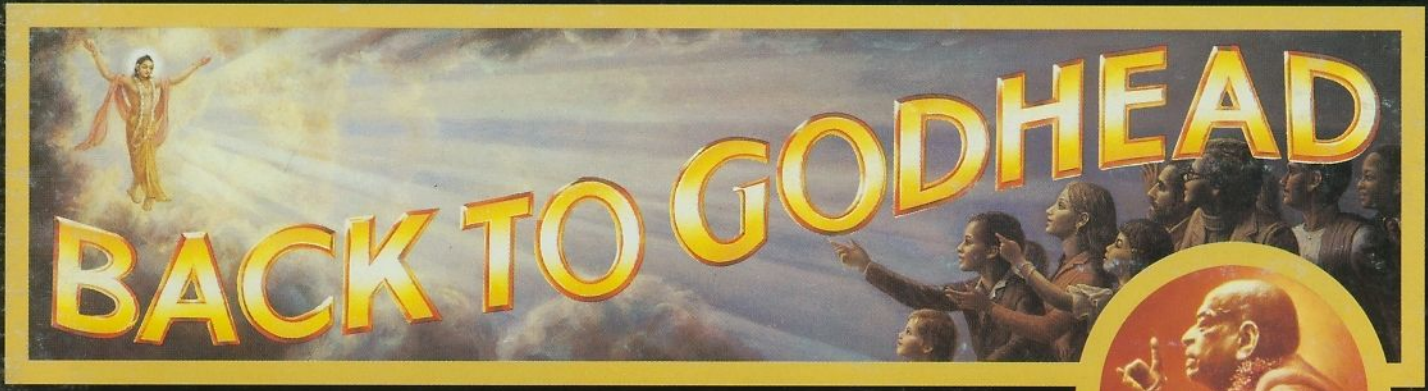


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.



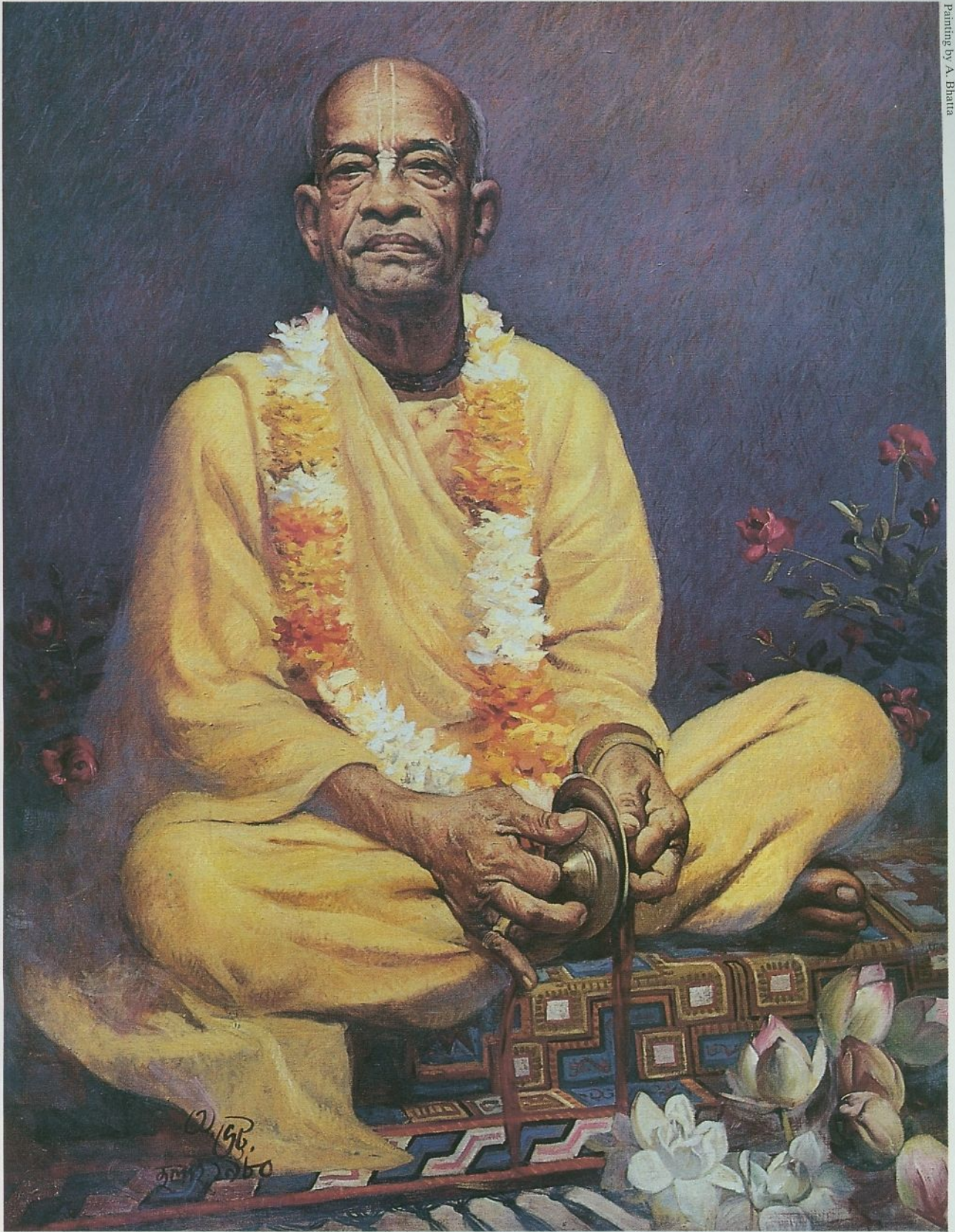
THE HARE KRISHNA MAGAZINE

July/August 1995 • \$4.00/£2.50



AN INSPIRED
VISION UNFOLDS
IN MĀYĀPUR

**SPECIAL REPORT
PERSECUTION IN
ARMENIA!**



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

ŚRĪ VYĀSA-PŪJĀ (APPEARANCE DAY ANNIVERSARY) AUGUST 19, 1995

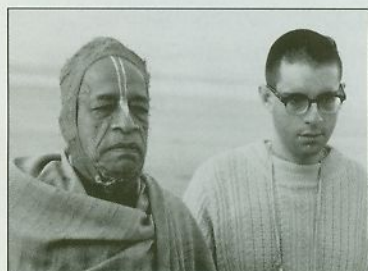
BACK TO GODHEAD

THE HARE KRISHNA MAGAZINE

Founded 1944 • Vol. 29, No. 4 • July / August 1995



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COVER: Śrīla Prabhupāda's Pushpa Samadhi Mandir, a memorial to the Founder-Ācārya of the International Society for Krishna Consciousness, has opened in West Bengal. After some finishing touches, the monument will be ready for its grand opening in 1996—the year of the Śrīla Prabhupāda Centennial. Please see the article beginning on page 38. (Photo by Nitya-tṛptā Devi Dāsī.)

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One member of the *brāhmaṇa* family hosting the Pāṇḍavas must sacrifice his or her life. Who will it be?

BACK TO GODHEAD

The Hare Krishna Magazine

FOUNDER

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

His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda

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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 **pike**. Pronounce the vowel **ṛ** like the **ri** in **rim**, and **ṛ** like the **ch** in **chair**. Pronounce consonants like **ch**, **jh**, and **dh** as in **staunch**-heart, **hedge**-hog, and **red**-hot. Pronounce **ś** and **ṣ** like **sh**. So for *Kṛṣṇa* say KRISHNA, and for *Caitanya* say CHAITANYA.

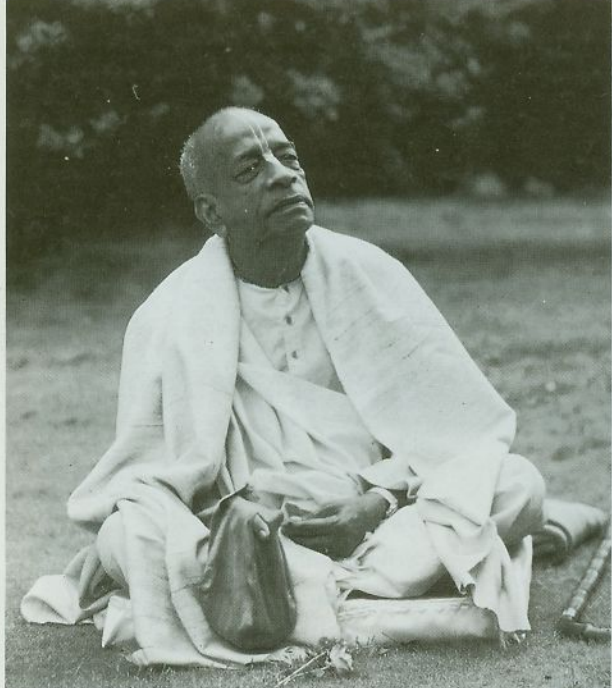
SPIRITUAL NAMES Members of the International Society for Krishna Consciousness receive names of Lord Kṛṣṇa or His great devotees, combined with Dāsa (Dāsī for women), meaning "servant." For instance, the name Kṛṣṇa Dāsa means "servant of Kṛṣṇa."

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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.

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From Master to Disciple

IN THE PAGES of *Back to Godhead* you may often come across the term “disciplic succession.” It’s an English rendering of the Sanskrit word *paramparā*. The meaning of the word is simple yet important.

The *paramparā* is the chain of spiritual masters and disciples through which Kṛṣṇa a consciousness is taught and received. In *Bhagavad-gītā* Lord Kṛṣṇa says, “I taught this ancient science of yoga to the sun-god, Vivasvān. Vivasvān taught it to his son Manu. And Manu taught it to his son Ikṣvāku. In this way, through the system of *paramparā*, disciplic succession, the science was understood by the saintly kings.”

In the *paramparā* system, then, the original teacher, the original spiritual master, is Lord Kṛṣṇa, God Himself. The Lord gives perfect knowledge, and that knowledge is handed down from master to disciple. It’s like a ripe fruit handed down from person to person, from the top of the tree to the ground.

In the chain of *paramparā*, each spiritual master has the duty to transmit the knowledge of Kṛṣṇa a consciousness *as it is*. He is not to add anything, subtract anything, or change anything. He simply has to deliver the message, just as a postman delivers a letter, contents fully intact.

According to the Vedic scriptures, one serious about attaining self-realization or God realization or the ultimate goal in life must approach such a bona fide spiritual master. It is not optional; accepting a bona fide spiritual master is essential.

The method of accepting the spiritual master is explained in *Bhagavad-gītā*: one must surrender to him, inquire from him,

and serve him. Inquiry alone is not enough. One must humbly submit oneself before the spiritual master, accepting him as a representative of God.

The spiritual master is not God, and any so-called master who claims to be God should at once be rejected as bogus. But the spiritual master is honored as much as God because he intimately serves God through the disciplic chain. Because each spiritual master serves his own spiritual master, all the members of the chain are ultimately servants of God and therefore very dear to God. More precisely, the bona fide spiritual master is the servant of the servant of the servant of God, or Kṛṣṇa a.

This is one of the secrets of the *paramparā* system: to be a genuine master, one must be a genuine servant. The student, therefore, surrenders to the spiritual master as a disciple and serves him, and the master responds by answering the disciple’s questions, enlightening him with transcendental knowledge. For the sincere disciple who has full faith in Kṛṣṇa a and equal faith in the bona fide spiritual master, all the truths of spiritual realization are factually revealed.

The genuine disciple feels everlastingly indebted to the spiritual master and continues to serve him forever. In this way, even when the spiritual master leaves this world, the master and disciple are connected. The disciple continues to serve the spiritual master by strictly following what the master has taught him, and by teaching it to others. Thus the bona fide disciple becomes a bona fide spiritual master, and the chain of succession continues.

—Jayādvaita Swami

Pāṇḍavas Guilty?

This is regarding the translation of *Mahābhārata* in January/February issue of BTG.

Could you please tell me the difference between the Kauravas, who wanted to kill the Pāṇḍavas, and the Pāṇḍavas, who killed a mother and five sons who came to beg food?

Kesavan Potty
Newark, Delaware

HRIDAYĀNANDA DĀSA GOSWAMI REPLIES: Thank you for pointing out the statement, in our translation, to the effect that the Pāṇḍavas intentionally left a drunken woman and her five sons to die in a blazing house of lac in order to convince the world that the Pāṇḍavas and Kuntī had actually perished. I would also like to thank my Godbrother Śrīman Amala Bhakta Dāsa for pointing out this same issue.

Actually, the verse in question does *not* state that the Pāṇḍavas knowingly caused or permitted the death of the woman and her sons, and this will be corrected in the final version of our translation, which will come out in book form. The actual translation will be: [Yudhiṣṭhira said to his four brothers:] Igniting the armory and burning up Purocana (along with the house of lac), and having thus arranged things here, we six shall flee with our lives, undetected.

The confusion stems from the words *ṣat prāṇinaḥ*, “six who have life,” since the word *prāṇinaḥ* in Sanskrit may be either the subject or object of the sentence. In the incorrect translation, the words *ṣat prāṇinaḥ* were taken as the object of the word *nidhaya*, “having arranged,” with the sense that the Pāṇḍavas left behind six *prāṇinaḥ*, or living beings. However, the *Mahābhārata* nowhere states that the Pāṇḍavas were ever aware that six drunken persons had fallen asleep in their house. Nor do we find that the Pāṇḍavas made any arrangement to secure or retain six persons to die in the blazing house of lac.

The Pāṇḍavas and their mother

were world leaders, and the Kurus had certainly arranged a grand residence for them. Thus the house of lac must have been a large dwelling with many rooms for servants, guards, etc. Since the text mentions that on the night of the escape the Pāṇḍavas were anxiously preoccupied with carrying out their plan, obviously they did not search the building for drunken guests who had fallen asleep in one of the many rooms. Nor does the text mention anything of the sort. The death of the mother and her sons must therefore have been unintentional.

Gītās for the Qualified

In the *Bhagavad-gītā* Lord Kṛṣṇa says that the subject matter of the *Gītā* is highly confidential (*Gītā* 9.2) and it should never be explained to those who are not austere, or devoted, or engaged in devotional service (*Gītā* 18.67).

My question is, Is it all right to distribute hundreds of thousands of *Gītās* on the streets all over the world, against Kṛṣṇa’s instructions, mostly to people who don’t even have basic morality, what to speak of austerity and devotion?

When asked, one devotee answered that a spiritual master is more merciful than the Lord. I was not satisfied by this answer. In my opinion, no one can claim to be as virtuous as Lord Kṛṣṇa. The question of being “more” virtuous doesn’t even arise. Kṛṣṇa has infinite virtues in infinite quantities.

Please give me some convincing answers.

Nataraj Banihatti
Fayetteville, Arkansas

OUR REPLY: In *Śrī Caitanya-caritāmṛta* (*Ādi-līlā* 7.23), the author, Kṛṣṇadāsa Kavirāja Gosvāmī, writes, “In distributing love of Godhead, Caitanya Mahāprabhu and His associates did not consider who was a fit candidate and who was not, nor where such distribution should or should not take place. They made no conditions. Wherever they got the

opportunity they distributed love of Godhead.”

Here we see the mood of Lord Caitanya and His associates. Lord Caitanya is Kṛṣṇa Himself appearing as a devotee. Śrīla Prabhupāda explains that even though Kṛṣṇa, in the *Gītā*, asked everyone to surrender to Him, people would not do so. Therefore Kṛṣṇa came as Śrī Caitanya Mahāprabhu to teach people how to surrender to Kṛṣṇa. Lord Caitanya is called *mahā-vadānya avatāra*—the most merciful incarnation of Kṛṣṇa. Kṛṣṇa in His form as Lord Caitanya is less demanding than Kṛṣṇa the speaker of the *Gītā*.

To deliver the impious people of this age, Lord Caitanya freely gave His mercy. And He asked that His followers do the same. If He had been selective in giving His mercy, practically no one in this age would have been qualified to receive it.

Still, we do have some guidelines in following Lord Caitanya’s example. The *Śrīmad-Bhāgavatam* explains that a teacher of Kṛṣṇa consciousness must distinguish between the innocent and the demonic. He is told to teach the innocent and avoid the demons. Although most people today are not austere or devoted, they tend to be innocent, but misled by demonic leaders. Had it not been for the boundless mercy of Lord Caitanya, carried by His pure devotee Śrīla Prabhupāda, millions of innocent people would never have had the opportunity to take up Kṛṣṇa consciousness.

Here’s another verse about Lord Caitanya (Cc. *Ādi* 9.29): “Not considering who asked for it and who did not, nor who was fit and who unfit to receive it, Caitanya Mahāprabhu distributed the fruit of devotional service.” Śrīla Prabhupāda comments: “This is the sum and substance of Lord Caitanya’s *saṅkīrtana* movement. There is no distinction made between those who are fit and those who are not fit to hear or take part in the *saṅkīrtana* movement. It should therefore be preached without discrimination. The only purpose of the preachers of the *saṅkīrtana* movement

must be to go on preaching without restriction. That is the way in which Śrī Caitanya Mahāprabhu introduced this *sāṅkīrtana* movement all over the world.”

Kṛṣṇa consciousness, the essence of which is presented in the *Gītā*, is meant to be spread all over the world. That implies that it will be presented to unqualified people. But Lord Caitanya’s mercy is so great and the desire of His devotees so strong that, given the opportunity, even the most fallen souls of this age can become inspired to take up Kṛṣṇa consciousness.

As for the devotee’s being more merciful than Kṛṣṇa, we can understand that Kṛṣṇa, being a person, can display various moods. So even though Kṛṣṇa is the reservoir of mercy, that mercy is not as apparent in the *Gītā* as in the activities of Lord Caitanya. In the service of Lord Caitanya, the devotee sometimes tries to deliver fallen souls that Kṛṣṇa has apparently rejected. The devotee, however, never takes credit for anything. He feels that he is simply delivering the mercy of Kṛṣṇa. After all, what does he have to give? He is simply an insignificant servant of the Lord. That is the devotee’s mood.

This is a deep subject. But we should at least understand that the devotee never feels in any way superior to Kṛṣṇa.

Packing Up the TV

You are doing a wonderful service by producing such a nice magazine as BTG. It is helping many conditioned souls, such as myself, to reawaken their lost Kṛṣṇa consciousness. One man in prison I’ve been corresponding with for nearly two years has become so enlivened by his new BTG subscription that he said he plans to pack up his TV so he can concentrate on reading his BTGs. He has thanked me over and over again for sending him such an enlightening magazine. I’ve never seen him so excited about Kṛṣṇa consciousness in all these months.

I am especially impressed by the thirteen-year-old devotee Ravi Gupta,

who writes the column called India’s Heritage. His articles are so intelligently written and also devotional. All glories to the staff and writers of *Back to Godhead*!

Bhaktin Joan
Woodside, New York

Mahā-mantra Therapy

In this day and age when the expert psychiatrists, psychologists, and psychotherapists highly recommend the value of talking out our problems and getting them off our chests, chanting the Hare Kṛṣṇa *mahā-mantra* most appropriately, adequately, and accurately makes sense. Chanting out reasonably loud in the privacy of my home helps relax my pent-up emotions the minute I start. It relieves all the built-up tension, and I enjoy blissful peace without spending hundreds of dollars consulting therapists.

Lord Caitanya anticipated this five hundred years ago. In Kali-yuga, when people are so stressed out, when everything else fails, chanting the *mahā-mantra* helps us relax and unwind.

The Lord’s name is no different from the Lord. I trust in Him, and it has worked for me. Twenty-seven years ago I moved from India to the United States; chanting has helped me survive the ups and downs in my life. I have raised three children—two lawyers, 26 and 24 years old, and the youngest, 22 years, still in college. Chanting the *mahā-mantra* has a built-in therapeutic value.

Thanks for letting me share my humble thoughts.

Aasha Mago
Richmond, Virginia

BTG a Beacon

[A subscriber who gave a gift subscription to his brother received this letter.]

I thank you very much for the gift of the *Back to Godhead*. Nothing could have pleased me more than this wonderful gift. The moment I received your card intimating me of the gift, I was thrilled. For several days about two or three weeks before I received the intimation from you, the words

“Back to Godhead” had come into my mind and given me ecstatic joy. Not so much because of the get-up or the contents as the significance of its title.

I can’t now fully explain my condition at that time. But the title was like a beacon in the mundane darkness that surrounds me. It held the truth before me. It showed me the path to the desired goal. It enlightened me. I repeated in my mind “Back to Godhead” many times. And so enchanted I was in its new light that I thought I would write it in beautiful letters and keep it on my office table under a glass. It would remind me of the way to Godhead and would keep me in the right consciousness.

When I was in this state of mind, you were making me the gift of the *Back to Godhead* on the other side of the globe. God is kind that He has on several occasions indicated to me that there is much more to this universe than meets the eye. God is kind to me that I have you for my brother. Many of His kindnesses have come to me through you.

U. K. Pandey
New Delhi, India

BTG Gives Encouragement

I would like to take this opportunity to thank the staff of *Back to Godhead* for providing devotees such as myself with such a wonderful and inspiring magazine.

The magazine gives us renewed encouragement in our lives.

It was particularly nice to read in the March/April 1995 issue the article “Training Ground for Spiritual Leaders,” by Nīla Mādhava Dāsa, followed by comments by several of the young devotees.

Thanks again for such a fine and meaningful magazine and your service on behalf of Lord Kṛṣṇa.

Dharmānanda Dāsa
Kingston, Michigan 🌸

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

Knowledge For the Serious

*The Kṛṣṇa consciousness movement
gives essential knowledge for fulfilling
the mission of human life.*

•••

A lecture given in Paris on June 26, 1971 by

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

Founder-Ācārya of the International Society
For Krishna Consciousness

LADIES AND GENTLEMEN, I thank you very much for your interest in the Kṛṣṇa consciousness movement. This movement is especially meant for those in human society who are serious about fulfilling the mission of life. There is a distinction between human life and animal life. Animal life means one does not know the proprietor of the body. Those who are under the conception that the material body is the self are as good as animals. But in the human form of life one can understand that one is not the material body but a separate identity, spiritual in value.

We can understand this fact if we give a little attention to it. We have been changing bodies since the beginning of our life. We learn from Vedic literature that after sexual intercourse of the male and female, if it is fruitful, then the liv-

ing entity is injected into the emulsion of the two secretions, and on the first night the body takes the shape of a pea. And because the living entity is there, the body grows gradually, and then nine holes evolve, which later develop into two eyes, two ears, two nostrils, one mouth, one rectum, and one genital.

When the body is complete, the living entity becomes conscious. As long as the body is not complete, the consciousness is almost dead. That state is called *susupti*, or sound sleeping. Then gradually, when consciousness comes, the child within the womb feels uncomfortable and wants to come out. Therefore, at the seventh month of pregnancy sometimes the child moves.

That is the process of growing. And after coming out of the womb the body
(please turn to page 35)





Where Are the Enemies?

by Satsvarūpa Dāsa Goswami

MOST PEOPLE think that certain people are their friends and certain people their enemies and to succeed in this world one had better learn how to befriend one's friends and defeat one's enemies. That's practical worldly wisdom.

But devotees see things differently. Here is a verse from the *Śrīmad-Bhāgavatam* that expresses Prahāda Mahārāja's opinion: "My dear father, please give up your demoniac mentality. Do not discriminate in your heart between enemies and friends; make your mind equipoised toward everyone. Except for the uncontrolled and misguided mind, there is no enemy within this world. When one sees everyone on the platform of equality, one then comes to the position of worshiping the Lord perfectly."

This is the philosophy of a *mahā-bhāgavata*, the highest devotee of the Lord. This philosophy is just as wise and practical as that which discriminates between friends and enemies. Prahāda's philosophy tells us that since everyone is an eternal servant of God, there's oneness among all living beings and no point to seeing one group as friends and another as enemies.

We distinguish friends from enemies when trying to gratify our senses. If we meet someone who conflicts with our material desires, he becomes an enemy. When someone serves our desires, he becomes a friend. When our basic sense desires are met, we extend our friends and enemies to include those who either agree or disagree with our culture, religion, philosophy, skin color, or family identity. Then, going by all these distinctions, we strengthen ourselves with allies and stand against our enemies. In this way, we arbitrarily divide the world into two classes, friends and enemies. Then we're caught up in diplomacy.

But this all proceeds from dualities that don't really exist. Actually, we're

all servants of God.

The Age of Kali brings on enmity, even among friends and within families. It brings out enmity even within religious movements in which devotees are striving to see one another as servants of God. Śrīla Prabhupāda comments on how to conquer this enmity within a religious movement:

"Everyone should be friendly for the service of the Lord. Everyone should praise another's service to the Lord and not be proud of his own service. This is the way of Vaiṣṇava thinking. There is no question of enmity between servants. Everyone should be allowed to render service to the Lord to the best of his ability, and everyone should appreciate the service of others."

That is how to practically apply what Prahāda is teaching. By looking at another's service with respect, and not imagining that because we have a particular service everyone else should also be doing that same service, we will avoid enmity among devotees.

Kṛṣṇa enjoys varieties of service. Therefore, He inspires us to serve Him in different ways. The spiritual world is full of variety, and that variety is a source of happiness. Śrīla Prabhupāda liked to quote the English saying "Variety is the mother of enjoyment."

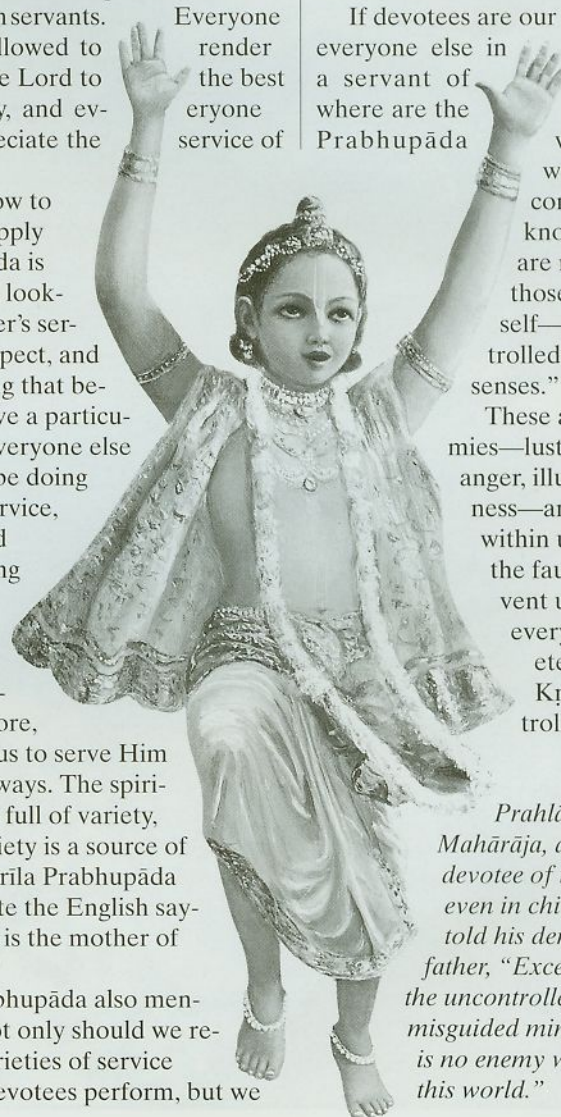
Śrīla Prabhupāda also mentions that not only should we respect the varieties of service that other devotees perform, but we

should honor those devotees for serving according to their capacity, which may be different from our own. Can we say that someone is not serving as well as we because we have a greater capacity for physical or mental work? To avoid enmity among devotees, we have to set aside such dualities and become friendly toward all Kṛṣṇa's servants. If we can't do that even within our own movement, how will we perform the more difficult task of seeing all others in the entire world as servants of God and feel no enmity toward them?

If devotees are our friends and everyone else in the world is a servant of God, then where are the enemies? Śrīla Prabhupāda

writes, "One who is in Kṛṣṇa consciousness knows that there are no enemies but those within oneself—the uncontrolled mind and senses."

These are the enemies—lust, greed, envy, anger, illusion, and madness—and they reside within us. These are the faults that prevent us from seeing everyone as an eternal servant of Kṛṣṇa. The uncontrolled mind is our



Prahāda Mahārāja, a great devotee of the Lord even in childhood, told his demoniac father, "Except for the uncontrolled and misguided mind, there is no enemy within this world."

worst enemy. Therefore, conquering enemies begins with conquering our own mind, and then the senses.

Facing these enemies, devotees often become sorry they cannot progress in spiritual life. We all want to be ideal devotees, yet years go by and we are still hampered by our own mind and senses. Therefore, we should direct all our energy to conquering these enemies, which are stopping us from attaining Kṛṣṇa consciousness, and not waste time and energy in the imaginary battle with others.

Prahlāda's words make this clear. Even if someone is powerful enough to conquer all external opposition through politics, erudition, or military strength, unless one conquers the enemies within oneself one will still be defeated.

Still, there are people in this world who choose to act as our enemies. Doesn't that make them our enemies? No. Such people may see themselves as our enemies, but we don't look at them with enmity. Of course, if people are attacking temples or devotees, a devotee will defend Kṛṣṇa and His servants. Arjuna and Hanumān are famous examples of devotees who, by the Lord's order, fought for the cause of God consciousness against those

who were trying to stamp it out.

But a devotee doesn't hate anyone, because he sees everyone as Kṛṣṇa's servant. He sees those who would attack him as misguided and deluded by bodily consciousness. How can anyone in that condition understand that Kṛṣṇa consciousness is not inimical to them? Therefore, a devotee works to enlighten his enemies, not obliterate them. Prabhupāda quoted the saying "Hate the sin, not the sinner." We are against sinful activities—gambling, meat-eating, intoxication, illicit sex—but that doesn't mean we hate those who do these things. Otherwise, how could we preach? No, we hate the activity and the web of karma it weaves around otherwise innocent people. So by spreading Kṛṣṇa consciousness we undermine sinful activity.

One time Prabhupāda was speaking against "rascals and demons," and a devotee said, "Yes, Prabhupāda, we should defeat them." Prabhupāda answered, "No, they are already defeated. You should show them mercy." The demons are already defeated by material nature. They may not know it, but the devotee knows it. Therefore, he tries to give them the mercy of Kṛṣṇa consciousness.

Prahlāda provides a perfect example of this kind of thinking. When his father tried to kill him, Prahlāda remained sweet-tempered and peaceful and never stopped being Kṛṣṇa conscious. Prahlāda refused to submit to demonic principles, but he was so nice that he simply wanted everyone to become a devotee, including his father. Śrīla Prabhupāda had that vision too. He saw Kṛṣṇa consciousness as a universal principle, and he didn't see why everyone shouldn't have access to it.

Therefore, although we are not such dreamers that we fail to see those who work against the Hare Kṛṣṇa movement, we should always remember Prahlāda Mahārāja's teachings: Conquer the enemy within yourself and preach with compassion for those still caught in the grip of their own internal enemies. Otherwise, we will descend to the level of sorting out our friends from our enemies and have no time left to think about Kṛṣṇa.

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 NINETEEN

Yogurt and Pānir Cheese Dishes

by Yamuna Devi

THIS COOKING CLASS, the last in a series on milk and its products, focuses on yogurt gravy (*karhi*) and dishes made with *pānir* cheese.

In a previous column, I mentioned that the dairy products most widely used in a Vaiṣṇava kitchen are plain milk, yogurt, and *pānir* cheese. In rural India little has changed in the way these three forms of dairy are used. Traditional usage is strongest in village kitchens where refrigeration is still a rarity and cooking styles stay largely intact from generation to generation.

About Yogurt and Pānir Cheese

Yogurt, to my mind, is the most amazing of any milk product. Yogurt is made with nothing more than quality milk and a culture. Unless you have a milk intolerance, you can probably easily digest yogurt in some form. Fresh yogurt is considered calming on the digestive system. Taken regularly, it is purported to help balance and restore healthy bacteria in the colon. And depending on how it is prepared, yogurt relieves either mild constipation or diarrhea. If you have ever lived in India, you

know it is made daily in many households, twice a day in reputable yogurt shops, and considered stale if only a day old. Yogurt is an exciting ingredient for cooks—a full-bodied creamy milk-curd, with a pleasing balance of sweet, sour, and astringent flavors.

Pānir cheese is often called the Indian equivalent of Oriental tofu, but the flavors and textures of these two curds differ considerably. *Pānir*'s milk curd is creamy, with a mild, delicate flavor, while tofu's bean curd is gelatinous, with a flavor so bland it eludes description. The texture of

MASTER RECIPE FOR KARHĪ

(Serves 6)

Use more or less water, yogurt, or chick-pea flour to adjust consistency. Use any single spice seed or spice-seed combination for the final fried seasoning. Use any one of the suggested additions below.

Karhī:

¼ cup sifted chick-pea flour
3 cups water
2 cups yogurt
1 teaspoon turmeric
½ tablespoon ground
coriander
freshly ground pepper or
cayenne
¼ cup chopped fresh cilantro
20 fresh curry leaves,
if available
honey or sugar
salt

Fried seasoning:

½ tablespoon cumin and/or
mustard seeds
2 tablespoons ghee or unsalted
butter
hot crushed chilies or chopped
hot green chilies

Optional additions:

2–3 cups broccoli or cauliflower
florets; shredded spinach; mixed
bean sprouts; cubed yams or
potatoes; sliced carrots or bell
peppers; cooked chick peas or
other legumes

Combine the flour, water, yogurt, turmeric, and coriander in a blender and process until well mixed. Pour the mixture into a heavy saucepan and bring to a boil over moderate heat, stirring constantly. Cook until thickened, anywhere from 10 to 20 minutes. Season with salt, a touch of sweetener, and pepper or cayenne.

Place the spice seeds in a small pan and toast over moderate heat

until they change color. Add the ghee or butter and the chilies and fry a little more. Pour the seasoning into the *karhī* and garnish with herbs or add an optional ingredient. Offer to Kṛṣṇa.

PĀNĪR AND SPINACH

2 pounds fresh spinach, washed,
trimmed and chopped
2 tablespoons ghee, unsalted
butter or olive oil
¼–½ teaspoon crushed chilies
1 pound *pānīr*, cut in cubes and
shallow-fried until brown
salt and pepper, as desired
½ cup sour cream, if desired

Place the spinach in a large pan, cover, and cook over moderately high heat until wilted (3–5 minutes). Add the remaining ingredients and warm throughout. If desired, fold in sour cream. Offer to Kṛṣṇa.

pānīr is a little firmer than unripened farmer cheese, but *pānīr* cheese is unique in that it can be browned, sauteed, pan-fried and even baked—without melting or disintegrating. In India *pānīr* still enjoys perhaps its greatest popularity in Punjab, where *pānīr* is served as an entree in a rich, succulent gravy, or in rices, stews, soups, legumes, and vegetable dishes.

Karhī

I had my first sampling of Indian *karhī* (pronounced *kah-ree*) in 1966, when Śrīla Prabhupāda cooked it for ISKCON's first wedding feast. The taste was so memorable that I noted the ingredients and have since reworked the original dish scores of times. *Karhī* is a custardlike gravy made by simmering varying proportions of yogurt, water, turmeric, chick-pea flour, and *karhī* (curry) leaves, when available, to yield a thick or thin texture. You can serve *karhī* as is, with chilies, chopped fresh cilantro, and fried spice seeds. Or you can add ingredients such as chick-pea fritters

or seasonal vegetables. *Karhī* inspired its Western counterpart—curry sauce, a bechamel sauce spiked with curry powder.

Pānīr Dishes

Fried *pānīr* might be added to any number of regional Indian dishes—*śāk*, *suktā*, *bhājī*, *foogath*, *rasam*, *tarkari*, and more. Many classic *pānīr* dishes—such as Pānīr and Peas, Pānīr and Spinach, and Pānīr in Rice Pilaf—are traditional at banquets and on holidays and other festive occasions. Indian restaurant menus are rarely without some variation of these dishes. But aside from the classics, a few *pānīr* cubes are a welcome addition to most pots of soup or beans.

Several times Śrīla Prabhupāda requested ISKCON restaurant managers to include *pānīr* dishes on their menus, pointing out that it would satisfy the tastes of diners not accustomed to *prasādam* and pure vegetarian dishes.

Pānīr is a protein-rich food, one

that marries well with the flavor of asafetida and fresh ginger-root and lends nutrition and distinction to many international dishes. Certainly it can be used in place of tofu in any dish.

A few ways I've used *pānīr* in the last month include sprinkled on Italian *focaccia* and Arab *khubz 'arabee* flat breads, layered in a Southwestern tortilla-bean-vegetable casserole, and with cabbage as a stuffing in baked Russian *piroskis*. You might use it in American-style veggie burgers and . . . well, you get the idea.

Class Homework

Refer to the class textbook, *Lord Krishna's Cuisine*, and look over the titles on the subject I've discussed here. Pick out your top choices and work them into menus in the coming months. Experiment using *pānīr* in your favorite dishes.

A Moment of Thanks From the Kitchen Window

Before taking time to read the

recipes, reach for the class textbook, or make shopping lists, take a few moments to sit and simply be grateful. The more you taste the nectar of Kṛṣṇa consciousness, the more you will spontaneously feel grateful on many levels. As a cook you will find many ways to savor Kṛṣṇa consciousness.

Certainly be grateful to Śrīla Prabhupāda, and reflect on how his instructions on devotional cooking and distribution of *prasādam* have changed the lives of hundreds of thou-

sands around the world. If you have a spiritual master, be grateful for the instructions you have heard on devotional cooking. Deeply drink in those principles, relish them, and share them with others. By embracing these instructions, you will get the will, patience, and enthusiasm required at every step of your spiritual journey. And even if this column is your first taste of Kṛṣṇa consciousness, be grateful you can see the words in this magazine. Sincerely chant the Hare Kṛṣṇa *mahā-mantra*, and try to do

your best in offering your food to the Lord. Continue with your own list of things to be grateful for—then get inspired and rattle those pots and pans!

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

An Offering of Love

by Ūrmilā Devī Dāśī

THE STUDENTS, from the beginners who can barely write to the almost-graduated, look up expectantly.

"Blank paper, everyone! For the next two or three days we're going to write an offering to Śrīla Prabhupāda."

Every year, disciples and followers of Śrīla Prabhupāda celebrate the anniversary of the day he appeared in the world by, among other things, writing letters in which they glorify him, offer him service, and express appreciation for all he did. The letters are offerings of love.

The traditional Vedic school is called the *gurukula*, "the place of the spiritual master." As the founder of ISKCON, Śrīla Prabhupāda is in one sense the spiritual master of all its members, including my students, who will eventually accept initiation from one of Śrīla Prabhupāda's disciples. Today, still, one of *gurukula's* primary purposes is to teach the student, from a young age, service to the spiritual master. The yearly writing of an offering to Prabhupāda, therefore, is an excellent time for children and adolescents to contemplate that goal of service.

"We should begin our offerings with obeisances to Prabhupāda," I start. (The children respond with a

chorus of "How do you spell . . . ?")

"But let's not just write about how wonderful Prabhupāda is or how we are grateful that he brought Kṛṣṇa consciousness to the world. We can write that, certainly, but let's think about how we can serve him. What will we offer him during the next year and the rest of our lives?"

Soon the students come to my desk with rough drafts done or half done. I try to help them be specific and set attainable goals. For example, it is common for a student to write, "I want to preach all over the world."

"That's wonderful," I comment, "but how do you intend to do that? Will you preach in Argentina? How will you get there? Will you distribute books, or have a group of devotees who chant, or preach through radio . . . ?"

Soon the students realize that I'm asking them to make a *real* offering. Gradually they write from the heart. They express a desire to dress the Deity of the Lord, or cook for Kṛṣṇa, or teach in a *gurukula*, or develop a rural community.

Besides asking them to write about what lifetime service they can offer Śrīla Prabhupāda, I ask them to write what service they can give in the coming year. That service can be related to their long-term goals, if they like.

Often, however, their immediate goal of service is something such as chanting an extra round of Hare Kṛṣṇa on their beads, getting their schoolwork done on time, or improving their friendships with other devotees of Kṛṣṇa.

It is important for the children to be very specific. If they simply write, "Prabhupāda, this year I would like to become more humble," they don't really know how to go about it or when they've achieved it. They need to think of specifics. *How* could they become more humble? Maybe "This year, when my parents or teachers correct me I'll remember to be grateful that they are helping me improve. I'll say 'Thank you' instead of making excuses."

Many managers and educators have noted the positive effects of setting short- and long-term goals. Children are no exception to the principle that all living beings work for some *purpose*. The personal philosophy of Kṛṣṇa consciousness does not deny goals or plan making but substitutes the spiritual plan for the material. This substitution, which Kṛṣṇa calls "the art of work," is the secret of yoga. A materialist's enthusiasm to attain goals keeps him bound to the material world and its miseries. A devotee's enthusiasm for spiritual

goals leads to liberation.

Perhaps the most obvious difference between material and spiritual goals is that the materialist desires to please himself while the devotee desires to please the spiritual master. But there is another important distinction: for a devotee, the work is more important than the result. Kṛṣṇa tells Arjuna never to consider himself the cause of the results of his activities. Rather, Arjuna should work toward the goal that Lord Kṛṣṇa desires and offer the work to Kṛṣṇa, whether the actual result appears full or meager. After all, the result is up to Kṛṣṇa.

When my students offer, for example, "I would like to open a temple for you, Śrīla Prabhupāda," they know

that their success lies in their sincere attempt to please the Lord, not in the praises of others or in external signs of accomplishment. Prabhupāda exemplified this attitude when, upon first coming to America, he wrote an offering to Kṛṣṇa. Prabhupāda prayed that he would do his best to teach the science of devotion and that it was up to Kṛṣṇa to make the work a success or failure, as the Lord desired.

The children's offerings, then, surpass in enthusiasm an ordinary man's New Year's resolutions. And while enthusiasm for serving the spiritual master's mission is one of the main principles of success in God-realization, the service attitude itself is the foundation of that success.

By writing and working on a

specific, personal offering of service, our children can go beyond the sentimental worshiper who makes a yearly emotional show—"I want to serve you, guru!"—but actually spends his or her time on other concerns. These children come to see that service to the spiritual master is their offering and their life.

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

Helping Our Motherland

by Ravi Gupta

MY FATHER subscribes to an electronic conference that discusses issues related to India and the Indian community. Several times a year the topic comes up, How can nonresident Indians (NRIs), who live outside India, help their motherland?

Mathew Koshy from San Francisco writes, "The most productive thing for expatriate funds is to help people at the local level solve their own problems such as sanitation and health."

Krishnan Ramanathan writes that he donates funds to an eye hospital in Coimbatore. Sitansu Mitra contributes a modest amount to a boys home in West Bengal.

And Mahesh Prakasm writes, "My personal feeling is that pumping money into India is not going to make any big difference. Also, any other means of developing India is going to make only a physical change, which is temporary. . . . The change should be a change in the minds of the people of India. . . . India needs Moral Re-armament (MRA). . . . a spiritual, philosophical, psychological, or

scientific way of creating a change in an individual."

Yes, what India really needs is MRA and more. India needs a change of consciousness, from material to spiritual.

After all, how much money can we give? Foreign governments have probably given more dollars than NRIs will ever be able to give. How many hospitals can we open? We cure one disease, and soon another strikes. How many poor can we feed? Peace Corps volunteers have toiled with more sweat than most of us ever will. But have they improved the condition of India more than superficially?

The best way NRIs can help India is by their personal example. We NRIs have a golden opportunity to make a difference, not by pouring dollars or technology into India but by emulating the greatest NRI, Śrīla Prabhupāda. He knew that we Indians consider imported things superior, so he came to the West and then returned to India to re-import the Vedic teachings. When we return to India or communicate with people there, we

can also re-import the Vedic teachings through our example. Śrīla Prabhupāda knew that residents of India naturally look toward NRIs as models because NRIs live in opulent countries. He desired that NRIs not imitate the West but accept the pride of India—Vedic living, or simple living and high thinking.

We can benefit our family and friends in India by encouraging them to shun the non-Vedic habits that have become common there. Take, for example, tea drinking. I estimate that every year an average family in India spends 15,500 rupees, or about \$500, on tea. If Indians went without tea, there would be an instant annual savings of \$500 times 100 million families, or \$50 billion. And there would be immense savings on health costs. The money saved from following this one Vedic principle would surpass all donations. And this is only one such example.

Śrīla Prabhupāda gave us the chanting of the Lord's holy names, and he gave us the four regulative principles: no gambling, no meat-eating, no

intoxication, and no illicit sex. The biggest gift NRIs can give India is to become examples for others by following these principles:

Insist on eating only Kṛṣṇa-prasādam.

Refrain from going to the movies or watching TV shows that promote illicit sex.

Refrain from intoxicants, including tea, coffee, cigarettes, and colas.

Refrain from gambling, including the state lotteries.

If we can influence people in India to follow these principles, the benefits will be great. People will get immediate material benefits, and develop good qualities that help them reach the ultimate goal of human life—self-realization. Without donating even a dollar to any fund, we will have contributed to the welfare of India.

Śrīla Prabhupāda writes, “A person engaged only in ministering to the physical welfare of human society cannot factually help anyone. Temporary relief of the external body and the mind is not satisfactory. The real cause of one’s difficulties in the hard struggle for life may be found in one’s forgetfulness of his relationship with the Supreme Lord. . . . Therefore, to act to revive this consciousness within the entire human society is the highest welfare work.” (*Bhagavad-gītā* 5.25, Purport)

We can send money to India, but if we want it to make a real change, we should give to people and funds that develop spiritual principles. Our money can then help satisfy both the immediate physical and the ultimate spiritual needs. For example, by giving money to feed people Kṛṣṇa-

prasādam, we satisfy their hunger and also help them spiritually.

All Indians are dutybound to give their countrymen the benefit of Kṛṣṇa consciousness. As Śrī Caitanya Mahāprabhu taught:

*bhārata-bhūmite haila manuṣya-
janma yāra
janma sārthaka kari’ kara para-
upakāra*

“One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people.” (*Caitanya-Caritāmṛta*, *Ādi-līlā* 9.41)

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



BOOK DISTRIBUTION

Blessed Granny

by Śivarāma Swami

In this new column we'll present the experiences and realizations of devotees who give Kṛṣṇa consciousness to others by giving them Śrīla Prabhupāda's books and other books on Kṛṣṇa consciousness. The following is reprinted from last year's Vyāsa Pūjā book, a collection of letters written in praise of Śrīla Prabhupāda in observance of his appearance day.—Ed.

DEAR ŚRĪLA PRABHUPĀDA, Please accept my humble obeisances at your divine lotus feet. All glories to you on the celebration of your appearance day.

While planning a composition for your offering, I was also attending to my regular correspondence. One letter stood out among the others. I enclose it here, translated into English, for your pleasure.

Dear Śivarāma Swami,

Hare Kṛṣṇa. Please accept my humble obeisances. All glories to Śrīla Prabhupāda. I hope you do not mind

my writing to you. I have never written to a spiritual master before. You do not know me. My name is Bhaktin Dora and I live in Pecs (Hungary). I am 14 years old, and I live at home with my mother and older sister.

In 1992 I went to the Hare Kṛṣṇa Festival with a friend. I was not very interested, but I enjoyed the chanting and dancing at the end. After it was over I bought a book, *The Science of Self-Realization*. I do not know why; generally I never read. I think it was because of the chanting.

I took the book home and cannot remember what happened to it. One day my mother found it and was very angry with me. She thought that I was reading this kind of thing. You see, our family members are all very strict Catholics. They thought Kṛṣṇa consciousness was some kind of “brain-washing.” Actually I wasn’t reading the book; I had forgotten all about it. Somehow it just “appeared.” Anyway, my mother was going to

throw it away.

My grandmother, who is 68, was in the kitchen at the time. She lives in the apartment upstairs. She came in and took the book. She looked at it and scolded me in a very heavy way. I thought that would be the end of it. I did not mind so much, as I was in a lot of māyā at the time.

About a week later I overheard a conversation between my mother and grandmother. Granny was saying that this was not some ordinary book. She said that what Prabhupāda was saying is what Jesus Christ said and that Kṛṣṇa is God. I was very surprised. She said we should listen to what Prabhupāda said and chant Hare Kṛṣṇa because that was the religion for this age. There was a lot of talk about how Christianity was no more and no one was following the Bible but what Prabhupāda said was pure and perfect.

Things really took a turn from there. One day my grandmother visited the *nāma-hāṭṭa* [local Kṛṣṇa center] here and began to chant on beads. She also

**“I want to know what kind of man
Śrīla Prabhupāda was. He must be so dear
to Kṛṣṇa to have spread this message
all over the world. What are these books
that changed my family so much?”**

• • •

began to buy Prabhupāda’s books one by one. She was spending all her pension buying what she called the “beautiful holy *Bhāgavatam*.”

Sometimes she could only afford to eat potatoes, but she kept buying the books. The devotees even came to her flat and helped her set up an altar. When I went upstairs, there were Kṛṣṇa pictures everywhere.

That was really the beginning. One night Granny had a dream about Prabhupāda. Something really happened to her then. I don’t know what it was, but she began to get very enthusiastic. Next she began to get the whole family involved. I mean, not just me and my mother and sister, but her two sons, their wives and six children, as well as her brothers, sisters, and relatives. Before, she used to carry a Bible with her and quote Jesus Christ. Now she has a *Bhagavad-gītā* and quotes “the good Lord Prabhupāda.” She became a veritable transcendental terror. Everyone in the family has to chant at least one round a day. In addition Granny made everyone become a vegetarian, including my dog Sikra, and we offer our food to a picture of Prabhupāda and Lord Caitanya.

Now I am also getting out of *māyā* and chanting and reading a little also. Where I go to school my friends inquire about Kṛṣṇa, since they know I am a devotee. The whole family goes to the *nāma-hāṭṭa*, all sixteen of us. During the Christmas marathon [for book distribution], we all tried to distribute Prabhupāda’s books. Even Granny would take books with her to the market and sell them to the vendors. Everyone is afraid of her

because she is fearless. They all think she has gone crazy, but she doesn’t care.

Now she is saving to go to Budapest to see the newly installed Deities. She has heard that Lord Caitanya and Lord Nityānanda “came” to Hungary and are being worshiped there by the devotees. She says she wants to see God just once in this life.

At this year’s Hare Kṛṣṇa festival, you were speaking to the guests after the *kīrtana*. You must remember my grandmother because she came and sat right beside you and asked so many questions. At the end when you stood to leave, she even kissed your hand, remember? I also wanted to ask a question, but I was shy. Could I please ask you now? I hope you do not mind, Mahārāja.

I want to know what kind of man Śrīla Prabhupāda was. He must be so dear to Kṛṣṇa to have spread this message all over the world. What are these books that changed my family so much? How is it possible that he can speak so powerfully through them? You must feel very fortunate to be his disciple. How great a man he is! Sometimes when my Granny chants in front of a picture of Kṛṣṇa she cries. How does Prabhupāda do that? I want to cry like that too. Granny dreams of Prabhupāda, and sometimes she talks to his picture. Although it says on the cover of the book that he passed away, is Prabhupāda really dead, or is he still alive? Do you think I can meet him some day?

I am sorry that I have gone on so. I would like to be a good devotee one day and help you and Prabhupāda

spread Kṛṣṇa consciousness. Please could you answer my questions?

Your servant,
Bhaktin Dora

Śrīla Prabhupāda, what is this brand of mercy that you gave this old lady I just barely met, which you never gave me? She never met you, never saw devotees. She is not even initiated by you. What is this kindness that you bestow upon her, which you do not give me, your “fortunate disciple”?

What am I referring to? It is just this. After having come in contact with you for just a few months, what inspiration did you give this Granny in that dream? What did you move in her heart that made her change her life in its final days, that made her turn against the current of banality and tradition and strike out alone to change her world? No sympathy, no association, no institutional support. Boldness I do not possess, changes I do not have strength to make.

Śrīla Prabhupāda, I want to know what you say to her from your picture when she talks to you? I have so many pictures. You do not speak to me through them.

Although I worship Deities daily, I continue to see them as made of marble and wood. How is it this old lady has the conviction that God has “come” to her country? Why have you not given such vision to me? I want to cry like that too. When will you give me that mercy?

Śrīla Prabhupāda, this is one letter, from one girl who came in contact with you. How many millions of such souls are there who have yet to write,

who are directly experiencing your mercy daily, who read your books with implicit faith, whom you talk to in dreams and pictures, whose lives you change abruptly and reward with tears when chanting the holy names?

How many people cross the boundaries of rules and regulations by the strong boat of your mercy and practice and taste Kṛṣṇa conscious-

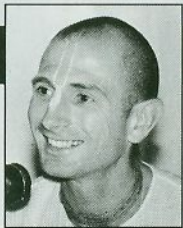
ness in a realm beyond logic and good fortune? When will you one day bestow some of this special mercy upon me that you give them?

If I am not to acquire it directly, even after begging for it, then I will serve such souls who have reached your mission. I will offer them *prasādam*, give them your books, and show them how to practice. I will

chant with them. Thus I can hope to gain a new perspective of your greatness, even though I may never fully understand it.

Your insignificant servant,
Śivarāma Swami

Śivarāma Swami is ISKCON's governing body commissioner for the United Kingdom and Hungary.



BHAKTI-YOGA AT HOME

Inviting the Lord

by Rohiṇīnandana Dāsa

IN A PASSAGE from the *Śrīmad-Bhāgavatam* (1.11.13–15) recounting Lord Kṛṣṇa's return to His city, Dvārakā, we hear how householder devotees welcomed and worshiped Kṛṣṇa:

The city gateway, the household doors, and the festooned arches along the roads were all nicely decorated with festive signs like plantain trees and mango leaves, all to welcome the Lord. Flags, garlands, and painted signs and slogans all combined to shade the sunshine. The highways, subways, lanes, markets, and public meeting places were all thoroughly cleansed and moistened with scented water. And to welcome the Lord, fruits, flowers, and unbroken seeds were strewn everywhere. In every door of the residential houses, auspicious things like curd, unbroken fruits, sugarcane, and full waterpots with articles for worship, incense, and candles were all displayed.

In the purport, Śrīla Prabhupāda writes, "The process of reception according to Vedic rites is not at all dry. The reception was made not simply by decorating the roads and streets as above mentioned, but by worshiping the Lord with requisite ingredients like incense, lamps, flowers, sweets, fruits, and other palatable eatables, according to one's capacity."

The *Bhāgavatam* also describes that these presentations to the Lord were like "an offering of a lamp to

the sun," because nothing can be offered to Lord Kṛṣṇa that is not His already. He is fully satisfied and self-sufficient, and by His own potency He incessantly supplies the needs of everyone. Still, as one worships the deity of the sun by offering a flame, or worships the Ganges by offering her Ganges water, one must offer Kṛṣṇa something generated by His energy. As Kṛṣṇa mentions in the *Bhagavad-gītā*, He accepts the love and devotion that saturates the gift, rather than the gift itself.

In the *Padma Purāṇa* Lord Kṛṣṇa says, "I am not in Vaikuṅṭha [the spiritual world], nor in the hearts of the yogīs. I stay where My devotees glorify My activities." This means that you and I may welcome Kṛṣṇa into our homes. What was possible five thousand years ago is possible today, because Kṛṣṇa is available now as He was then.

But how can we possibly invite Lord Kṛṣṇa—the most famous, wealthy, and powerful person in the entire material and spiritual creation—to our little homes? After all, we may not have the necessary love to saturate our offerings. We may not be pure devotees or even spend much of our time glorifying Kṛṣṇa's activities.

We can have hope, however, when we consider that Kṛṣṇa is eternally manifest in two forms in the material world: His Deity form and His holy name. As we can easily chant Hare Kṛṣṇa at any time and place and thus

be in touch with Kṛṣṇa, so we can also invite the Lord into our lives through the medium of His Deity form.

The *Śrīmad-Bhāgavatam* lists eight materials from which a Deity can be made: wood, stone, clay, paint (a picture), sand, jewels, metal, or a form conceived within the mind. We can take any of these eight materials—most of them easily available—and shape it according to the descriptions given in the scripture, and to our great fortune Kṛṣṇa may choose to be present there.

Once, as Śrīla Prabhupāda was about to board a plane, a small child gave him a pencil drawing of Kṛṣṇa. Prabhupāda spent the flight gazing at it as he chanted on his beads. That picture was a Deity form of the Lord.

Actually, Kṛṣṇa is already present everywhere—He is already in sound and in our homes and hearts. So inviting Him means appreciating His absolute presence everywhere and His ownership of everything. When we sincerely invite Kṛṣṇa by acquiring and worshiping stone, metal, or wooden Deities, or by placing His picture on our wall, our altar, or within our heart, He may manifest His presence there.

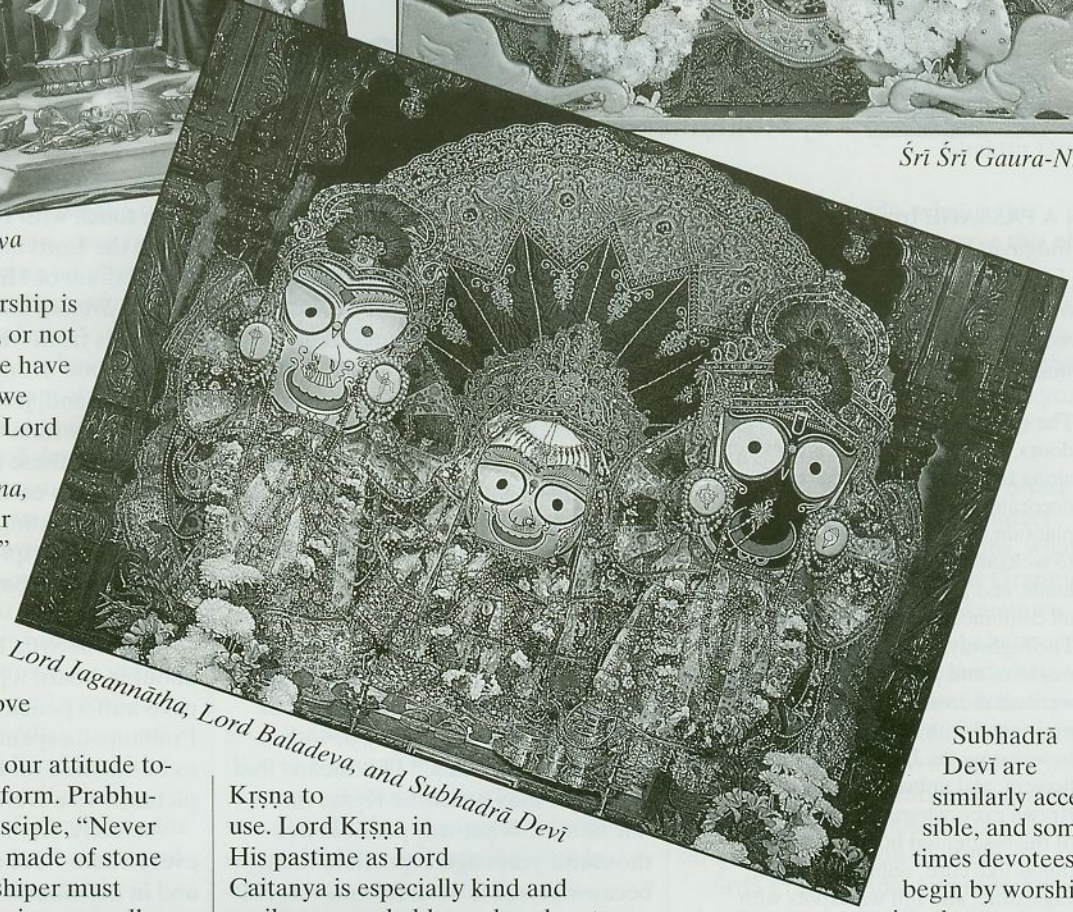
You may have noticed my use of the word "may." We cannot force or expect the Supreme Lord to do anything. Even if we worship Him in grand style, we cannot assume that the Lord is pleased to accept our offerings. This is not to say that we shouldn't do our best to offer a nice standard of worship. But



Śrī Pañca-tattva



Śrī Śrī Gaura-Nitāi



Lord Jagannātha, Lord Baladeva, and Subhadrā Devi

even if our Deity worship is very humble, simple, or not yet fully regular, if we have sincerity of purpose we can satisfy the Lord. Lord Kṛṣṇa is known as *bhāva-grāhī-janārdana*, “one who accepts our innermost intention.” Of course, sincerity and good intention will naturally propel us forward in our attempt to improve our standards.

Also important is our attitude towards Kṛṣṇa’s Deity form. Prabhupāda wrote to one disciple, “Never think of the Deity as made of stone or wood. Every worshiper must remember that Kṛṣṇa is personally present. He is simply kindly presenting Himself before us in a way so that we can handle Him. That is His mercy; otherwise, He is unapproachable.”

Should you wish to invite Kṛṣṇa to your home, you can do so at once by placing a picture of the Lord in a special place and by offering such items as incense, water, fruits, and cooked food, as well as by gazing at, meditating upon, and singing to Him. You could also place a curtain in front of the Lord’s picture at night to put the Lord to rest.

You may wonder which picture of

Kṛṣṇa to use. Lord Kṛṣṇa in His pastime as Lord Caitanya is especially kind and easily approachable, and so devotees in the Kṛṣṇa consciousness movement usually begin their practice by worshipping a picture of the Pañca-tattva: Caitanya Mahāprabhu and His four principal associates. If you want to worship a three-dimensional form of the Lord, Śrī Śrī Gaura-Nitāi (Lord Caitanya and Lord Nityānanda) are suitable because an installation ceremony is not a prerequisite for Their worship and They do not consider shortcomings or even offenses to be very important. Rather, They notice all the positive things we may do. Lord Jagannātha, Lord Baladeva, and

Subhadrā Devi are similarly accessible, and sometimes devotees begin by worshipping them.

For more information, consult your local devotee friends. For detailed information you may also read such publications as *Pañcarātra Pradīpa*, ISKCON’s comprehensive guide to Deity worship, available through BTG’s Hare Kṛṣṇa Catalog.

In my next column I shall describe offering the *ārati* ceremony of worship to the Deities.

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



On Conceiving the Inconceivable

Some Principles in Understanding the Origin of the Conditioned Soul

by Ravindra Svarūpa Dāsa

WE CONDITIONED souls are originally Kṛṣṇa conscious living entities, but owing to a desire to be independent of God and to be the Supreme ourselves, we have fallen from our original position and become covered by māyā (illusion), who provides us with false identities of gross and subtle matter. By the grace of Kṛṣṇa and His pure devotees we fallen souls can regain our original Kṛṣṇa consciousness and in so doing go back to Godhead.

This simple dramatic narrative tells the story of who we are, where we came from, how we fell, and how we can be restored. Śrīla Prabhupāda tells us this story, and so do the previous *ācāryas* and the scriptures. This story is the profoundest truth about ourselves, and there is no fault in it.

Yet the story becomes complicated when we discover (from the identical infallible sources) that the souls in the spiritual world are *nitya-siddha*, eternally or perpetually liberated souls, and that no one falls from the spiritual world. Further, the souls in the material world are *nitya-baddha*, eternally or perpetually conditioned, and we learn that their conditioned state is *anādi*, or without any beginning. These statements, also, are true without a doubt.

How can these facts be reconciled with the story of fall and redemption?

It is necessary to recognize that the seemingly straightforward linear narrative is more complicated than it appears because the narrative's scope of action spans two *worlds*, one eternal and the other temporal.

We can get some sense of the relation between these two worlds if we recollect the temporal structure of the material universe as presented in *Śrīmad-Bhāgavatam*. As one ascends from Martya-loka (our level or plane), through Svarga-loka (the plane of the enjoying and administrat-

ing demigods, or *devas*), and further through Mahar-loka and so on (the planes of the austere sages) to Satya-loka (the plane of Lord Brahmā), time progressively dilates. Thus, as 360 years go by here in Martya-loka, only a year passes for the *devas* in Svarga-loka. And 300 billion years have to come and go down here for a single year to transpire in Satya-loka for Lord Brahmā.

Śrīmad-Bhāgavatam mentions that when Brahmā, on earth, kidnapped the cowherd boys and calves from Kṛṣṇa, the victims were gone a year by human experience, but for Brahmā, operating on Satya-loka time, only a moment (a *truṭi*) had passed. A *truṭi* lasts exactly $\frac{1}{13,500}$ of a second.

On another occasion Mahārāja Kakudmi, seeking a husband for his daughter Revatī, took her to Satya-loka to ask Lord Brahmā to arrange the match. Brahmā kept them waiting until he had finished hearing a recital by Gandharva musicians. When Kakudmi finally presented his request, Brahmā burst out laughing. Everyone Kakudmi would have wanted for his daughter was long gone, for twenty-seven *yuga* cycles had passed (about 160 million years) while the supplicant and his daughter cooled their heels in the anteroom.

A live television broadcast on Satya-loka of events on Martya-loka would disclose everything moving with dizzying speed, a blur of mountains rising up and dissolving away, oceans swelling and shrinking, peoples and civilizations rushing on and off the earth. By the same token, a live broadcast on Martya-loka of current events on Satya-loka would transmit motion so slow as to be undetectable by normal human vision. Only time-lapse photography, snapping the shutter every thousand years or so, would disclose activity.

Keeping all this in mind, imagine

the temporal structure of the universe depicted in the form of an equilateral triangle, with the base representing Martya-loka. Its width at the base stands for the duration of the universe in our years—that is, 311 trillion 40 billion years. As we go up, the triangle narrows, so that at the level of Brahmā the duration of the universe (still depicted as the width of the triangle) is 100 of his years.

Now continue up the universe, past Satya-loka. The unit-measure of duration continues to dilate, time slows more and more, and finally, where the material realm borders the spiritual, time has its stop. Here, at the apex of the triangle, we reach the point of translation between material and spiritual worlds, between time and eternity.

This is the “now moment of eternity,” an everlasting instant without past or future. We have seen how, when we go up the universe, a unit-measure of time includes more and more of our years. What then happens when we take that process to the limit, as we do when we reach the apex? That single climactic moment embodies time without beginning and end. From this point of view, the lifetimes of a trillion, trillion Brahmās are over as soon as they begin. Who can even express such inconceivable things?

It remains to be mentioned, for the sake of thoroughness, that the apex of our triangle marks the limit of the ascent to the Absolute by mystical speculation. According to mystic speculators, the everlasting moment of eternity is necessarily spent in stasis, immobility. Vaiṣṇavas, however, pure devotees of the Lord, know of transcendental variegatedness and activities. Although eternity is described as having no past or future, there is still sequence (for there are *līlās*, pastimes); and knowledge, bliss, and beauty eternally increase.

If we were to continue with our

figure of a triangle, we would have to envision the two lines of its sides extending through the apex to form a second, inverted triangle. Let this triangle, with its base up and its apex down, signify the spiritual realm of transcendental variegatedness as it expands beyond the zero point of *nirvāṇa*. The figure of the two triangles, apex to apex, is simply another representation of what the *Bhagavad-gītā* signifies by the metaphor of an inverted tree, a reflection of the original tree standing on the water's bank.

Our minds boggle even at the "now moment of eternity" of the impersonal speculators. Even further from our conceptions is a realm in which transcendental time, which has neither past nor future, allows for activities—pastimes—and ever-increasing qualities of beauty, joy, and knowledge.

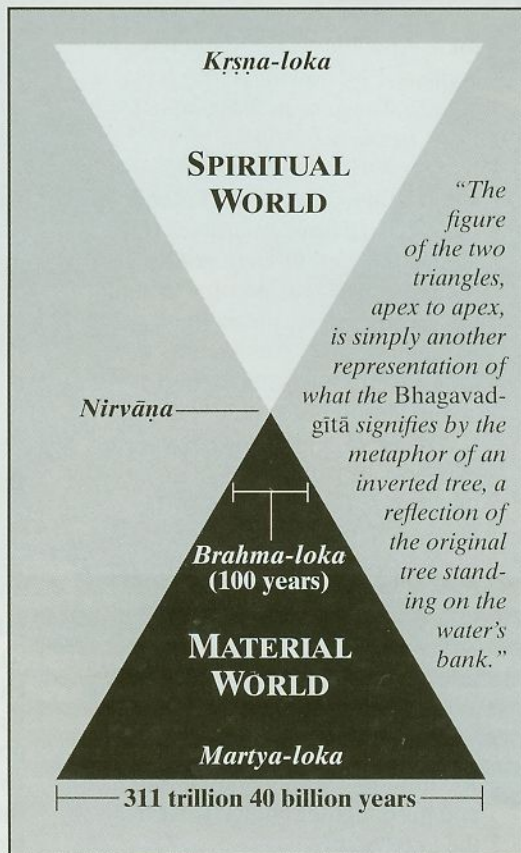
Now to consider the issue before us, we must not only contemplate that inconceivable eternal realm, but we must think about it in relationship with our world of past, passing, and to come. Let us proceed to do so.

As we have seen, the transcendental realm is eternal present, an everlasting instant. Every soul in that realm must accordingly be characterized as *nitya-mukta*, eternally liberated. This includes the souls that come from the material world. For if a soul enters that realm from the material world, can we ask, "When did that soul arrive?" The question does not apply. *Once* the soul gets there, that soul can only be *nitya-mukta*. He has, necessarily, *always* been there. This is the logic of eternity.

Now let us go to a matter equally inconceivable. Let us say, for the purposes of discussion, that a soul "falls" from eternity and sojourns in the material world. When did he enter the material world? We can only say that the fall is a non-temporal act that renders the conditioned soul bound from all time. The history of his incarceration in time has no beginning. The conditioned soul has always been conditioned. Strictly speaking, the question of *when* does not apply. Although bondage is not the soul's original condition, the state of bondage is neces-

sarily described as *anādi*, or beginningless, and the conditioned soul himself is characterized as *nitya-baddha*—eternally bound or conditioned. There was no time when he was not bound.

Yet such souls can attain release and enter the spiritual realm. Let us say that the soul who has fallen from that realm into beginningless bondage now returns. The duration of that bondage spans time without limit, as we have seen. Yet now, if we inquire, from the perspective of eternity, "How long has that fallen and restored soul been absent?" the answer is "He never



left." Or, alternatively, "The question does not apply." For the logic of eternity dictates that no one falls from eternity—even if he does so.

The logic of eternity also dictates that no conditioned soul can *begin* his eternal life—even though he does so. In considering both falling from and returning to transcendence, we must accept the logic of eternity to be true to what is real.

Thus we see that while it is true that no one falls from the spiritual world, we in fact have done so, and yet there is no contradiction.

The dramatic narration of a life with God, a fall from that life, a sojourn in the alien world of illusion, and a final restoration to God is not a fiction. It is a profound truth. It need not be rejected on the mistaken notion that it conflicts with other, equally true, statements of authorities.

For our better understanding, however, we need to be aware of one simplification that takes place—quite naturally—in the telling of the narrative of fall and redemption. This is the representation of all the events in the story as though they take place on a single temporal continuum. For example, we habitually characterize our entry into time as though it were itself a temporal occasion, a dateable event. But, as we have seen, *once* we become conditioned, we have always been conditioned.

Similarly, we think of our rebellion against God as a distant, aboriginal event, one that took place long ago and far away, in *that* world. In truth, that single act of rebellion is perpetual; that very same aboriginal event is taking place right now. We have only to look into our hearts to confirm this.

Furthermore, when we "return" to the spiritual world, it will only be to discover that indeed we never left, and "there" has always been right "here." We are right now with Kṛṣṇa, for Kṛṣṇa consciousness is our *svarūpa*, our eternal identity. *We need only wake up and see where we are.*

All this is known to Śrīla Prabhupāda and to the *ācāryas*, previous teachers. They know how one can fall from a place no one falls from, enter into an ignorance

that has always been, and return to a place one never actually left. Because such matters are inconceivable to mundane minds, when teachers speak of such things their words may seem contradictory. But in one way or another they all tell the whole truth.

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The Social Role of Cows

by Hare Kṛṣṇa Devī Dāsī

“In My last birth I was born in the family of cowherd men, and I gave protection to the calves and cows. Because of such pious activities, I have now become the son of a *brāhmaṇa*.”

—Lord Caitanya (*Caitanya-caritāmṛta*, *Ādi-līlā* 17.111)

THROUGHOUT HISTORY many traditional societies have centered on a particular animal, and the relations the people develop with that animal influence the values of the whole society. We think of the role of buffalo in shaping the lives and values of the Native Americans of the Plains. Similarly, we think of the Laplanders and their reindeer, or even the New England whaling villagers and the whales.

In each case, without a particular animal the culture of the people would be entirely different. Because of relations to that animal, whether by shooting, herding, or sailing after it, the society encourages attributes such as toughness, bravery, gentleness, or respect for nature.

Vedic culture centers on the cow. In fact, without cows there can be no true Vedic culture. *Veda* means “knowledge”—in the highest sense, spiritual knowledge. And as Śrīla Prabhupāda explains, cow protection and brahminical culture are “the two pillars of spiritual advancement.” (*Śrīmad-Bhāgavatam* 1.17.20)

Now, it is easy for even an outsider to understand why brahminical culture is considered indispensable for spiritual advancement. After all, *brāhmaṇas* are the disseminators of spiritual knowledge and the exemplary maintainers of spiritual standards, just like the priestly class in any society.

But what about cows? What do cows have to do with spiritual advancement? And why cows? Why not sheep or goats or horses?

In his purport to Lord Caitanya’s statement above, Śrīla Prabhupāda

gives us the clue. “The words of Lord Caitanya Mahāprabhu, the greatest authority, herein clearly indicate that one becomes pious simply by keeping cows and protecting them.” How can that be? One reason is that cows are emblems of the mode of goodness.

In Vedic teachings different animals are associated with different material qualities. For example, monkeys, because of their extraordinary sex drive, belong to the mode of ignorance. Lions are said to be in the mode of passion, and cows in the mode of goodness. When humans ally themselves with an animal in the mode of goodness, they themselves gradually rise to goodness, which is favorable to spiritual advancement.

In the opening quote of this article, Lord Caitanya was teasing an astrologer who had determined that the Lord, in His past life, had appeared as an incarnation of the Supreme Personality of Godhead. To have some fun with the astrologer, Lord Caitanya ostensibly denied that He was the Supreme Lord, saying that in His past life He had been merely a cowherd boy, and that only by His pious activities had He now become a *brāhmaṇa*.

Of course, we know that God is never bound by any pious or apparently impious acts. Being the ultimate cause of all karmic reactions, He Himself is transcendental to such cause and effect. Nevertheless, even in His joking words we find important truthful instructions. Human beings can become elevated by taking care of cows (or degraded by slaughtering them).

If we examine the specific qualities of the *brāhmaṇas*, persons in the mode of goodness, we can begin to see how those qualities are automatically cultured in a society that relies for its economic base on farming and cow protection. In the *Bhagavad-gītā* (18.42), Kṛṣṇa lists the qualities of the

brāhmaṇas: “Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom, and religiousness.” Let’s look at how a person might develop these qualities by protecting cows.

Brahminical Qualities And Cow Protection

PEACEFULNESS

Almost universally, cows are seen as an emblem of peace. Even the word “bucolic,” referring to a peaceful pastoral scene, comes from the Greek word *boukolos*, which means “cowherd.” Unlike dogs and cats, cows are generally not inclined to fight one another, even for food. They are sociable and fond of one another and affectionate to their caretakers. Because cows are naturally peaceful, cowherds tend to take on this quality.

Furthermore, one must have a peaceful demeanor for milking cows and training oxen. Cows and bulls are sensitive to human moods. Cows will not give milk if the milker acts upset. Oxen will not learn commands if the trainer is angry. The cowherd has to cultivate peacefulness to get the job done.

SELF-CONTROL

The most important aspect of self-control for one desiring spiritual advancement is control of the tongue. Prabhupāda writes, “Only the animal killer [or eater] cannot relish the transcendental message of the Supreme Lord.” (*Śrīmad-Bhāgavatam* 1.3.24) When by caring for cows a person sees how friendly and loving they are, his compassionate nature is aroused. He can easily give up eating meat, not wanting to kill the animals he loves and depends on.

Eating only food offered to Kṛṣṇa also promotes control of the tongue. When the cowherd offers Kṛṣṇa milk products from Kṛṣṇa’s own cows, and

When the cowherd offers Kṛṣṇa milk products from Kṛṣṇa's own cows, and grains and vegetables from His own land, then takes the remnants in the form of prasādam, the cowherd's brain becomes spiritually purified.

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grains and vegetables from His own land, and then takes the remnants in the form of *prasādam*, the cowherd's brain becomes spiritually purified, and the words he speaks become sober and happy in glorification of Kṛṣṇa.

Training oxen is another important aid to sense control. There's a New England saying that you train the boy by having him train a team of oxen. There's truth in that. In Sanskrit *go* means "cow," and it also means "senses." A trainer can see that when the oxen (*go*) do whatever they feel like, they're useless. Once they're trained and controlled, they're useful and happier. The trainer can see that the oxen are proud and happy to work with him when they can control their senses. The comparison with his own senses (*go*) is automatic. The trainer sees that when he trains and controls his own senses to serve Kṛṣṇa, he too will be happier and more productive.

AUSTERITY

In a society that truly practices cow protection, the bull is fully used for growing food and transporting it. As a valuable member of society, the ox is carefully maintained and protected from slaughter. Economically, using the ox as the means of transport rules out the pileups of wealth that go with trucking things around with coal, gasoline, and nuclear power. Each farmer can farm only so much land with oxen, much less even than with horses. So the use of oxen regulates the scale of production, which helps guarantee that land and wealth are fairly distributed. There are no 1,000-acre agribusinesses. And no heaps of wealth to make it easy for people to become entangled in sense gratification.

Because the work of caring for the cows and the land is satisfying, arti-

ficial sources of pleasure are not required. As spiritual life develops, austerity and simple living become a pleasure, not a burden. The tendency will be to use any surplus or any natural opulence for worshiping Kṛṣṇa, not for sense gratification.

PURITY

Cows can tolerate a wide range of physical conditions. They thrive in the cold Scandinavian countries, in the hot, dry African plains, in the wet, tropical jungles of Latin America. But they cannot tolerate filth. They quickly become diseased if not kept clean. As the cowherd works to keep the cows clean, he or she practices living a clean way of life.

TOLERANCE

Probably no other animal is as tolerant as a cow. If by your daily care and affection you convince the cow or ox that you are its well-wisher, it won't hold a grudge against you for reprimanding it. It won't attack you. For example, once, by my foolish negligence, one of our milk cows got loose from her stall, and when I walked into the barn I found her eating from a grain cart. I knew she could die from overeating if she didn't stop. So I yelled at her, but she didn't stop. I hit her on the back with a stick, but she still kept eating. Finally, I had to hit her in the face, which I hated to do, especially since it was my fault she got loose. But she stopped eating grain and returned to her stall. In five minutes she was mooing softly for me to come and pet her. She wasn't at all afraid of me, and she wasn't angry at me. I knew a dog or cat or even a child would never have such tolerance.

If a person can develop tolerance for being corrected, it is a wonderful

asset for advancing in spiritual life. Of course, a spiritual master doesn't beat his disciple with a stick, but sometimes a disciple's ego gets hurt when his actions or beliefs are shown mistaken. The cowherd can learn tolerance from the cows and oxen.

HONESTY

Cows are straightforward, and their service demands straightforwardness. It's hard to cheat with them. Either you give them good food, water, and affection or you don't. Either you are punctual for milkings or you're not. Either you keep them clean or you don't. When you make a mistake or get lazy, you'll probably get a quick reaction. You're too lazy to clean out the water tank? Milk production will drop because cows don't want to drink that nasty-tasting water. You forgot about the six o'clock milking? You'll be kicking yourself tomorrow when you have to take care of a cow suffering from mastitis. You'll probably never forget again. Cow protection is a practical way of learning to be honest and conscientious.

KNOWLEDGE AND WISDOM

Cultivation of spiritual knowledge starts with a healthy brain. For this, milk is essential. Prabhupāda explains, "The body can be maintained by any kind of foodstuff, but cow's milk is particularly essential for developing the finer tissues of the human brain so that one can understand the intricacies of transcendental knowledge." (*Śrīmad-Bhāgavatam* 3.5.7)

Scientists support this view. They say that vitamin B₁₂ is essential to maintain healthy nerve cells. (The brain is made up of nerve cells.) A vitamin-B₁₂ deficiency can take years to manifest, but it is a deadly serious



At Gītā Nāgarī, the Hare Kṛṣṇa farm in Port Royal, Pennsylvania.

matter, as explained by nutrition expert Laurel Roberts. “The first signs of damage are a characteristic sore back, numbness and tingling in the feet, and diminished vibration and position sense. Then follow unsteadiness, poor memory, confusion, moodiness, delusions, overt psychosis, and eventually death.”

The only natural source of vitamin B₁₂ in a vegetarian diet is milk. (Obtaining B₁₂ from meat products creates new problems because of the adrenalin and toxins one ingests with the meat.) In a peaceful society, therefore, milk is essential to properly maintain brain cells needed for spiritual intelligence. Prabhupāda emphasizes this point:

For such important brain tissues we require a sufficient quantity of milk and milk preparations. Ultimately, we need to protect the cow to derive the highest benefit from this important animal. The protection

of cows, therefore, is not merely a religious sentiment but a means to secure the highest benefit for human society.

—*Light of the Bhāgavata*

Thus when the cowherd comes home and takes a cup of hot milk at the end of a day of hard work in the fields, he or she is making the brain fit to contemplate spiritual topics. And the peaceful fields and pastures provide the perfect environment to cultivate knowledge and wisdom.

RELIGIOUSNESS

“Milk is liquid religiosity,” says Śrīla Prabhupāda. So what could be more religious than to produce milk and grains to offer to Kṛṣṇa? Lord Kṛṣṇa says that a person can understand Him only by devotional service. (Bg. 18.55) And one can perform devotional service by doing one’s daily work as an offering to Kṛṣṇa. (Bg. 18.45,46) No need to be a great

scholar. No need to be a powerful warrior, or even a highly talented craftsman. If the cowherd faithfully carries out the duties of caring for the cows and bulls and producing food to offer to Kṛṣṇa, he or she will become spiritually satisfied.

Besides that, just by seeing the cows every day one can easily remember Kṛṣṇa and His cows in Goloka Vṛndāvana, in the spiritual sky. That remembrance is the highest religiousness.

Through philosophy and scripture alone a few intelligent people can be motivated to undertake spiritual life. For them to get started on the path back to Godhead may be easy. But most of us are not like that. For us Kṛṣṇa has very kindly sent the cow and the bull to coach us in developing qualities that will help us in Kṛṣṇa consciousness.

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



Persecuti

From: Internet: premarnava.hks@iskcon.com
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Bcc: Jayadvaita Swami (BTG)
Subject: Armenia

On April 18, 1995, at 3:00 P.M. (local time), twenty or twenty-five unknown men stormed into the ISKCON (Hare Krishna) temple in Yerevan [the capital of Armenia].

At the time of the attack seventeen people were present in the temple (eleven males, four females, and three children). The thugs were armed with automatic weapons, submachine guns, guns, metal rods, and metal chains. They arrived at the temple in three cars with no registration plates.

The intruders immediately started to severely beat all the people present, kicking them and hitting them with metal rods. After a short time the women and children were thrown out of the house, but the male members continued to be beaten. Amongst those singled out for a more vicious assault were an invalid and a Russian national.

As these assaults were taking place, other members of this group were destroying the temple. They desecrated and destroyed the altar, the paraphernalia for worship, scriptures, paintings, etc. All the windows and household fixtures were also damaged.

The raid lasted about forty-five minutes, and before the intruders left they stole everything of value they could find. Three thousand US dollars in cash was stolen, as were telephones, a fax machine, a computer, a printer, a modem, a video camera, two video recorders, food, a small marble table, and even pots from the kitchen. They robbed individuals' passports, wristwatches, and even whatever small change they found in the pockets of their victims. They also tried to steal a car outside the temple, but failing to do so they siphoned the petrol from it instead.

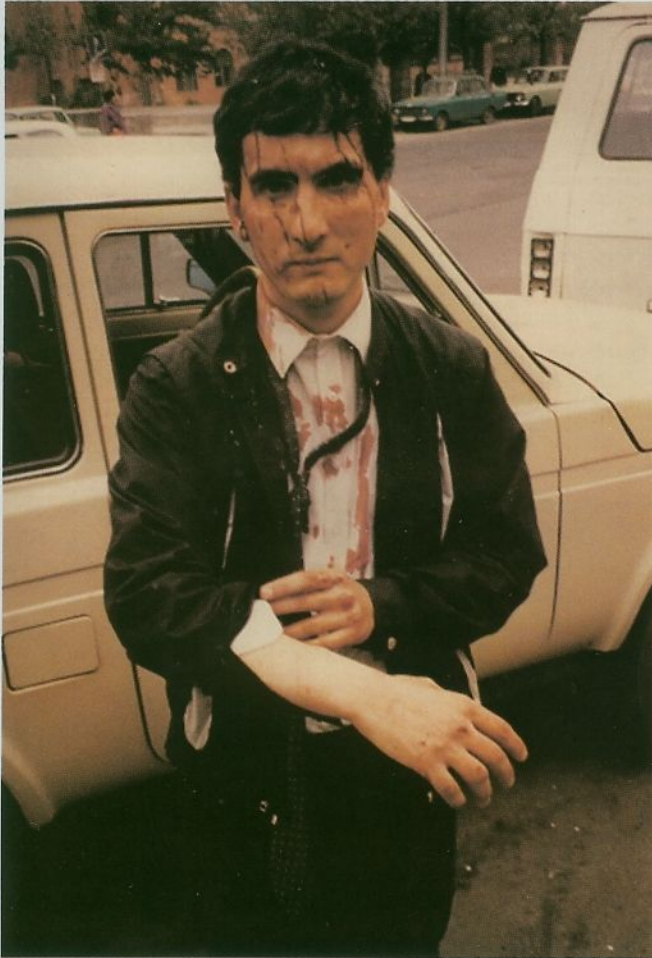


A victim of the attack on the Yerevan temple, Dhaneśvara Dāsa chants Hare Kṛṣṇa on his beads while waiting for help. A Russian national, he is the temple puṣārī (priest) and a Food for Life cook.

The police were alerted several times by various people, but although the police said that they would come, no one arrived. In an effort to appeal for help, one Hare Krishna member, covered in blood, went to the police station, but his petitions were ignored, except for one policeman who commented that this happened because the Hare Krishna members were deviating from the national tradition.

Shortly after this incident a well-dressed man walked into the temple and announced that the

on in Armenia!



Another victim, Amsu Dāsa, director of Hare Krishna Food for Life in Armenia, shows his fractured arm. He also sustained head injuries, as did all the other male devotees present during the attack.

attack had happened because the Hare Krishna followers did not adhere to the national Church. He then left in a Russian-made Volga car without registration plates.

Most of the people beaten were severely injured and had to receive hospital treatment. All of the men sustained head injuries.

Please register a protest about the treatment of the Hare Krishna followers in Armenia. We

suggest that you direct your protest to the President of Armenia or to your local Armenian embassy or consulate. We would be grateful if you could also send a copy of any protest to ISKCON Communications Europe, 6 Quarry, Helens Bay, County Down BT19 1TY, Northern Ireland. Phone/fax: +44 247 852 796.

Mr. Levon Ter-Pertosian
President of Armenia
Fax: +7 (8852) 521581.

His Excellency Rouben Shugarian
Armenian Embassy
122-C 57 St. NW.
Washington, DC, USA
Fax: (202) 628-5769

If you are an American, you may also send a request for action to the President and your congressional representatives.

Some E-mail addresses:
president@whitehouse.gov
vice.president@whitehouse.gov
georgia6@hr.house.gov (Newt Gingrich, Speaker of the House)

For further information and updates on this campaign please contact ISKCON Communications Europe (address above) or premarnava.hks@com.bbt.se.

Report from ISKCON Communications Europe

INTRODUCTION

The case of the Hare Kṛṣṇa devotees in Armenia has been taken up by Amnesty International. A report on the events recounted here has been prepared by the U.S. embassy in Yerevan and included in the U.S. Department of State's 1995 Human Rights Report on Armenia. The Swedish Foreign Office included this case in their 1995 report. The case has also been reported to the Office for International Human Rights of the CSCE. A letter-writing campaign directed at the President of



**In 1985 and 1986
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orchestrated two
court cases
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Hare Krsnas were
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and psychiatric
hospitals.**

Armenia was begun in September of last year, and demonstrations have taken place at various Armenian embassies around the world.

**PERSECUTION UNDER
THE SOVIET UNION**

The International Society for Krishna Consciousness (ISKCON, or the Hare Kṛṣṇa movement) was introduced to Armenia in 1981. Within a few years some thirty to forty followers formed an association to practice their religion in Yerevan, the capital of Armenia.

During the Soviet regime in Armenia, members of ISKCON lived under the constant supervision of the KGB, in hiding, on the run, and later in prisons and mental institutions.

In 1985 and 1986 the KGB orchestrated two court cases against mem-

bers of the Society. As a result, eleven Hare Kṛṣṇas were imprisoned in state prisons, labor camps, and psychiatric hospitals. Among them were Karen Saakian, Armen Saakian, Suren Karapetian, Sarkis Ogandzhanian, Gagik Buniatian, Agvan Arytyunian, Armine Hrtian, Ara Akopian, and Armen Sarkisian.

One of those imprisoned, Sarkis Ogandzhanian (23 years of age), died on December 27, 1987, from tuberculosis and malnutrition in labor camp YU-25/B, situated in the Orenburg Territory of the Russian Republic. He had entered the camp as a perfectly healthy young man and was due to have been released in January 1988.

Another member, Martik Zhamkochian (25 years of age), died in a psychiatric hospital in the Sovetashen District of Yerevan in July 1986. In the psychiatric hospital he was forced raw eggs, which were administered through a tube, and was injected with large doses of psycho-pharmacological drugs. After several days of such "treatment" he died.

In 1985, in Sweden, the Committee to Free Soviet Hare Krishnas was formed. The Committee publicized the violations against civil, religious, and human rights surrounding the persecution of the Soviet Hare Kṛṣṇas. Many human-rights organizations, such as Amnesty International, Helsinki Watch, International Helsinki Federation for Human Rights, and The Committee for Human Rights in Eastern Europe, took part in the campaign to free the Soviet Hare Kṛṣṇa devotees. Because of the efforts of the Committee and worldwide support for the campaign, in 1987 and 1988 most of the imprisoned Hare Kṛṣṇa members were released.

HOPES FOR FREEDOM

In 1989-90 the proposed transition to a more democratic society promised hope for religious freedom. In 1990, for the first time, ISKCON was officially registered as a religion in Armenia. There are now about 250 ISKCON members in Armenia, and ISKCON maintains congregations in the towns of Kapan,



Gyumri, Ashtarak, Eghnadzor, and Kirovakan.

SOCIAL CONTRIBUTIONS

Even before the official registration, ISKCON had started various religious and humanitarian programs, including Hare Krishna Food for Life, a food distribution program for the needy. In December 1988, three days after a devastating earthquake in Leninakan (now Gyumri), thirty Hare Kṛṣṇa members from Russia and Armenia went to Leninakan and started free food distribution. The money for the program was collected internationally. For about five months the devotees distributed a thousand free



Two members of the Yerevan temple in their ransacked bedroom.

meals daily to victims of the earthquake.

Unfortunately, the promise of religious tolerance was short-lived. Despite attempts by ISKCON members to make a positive social contribution and to live in peaceful coexistence with other religious communities, our members in Armenia have noted an increase in animosity towards them that seemed to parallel an increase of nationalism and a revival of orthodox Armenian religion. ISKCON's charitable activities have recently been prohibited by a direct order from Mr. Khachik Stamboltsian, chairman of the Supreme Council Commission on Refugees and Emergencies.

In spite of the restrictions on

ISKCON's food distribution program, ISKCON members continue to distribute 1,000 free meals each day in Armenia, especially in hospitals and among refugees.

RECENT ABUSES

Here we chronicle the more recent systematic harassment of Hare Kṛṣṇa members—by police, local government officials, and priests of the majority Armenian Apostolic Church.

On July 10, 1992, the Hare Kṛṣṇa temple in Yerevan was attacked by arsonists. Temple members managed to extinguish the fire, which damaged the temple building and two cars

owned by ISKCON. ISKCON appealed to local police and to the Commission for Human Rights of the Supreme Council of Armenia, but the complaint was ignored.

In June 1993, a few members of the Society went to the Republic of Ngorno Karabakh to open a food distribution center for local people. On June 12, Mr. L. Gulian, head of the Department of Refugees and Humanitarian Aid, promised to provide ISKCON with places from which to distribute food in Stepanakert city and other settlements in the R.N.K. In Stepanakert ISKCON was granted permission to distribute free food on the premises of a former restaurant.



**July 4, 1994:
The priests and
their supporters
ripped the
clothing off the
women, twisted
their arms, tore
their religious
beads off their
necks, and threw
these articles into
the bonfire.**

Within a month after the program started, a group of armed men broke in and demanded, on behalf of the government, that our members leave the country within twenty-four hours. ISKCON's members appealed to state minister Zirair Pogosian, who refused to help and actually declared support for the demands of the intruders.

On September 23, 1993, Mikhael Unjugulian, a Kṛṣṇa devotee, was severely beaten before inhabitants of his village of origin, Oshakan. His assailant was a Father Gevork, a priest from the local Armenian Orthodox Church. The victim made an appeal for justice to the police in the Ashtrak region. His complaint was ignored. The incident can be verified by many inhabitants of the village.

In April 1994, thirty tons of religious

books were dispatched from ISKCON in Moscow for the temple in Yerevan. The books were seized by the Customs in the city of Masis before they reached Yerevan. At first the Council for Religious Affairs instructed the Customs station not to release the books but later claimed to have written to ask their release. It should be noted that religious books do not require Customs clearance for import into Armenia.

After various attempts to get back the confiscated books, ISKCON members heard from reliable political sources that the books had been burned. Further information suggested that the order to burn them had come from the head of the Armenian KGB, David Shahnazarian. They were reportedly mixed with liquid fuel and burned in the ovens of the Yerevan thermal power plant. Informants say this was done in response to the international campaign against persecution of Hare Kṛṣṇa members in Armenia.

On March 16, 1995, a committee made up of the head of Customs, the head of the Masis railway station, the head of the station police, the president of ISKCON in Armenia, and a representative of the US Embassy unlocked the container of books. The container was empty.

ISKCON in Armenia has lodged an official complaint but has been advised that pursuing the case seriously may be unwise.

On April 18, 1994, Hare Kṛṣṇa member Artur Khachatryan was attacked by a group of fifteen members of the Armenian Army in an Officer's Club in Yerevan. He was severely beaten and had to be hospitalized. The religious books he carried with him were burned. The case was reported to the police station in the Spandarian district of Yerevan. The appointed police investigator, Captain Asatryan, decided not to question or arrest the offenders, although their names are known to the police.

On July 4, 1994, two female members of the Hare Kṛṣṇa Society in Yerevan, Anaite Arzumanyan and Mariana

Dorunz, traveled to the neighboring town of Sisyan to distribute religious literature and minister to local sympathizers. They were intercepted on route by two priests of the Armenian Apostolic Church—Father Narek from Sisyan and Father Zenob, an American priest of the Avat Mission (a branch of the Armenian Apostolic Church). Supported by soldiers of the Armenian army, the priests confiscated more than 150 books and proceeded to light a bonfire with them, an act that attracted much local attention. The priests and their supporters then ripped the clothing off the women, twisted their arms, tore their religious beads off their necks, and threw these articles into the bonfire. Many local people witnessed the scene. The incident was reported to Mr. Robert Patterson of the American embassy in Armenia, and to the special correspondent of *Espress-chronika* in Armenia, Michail Dabasian.

Kṛṣṇa devotees appealed for justice in these cases to the Armenian Prosecutor and the Committee for Human Rights at the Armenian Supreme Soviet. The only response came from an investigator, Mr Kroian, who merely threatened to investigate all Hare Kṛṣṇa activities in Armenia.

On July 26, 1994, another ISKCON member, Karo Mkrтчian, was seriously beaten and threatened with murder by six members of the Dashnaktzusun Party (a nationalist political party). Again the religious books and paraphernalia he carried were confiscated. He was also told that if seen again in the city after twenty-four hours he would be killed on the spot.

On July 31, 1994, in the town of Goris, local state cable television broadcast a live phone-in interview with the Patriarch of the South Armenian region, Bishop Abraham. In response to a question, the bishop said that ISKCON is doing the work of Satan and that the books sold by ISKCON pose a social danger, diverting people from the path of God. He said he had formed a committee in the local Cultural House

for Youth to collect from people all the ISKCON books in exchange for free Bibles (this facility was also announced on local radio). He promised to publicly burn the collected literature.

On August 28, ten armed thugs stormed the Hare Kṛṣṇa Temple in Yerevan. They vandalized the place of worship, desecrated the altar, and severely assaulted the temple president, Ivan Dallakian. The attack lasted more than twenty minutes. During the attack ISKCON members contacted the police, who sent a patrol to the scene. The police car stayed only long enough for the police officer to declare, "We are not going to protect people like you." After the incident, Ivan Dallakian himself

called the police and asked for protection. He gave the police the names and addresses of the people who attacked the temple, but again there was no response.

On the morning of August 31, the same attackers phoned and warned that they would come again at 7:00 P. M. Temple members called the police at 5:00 P. M. and requested protection. A police patrol arrived after a short time and stayed only fifteen minutes, explaining they had no time to wait.

At the appointed time four people arrived at the temple. They started to abuse the temple residents and threatened violence. Before long a scuffle ensued, and suddenly, after just a few moments, a fleet of fourteen

police cars appeared on the scene. The policemen surrounded the temple and arrested all the residents. Seventeen Hare Kṛṣṇa members were taken into custody. In the police station the prisoners were abused and beaten.

Sixteen of those arrested were later freed from the state prison. They were nonetheless forced to stay under house arrest during a supposed investigation. After two months the charges were dropped.

As a result of the attack on the temple, one Hare Kṛṣṇa member, Boris Agagabian, was hospitalized with head injuries and a severely damaged nose. Another, Mkrtchian Karo, has suffered severe head injuries, inflicted by a metal bar. Others also had to receive hospital treatment.

"A Paramilitary Group Did This"

*Statement by Marina Kutzian, senior lecturer,
department of sociology, Yerevan University, Armenia.*

May 1, 1995

Over the past ten days some religious groups, especially the Hare Krishna temple, were attacked. I want to underline that in all these cases ones finds the same handwriting. One or two cars with people in military uniform—at least some of them in that kind of clothing—drive up to a place and attack people. No reaction from the police.

In the case of Hare Krishna, the victims had bloody wounds, the temple was destroyed, and all their possessions were stolen. Accord-

ing to my impressions and informal information I have collected, a paramilitary group did this.

This paramilitary group was organized in Armenia before our national Army was established. But after that, the group was not disbanded or included in the regular Army. So, on the one hand the group is not official, but on the other hand it is well known that they are supervised by government officials. I have the very strong impression that the group is now used by these officials against their ideological opponents.

On September 3, a member named Grigorian Kamo was arrested by the local police and taken into custody. During the night he was badly beaten in his cell by the same policemen who had beaten the others on August 31. On September 6, Grigorian Kamo was transferred to a psychiatric prison hospital. He has since been released.

MEDIA INCITEMENT

A mass-media campaign was orchestrated against ISKCON in the last six months of 1994. The reportage was sensationalistic and sectarian. When Ara Akopian (an ISKCON member) recently asked Voskan Maminonian, a correspondent from the newspaper *Erkir*, why he published blatant lies about ISKCON, Mr. Maminonian replied, "When a war is being fought against a political enemy, all means are to be used, both honest and dishonest." 🌻

Always Remain Śrīla Prabhupāda's Dog

*“Śrīla Prabhupāda could say
just the right thing
in the right way to deeply touch
the heart of the listener.”*

by Girirāja Swami

EVERY MORNING when Prabhupāda was in Bombay he used to walk on Juhu Beach. One morning I had been feeling especially wretched and miserable. Although so many other devotees were present, Prabhupāda began to speak as if addressing me personally.

He quoted a Sanskrit verse and spoke about two words—*anātha* and *sanātha*. *Nātha* means “master,” so *a-nātha* means “without a master” and *sa-nātha* means “with a master.” The whole goal of life is to become *sanātha*, “with a master.”

In the morning on Juhu Beach many gentlemen used to walk their dogs. Śrīla Prabhupāda pointed to a fat and fit gentleman walking with an equally fat and fit dog. The man was walking briskly and confidently with his dog on a leash, and the dog was walking equally briskly and confidently with his master by his side. Śrīla Prabhupāda commented that every dog wants a good master. If the dog has a good master, the dog is happy. He holds his head high; he wags his tail. He knows that his master will maintain and protect him, so he has no anxiety.

But the street dog—“The poor fellow has no master. Therefore he is always suffering.” Śrīla Prabhupāda then pointed to some stray dogs. “They have no master. They do not know where they will sleep, how they will get food. Other dogs bark at them; children throw stones at them. They are always in anxiety.”

Prabhupāda stopped walking. He planted his cane firmly in the sand of Juhu Beach. Although I stood behind many of the





*Girirāja Swami walks with
Śrīla Prabhupāda on Juhu
Beach in Bombay.*

devotees, who moved close around him, with his eyes laden with love and compassion he looked into my eyes. “So we should be *sanātha*, protected, not *anātha*, orphan. We should have our master and be exclusively devoted to him. Then we will feel confident in his protection and always be happy.”

Quoting the verse again, Śrīla Prabhupāda explained each Sanskrit word. *Mano-ratha*: the chariot of the mind. Mental concoction is driving us here, there, here, there. We have no peace. But when we have our perfect master to serve, we become peaceful (*praśānta*) and jubilant: “I have got my master. I have no cares or anxiety.” This is the ideal of life, to become *sanātha-jīvitam*, living with hope: “I have got my master who will give me protection.”

I knew that Śrīla Prabhupāda was speaking directly to me, addressing my present need in Kṛṣṇa consciousness. Without my even asking or saying anything, he knew my heart and gave the perfect solution through his instructions.

Thereafter, I always tried to remember and follow these instructions of Śrīla Prabhupāda’s.

Although I had caught some of the words from the verse and Śrīla Prabhupāda’s explanation, I very much wanted to find the verse but could not. Then several years later I came across the same verse quoted in *Śrī Caitanya-caritāmṛta (Madhya-līlā 1.206)*:

*bhavāntam evānucaran nīrantarāḥ
praśānta-niḥśeṣa-mano-rathāntarāḥ
kadāham aikāntika-nitya-kiṅkaraḥ
praharṣayiṣyāmi sanātha-jīvitam*

“By serving You constantly one is freed from all material desires and is completely pacified. When shall I engage as Your permanent eternal servant and always feel joyful to have such a fitting master?”

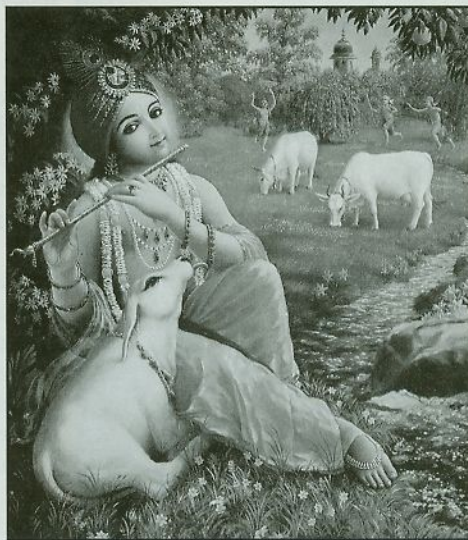
Reading the purport, I found the same instructions Śrīla Prabhupāda had given on Juhu Beach: “Just as a dog or servant is very satisfied to get a competent, perfect master, or as a child is completely satisfied to possess a competent father, so the living entity is satisfied by completely engaging in the service of the Supreme Lord. He thereby knows that he has a competent master to save him from all kinds of danger.”

I realized that Śrīla Prabhupāda is so perfect that he always spoke on the basis of scripture. And because of his tremendous compassion and humanity, he could say just the right thing in the right way to deeply touch the heart of the listener.

Now whenever I walk on Juhu Beach and see the different types of dogs—those with masters and those without—I remember Śrīla Prabhupāda’s instructions and pray that I will always remain Śrīla Prabhupāda’s dog. ☸

Girirāja Swami is a member of the Governing Body Commission (GBC) of ISKCON, and teaches Kṛṣṇa consciousness in India, Africa, and other parts of the world.

Hare
Kṛṣṇa,
Hare
Kṛṣṇa,
Kṛṣṇa
Kṛṣṇa,
Hare
Hare,
Hare
Rāma,
Hare
Rāma,
Rāma
Rāma,
Hare
Hare



Painting by Parikṣit Dāsa

Janmāṣṭamī

Appearance Day of Lord Kṛṣṇa: August 18

Janmāṣṭamī is the most important day of the year for devotees of Lord Kṛṣṇa. Five thousand years ago Kṛṣṇa appeared as the eighth son of Vasudeva and his wife Devakī. Janmāṣṭamī is so named because Lord Kṛṣṇa's birth (*janma*) occurred on the eighth day (*aṣṭamī*) of the waning moon during the month of Hṛṣikeśa (August–September).

The *Śrīmad-Bhāgavatam* tells the history of the Lord's advent:

At the time of the marriage of Vasudeva and Devakī, a voice from the sky foretold that the couple's eighth son would kill King Kāmsa, Devakī's evil brother. Kāmsa therefore imprisoned Vasudeva and Devakī and placed guards to watch over them closely.

By His own potency, Lord Kṛṣṇa appeared within the prison cell as the son of Vasudeva. He made the guards fall asleep and the prison doors spring open. Vasudeva, to protect his son, carried baby Kṛṣṇa across the Yamunā River to Vṛndāvana, a village of cowherds. Vasudeva turned Kṛṣṇa over to the protection of his dear friend Nanda Mahārāja, the leader of the village.

Nanda Mahārāja celebrated Kṛṣṇa's birth with great pomp and splendor. Following custom, he gave generously to the *brāhmaṇas*—gold ornaments, hills of grain, and thousands of cows. The *brāhmaṇas* chanted Vedic mantras to invoke good fortune for the newborn child. Cowherd men and women bearing gifts came from all over Vṛndāvana to join the wonderful celebration. Men, women, and children danced and chanted in ecstasy, and joyous sounds could be heard throughout the village.

Today, in temples throughout the world devotees of Lord Kṛṣṇa celebrate Janmāṣṭamī with great splendor. The festivities include chanting, dancing, processions, the bathing of Lord Kṛṣṇa, and dances and dramas depicting the pastimes of the Lord. At midnight, after fasting all day, devotees worship Lord Kṛṣṇa and then enjoy a sumptuous feast prepared and offered to the Lord with love and devotion.

—Research by Raghunandini Dāśī,
Girls' Vaiṣṇava Academy, Alachua, Florida

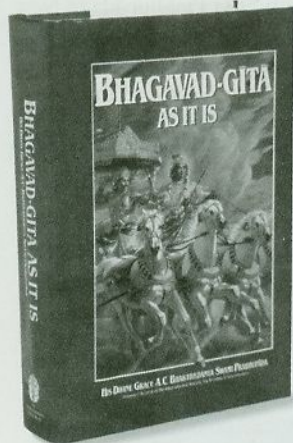
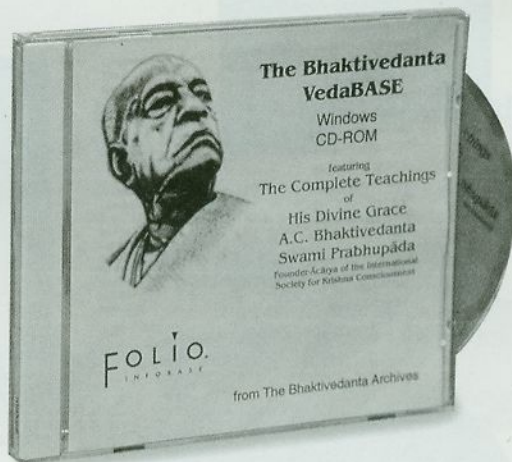
(Full calendar, page 63)

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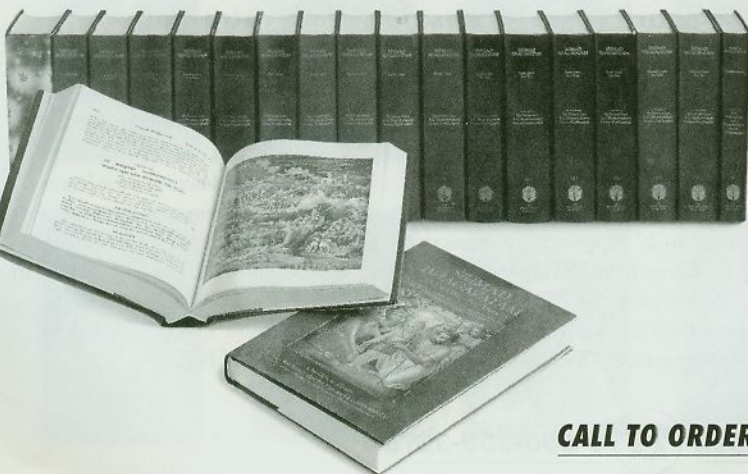
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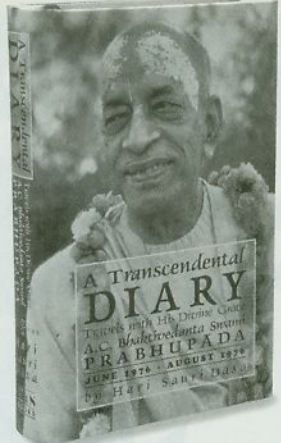
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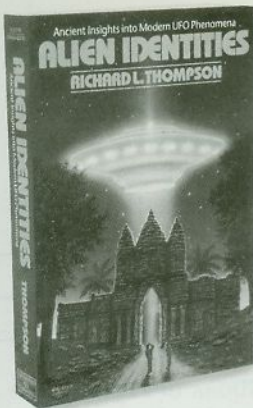
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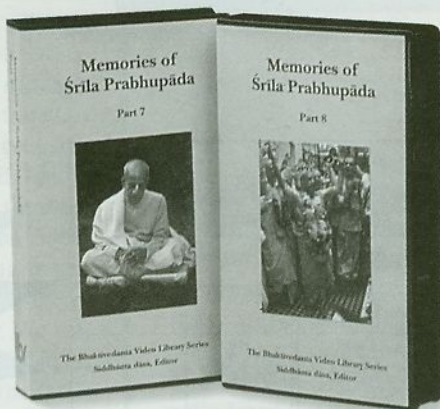
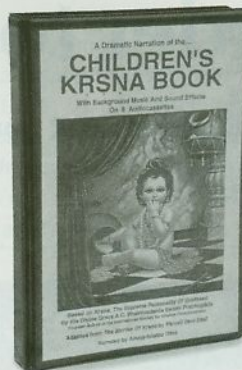
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THE HARE KRISHNA CATALOG

SERIOUS (continued from page 6) continues to grow. But if the child comes out dead, the body does not grow. Therefore it is to be understood that due to the presence of the spirit soul the body grows, or changes from one form to another. Learned scholars have concluded that the change of body is taking place every moment. But the soul is there from the beginning of the life, and when the body no longer persists, the soul changes to another body. That is called transmigration of the soul.

Transmigration is a fact, but modern civilization does not deal with the subject. People are under the wrong impression that the body is the self. I have talked with many scholars, and they are under the same impression that with the end of the body everything is finished. But the fact is different. We can remember our childhood body. We can remember our boyhood body. Although those bodies are not present, I, the spirit soul, the occupier of the body or the proprietor of the body—I am present.

Transmigration of the soul is the most important factor for human society to understand. Unfortunately there is no university, no department of knowledge, to understand this important factor. That lacking is very risky.

The soul is transmigrating from one body to another, and there are 8,400,000 species of life. After leaving this body we may accept any one of those species. We do not know which one. That will depend on our action at the present moment. Practically we are preparing our future body. According to our work and mentality, we get a particular body. Therefore we should be very cautious. Any intelligent man can understand that the future life is prepared at present. Just as a boy goes to school and college to prepare his future life, the human form of life is a preparation ground for our future life.

According to *Bhagavad-gītā* we can transfer to other planets also. That is explained in our book *Easy Journey to Other Planets*. Man is now trying to go to the moon planet. But we get information from the Vedic literature that we cannot transfer ourself by mechanical arrangement to the moon. That is a futile attempt. Every planet has a different atmosphere. So to enter into a particular planet, we have to prepare ourself. Even if we go to a foreign coun-

try, we have to prepare by getting a visa and a passport. If on this planet we are so restricted, how foolishly we are to attempt to go to another planet without being prepared for entering that planet.

A sane man, an intelligent man, does not wish to enter any of the material

planets, because wherever we go in the material world the four miserable conditions of existence are there: birth, death, old age, and disease. From the *Bhagavad-gītā* we understand that even if we enter Brahmaloaka, the highest planetary system of the universe, these

CALENDAR CLOSE-UP

Gopāla Bhaṭṭa Gosvāmī

Disappearance Day: July 16

In the year 1510, while Śrī Caitanya Mahāprabhu was on tour of South India, the family of Vyeṅkaṭa Bhaṭṭa had the great fortune of hosting the Lord during the four months of the rainy season. Gopāla, Vyeṅkaṭa Bhaṭṭa's seven-year-old son, served Lord Caitanya continuously and developed an intense love for Him.

When Lord Caitanya was about to leave, Vyeṅkaṭa Bhaṭṭa fainted and Gopāla Bhaṭṭa's eyes filled with tears of love. For Gopāla Bhaṭṭa's sake Lord Caitanya agreed to stay a few more days.

During this time Gopāla Bhaṭṭa had a spiritual vision in which Śrī Caitanya Mahāprabhu revealed Himself as Lord Kṛṣṇa, the Supreme Personality of Godhead, and said that Gopāla would someday meet in Vṛndāvana two jewellike devotees—Rūpa Gosvāmī and Sanātana Gosvāmī, leaders in Lord Caitanya's movement.

When Gopāla Bhaṭṭa awoke from trance, he wanted to leave for Vṛndāvana at once. Lord Caitanya told him to stay and serve his parents.

Gopāla Bhaṭṭa then studied rhetoric, poetry, Vedānta, and Sanskrit grammar from his uncle Prabodhānanda Sarasvatī, a great devotee of Lord Caitanya.

After the passing of his parents, Gopāla Bhaṭṭa traveled to Vṛndāvana, where he was lovingly met by Rūpa Gosvāmī and Sanātana Gosvāmī. When Lord Caitanya heard that Gopāla Bhaṭṭa was in Vṛndāvana, He was extremely pleased. The Lord sent some of His personal belongings to Gopāla Bhaṭṭa, who worshiped them. The Lord also sent a letter instructing Gopāla Bhaṭṭa to help Rūpa and Sanātana compile transcendental literature. Gopāla Bhaṭṭa accepted this instruction as his life and soul, and later told his disciple Śrīnivāsa Ācārya to carry the writings to Bengal.

Once, on a trip to the Gaṇḍakī River, in Nepal, Gopāla Bhaṭṭa obtained twelve *śalagrāma-śilās*. (A *śilā* is a special Deity of the Lord in the form of a stone.) The *śilās* entered his waterpot as he filled it with water from the river. When he tried to return them to the river and refill his pot, they again entered the pot. Accepting this as the Lord's mercy, Gopāla Bhaṭṭa decided to bring the *śilās* back to Vṛndāvana.

One day Gopāla Bhaṭṭa felt the need to worship a Deity of Kṛṣṇa in His humanlike form. The next morning he saw that one of his *śilās* had transformed into a beautiful Deity of Lord Kṛṣṇa. Gopāla Bhaṭṭa named the Deity Rādhā-Ramaṇa, "Kṛṣṇa, who brings pleasure to Rādhārāṇī." He established the worship of Rādhā-Ramaṇa, and the Rādhā-Ramaṇa temple is still one of the main places of pilgrimage in Vṛndāvana.

Gopāla Bhaṭṭa is one of the renowned six Gosvāmīs of Vṛndāvana. —*Research by Sarasvatī Dāsī, Girls' Vaiṣṇava Academy, Alachua, Florida*

(Full calendar, page 63)

We have the chance to know about God, provided we read the right literature under the right direction. And simply by understanding the nature of God, or Kṛṣṇa, one becomes liberated.

• • •

four principles are there.

We learn from *Bhagavad-gītā* that one day in Brahmaloḳa is millions of years of our calculation. The scientists say it would take forty thousand years to go there. Who is going to travel for forty thousand years? But from the Vedic literature we can understand that we can enter any planet, provided we prepare for that purpose. The exact words in the *Bhagavad-gītā* are:

*yānti deva-vratā devān
pitṛn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām*

If anyone prepares to enter into the higher planetary systems, inhabited by demigods, he can go there. Similarly, we can go to Pitṛloḳa, the planet of the forefathers, or we can stay on this planet. And at last, if we desire we can enter into the planet of the Supreme Personality of Godhead. So it is all a matter of preparation.

But we must consider that any planetary system within the material universe is temporary. Even though the duration of higher planetary systems is very, very long, they will be annihilated, just as our body will be annihilated. There are different types of body. A human body may exist for a hundred years, but an insect's body may exist for twelve hours. So different bodies exist a relatively long or short duration, but they will be annihilated. But whoever enters Vaikuṅṭhaloḳa, the spiritual planets, gets eternal blissful life full of knowledge.

A human being, if he tries, can attain that perfection. It is very simple. In the *Bhagavad-gītā* the Lord says:

*janma karma me divyam
evam yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'arjuna*

“One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.” People say, “God is great.” But if we want to know *how* God is great, that can be known from authorized scriptures. In the *Bhagavad-gītā* God Himself describes Himself. So we can know from Him. He says, “My appearance, or My taking birth just like a human being, is transcendental.” God's body is not exactly like the human body, but God is so kind that He comes before us as an ordinary human being. Unfortunately, one who does not know about Kṛṣṇa, or God, thinks that He is like one of us. That point is stated in the *Bhagavad-gītā*. *Avajānanti mām mūḍhāḥ*: “Those who are *mūḍhas*, rascals, think of Me as one of the human beings.” Actually Kṛṣṇa is not a human being.

We have the chance to know about God, provided we read the right literature under the right direction. And simply by understanding the nature of God, or Kṛṣṇa, one becomes liberated. That is stated in the *Bhagavad-gītā*.

With our human intelligence we cannot completely understand the Supreme Personality of Godhead. But with the help of *Bhagavad-gītā*, the statements of the Supreme Personality of Godhead, and the spiritual master, we can know God to the best of our capacity. And if we know Him, then immediately after leaving our present body we enter into the kingdom of God.

The Kṛṣṇa consciousness movement is meant to propagate this higher scientific idea to the people in general. And the process is very simple. Simply by chanting the holy name of God—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—one cleanses the dirty things in the heart and can understand that he is part and parcel of the

Supreme Lord and that his duty is to serve Him. And the process is also very pleasant. We chant the Hare Kṛṣṇa mantra, dance rhythmically, and eat nice *prasādam*, food offered to Kṛṣṇa. We enjoy this life and prepare to enter the kingdom of God for the next life.

These discussions are not made-up stories. They are all facts, although to the layman they may appear like stories. But if one is serious, then Kṛṣṇa, or God, from within helps one understand. And the spiritual master also helps. The spiritual master is called the external manifestation of God. God is situated in everyone's heart as Paramātmā, Supersoul. And the spiritual master helps those who are very serious about understanding the Supreme Personality of Godhead, by showing them a bona fide spiritual master. In that way a candidate will be helped from inside and outside on how to approach God.

The Kṛṣṇa consciousness movement is meant for that purpose. The spiritual master, or the living representative of Kṛṣṇa, helps from outside, and Kṛṣṇa as Paramātmā helps from inside. In both ways the living entity can take advantage and make his life successful. We have many books in this connection. The Kṛṣṇa consciousness movement is based on the authority of the *Vedas*, summarized in the *Bhagavad-gītā* and many other books. We have published *Bhagavad-gītā As It Is*, *Teachings of Lord Caitanya*, *Easy Journey to Other Planets*, *The Nectar of Devotion*, *Śrīmad-Bhāgavatam*, and *Kṛṣṇa*. And we publish our magazine, *Back to Godhead*. We request everyone to understand this movement by reading this authoritative literature.

Our program is to serve human society, to save people from the pitfall of entering again into the cycle of birth and death. That is our great mission.

Thank you very much. ❁

Śrīla Prabhupāda Speaks Out

IN THE BEGINNING WAS KRṢṂA'S WORD: THE VEDAS

On June 15, 1974, in Paris, Prabhupāda received a visit from two priests and two Christian scholars. (Before his guests arrived, Prabhupāda briefly noted the Vedic literature's predictions for our age.)

Śrīla Prabhupāda: In the Twelfth Canto of *Śrīmad-Bhagavatam* this current Age of Kali, the age of quarrel and hypocrisy, is described:

*tasmāt kṣudra-dṛṣo martyāḥ
kṣudra-bhāgya mahāsanāḥ
kāmino vitta-hīnās ca
svairiṅyaś ca striyo 'satīḥ*

This means, "Gradually people will become dwarfs, and they will die very young. They will be mostly unfortunate, eat too much, and be very much sexually agitated. Gradually they will become poverty-stricken and aimless, and the women all unchaste." Just see. Everything's coming true.

*dasyūtkṛṣṭā janapadā
vedāḥ pāṣaṅḍa-dūṣitāḥ
rājānaś ca prajā-bhakṣāḥ
śiśnodara-parā dvijāḥ*

"The cities will be full of rogues and thieves." Just see.

Disciple: That's Paris.

Śrīla Prabhupāda: Anywhere. In Calcutta it is dangerous to go out, because you do not know whether you'll come back. People are so afraid. A man is going to work at the office; it will be God's grace if he returns. I was a guest at the place of one of our life members, sitting there in the morning,

when someone came in—"Oh, that gentleman who was at the temple this morning has been killed." He was a very important businessman. He went to the temple, and coming back he was killed from behind.

About so-called saintly persons, the *Bhāgavatam* predicts, *tapasvino grāma-vāsā*: "The so-called yogis—they'll live in the city." Actually, the yogis have no business in the city. They should go to a secluded place. But they will live in the city, just like any ordinary materialistic person. Some man is living a materialistic life in the city of Paris, and he's supposed to be a yogi.

Disciple: This is all in the Twelfth Canto of *Śrīmad-Bhāgavatam*?

Śrīla Prabhupāda: Yes. Foretold five thousand years ago. Here it is said, *tapasvino grāma-vāsā nyāsino 'tyarthalolupāḥ*: "And the *sannyāsīs*, the so-called renunciants—they'll be too greedy for money." And *patim tyakṣyanti nirdravyaṁ bhṛtyā apy akhilotamam*: "The common tendency will be to divorce the husband, especially when he has insufficient money or insufficient sex power." The wife will divorce. Divorce cases take place mainly in two instances: when the husband has no money and when the sex indulgence is not very good.

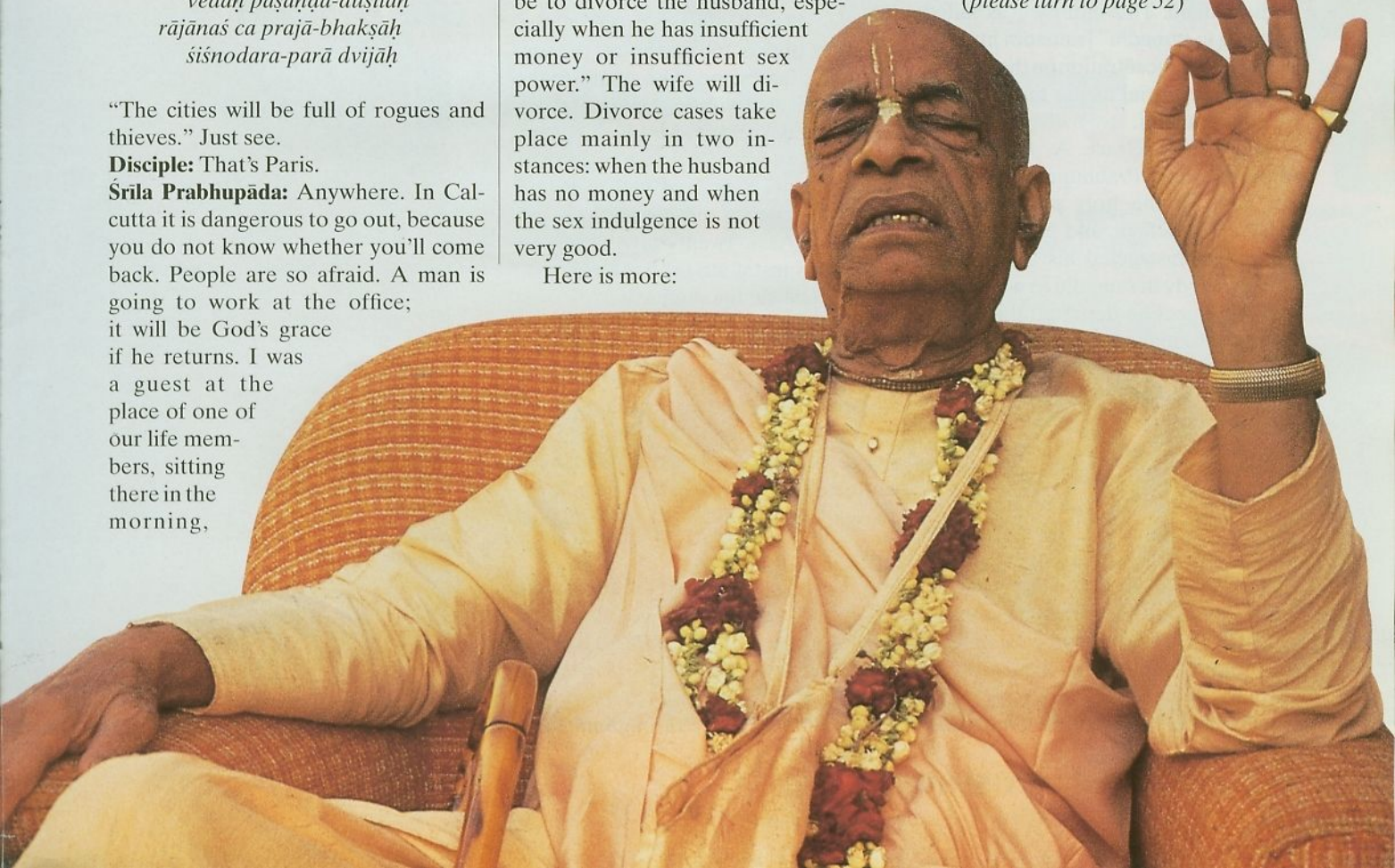
Here is more:

*vāso-'nna-pāna-śayana-
vyavāya-snāna-bhūṣaṇaiḥ
hināḥ piśāca-sandarśā
bhaviṣyanti kalau prajāḥ*

"In the Kali-yuga, the general public will lose their places of residence and will become homeless." You see. I was surprised when I saw, just after arriving in America, that so many people were lying on the street in the Bowery. They had no place of residence. Sometimes they had shelter at night; they would pay one dollar and lie down, and in the morning they would go away. I saw many signboards there.

Disciple: They call them "flophouses."

Śrīla Prabhupāda: Anyway, *vāsa* means "residence," *anna* means "food," and *pāna* means "beverages"—milk or water or whatever, you require something to drink. And *śayana*: "sleeping," lying down on a bed. And *vyavāya*, "sex." Regulated sex, within marriage, for having nice children, is also required. But the *Bhāgavatam* predicts,
(please turn to page 52)



An Inspired Vision In Māyāpur

by Ujjvala Dāsa

photos by Nitya-trptā Devī Dāsī

On February 26, in Māyāpur, West Bengal, devotees held opening ceremonies for a memorial to Śrīla Prabhupāda. The same day, the following article appeared in Amṛita Bazar Patrika, a Calcutta newspaper. (The photos were not part of the original article.)

VEDIC SCRIPTURES say that the material body of a spiritual master becomes spiritualized by constant engagement in devotional service to the Lord. So the body of a pure devotee is not cremated but placed in the ground. This interment is called “placing in samadhi” [samadhi literally means “full concentration on the Lord”], and the memorial at the burial site is called a samadhi.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada spent his last days in the holy places of Sri Vrindavana Dham and Sri Mayapur Dham. He instructed his disciples to place his body in samadhi in whichever of these places he departed this world from and to make a pushpa [“flower”] samadhi in the other. Obeying these instructions, his disciples began his Pushpa Samadhi Mandir [temple] in Mayapur shortly after he departed this world in Vrindavana on November 14, 1977.

During the samadhi ceremony in Vrindavana, some of the flowers in contact with Prabhupada’s divine body, as well as other objects such as hair, pieces of cloth, and personal articles, were saved in two boxes, one gold and one silver. The boxes were brought to Mayapur and interred ceremoniously deep beneath the central foundation

of the mandir.

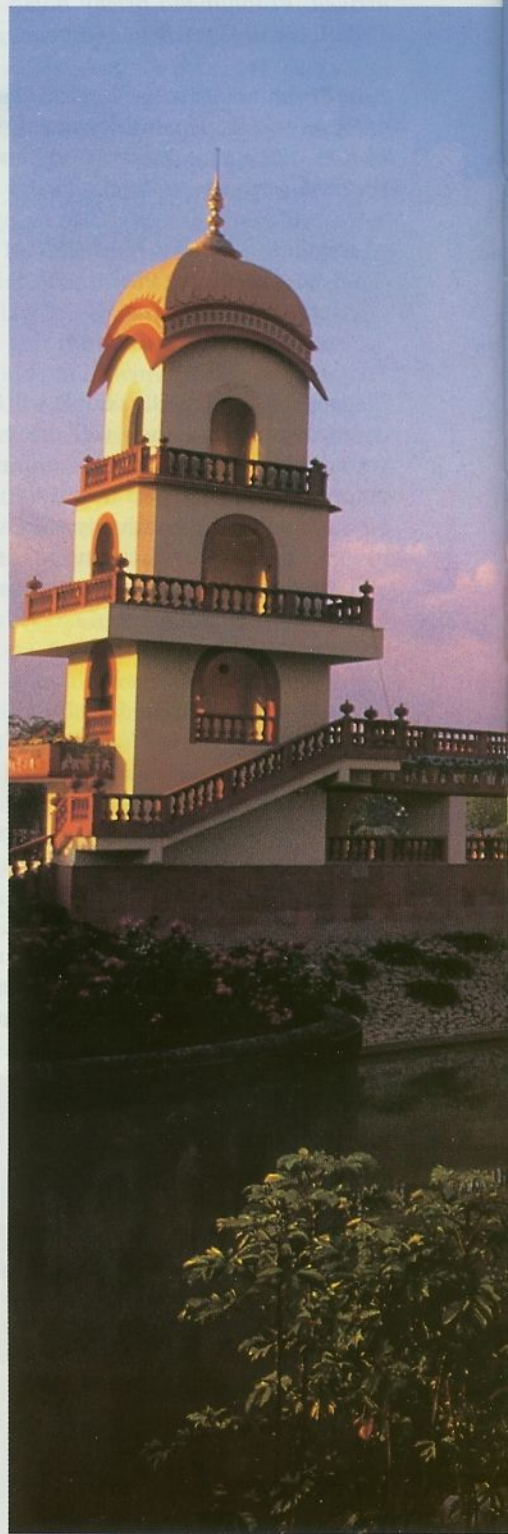
Srila Prabhupada’s Pushpa Samadhi Mandir is an ambitious attempt to glorify Srila Prabhupada. It will be fully manifested in 1996, the one-hundredth anniversary of his birth. From the inauguration ceremony in February, the finishing touches will be undertaken in preparation for the mandir’s official grand opening in early 1996.

SPECTACULAR MEMORIAL TO A GREAT VISIONARY

The glistening main dome of the Samadhi towers 160 feet above the surrounding landscape. The dome spans 80 feet. It is clad with 36,000 marble tiles and capped with a 30-foot-high golden kalash [tower] covered with more than 230,000 glass tiles fired with dazzling gold. The interior mosaic ceiling is the largest in Asia. Twenty artists worked four years installing the 1,400,000 mosaic tiles inside the dome.

From the lotus-shaped fountain at the front of the building, a ribbon waterfall—the first of its kind in India—cascades 60 feet to a pool at the base of a sweeping marble stairway. The entire monument is surrounded by a multi-colored terra cotta frieze with more than 1,200 lifelike figures of Hare

Srila Prabhupada’s Pushpa Samadhi Mandir in Māyāpur, West Bengal, honors the devotee who broadcast the spiritual glory of Māyāpur throughout the world.



Unfolds



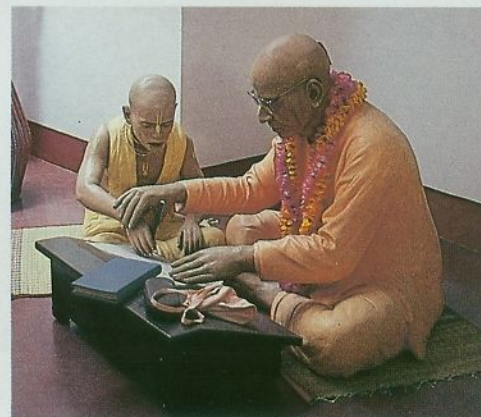


Krishna devotees chanting with Srila Prabhupada.

Around the ground floor of the mandir, statues and relief panels show the nine processes of devotional service to Lord Krishna. Each panel depicts a personality engaged in the particular service through which he achieved perfection. All the sculpting was done in Mayapur by local artists and devotees using traditional modeling techniques. Western technology was used for the glazing and firing.

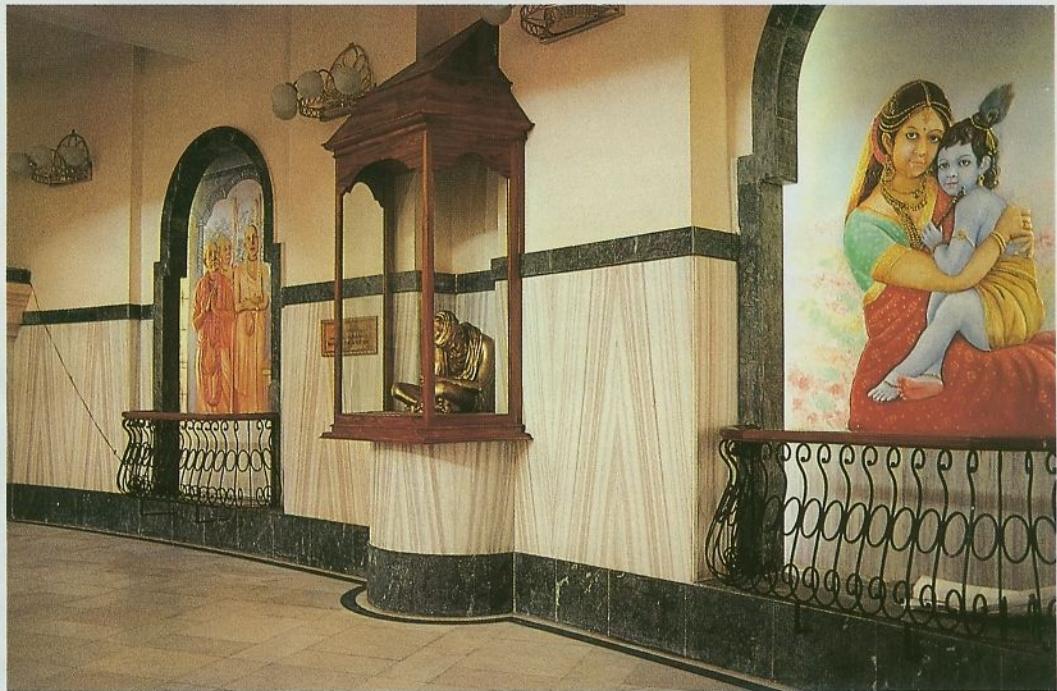
The samadhi chamber is lined with

white marble from Makrana, Rajasthan. It was hand-carved in Makrana and at Mayapur and is inset with red, green, and yellow marble imported from Italy. A bronze murti [carved figure] of Srila Prabhupada sits on a white marble vyasasana [seat of the guru] highlighted with beautiful blue South American marble. The teakwood chamber doors are six inches thick, hand-carved and inlaid with silver and mother-of-pearl. The main hall is surrounded by a parikrama [circular path], where visitors and devotees can see Jaya and Vijaya [gatekeepers

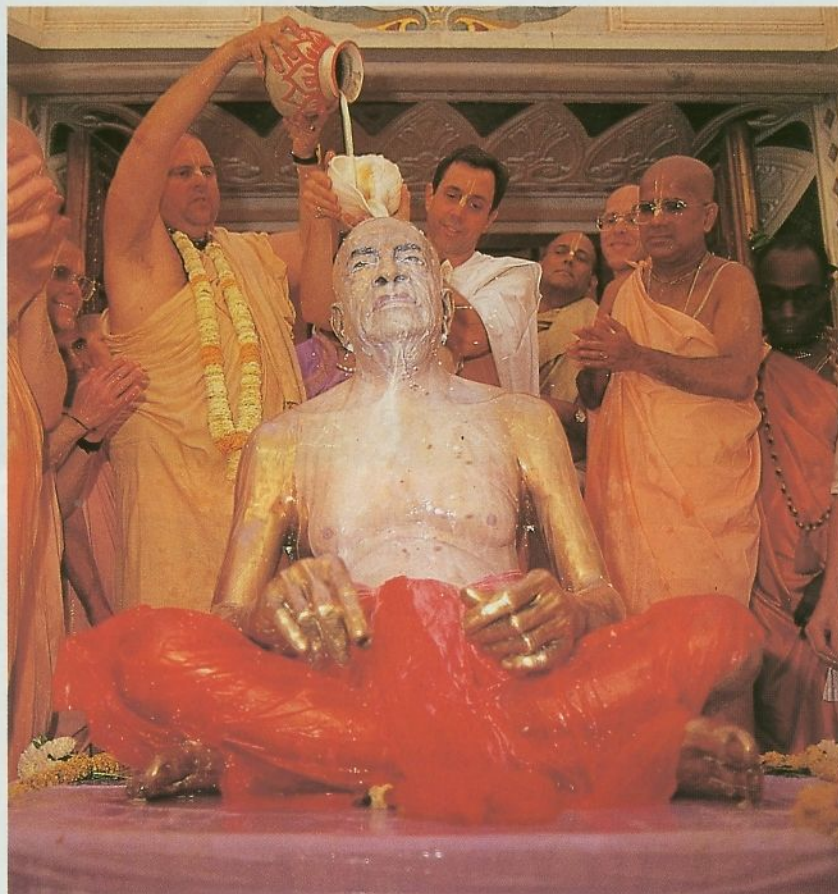




The deity of Śrīla Prabhupāda sits within the Samādhi chamber (above), beneath the central dome. At left, one of several diorama exhibits; this one shows Śrīla Prabhupāda helping a young student form a letter from the Sanskrit alphabet.

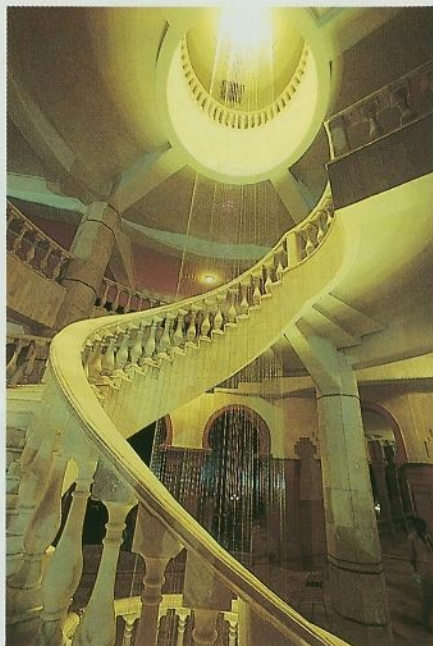


Bas reliefs and sculptures adorn an inside wall.



Devotees perform the traditional Vedic bathing ceremony at the installation of the deity of Śrīla Prabhupāda.

A ribbon waterfall (right)—the first of its kind in India—descends through a spiral staircase from a lotus-shaped fountain on the third level (below).



of the spiritual world] and members of the disciplic succession.

THE MAYAPUR PROJECT

Srila Prabhupada's Pushpa Samadhi Mandir in Sridham Mayapur is a magnificent memorial to Srila Prabhupada—the great spiritual leader who spread the sublime knowledge of Krishna consciousness throughout the world. The inauguration of the spectacular Samadhi Mandir is a stage in the development of

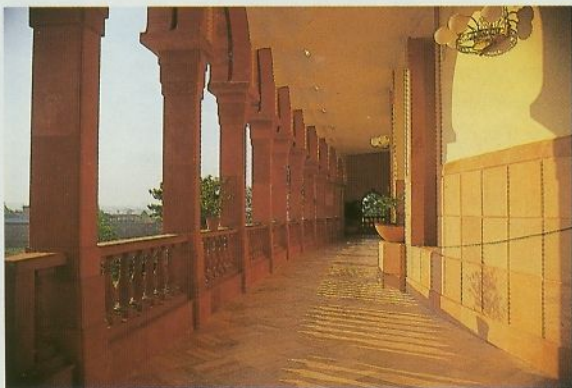
Sri Mayapur Dham—a project that has been foretold since the time of Sri Caitanya Mahaprabhu.

Srila Prabhupada is the driving force behind the development of Sri Mayapur. His extensive writing and direction guide every aspect of the project, from community development to architecture. His vision of Sri Mayapur as an international center for learning, spiritual understanding, and the practice of pure Vedic culture is now being realized.

His vision continues to inspire

everyone involved with this challenging project. As his great plan unfolds, Sri Mayapur Dham has already become an international place of pilgrimage and spiritual enlightenment. Srila Prabhupada's Pushpa Samadhi Mandir is the project's first major architectural achievement. ☸

Ujjvala Dāsa worked for many years as a creative director for major advertising agencies in Australia. He is now using his skills for various ISKCON projects.



The Samādhi is now open to visitors (above), though some finishing touches are still to be completed for the grand opening next year. At left, the veranda on the second level.

The Brāhmaṇa's Dilemma

*Kuntī hears a cry of grief
sounding throughout the brāhmaṇa's house.*

Translated from Sanskrit
by Hridayānanda Dāsa Goswami

• • •

The sage Vaiśampāyana is telling the history of the Pāṇḍavas to their great-grandson, King Janamejaya. As the Mahābhārata continues, the Pāṇḍavas, whom their enemies assume have burned to death, are living in Ekacakra disguised as brāhmaṇas in the house of a brāhmaṇa family.

King Janamejaya said:

Those great warriors, the Pāṇḍavas, the sons of Kuntī, went to Ekacakra. But what did they do after that, O best of *brāhmaṇas*?

Śrī Vaiśampāyana said:

The sons of Kuntī did not spend much time within the *brāhmaṇa's* house, for disguised as humble ascetics they went out begging. As they went about collecting alms, O king, they would see the charming varieties of forests, the fascinating geological re-

gions, and the rivers and lakes of that country. The Pāṇḍavas, by their excellent character and qualities, became a very agreeable sight for the people of the city.

Every night the Pāṇḍavas would deliver their alms to Kuntī, and each son would enjoy what she set aside for him. Four heroic brothers and Kuntī herself would eat half of the food collected by begging, and mighty Bhīma would eat the other half. As those great souls thus spent their days there, O mighty Bhārata king, a long time passed.

One day, when the Bhārata princes had gone out begging and Bhīmasena had stayed behind to keep company with his mother, Kuntī heard a terrible cry of grief sounding throughout the *brāhmaṇa's* house. My dear Bhārata king, Kuntī was a very merciful person, a godly woman with the mind of a saint, and when she heard the *brāhmaṇa* and

Illustrations by Puṣkara Dāsa



The Pāṇḍavas, disguised as brāhmaṇas, beg alms in the village of Ekacakra.

Kuntī rushed into the inner quarters of the noble brāhmaṇa like a merciful cow whose calf has been trapped. There she saw the brāhmaṇa with his wife, son, and daughter, his face transformed in grief.

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his family wailing in anguish, she could not bear it.

Her heart suddenly churning with sorrow, the gentle lady called her son Bhīma and in a voice filled with kindness said to him, “My son, we are living very happily in the house of the *brāhmaṇa*; we live as honored guests, without any strife, and completely hidden from the sons of Dhṛtarāṣṭra. I am always thinking, son, whether I could possibly do something to please the *brāhmaṇa*, for when people live happily as guests in another’s home, it is normal to offer something to the host. After all, a person’s character is measured by his gratitude. When kindness is shown to a gentleman, he never forgets it, and he feels he must do even more in return. It is quite clear that some tragedy has befallen this *brāhmaṇa*, and if I can help him in his crisis, I will have done a good deed.”

Bhīma said, “We must find out what grief has arisen for this *brāhmaṇa*. Once we know it, I am determined to help him, even if it be a most difficult task.”

O lord of men, as the two of them went on talking, they again heard a cry of anguish coming from the *brāhmaṇa* and his wife. Thereupon, Kuntī rushed into the inner quarters of the noble *brāhmaṇa* like a merciful cow whose calf has been trapped. There she saw the *brāhmaṇa* with his wife, son, and daughter, his face transformed in grief.

The *brāhmaṇa* said to his wife, “What a curse, to be born in a world where our dreams go unfulfilled and instead we suffer a pain that burns like fire; we depend on others and take the deepest sorrow as our lot. To be alive is the greatest grief; to be alive is the hottest fever; to be alive and working in this world surely means to choose among conflicting delusions.

Even if a person lives alone and does not worry about worldly piety, prosperity, and bodily pleasure, a life without these is considered the greatest misery.

Some people say that salvation is the greatest thing, but I have no hope that I will achieve it. And if a person acquires ordinary wealth, all hell besets him. To be greedy for wealth is the worst misery, and if one actually acquires wealth he suffers even more. And one who falls in love with his money suffers the greatest pain of all when he inevitably parts with it. In any case, I see no way to save myself from this disaster unless I flee to a safe place with my wife and children.

“You know very well, *brāhmaṇa* lady, that in the past I tried to get you to leave for your own good, but you did not listen to me. No matter how many times I begged you, foolish woman, all you could say was, ‘I was born and raised here, and my father was born and raised here.’ But your old father and mother went to heaven a long time ago, and so did your other seniors, relatives, and friends. So what pleasure is there in living here? You were so attached to your relatives that you did not listen to my words, and now your own family must perish, and I cannot stand the pain. The only solution is that I perish. I cannot bear to lose any one of my own family and go on living like a cruel and heartless man.

“I have always practiced religion together with my wife, and she is like a mother to me, always restrained, a true friend arranged by the gods. She has always helped me more than anyone in my life’s progress. She was ordained for me by my venerable father and mother, and she has shared with me from the beginning all the duties and burdens of married people. My dear wife, you are an educated woman from a noble family, the mother of my children. Having accepted you in accordance with all our customs and wed you in sacred marriage with the chanting of mantras, how can I now sacrifice you, a saintly and faultless wife who are ever faithful, simply to save my own life?

“And how could I ever bring myself

to sacrifice my beloved daughter, still a child, who has not even reached her full youth or developed the mature signs of womanhood. The exalted creator of this world has placed her in my care on behalf of her future husband. I aspire for higher planets where my forefathers dwell, but I can achieve them only through the goodness and piety of my daughter’s son. And having brought her into this world, how could I dare abandon her?

“Some men think that a father has greater affection for his son than for his daughter, but my love is the same for both my children. On the son rests one’s hopes for higher worlds, family lineage, and eternal happiness, but my daughter is an innocent child. How could I dare abandon her? If I did that, I would be rejecting my own soul, and I would suffer in the tenebrous worlds of fallen spirits. And yet if I leave them behind, it is clear that they also will not have the strength to live. To sacrifice any one of them would be an act of cruelty, condemned by the wise. Yet if I sacrifice myself, they will all die without me.

“I have fallen into such anguish, and I have no power to escape it. Oh, damn! What will happen to me and my family? To die with all of them is best, for I can no more endure this life.”

The *brāhmaṇa*’s wife said, “You should never lament like that, as if you were an ordinary man. You are a *brāhmaṇa*, learned in the spiritual science, and under no circumstance should you lament. Destruction of the material body is inevitable; all men must die. There should be no lamentation for that which is bound to perish. Ultimately, a man cherishes all his possessions—his wife, son, and daughter—for his own satisfaction. The soul itself is eternal and dependent only on God. Therefore give up your anxiety through perfect spiritual knowledge, for I am determined that I myself shall go to that place. Since time began, the supreme



Kuntī overhears the agonizing discussions of the brāhmaṇa and his family.

duty for a woman in this world is to do what is best for her faithful husband, even at the cost of her life. Therefore by performing such an act, I shall bring you happiness, and I shall gain undying glory both in this world and the next.

“I shall now declare to you the religious principles that must guide our present actions, for they will clearly increase your prosperity and virtue: You have now fulfilled with me the purpose for which a man seeks a wife. I have given you a good daughter and a son, and therefore I have no further debt to you. You are capable of nourishing and protecting our two children. I cannot nourish and protect them as well as you. Without you, I would simply suffer, unable to satisfy the needs of the family. How would the two young children survive, and how would I live? Without you, I shall be an unprotected widow with two small children. How will I give

a good life to my children and keep myself on the path of righteousness?

“How will I be able to protect our daughter when she is pursued by proud and indecent men unworthy of marriage with our family? Just as birds eagerly chase a piece of meat thrown on the ground, so do all men pursue and exploit a woman who has no strong man to protect her. O best of *brāhmaṇas*, I will be disturbed by wicked men who will come lusting after me, and I will not have the power to stay on the godly path that is so revered by the decent.

“If you do not see to her religious education, how will I have the energy or authority to keep this young girl, your only daughter, on the path of her father and forefathers? How will I have the strength to instill good and necessary qualities in this young boy when he is fatherless and exploited all around? How will I teach him to care about

religion as you do? Unworthy men will push me aside and go after your unprotected daughter, like the uncultured men who seek to force their way into the spiritual science. And if I don't want to give them this virgin girl, endowed with all your fine qualities, they will grow violent with me and take her by force, as crows steal clarified butter from the arena of sacrifice.

“When I am forced to see your son grow up unlike his father and your daughter fallen into the hands of unworthy men, and when I am despised by the people and forget my own soul in the company of polluted men, I shall undoubtedly die. My two young children will have already lost their father, and when they lose their mother there is no question but that they will perish, like two fish in a lake gone dry. Bereft of you, the three of us will thus perish without a doubt. Therefore, it

Listening to the words of her parents, who were grieving beyond measure, their young daughter felt her entire body seized by that same grief.

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is I whom you must sacrifice.

“O *brāhmaṇa*, for women it is the highest felicity and the noblest act to make the final journey before their husband, not to let the husband die and then try to take his place in their children’s life. I am prepared to give up my son, my daughter, and all my relatives, because I live only for your sake. To live always for the good of her husband is far better for a woman than the practice of austerities, sacrificial rites, religious formulas, and all kinds of charity. That which I desire to do is a religious act, fully approved by the Supreme, and [considering the situation] it is certainly desirable and beneficial for you and for our family.

“The sages know that a man wants children, property, and loving friends to free himself from trouble and woe, and he wants a wife for the same reason. Putting the whole family on one side and you on the other, all of us are not equal to you. That would certainly be the decision of rational people. Do with me what must be done, and act yourself to save yourself. Grant me leave, O noble one, and take good care of our two children.

“In any case, knowers of law say that the law definitely forbids the killing of women. They say that even *Rākṣasas* know these laws, and so he probably won’t even kill me. Men will undoubtedly be killed, but the killing of women is doubtful. Therefore, you who know the law should send me there. I have enjoyed my life, for I have received much love and I have practiced virtue in my life. Now, having borne loving children by you, I will feel no pain by losing my life.

“I have had my children, and I am getting older. I only want your happiness. I have studied the whole situation and made my decision. Though losing me, noble man, you will find another woman, and your religious duties [as a husband and father] will again be firmly

established. My gentle husband, it is not irreligious for men to take many wives, but it is most irreligious for women to betray their first husband. If you study the whole situation, you will see how abominable it is for you to sacrifice yourself. Rather, through me you must save yourself, your family, and our two children.”

When the husband was thus addressed by his wife, he tightly embraced her, O *Bhārata*, and they silently shed tears in deep anguish.

Listening to the words of her parents, who were grieving beyond measure, their young daughter felt her entire body seized by that same grief, and she said to them, “How is it that you are both so grief-stricken that you wail as if there were no one to help you? I have something to say, so please listen, and then kindly do as I ask. According to our religious laws, it is I whom you must surrender. Surrender me, who without doubt am here to be given up; and thus by one, all will be saved. After all, when parents have children they think, ‘My child will save me one day.’ That time has now come, and you two must save yourselves with my help, for I am like a boat that will take you across the ocean of grief. Both in this world and in the next, a child is meant to save the family from the troubles of life, and that is why the wise have named the child *putra*, ‘one who delivers from hell.’ That is why grandparents always long to have children from their daughters. Now I will personally deliver my forefathers by saving the life of my father. My brother is just a child, and if you go to the next world, father, he will perish in a short time without doubt. Certainly if Father goes to heaven, my little brother will perish. The sacred offerings to the forefathers will be cut off, and that will create much suffering for them. If I am left without my father and mother and brother, then I shall go from misery to greater misery, and I would then die in

a most unnatural way.

“If you, Father, along with my mother and baby brother, are free and healthy, then our family line and the offerings to the ancestors will undoubtedly go on nicely. A son is the father’s very soul, and a wife is his best friend, but a daughter is simply trouble for her father. Free yourself from this trouble and engage me according to our religious laws. Otherwise, if I am deprived of my father, then wherever I go, an unprotected and wretched young girl, I shall find only misery. By executing such a difficult duty, my end will be beneficial to all. Either I shall set our family free, or else, dear Father, best of *brāhmaṇas*, you will pass away, leaving me behind, and I shall become a miserable creature. Therefore you must consider me too.

“Thus for my sake, for religion’s sake, and for the family’s sake, noble man, sacrifice me and protect yourself, for it is I who should be given up. In the matter of an unavoidable duty, the Lord will not punish you, and the greatest good will come to me from the sacred water offered by your hand to a departed daughter.

“What could be more miserable than for you to go to heaven, Father, so that we are left to run around like dogs, begging food from others? Rather, when you and the family are freed from this trouble and are all healthy and strong, then I shall dwell in the immortal world, and my heart will be filled with joy.”

Hearing from the young girl such entreaties, the father and mother, and the girl herself, all wailed and wept. Then, hearing all his family crying, the *brāhmaṇa*’s tiny son opened his eyes wide, and the child spoke out in the broken, unclear speech of the very young.

“Daddy, don’t cry; don’t, Mother! Don’t you, Sister!” Laughing, he went up to each of them one by one. He then took a straw in his hand and again spoke in a joyful tone. “I’ll kill the

man-eating Rākṣasa with this!" In spite of the misery that filled their hearts, when they heard the mumbling speech of the little boy a great joy arose among them.

"Now is the time," Kuntī realized, and she went to them, who were almost dead with grief, and brought them back to life with words like the immortal nectar.

Kuntī Devī said, "What is the cause of all this suffering? I want to know the facts. Once I understand the situation, if there is any way to drive away your grief I shall do it."

The *brāhmaṇa* said, "O ascetic woman, the words you speak are to be expected from holy persons like you, but I must tell you that no human being can dispel our grief. Close to this city dwells a mighty Rākṣasa named Baka, and he rules the city and all the countryside. He is an evil-minded man-eater.

"That powerful and demonic Rākṣasa king protects the city, the countryside, and the entire state. Indeed, because of him we have no fear of other kings or creatures.

"But he has established a price for his protection: we must provide him a wagonload of rice, two buffaloes, and the person who delivers it to him. One by one, each person offers him food, and when a person's turn comes, after many years, it is not at all easy to escape. Whenever a man tries to get free of this atrocious duty, the Rākṣasa kills him with his wife and children and eats them. Our official king lives in Vetrakīya, but he has no plan whereby we might live in peace, forever free of this demon.

"Actually, we deserve our fate, for we have chosen to live in the domain of a weakling king. We are always in anxiety, for we have chosen the shelter of a bad king. After all, who can tell the *brāhmaṇas* what they must do? The *brāhmaṇas* have their own mind; they are not subservient to anyone's will. With all their saintly qualities, they blow about like the wind and go where they will like the birds.

"It is said that one should first find a good king, and after that a wife, and then one should seek one's fortune. One who gathers these three necessities will be able to maintain his relatives and children. Unfortunately, I acquired all this, but in the wrong order, and now we

have fallen into the terrible calamity and are all suffering. You see, our turn has come, and it will destroy this family, for I must now pay the price of the demon's food by providing one human being. I could never raise enough money to purchase a man who would sacrifice his own life to enrich his family. And I could never bring myself to sacrifice one of my friends. I see no way to get free from the Rākṣasa. I have sunk into the great ocean of grief, and it is very, very difficult to escape. I shall go with all of my family to meet that Rākṣasa,

and that hungry monster will consume all of us together." ❀

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.

Programs at Gītā Nāgarī

Port Royal, Pennsylvania

SEMINARS: August 27–September 1

Jayādvaita Swami—(To be announced)
Romapāda Swami—*The Most Confidential Knowledge*
Hari Śaurī Dāsa—*A Transcendental Diary*
Indian Ladies—*Deity Cooking, India Style*
Nāgarāja Dāsa—*The Morning Program: Improving Our Meditation*
Ravindra Svarūpa Dāsa—*Lessons from Śrīmad-Bhāgavatam*

RETREAT: August 24–26

Spend a weekend with other Hare Kṛṣṇa devotees in a peaceful setting, away from the pressures of modern life. To register for the seminars, the retreat, or both, or for more information, contact: Romapāda Swami, 305 Schermerhorn St., Brooklyn, NY 11217. Phone: (718) 624-8614.

Programs at New Vrindaban

West Virginia

SEMINARS: July 17–21

Tamal Krishna Goswami & Rādhānātha Swami—*Śrīmad-Bhāgavatam*
Dhanurdhara Swami—*The Nectar of Devotion: An Overview*
Romapāda Swami—*The Most Confidential Knowledge*
Dānavīra Dāsa Vānacārī—*How to Make Devotees in the 90s*
Mālatī Devī Dāsī—*Empowering Women As Preachers*
Rāmabhadra Dāsa—*The Art of Deity Dressing*
Saṅkīrtana Dāsa—*Preaching Through Storytelling*
Yadurāṇī Devī Dāsī—*Prabhupāda Lilā: The Early Days*
(Other speakers to be announced)

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THE VEDIC

Transcendental Commentaries

FLICKERING IMAGES

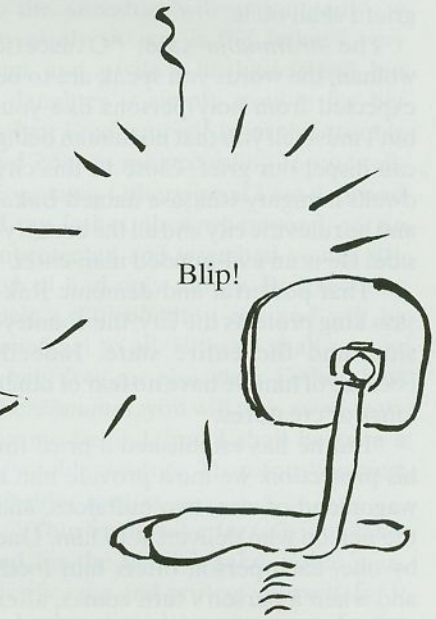
by Gadādhara Paṇḍita Dāsa

WHEN ASKED BY a London reporter what he thought about Western civilization, Mahatma Gandhi said that he thought it would be a good idea. At the time, Britain ruled half the world and set the tone of Western culture. Today America sets the pace. It exports images and technology worldwide, conquering mankind with American "culture."

American-made sound and light shape consensual reality, wherever a monitor can be found. American civilization is being spread by the PC and the TV. One has become the indispensable tool for getting ahead in life, and the other a substitute for life itself. The machines are manufactured all over the world, but programs born in the USA echo from one continent to the next. Even middle-class India is captivated by the glitter of Hollywood, the canned laughter of sitcoms, and the cult of the personal computer.

It's strange to see where some TV programs end up, long after they've faded from home. Whether it's "I Love Lucy" laughter ringing in prime-time Bombay, or Jerry Lewis films still drawing raves in Paris, America's old programs go on imprinting minds everywhere.

America's imprint on PC programs also casts a giant shadow. From word-processing to games and multimedia, the U.S. leads the way, setting the standards. Nearly 200 million PCs live in homes and offices around the globe. And with the Infobahn, you don't have to wait for prime time. You can be networked to programs while bobbing in the middle of the ocean. And it's



fast! This kind of imaging spreads at speeds approaching that of light. Just plug in, download, and tune in to anything, anywhere, anytime. And along with American PC and TV programs, you get American language, attitudes, and values.

Because of American technology the world is adopting a new kind of impersonalism as an article of faith. Americans are no longer human beings but "human viewings," absorbed in a facsimile of life, once removed. The average American watches more than 7.5 hours of TV per day. "Computer widows," their husbands lost in cyberspace, are losing their kids too, as teenage game addicts sit for days, glued to an artificial world.

Something is missing along the Information Highway, where the next program can become an ongoing reality. Where's the life? Channel surfing won't tone the muscles. Interactive computer games won't help us interact better with

our neighbors. We're moving apart from our families and communities to find private little worlds filled with flickering fantasies (not much more than static electricity). Edgar Allan Poe said, "All that we see or seem is but a dream within a dream."

Few people care about who's programming the "dream machine." Do you know whose reality you're buying into? Where's the substance underneath the packaging? Perhaps that is what Gandhi meant when he questioned the content of Western civilization. As a student of *Bhagavad-gītā*, he would have recognized that human life should not be squandered on British pomp and circumstance (or American programming). Human life is meant for God realization—the only program that lasts.

In the *Gītā*, Lord Kṛṣṇa explains that the material world is a gigantic machine built to entertain the desires of the living entities. You might think of it as

OBSERVER

ry on the Issues of the Day

“virtual reality,” with unbelievable graphics. The problem is we do believe the graphics.

From the *Gītā* Gandhi learned that beyond the fractals of the material world lies a transcendental vibration that holds the real substance of life. From the *Gītā* he knew there was a higher culture, a more abundant life, waiting beyond the realm of the senses.

The process of going beyond matter is not a high-tech proposition. It has more to do with sound and memory than with modems and megabytes. Hear God's names, chant them, and remember Him. It's that simple. What could be more user-friendly? Everything can be found in just three little words: Hare, Kṛṣṇa, and Rāma—holy names of the Lord.

Beneath all the layers of programs that capture our desires is a timeless drama, moving faster than the speed of mind, rushing toward us on more channels than any satellite could carry. That drama is the constant unfolding of Kṛṣṇa's creation, His pastimes, and our own unique parts as His beloved associates. Though older than creation, the transcendental vibrations carrying the drama are forever fresh, personal, and interactive. The drama is eternal, blissful, and full of knowledge, and it's open to everyone—any time, anywhere.

Trying to distract ourselves from life's hard lessons by grazing on the flickering images of TVs and PCs, we can easily miss a lesson found in true culture everywhere: the program of loving God. The *Gītā* says that when you tune in, at the frequency of transcendental senses, “there is no greater gain. Being situated in such a position, one is never shaken, even in the midst of greatest difficulty. This indeed is actual free-

dom from all miseries arising from material contact.” Compared to the eternal drama of our loving exchanges with the Supreme Personality of Godhead, the image world of material broadcasting is no better than puppet shadows dancing on a wall.

As America basks in the spotlight of programming dominance, Americans might remember that their programs are insignificant unless we put God in the equation. And the Internet is a network to nowhere unless we use it to link up to God. Unless we can make “In God We Trust” the keystone of our cultural edifice, the contribution of American civilization may be of no significant matter—nothing but a computer virus spreading throughout the prime time of our lives.

FOOD FOR THOUGHT

by Gopāla Ācārya Dāsa

ONE MILLION dollars a minute—that was the cost for advertising spots during the televised broadcast of the Superbowl football game last January. And the ads themselves often cost a million to produce. For such expensive campaigns, advertising agencies compete for prestigious awards,

in the process submitting their work for critiques.

Reading a review of high-profile ads, I learned that in one a man's dog licks his face while the man watches television and eats corn chips. The fellow in the ad is a popular Hollywood actor, and the dog is trained to perform on camera. In that sequence, the dog's trainer stood close by, out of view of the camera, and coached him. But verbal coaching wasn't enough. So to attract the dog to do his part, a studio man brushed dog food on the actor's face. After a few unsuccessful takes and several more applications of dog food, the problems were licked and the filming was completed.

Using animals to convince humans to buy snack food may seem a little preposterous. But there's more. According to a recent article in the Wall Street Journal, a major grocery-products company in England employs an expert who judges the taste of pet foods to determine their market appeal. This taste-tester is not a dog or a cat but a college graduate who wears pinstriped suits and speaks the king's English. His wife affectionately refers to him by the pet name Dog Breath. “Edwin chews a lot of mints,” she says. “That does help.”

Friends are somewhat skeptical when



he invites them over for lunch, and they have been known to lift up the sandwich bread to sniff underneath before taking a bite. He is the only taste expert in his field who actually eats the product, and he admits that he favors the taste of gourmet cat foods. Through his work, Dog Breath is getting new ideas for human food products, ideas he plans to pass along to the folks in research and development.

So we live in a society where dogs are used to sell food for humans, humans are used to test food for pets, and cat food inspires new recipes for junk food. Society has been going to the dogs for

years, but as we approach the twenty-first century man seems to be going to the dog's dish as well. It's a little too much to stomach, isn't it?

Śrīla Prabhupāda referred to such degraded humankind as "a royal edition of the animals." In some parts of the world the slang for human is "long pig," and as we know, a pig will eat anything abominable while turning up his snout at savories.

As they say, "You are what you eat," and for that reason devotees of Kṛṣṇa eat only sanctified foods, which purify our existence. The *Bhagavad-gītā* says that those who eat *prasādam*, or spiri-

tualized food, are freed from the reactions of karma. It is karma that perpetuates our material life, our engagement in these bodies made of flesh and blood—bodies susceptible to animal cravings. And Kṛṣṇa *prasādam* is so delicious. That's why the Hare Kṛṣṇa movement has earned the delightful reputation for being "the kitchen religion."

The materialists have created a dog-eat-dog world out there, but if they think I'm ready to trade in my *capātis* for Milk Bones biscuits, they're barking up the wrong tree. Please pass the halava. I'll have a second helping. Hare Kṛṣṇa. ☸

SPEAKS OUT

(continued from page 37)

"These things will be nil." Even *bhū-ṣaṇaiḥ*, proper clothing. *Hināḥ piśāca-sandarśā bhaviṣyanti*: "Being devoid of all these things, people will be just like urchins." These hippies—they are exactly like this. They have no place to sleep. Nothing of the sort. And with long, long hair—looking like *piśāci*. [To his Sanskrit editor:] What is the meaning in English?

Sanskrit editor: Ghosts?

Śrīla Prabhupāda: Ghosts, yes. Ghost-like. *Hināḥ piśāca-sandarśā bhaviṣyanti kalau prajāḥ*: "In the Kali-yuga, the *prajāḥ*, the people in general, will become devoid of proper residence and food and drink and even proper resting places and bathing and clothing. They'll look like ghosts." And more:

*kalau kākiṇike 'py arthe
vighya ca tyakta-sauhrdāḥ
tyakṣyanti ca priyān prāṇān
haniṣyanti svakān api*

This means that in the Kali-yuga, for a cent—for the matter of taking a cent only—a man will give up his friendship with others. And he'll even kill his own relatives to take two cents or five cents.

Disciple: Śrīla Prabhupāda, your visitors have arrived.

Śrīla Prabhupāda: Yes, yes. And *na rakṣiṣyanti manuḥjāḥ sthavirau pitarāv api*: "People will not even give protection to their elderly parents."

[To guests coming in:] Hare Kṛṣṇa.

Disciple: Śrīla Prabhupāda, I'd like to introduce these visitors who have come

to see you. Father Canivez, here, is Secretary of the Bishops of France. And here are Father Fransad and also Madame Siaude, who is studying Rāmānujācārya and Madhvācārya.

Śrīla Prabhupāda: Very good. Vaiṣṇava philosophy.

Disciple: And Mr. Misraki not only composes music but also wrote a book on life after death.

Father Fransad: Thank you, Your Divine Grace, for so kindly receiving us. May I ask, first, Do you believe that God is a person?

Śrīla Prabhupāda: At least, Christians cannot believe in an impersonal God. Christians cannot say that God is impersonal. After all, Christ is God's son, and since the son is a person, how can the Father be impersonal?

And in the Bible it is said, "In the beginning was the word." That is God's word. So if one has a word, then he's a person. A word comes from a tongue and mouth. As soon as there is a word, the background is a tongue and mouth. And the Christians pray in the church, "O God, give us our daily bread." So

God has ears—so that He will hear and supply. But His personality, His word, His hearing—they're all transcendental, nonmaterial.

Father Fransad: I agree on this point. As you say, God is a person. That is why we can say we have a personal relationship with God.

Śrīla Prabhupāda: Yes, God is a person. *Brahmeti paramātmēti bhagavān iti śabdyate*: The Absolute Truth is realized from three angles of vision—Brahman, Paramātmā, and Bhagavān. Brahman, the Supreme Person's impersonal, all-pervasive energy; Paramātmā, His localized expansion in everyone's heart; Bhagavān, the Supreme Person.

Father Fransad: I'm accepting some of the things you are saying, but I don't think that I'm obliged to accept everything. I find many things agreeable in the Vedic literature, but I think it might be a mistake to say that the Bible is exactly the same thing as the *Vedas*. There are still distinctions.

Śrīla Prabhupāda: Distinctions. Then it is to be considered which is perfect: the later edition, or the original. ☸

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AROUSING THE COSMIC BEING

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 how the demigods and the presiding deities of the senses try to wake the virāṭ-puruṣa, the universal form of the Lord.

THIRD CANTO/CHAPTER 26

62 एते ह्यभ्युत्थिता देवा नैवास्योत्थापनेऽशक्नु ।
पुनराविविशुः खानि तमुत्थापयितुं क्रमात् ॥६२॥

*ete hy abhyutthitā devā
naivāsyotthāpane 'śakan
punar āviviśuḥ khāni
tam utthāpayitum kramāt*

ete—these; *hi*—indeed; *abhyutthitāḥ*—manifested; *devāḥ*—demigods; *na*—not; *eva*—at all; *asya*—of the *virāṭ-puruṣa*; *utthāpane*—in waking; *aśakan*—were able; *punaḥ*—again; *āviviśuḥ*—they entered; *khāni*—the apertures of the body; *tam*—Him; *utthāpayitum*—to awaken; *kramāt*—one after another.

When the demigods and presiding deities of the various senses were thus manifested, they wanted to wake their

origin of appearance. But upon failing to do so, they reentered the body of the *virāṭ-puruṣa* one after another in order to wake Him.

PURPORT: In order to wake the sleeping Deity-controller within, one has to rechannel the sense activities from concentration on the outside to concentration inside. In the following verses, the sense activities which are required to wake the *virāṭ-puruṣa* will be explained very nicely.

63 वह्निर्वाचा मुखं भेजे नोदतिष्ठत्तदा विराट् ।
घ्राणेन नासिके वायुर्नोदतिष्ठत्तदा विराट् ॥६३॥

*vahnir vācā mukham bheje
nodatiṣṭhat tadā virāṭ
ghrāṇena nāsike vāyur
nodatiṣṭhat tadā virāṭ*

vahnir—the god of fire; *vācā*—with the organ of speech; *mukham*—the mouth; *bheje*—entered; *na*—not; *udatiṣṭhat*—did arise; *tadā*—then; *virāṭ*—the *virāṭ-puruṣa*; *ghrāṇena*—with the olfactory sense; *nāsike*—into His two nostrils; *vāyur*—the god of the winds; *na*—not; *udatiṣṭhat*—did arise; *tadā*—then; *virāṭ*—the *virāṭ-puruṣa*.

The god of fire entered His mouth with the organ of speech, but the *virāṭ-puruṣa* could not be aroused. Then the god of wind entered His nostrils with the sense of smell, but still the *virāṭ-puruṣa* refused to be awakened.

64 अक्षिणी चक्षुषादित्यो नोदतिष्ठत्तदा विराट् ।
श्रोत्रेण कर्णौ च दिशो नोदतिष्ठत्तदा विराट् ॥६४॥

*akṣiṇī cakṣuṣādityo
nodatiṣṭhat tadā virāṭ
śrotreṇa karṇau ca diśo
nodatiṣṭhat tadā virāṭ*

akṣiṇī—His two eyes; *cakṣuṣā*—with the sense of sight; *ādityaḥ*—the sun-god; *na*—not; *udatiṣṭhat*—did arise; *tadā*—then; *virāṭ*—the *virāṭ-puruṣa*; *śrotreṇa*—with the sense of hearing; *karṇau*—His two ears; *ca*—and; *diśaḥ*—the deities presiding over the directions; *na*—not; *udatiṣṭhat*—did arise; *tadā*—then; *virāṭ*—the *virāṭ-puruṣa*.

The sun-god entered the eyes of the *virāṭ-puruṣa* with the sense of sight, but still the *virāṭ-puruṣa* did not get up. Similarly, the predominating deities of the directions entered through His ears with the sense of hearing, but still He did not get up.

65 त्वचं रोमभिरोषघ्न्यो नोदतिष्ठत्तदा विराट् ।
रेतसा शिश्रमापस्तु नोदतिष्ठत्तदा विराट् ॥६५॥

*tvacam romabhir oṣadhyo
nodatiṣṭhat tadā virāṭ
retasā śiśnam āpas tu
nodatiṣṭhat tadā virāṭ*

tvacam—the skin of the *virāṭ-puruṣa*; *romabhiḥ*—with the hair on the body; *oṣadhyāḥ*—the deities presiding over the herbs and plants; *na*—not; *udatiṣṭhat*—did arise; *tadā*—then; *virāṭ*—the *virāṭ-puruṣa*; *retasā*—with the faculty of procreation; *śiśnam*—the organ of generation; *āpaḥ*—the water-god; *tu*—then; *na*—not; *udatiṣṭhat*—did arise; *tadā*—then; *virāṭ*—the *virāṭ-puruṣa*.

The predominating deities of the skin, herbs and seasoning plants entered the skin of the *virāṭ-puruṣa* with the hair of the body, but the Cosmic Being refused to get up even then. The god predominating over water entered His organ of generation with the faculty of procreation, but the *virāṭ-puruṣa* still would not rise.

66 गुदं मृत्युरपानेन नोदतिष्ठत्तदा विराट् ।
हस्ताविन्द्रो बलेनैव नोदतिष्ठत्तदा विराट् ॥६६॥

*gudam mṛtyur apānena
nodatiṣṭhat tadā virāṭ
hastāv indro balenaiva
nodatiṣṭhat tadā virāṭ*

gudam—His anus; *mṛtyuḥ*—the god of death; *apānena*—with the organ of defecation; *na*—not; *udatiṣṭhat*—did arise; *tadā*—even then; *virāṭ*—the *virāṭ-puruṣa*; *hastau*—

the two hands; *indraḥ*—Lord Indra; *balena*—with their power to grasp and drop things; *eva*—indeed; *na*—not; *udatiṣṭhat*—did arise; *tadā*—even then; *virāṭ*—the *virāṭ-puruṣa*.

The god of death entered His anus with the organ of defecation, but the *virāṭ-puruṣa* could not be spurred to activity. The god Indra entered the hands with their power of grasping and dropping things, but the *virāṭ-puruṣa* would not get up even then.

67 विष्णुर्गत्यैव चरणौ नोदतिष्ठत्तदा विराट् ।
नाडीर्नद्यो लोहितेन नोदतिष्ठत्तदा विराट् ॥६७॥

*viṣṇur gatyaiḥ caraṇau
nodatiṣṭhat tadā virāṭ
nāḍīr nadyo lohiteṇa
nodatiṣṭhat tadā virāṭ*

viṣṇuḥ—Lord Viṣṇu; *gatyā*—with the faculty of locomotion; *eva*—indeed; *caraṇau*—His two feet; *na*—not; *udatiṣṭhat*—did arise; *tadā*—even then; *virāṭ*—the *virāṭ-puruṣa*; *nāḍīḥ*—His blood vessels; *nadyāḥ*—the rivers or river-gods; *lohiteṇa*—with the blood, with the power of circulation; *na*—not; *udatiṣṭhat*—did stir; *tadā*—even then; *virāṭ*—the *virāṭ-puruṣa*.

Lord Viṣṇu entered His feet with the faculty of locomotion, but the *virāṭ-puruṣa* refused to stand up even then. The rivers entered His blood vessels with the blood and the power of circulation, but still the Cosmic Being could not be made to stir.

68 क्षुत्तृड्भ्यामृदरं सिन्धुर्नोदतिष्ठत्तदा विराट् ।
हृदयं मनसा चन्द्रो नोदतिष्ठत्तदा विराट् ॥६८॥

*kṣut-tṛḍbhyām udaram sindhur
nodatiṣṭhat tadā virāṭ
hṛdayam manasā candro
nodatiṣṭhat tadā virāṭ*

kṣut-tṛḍbhyām—with hunger and thirst; *udaram*—His abdomen; *sindhuḥ*—the ocean or ocean-god; *na*—not; *udatiṣṭhat*—did arise; *tadā*—even then; *virāṭ*—the *virāṭ-puruṣa*; *hṛdayam*—His heart; *manasā*—with the mind; *candraḥ*—the moon-god; *na*—not; *udatiṣṭhat*—did arise; *tadā*—even then; *virāṭ*—the *virāṭ-puruṣa*.

The ocean entered His abdomen with hunger and thirst, but the Cosmic Being refused to rise even then. The moon-god entered His heart with the mind, but the Cosmic Being would not be roused.

69 बुद्ध्या ब्रह्मापि हृदयं नोदतिष्ठत्तदा विराट् ।
रुद्रोऽभिमत्या हृदयं नोदतिष्ठत्तदा विराट् ॥६९॥

*buddhyā brahmāpi hṛdayaṁ
nodatiṣṭhat tadā virāt
rudro 'bhīmatyā hṛdayaṁ
nodatiṣṭhat tadā virāt*

buddhyā—with intelligence; *brahmā*—Lord Brahmā; *api*—also; *hṛdayam*—His heart; *na*—not; *udatiṣṭhat*—did arise; *tadā*—even then; *virāt*—the *virāt-puruṣa*; *rudraḥ*—Lord Śiva; *abhīmatyā*—with the ego; *hṛdayam*—His heart; *na*—not; *udatiṣṭhat*—did arise; *tadā*—even then; *virāt*—the *virāt-puruṣa*.

Brahmā also entered His heart with intelligence, but even then the Cosmic Being could not be prevailed upon to get up. Lord Rudra also entered His heart with the ego, but even then the Cosmic Being did not stir.

70 चित्तेन हृदयं चैत्यः क्षेत्रज्ञः प्राविशद्यदा ।
विराट् तदैव पुरुषः सलिलादुदतिष्ठत ॥७०॥

*cittena hṛdayaṁ caityaḥ
kṣetra-jñāḥ prāviśad yadā
virāt tadaiva puruṣaḥ
salilād udatiṣṭhata*

cittena—along with reason, consciousness; *hṛdayam*—the heart; *caityaḥ*—the deity presiding over consciousness; *kṣetra-jñāḥ*—the knower of the field; *prāviśat*—entered; *yadā*—when; *virāt*—the *virāt-puruṣa*; *tadā*—then; *eva*—just; *puruṣaḥ*—the Cosmic Being; *salilāt*—from the water; *udatiṣṭhata*—arose.

However, when the inner controller, the deity presiding over consciousness, entered the heart with reason, at that very moment the Cosmic Being arose from the causal waters.

71 यथा प्रसुप्तं पुरुषं प्राणेन्द्रियमनोधियः ।
प्रभवन्ति विना येन नोत्थापयितुमोजसा ॥७१॥

*yathā prasuptaṁ puruṣaṁ
prāṇendriya-mano-dhiyah
prabhavanti vinā yena
notthāpayitum ojasā*

yathā—just as; *prasuptam*—sleeping; *puruṣam*—a man; *prāṇa*—the vital air; *indriya*—the senses for working and recording knowledge; *manaḥ*—the mind; *dhiyah*—the intelligence; *prabhavanti*—are able; *vinā*—without; *yena*—whom (the Supersoul); *na*—not; *utthāpayitum*—to arouse; *ojasā*—by their own power.

When a man is sleeping, all his material assets—namely the vital energy, the senses for recording knowledge, the senses for working, the mind and the intelligence—cannot arouse him. He can be aroused only when the Supersoul helps him.

PURPORT: The explanation of Sāṅkhya philosophy is described here in detail in the sense that the *virāt-puruṣa*, or the universal form of the Supreme Personality of Godhead, is the original source of all the various sense organs and their presiding deities. The relationship between the *virāt-puruṣa* and the presiding deities or the living entities is so intricate that simply by exercising the sense organs, which are related to their presiding deities, the *virāt-puruṣa* cannot be aroused. It is not possible to arouse the *virāt-puruṣa* or to link with the Supreme Absolute Personality of Godhead by material activities. Only by devotional service and detachment can one perform the process of linking with the Absolute.

72 तमस्मिन् प्रत्यगात्मानं धिया योगप्रवृत्तया ।
मत्तया विरक्त्या ज्ञानेन विविच्यात्मनि चिन्तयेत् ॥७२॥

*tam asmin pratyag-ātmānaṁ
dhiyā yoga-pravṛttayā
bhaktyā viraktyā jñānena
vivicyātmani cintayet*

tam—upon Him; *asmin*—in this; *pratyag-ātmānam*—the Supersoul; *dhiyā*—with the mind; *yoga-pravṛttayā*—engaged in devotional service; *bhaktyā*—through devotion; *viraktyā*—through detachment; *jñānena*—through spiritual knowledge; *vivicyā*—considering carefully; *ātmani*—in the body; *cintayet*—one should contemplate.

Therefore, through devotion, detachment and advancement in spiritual knowledge acquired through concentrated devotional service, one should contemplate that Supersoul as present in this very body although simultaneously apart from it.

PURPORT: One can realize the Supersoul within oneself. He is within one's body but apart from the body, or transcendental to the body. Although sitting in the same body as the individual soul, the Supersoul has no affection for the body, whereas the individual soul does. One has to detach himself, therefore, from this material body, by discharging devotional service. It is clearly mentioned here (*bhaktyā*) that one has to execute devotional service to the Supreme. As it is stated in the First Canto, Second Chapter, of *Śrīmad-Bhāgavatam* (1.2.7), *vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ*. When Vāsudeva, the all-pervading Viṣṇu, the Supreme Personality of Godhead, is served in completely pure devotion, detachment from the material world immediately begins. The purpose of Sāṅkhya is to detach oneself from material contamination. This can be achieved simply by devotional service to the Supreme Personality of Godhead.

When one is detached from the attraction of material prosperity, one can actually concentrate his mind upon the Supersoul. As long as the mind is distracted towards the material, there is no possibility of concentrating one's mind and intelligence upon the Supreme Personality of Godhead

or His partial representation, Supersoul. In other words, one cannot concentrate one's mind and energy upon the Supreme unless one is detached from the material world. Following detachment from the material world, one can actually attain transcendental knowledge of the Absolute Truth. As long as one is entangled in sense enjoyment, or material enjoyment, it is not possible to understand the Absolute Truth. This is also confirmed in *Bhagavad-gītā* (18.54). One who is freed from material contamination is joyful and can enter into devotional service, and by devotional service he can be liberated.

In the *Śrīmad-Bhāgavatam*, First Canto, it is stated that one becomes joyful by discharging devotional service. In that joyful attitude, one can understand the science of God, or Kṛṣṇa consciousness; otherwise it is not possible. The analytical study of the elements of material nature and the concentration of the mind upon the Supersoul are the sum and substance of the Sāṅkhya philosophical system. The perfection of this *sāṅkhya-yoga* culminates in devotional service unto the Absolute Truth.

THIRD CANTO/CHAPTER 27

श्रीभगवानुवाच

1 प्रकृतिस्योऽपि पुरुषो नाज्यते प्राकृतैर्गुणैः ।

अविकारादकर्तृत्वान्निर्गुणत्वाज्जलार्कवत् ॥ १ ॥

śrī-bhagavān uvāca
prakṛti-stho 'pi puruṣo
nājyate prakṛtair guṇaiḥ
avikārād akartṛtvān
nirguṇatvāj jalārkavat

śrī-bhagavān uvāca—the Personality of Godhead said; *prakṛti-sthaḥ*—residing in the material body; *api*—although; *puruṣaḥ*—the living entity; *na*—not; *ajyate*—is affected; *prakṛtaiḥ*—of material nature; *guṇaiḥ*—by the modes; *avikārāt*—from being without change; *akartṛtvāt*—by freedom from proprietorship; *nirguṇatvāt*—from being unaffected by the qualities of material nature; *jala*—on water; *arkavat*—like the sun.

The Personality of Godhead Kapila continued: When the living entity is thus unaffected by the modes of material nature, because he is unchanging and does not claim proprietorship, he remains apart from the reactions of the modes, although abiding in a material body, just as the sun remains aloof from its reflection on water.

PURPORT: In the previous chapter Lord Kapiladeva has concluded that simply by beginning the discharge of devotional service one can attain detachment and transcendental knowledge for understanding the science of God. Here the same principle is confirmed. A person who is detached from the modes of material nature remains just like the

sun reflected on water. When the sun is reflected on water, the movement of the water or the coolness or unsteadiness of the water cannot affect the sun. Similarly, *vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ* (*Bhāg.* 1.2.7): when one engages fully in the activities of devotional service, bhakti-yoga, he becomes just like the sun reflected on water. Although a devotee appears to be in the material world, actually he is in the transcendental world. As the reflection of the sun appears to be on the water but is many millions of miles away from the water, so one engaged in the bhakti-yoga process is *nirguṇa*, or unaffected by the qualities of material nature.

Avikāra means “without change.” It is confirmed in *Bhagavad-gītā* that each and every living entity is part and parcel of the Supreme Lord, and thus his eternal position is to cooperate or to dovetail his energy with the Supreme Lord. That is his unchanging position. As soon as he employs his energy and activities for sense gratification, this change of position is called *vikāra*. Similarly, even in this material body, when he practices devotional service under the direction of the spiritual master, he comes to the position which is without change because that is his natural duty. As stated in the *Śrīmad-Bhāgavatam*, liberation means reinstatement in one's original position. The original position is one of rendering service to the Lord (*bhakti-yogena, bhaktyā*). When one becomes detached from material attraction and engages fully in devotional service, that is changlessness. *Akartṛtvāt* means not doing anything for sense gratification. When one does something at his own risk, there is a sense of proprietorship and therefore a reaction, but when one does everything for Kṛṣṇa, there is no proprietorship over the activities. By changlessness and by not claiming the proprietorship of activities, one can immediately situate himself in the transcendental position in which one is not touched by the modes of material nature, just as the reflection of the sun is unaffected by the water.

2 स एष यर्हि प्रकृतेर्गुणेष्वभिविषज्जते ।

अहंक्रियाविमूढात्मा कर्तास्मीत्यभिमन्यते ॥ २ ॥

sa eṣa yarhi prakṛteḥ
guṇeṣu abhiviṣajjate
ahaṅkriyā-vimūḍhātmā
kartāsmīty abhimanyate

saḥ—that very living entity; *eṣaḥ*—this; *yarhi*—when; *prakṛteḥ*—of material nature; *guṇeṣu*—in the modes; *abhiviṣajjate*—is absorbed; *ahaṅkriyā*—by false ego; *vimūḍha*—bewildered; *ātmā*—the individual soul; *kartā*—the doer; *asmi*—I am; *iti*—thus; *abhimanyate*—he thinks.

When the soul is under the spell of material nature and false ego, identifying his body as the self, he becomes absorbed in material activities, and by the influence of false ego he thinks that he is the proprietor of everything.

(continued in the next issue)



EVERY TOWN & VILLAGE

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

WORLD NEWS

North America

Devotees traveled to New York City in June for two days of festivals—a reunion at 26 Second Avenue, ISKCON's first temple, and a Rathayātrā parade down Fifth Avenue with a festival in Washington Square Park.

ISKCON Denver will host a reunion July 22–23 for all devotees who have served at that temple or were present when Śrīla Prabhupāda visited. The reunion marks the twentieth anniversary of Śrīla Prabhupāda's visit to Denver.

Children from the Hare Kṛṣṇa farm in Mississippi entered the New Orleans Mardi Gras parade with a float bearing a huge form of Lord Jagannātha. More than a million people attended the parade.



Lord Jagannātha at New Orleans Mardi Gras.

A Canadian Hare Kṛṣṇa couple won first prize in a garden contest sponsored by a respected back-to-the-land magazine. *Harrowsmith Country Life* recognized Jaya Gaura Dāsa and Ātmārāmā Devī Dāsī for the best large garden in Canada. In the garden, at the Saranagati farm in British Columbia, they grow thirty-six kinds of fruits, herbs, and vegetables.



Hāḍāi Paṇḍita Dāsa with Franciscan sisters at Assissi Bhavan, a home for the aged in Bombay.

India

Devotees from the Bombay Hare Kṛṣṇa temple are bringing Kṛṣṇa conscious programs to the hundreds of charitable centers in the Bombay area. The programs include *prasādam* for 200 to 300 people and a talk on Kṛṣṇa consciousness.

The governor of Tamil Nadu praised Śrīla Prabhupāda in an address on Republic Day. The governor, Dr. M. Channa Reddy, also praised the leaders of ISKCON around the world for the way they are managing the Society. He said, "I am proud to be, I am happy to be, a life member of this great organization."

To get much of our news *Back to Godhead* teams up with *ISKCON World Review*, the newspaper of the Hare Kṛṣṇa movement.

Nāma Hāṭṭa Dāsa, a devotee from Italy, passed away in Vṇḍāvana in April. Once a leading distributor of Śrīla Prabhupāda's books, he had become ill and had come to Vṇḍāvana for his last days.

Europe

Slovenian President Milan Kuchan received a copy of Śrīla Prabhupāda-lilāmṛta in the Slovenian language from Ljubljana temple president Avadhūta Dāsa during the celebrations for Republic Day. Interest in Kṛṣṇa consciousness is growing in Slovenia, part of former Yugoslavia. The Ljubljana temple has added fifty members in two years.

Blaz Samec



Slovenian President Milan Kuchan receives Śrīla Prabhupāda-lilāmṛta from Avadhūta Dāsa.

Commonwealth of Independent States

More than 100,000 victims of the Chechnya conflict have been fed by volunteers

from Hare Krishna Food for Life over the past four years. Devotees run two programs near Chechnya, in Vladikavkaz and Nazran. They receive assistance from the Russian government.

Construction is more than two-thirds done on the new Hare Kṛṣṇa temple in Kiev, Ukraine. Over the past two years, all the building materials have been donated, and the work has been done by full-time devotees.

New Zealand

A city councilor of Christchurch served the fifty-thousandth plate of

prasādam, in March, at the city's Hare Krishna Food for Life center. The center recently received a \$10,000 grant from the Community Trust.

Southeast Asia

Four Kṛṣṇa conscious books in Vietnamese have been published

by the Bhaktivedanta Book Trust: *Śrī Īsopaniṣad*; *Easy Journey to Other Planets*; *Perfect Questions, Perfect Answers*; and *The Perfection of Yoga*.

ŚRĪLA PRABHUPĀDA'S CENTENNIAL—1996

To celebrate the Centennial, devotees in New Delhi have held more than 30 festivals in various local residential areas. Goal: 100 festivals by the end of 1996.

Three young people from India have begun an 88,000-

kilometer bicycle trip around the world, their bicycles bearing plaques announcing the Śrīla Prabhupāda Centennial. They plan to travel through eighty-five countries in two years.

PADAYĀTRA NEWS

Padayātrā America

The North American Padayātrā took a break at the end of last year after a four-year 5,800-mile walk in which the last stop was Panama. The *padayātrīs* spent the winter in San Diego and should be back on the road again somewhere in the U.S. by the time this issue of *Back to Godhead* goes to press.

Padayātrā Philippines

More than a hundred devotees from Taiwan, Hong Kong, and the Philippines gathered in Iloilo, Philippines, in February for a week-long Padayātrā. Padayātrā organizers plan to have more walks this year and next, bringing Kṛṣṇa consciousness to many places where people have never seen devotees.



Padayātrā in Iloilo, Philippines.

The International Society for Krishna Consciousness

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- Regina, Saskatchewan — 1279 Retallack St., S4T 2H8/ Tel. (306) 525-1640
- ♦ Toronto, Ontario — 243 Avenue Rd., M5R 2J6/ Tel. (416) 922-5415
- ♦ Vancouver, B.C. — 5462 S.E. Marine Dr., Burnaby V5J 3G8/ Tel. (604) 433-9728

FARM COMMUNITY

- Ashcroft, B.C. — Saranagati Dhama, Box 99, V0K 1A0

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- ♦ Atlanta, Georgia — 1287 South Ponce de Leon Ave. N.E., 30306/ Tel. (404) 378-9234
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- Boise, Idaho — 1615 Martha St., 83706/ Tel. (208) 344-4274
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- ♦ Columbus, Ohio — 379 W. Eighth Ave., 43201/ Tel. (614) 421-1661
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- Houston, Texas — 1320 W. 34th St., 77018/ Tel. (713) 686-4482
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- Tallahassee, Florida — 1323 Nylc St. (mail: P.O. Box 20224, 32304/ Tel. (904) 681-9258
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- Towaco, New Jersey — P.O. Box 109, 07082/ Tel. (201) 299-0970
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- Alachua, Florida (New Ramana-reti) — P. O. Box 819, 32615/ Tel. (904) 462-2017
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- Gurabo, Puerto Rico (New Govardhana Hill) — (contact ISKCON Gurabo)
- Hillsborough, North Carolina (New Goloka) — 1032 Dimmocks Mill Rd., 27278/ Tel. (919) 732-6492
- Mulberry, Tennessee (Murari-sevaka) — Rt. No. 1, Box 146-A, 37359/ Tel. (615) 759-6888
- Port Royal, Pennsylvania (Gita Nagari) — R.D. No. 1, Box 839, 17082/ Tel. (717) 527-4101

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- Boise, Idaho — Govinda's, 500 W. Main St., 83702/ Tel. (208) 338-9710
- Eugene, Oregon — Govinda's Vegetarian Buffet, 270 W. 8th St., 97401/ Tel. (503) 686-3531
- ★ Gainesville, Florida — Radha's, 125 NW 23rd Ave., 32609/ Tel. (904) 376-9012
- Gainesville, Florida — Govinda's, 1222 W. University Ave., 32602/ Tel. (904) 376-9393
- Ukiah, California — 111 S. State St., 95482/ Tel. (707) 462-0244

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- Belfast, Northern Ireland — 140 Upper Dunmurray Lane, BT17 0HE/ Tel. +44 (0)1232 620530
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- ♦ Bristol, England — 48 Station Rd., Nailsea, Bristol BS19 2PB/ Tel. +44 (0)1275 853788
- Coventry, England — Sri Sri Radha Krishna Cultural Centre, Kingfield Rd., Radford (mail: 19 Gloucester St., CV1 3BZ)/ Tel. +44 (0)1203 555420
- Dublin, Ireland — 56 Dame St., Dublin 2/ Tel. +353 (0)1 679-1306
- Glasgow, Scotland — Karuna Bhavan, Bankhouse Rd., Lesmahagow, Lanarkshire ML11 0ES/ Tel. +44 (0)1555 894790
- Leicester, England — 21/21A Thoresby St., North Evington, Leicester LE5 4GU/ Tel. +44 (0)1533 762587
- Liverpool, England — 114A Bold St., Liverpool L1 4HY/ Tel. +44 (0)151 708 9400
- ♦ London, England (city) — 10 Soho St., London W1V 5DA/ Tel. +44 (0)171 4373662 (business hours), 4393606 (other times); Govinda's Restaurant: 4374928
- London, England (country) — Bhaktivedanta Manor, Letchmore Heath, Watford, Hertfordshire WD2 8EP/ Tel. +44 (0)1923 857244
- London, England (south) — 42 Enmore Road, South Norwood, London SE25/ Tel. +44 (0)181 656-4296
- Manchester, England — 20 Mayfield Rd., Whalley Range, Manchester M16 8FT/ Tel. +44 (0)161 2264416
- Newcastle upon Tyne, England — 21 Leazes Park Rd., NE1 4PF/ Tel. +44 (0)191 2220150

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- County Wicklow, Ireland — Rathgorragh, Kiltegan/ Tel. +353 508-73305
- Lisnaskea, North Ireland — Hare Krishna Island, BT92 9GN Lisnaskea, Co. Fermanagh/ Tel. +44 (0)3657 21512
- London, England — (contact Bhaktivedanta Manor)

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- ★ Osijek — Bartola Kasica 32, 54000 Osijek/ Tel. +385 (054) 127 829
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- ♦ Rijeka — BKC, p.p. 61, 51000 Rijeka/ Tel. +385 (051) 335893
- ♦ Split — Mutogras 20, 58312 Podstrana, Split/ Tel. +385 (021) 651 265
- ♦ Zagreb — ISKCON vedske studije, I Bizek 5, 41090 Zagreb (mail: CVS, p.p. 68, 41001 Zagreb)/ Tel. & Fax +385 (01) 190548

GERMANY

- Berlin — Bhakti Yoga Center, Muskauer Str. 27, 10997 Berlin/ Tel. +49 (030) 618 9112
- Flensburg — Neuhoerup 1, 24980 Hoerup/ Tel. +49 (04639) 73 36
- Hamburg — Muehlenstr. 93, 25421 Pinneberg/ Tel. +49 (04101) 2 39 31
- ♦ Heidelberg — Center for Vedic Studies, Kurfuersten-Anlage 5, 69115 Heidelberg (mail: P.O. Box 101726, 69007 Heidelberg)/ Tel. +49 (06221) 16 51 01
- ♦ Köln — Taunusstr. 40, 51105 Köln/ Tel. +49 (0221) 830 37 78
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Telephone numbers include country codes, identified by a +. To save space, we've skipped the codes for North America (1) and India (91).

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

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- **Melbourne** — 197 Danks St., Albert Park, Victoria 3206 (mail: P.O. Box 125)/ Tel. +61 (03) 699-5122
 - Perth** — 356 Murray St., Perth (mail: P.O. Box 102, Bayswater, W. A. 6053)/ Tel. +61 (09) 481-1114 or 370-1552 (evenings)
 - ◆ **Sydney** — 180 Falcon St., North Sydney, N.S.W. 2060 (mail: P.O. Box 459, Cammeray, N.S.W. 2062)/ Tel. +61 (02) 959-4558
 - Sydney** — 3296 King St., Newtown 2042/ Tel. +61 (02) 550-6524

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- ◆ **Murwillumbah (New Govardhana)** — Tyalgum Rd., Eungella, via Murwillumbah N. S. W. 2484 (mail: P.O. Box 687)/ Tel. +61 (066) 72-6579

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- 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

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- Lautoka, Fiji** — 5 Tavewa Ave. (mail: P.O. Box 125)/ Tel. +679 664112
- ◆ **Port Moresby, Papua New Guinea** — Section 23, Lot 46, Gordonia St., Hohola (mail: P.O. Box 571, POM NCD)/ Tel. +675 259213
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- ◆ **Wellington, New Zealand** — 60 Wade St., Wadestown, Wellington (mail: P.O. Box 2753, Wellington)/ Tel. +64 (04) 4720510

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

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- ◆ **Auckland, New Zealand** — Gopal's, Civic House (1st floor), 291 Queen St./ Tel. +64 (09) 3034885
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- ◆ **Johannesburg** — 14 Goldreich St., Hillbrow 2001 (mail: P.O. Box 10667, Johannesburg 2000)/ Tel. +27 (011) 484-3273
- Port Elizabeth** — 15 Whitehall Court, Western Rd., Central Port Elizabeth 6001/ Tel. & Fax +27 (41) 521-102

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- Mombasa, Kenya** — Hare Krishna House, Sauti Ya Kenya and Kisumu Rds. (mail: P.O. Box 82224, Mombasa)/ Tel. +254 (011) 312248
- Nairobi, Kenya** — Muhuroni Close, off West Nagara Rd. (mail: P.O. Box 28946, Nairobi)/ Tel. +254 (02) 744365
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- ◆ **Bamanore, Gujarat** — N.H. 8A, Surendra-nagar District
- ◆ **Bangalore, Karnataka** — Hare Krishna Hill, 1 'R' Block, Chord Road, Rajaji Nagar 560010/ Tel. (080) 321956 or 342818 or 323246
- ◆ **Bhayandar, Maharashtra** — Shivaji Chowk, Station Rd., Bhayandar (West), Thane 401101/ Tel. (022) 8191920
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- ◆ **New Delhi** — 14/63, Punjabi Bagh, 110026/ Tel. (011) 5410782
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- ◆ **Patna, Bihar** — Rajendra Nagar Road No. 12, 800016/ Tel. (0612) 50765
- ◆ **Pune, Maharashtra** — 4 Tarapoor Rd., Camp, 411001/ Tel. (0212) 667259
- ◆ **Puri, Orissa** — Sijasurubuli Puri, Dist. Puri
- ◆ **Puri, Orissa** — Bhakti Kuthi, Swargadwar, Puri/ Tel. (06752) 23740
- ◆ **Secunderabad, A.P.** — 27 St. John's Road, 500026/ Tel. (040) 805232
- ◆ **Silchar, Assam** — Ambikapatti, Silchar, Cachar Dist., 788004
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- ◆ **Surat, Gujarat** — Rander Rd., Jahangirpura, 395005/ Tel. (0261) 685516 or 685891
- ◆ **Tirupati, A. P.** — K.T. Road, Vinayaka Nagar, 517507/ Tel. (08574) 20114
- ◆ **Trivandrum, Kerala** — T.C. 224/1485, WC Hospital Rd., Thycaud, 695014/ Tel. (0471) 68197
- ◆ **Udhampur, Jammu and Kashmir** — Srima Prabhupada Ashram, Prabhupada Marg, Prabhupada Nagar, Udhampur 182101/ Tel. (0199) 298
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- ◆ **Vallabh Vidyanagar, Gujarat** — ISKCON Hare Krishna Land, 338120/ Tel. (02692) 30796
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- ◆ **Hyderabad, A. P.** — P.O. Dabilpur Village, Medchal Tq., R.R. District, 501401/ Tel. 552924
- ◆ **Mayapur, West Bengal** — (contact ISKCON Mayapur)
- ◆ **Shimoga Dist., Karnataka** — Vallor Valley, P.O. Nagodi, Hosanagar Taluq 577425

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

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Sri Sri Radha-Madana Mohana (Hyderabad, India)



Sri Sri Gaura-Nitai (Buenos Aires, Argentina)

- Cagayan de Oro, Philippines** — 30 Dahlia St., Ilaya Carmen, 900 (c/o Sepulveda's Compound)
Chittagong, Bangladesh — Caitanya Cultural Society, Sri Pundarik Dham, Mekhala, Hathzari (mail: GPO Box 877, Chittagong) / Tel. +88 (031) 225822
Colombo, Sri Lanka — 188 New Chetty St., Colombo 13 / Tel. +94 (01) 433325
Dhaka, Bangladesh — 5 Chandra Mohon Basak St., Banagram, Dhaka 1203 / Tel. +880 (02) 252428
Hong Kong — 27 Chatham Road South, 6/F, Kowloon / Tel. +852 7396818
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Jessore, Bangladesh — Nitai Gaur Mandir, Kathakhali Bazaar, P. O. Panjia, Dist. Jessore
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Manila, Philippines — 170 R. Fernandez, San Juan, Metro Manila / Tel. +63 (02) 707410
Taipei, Taiwan — (mail: c/o ISKCON Hong Kong)
Tel Aviv, Israel — P. O. Box 48163, Tel Aviv 61480 / Tel. +972 (03) 5223718
Tokyo, Japan — 1-29-2-202 Izumi, Suginami-ku, Tokyo 168 / Tel. +81 (03) 3327-1541
Yogyakarta, Indonesia — P.O. Box 25, Babarsari YK, DIY

FARM COMMUNITIES

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

ADDITIONAL RESTAURANTS

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

LATIN AMERICA

BRAZIL

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

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- Caruaru, PE** — Nova Vrajadhama, Distrito de Murici (mail: C.P. 283, CEP 55000-000)
Parati, RJ — Goura Vrindavana, Sertao Indaituba (mail: 62 Parati, CEP 23970-000)

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

- Pindamonhangaba, SP** — Nova Gokula, Bairro de Ribeirao Grande (mail: C.P. 108, CEP 12400-000) / Tel. +55 (0122) 42-5002

ADDITIONAL RESTAURANT

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

MEXICO

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

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- Guadalajara** — Contact ISKCON Guadalajara

ADDITIONAL RESTAURANTS

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

PERU

- Lima** — Pasaje Solea 101 Santa Maria-Chosica / Tel. +51 (014) 910891
 ◆ **Lima** — Schell 634 Miraflores
Lima — Av. Garcilazo de la Vega 1670-1680 / Tel. +51 (014) 259523

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

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OTHER COUNTRIES

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 - **Bogotá, Colombia** — Carrera 16, No. 60-52, Bogota (mail: Apartado Aereo 58680, Zona 2, Chapinero) / Tel. +57 (01) 2486892, 210665
 - **Buenos Aires, Argentina** — Centro Bhaktivedanta, Andonaegui 2054 (1431) / Tel. +54 (01) 521-5567, or 523-4232
 - **Cali, Colombia** — Avenida 2 EN, #24N-39 / Tel. +57 (023) 68-88-53
 - **Caracas, Venezuela** — Avenida Berlin, Quinta Tia Lola, La California Norte / Tel. +58 (02) 225463
 - **Chinandega, Nicaragua** — Edificio Hare Krsna No. 108, Del Banco Nacional 10 mts. abajo / Tel. +505 (341) 2359
 - **Cochabamba, Bolivia** — Av. Heroínas E-0435 Apt. 3 (mail: P. O. Box 2070) / Tel. & Fax +591 (042) 54346
 - **Essequibo Coast, Guyana** — New Navadvipa Dham, Mainstay, Essequibo Coast
 - **Georgetown, Guyana** — 24 Uitvlugt Front, West Coast Demerara
 - **Guatemala, Guatemala** — Apartado Postal 1534
 - ◆ **Guayaquil, Ecuador** — 6 de Marzo 226 or V. M. Rendon / Tel. +593 (04) 308412 y 309420
 - ◆ **Managua, Nicaragua** — Residencial Bolonia, De Galeria los Pipitos 75 mts. norte (mail: P.O. Box 772) / Tel. +505 242759
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 - **Trinidad and Tobago, West Indies** — Prabhupada Ave. Longdenville, Chaguanas
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- **Argentina (Bhaktitlata Puri)** — Casilla de Correo No 77, 1727 Marcos Paz, Pcia. Bs. As., Republica Argentina
 - **Bolivia** — Contact ISKCON Cochabamba
 - **Colombia (Nueva Mathura)** — Cruzero del Guali, Municipio de Caloto, Valle del Cauca / Tel. 612688 en Cali
 - **Costa Rica** — Nueva Goloka Vrindavana, Carretera a Paraiso, de la entrada del Jardin Lancaster (por Calle Concava), 200 metros al sur (mano derecha) Cartago (mail: Apdo. 166, 1002) / Tel. +506 51-6752
 - **Ecuador (Nueva Mayapur)** — Ayampe (near Guayaquil)
 - ★ **Ecuador (Giridhariesha)** — Chordeleg (near Cuenca), Cassiga Postal 01.05.1811, Cuenca / Tel. +593 (7) 255735
 - **El Salvador** — Carretera a Santa Ana, Km. 34, Canton Los Indios, Zapotitan, Dpto. de La Libertad
 - **Guyana** — Seawell Village, Corentyne, East Berbice
- ADDITIONAL RESTAURANTS**
- **Buenos Aires, Argentina** — Gusto Superior, Blanco Enclada 2722, 1428 Buenos Aires Cap. Fed. / Tel. +54 (01) 788 3023
 - **Cochabamba, Bolivia** — Gopal Restaurant, calle España N-0250 (Galeria Olimpia) (mail: P. O. Box 2070, Cochabamba) / Tel. +591 (042) 26626
 - **Guatemala, Guatemala** — Callejon Santandes a una cuadra abajo de Guatel, Panajachel Solola
 - **San Salvador, El Salvador** — 25 Avenida Norte 1132
 - **Santa Cruz, Bolivia** — Snack Govinda, Av. Argomosa (1ero anillo), esq. Bolivar / Tel. +591 (03) 345189

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 Vāmana

(June 14–July 12)

JULY

9—Trispr̥ṣā 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.

AUGUST

7—Pavītropanā Ekādaśī, fasting from grains and beans. Jhulana Yātrā (swing festival) of Śrī Śrī Rādhā-Govinda begins.

8—Disappearance anniversary of Śrīla Rūpa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. Disappearance anniversary of Śrīla Gaurīdāsa Paṇḍita, an associate of Lord Caitanya.

10—Jhulana Yātrā ends. Appearance

anniversary of Lord Balarāma. Fasting till noon, followed by feasting. Second month of Cāturmāsya begins (fasting from yogurt).

Month of Hṛṣikeśa

(August 11–September 9)

18—Śrī Kṛṣṇa Janmāṣṭamī, appearance anniversary of Lord Kṛṣṇa. Fasting till midnight. Call your local Hare Kṛṣṇa temple for a schedule of events.

19—Appearance anniversary of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness. Fasting till noon, followed by feasting.

22—Vyañjulī Mahā-dvādaśī. Fasting from grains and beans for Annadā Ekādaśī.

31—Appearance anniversary of Śrīmatī Sītā Devī, the consort of Śrīla Advaita Ācārya.

SEPTEMBER

1—Appearance anniversary of Lalitā-sakhī, one of the principal cowherd girlfriends of Lord Kṛṣṇa.

2—Śrī Rādhāṣṭamī, appearance anniversary of Śrīmatī Rādhārāṇī, Lord Kṛṣṇa's eternal consort. Fasting till noon, followed by feasting.

5—Parśvā Ekādaśī. Fasting from grains and beans. Fasting till noon for the appearance of Lord Vāmanadeva (tomorrow).

6—Śrī Vāmana-dvādaśī, appearance anniversary of Lord Vāmanadeva. Feast at noon. Appearance anniversary of Śrīla Jīva Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

7—Appearance anniversary of Śrīla Bhaktivinoda Ṭhākura, father of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura (Śrīla Prabhupāda's spiritual master),

and a pioneer in spreading Kṛṣṇa consciousness in English. Fasting till noon, followed by feasting.

8—Disappearance anniversary of Śrīla Haridāsa Ṭhākura, foremost teacher of chanting Hare Kṛṣṇa.

9—Anniversary of Śrīla Prabhupāda's accepting *sannyāsa*, the renounced order of life. Third month of Cāturmāsya begins (fasting from milk).

Month of Padmanābha

(September 10–October 8)

16—Anniversary of Śrīla Prabhupāda's arrival in the United States.

20—Indirā Ekādaśī. Fasting from grains and beans.

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Vedic Thoughts

Religion without philosophy is sentiment, or sometimes fanaticism, while philosophy without religion is mental speculation.

—His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Bhagavad-gītā As It Is 3.3, Purport



All kinds of activities, both auspicious and inauspicious, that are detrimental to the discharge of transcendental loving service to Lord Śrī Kṛṣṇa are actions of the darkness of ignorance.

—Kṛṣṇadāsa Kavirāja Gosvāmī
Śrī Caitanya-caritāmṛta, Ādi-līlā 1.94



Even though one may be very learned and wise, he is mad if he does not understand that the endeavor for sense gratification is a useless waste of time.

Being forgetful of his own interest, he tries to be happy in the material world, centering his interests on his home, which is based on sexual intercourse and which brings him all kinds of material miseries. In this way one is no better than a foolish animal.

—Lord Rṣabhadeva
Śrīmad-Bhāgavatam 5.5.7



In this material world the living entity's only business is to accept the path of bhakti-yoga and chant the holy name of the Lord.

—Śrī Yamarāja
Śrīmad-Bhāgavatam 6.3.22

Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted.

—Sūta Gosvāmī
Śrīmad-Bhāgavatam 1.2.17



Whatever a devotee experiences he should consider to be an expansion of Kṛṣṇa. Thus seeing everything that exists within creation as the body of the Supreme Lord, Hari, the devotee should offer his sincere respects to the entire expansion of the Lord's body.

—Kavi Rṣi
Śrīmad-Bhāgavatam 11.2.41



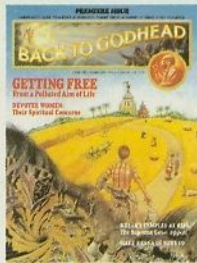
Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.

—Śvetāśvatara Upaniṣad 6.23

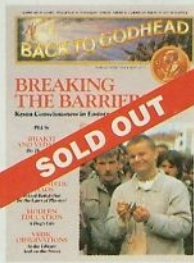
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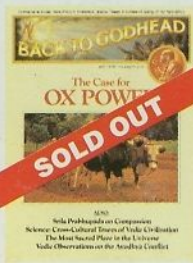
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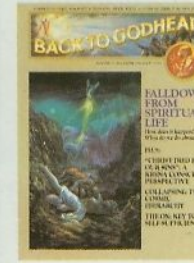
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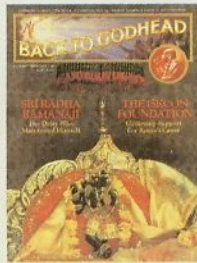
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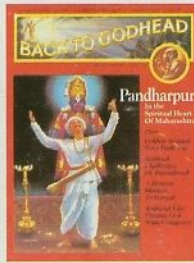
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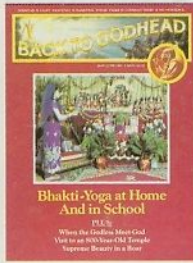
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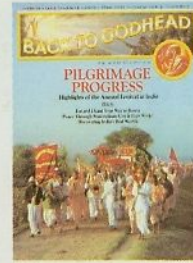
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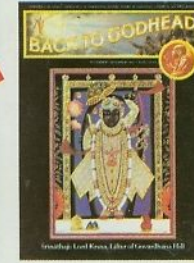
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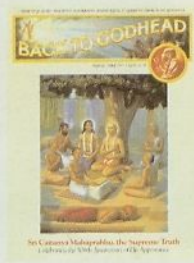
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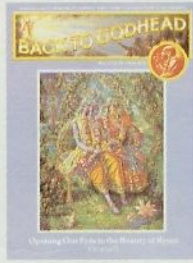
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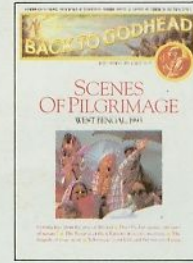
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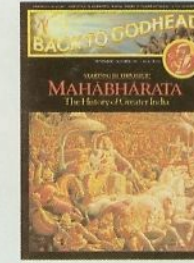
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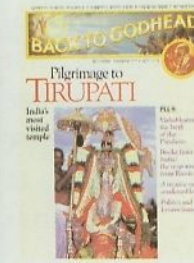
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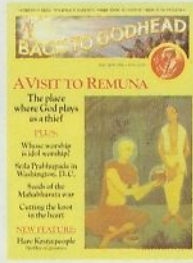
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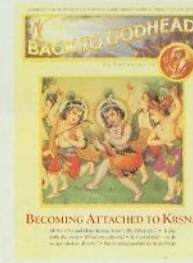
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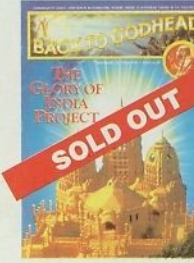
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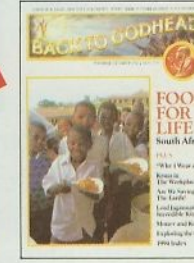
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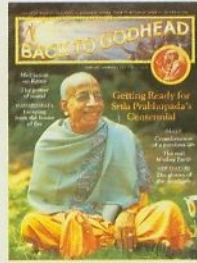
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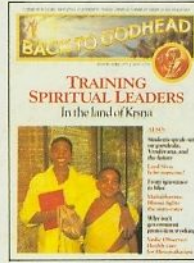
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