pythagoras, and Empedocles on transmigration of souls, the cyclical pattern is extended to individual psychophysical existence.

When Judeo-Christian civilization arose in Europe, another kind of time became prominent—time going forward in a straight line. Broadly speaking, this



Yadubhara Dāsa

Judeo-Christian/Modern Scientific Linear Time

(begins and ends)

origin of universe

appearance of
other species

appearance of
human beings

salvation of
human beings

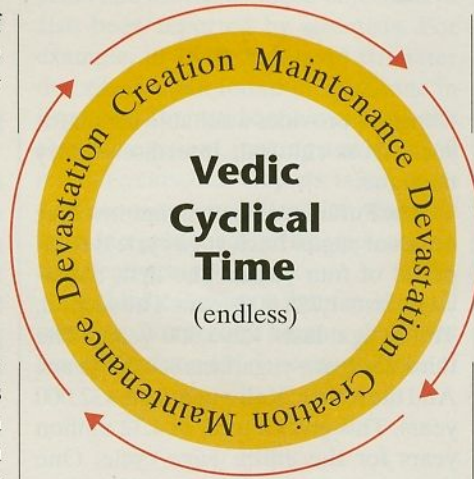
end of universe

concept of time involves a unique act of cosmic creation, a unique appearance of human beings, and a unique history of salvation, culminating in a unique denouement in the form of a last judgment. The drama occurs only once. Individually, the life of a human being mirrors this process; so, with some exceptions, orthodox Christian theologians rejected transmigration of the soul.

Modern historical sciences share the basic Judeo-Christian assumptions about time. The universe we inhabit is a unique occurrence. Humans have arisen once on this planet. The history of our ancestors followed a unique though unpredestined evolutionary pathway. The future pathway of our species is also unique. Although this pathway is officially unpredictable, the myths of science project a possible overcoming of death by biomedical science and mastery over the entire universe by evolving, space-traveling humans. One group, the Santa Fe Institute, sponsor of several conferences on “artificial life,” predicts the transfer of human intelligence into machines and computers displaying the complex symptoms of living things. “Artificial life” thus becomes the ultimate transfiguring salvation of our species. Finally, the collapse of the Big Bang universe will bring everything to a close.

One is tempted to propose that the modern account of human evolution is a Judeo-Christian heresy that covertly retains fundamental structures of Judeo-Christian cosmology, eschatology, and salvation history while overtly dispensing with the scriptural account of divine intervention in the origin of species, including our own. This would be similar to the way Buddhism, while dispensing with the Hindu scriptures and concepts of God, retained basic Hindu cosmological assumptions such as cyclical time, transmigration, and karma.

Another feature the modern human



evolutionary account has in common with the earlier Christian account is that humans appear after the other forms of life. In Genesis, God creates the plants, animals, and birds before human beings. For strict literalists, the time interval is short—humans are created on the last of six of our present solar days. Others have taken the Genesis days as ages. For example, around the time of Darwin, European scientists with strong Christian leanings proposed that God had gradually brought into existence various species throughout the ages of geological time until the perfected earth was ready to receive human beings. In modern evolutionary accounts, anatomically modern humans retain their position as the most recent major species to occur on this planet, having evolved from previous hominids within the past 100,000 or so years. And despite the attempts of prominent evolutionary theorists and spokespersons to counteract the tendency, even among evolution scientists, to express the appearance of humans as in any way predestined, the idea that humans are the crowning glory of the evolutionary process still has a strong hold on the minds of the public and the scientists. Although anatomically modern humans are given an age of about 100,000 years, modern archeologists and anthropologists, in common with Judeo-

Christian accounts, give civilization an age of a few thousand years and, again in common with Judeo-Christian accounts, place its earliest occurrence in the Middle East.

I do not categorically assert a direct causal link between earlier Judeo-Christian ideas and those of the modern historical sciences. To demonstrate that would call for much more careful documentation than has yet been provided. But the many common features of the time concepts of the two systems of knowledge suggest that these causal links do exist and that to trace connections in detail would be fruitful.

I do propose, however, that the tacitly accepted and hence critically unexamined time concepts of the modern human sciences, whether or not causally linked with Judeo-Christian concepts, pose a significant unrecognized influence on interpretation of the archeological and anthropological record. To demonstrate how this might be true, I shall introduce my own experience in evaluating that record from the standpoint of the concepts of cyclical time and the accounts of human origins found in the *Purāṇas* and *Itihāsas* of India.

My path of learning has led me to take the Vaiṣṇava tradition of India as my primary guide to life and the study of the visible universe and what may lie beyond. For the past century or so, bringing concepts from religious texts directly into the scientific study of nature has been considered quite unreasonable. Indeed, many introductory texts in anthropology and archeology make a clear distinction between “scientific” and “religious” ways of knowing, relegating the latter to the status of unsupported belief, with little or no utility in the objective study of nature. Some texts even go so far as to boast that this view has been upheld by the United States Supreme Court, as if the state were the best and final

Purāṇic accounts give the inhabited earth an age of 2.3 billion years. Interestingly enough, the oldest undisputed organisms recognized by paleontologists are just about that old.

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arbitrator of intellectual controversy.*

But I propose that total hostility to religious views of nature in science is unreasonable, especially for the modern historical sciences. Despite pretensions to objectivity, scientists unconsciously retain or incorporate into their workings many Judeo-Christian cosmological concepts, especially concerning time, and implicitly employ them in their day-to-day work of observation and theory building. In this sense, modern evolutionists share some intellectual territory with their fundamentalist Christian antagonists.

But there are other ways to comprehend historical processes in nature. One can graphically sense this if one performs the mental experiment of looking at the world from a radically different perspective of time—the Purāṇic time concept of India. I am not alone in suggesting this. Gene Sager, a professor of philosophy and religious studies at Palomar College in California, wrote in an unpublished review of my book *Forbidden Archeology*: “As a scholar in the field of comparative religion, I have sometimes challenged scientists by offering a cyclical or spiral model for studying human history, based on the Vedic concept of the *kalpa*. Few Western scientists are open to the possibility of sorting out the data in terms of such a model. I am not proposing that the Vedic model is true. . . . However, the question remains, does the relatively short, linear model prove to be adequate? I believe *Forbidden Archeology* offers a well researched challenge. If we are to meet this challenge, we need to practice open-mindedness and proceed in a cross-cultural, interdisciplinary fashion.” The World Archeological

Congress provides a suitable forum for such cross-cultural, interdisciplinary dialogue.

The Purāṇic concept of time involves cycles of *yugas*. Each *yuga* cycle is composed of four *yugas*. The first, Satya-yuga, lasts 1,728,000 years. The second, Tretā-yuga, lasts 1,296,000 years. The third, Dvāpara-yuga, lasts 864,000 years. And the fourth, Kali-yuga, lasts 432,000 years. This gives a total of 4.32 million years for the entire *yuga* cycle. One thousand of such cycles—4.32 billion years—make up one day of Brahmā, the demigod who governs the universe. A day of Brahmā is called a *kalpa*. Each of Brahmā’s nights lasts as long as his day. Life is manifest on earth only during the day of Brahmā. With the onset of Brahmā’s night, the entire universe is devastated and plunged into darkness. When another day of Brahmā begins, life again becomes manifest.

Each day of Brahmā is divided into 14 *manvantara* periods, each lasting 71 *yuga* cycles. Preceding the first and following each *manvantara* period is a juncture (*sandhyā*) the length of a Satya-yuga (1,728,000 years). Typically, each *manvantara* period ends with a partial devastation.

According to Purāṇic accounts, we are now in the twenty-eighth *yuga* cycle of the seventh *manvantara* period of the present day of Brahmā. This would give the inhabited earth an age of 2.3 billion years. Interestingly enough, the oldest undisputed organisms recognized by paleontologists—algae fossils such as those from the Gunflint formation in Canada—are just about that old.

Altogether, 453 *yuga* cycles have elapsed since this day of Brahmā began. Each *yuga* cycle involves a progression from a golden age of peace and spiritual progress to a final age of violence and spiritual degradation. At the end of each Kali-yuga, the earth is

practically depopulated.

During the *yuga* cycles, human species coexist with other humanlike species. For example, in the *Bhāgavata Purāṇa* (9.10.20) we find the divine avatāra Rāmacandra conquering Rāvaṇa’s kingdom, Laṅkā, with the aid of intelligent forest-dwelling monkey-men who, using trees and stones, fought Rāvaṇa’s well-equipped soldiers. This occurred in the Tretā-yuga, about one million years ago.

Given the cycle of *yugas*, the periodic devastations at the end of each *manvantara*, and the coexistence of civilized human beings and creatures in some ways resembling the human ancestors of modern evolutionary accounts, what predictions might the Purāṇic account give regarding the archeological record? Before answering this question, we must also consider the general imperfection of the fossil record. Hominid fossils in particular are extremely rare. Furthermore, only a small fraction of the sedimentary layers deposited during the earth’s history have survived erosion and other destructive geological processes.

Taking all this into account, I propose that the Purāṇic view of time and history would predict a sparse but bewildering mixture of hominid fossils, some anatomically modern and some not, going back tens and even hundreds of millions of years and occurring at locations all over the world. It would also predict a more numerous but similarly bewildering mixture of stone tools and other artifacts, some showing a high level of technical ability and others not. And, given the biases of most workers in the fields of archeology and anthropology over the past 150 years, we might also predict that they would edit this bewildering mixture of fossils and artifacts to conform with a linear, progressive view of human origins.

*See, for example, Philip L. Stein and Bruce M. Rowe, *Physical Anthropology*, Fifth Edition (New York: McGraw-Hill, 1993), p. 37.

In fact, when Richard Thompson and I carefully investigated published archeological reports, we found that the evidence supports these predictions. We reported our investigations in our book *Forbidden Archeology* [See BTG, May/June 1993].

First of all, there is a considerable amount of physical evidence for extreme human antiquity, but here we shall only mention a few examples. The evidence falls into several categories.

The first is animal bones that show signs of human work on them. In some cases the signs of work take the form of cut marks made by stone tools. Numerous bones bearing such marks were found by European scientists in formations up to 20 million years old. In some cases the work is more advanced. For example, in 1881, British geologist

Henry Stopes reported a shell with a human face carved upon it. The shell was found in deposits over 2 million years old.

A second category is stone tools and other artifacts. Stone tools have been found at various locations around the world, in formations up to 50 million years old. More advanced objects have also been reported by scientists. For example, in 1844, Sir David Brewster described a nail found in sandstone in England. The sandstone was from the Devonian period, making it at least 360 million years old. Objects taken from coal deposits over 300 million years old include a gold chain, an iron pot, and an artistically carved stone.

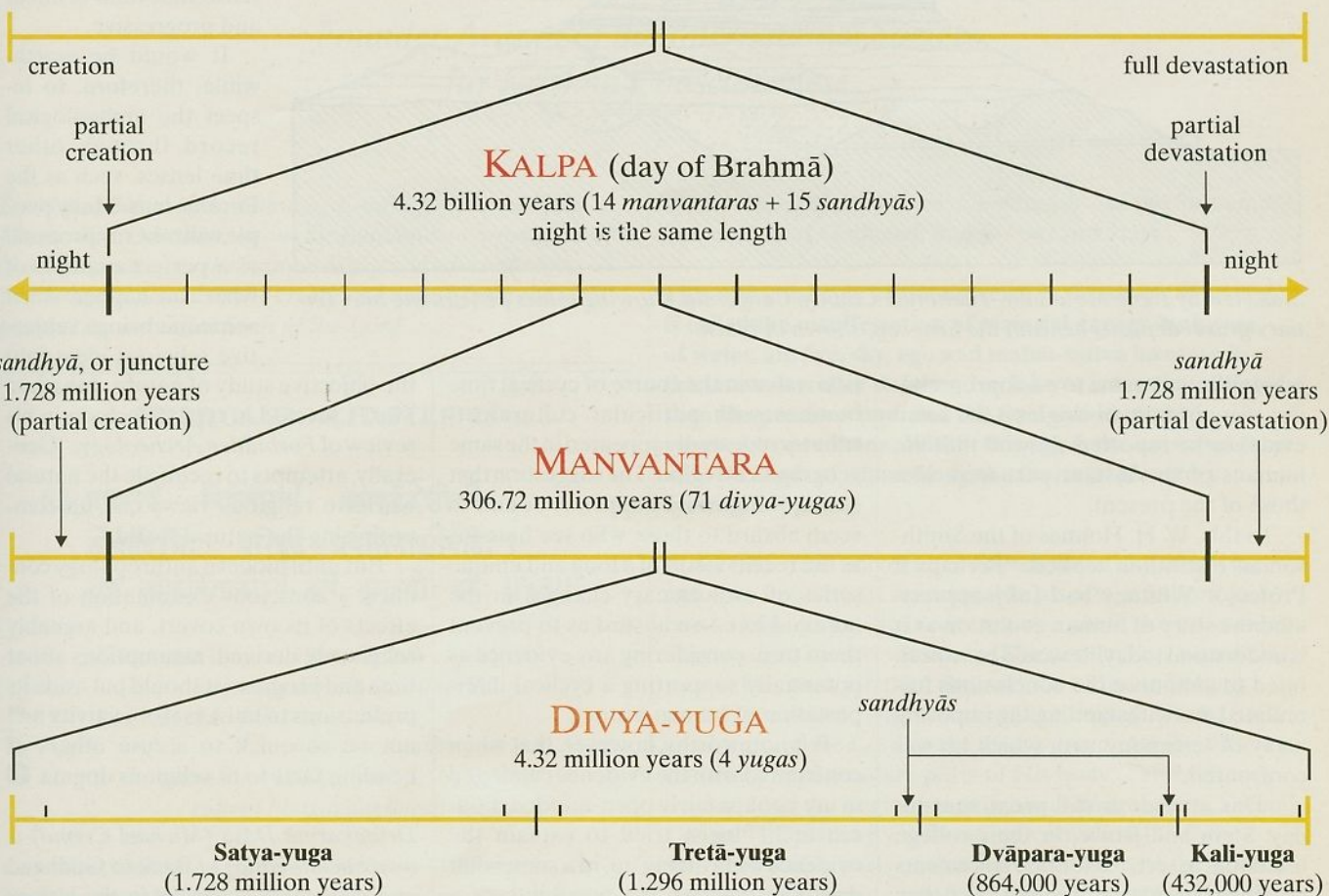
A third category is human skeletal remains. Numerous human skeletons have been found in deposits millions of

years old, including a complete human skeleton from an Illinois coal deposit over 300 million years old. And human footprints of the same age have been reported from the state of Kentucky in the United States.

In negotiating a fashionable consensus that anatomically modern humans evolved from less advanced hominids in the Late Pleistocene era, about 100,000 years ago, scientists gradually rendered unfashionable the considerable body of compelling contradictory evidence summarized in our book. That evidence thus became unworthy of discussion in knowing circles. Richard Thompson and I have concluded that scientists muted that evidence by applying a double standard—favored evidence was exempted from the severely skeptical scrutiny to

LIFE OF BRAHMĀ

311.04 trillion years (36,000 *kalpas* [days of Brahmā] and an equal number of nights)



Lord Brahmā lives for the duration of the universe, which is repeatedly created and destroyed. Every time the universe is created, a new Brahmā is born. Both full and partial devastations of the universe occur at regular intervals throughout Brahmā's life. Brahmā's present day began 2.3 billion years ago.

which unfavored evidence was subjected.

One example from the many that could be cited to demonstrate the role of linear progressive preconceptions in the editing of the archeological record is the case of the auriferous gravel finds in California. During the days of the California Gold Rush, starting in the 1850s, miners discovered many anatomically modern human bones and advanced stone implements in mine shafts sunk deep into deposits of gold-bearing gravels capped by thick lava flows. According to modern geological reports, the gravels beneath the lava were from 9 to 55 million years old. The mine shaft discoveries were reported to the world of science by J. D. Whitney, state geologist of California, in a monograph published by the Peabody Museum of Natural History at Harvard University. From the evidence he com-

vinced that human beings . . . have changed over time in response to changing conditions. So one aim of the anthropologist is to find evidence for evolution and to generate theories about it." Apparently, an anthropologist, by definition, can have no other view or purpose.

One of the things Holmes found especially hard to accept was the similarity of the purportedly very ancient stone implements to those of the modern Native Americans. He wondered how anyone could take seriously the idea that "the implements of a Tertiary race should have been left in the bed of a Tertiary torrent to be brought out as good as new, after the lapse of vast periods of time, into the camp of a modern community using identical forms?"

The similarity could be explained in several ways, but one possible explana-

ary 26, 1994: "If your table on p. 391 were correct, then the minimum age for the artifacts at Table Mountain would be 9 million [years old]. Would you think then of a different creation—[one that] disappeared—and then a new start? Would it simply replicate the archeology of California 9 million years later? Or the inverse. Would the Californians 9 million years later replicate the materials under Table Mountain?"

That is exactly what I would propose—that in the course of cyclic time humans with a culture resembling that of modern Native Americans did in fact appear in California millions of years ago, perhaps several times.

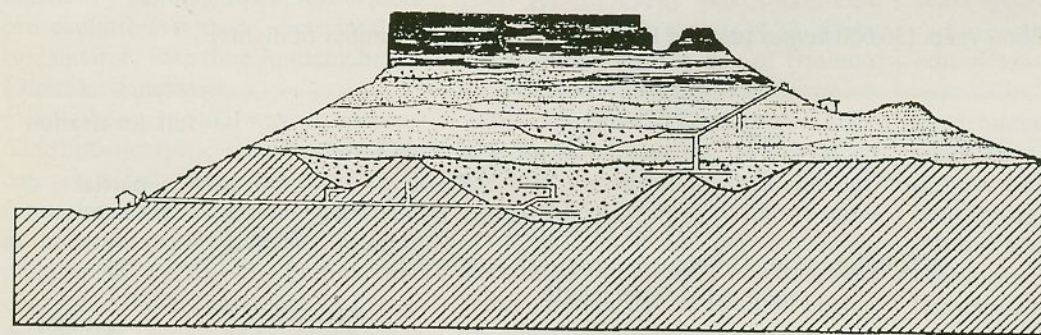
"I find great difficulty with that line of reasoning," confessed Carter. But that difficulty, which encumbers the minds of most archeologists and anthropologists, may be the result of a rarely recognized and even more rarely questioned commitment to a culturally acquired sense that time is linear and progressive.

It would be worthwhile, therefore, to inspect the archeological record through other time lenses, such as the Purāṇic lens. Many people will take my proposal as a perfect example of what can happen when someone brings subjective religious ideas into

the objective study of nature. Jonathan Marks reacted in typical fashion in his review of *Forbidden Archeology*: "Generally, attempts to reconcile the natural world to religious views end up compromising the natural world."

But until modern anthropology conducts a conscious examination of the effects of its own covert, and arguably religiously derived, assumptions about time and progress, it should put aside its pretensions to universal objectivity and not be so quick to accuse others of bending facts to fit religious dogma. ☸

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Side view of Table Mountain, Tuolumne County, California, showing mines penetrating into Tertiary gravel deposits beneath the lava cap, shown in black.

plied, Whitney came to a nonprogressivist view of human origins—the fossil evidence he reported showed that the humans of the distant past were like those of the present.

To this, W. H. Holmes of the Smithsonian Institution replied: "Perhaps if Professor Whitney had fully appreciated the story of human evolution as it is understood today, he would have hesitated to announce the conclusions formulated, notwithstanding the imposing array of testimony with which he was confronted."

This attitude is still prominent today. Stein and Rowe, in their college textbook, assert, "Scientific statements are never considered absolute." But they also make this absolute statement: "Some people have assumed that humans have always been the way they are today. Anthropologists are con-

tion is that in the course of cyclical time humans with particular cultural attributes repeatedly appeared in the same geographical region. The suggestion that such a thing could happen is bound to seem absurd to those who see humans as the recent result of a long and unique series of evolutionary changes in the hominid line—so absurd as to prevent them from considering any evidence as potentially supporting a cyclical interpretation of human history.

It is noteworthy, however, that when confronted with the evidence cataloged in my book, a fairly open-minded modern archeologist tried to explain the evidence by bringing up, in a somewhat doubting manner, the possibility of a cyclical interpretation of human history. George F. Carter, noted for his controversial views on early man in North America, wrote to me on Janu-

GOD AS THE UNIVERSE

Rendered from Sanskrit into English,
with commentary,
by His Divine Grace A. C. Bhaktivedanta
Swami Prabhupāda,
Founder-Ācārya of the International Society
for Krishna Consciousness

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 describes the creations coming from the virāt-puruṣa, the universal form of the Lord.

ayam—this; *rūpam*—form; *bhagavataḥ*—of the Supreme Personality of Godhead; *hareḥ*—of Lord Hari.

This universal egg, or the universe in the shape of an egg, is called the manifestation of material energy. Its layers of water, air, fire, sky, ego and mahat-tattva increase in thickness one after another. Each layer is ten times bigger than the previous one, and the final outside layer is covered by pradhāna. Within this egg is the universal form of Lord Hari, of whose body the fourteen planetary systems are parts.

THIRD CANTO/CHAPTER 26

52 एतदण्डं विशेषाख्यं क्रमवृद्धैर्दशोत्तरैः ।
तोयादिभिः परिवृतं प्रधानेनावृत्तैर्बाहिः ।
यत्र लोकवितानोऽयं रूपं भगवतो हरेः ॥५२॥

*etat aṇḍam viśeṣākhyam
krama-vṛddhair daśottaraiḥ
toyādibhiḥ parivṛtam
pradhānenāvṛtaiḥ bahiḥ
yatra loka-vitāno 'yam
rūpam bhagavato hareḥ*

etat—this; *aṇḍam*—egg; *viśeṣa-ākhyam*—called *viśeṣa*; *krama*—one after another; *vṛddhaiḥ*—increased; *daśa*—ten times; *uttaraiḥ*—greater; *toya-ādibhiḥ*—by water and so on; *parivṛtam*—enveloped; *pradhānena*—by *pradhāna*; *āvṛtaiḥ*—covered; *bahiḥ*—on the outside; *yatra*—where; *loka-vitānaḥ*—the extension of the planetary systems;

PURPORT: This universe, or the universal sky which we can visualize with its innumerable planets, is shaped just like an egg. As an egg is covered by a shell, the universe is also covered by various layers. The first layer is water, the next is fire, then air, then sky, and the ultimate holding crust is *pradhāna*. Within this egglike universe is the universal form of the Lord as the *virāt-puruṣa*. All the different planetary situations are parts of His body. This is already explained in the beginning of *Śrīmad-Bhāgavatam*, Second Canto. The planetary systems are considered to form different bodily parts of that universal form of the Lord. Persons who cannot directly engage in the worship of the transcendental form of the Lord are advised to think of and worship this universal form. The lowest planetary system, Pātāla, is considered to be the sole of the Supreme Lord, and the earth is considered to be the belly of the

Lord. Brahmāloka, or the highest planetary system, where Brahmā lives, is considered to be the head of the Lord.

This *virāt-puruṣa* is considered an incarnation of the Lord. The original form of the Lord is Kṛṣṇa, as confirmed in *Brahma-saṁhitā: ādi-puruṣa*. The *virāt-puruṣa* is also *puruṣa*, but He is not *ādi-puruṣa*. The *ādi-puruṣa* is Kṛṣṇa. *Īsvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ/ anādir ādir govindaḥ*. In *Bhagavad-gītā* Kṛṣṇa is also accepted as the *ādi-puruṣa*, the original. Kṛṣṇa says, "No one is greater than I." There are innumerable expansions of the Lord, and all of them are *puruṣas*, or enjoyers, but neither the *virāt-puruṣa* nor the *puruṣa-avatāras*—Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu—nor any of the many other expansions, is the original. In each universe there are Garbhodakaśāyī Viṣṇu, the *virāt-puruṣa* and Kṣīrodakaśāyī Viṣṇu. The active manifestation of the *virāt-puruṣa* is described here. Persons who are in the lower grade of understanding regarding the Supreme Personality of Godhead may think of the universal form of the Lord, for that is advised in the *Bhāgavatam*.

The dimensions of the universe are estimated here. The outer covering is made of layers of water, air, fire, sky, ego and *mahat-tattva*, and each layer is ten times greater than the one previous. The space within the hollow of the universe cannot be measured by any human scientist or anyone else, and beyond the hollow there are seven coverings, each one ten times greater than the one preceding it. The layer of water is ten times greater than the diameter of the universe, and the layer of fire is ten times greater than that of water. Similarly, the layer of air is ten times greater than that of fire. These dimensions are all inconceivable to the tiny brain of a human being.

It is also stated that this description is of only one egglike universe. There are innumerable universes besides this one, and some of them are many, many times greater. It is considered, in fact, that this universe is the smallest; therefore the predominating superintendent, or Brahmā, has only four heads for management. In other universes, which are far greater than this one, Brahmā has more heads. In the *Caitanya-caritāmṛta* it is stated that all these Brahmās were called one day by Lord Kṛṣṇa on the inquiry of the small Brahmā, who, after seeing all the larger Brahmās, was thunderstruck. That is the inconceivable potency of the Lord. No one can measure the length and breadth of God by speculation or by false identification with God. These attempts are symptoms of lunacy.

**53 हिरण्मयादण्डकोशादुत्थाय सलिलेशयात् ।
तमाविश्य महादेवो बहुधा निर्बिभेद खम् ॥५३॥**

*hiraṇmayād aṇḍa-kośād
utthāya salile śayāt
tam āviśya mahā-devo
bahudhā nirbibheda kham*

hiraṇmayāt—golden; *aṇḍa-kośāt*—from the egg; *utthāya*—arising; *salile*—on the water; *śayāt*—lying; *tam*—in it;

āviśya—having entered; *mahā-devaḥ*—the Supreme Personality of Godhead; *bahudhā*—in many ways; *nirbibheda*—divided; *kham*—apertures.

The Supreme Personality of Godhead, the *virāt-puruṣa*, situated Himself in that golden egg, which was lying on the water, and He divided it into many departments.

**54 निरभिद्यतास्य प्रथमं मुखं वाणी ततोऽभवत् ।
वाण्या वह्निरथो नासे प्राणोतो प्राण एतयोः ॥५४॥**

*nirabhidyatāsyā prathamam
mukham vāṇī tato 'bhavat
vāṅyā vahnir atho nāse
prāṇoto ghrāṇa etayoh*

nirabhidyata—appeared; *asya*—of Him; *prathamam*—first of all; *mukham*—a mouth; *vāṇī*—the organ of speech; *tataḥ*—then; *abhavat*—came forth; *vāṅyā*—with the organ of speech; *vahnir*—the god of fire; *athaḥ*—then; *nāse*—the two nostrils; *prāṇa*—the vital air; *utah*—joined; *ghrāṇaḥ*—the olfactory sense; *etayoh*—in them.

First of all a mouth appeared in Him, and then came forth the organ of speech, and with it the god of fire, the deity who presides over that organ. Then a pair of nostrils appeared, and in them appeared the olfactory sense, as well as *prāṇa*, the vital air.

PURPORT: With the manifestation of speech, fire also became manifested, and with the manifestation of nostrils the vital air, the breathing process and the sense of smell also became manifested.

**55 घ्राणाद्वायुमिद्येतामक्षिणी चक्षुरेतयोः ।
तस्मात्सूर्यो न्यभिद्येतां कर्णौ श्रोत्रं ततो दिशः ॥५५॥**

*ghrāṇād vāyur abhidyetām
akṣiṇī caḥṣur etayoh
tasmāt sūrya nyabhidyetām
karṇau śrotram tato diśaḥ*

ghrāṇāt—from the olfactory sense; *vāyuh*—the wind-god; *abhidyetām*—appeared; *akṣiṇī*—the two eyes; *caḥṣuh*—the sense of sight; *etayoh*—in them; *tasmāt*—from that; *sūryaḥ*—the sun-god; *nyabhidyetām*—appeared; *karṇau*—the two ears; *śrotram*—the auditory sense; *tataḥ*—from that; *diśaḥ*—the deities presiding over the directions.

In the wake of the olfactory sense came the wind-god, who presides over that sense. Thereafter a pair of eyes appeared in the universal form, and in them the sense of sight. In the wake of this sense came the sun-god, who presides over it. Next there appeared in Him a pair of ears, and in them the auditory sense and in its wake the Dig-devatās, or the deities who preside over the directions.

PURPORT: The appearance of different bodily parts of the Lord's universal form and the appearance of the presiding deities of those bodily parts is being described. As in the womb of a mother a child gradually grows different bodily parts, so in the universal womb the universal form of the Lord gives rise to the creation of various paraphernalia. The senses appear, and over each of them there is a presiding deity. It is corroborated by this statement of *Śrīmad-Bhāgavatam*, and also by *Brahma-saṁhitā*, that the sun appeared after the appearance of the eyes of the universal form of the Lord. The sun is dependent on the eyes of the universal form. The *Brahma-saṁhitā* also says that the sun is the eye of the Supreme Personality of Godhead, Kṛṣṇa. *Yac-cakṣur eṣa savitā. Savitā* means "the sun." The sun is the eye of the Supreme Personality of Godhead. Actually, everything is created by the universal body of the Supreme Godhead. Material nature is simply the supplier of materials. The creation is actually done by the Supreme Lord, as confirmed in *Bhagavad-gītā* (9.10). *Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram*: "Only under My direction does material nature create all moving and nonmoving objects in the cosmic creation."

56 निर्बिभेद विराजस्त्वग्रोमश्मश्रवादयस्ततः ।
तत ओषधयश्चासन् शिश्रं निर्बिभेद ततः ॥५६॥

*nirbibheda virājas tvag-
roma-śmaśru-ādayas tataḥ
tata oṣadhayaś cāsan
śiśnam nirbibhede tataḥ*

nirbibheda—appeared; *virājah*—of the universal form; *tvak*—skin; *roma*—hair; *śmaśru*—beard, mustache; *ādayah*—and so on; *tataḥ*—then; *tataḥ*—thereupon; *oṣadhayah*—the herbs and drugs; *ca*—and; *āsan*—appeared; *śiśnam*—genitals; *nirbibhede*—appeared; *tataḥ*—after this.

Then the universal form of the Lord, the *virāt-puruṣa*, manifested His skin, and thereupon the hair, mustache and beard appeared. After this all the herbs and drugs became manifested, and then His genitals also appeared.

PURPORT: The skin is the site of the touch sensation. The demigods who control the production of herbs and medicinal drugs are the deities presiding over the tactile sense.

57 रेतस्तस्मादाप आसन्निरमिद्यत वै गुदम् ।
गुदादपानोऽपानाच्च मृत्युर्लोकमयङ्करः ॥५७॥

*retas tasmād āpa āsan
nirabhidyata vai gudam
gudād apāno 'pānāc ca
mṛtyur loka-bhayaṅkaraḥ*

retah—semen; *tasmāt*—from that; *āpah*—the god who presides over the waters; *āsan*—appeared; *nirabhidyata*—

was manifested; *vai*—indeed; *gudam*—an anus; *gudāt*—from the anus; *apānah*—the organ of defecation; *apānāt*—from the organ of defecation; *ca*—and; *mṛtyuḥ*—death; *loka-bhayaṅkaraḥ*—causing fear throughout the universe.

After this, semen (the faculty of procreation) and the god who presides over the waters appeared. Next appeared an anus and then the organs of defecation and thereupon the god of death, who is feared throughout the universe.

PURPORT: It is understood herewith that the faculty to discharge semen is the cause of death. Therefore, *yogīs* and transcendentalists who want to live for greater spans of life voluntarily restrain themselves from discharging semen. The more one can restrain the discharge of semen, the more one can be aloof from the problem of death. There are many *yogīs* living up to three hundred or seven hundred years by this process, and in the *Bhāgavatam* it is clearly stated that discharging semen is the cause of horrible death. The more one is addicted to sexual enjoyment, the more susceptible he is to a quick death.

58 हस्तौ च निरभिद्येतां बलं ताम्भ्यां ततः खराट् ।
पादौ च निरभिद्येतां गतिस्ताम्भ्यां ततो हरिः ॥५८॥

*hastau ca nirabhidyetaṁ
balaṁ tābhyāṁ tataḥ svarāṭ
pādaū ca nirabhidyetaṁ
gatis tābhyāṁ tato hariḥ*

hastau—the two hands; *ca*—and; *nirabhidyetaṁ*—were manifested; *balam*—power; *tābhyāṁ*—from them; *tataḥ*—thereafter; *svarāṭ*—Lord Indra; *pādaū*—the two feet; *ca*—and; *nirabhidyetaṁ*—became manifested; *gatiḥ*—the process of movement; *tābhyāṁ*—from them; *tataḥ*—then; *hariḥ*—Lord Viṣṇu.

Thereafter the two hands of the universal form of the Lord became manifested, and with them the power of grasping and dropping things, and after that Lord Indra appeared. Next the legs became manifested, and with them the process of movement, and after that Lord Viṣṇu appeared.

PURPORT: The deity presiding over the hands is Indra, and the presiding deity of movement is the Supreme Personality of Godhead, Viṣṇu. Viṣṇu appeared on the appearance of the legs of the *virāt-puruṣa*.

59 नाड्योऽस्य निरमिद्यन्त ताम्भ्यो लोहितमाभृतम् ।
नद्यस्ततः सममवन्नुदरं निरमिद्यत ॥५९॥

*nādyo 'sya nirabhidyanta
tābhyo lohitaṁ ābhṛtam
nadyas tataḥ samabhavann
udaraṁ nirabhidyata*

nāḍyaḥ—the veins; *asya*—of the universal form; *nirabhid-yanta*—became manifested; *tābhyāḥ*—from them; *lohitam*—blood; *ābhṛtam*—was produced; *nadyāḥ*—the rivers; *tataḥ*—from that; *sambhavan*—appeared; *udaram*—the stomach; *nirabhid-yata*—became manifested.

The veins of the universal body became manifested and thereafter the red corpuscles, or blood. In their wake came the rivers (the deities presiding over the veins), and then appeared an abdomen.

PURPORT: Blood veins are compared to rivers; when the veins were manifested in the universal form, the rivers in the various planets were also manifested. The controlling deity of the rivers is also the controlling deity of the nervous system. In Ayurvedic treatment, those who are suffering from the disease of nervous instability are recommended to take a bath by dipping into a flowing river.

**60 क्षुत्पिपासे ततः स्यातां समुद्रस्त्वेतयोरभूत् ।
अथास्य हृदयं भिन्नं हृदयान्मन उत्थितम् ॥६०॥**

*kṣut-pipāse tataḥ syātām
samudras tv etayor abhūt
athāsya hṛdayaṁ bhinnam
hṛdayān mana utthitam*

kṣut-pipāse—hunger and thirst; *tataḥ*—then; *syātām*—appeared; *samudraḥ*—the ocean; *tu*—then; *etayoḥ*—in their wake; *abhūt*—appeared; *atha*—then; *asya*—of the universal form; *hṛdayam*—a heart; *bhinnam*—appeared; *hṛdayāt*—from the heart; *manah*—the mind; *utthitam*—appeared.

Next grew feelings of hunger and thirst, and in their wake came the manifestation of the oceans. Then a heart became manifest, and in the wake of the heart the mind appeared.

PURPORT: The ocean is considered to be the presiding deity of the abdomen, where the feelings of hunger and thirst originate. When there is an irregularity in hunger and thirst, one is advised, according to Ayurvedic treatment, to take a bath in the ocean.

**61 मनसश्चन्द्रमा जातो बुद्धिर्बुद्धेर्गिरां पतिः ।
अहङ्कारस्ततो रुद्रश्चित्तं चैत्यस्ततोऽभवत् ॥६१॥**

*manasā candramā jāto
buddhir buddher girāṁ patiḥ
ahaṅkāras tato rudraś
cittam caityas tato 'bhavat*

manasah—from the mind; *candramāḥ*—the moon; *jātaḥ*—appeared; *buddhiḥ*—intelligence; *buddheḥ*—from intelligence; *girām patiḥ*—the lord of speech (Brahmā); *ahaṅkāraḥ*—false ego; *tataḥ*—then; *rudraḥ*—Lord Śiva; *cittam*—consciousness; *caityaḥ*—the deity presiding over consciousness; *tataḥ*—then; *abhavat*—appeared.

After the mind, the moon appeared. Intelligence appeared next, and after intelligence, Lord Brahmā appeared. Then the false ego appeared and then Lord Śiva, and after the appearance of Lord Śiva came consciousness and the deity presiding over consciousness.

PURPORT: The moon appeared after the appearance of mind, and this indicates that the moon is the presiding deity of mind. Similarly, Lord Brahmā, appearing after intelligence, is the presiding deity of intelligence, and Lord Śiva, who appears after false ego, is the presiding deity of false ego. In other words, it is indicated that the moon-god is in the mode of goodness, whereas Lord Brahmā is in the mode of passion and Lord Śiva is in the mode of ignorance. The appearance of consciousness after the appearance of false ego indicates that, from the beginning, material consciousness is under the mode of ignorance and that one therefore has to purify himself by purifying his consciousness. This purificatory process is called Kṛṣṇa consciousness. As soon as the consciousness is purified, the false ego disappears. Identification of the body with the self is called false identification, or false ego. Lord Caitanya confirms this in His *Sikṣāśataka*. He states that the first result of chanting the *mahā-mantra*, Hare Kṛṣṇa, is that dirt is cleared from the consciousness, or the mirror of the mind, and then at once the blazing fire of material existence is over. The blazing fire of material existence is due to false ego, but as soon as the false ego is removed, one can understand his real identity. At that point he is actually liberated from the clutches of *māyā*. As soon as one is freed from the clutches of false ego, his intelligence also becomes purified, and then his mind is always engaged upon the lotus feet of the Supreme Personality of Godhead.

The Supreme Personality of Godhead appeared on the full-moon day as Gauracandra, or the spotless transcendental moon. The material moon has spots on it, but on the transcendental moon, Gauracandra, there are no spots. In order to fix the purified mind in the service of the Supreme Lord, one has to worship the spotless moon, Gauracandra. Those who are materially passionate or those who want to exhibit their intelligence for material advancement in life are generally worshipers of Lord Brahmā, and persons who are in gross ignorance of identifying with the body worship Lord Śiva. Materialists like Hiraṇyakaśipu and Rāvaṇa are worshipers of Lord Brahmā or Lord Śiva, but Prahlāda and other devotees in the service of Kṛṣṇa consciousness worship the Supreme Lord, the Personality of Godhead.

(continued in the next issue)

EVERY TOWN & VILLAGE

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

WORLD NEWS

North America

At least twenty million people heard or saw BTG editor Druta-

karmā Dāsa (Michael Cremona) during his recent US tour to promote *The Hidden History of the Human Race*, a book of which he is a co-author. Drutakarmā was interviewed on more than fifty TV and radio stations in fourteen cities. *Hidden History* exposes a major scientific cover-up in the study of antiquity and human origins.

A new community hall is being completed as part of expansion for the Houston Hare Kṛṣṇa temple. The hall will be done by the end of May. Capacity: 700 people.

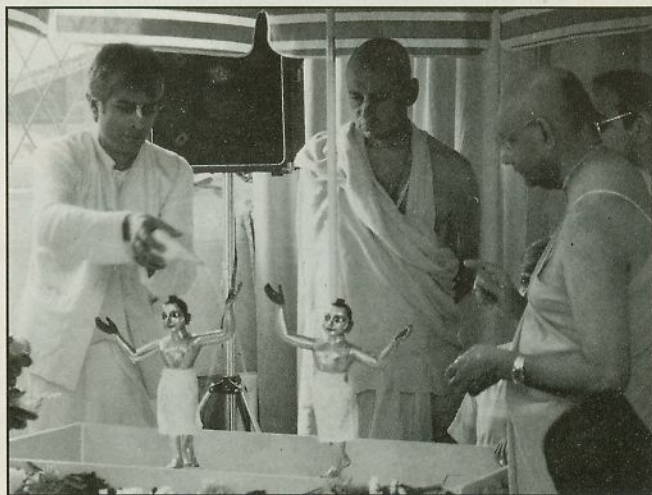
A Columbia University conference featured ISKCON devotee Bhāgavata Dāsa, a nutrition consultant, speaking on "Veda and Āyur Veda in the Modern World." The conference, held in October, focused on "Health, Science, and the Spirit." It was sponsored by Columbia's Dharam Hinduja Indic Research Center.

Readers of Boise [Idaho] Weekly voted Govinda's the city's best restaurant for vegetarians. The restaurant is run by the Gupta family, who also run the local Hare Kṛṣṇa center. The *Weekly* honored the Guptas at a party in the Boise Convention Center, where the Guptas passed out 700 servings of Kṛṣṇa-prasādam. Mrs. Gupta (Arudha Devi Dāsī) also writes a Sunday column on Kṛṣṇa consciousness for *The Idaho Statesman* (readership: 60,000).

The first Hindu member of congress in North America recently visited New Vrindaban, the Kṛṣṇa conscious community in West Virginia. Mr. Jag Bhaduria is a member of the Canadian Parliament, where he has introduced (apart from legislation) vegetarian lunches.

Devotees are raising funds to buy land for a library and bhakti-yoga center in Bangor, Maine. The Institute for Spiritual and Environmental Awareness (ISEA), headed by Sandhini Devi Dāsī, has undertaken the project. The

peaceful, forested state of Maine attracts many people interested in spiritual life. ISEA hopes to open its doors on Śrīla Prabhupāda's Centennial Appearance Day in 1996. ISEA has also pledged to get 100 subscriptions to *Back to Godhead* in honor of Prabhupāda's Centennial.



Devotees perform a bathing ceremony during the installation of Śrī Śrī Gaura-Nitāi in Coventry, England.

United Kingdom

Devotees have installed Deities of Lord Caitanya and Lord

Nityānanda in Coventry, making it the third ISKCON center in England with installed Deities. Unlike most ISKCON centers, the one in Coventry has no full-time temple staff. Instead, members of the congregation take turns spending the night at the temple to attend to the worship of the Deities.

A new music book offers songs of the Hare Kṛṣṇa movement, with proper musical notation, and explains all the services and ceremonies that take place in Hare Kṛṣṇa temples throughout the day. The book, *The Hare Kṛṣṇa Music Book*, includes twenty-six *bhajan*s (devotional

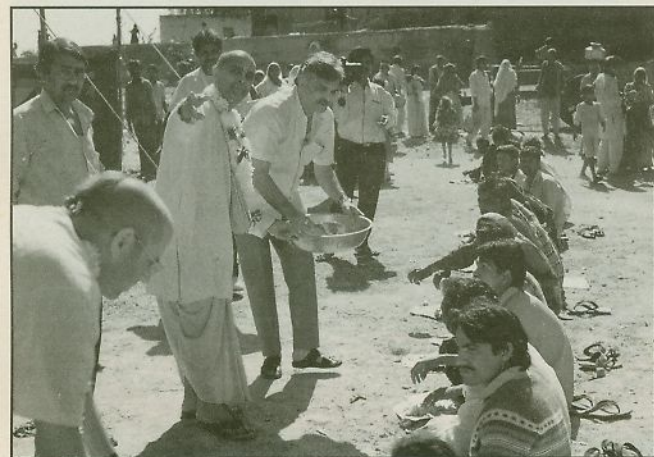
To get much of our news *Back to Godhead* teams up with *ISKCON World Review*, the newspaper of the Hare Kṛṣṇa movement. For more detailed news subscribe to *ISKCON World Review* (see page 57).

songs) and thirty-two tunes for the Hare Kṛṣṇa mantra. The book has been compiled by Joan Wilder and published by the Bhaktivedānta Book Trust.

India The Grand Inaugural for the Puṣpa Samādhī memorial to Śrīla Prabhupāda took place in Māyāpur, West Bengal, on February 26. Devotees installed a *mūrti* (statue) of Śrīla Prabhupāda, amidst festive ceremonies, and heard a spiritual address from Śrīla Prabhupāda's Godbrother Śrīpāda B. P. Purī Mahārāja. Leading the celebrations was Prabhupāda's disciple Ambarīṣa Dāsa (Alfred Brush Ford, great-grandson of the auto magnate) and his wife Svāhā Devī Dāsī (Sharmila Bhattacharya Ford).

Rathayātrā, the festival of the chariots, was celebrated at the end of March in Kurukṣetra and Bombay.

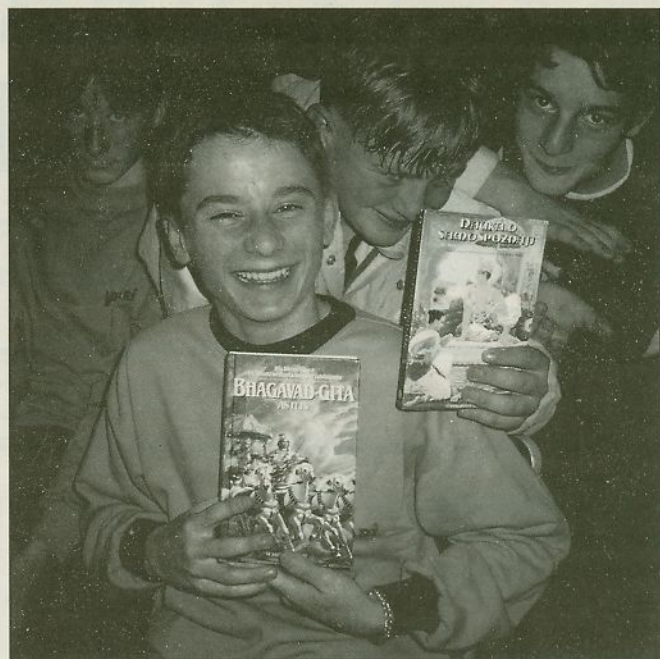
Devotees fed twenty thousand poor people in Baroda, Gujarat, on January 14, the auspicious day known as Makara Saṅkranti. The *prasādam* distribution took place at five sites. Ten cooks and forty-five helpers used nearly five thousand kilograms (eleven thousand pounds) of ingredients to prepare the meal of vegetables, *halavā*, and rice *pulao*.



Sri Nalin Bhatt, a former Indian parliament minister, passes out prasādam with ISKCON Gujarat leader Yaśomatīnandana Dāsa.

Europe The newspaper *Vecernji List* ("Zagreb Evening News") reviewed the book *Prabhupāda*, by Satsvarūpa Dāsa Goswami, last December. The Croatian translation of the book, a biography of Śrīla Prabhupāda, was on display during an observance for Vedic Literature Month at a hall in the center of Zagreb.

Prabhupāda, the review said, is "a unique literary piece that is living spiritual knowledge, inseparable from the life of the person Prabhupāda." The review concluded, "This is a book that must be lived."



Marinka Pavlano

Boys at a home for delinquents enjoy the paintings in Prabhupāda's books during a Kṛṣṇa conscious program in Zagreb.

A dentist and a former ballet dancer have started Hare Krishna Food for Life in Zagreb. The program brings *prasādam* meals and Kṛṣṇa conscious programs to orphanages, old-age homes, camps of Bosnian war refugees, and psychiatric and convalescent hospitals.

Commonwealth of Independent States

Devotees have mounted a campaign to stop the ongoing religious repression and harassment of devotees in Yerevan, Armenia. In one development, the American embassy in Yerevan, Armenia, has produced a report on the mistreatment of devotees in Armenia. The report will be included in the US Department of State's 1995 human rights report on Armenia. Both the Swedish embassy in Moscow and the German embassy in Yerevan have requested copies of the report.

Devotees have prepared a document on the persecution in Armenia. Among the influential people who have received the document are the Armenian delegate to the Conference for Security in Central Europe, held last November in Budapest, and British minister of parliament David Atkinson, chairman of the Council of Europe's nonmember countries committee.

Mauritius

Mauritius ISKCON put on a three-day children's festival in December, working with the Mauritian Ministry of Arts, Culture, and Youth Developments. A two-mile procession with *kirtana* was held each day. The procession on the last day was the fifth Mauritius Rathayātrā parade.

PADAYĀTRĀ NEWS

Padayātrā South Pacific

A Padayātrā to get ready for the Śrīla Prabhupāda Centennial will begin in July. Stage one (six weeks): Papua New Guinea, Solomon Islands, Vanuatu, and New Caledonia. Organizers encourage French-speaking devotees to take part in the New Caledonia segment, scheduled for the last week of July. For more information, phone Mandapa Dāsa (+61 02 906-5576) or write to ISKCON Sydney.

Padayātrā Europe

Padayātrā Europe will start in mid-May from the ISKCON farm in the Czech Republic and walk north to Wrocław, Poland. From July to the end of August the Padayātrā will walk east from Wrocław to Krakow and then to Lvov, Ukraine, arriving there in mid-September.

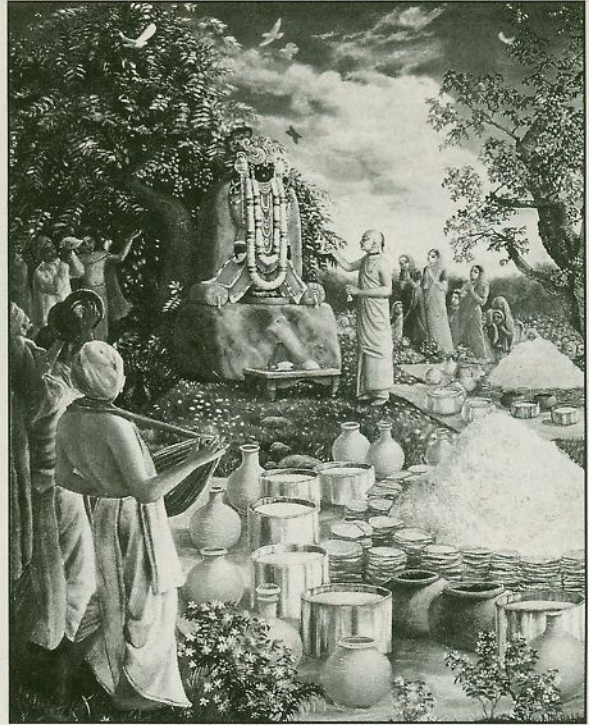
Padayātrā Turkey

Several devotees from England, Russia, and Turkey are planning to hold a Padayātrā in Turkey, Cyprus, and Israel in September. For more information contact: Airāvata Dāsa, ISKCON, 3-C Albert Road, Calcutta 700 017, West Bengal, India. Phone: +91 (033) 2473757 or 2476075

For more information about Padayātrā, contact:

Padayātrā Worldwide
62, Sant Nagar
New Delhi 110 065, India
Phone: +91 (011) 646-9633
Fax: +91 (011) 647-0742

Padayātrā England and Europe
Bhaktivedanta Manor
Letchmore Heath, Watford, Herts.
WD2 8EP, England
Phone: +44 (92) 385-7244



Mādhavendra Purī installs Gopāla in Vṛndāvana

Śrīla Mādhavendra Purī

Appearance Day: May 14

Śrīla Mādhavendra Purī was the spiritual master of Advaita Ācārya and Īśvara Purī, Lord Caitanya's spiritual master. Mādhavendra Purī took initiation from Śrī Lakṣmīpati Tirtha, in the Madhva Sampradāya, the disciplic line from the great spiritual teacher Madhvācārya.

Mādhavendra Purī toured India on pilgrimage for many years. He then resided mostly in Vṛndāvana, where he discovered the Kṛṣṇa Deity named Gopāla, now worshiped in Nathadwar, Rajasthan, as Śrīnāthajāī.

Once, while traveling through Orissa to get sandalwood for Gopāla, Mādhavendra Purī visited the temple of the Kṛṣṇa Deity Gopinātha in Remuna. Having heard that Gopinātha was daily offered delicious condensed milk, Mādhavendra wanted to taste the preparation so that he could learn how to prepare it for Gopāla. Ashamed at having thought of tasting the condensed milk while it was being offered to the Lord, Mādhavendra Purī left the temple and went to a nearby marketplace to chant Hare Kṛṣṇa.

Rather than being offended, however, Lord Gopinātha was pleased by Mādhavendra Purī's devotion to Gopāla. When the priest came to remove the offering from the Deity chamber, Gopinātha hid a cup of condensed milk behind His cape. He then ordered the priest in a dream to deliver the condensed milk to Mādhavendra Purī.

When Mādhavendra Purī received the condensed milk, he drank it with great spiritual emotion. He kept the pot, and he would eat a small piece of it every day.

(Full calendar, page 59)

The History of Greater India

Bhīma's Celestial Travels

*Bhīma's powerful new wife shows him
the wonders of higher realms.*

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, Bhīma, having killed the man-eater Hiḍimba, tries to rid himself of the man-eater's sister, who has begun to travel with them.

BHĪMASENA SAID, "Rākṣasas remember their grudges, and they resort to bewildering magic to avenge themselves. You are one of them, Hiḍimbā! Go now the way of your brother!"

Yudhisthira said, "Bhīma, O tiger of men, even if you are angry you must never kill a woman. Protect the sacred law, Pāṇḍava, and don't worry about protecting your body. The mighty demon came to kill us, but you cut him down. So what can his sister do to us, even if she is secretly angry?"

Folding her hands in a prayerful sign, Hiḍimbā turned to Kuntī (and to Yudhiṣṭhira and Arjuna) and pleaded for help.

"O noble woman, you know how much women suffer when struck by the arrows of Cupid. Now, good woman, that pain has

reached my heart because of Bhīmasena. I tolerated the greatest sorrow, waiting for the right time, but now my time has come to be truly happy. Giving up my best friends, my duties, and my people, O good lady, I chose this tiger of a man, your son, as my husband. Most honored woman, does this chosen man, and do you also, reject my proposal for a wedding because I speak as I do? Whether you consider me a fool or a devoted servant, O fortunate woman, please unite me with your son in sacred marriage! Taking your son, as handsome as a god, I would go with him wherever we wish. And when my desire has been fulfilled, we shall return. Please have faith in me, fair lady.

"If all of you just think of me, then I shall always come to you in times of trouble, and I shall take you, best of men, across impassable roads. When you desire to travel with great speed, I shall carry all of you on my back. But now, please, give me your mercy so that Bhīmasena will accept me.

"It is said, 'To escape disaster a man should save his life by whatever means is

Illustrations by Puṣkara Dāsa



Taking Bhīmasena, her husband, Hiḍimbā traveled up into the sky and went with him to visit beautiful mountain peaks and sanctuaries of the gods.

**The boy's form was awesome—
his lips bright copper-red, his fanglike teeth very sharp,
and his power great. Though an infant, this mighty hero
quickly assumed the features of a human adolescent.**

• • •

practical, and one who follows this rule must honor every practical means as his duty. This does not mean, however, that one should resort to evil acts, for even in distress one should maintain one's higher principles. One who knows this is the greatest student of virtue, for calamity often spells the ruin of religious principles and of those who practice them. But virtue preserves one's life, and virtue is the giver of life, so whatever means one adopts to preserve one's virtue cannot be condemned."

Yudhisthira said, "It is exactly as you have said, Hiḍimbā; there is no doubt about it. Religion must be practiced as you have described it, slender lady. Bhīmasena shall now take his bath and perform his daily rites. Let him take the sacred marriage thread, and you may receive him as your husband before the sun has set. You may travel with him during the days as much as you desire, and at the speed of the mind, but you must always bring Bhīmasena back to us at night."

Hiḍimbā the Rākṣasī then promised, saying, "It shall be so."

Taking Bhīmasena, her husband, Hiḍimbā traveled up into the sky and went with him to visit beautiful mountain peaks and sanctuaries of the gods, enchanting abodes always busy with the sounds of deer and birds. Assuming the most beautiful feminine form, adorning herself with all manner of exquisite jewelry, and conversing very sweetly, she gave pleasure in all these places to the son of Pāṇḍu.

Similarly, Hiḍimbā delighted him in inaccessible forests and on hilltops filled with flowering trees; in charming lakes bedecked with blossoming lotus flowers; on river islands and beaches where the sand was made of gems; in the waters of the holiest forests; in the mountain rivers; in the lands of the ocean, filled with jewels and gold; in charming villages; in forests of giant Śāla trees; in

the sacred groves of the gods; on the mountain cliffs; in the abodes of the mystic Guhyakas; in the shrines of the ascetics; and on the banks of the celestial Mānasa Lake, which abounds in the fruits and flowers of all seasons.

THE HAIRLESS SON

Giving pleasure to Bhīma in all these places, going from one to the other at the speed of the mind, the Rākṣasī eventually gave birth to Bhīmasena's son. [Although Hiḍimbā had transformed her body into a beautiful feminine form, she was in fact a Rākṣasī, and thus her son bore her own original features.] The boy was frightening to behold, with his crooked eyes, great mouth, and conchlike ears. His form was *bhīma*—"awesome"—his lips bright copper-red, his fanglike teeth very sharp, and his power great. Though an infant, this mighty hero quickly assumed the features of a human adolescent, O king, and attained pre-eminent skill with all weapons.

Rākṣasa women give birth to their children on the same day they conceive. The children can assume any form at will, and they do in fact appear in many forms.

Bhīma's son was a great archer, a great hero with great stamina and strength in his arms. He had great speed, a huge body, and profound mystic power, and he could easily subdue his enemies. Though apparently born from a human father, he had superhuman speed and strength. In mystic power he surpassed all the witches and warlocks, as well as all the human beings.

The hairless child respectfully touched his father's feet, and then the mighty young archer reverently touched the feet of his mother. The parents then gave their child a name.

"His bald head is as bright as a pot," said Bhīma to the boy's mother. And

thus the boy's name forever after was Ghaṭotkaca*.

Ghaṭotkaca was always devoted to his uncles the Pāṇḍavas, and they always held him dear, for he was ever faithful to them, seeing always to their interest.

"We agreed to live together until our son was born, and that agreement has now expired," said Hiḍimbā to her husband. Making another covenant with Bhīma, she went upon her way.

Ghaṭotkaca then promised that whenever he was needed he would come to serve his father and uncles. Taking leave, that best of the Rākṣasa race departed toward the north. Lord Indra himself had arranged the birth of this powerful child, who in the future would cause the destruction of the exalted and invincible Karna.

MEETING VYĀSADEVA

O king, those heroes journeyed quickly from one forest to another. Traveling through the kingdoms of the Matsyas, the Tri-gartas, the Pāñcālas, and the Kicakas, they observed enchanting regions full of woods and lakes. The Pāṇḍavas and Kuntī assumed the appearance of ascetics, braiding their matted hair and garbing themselves with tree bark and deerskin. At times the Pāṇḍavas traveled hurriedly, carrying their mother, and at times they moved completely at their leisure. By studying the Brāhmaṇa portion of the *Vedas*, all the Vedic supplements, and the moral treatise known as *Niti-sāstra*, they became knowers of the sacred law.

They met on the way their grandfather, the great soul Kṛṣṇa-dvaipāyana Vyāsa. The mighty Pāṇḍavas and their mother respectfully greeted him and stood with hands folded in veneration.

**gaṭa*: "pot"; *utkaca*: "hairless"



The sage Vyāsa takes the Pāṇḍavas to the city of Ekacakra, where, disguised as brāhmaṇas, they are to live until he returns.

Śrī Vyāsadeva said, “I already knew within my mind, O noble Bhāratas, how you were driven from your home by the sons of Dhṛtarāṣṭra, who are set in their irreligious ways. Knowing that, I came, for I desire to do the greatest good for you. You should not be discouraged, for all this will eventually lead to your true happiness. Without doubt, all of you boys [the Kurus and the Pāṇḍavas] are equal to me, but when a child is suffering or very young, the relatives show him special affection. Therefore I now have greater affection for you Pāṇḍavas. Because of that affection I desire to act for your good. So listen now. Close by is a lovely city where you will have no trouble. Live there in disguise and wait for my return.”

Thus encouraging the sons of Pṛthā, those tamers of foes, Vyāsa went directly with them to the city, called Ekacakra, and along the way Vyāsadeva encouraged his daughter-in-law Kuntī.

“Push on with your life, my daugh-

ter, for your child Yudhiṣṭhira is the son of Justice, and Yudhiṣṭhira will rule over all the kings of the earth as the king of justice! He knows the sacred law, and he is naturally the leader of the world. He will conquer the earth by his virtue, and by the strength of Bhīmasena and Arjuna he will enjoy unrivaled sovereignty. Your sons and those of Mādri are all *mahārathas*, warriors of the highest caliber. One day, with their minds at peace, they will delight and find happiness in their own kingdom. Having conquered the earth, these tigers of men will offer sacrifice to the Supreme Lord through the Rājasūya, the Aśvamedha, and other celebrated rites, in all of which abundant charity will be distributed. Your sons will rule and enjoy the kingdom of their father and forefathers, and they will show great kindness to their loving friends, granting them wealth and happiness.”

Having thus spoken, the sage Vyāsa

settled them in the house of a *brāhmaṇa* and then said to Yudhiṣṭhira, the greatest of earthly monarchs, “You must all wait for me here, for I shall come again. By understanding the place and time of our meeting, all of you will know the greatest joy.”

O king, the Pāṇḍavas and their mother stood with folded hands and said to the sage, “So be it!” Then that incarnation of Godhead Śrīla Vyāsa, that lord and saint, went to another place by his own infallible will. ❀

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. 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 VEDIC

Transcendental Commentaries

I SHOT AN ERROR IN THE AIR

by Kālakaṅṭha Dāsa

AFTER A RECENT airliner crash, investigating officials ruled out “human error” as a possible cause. But it wasn’t apes who designed, constructed, flew, and serviced the aircraft. Clearly some human messed up. Who’s to blame, and what did they do wrong?

A plane crash brings the newspapers a windfall of poignant tragedies—the young mother and children waiting for the father who grabbed an early flight so he could meet them at the airport . . . the adolescent girl on her first plane trip leaving her grieving parents with a room full of stuffed animals . . . the happy family on the way home from a vacation . . . the local high school turned into a morgue.

Officials vigorously investigate, hoping to learn something to prevent future tragedies. This may lift the dead to technological martyrdom. Still, some of the mourning may blame God for this inhuman error. If an all-powerful, all-good God exists, how could He sanction this wholesale suffering?

As one popular theologian explains, when bad things happen to good people it’s not God’s intent, just His mistake. A true believer forgives

God His occasional lapses. To err is divine, to forgive humane.

A devotee of Lord Kṛṣṇa knows that God, Kṛṣṇa, is beyond mistakes, imperfections, illusions, and cheating. A devotee also knows that there are no good people, and that nothing bad happens to anyone. Why?

Lord Kṛṣṇa explains that all living beings are born into illusion, overcome by desire and hate. He does not cause anyone’s suffering in the world of birth and death, nor does He create the world itself, for that matter. The material world exists only due to His parts and parcels, we living beings, who show up here to enjoy life without Kṛṣṇa, and end up suffering our own karma.

The human error is to forget Kṛṣṇa. And the human tragedy is to miss the flight back to Godhead.

Out of His compassion, Lord Kṛṣṇa makes it easy for us to return to Him. All we need do is chant His holy name.

If we practice chanting we can remember Kṛṣṇa at death. Then we eternal souls will go back to Him instead of back for another trip around the cycle of birth and death.

Suppose you were on that plane. You’re sitting back, enjoying your flight, your safety belt securely fastened, observing the no-smoking sign, your carry-

on luggage safely stowed in the overhead rack. Then, “THUNK” . . . something breaks.

The plane reels out of control. Flight attendants fall over the complimentary beverage cart. You now have thirty seconds to live.

You realize thirty seconds isn’t much, but it’s more notice than a lot of people get.

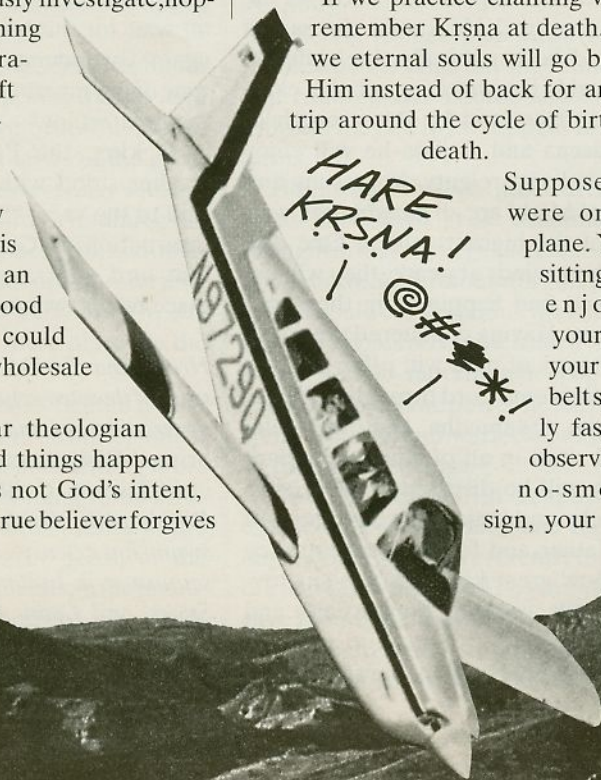
You remember the great king Parikṣit, who learned he’d die in seven days and at once dropped everything to hear and chant about Kṛṣṇa. You now have fifteen seconds left. All around you, panicking passengers scream hysterically, not knowing what to do. If you’re Kṛṣṇa conscious, you’re ready for this. Are you? *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.*

ONE WOMAN’S COMPASSIONATE CONTRIBUTION

by Gopāla Ācārya Dāsa

IT POPS UP, like a tab on a file folder in a desk drawer, every time I hear some half-baked appeal for protection of animals by those who eat them every day. It is the memory of a conversation I had with a middle-aged woman fifteen years ago. With horned-rimmed glasses, a briefcase, and a mission to match a friendly but businesslike demeanor, she was en route to the nation’s capital.

As we waited in the airport, I inquired about her trip, and she answered,



OBSERVER

ry on the Issues of the Day

"I'm going to visit my senator to push for legislation to stop the inhumane treatment of animals in slaughterhouses."

That's a worthy purpose, I thought, as she bubbled on.

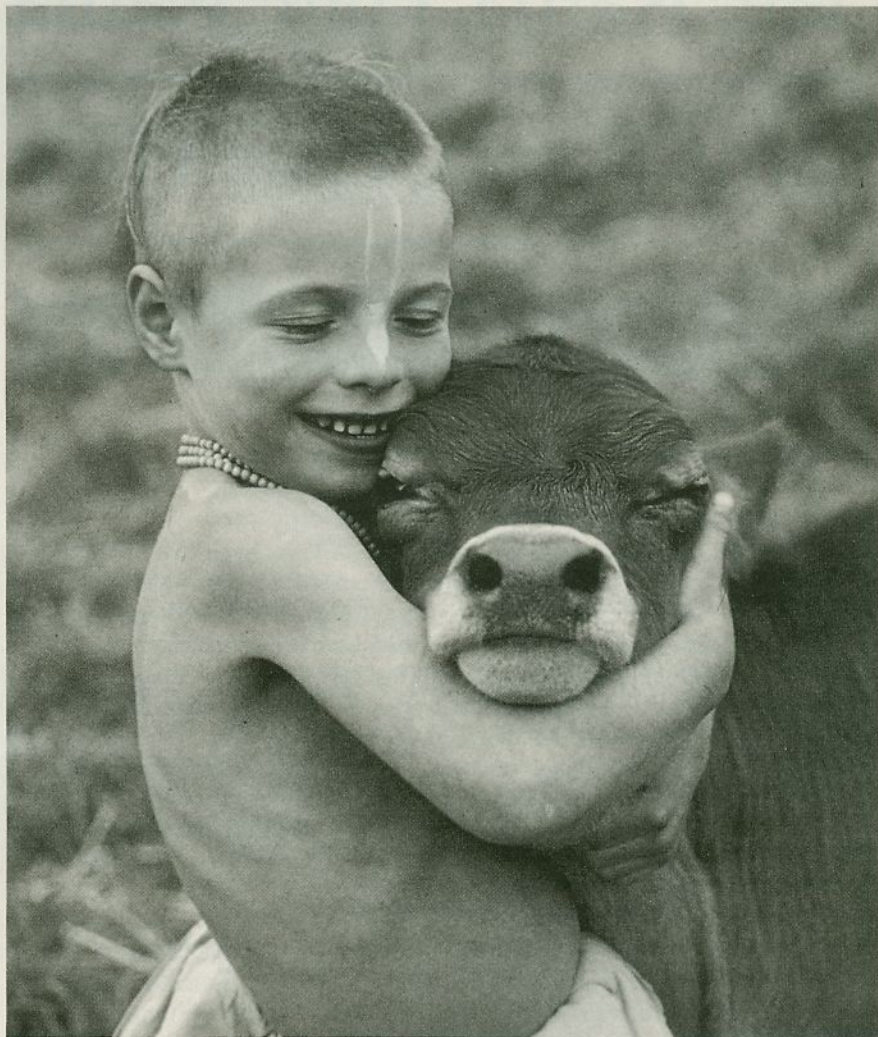
"You see, when cattle are sent to slaughterhouses they're subjected to inhumane conditions, and I want Congress to pass explicit laws to protect them. The cattle are run through long, narrow, crowded chutes made of roughly milled lumber. It's full of sharp splinters. The cows get splinters as they're herded into place to be killed. They suffer needlessly. So I'm on a personal campaign to lobby for legislation that would require that all the corrals in slaughterhouses be made of aluminum."

Still waiting for the punch line, I coaxed her on.

"OK, and what about the fact that at the end of the chute, splinters or not, they are killed? What are you doing to stop that?"

She flatly informed me that animal slaughter was necessary, but she intended to ensure that the animals did not suffer needlessly in the process. Hers was a meat-based diet, and she supported the beef industry, but her conscience bothered her when she considered the discomfort wooden splinters would cause for cows about to be butchered. Her compassion had specific parameters that did not extend to the dinner table.

She left me to wonder: What is real compassion? And how do we express it unconditionally? These questions are at the core of the conversation between Kṛṣṇa and Arjuna in the *Bhagavad-gītā*. We learn from the *Gītā* that devotional service to Kṛṣṇa is the greatest act of compassion. God is sometimes likened to the root of a tree, and the living beings and their various interest



groups to the tree's leaves and branches. If we water the leaves but neglect the root, the whole tree perishes. And if we water the root, then automatically the water is distributed to every leaf and branch, without separate endeavor. By focusing on spiritual life, we become free from the bodily conception of life, which is the source of misery, and we reconnect with Kṛṣṇa, the source of pleasure. And because Kṛṣṇa is the root of everything, when we serve

Kṛṣṇa we serve everyone. So everyone benefits. It's the holistic solution to our problems.

The woman had some good sentiment, but it was incomplete. We can add Kṛṣṇa consciousness to our attempts at compassion and make them successful. Or without devotional service we can try, till the cows come home, to put an end to suffering—and wind up with nothing more than an unblemished carcass. ☸

Hare Kṛṣṇa, Hare Kṛṣṇa

Kṛṣṇa Kṛṣṇa, Hare Hare

Hare Rāma, Hare Rāma

Rāma Rāma, Hare Hare

CALENDAR CLOSE-UP

Gaṅgāmātā Gosvāmiṇī

Appearance Day: June 8

Gaṅgāmātā Gosvāmiṇī, the daughter of a king, lived two or three generations after Lord Caitanya. Her childhood name was Śacī. At an early age Śacī showed signs of being a great devotee of Lord Kṛṣṇa. She began her education by studying the usual academic subjects but soon became immersed in the Vedic scriptures. She was so fascinated with Kṛṣṇa consciousness that when her father wanted to arrange her marriage, she said she would not marry any mortal.

When Śacī's parents passed away, she was left in charge of the kingdom. Once, on the plea of touring the kingdom, she went on pilgrimage, first to Jagannātha Purī and then to Vṛndāvana. In Vṛndāvana she wanted to accept as her spiritual master Haridāsa Paṇḍita, a grand-disciple of Gadādhara Paṇḍita, one of Lord Caitanya's chief associates. Only after she had shown extreme renunciation—unheard of for a queen—did Haridāsa accept her as his disciple. Śacī then lived on the banks of the sacred Rādhā-kuṇḍa for some time, until her spiritual master asked her to go to Jagannātha Purī to spread the teachings of Lord Caitanya.

In Purī, Śacī lived in the former house of Sārvabhauma Bhaṭṭācārya, whom Lord Caitanya had converted from monism to Kṛṣṇa-bhakti. She became famous for her talks on *Śrīmad-Bhāgavatam* and attracted the attention of the king of Purī, Mukundadeva. Inspired by Lord Jagannātha, the king built her a beautiful bathing place on the bank of the White Ganges (Śveta Gaṅgā). The Ganges once miraculously carried Śacī into the Jagannātha temple. Having witnessed this event and being again inspired by Lord Jagannātha, the king—along with many of Lord Jagannātha's priests—accepted Śacī as his spiritual master. She then became known as Gaṅgāmātā Gosvāmiṇī.

(Full calendar, page 59)

NOTES (continued from page 35)
different places and with different names—Jesus Christ, Mohammed, Allah, Buddha, Kṛṣṇa, Jagannātha.

“She's also a scholar in *Bhagavad-gītā*,” my husband said, indicating me.

“I'm a neophyte,” I said, and began reciting: *dehino 'smin yathā dehe kaumāraṁ yauvanam jarā . . .* (“As the embodied soul continually passes, in this body, from childhood to youth to old age, the soul similarly passes into another body at death . . .” Bg. 2.13)

Dr. Udgata joined me as I recited the verse, and then he continued reciting verses from that point in the *Gītā* on. It turned out that he knew all seven hundred *Bhagavad-gītā* verses and could recite them in several beautiful melodies and with great feeling. “It is a gift from the Lord,” Dr. Udgata explained humbly.

When Hari-priyā finally emerged—on the new year's first Ekādaśī (a special day for remembering the Lord)—Dr. Udgata performed the customary procedures, pronounced her healthy, and, when she had calmed down, asked the rest of us to be silent as he recited the Twelfth Chapter of the *Gīta*, “Devotional Service” (his favorite chapter).

As he was leaving, I heard him say to my husband, “Everything is all right. Mother and baby are well. The only thing is that you wanted a son and it is a daughter.”

I couldn't hear my husband's reply, but I looked at Hari-priyā, pink-skinned, bright-eyed, and alert, and thought, “Yes, this time we did want a son. As always, however, Lord Jagannātha's desire prevailed over ours. And although we may not understand it now, His arrangement is perfect and certainly best for us.”

When Hari-priyā was about a month old, with some regret we left Jagannātha Purī to return to New Braja Bhumi—a community of devotees living in the foothills of the Sierra Nevada mountains in central California. There we own nine acres of beautiful, rugged land, and there we will continue our hearing and chanting, associate with the devotees, and raise Hari-priyā in a simple, natural, Kṛṣṇa conscious setting. ☸

Viśākhā Devī Dāśī has been contributing articles and photographs to Back to Godhead for twenty years.

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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) 6502939
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 AND FIJI

Christchurch, NZ —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 Tavewa Ave. (mail: P.O. Box 125)/Tel. +679 664112
Rakiraki, Fiji —Rewasa, Rakiraki (mail: P.O. Box 204)/Tel. +679 694243
Suva, Fiji —Nasinu 7½ miles (P.O. Box 7315, Nasinu)/Tel. +679 393599
Wellington, NZ —60 Wade St., Wadestown, Wellington (mail: P.O. Box 2753, Wellington)/Tel. +64 (04) 4720510

FARM COMMUNITY

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

RESTAURANTS

Auckland, NZ —Gopal's, Civic House (1st floor), 291 Queen St./Tel. +64 (09) 3034885
Christchurch, NZ —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

EUROPE (partial list)

Amsterdam —Van Hilligaertstraat 17, 1072 JX, Amsterdam, The Netherlands/Tel. +31 (020) 6751404
Athens —Methymnis 18, Kipseli, 11257 Athens, Greece/Tel. +30 (01) 8658384
Barcelona —c/de L'Oblit 67, 08026 Barcelona, Spain/Tel. +34 (93) 347-9933
Bergamo, Italy —Villaggio Hare Krishna, Via Galileo Galilei 41, 24040 Chignolo D'isola (BG), Italy/Tel. +39 (035) 490706
Budapest —Hare Krishna Temple, Mariaremetei ut. 77, Budapest 1028 II, Hungary/Tel. +36 (01) 1768774
Copenhagen —Baunevej 23, 3400 Hillerød, Denmark/Tel. +45 42286446
Florence (Villa Vrindavan) —Via Comunale degli Scopeti 108, S. Andrea in Percussina, San Casciano, Val di Pesa (Florence) 5002, Italy/Tel. +39 (055) 820-054
◆ **Heidelberg** —Center for Vedic Studies, Kurfürsten-Anlage 5, 69115 Heidelberg (mail: P.O. Box 101726, 69007 Heidelberg), Germany/Tel. +49 (06221) 16 51 01
Helsinki —Ruoholahdenkatu 24 D (III krs) 00180, Helsinki, Finland/Tel. +358 (0) 6949879
Lisbon —Rua Fernao Lopes, 6, Cascais 2750 (mail: Apartado 2489, Lisboa 1112), Portugal/Tel. +351 (011) 286 713
Madrid —Espiritu Santo 19, 28004 Madrid, Spain/Tel. +34 (91) 521-3096

Oslo —Senter for Krishnaveststet, Skolestien 11, 0373 Oslo 3, Norway/Tel. +47 (022) 494790
Paris —31 Rue Jean Vacquier, 93160 Noisy le Grand, Paris, France/Tel. +33 (01) 43043263
Prague —Jilova 290, Prague 5-Zlicin 155 21, Czech Republic/Tel. +42 (02) 3021282 or 3021608
Rome —Nepi, Sri Gaura Mandala, Via Mazzanes Km. 0,700 (dalla Cassia uscita Calcata), Pian del Pavone (Viterbo), Italy/Tel. +39 (0761) 527038
Septon-Durbuy, Belgium —Chateau de Petite Somme, 6940 Septon-Durbuy, Belgium/Tel. +32 (086) 322926

◆ **Stockholm** —Fridhemsgatan 22, 11240 Stockholm, Sweden/Tel. +46 (08) 6549 002

Vienna —Center for Vedic Studies, Rosenackerstrasse 26, 1170 Vienna, Austria/Tel. +43 (01) 22455830

Warsaw —Mysiadlo k. Warszawy, ul. Zakret 11, 05-500 Piaseczno, Poland / Tel. +48 (022)562-7111
Zürich —Bergstrasse 54, 8030 Zürich, Switzerland/Tel. +41 (01) 262-33-88

◆ **Zürich** —Preyergasse 16, 8001 Zürich, Switzerland/Tel. +41 (01) 251-88-51

FARM COMMUNITIES

France (La Nouvelle Mayapura) —Domaine d'Oublaiss, 36360, Lucay le Mâle/Tel. +33 (054) 402481

Germany (Nava Jiyada Nrsimha Ksetra) —Zielberg 20, 94118 Jandelsbrunn/Tel. +49 (08583) 316
Spain (New Vraja Mandala) —(Santa Clara) Brihuega, Guadalajara/Tel. +34 (911) 280018

ADDITIONAL RESTAURANTS

Barcelona —Restaurante Govinda, Plaza de la Villa de Madrid 4-5, 08002 Barcelona
Copenhagen —Govinda's, Noerre Farimagsgade 82/Tel. +45 33337444
Milan —Govinda's, Via Valpetrosa 3/5, 20123 Milano / Tel. +39 (02) 862-417
Vienna —Govinda, Lindengasse 2A, 1070 Vienna/Tel. +43 (01) 5222817

COMMONWEALTH OF INDEPENDENT STATES (partial list)

Kiev —ul. Menjinskogo, 21-b., 252054 Kiev, Ukraine/Tel. +7 (044) 2444944
Moscow —Khoroshevskoye shosse d.8, korp.3, 125 284, Moscow, Russia/Tel. +7 (095) 945-4755
St. Petersburg —ul. Burtseva 20-147, St. Petersburg, Russia 190000/Tel. +7 (0812) 150-28-80

ASIA (partial list)

● **Bangkok, Thailand** —139 Soi Puttha Osotha, New Road (near GPO), Bangkok 10500/Tel. +66 (02) 234-1066
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
Jakarta, Indonesia —P.O. Box 2694, Jakarta Pusat 10001/Tel. +62 (021) 4899646
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) 780-7355 or -7360 or -7369
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
Tel Aviv —P.O. Box 48163, Tel Aviv 61480, Israel/Tel. +972 (03) 5223718
Tokyo, Japan —1-29-2-202 Izumi, Suginami-ku, Tokyo 168/Tel. +81 (03) 3327-1541

LATIN AMERICA (partial list)

Buenos Aires, Argentina —Centro Bhaktivedanta, Andonaegui 2054 (1431)/Tel. +54 (01) 515567
Georgetown, Guyana —24 Uiftvlugt Front, West Coast Demerara
Guayaquil, Ecuador —6 de Marzo 226 or V. M. Rendon/Tel. +593 (04) 308412 or 309420
Lima, Peru —Schell 634 Miraflores/Tel. +51 (014) 910891
Mexico City —Gob. Tiburcio Montiel No. 45, 11850 Mexico, D.F./Tel. +52 (05) 271-22-23
Rio de Janeiro, Brazil —Rua Armando C. de Freitas, 108, B. Tijuca, CEP 22628-098, Rio de Janeiro, RJ, Brazil/Tel. +55 (021) 399-4493
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
São Paulo, Brazil —Av. Angelica, 2583, Centro, CEP 01227-200, São Paulo, SP, Brazil/Tel. +55 (011) 259-7352

AFRICA (partial list)

Cape Town, South Africa —17 St. Andrews Rd., Rondebosch 7700/Tel. +27 (021) 689 1529
◆ **Durban, South Africa** —Chatsworth Centre., Chatsworth 4030, Natal (mail: P.O. Box 56003)/Tel. +27 (031) 433-328
◆ **Johannesburg, South Africa** —14 Goldreich St., Hillbrow 2001 (mail: P.O. Box 10667, Johannesburg 2000)/Tel. +27 (011) 484-3273
Lagos, Nigeria —25 Jaiyeola Ajata St., Ajao Estate, off International Airport Express Rd. (mail: P.O. Box 8793)/Tel. & Fax +234 (01) 876169
Mombasa, Kenya —Hare Krishna Hotel, 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 (02) 744365
Phoenix, Mauritius —Hare Krishna Land, Pont Fer, Phoenix (mail: P. O. Box 108, Quartre Bornes, Mauritius)/Tel. +230 696-5804
Port Elizabeth, South Africa —15 Whitehall Court, Western Rd., Central Port Elizabeth 6001/Tel. & Fax +27 (041) 521-101
Port Harcourt, Nigeria —Second Tarred Road, Ogwaja Waterside (mail: P.O. Box 4429, Trans Amadi)

FARM COMMUNITY

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

RESOURCES

We've moved items for sale from Resources to The Hare Kṛṣṇa Catalog (centerspread). Resources will now be dedicated to letting you know about projects and services that may be of interest to you.

New York Centennial. The New York Centennial Group invites you to join the worldwide pilgrimage to New York City, July 10–17, 1996. Rathayātrā will be July 13, 1996, exactly 30 years after the founding of ISKCON in New York. Other N.Y. Centennial events include a book exhibition, an art exhibition, an academic conference, an Indian cultural festival, and a Kṛṣṇa rock concert. For more information call Dayānanda Dāsa, (301) 770-4010, or Nandimukhī Devī Dāsī, (718) 784-2459. To get on the mailing list, write N.Y. Centennial Group, 5111 Crossfield Ct. #11, Rockville, MD 20852.

Vedic Resource Library needs donors to realize its goal of opening by Śrīla Prabhupāda's Centennial, 1996. For more information, contact Sandhini Devī Dāsī, c/o ISEA, P. O. Box 310, Bangor, ME 04402-0310, USA.

ISKCON Param Vidya Seva program needs US\$8,700 to buy 108 sets of

ISKCON World Review

Get connected to all of our dynamic worldwide movement. Exciting news, information, marketplace, and Kṛṣṇa conscious opportunities. For 12 issues: U.S., \$18 for First Class mail, \$10 for Third Class. Outside the U.S., \$20. For subscriptions, ads, bulk orders, and news submissions, please write IWR at P. O. Box 238, Alachua, FL 32615-0238. Phone: (904) 462-5054.

Hare Kṛṣṇa On the World Wide Web

The Hare Kṛṣṇa movement now has its own site on the Internet.

This is the URL:
<http://www.webcom.com/~ara>

The site is new and developing, and we welcome your comments. Write to our WWW development team at World.Wide.Web@iskcon.com

Prabhupāda's books for free distribution to āśramas, colleges, and public libraries in the greater Vṛndāvana area. Prabhupāda once said that service in Vṛndāvana gives a thousand times the benefit of service elsewhere. Wire donations payable in Indian rupees to Indian Overseas Bank, Juhu ISKCON, Bombay, India, Savings bank account #4, BBT Bombay, Attn: Param Vidya Seva program. Memo should read "For ISKCON Vrindavan Param Vidya Seva program." Also, notify Mahānidhi Swami at ISKCON Vṛndāvana about your donation.

ARTISTS: We're looking for Kṛṣṇa conscious artwork we can publish electronically to spread Kṛṣṇa consciousness on the computer network called the Internet. If you've done art you'd be willing to let us use—or if you can create new art for that purpose—please let us know. (If the art is already in electronic form, or you'd like to create it that way, so much the better!) Jayādvaīta Swami, BTG, P.O. Box 430, Alachua, FL 32615, USA. E-mail: jayadvaita.swami@iskcon.com

Academic/religious school in Gujarat. Give your child an accredited academic education combined with spiritual training. For information, contact Bhaktivedanta Rajvidyalaya, Gangapura, P. O. Gangadhar, Dist. Surat, Gujarat, India. Phone: +91 261-667075 or +91 2627-3211. In the U.S. call (703) 328-5517 or (718) 639-6580.

Kṛṣṇa Temple Construction, Vṛndāvana style. 108 arches, 15 domes, off Interstate 15 near Salt Lake City. Designer Vaibhavī Devī Dāsī, architect Sangeeta Goswami. Groundbreaking 1995. Free brochure, newsletters: (801) 798-3559. Visit 15-acre site for eighth annual Rāma Vijaya festival, September 10. Help wanted!

The ISKCON Education Office offers back issues of *ISKCON Education Journal*, a list of educational publications, and a correspondence program for kindergarten through high school. For information: The ISKCON Education Office, 1842 Bushy Cook Rd., Efland, NC 27243. Phone: (919) 644-2272. E-mail: urmila.acbsp@iskcon.com

ISKCON Prison Ministry needs soft-bound books, japa beads, money for postage, and compassionate Vaiṣṇava preachers. Contact: Candrasekhara Dāsa, 214 N.W. 14th St., Gainesville, FL 32603.

Melbourne
Mahāprabhu Mandira's

20th Anniversary Festival

1975–1995

The devotees of the Melbourne temple invite you to join them for a two-day festival to commemorate the 20th anniversary of the temple inauguration and the installation of Śrī Śrī Gaura Nitāi by Śrīla Prabhupāda in May 1975.

Kīrtanas, recollections, historic film/video footage, slide shows, displays, tours of Prabhupāda's quarters, readings, feasts, and more.

**Saturday–Sunday
May 21–22, 1995
197 Danks St., Albert Park
Phone: (03) 699 5122**

Alabama

Dothan:
Kirit Joshi, M.D.
(205) 793-2618

Arizona

Chino Valley:
Karin Goldman
P.O. Box 2238
Chino Valley, AZ 86323

California

To find out about programs in Anaheim Hills, Corona, Cerritos, Diamond Bar, Granada Hills, Laguna Niguel, Long Beach, Redlands, Santa Ana, Simi Valley, and other southern California locations, call Svayambhuva Dāsa at (310) 839-1572.

Badger:
Badger Kṛṣṇa Community
(209) 337-2600

Burlingame:
Vaiṣeṣika Dāsa & Nirākula Devī Dāsī
(415) 344-9552

Crescent City:
Guru Caraṇa Dāsa
150 Oak St.
Rockcreek Subdistrict
Crescent City, CA 95531
(No phone.)

Encinitas:
Hare Krishna Visitor Center
(619) 634-1698

Grass Valley/ Nevada City:
Abhimanyu Dāsa &
Haripriyā Devī Dāsī
(916) 432-0967

Grass Valley:
Madana Mohana Dāsa &
Vṛndāvanēśvarī Devī Dāsī
(916) 477-0551

Ojai:
Māyēśvara Dāsa & Urvaśī Devī Dāsī
(William & Joan Roberts)
(805) 640-0405

Placentia:
Sri Radha Raman Temple
(714) 996-7262

Gatherings

Perhaps the nearest temple is too far away and you wish there were some place closer you could go to. Perhaps you'd like to meet others in your area who are interested in Kṛṣṇa consciousness. If so, get in touch with the people listed here. They and their friends regularly gather in their homes—or they want to start. They'll be happy to hear from you.

If you'd like to be added to the list, please send your name, city, and phone number to: Gatherings, BTG, P. O. Box 430, Alachua, FL 32615, USA.

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

Redwood Valley:
Prasanna Yoga Āsrama
(Īkṣvāku Dāsa)
(707) 485-5592

Santa Rosa:
Jagannātha Purī Dāsa &
Tripurārī Devī Dāsī
Bus. phone: (707) 526-7211

Three Rivers:
Rāmānanda Rāya Dāsa
Bhaktivedanta Village
(209) 561-3281

Delaware

Newark:
Bhakta Daryl Hyde
(302) 731-0067

Florida

Clearwater:
Antīma Dāsa
(813) 733-5726

Cocoa:
Bhāgavata Dharma Dāsa
& Śyāmā Devī Dāsī
(407) 633-7664

Coral Gables:
Institute for Gaudiya
Vaishnavism
(305) 345-3456

Georgia

Augusta:
Damon & Debbie
Campbell
(706) 855-2093

Hawaii

Haiku:
Caitanya Vaiṣṇava Saṅga
(808) 572-9588

Pahoa:
Panca Tattva Mandira
Mahākṣa Dāsa or Vasanta
Dāsa
(808) 982-5949

Massachusetts

Northampton/Amherst:
Bharataśreṣṭha Dāsa &
Dīna Dayā Devī Dāsī
(413) 256-0839

Quincy:
Charran Mahadeo
(Caitya Guru Dāsa)
(617) 471-7911

Maine

Bangor:
Bhakta Ray & Sandhini
Devī Dāsī
(207) 947-9609

Mississippi

Oxford:
Prasannātma Dāsa &
Mālinī Dāsī
(601) 234-8348

Montana

Bozeman:
Laura Marino
(406) 586-1699

North Carolina

Sneads Ferry:
Bhakti Yoga Center
(910) 327-2694

Ohio

Cincinnati:
Braja Kumārī Dāsī
(513) 742-5725

Virginia

Charlottesville:
Amitācāra Dāsa &
Māyāpriyā Devī Dāsī
(804) 296-0686

India

Srirangam:
6-A, E.V.S. Road
Renganagar
Srirangam, Trichy 620006
Tamil Nadu

Italy

Rome:
Hare Kṛṣṇa Forum
(06) 6832660

Japan

Odawara:
Jayānanda Dāsa and
Bhaktin Kana
0465-42-3749

Sweden

Ludvika:
Bhakta Mikael Sjodin
(0240) 142 30

South Africa

Programs are held in more than 50 locations. For information contact one of the ISKCON centers in South Africa listed on page 56.

United Kingdom

Regular gatherings take place in more than 20 cities. To find one near you, or for help in starting one, contact Bhaktivedanta Books Ltd., Reader Services Dept., P. O. Box 324, Borehamwood, Herts., WD6 1NB. Phone: (0181) 9051244

Commonwealth of Independent States

Programs are held in more than 100 cities in the former Soviet Union. For information contact Kīrtīrāja Dāsa, P. O. Box 1445, Alachua, FL 32615, U.S.A. Phone: (904) 462-5805

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 Madhusūdana

(April 16–May 14)

MAY

2—Beginning of Candana Yātrā, the festival of anointing Lord Jagannātha with sandalwood pulp for twenty-one days.

9—Appearance anniversary of Śrīmatī Sītā Devī, the consort of Lord Rāmacandra. Appearance anniversary of Śrīmatī Jāhnava Devī, the consort of Lord Nityānanda Prabhu. Disappearance anniversary of Śrīla Madhu Paṇḍita, a great devotee of Lord Caitanya.

11—Mohiṇī Ekādaśī. Fasting from grains and beans.

12—Rukmiṇī Dvādaśī, the appearance anniversary of Śrīmatī Rukmiṇī Devī, the consort of Lord Kṛṣṇa as Dvārakādiśa, the Lord of Dvārakā.

13—Disappearance anniversary of Śrīla Jayānanda Prabhu, a dedicated follower of Śrīla Prabhupāda who helped him bring the Rathayātrā festival to the Western world.

14—Nṛsimha Caturdaśī, the appearance anniversary of Lord Nṛsimha-deva, Lord Kṛṣṇa's half-man, half-lion incarnation. Fasting till noon, followed by feasting. Appearance anniversary of Śrīla Mādhavendra Purī, the spiritual master of Lord Caitanya's spiritual master. Appearance anniversary of Śrīla Śrīnivāsa Ācārya, a follower of the six Gosvāmīs of Vṛndāvana. Disappearance

anniversary of Śrīla Parameśvara Purī, an associate of Lord Caitanya.

Month of Trivikrama

(May 15–June 13)

19—Disappearance anniversary of Śrīla Rāmānanda Rāya, an intimate associate of Lord Caitanya.

25—Aparā Ekādaśī. Fasting from grains and beans.

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

JUNE

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

9—Bhīma Nirjalā Ekādaśī. Fasting from grains and beans.

11—Śrīla Raghunātha Dāsa Gosvāmī's chipped-rice-and-yogurt festival at Pāñihāṭi.

13—Snāna Yātrā, the bathing festival of Lord Jagannātha. Disappearance anniversary of Śrīla Mukunda Datta and Śrīdhara Paṇḍita, two great devotees of Lord Caitanya.

Month of Vāmana

(June 14–July 12)

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

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

24—Pakṣavardhini Mahā-dvādaśī. Fasting from grains and beans (for Yoginī Ekādaśī).

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

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

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

JULY

9—Trisṛṣṭā Mahā-dvādaśī. Fasting from grains and beans (for Śayanā Ekādaśī).

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

Month of Śrīdhara

(July 13–August 10)

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

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

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

23—Kāmikā Ekādaśī. Fasting from grains and beans.

Vedic Thoughts

Those who always worship Me
with exclusive devotion,
meditating on My transcendental form—
to them I carry what they lack,
and I preserve what they have.

—Lord Śrī Kṛṣṇa
Bhagavad-gītā 9.22



Spirit and matter are completely
contradictory things. All of us
are spiritual entities. We cannot have
perfect happiness, which is our birthright,
however much we may meddle
with the affairs of mundane things.
Perfect happiness can be ours only when
we are restored to our natural state
of spiritual existence.

—His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
The Science of Self-Realization



A pure devotee of the Lord
whose heart has once been cleansed by
the process of devotional service
never relinquishes the lotus feet of
Lord Kṛṣṇa, for they fully satisfy him,
as a traveler is satisfied at home
after a troubled journey.

—Parikṣit Mahārāja
Śrīmad-Bhāgavatam 2.8.6



A person who worships the demigods
and gives up Lord Vāsudeva [Kṛṣṇa]
is like a man who gives up the protection
of his mother for the shelter of a witch.

—*Skanda Purāṇa*

The beauty of the cuckoo is her sweet voice.
The beauty of a woman is her chastity.
The beauty of an ugly person
is his knowledge. And the beauty of an
ascetic is his power of forgiveness.

—Cāṇakya Paṇḍita



A person becomes purified simply by
hearing the holy name of the
Supreme Personality of Godhead,
whose lotus feet create the holy places
of pilgrimage. Therefore,
what remains to be attained by those
who have become His servants?

—Durvāsā Muni
Śrīmad-Bhāgavatam 9.5.16



Even if one distributes
ten million cows in charity during
an eclipse of the sun, lives at the confluence
of the Ganges and Yamunā
for millions of years, or gives a mountain
of gold in sacrifice to the *brāhmaṇas*,
he does not earn even
one-hundredth part of the merit derived
from chanting Hare Kṛṣṇa.

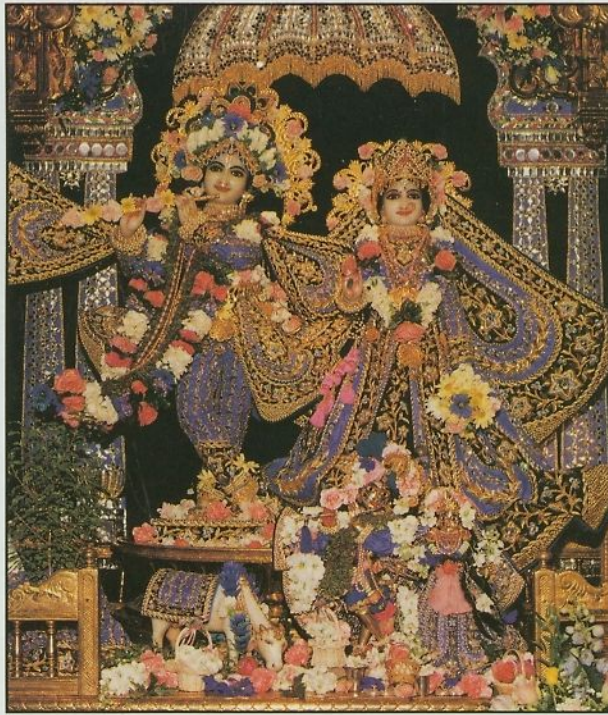
—Śrīla Rūpa Gosvāmī
Laghu Bhāgavatāmṛta

*Do you have Vedic thoughts
you'd like to share?
Send your favorite quotations to:*

*Vedic Thoughts
Back to Godhead
P. O. Box 430,
Alachua, FL 32615*

COUNCIL SAYS HINDU DEVOTEES PRAYING ARE BREAKING THE LAW!

Your short letter of protest
to the British government could save the day!



Śrī Śrī Rādhā-Gokulānanda
The Deities of Bhaktivedanta Manor

The long battle to keep Bhaktivedanta Manor, near London, open for public worship is now in its final and most crucial phase.

Devotees and members of the Hindu community have campaigned for the last eight years to secure worship at this holy shrine. The case is now before the British government. In the next few months, the government is expected to issue its decision on the future of the temple.

The Council of the Borough of Hertsmere has banned public worship at the Manor. The worshipers, they say, bring traffic that upsets the peaceful life of the local village.

To meet the concerns of the villagers and still keep the shrine open for worship, the devotees of the Manor have offered to build a new access drive. With the new drive, temple traffic would bypass the village entirely. The Council's own officials have concluded that this would solve the problem. Yet the Council has rejected the proposal.

Thus the Manor has lodged an appeal with the

British government. The decision on that appeal will soon be made by the Secretary of State for the Environment.

We are asking for nothing new. No new buildings, no extensions, no extra activities. All we are asking is to continue the same worship and observe the same religious festival days we have observed for the last twenty-one years. Worshipers should be free to come pray.

You can assist in this campaign to keep freedom of worship at Bhaktivedanta Manor. Please ACT NOW! Write a letter today, asking the Secretary of State for the Environment to keep Bhaktivedanta Manor open for public worship.

Send your letters to:

John Gummer, MP
Secretary of State for the Environment
Department of Environment
2 Marsham Street
London SW1, UK



Coming soon to a city near you!

FESTIVAL OF INDIA is coming to town—Jagannātha Rathayātrā parade, vegetarian feast, Vedic dance and drama, *kīrtana*, *bhajana*, books and exhibits on reincarnation, vegetarianism, bhakti-yoga, Indian art, and lots more!

1995 SUMMER / FALL SCHEDULE

May 27–29

June 2–4

June 17

July 4

July 8–9

July 15–16

July 29–30

August 13

August 18–19, 26–27

September 1–4

September 9

September 16–17

November 4

New Vrindaban

Atlanta

New York City

Washington, D. C.

Montreal

Toronto

Los Angeles

San Francisco

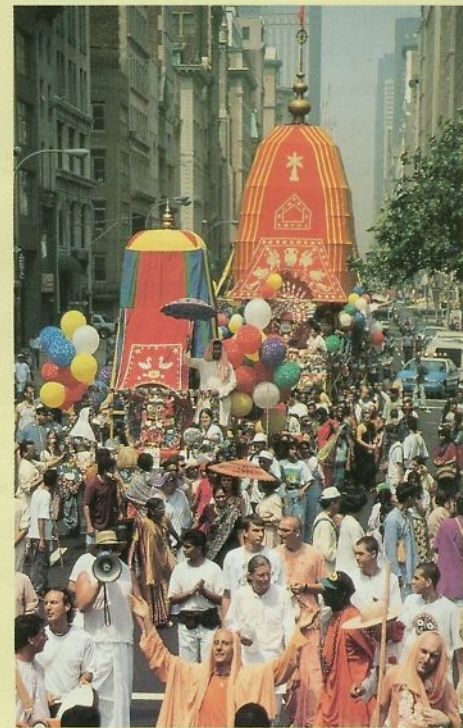
Vancouver, B. C.

Boulder

Spanish Fork, Utah

Boston

Miami



The Jagannātha Rathayātrā parade in New York City

Left, New York's first Rathayātrā, 1976; right, 1994. And it's still going strong today!

You're invited to come celebrate. For more information and to confirm dates for the Hare Kṛṣṇa Festivals of India and Jagannātha Rathayātrā parades contact your local Hare Kṛṣṇa temple or write to Festival of India, Rt. 1, Box 96, Sandy Ridge, NC 27046.