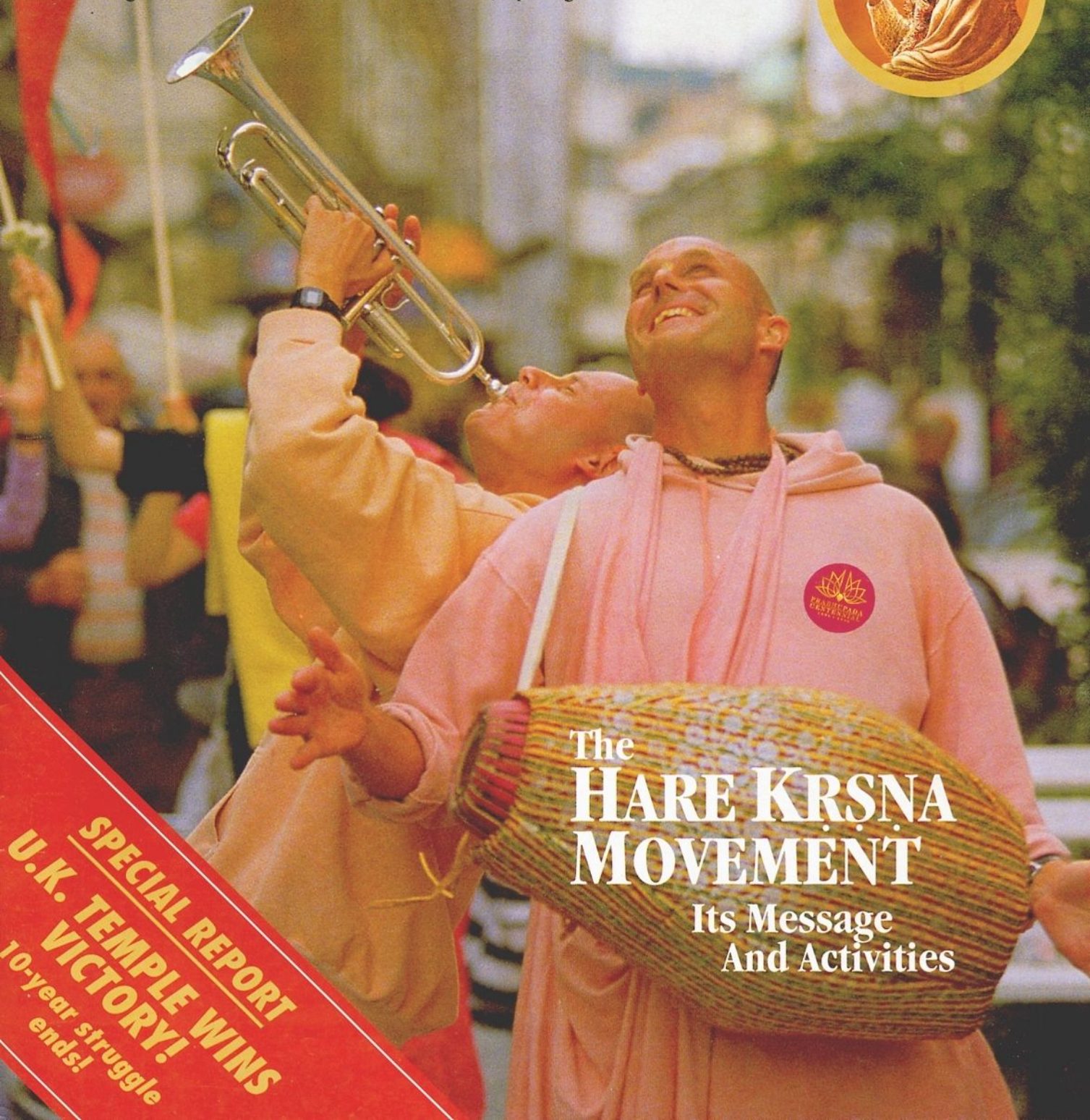
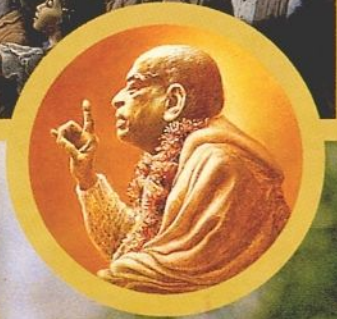


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.



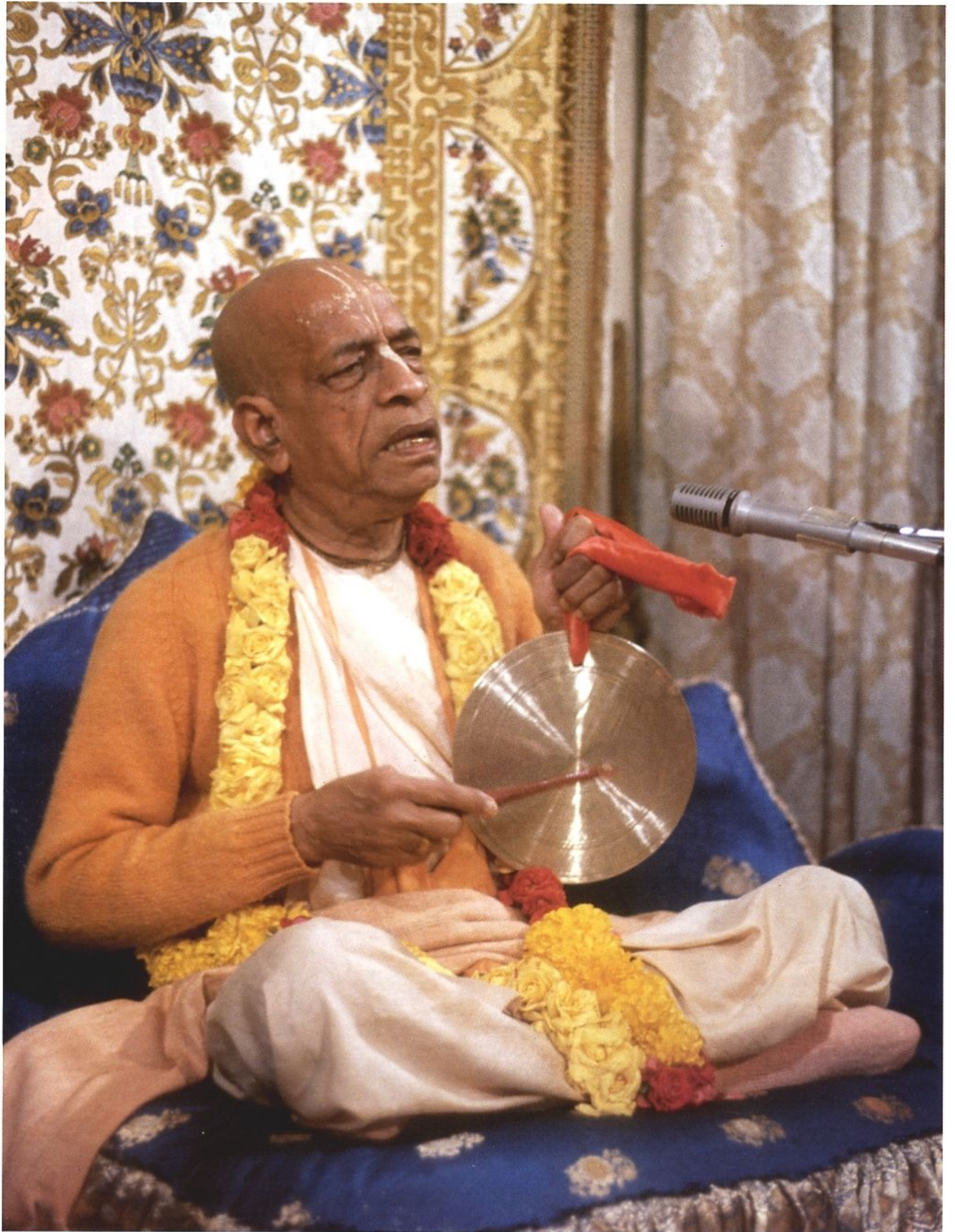
The Magazine of the Hare Krishna Movement • July/August 1996 • \$4.00 / £2.50



# The HARE KRṢṢNA MOVEMENT

Its Message  
And Activities

**SPECIAL REPORT**  
**U.K. TEMPLE WINS**  
**VICTORY!**  
10-year struggle  
ends!



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

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THE MAGAZINE OF THE HARE KRISHNA MOVEMENT

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**COVER:** Indradyumna Swami (with drum) chants Hare Kṛṣṇa in Sarajevo, accompanied by Ekalavya Dāsa on the trumpet. To learn more about the spiritual significance of public chanting and other means of spreading Kṛṣṇa consciousness, please see the article beginning on page 10. (Photo by Bhakta Iztok Dimc of Ljubljana, Slovenia.)

# BACK TO GODHEAD

The Magazine of the Hare Krishna Movement

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

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## 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.

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

## The Impersonalists Prove Our Point

IN THE PREVIOUS issue of BTG, we mentioned that a magazine in the Pacific Rim had published an editorial objecting to our series on the demigods, the exalted servants of Lord Kṛṣṇa who govern the laws of the universe. I had expected that in the present issue we might answer the editor's objections.

We won't—and for an unanticipated reason: local religious politics. In several countries on the Pacific Rim, the national government has set up local boards to advise it on religious affairs, and among these is a board for Hinduism. The countries I have in mind have large Hindu populations, so the board is meant to represent the Hindu interest.

The governments take seriously the boards they have appointed, so the boards have a fair amount of power. By the advice of the board, a religious group can receive full state approval and support—or it can be marginalized or even banned.

As fate would have it, the majority of Hindu leaders in these countries subscribe to precisely the idea which BTG, in recent articles, has challenged: the idea that worship of any god will bring one to the same goal, since the gods merely represent a higher, impersonal Absolute.

As our recent articles have shown, in the *Bhagavad-gītā* this idea is rejected. The *Gītā* clearly declares that Lord Kṛṣṇa is the Supreme Personality of Godhead and all other deities are His servants. Though the Absolute does include a formless, impersonal feature, that feature is in fact subordinate to the ultimate personal form of Godhead, Śrī Kṛṣṇa.

What we are seeing here is a difference of views that has been a hallmark of philosophical discussion in India for centuries: the difference

between personalism and impersonalism.

Both the personalists and impersonalists agree that everything is one. But the impersonalists say that everything is utterly one—nothing and no one is ultimately distinct from anything or anyone else. And the personalists say that oneness includes eternal variety. Everything is one because everything is the energy of Lord Kṛṣṇa. We are all one because we are all part and parcel of Kṛṣṇa, yet at the same time, everything and everyone is truly and distinctly individual.

Getting back to politics: In some countries where the impersonal school of Hinduism is in the majority, local Hindu leaders seem inclined to advise their governments that as long as everything is one, everything is cozy: peace and harmony and religious tolerance will prevail, because everything is one. But Kṛṣṇa consciousness, they say, will mean intolerance and discord, because it insists on individuality, and in particular the supreme individuality of Kṛṣṇa. So the impersonalists, it seems, would like the government to weigh in on their side. But in arguing for the coziness of oneness, they have also shown the flaw in their thinking. For all paths are equally true—except Kṛṣṇa consciousness. All views are equally valid—except Kṛṣṇa consciousness. All should be honored and tolerated—except Kṛṣṇa consciousness.

What kind of oneness is that?

Anyway, in the interests of keeping harmony with powerful and potentially repressive local boards, we'll leave that Pacific Rim editorial without further comments. Except this—

In arguing for oneness, the impersonalists have proven our point: everyone is eternally individual. —*Jayādvaita Swami*

# Letters

## Whole Life Changed

I do not have the words to praise the work being done by ISKCON worldwide. In 1991, I attended one lecture and feast on Sunday in the Hare Kṛṣṇa Temple in North Sydney in Australia. That lecture has changed my whole life. Ever since, my view towards so many things in the world has changed enormously. I have visited your temple at Vṛndāvana in India and also Govardhana Dhāma at Millfield, on the Central Coast of New South Wales. God will bless you all with eternal bliss and happiness for what you are doing to uplift society and spread the message of the Supreme Lord and spirituality. Thank you very, very much indeed.

Kaushal Kishore  
New South Wales, Australia  
(via Internet)

## Lord Kṛṣṇa's Potency In Action

*Back to Godhead* magazine is all-attractive and ever-expanding, just as Lord Kṛṣṇa is all-attractive and His beauty ever increasing. Thank you for your hard work and unceasing efforts to expand and improve BTG. It is simply amazing to see Lord Kṛṣṇa's potency in action. A few humble souls, but sincerely surrendered, have regularly produced such a powerful preaching magazine.

Duḥśalā Devī Dāsī  
Alachua, Florida

## Thank You to Śrīla Prabhupāda's Disciples

Yamuna Devi has preserved Śrīla Prabhupāda's devotion to Lord Kṛṣṇa in the kitchen. That is why it is so satisfying to try all the different procedures she mentions and use just the right ingredients.

As Śrīla Prabhupāda's grand-disciple, for his centennial I want to glorify him by glorifying all his won-

derful disciples who are doing such valuable service for him in the Kṛṣṇa consciousness movement. By working in this movement under the guidance of my spiritual master and with the help of so many other of Prabhupāda's disciples, such as Yamuna with her cookbook, Satsvarūpa Mahārāja and his *Śrīla Prabhupāda-līlāmṛta*, the members of the governing body, and the staff of BTG, I and so many others who didn't have the chance before are able to come into contact with Śrīla Prabhupāda. I offer my humble obeisances and gratitude to Yamuna Devi and to all of Śrīla Prabhupāda's disciples.

Lalitā Devī Dāsī  
New Goloka  
Hillsborough, North Carolina

## Wonderful Insights

My mind and heart go out to Dvārakādhīśa Devī Dāsī and her wonderful article "The Best and Worst of *Japa*." Her wonderful insights and her humor will encourage any soul who has occasionally wondered, "Why should I chant God's name?"

Śreṣṭha Dāsa  
San Francisco

## A Scientist with Faith

*The New York newspaper India Abroad published a letter from a reader who rejected the laws of karma explained by Kṛṣṇa in Bhagavad-gītā. The writer offered instead that a person's life is governed solely by chemistry and biology. A Back to Godhead reader wrote this reply.*

I am one of many physicists and engineers who still hold firm faith in Gita, in Krishna, and in His words. The writer is one of many, particularly in this Kali Yuga [the dark age of illusion], who have lost faith in Gita and God, the Supreme Being. A scientist is interested in under-

standing logically how nature works so that he can manipulate nature to satisfy his desires. The basic natural desires are to enjoy eating, sleeping, mating, and defending. All animals are engaged constantly in these four activities only.

Human life begins when one is curious to know much more than animals: Who am I? Who created this material world? Who created the laws of nature which the scientists are mad to know and engineers are mad to manipulate? Who digests the food in the stomach? Who causes the heart to beat, or to stop beating even when all the ingredients of body functioning seem in order? Who wakes one up even when there is no alarm?

All these and many more are human inquiries which animals or animalistic human beings cannot think of. When one inquires about things like this, he or she is human. Our scriptures say, *athato brahma jijñasa*: Spiritual life begins after such inquiry.

Mundane scientific inquiry depends solely upon logic and the five material senses, and it is successful mostly for the study of nature. When one comes to the study of self, it fails.

To get spiritual knowledge one can use the senses and logic, which will go a long way, but to get the fruit of spiritual knowledge one does better to trust an authority.

When I wanted to know who is my father, I asked my mother. She said, "This is your father," and I accepted. The writer of the referenced letter, it seems, would not believe his mother and would probably go to get blood tests and genetic tests of his parents to try to see the truth. And even then his evidence would be inconclusive. It is wise to take the word of recognized authorities.

A. C. Bhaktivedanta Swami Prabhupada gives us the spiritual knowledge and the ways to live as human beings that Krishna gave us originally, just like a postman who does not add, delete or modify the letters he delivers. Srila Prabhu-

pada's book "Beyond Birth and Death" gives the understanding of karma as given by Krishna, the supreme authority.

Jai Sri Krishna!

Suresh Vyas

Albuquerque, New Mexico

### Standing Up for the Truth

I refer to the resolution of the Federation of Hindu Associations and the brilliant reply given by Jayadvaita Swami. It is so funny that the president of the association calls himself the protector of Hindu interests but condemns the *Purānas* by calling them obscure. If the *Purānas* are obscure, why do he and others attend so many programmes directly based on *Purānas*? Without *Purānas*, Hindu society would have been left high and dry, as the *Vedas* are high and the *Upaniṣads* are dry for an ordinary Hindu. The *Purānas* are the basis for restoring faith, and the *Śrīmad-Bhāgavatam* is the pinnacle of all *Purānas*.

Prabhupāda's Kṛṣṇa consciousness movement is not endangering Hinduism; it is the only organization which has brought out the true purpose of Hinduism, namely following the Sanātana Dharma. Since the movement is based on *śāstras* [Vedic scriptures] and is highly convincing in logic and content, it is being accepted universally. The proof is the spreading of the Hare Kṛṣṇa movement in every nook and corner of the world. I congratulate you for standing up for the truth, without any compromise to please a few self-declared leaders.

Subuddhi Kṛṣṇa Dāsa  
Bangalore, India

### BTG a Ray of Light

*Back to Godhead* never fails to inspire me during those trying times, when Māyā seems to be on the attack and I seem to be groping in the darkness of ignorance. BTG always offers

that ray of light, and for this I am so grateful.

As a university student, I find that BTG never fails to bring colour into our boring, routine lives.

Especially in the current South African context, where everything is so stressful, BTG gives us hope.

All through my academic career, I have been proud to show others copies of BTG, because I know that I will never be disappointed and always get positive results—it's

simply matchless, simply the best.

Thanks again for this wonderful magazine.

Bhakta Yashik  
Durban, South Africa  
(via Internet) ☸

*We'd like to hear from you. Please send correspondence to: The Editors, Back to Godhead, P. O. Box 430, Alachua, Florida 32616, USA. Fax: (904) 462-7893. E-mail: editors@iskcon.com*

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### 1996

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# SHINE WITH THE SUPREME PERSON

*Our brilliant original nature is covered because  
we've forgotten our relationship with Kṛṣṇa.*

A lecture given in Honolulu on January 28, 1974

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

Founder-Ācārya of the International Society  
for Krishna Consciousness



*kā vā saheta virahaṁ puruṣottamasya  
 premāvaloka-rucira-smita-valgu-jalpaiḥ  
 sthairyaṁ samānam aharan madhu-mānininām  
 romotsavo mama yad-aṅghri-ṣṭāṅkitāyāḥ*

“Who, therefore, can tolerate the pangs of separation from that Supreme Personality of Godhead? He could conquer the gravity and passionate wrath of His sweethearts like Satyabhāmā and others by His sweet smile of love, pleasing glance, and hearty appeals. When He traversed my [earth’s] surface, I would be immersed in the dust of His lotus feet and thus would be sumptuously covered with grass, which appeared like hairs standing on me out of pleasure.”—*Śrīmad-Bhāgavatam* 1.16.35

**K**Ā VĀ SAHETA virahaṁ puruṣottamasya. *Puruṣottama*. There are two words—*puruṣa* and *prakṛti*. *Prakṛti* means “enjoyed” or “the energy,” and *puruṣa* means “the enjoyer” or “the powerful.” We living entities are *prakṛti*. That is stated in the *Bhagavad-gītā*: *prakṛti vidhi me parām*. And Kṛṣṇa is the *puruṣa*, the Supreme Person or the supreme enjoyer.

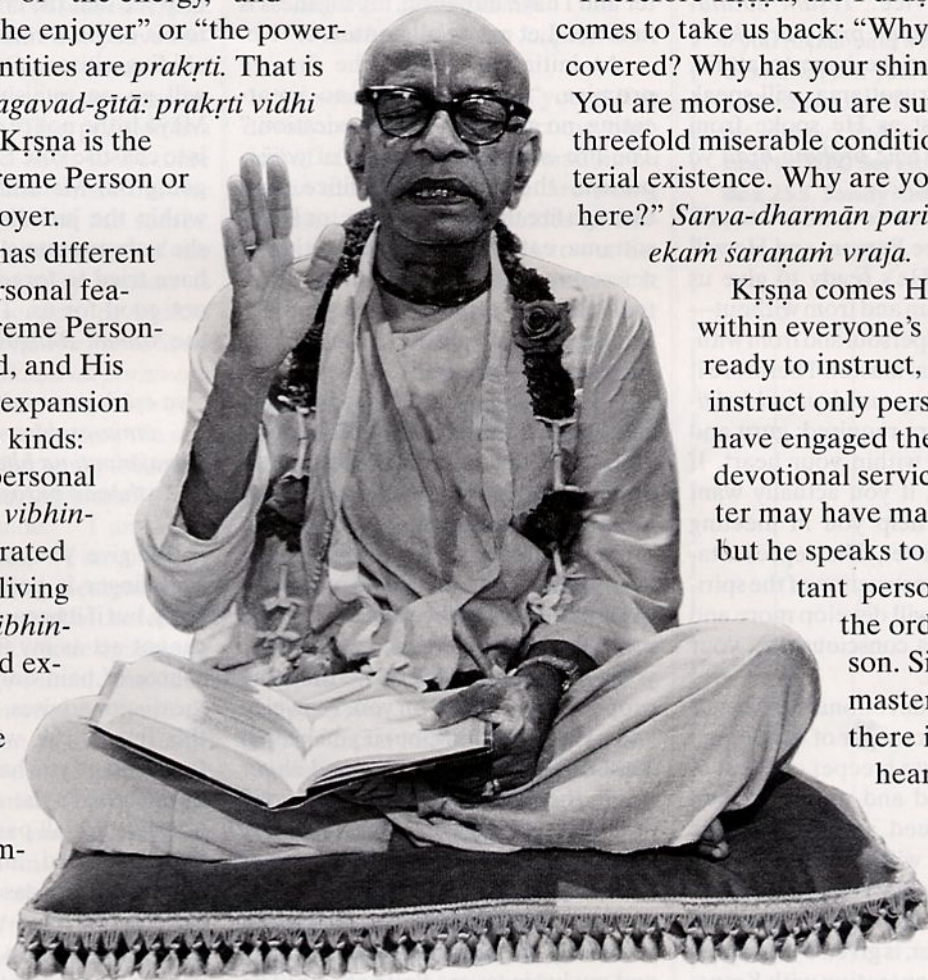
The *puruṣa* has different features: His personal feature, as the Supreme Personality of Godhead, and His expansions. His expansion feature is of two kinds: *svāmśa*, or His personal expansions, and *vibhin-nāmśa*, His separated expansions. We living entities are all *vibhin-nāmśa*, separated expansions, small particles. We are like particles of sunshine. The sunshine is a com-

ination of very small particles of light. Similarly, we living entities are small particles, part and parcel of God. We are also bright, shining. We are not dull. But on account of our combination with material nature we have been covered. Therefore our shining quality is now stopped. That is due to forgetfulness of our relationship with the Supreme *puruṣa*—*puruṣottama*, or *uttama puruṣa*.

There are three grades of *puruṣa*: *uttama*, *madhyama*, and *adhama*. We are the lowest grade, *adhama*; therefore there is a chance of our brightness being sometimes covered. But we can again revive our brightness and shine with the Supreme Person. As the sun and the sunshine shine together, when we are again posted in our own constitutional position—where Kṛṣṇa is like the sun and we are shining particles—then our life is successful. That is wanted.

Therefore Kṛṣṇa, the *Puruṣottama*, comes to take us back: “Why are you now covered? Why has your shining stopped? You are morose. You are suffering the threefold miserable conditions of material existence. Why are you rotting here?” *Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*.

Kṛṣṇa comes Himself. He is within everyone’s heart. He is ready to instruct, but He’ll instruct only persons who have engaged themselves in devotional service. The master may have many workers, but he speaks to the important persons, not to the ordinary person. Similarly, the master Kṛṣṇa is there in everyone’s heart:



## **We have to become qualified to talk with the Supreme Person, and He will give us advice.**

• • •

*īśvaraḥ sarva-bhūtānām  
hṛd-deśe arjuna tiṣṭhati  
brahmāyan sarva-bhūtāni  
yantrārūḍhāni māyayā*

Whatever we are getting for our sense enjoyment is with the sanction of the *puruṣa*, the Supreme Person. The Paramātmā feature is *madhyama* [the intermediate] *puruṣa*. *Puruṣottama* [*puruṣa uttama*] is the Supreme Person, and the Supreme Person by His expansion as the Supersoul is present in everyone's heart. *Īśvaraḥ sarva-bhūtānām*. He's guiding as friend, but He speaks directly with the living entity as soon as we are purified by devotional service. *Teṣāṁ satatayuktānām bhajatām prīti-pūrvakam*. That qualification we have to attain. Then Kṛṣṇa, *Puruṣottama*, will speak from within, just as He spoke from within *Brahmā* (*tene brahma hṛdā ya ādi-kavaye*).

We have to become qualified to talk with the Supreme Person, and He will give us advice. He's ready to give us advice from within and from without—from within as Supersoul and from without as the spiritual master. Therefore it is said, *guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*. Both are required: guru and Kṛṣṇa. Kṛṣṇa is within your heart. If you are sincere, if you actually want Kṛṣṇa, He will help you in meeting the spiritual master, His representative. And by the instruction of the spiritual master you will develop more and more your Kṛṣṇa consciousness, your original position.

This is called devotional service, or *bhakti-latā*, "the creeper of devotional service." To grow a creeper one first of all sows the seed and waters it; then gradually the seed sprouts and the creeper grows. It will become a big tree or creeper and give you fruits. Similarly, the *bhakti-latā-bīja*, the seed of the bhakti creeper, is given by the spiritual master in cooperation with Kṛṣṇa.

That is initiation.

Initiation means sowing the seed of devotional service. Now, if after getting initiation you think, "I have become perfect. Now again whatever nonsense I was doing I shall go on doing it," then it will be useless. Suppose you plant a seed. If you don't take proper care and water it nicely, then it will not grow; it will be stunted. So initiation means that by the mercy of Kṛṣṇa, through His agent, the spiritual master, you get the seed of *bhakti-latā*, the creeper of devotional service. So you have to take care of yourself by following the instructions. You cannot think, "Now that I have a spiritual master and I have initiation, my business is finished. Let me do all nonsense." No.

At initiation, before the fire we promise, "No illicit sex, no meat-eating, no gambling, no intoxication." The fire is a representation of *yajña-puruṣa*, the Lord of sacrifice, and through fire the *yajña-puruṣa*, or *Puruṣottama*, eats. So during the initiation ceremony the fire is present, the spiritual master is present, *sāstra*, or scripture, is present, and Kṛṣṇa is present. They are all witnesses.

If you are in court, before the high-court judge you promise, "Whatever I'll speak in this court will be the truth." So the judge knows that promise, and he gives his judgment based on that promise. Similarly, the promises made at initiation must be kept; otherwise the initiation will be useless. By the mercy of guru, by the mercy of Kṛṣṇa, you get the thing. Now to use the thing properly will depend on you. I can give you a very nice thing, but if you keep it locked up in your treasury and never use it, then what good will it do you? *Māli haya sei bija kare āropaṇa*. You have to sow the seed and pour water and see that it is nicely growing.

So don't think that after the official ceremony of initiation your business and my business are finished. No. The

business begins. It is not the finishing; it is the beginning. *Ādau gurv-āśrayaḥ*. The beginning is to take shelter of guru. Then the student must be very inquisitive—*sad-dharma-prcchā*. You'll find all these instructions in *The Nectar of Devotion*.

Today some of you are going to be initiated. This is the beginning of your spiritual life. But if you don't take care for further development, then that is up to you. You may fall down, because *Māyā* is very strong. *Māyā* will place so many impediments. She does not like that so easily you go back home, back to Godhead. *Māyā*'s business is like the police's business. The police's business is to see that the criminal has returned to his original consciousness as a law-abiding citizen. Otherwise the police will go on punishing him. Similarly, *Māyā* is the police agent. Her business is to chastise you. Every moment this is going on. Material life means to be within the jurisdiction of *Māyā*, and she's always punishing us, because we have tried to forget Kṛṣṇa and that is not good for us. That is explained in the *Srīmad-Bhāgavatam*:

*ya eṣāṁ puruṣaṁ sākṣād  
ātma-prabhavam īśvaram  
avajānanti na bhajanty  
sthānād bhraṣṭāḥ patanty adhaḥ*

I'll give you a practical example. This finger is part and parcel of my body, but if it becomes diseased, then it cannot act as my finger. It becomes a source of pain only. Then sometimes the doctor advises, "Unless you cut off this finger, the whole hand will be faulty." And you have to cut off the one finger to save the other fingers. Similarly, we are all part and parcel of the Supreme Lord, and we become disobedient or diseased. To become disobedient to God means we are in a diseased condition, because we always have to be obedient to somebody. Even

in our so-called disobedient state—when we don't care about God—we care about somebody else. That is obligatory. You cannot say, "I don't care about anybody." That is not possible. If you don't care about God, then you have to care about somebody else. If you don't care about the state law, then you have to care about the police department. You cannot say, "I am independent." That is not possible.

Our position is one of forgetting God. We have been kicked constantly by Māyā. Māyā has given us the senses, and the senses are dictating to us, "Do this, do that, do this, do that." And we become servant of our senses.

So two things are there. You are servant by constitution, but when you forget or give up the service of the Lord, then you become servant of your senses or Māyā. That is your position. Now you must voluntarily give up the service of the senses and surrender to the master of the senses, Hṛṣīkeśa.

One of Kṛṣṇa's names is Hṛṣīkeśa. Hṛṣīkeśa is the master of senses, Kṛṣṇa. In our present condition we have forgotten the master of our senses and have taken our senses as our master. That is our position. That position has to be purified—we have to become not the servant of the senses but the servant of the master of the senses. Then we also become master of the senses. That purificatory process is called devotional service, or bhakti. That is described in *Nārada Pañcarātra: sarvopādhi vinirmuktam tat paratvena nirmalam*.

Now, how we have become the servant of our senses? Because of so many designations—"I am American," "I am Indian," "I am Hindu," "I am Muslim," "I am Christian," "I am this," "I am that." Accepting designations means becoming a servant of the senses. So we have to forget our designations. At initiation everyone should consider, "I am no longer American," "I am no longer Indian," "I am no longer this or that," "No longer do I think, 'I am Hindu, he is Christian.' Now I must think, 'I am the servant of Kṛṣṇa.'" When you think in this way, then you become designationless—"I am the servant of Kṛṣṇa." *Jivera svarūpa haya kṛṣṇera nitya dāsa*. You become designationless and immediately purified.

*sarvopādhi vinirmuktam  
tat paratvena nirmalam  
hṛṣīkena hṛṣīkeśa  
sevanam bhaktir ucyate*

*Nirmalam* means "spotless." When your senses are engaged in the service of the master of the senses, that is called bhakti.

These things are all very elaborately explained in our books.

Those who are going to be initiated should take it as a vow not to fall down again. Catch Kṛṣṇa's lotus feet very tightly and you'll not fall down. *Mām eva ye prapadyante mām etān taranti te*. Be determined. Don't make it a farce—"Today I am initiated, and tomorrow I will again give up everything and again grow my hair and then go to hell." No. Don't do that. If you want to be serious, then the path is clear for going back to Godhead.

*mām ca yo 'vyabhicāreṇa  
bhakti-yogena sevate  
sa guṇān samatīyātān  
brahma-bhūyāya kalpate*

As soon as you engage yourself in devotional service you become purified of all material contamination. *Sa guṇān samatīyātān*. We are being troubled by the three modes of material nature, but if we stick to our devotional service we'll be protected. It is not very difficult to follow the four regulative principles. For example, no illicit sex. There is no question of stop-ping sex, but no illicit sex. But people today are so unfortunate that although a man has a wife he goes to another girl and although the girl has a husband she goes to another man. So unfortunate.

These things should be stopped if you want to be serious. Otherwise, make a farce and do whatever you like. I cannot give you protection. That is not possible.

You must follow these rules and regulations if you are serious. Then take initiation. Don't make a farce. That is my request. One has to be very determined—*bhajante mām ṛḍhāvratāḥ*. This word is used in the *Bhagavad-gītā: ṛḍhāvratāḥ*, "strong determination"—"Yes, in this life I shall go back home, back to God-

head." This is determination.

And what is the difficulty? No difficulty. Chant the Hare Kṛṣṇa mantra. You are accepting the beads. You must chant sixteen rounds. You can finish in two or three hours. You have twenty-four hours. Of course, if you want to sleep twenty-three hours, that is another thing. You have to minimize your sleeping. If you cannot finish sixteen rounds, then you must not sleep on that day, you must not eat. Why don't you forget to eat? Why do you forget chanting Hare Kṛṣṇa? This is negligence, *aparādha*, offense. Rather, you should forget your sleeping and eating, and you must finish sixteen rounds. That is called determination.

So you are welcome to take initiation. But if you are neglectful, if you want to make it a farce, that is your business. I cannot give you protection.

Thank you very much. ☸

## Moving?

If you're planning a move, please let us know. Print your name and new address below. Then mail this form (or a copy) and your BTG mailing label to: **BTG Service Center, P.O. Box 255, Sandy Ridge, NC 27046.**

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# THE HARE KṚṢṆA

## ITS MESSAGE AND ACTIVITIES

*“The Hare Kṛṣṇa movement says that harmony between itself and the whole world can be established by understanding one simple point . . .”*

*This article closely paraphrases and to a large extent copies verbatim an article published in June 1927 in The Harmonist, a journal founded in 1879 by the great spiritual master Śrīla Bhaktivinoda Ṭhākura. The Harmonist article, like all the others in the June 1927 issue, was unsigned. But the editor at the time was Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the spiritual master of His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda. We may presume, therefore, that Śrīla Bhaktisiddhānta Sarasvatī either wrote the article or approved of its contents.*

**B**Y THE GRACE of Kṛṣṇa, the Hare Kṛṣṇa movement has spread all over the world, spreading Kṛṣṇa’s message.

The truth spreads in two ways—positively through direct support and negatively by opposition. The truth cannot be made sufficiently known by the positive method alone. Propaganda through opposition invokes and glorifies the truth more brilliantly than direct support. In the Satya-yuga, through negative propaganda, the demon Hiraṇyakaśipu more than the devoted Prahlāda glorified Kṛṣṇa in His form as Nṛsimhadeva. In the Tretā-yuga, the demon Rāvaṇa more than the devoted Hanumān proclaimed the greatness of Kṛṣṇa in His form as Lord Rāmacandra. In the Dvāpara-yuga, demons like Kaṁsa, Jarāsandha, and Śiśupāla, more than devotees like the Pāṇḍavas and Yādavas, proclaimed the greatness of Kṛṣṇa Himself. And in the present age, Kali-yuga, antagonists like Jagāi, Mādhāi, Chānd Kāzi, Prakāśānanda Sarasvatī, Rāmacandra Khān, Rāmacandra Purī, and in more recent times various sects of hypocrites have glorified Kṛṣṇa in His forms as Lord Caitanya Mahāprabhu and Lord Nityānanda Prabhu more than have Lord Caitanya’s own devotees.

The truth is in all ages propagated in this world by both the positive and negative methods. The true mes-

sage of ISKCON, the International Society for Kṛṣṇa Consciousness, has spread and is spreading in this manner.\*

It may be asked, “What does ISKCON do? Is it merely another association like the thousands of sects in this world? Or is it among the world’s welfare societies? Or is it one of the world’s many mischievous organizations?”

“What work does ISKCON do for the benefit of the world? Is the Hare Kṛṣṇa movement affectionate like a mother, a protector like a father, or a helper like a brother? What well-being for society does it desire? What very considerable service does it render to mankind that the world, or the civilized world, or the whole of mankind should listen to its message?”

Many such questions may arise in our minds.

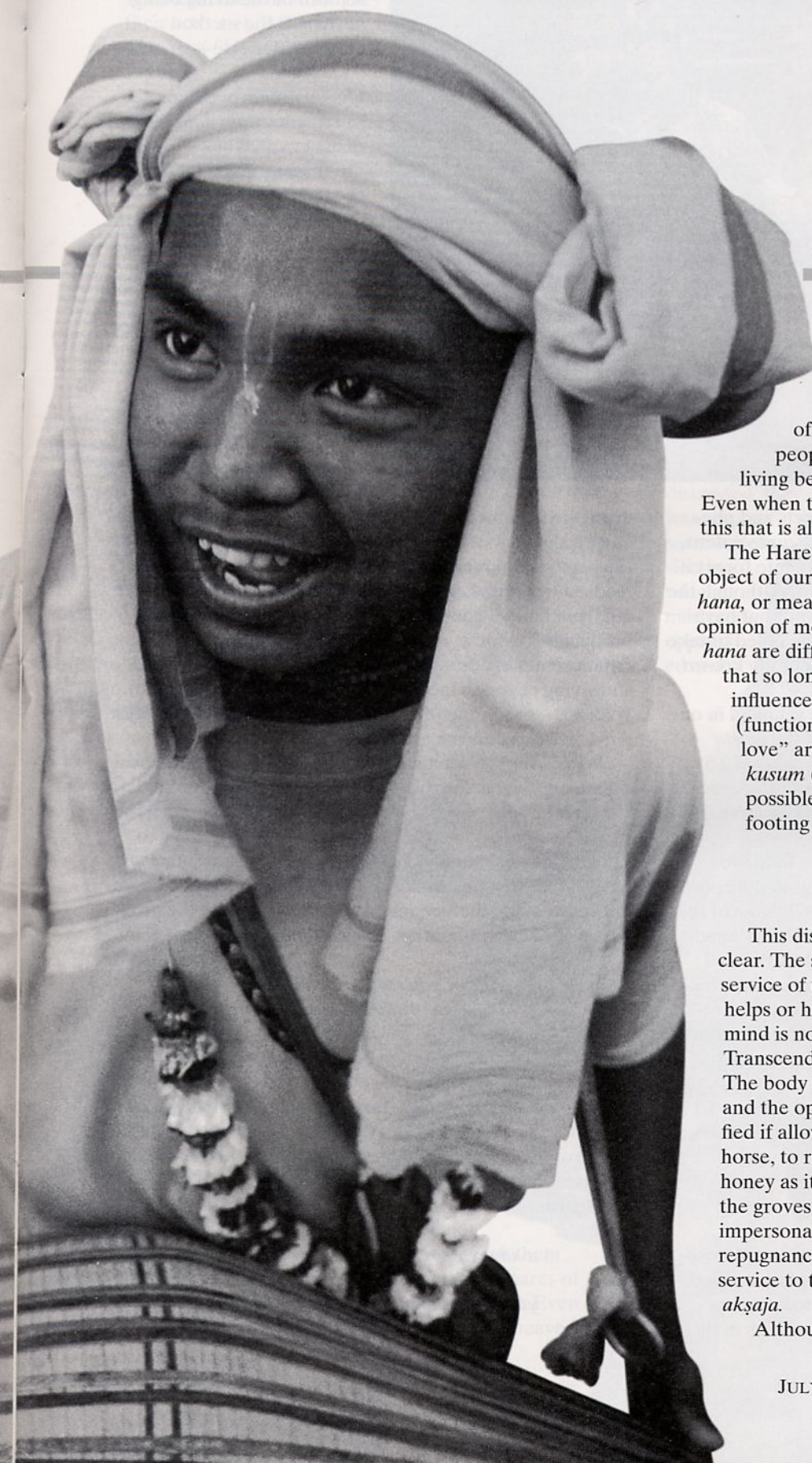
ISKCON is not an association like the world’s thousands of sects. It doesn’t desire the welfare or non-welfare of the world like other benefit- or mischief-making societies. It does not do work that is beneficial or harmful in terms of worldly enjoyments. ISKCON is neither affectionate nor cruel like a worldly mother. It is neither protector nor destroyer like a worldly father, neither helper nor enemy like a worldly brother. What then is this Hare Kṛṣṇa movement that the world should listen to its words?

There need be no want of harmony between the Hare Kṛṣṇa movement and the world. The only disharmony is caused by *one* little misunderstanding. The Hare Kṛṣṇa movement says that harmony between

\*When this article mentions ISKCON or the Hare Kṛṣṇa movement, the original named the Gaudiya Math, an organization that was ISKCON’s spiritual predecessor.



# MOVEMENT



Yamarāja Dāsa

itself and the whole world can be established by understanding one simple point: that the duty of all living beings consists in the exclusive service of Adhokṣaja, the Transcendence. Most people of this world say that the duty of all living beings is the service of *akṣaja*, or matter. Even when this is not actually said, in practice it is this that is always done.

The Hare Kṛṣṇa movement says that *sādhya*, the object of our activities, should itself be the only *sādhana*, or means for attaining that object. In the opinion of most men of the world, *sādhya* and *sādhana* are different. The Hare Kṛṣṇa movement says that so long as one continues to be under the influence of the physical and mental dharma (functions), words like “unity” and “universal love” are mere sounds, like such words as *akāśakusum* (“a flower in the sky”). Harmony is possible only when one has obtained a firm footing in the dharma of the soul.

## SERVICE TO GODHEAD OR SERVICE TO MATTER

This distinction requires to be made perfectly clear. The service of the Adhokṣaja means the service of the transcendental Godhead. That which helps or hinders the gratification of the body or the mind is not the service of the Adhokṣaja, the Transcendence; it is the service of *akṣaja*, matter. The body is pleased by the enjoyment of free air and the open sky. The troublesome mind is gratified if allowed to roam at will like an unbridled horse, to revel in the beauties of Nature, to gather honey as it pleases from the many-tinted flowers of the groves of poetry. Contrary to this is the impersonal or voidistic point of view, based upon repugnance for all gratification. Neither of these is service to the Adhokṣaja—both are service to the *akṣaja*.

Although most people of the world profess to



hearts to the very root.” This root or seed of sin, or sinful desire, or ignorance (*avidyā*), is the cause of the worldly sojourn of the living being.

Why is the method eternal? Because—

*bhejire munayo 'thāgre  
bhagavantam adhokṣajam*

“In the beginning the *munis*, or sages, worshiped the Adhokṣaja, the transcendental Personality of Godhead, in this way.”

### HARMFUL KINDNESS

That type of kindness which does not give rise to *manda*, or evil, is termed *amandodāya dayā*. For example, if a sick man is allowed to eat forbidden items or a

drunkard is helped to proceed to a liquor shop, kindness is indeed shown, but that kindness later turns out harmful to the person who receives it. If the sick man is placed under medical treatment against his will, if the drunkard is protected from his evil course, *amandodāya dayā*, non-harm-producing kindness, is shown. Preventing floods and famines, nursing the sick, pleasing or displeasing anyone, or stultifying anyone’s faculty of consciousness (i.e., promoting voidism)—every one of these is an instance of *mandodāya dayā*, harm-producing kindness.

Man cannot understand this till he realizes his true position. By such acts the living being is not really benefited. Cutting the root of misery is doing real good to others; the treatment that allows the gangrene of sensual desires to remain does no real good to the patient. Nor does one prove great wisdom, out of spite to the gangrene of sensual desires, to hang the sick man, holding out to him the prospect of *mukti*, annihilation, as a complete and permanent cure.

*svayaṁ niḥśreyasaṁ vidvān  
na vakty ajñāya karma hi  
na rāti rogiṇo 'pathyaṁ  
vāñchato 'pi bhiṣaktamaḥ*

“Just as the best physician, even if a patient evinces a desire for unwholesome food, does not allow it, he who is himself aware of *niḥśreyaḥ*, the highest good, never advises an ignorant person to do karma, work, for his own interest.” (*Bhāgavatam* 6.9.50) The *Śruti* (*Muṇḍaka Upaniṣad* 1.2.6) says:

*avidyayaṁ bahudhā varta mānā vayaṁ  
kṛtārtha ityabhimanyanti bālāḥ  
yat karmaṇo na pravedayanti rāgāt  
tenaturaḥ kṣiṇa lokāśacyavante*

be positivists, dealing only with positive facts and phenomena, they fail to see, though it must be quite patent, the greatest of all phenomena. They at any rate forget it in practice even when they appear to know. Although the greatest of the positivists, Cārvāka, could not but have observed this greatest of all phenomena, he failed to take notice of it. That great phenomenon is generally known by the name of—death.

If the memory of this great event were retained in our minds we would assuredly be solicitous of the *amṛta* (deathlessness). The *Śruti* (*Śvetāsvatara Upaniṣad* 2.5) says we are all children of the *amṛta*, heirs of the *amṛta*. *Śṛṇvantu viśve amṛtasya putraḥ*: “Listen, O children of the *amṛta*.”

In this world two kinds of endeavor are found for obtaining this *amṛta*. Like the sons of kings in the epochs recorded in history, some try to ascend the throne of their father by treason against the father; on the other hand, loyal sons in seeking to be heirs of a kindhearted and affectionate father look upon constant service as being both the means and the end.

The Hare Kṛṣṇa movement understands such service to be the appropriate and eternal method. Why is it appropriate? Because—

*śṛṇvatām sva-kathāḥ kṛṣṇaḥ  
puṅya-śravaṇa-kīrtanaḥ  
hṛdy antaḥ stho hy abhadraṇi  
vidhunoti suhṛt satām*

“Śrī Kṛṣṇa is the benefactor of all holy persons. Whosoever listens to or sings about His messages is sanctified. Appearing in the hearts of all who listen to accounts about Himself, He destroys the evil propensities in their

“Ignorant persons, being themselves in the midst of manifold *avidyā*, errors, think, ‘We have gained what we want.’ Because they work for their own interest, attached to their work, they have no experience of the real truth. With extreme solicitude they gain little as the result of their activities. After a time they fall from their position.” The *Śruti* (*Muṇḍaka Upaniṣad* 1.3.8) further says:

*avidyāyāmantare varta mānaḥ  
svayaṁ dhīrāḥ paṇḍita-manya mānāḥ  
jamghanya mānāḥ pariyanti mūḍhā  
andhenaiva niyamānā yathāndhāḥ*

“Remaining in the midst of ignorance, men consider themselves conscientious and enlightened. Such perverted and ignorant men come to grief, like the blind man led by the blind.”

### THE REMEDY FOR ALL DISTRESS

Forgetful of their own home under the spell of the enchantress, most people of the world are running headlong in the opposite direction. In this again their intoxication, eagerness, concentration, and firm determination are so intense that they have little opportunity to think about home. But the voice of the Hare Kṛṣṇa movement is ever proclaiming:

*‘kṛṣṇa’ bala, saṅge cala,  
ei-mātra bhikṣā cāi*

“Chant Hare Kṛṣṇa. Come along. These are the only alms we beg.”

“Back to God and back to home” is the message of the Hare Kṛṣṇa movement.

To arrest the pervertedly running tide and redirect it towards the Eternal Source is the seemingly unpleasant duty of the Hare Kṛṣṇa movement.

The Hare Kṛṣṇa movement says, “All men of the world without exception belong to our family. All birds and beasts, grass and shrubs are our kin. Whatsoever conscious being, wheresoever existing, belongs to our Supreme Lord. We shall conduct our family members from out of the spells of the enchantress towards home. We shall not show for-the-time-being sweet sympathy for them by enabling those who have fallen into the snares of the enchantress to get more deeply entangled. Even if under the spell of the enchantress they fill heaven

and earth with their loud protestations against our endeavors, we shall still proclaim the message of the *amṛta* to them.”

Even if it is contrary to the current of thoughts of the religious or religiously minded people as those terms are understood by the world, or even if it appears strange or wonderful to them, we will still forever practice and proclaim the *sanātana-dharma*, the eternal religion made by God, the tidings of which are unknown to any of the *ṛṣis*, gods, *siddhas*, and men, the dharma which, although it happens to be hidden, pure, and difficult to understand, alone enables us to attain the *amṛta*. That dharma is the supreme dharma of the living being, the dharma to which all living beings without exception have a claim, the dharma to which everyone in the universe may become the heir. That dharma is the object as well as the method of our endeavors.

The current that is sweeping the world, the flood on which it is adrift, the famine by which it is distressed, the want, fear, sorrow, delusion by which it is mastered, oppressed and



tortured, can be prevented, can be pulled up by the root, by the method of moving homeward, the method of self-surrender at the holy feet of the sorrowless and fearless *amṛta*.

## THE POWER OF THE HOLY NAME

So long as we stay in the foreign land—and the greater the distance and speed with which we continue to run towards foreign lands and away from the direction of home—so long and to the same extent will sorrow, fear and delusion refuse to leave us; they will on the contrary mock us like the delusive deer by their further and steady increase. The *Śruti*

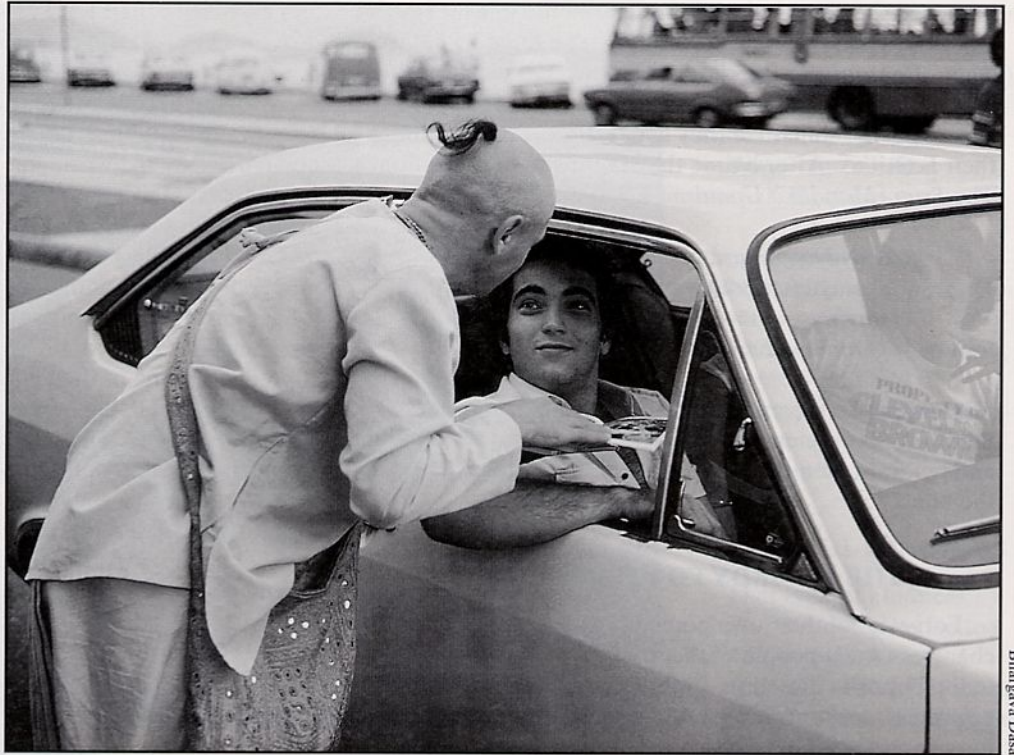
(*Bṛhad-āraṇyaka Upaniṣad*) says, *dvītiyād vai bhayaṁ bhavati*: “Fear must result from the perception of a second entity different from Godhead.”

Death cannot be abolished from this mundane world. By no amount of effort by the united living beings of the universe can the threefold miseries be banished to Siberia. No one can extinguish the fire of Rāvaṇa’s funeral pyre. Only the water cooled by contact with the feet of Śrī Rāmacandra has the power to quench it. Once the world is fairly embarked on the high tide of the holy name the insignificant worldly flood retires forthwith. If the alms in the shape of the songs glorifying Kṛṣṇa become easily procurable, the little famines will leave us for good as a mere attendant result. With the appearance of sorrow-delusion-fear-killing bhakti (devotional service), *avidyā* (nescience), the root of every form of misery of the living being, is destroyed, and the soul is well satisfied.

Bhakti is like fire. Nothing else can purify gold the way fire can. Without bhakti-yoga (the association of bhakti) other forms of effort are meaningless, like the attempt to refine gold by applying tamarind, earth, or ashes.

To imagine *artha-vāda* in regard to the holy name—or, in other words, to imagine that the glorification of the name is mere exaggeration of praise—is that godless intellectual attitude which gives rise to our belief in other tangible forms of effort. We think that the work of glorifying or preaching the name of Kṛṣṇa is not conducive to the general good. Or again we may think sometimes that the glorification and preaching of the name is on a level with other kinds of effort.

The first is *artha-vāda* in regard to the name. The second is the offense (*aparādha*) of believing the chanting



Bhāgavata Dāsa

of the name to be equal to other good works. To have faith in the holy name is so very rare that we may leave it out of consideration. If we had faith even in *nāmābhāsa* (the most dimly perceived name) we would have never said that succoring the victims of floods is better than congregationally chanting Hare Kṛṣṇa and preaching about Kṛṣṇa, or that opening hospitals or freeing the country from famines is better than preaching devotion to God.

Hundreds of famines can be got rid of not by *nāmābhāsa* but even by *nāmāparādha* (offensive chanting of the name). The mukti (liberation) that is not obtained in millions of births by *brahma-jñāna*, “knowledge of Brahman,” can be had by one single *nāmābhāsa*. This is no exaggeration.

## THE ONLY MESSAGE

This alone is the only true message. Lord Caitanya Mahāprabhu, the *avatāri* (the source of all incarnations), the savior of Kali-yuga, has borne testimony to it through the *nāmācārya* (the teacher of the name by his own personal example) Śrī Ṭhākura Haridāsa.

Never adopting the bad logic of purveyors of vulgar news, neither Lord Caitanya nor any of His devotees was ever in a hurry to prevent flood or famine or to found hospitals, nor did they give any other advice to anyone except telling all men at all times and places:

*kali kāle nāma vinā nāhi āra dharma*

“In the Kali-yuga there is no other dharma but uttering the name of Kṛṣṇa.”

*khāite śuite yathā tathā nāma laya  
kāla-deśa-niyama nāhi, sarva siddhi haya*



“Regardless of time or place, one who chants the holy name, even while eating or sleeping, attains all perfection.” (*Caitanya-caritāmṛta*, *Antya-līlā* 20.18)

*yāre dekha, tāre kaha ‘kṛṣṇa’ upadeśa  
āmāra ājñāya guru hañā tāra’ ei deśa*

“Whomever you meet, instruct him about Kṛṣṇa. By My command, be a guru and save this land.”

(Cc. *Madhya* 7.128)

*ucca saṅkīrtana tāte karilā pracāra  
sthira-cara jīvera saba khaṇḍāilā samsāra*

“You have preached the loud chanting of the Hare Kṛṣṇa mahā-mantra and in this way freed all moving and nonmoving living entities from material bondage.”

(Cc. *Antya* 3.76)

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

“One born 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.” (Cc. *Ādi* 9.41)

There is no dharma for the living being other than *kīrtana*, chanting of the holy name of God. To the extent that one disbelieves in bhakti, devotional service, as denoted by *kīrtana* or the holy name—in other words if one thinks that

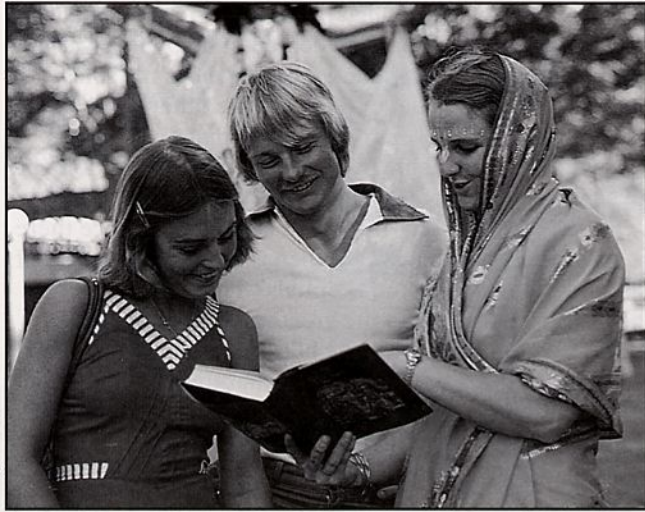
all wants cannot be fulfilled by *kīrtana*—to that extent one is *nāstika*, atheistic. The degree of help one gives in propagating bhakti as denoted by *kīrtana* is the sole measure of one’s belief in God. On the other hand, a man is a *nāstika*, disbeliever, to the extent that he obstructs *kīrtana*. Since the name has to be chanted every moment, even while eating or sleeping, since bhakti denoted by *kīrtana* is the only dharma of the living being, since there is no dharma but this, where then is the time to get rid of flood or famine or found hospitals? Those who claim to be positivists but forget the greatest of all facts, death, those who are fallen, like the blind man led by the blind, and who under the spell of the enchantress loiter about like travelers without an objective—it is such people who have time for work other than *hari-kīrtana*, chanting of the holy name of Kṛṣṇa. All efforts except *hari-kīrtana* cause *saṁsāra*, “the worldly sojourn,” the road leading not to the east but in the opposite direction. On the other hand, by all-time *hari-kīrtana* one turns away from every other direction to face the east, or journey homeward.

### “WE WILL NOT LISTEN TO YOU”

The Hare Kṛṣṇa movement is the missionary of this all-time *kīrtana*. The movement asks not that all efforts of the world be destroyed but that they be deflected in their course. The Hare Kṛṣṇa movement begs every one of us to offer his all to Kṛṣṇa. The opulence of the Hare Kṛṣṇa movement is for the sole purpose of making all efforts of the world *kṛṣṇa-pāra*, “having Kṛṣṇa as their goal.” The offering to Kṛṣṇa comes first, and after the offering has been made, bhakti begins. The Hare Kṛṣṇa movement says, “Make the offering to Kṛṣṇa first, and after that has been done profess to be a bhakta, a devotee.”

The Hare Kṛṣṇa movement says, Do not imitate the *kīrtana-kārī* (one who does *kīrtana*). *Anukāra*, imitation, is a mere burlesque. By arraying oneself in the trappings of a devotee like a harlequin one may deceive people, but one does no good either to oneself or to others. It is those who follow the *kīrtana-kārī* that are really their own benefactors or properly alive to self-interest. They are also benefactors of others and mindful of others’ interests. They are not blinded by considerations of undue personal advantages, nor do they cheat others. They are therefore truly disinterested. It is by *kīrtana* alone that the claims of self-interest, the interests of others, and disinterestedness are simultaneously satisfied.

*Bhoga* (enjoyment) or *mukti* (freedom from misery) in the shape of prevention of famines and so on is gained by *nāmā-parādha* (offensively taking the name) or by *nāmābhāsa* (taking the dimly perceived name). That by which millions of times greater eternal good is produced,



Amoghā Dāsa

by which the lotus of the eternal well-being of the living entity blossoms forth—that Śrī Nāma (holy name) the Hare Kṛṣṇa movement endeavors to give away freely. The members of the Hare Kṛṣṇa movement are earnestly trying to give away, freely, Kṛṣṇa Himself.

In this world there are many persons who spread unwholesome doctrines after advertising their intention to give good advice. And most men are deceived by the idea that actually the pleasurable experience of the moment is the “good.” Sanātana Gosvāmī asked Lord Caitanya Mahāprabhu,

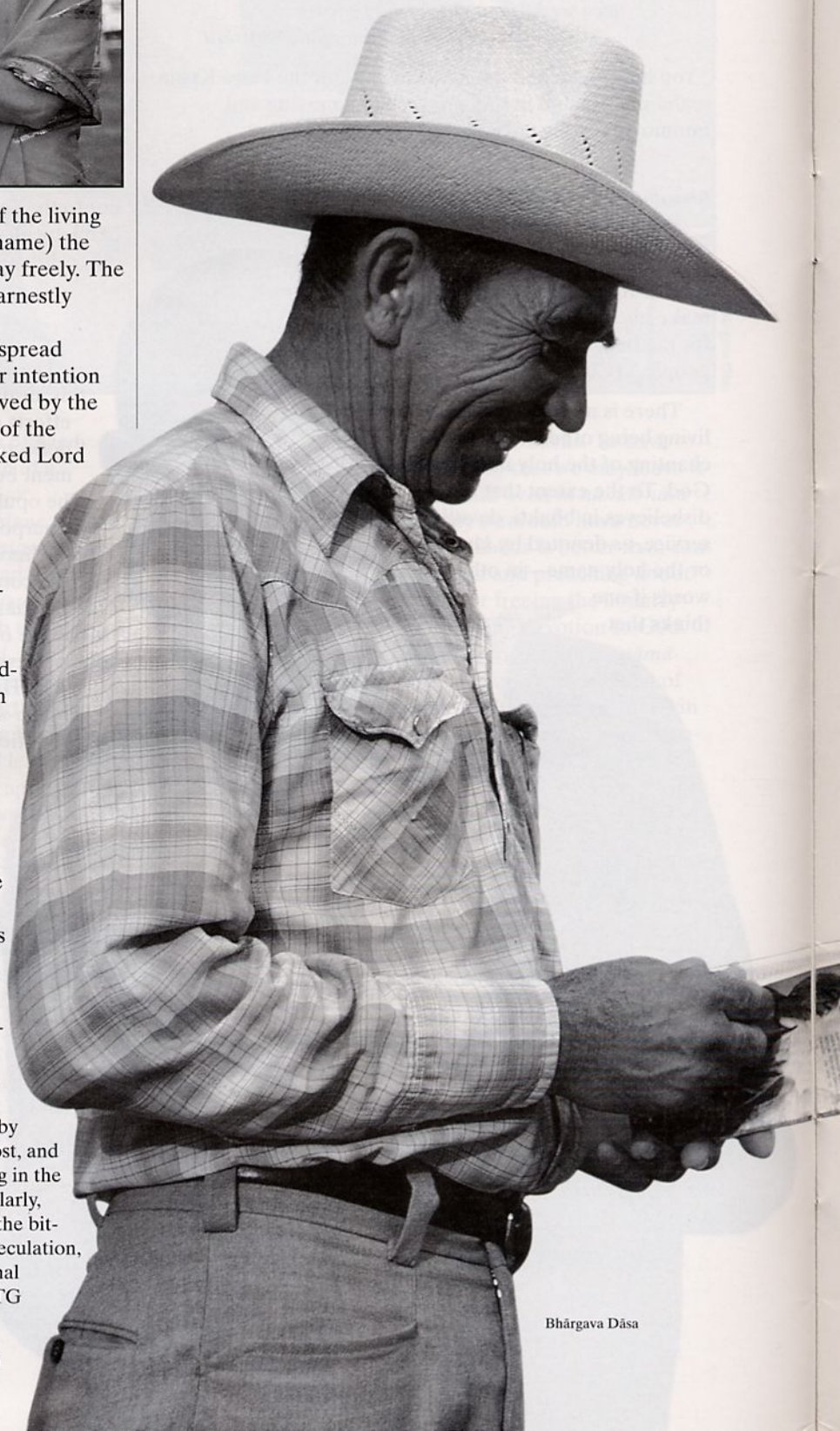
*‘ke ami’, ‘kene amāya jāre tāpa-traya’  
ihā nāhi jāni—‘kemanē hita haya’*

“Who am I? And why do the threefold miseries afflict me? If I do not know this, how for me can there be good?”

Lord Caitanya Mahāprabhu is the expounder of *sanātana* dharma, the eternal occupation for every living being. If the message that He delivered to us regarding the only means of obtaining the “good” had once reached our ears, we would not have considered bhakti denoted by *kīrtana* weak and other methods strong. We would not have turned our face away from the direction in which the treasure would be easily found and have hurried towards the south for the bite of wasps, towards the west for the terrors of the *yakṣa* (the demon that guards worldly riches), or to-

\*The allusion here is to the story of a poor man advised by an astrologer that the man’s father had left him a treasure. The astrologer warned that access to the treasure was blocked from the south by wasps and drones, from the west by a demonic ghost, and from the north by a big black snake. But by digging in the east the treasure would at once be recovered. Similarly, the treasure of Kṛṣṇa consciousness is blocked by the biting wasps of fruitive action, the ghost of mental speculation, and the snake of impersonal yoga. But by devotional service that treasure is easily attained.—Editor, BTG

wards the north to offer our lives to the fangs of the black snake.\* Our home is eastward, but we are running with all speed away from the east towards other points of the compass. And when the people of the east call out to us to turn back, deluded by the mirage we say, “We will not listen to you. See what beautiful lakes full of the cleanest water lie yonder before our very eyes.” Talking thus and being by degrees enamored of that which only appears to our senses, we are ever moving away from home towards foreign lands.



Bhārgava Dāsa

## SECTS OF HYPOCRITES

In those circumstances the doings of the Hare Kṛṣṇa movement sometimes seem to us and to those who are like-minded with ourselves to be contrary to our ideas. This is likely and need not cause any surprise. But all this notwithstanding, the Hare Kṛṣṇa movement, bearing its message, its bright flag flying, emblazoned on it the words that attract our ears and eyes, is ever saying:

*neha yat karma dharmāya  
na virāgāya kalpate  
na tīrtha-pada-sevāyai  
jīvanm api mṛto hi sah  
(Bhāgavatam 3.23.56)*

*evam nṛṇām kriyā-yogāḥ  
sarve saṁsṛti-hetavaḥ  
ta evātmā-vināśāya  
kalpante kalpitāḥ pare  
(Bhāgavatam 1.5.34)*

*yad atra kriyate karma  
bhagavat-paritoṣaṇam  
jñānam yat tad adhīnam hi  
bhakti-yoga-samanvitam  
(Bhāgavatam 1.5.35)*

“The work not done for the sake of dharma, the dharma not performed for the purpose of *vairāgya* [renunciation], the *vairāgya* not practiced for the service of Viṣṇu —whosoever

practices such work, dharma, or *vairāgya* is dead in life. Conditional fruitive works [naimittic *kāmya karmas*] are the cause of the bondage of the world [*saṁsāra-bandhana*] or ‘birth-journeys’ [*yoni-bhramana*]. But those very works, if done for Godhead, have the power to destroy ungodliness. The divine knowledge [*bhagavat-jñāna*] associated with devotional service [*bhakti*], denoted by hearing, chanting, and so on, is assuredly the unswerving fruit of work performed in this world to please God.”

This is the subject of the propaganda of the Hare



Muralidhara Dasa



Kṛṣṇa movement. The movement by its practice proclaims that neglecting to gratify the senses of Godhead but instead gratifying the senses of the living being can bring no real good either to oneself or to others. Nor does invoking mukti (annihilation) in deprecation of the pleasures of the senses of the living being constitute service to God. There are many sects of hypocrites who counterfeit bhakti, devotional service, by falsely assuming the paraphernalia of a devotee but are not aware that bhakti is an impulse of the soul. Of these, some to fill their bellies, some to achieve fame, or some again by imitating some other purpose serve to delude the people.

The Hare Kṛṣṇa movement says that it is not proper in the name of dharma to practice trade. We should not use Kṛṣṇa to serve our own pleasures; our duty is only to serve Kṛṣṇa. The movement says that imitating the devotee of Kṛṣṇa or putting on the dress of Nārada as in a theatrical performance is far from walking after the devotee of Kṛṣṇa or following Nārada. Delightful tune, time, and cadence alone do not constitute the movement's *kīrtana*, or chanting of Hare Kṛṣṇa. Those are found even in the performances of recording stars and harlots. *Cetanata*, “consciousness,” is necessary. Simultaneous practice and preaching are necessary. The Hare Kṛṣṇa movement says that he who does not possess a pure character is not fit even to be styled a man, not to

speak of being regarded as religious (*dharmaka*).

The Hare Kṛṣṇa movement keeps at a distance from the five Kalisthānas, “abodes of quarrel.” The Kalisthānas, according to a text of the *Bhāgavatam*, are the following: (1) dissipating games such as cards and dice; or trade or the profession of a trader performed in the name of dharma; (2) indulgence in luxuries such as betel, tobacco, wine, and so on; (3) improper association with woman or unusual addiction to one’s own wife; (4) animal slaughter; or not proclaiming the truth to people but deceiving them by untruth, not preaching *kṛṣṇa-kathā*, “the word of God,” to other living beings but in place of *kṛṣṇa-kathā* giving other kinds of advice; (5) cheating people, or accepting money earned by their labor and applying such wealth to the maintenance of wife and children or increasing the scope of one’s own enjoyment; or not employing everything—the body, mind, and speech, life, wealth, and intellect—in the service of Śrī Viṣṇu, who is the proprietor of all things and the Supreme Lord of all wealth.

### THE HIGHEST GOOD, WITH LITTLE EFFORT

The Vedic literature says that of all things the human body is the dearest to God, for the human body is the giver of *param artha*, “the highest good,” and is very difficult to obtain. Therefore, while this body lasts, without being immersed in any other thing, not deceiving ourselves by thinking that any method other than sorrow-stupor-fear-killing devotional service is productive of good, our duty is to unceasingly practice devotional service. Other forms of devotional service to God are weak; the devotional service denoted by *kīrtana* is strong. Once the protection of the strong bhakti is secured, it gives the living beings the highest good with little effort on their part. Therefore, preaching *kīrtana* at all times, by right of the highest kinship, to induce all living beings to turn homeward is true universal love, true help for others, true kindness, and the true duty of life. Embracing all the inhabitants of the universe without exception, in sadness calling upon all to turn their face towards

God to be preachers of this devotional service denoted by *kīrtana*, the Hare Kṛṣṇa movement says:

*he sādavaḥ sakalam eva vihāya durāt  
caitanya candra caraṇe kurutānurāgam*

“O righteous people, bid goodbye to everything from a distance and offer the devotion of your hearts to the feet of Lord Śrī Caitanya Mahāprabhu.” ❀

## CALENDAR CLOSE-UP

### Śrī Rūpa Goswami

*Disappearance Day: August 26*

Śrī Rūpa Gosvāmī appeared in 1489 in Karnataka, South India. He was the younger brother of Śrī Sanātana Gosvāmī. Forced by various circumstances, Śrī Rūpa Gosvāmī and Sanātana Gosvāmī had to work for the Muslim government of Bengal under Nawab Hussein Shah. Rūpa Gosvāmī was then known by the Muslim name Dabir Khas (“private secretary”). Although he enjoyed great wealth and prestige, he never forgot Lord Śrī Kṛṣṇa. Even before meeting Śrī Caitanya Mahāprabhu, Rūpa Gosvāmī had already written several books on Vedic philosophy and was renowned for his learning and devotion.

In 1514, Rūpa and Sanātana met Śrī Caitanya Mahāprabhu for the first time and were initiated by Him. Rūpa left government service and spent ten days hearing from Śrī Caitanya Mahāprabhu the philosophy of Kṛṣṇa consciousness. Śrī Caitanya then ordered Rūpa Gosvāmī to go Vṛndāvana with a fourfold mission: (1) to uncover the lost sites of Lord Kṛṣṇa’s pastimes, (2) to install Deities of the Lord and arrange for Their worship, (3) to write books on Kṛṣṇa consciousness, and (4) to teach the rules of devotional life.

At first Rūpa Gosvāmī felt great difficulty carrying out the desire of Lord Caitanya. But one day, while Rūpa was sitting on the bank of the Yamunā River contemplating his mission, a beautiful boy came to him and asked the cause of his despondency. Rūpa Gosvāmī explained. The boy then led him to a small hill.

“Inside this hill,” said the boy, “is the beautiful Deity Govinda-deva.” He said that the Deity had been buried to protect Him during a Muslim invasion.

The next day Rūpa Gosvāmī led a group of villagers to the site and had them excavate the hill. The Deity Govinda was unearthed. Rūpa Gosvāmī then had a magnificent temple constructed under the patronage of Emperor Akbar and Maharaja Man Singh of Amber, Rajasthan.

Rūpa Gosvāmī fulfilled all four parts of the mission given to him by Lord Caitanya, including writing many books on Kṛṣṇa consciousness. He passed away in 1564. Devotees pay respects to him by visiting his *samādhi*, or memorial tomb, in the courtyard of the Rādhā-Dāmodara temple in Vṛndāvana.

Research by Śyāmasundarī Dāsī, Girls Vaiṣṇava Academy, Alachua, Florida.

(Full calendar, page 63.)



# The Essence of Compassion

by Satsvarūpa Dāsa Goswami

**A**CCORDING TO *The Nectar of Devotion*, “A person who is unable to bear another’s distress is called compassionate.” Whereas generally people are too focused on their own interests to concern themselves with the distress of others, the devotee is focused on Kṛṣṇa’s interests. Because Kṛṣṇa desires that the conditioned souls be delivered, the devotee dedicates his life to fulfilling that desire. The devotee, therefore, is naturally compassionate.

Śrīla Prabhupāda expressed his compassion through preaching, which is the essence of compassion. And the driving force of preaching is purity. Preaching exists on the strength of the purity of the hearts and minds of the devotees.

And what is purity? Purity means that the devotee has no desire other than to please Kṛṣṇa. A pure devotee, therefore, preaches to fulfill the desire of Kṛṣṇa.

In the *Śrīmad-Bhāgavatam* (7.9.43–44), the great devotee Prah-lāda Mahārāja expresses his spirit of compassion. Addressing Lord Nṛsimha, Prah-lāda prays:

O best of the great personalities, I am not at all afraid of material existence, for wherever I stay I am fully absorbed in thoughts of Your glories and activities. My concern is only for the fools and rascals who are making elaborate plans for material happiness and maintaining their families, societies and countries. I am simply concerned with love for them. . . .

I see that there are many saintly persons indeed, but they are interested only in their own deliverance. Not caring for the big cities and towns, they go to the Himālayas or the forest to meditate with vows of silence [*mauna-vrata*]. They are not interested in delivering others.

As for me, however, I do not wish to be liberated alone, leaving

aside all these poor fools and rascals. I know that without Kṛṣṇa consciousness, without taking shelter of Your lotus feet, one cannot be happy. Therefore I wish to bring them back to shelter at Your lotus feet.

Śrīla Prabhupāda honored the mood that Prah-lāda Mahārāja expressed in his prayer: Although devotees are satisfied wherever they are because they always chant the holy name, they still feel a deep concern for the suffering nondevotees. The nondevotees are suffering because they are attached to the illusory world. They think happiness lies in a godless life. Actually, true happiness comes only when we engage in Kṛṣṇa’s service. A compassionate devotee understands this. Tasting his own spiritual happiness, he desires to share that happiness with others.

Prah-lāda Mahārāja’s prayer reminds us of Śrīla Prabhupāda’s own situation. Before Prabhupāda came to America, he was living the life of a saintly person in the holiest place in the universe, Vṛndāvana, India. He spent his time chanting, praying, translating the *Śrīmad-Bhāgavatam*, speaking about Kṛṣṇa, and associating with other devotees. Materialists are rarely interested in Vṛndāvana—it is a poor town—so the devotees are free to spend their time peacefully bathing in the Yamunā and Rādhākuṇḍa, worshipping the many Deities of Kṛṣṇa, walking around Govardhana Hill, and relishing the special atmosphere of intimacy with Rādhā and Kṛṣṇa.

Out of compassion, however, Śrīla Prabhupāda left his peaceful life and came to America. Certainly he was acting on his spiritual master’s expression of compassion, which was a reflection of Lord Caitanya’s desire that the holy name be spread to

every town and village in the world. Still, it was Śrīla Prabhupāda’s own great compassion that made him so wonderfully successful.

On his arrival at Commonwealth Pier in Boston on September 17, 1965, Prabhupāda wrote a prayer to Kṛṣṇa.

My dear Lord Kṛṣṇa, You are so kind upon this useless soul, but I do not know why You have brought me here. Now You can do whatever You like with me.

But I guess You have some business here, otherwise why would You bring me to this terrible place?

Most of the population here is covered by the material modes of ignorance and passion. Absorbed in material life, they think themselves very happy and satisfied, and therefore they have no taste for the transcendental message of Vāsudeva [Kṛṣṇa]. I do not know how they will be able to understand it.

But I know your causeless mercy can make everything possible, because You are the most expert mystic.

How will they understand the mellows of devotional service? O Lord, I am simply praying for Your mercy so that I will be able to convince them about Your message.

All living entities have come under the control of the illusory energy by Your will. Therefore, if You like, by Your will they can also be released from the clutches of illusion.

I wish that You may deliver them. . . .

Lord Caitanya’s benediction on us in this age is that we can awaken our dormant love of God simply by chanting the holy name of Kṛṣṇa. Other forms of spiritual practice require much gradual and painstaking purification, which people in this age don’t have time for. People today are short-lived, unfortunate, and always

distracted and disturbed. Śrīla Prabhupāda at once saw this on his arrival in the West.

Still, Prabhupāda was determined and compassionate. He had met many obstacles—Indian bureaucracy, two heart attacks at sea, no money, no friends—but he had remained

dependent on guru and Kṛṣṇa. He wrote in his poem:

“Therefore, if You desire their deliverance, then only will they be able to understand Your message. . . .

“O Lord, I am just a puppet in Your hands, so if You have brought me here to dance, then make me

dance, make me dance, O Lord, make me dance as You like.”

*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

# Prabhupāda's Kitchen Demeanor

PLUS: *Cooking Class, Lesson 25—Kacauris and Samosās*

by Yamuna Devi

**A**NY DEVOTEE who has worked in a bustling kitchen for a temple or restaurant knows how turbulent the atmosphere can be. Work hours often exceed stamina levels, and the heat of the stoves can make passions flare. Home kitchens, though often considered the heart of the home, are often no less turbulent. To walk into a kitchen and find a sense of peace or calm is rare. But that is the quality Śrīla Prabhupāda brought into every kitchen I saw him enter.

### Peace in the Kitchen

My first chance to be with Prabhupāda in the kitchen came during the fall of 1966. I was his only assistant while he prepared the first wedding feast in ISKCON. While Prabhupāda single-handedly made a lavish eighteen-course feast in his narrow galley kitchen, just outside it I was given the solitary and stationary task of shaping *aloo kacauris*—deep-fried potato-stuffed flaky pastries. As I watched him for more than six hours, I noted his organization and impeccable cleanliness. His flow of activity was efficient and graceful, and save for his instructions to me, his attention was focused solely on his work. He performed a number of tasks by hand, without the help, or hindrance, of many tools or gadgets. He mea-

sured each spice in his left palm. He hand-kneaded dough, hand-whisked legume *bada* batter, and hand-brayed fresh *pāṇīr* cheese—all with lightning speed. Despite his doing many things at once, the mood purling from his kitchen was one of peace and calm. Even as a newcomer I somehow sensed he was both cooking and meditating, and later I understood that he was fully absorbed in this art solely for the pleasure of his spiritual master and the Lord. Off and on for the next ten years, until my last kitchen exchange with him in Vṛndāvana in the fall of 1976, he taught me many things, revealing layer upon layer of his peaceful kitchen composure.

Perhaps simply hearing of Prabhupāda's mood in the kitchen might inspire you to elevate the mood of your own kitchen. The open secret to a peaceful atmosphere in the kitchen is pure consciousness of the Lord, or Kṛṣṇa consciousness. Your level of attachment and appreciation for Kṛṣṇa consciousness will affect the atmosphere of your kitchen.

Here are some practical things you can do to improve your kitchen:

- Take stock of cleanliness and organization, and improve standards.
- As far as possible, move other people and their activities to the periphery of your work area.

- Try to work in silence or with some transcendental sound playing in the background.
- Focus on what you are doing. That will help you become more expert, so you'll be able to do more things at once and make better use of your time.

Very soon you and those around you will benefit from your endeavors, because cooking in a pleasing, Kṛṣṇa conscious atmosphere will improve the quality of your offering to the Lord.

### Kacauris and Samosās

The stuffed pastries known as *kacauris* and *samosās* are relished as temple *prasādam* or made at home and eaten round the clock. In different regions of India they are differently named, depending on the shape, the stuffing, the seasonings, and the local method of pastry-making. The frying medium also changes from kitchen to kitchen, some kitchens classically using ghee and others different types of oil.

*Kacauris* are flaky round pastries, from ¼ to ½ inch thick, filled with spicy pastes of mashed peas, potatoes, root vegetables, dried fruits, or ground *dāls*. *Samosās* are triangular, half-moon, or log-shaped pastries, amply stuffed with fillings such as

## BAKED POTATO SAMOSĀ IN LEMON-ZESTED PASTRY

(makes 24 *samosās*)

### Pastry:

- 1½ cups unbleached flour
- ¼ teaspoon salt
- ½ cup (1 stick) cold butter, cubed
- ½ tablespoon grated lemon zest
- a few drops of lemon oil (opt.)
- 6 ounces cold cream cheese, cubed

### Stuffing:

- 2 teaspoons cold-pressed peanut oil
- ½ tablespoon *ajwain* or cumin seeds
- ¼–½ teaspoon red pepper flakes
- ½ teaspoon curry powder
- 1½ tablespoons sugar
- 3 tablespoons lemon juice
- 2½ cups coarsely mashed potatoes
- 3 tablespoons chopped roasted peanuts
- 3 tablespoons chopped cilantro

- salt
- freshly ground pepper

### For the pastry:

Combine all the pastry ingredients in a food-processor bowl and process until the dough forms a ball (usually less than a minute). Form the dough into 2 smooth patties, wrap them separately in plastic film, and refrigerate. (The dough can be made 1 or 2 days ahead of use.)

### For the stuffing:

Warm the oil in a skillet over moderate heat. Drop in the *ajwain* or cumin seeds and the red pepper flakes and fry them until they darken a few shades. Add the curry powder, sugar, and lemon juice, cook about 10 seconds, and add the potatoes and peanuts. Mash the potatoes to blend in the seasonings. Fry them for 2 or 3 minutes. Remove the pan from the heat, add the cilantro, season with salt and pepper, and mix well. Divide the potatoes into 24 even-sized portions. Press the portions into logs about 2 inches long.

### To shape the *samosās*:

On a lightly floured surface, roll one portion of pastry into an oblong roughly 10 × 13 inches. Trim to 9½ × 12½ inches. Brush off the excess flour and cut 3 times crosswise and 4 times lengthwise to yield twelve 3-inch squares.

### To make each pastry:

Brush the edges of a pastry square with water. Place a portion of potatoes along one edge and roll up into a log shape. Press each seam firmly to seal. Place the log, seam side down, on non-stick baking trays. Repeat the process to shape the remaining 23 pieces.

### To bake:

Preheat the oven to 375° F (190° C). Bake the *samosās* until crisp, lightly browned, and slightly puffed (about 25 minutes). Offer to Kṛṣṇa warm or at room temperature. (*Samosās* freeze well, unbaked or partially baked, ready to finish cooking when needed.)

coarsely mashed potatoes, cauliflower, or mixed vegetables. I have also stuffed them with corn and peppers, cheese and spinach, and numerous other succulent vegetable blends.

From childhood Śrīla Prabhupāda loved *kacauris*. One of his affectionate childhood names in Calcutta was Kacaurī Mukhi (“Kacaurī Face”), and he was known to collect as many *kacauris* as he could hold in his small hands. He also kept as many as he could in his multi-pocketed vest to distribute to his young friends. In his youth he learned to cook *kacauris* by watching his mother and his maternal aunt (who was famous in the family for her wonderful savories and pastries fried in mustard oil). He also watched professional pastry chefs.

If you are following this cooking

class, carefully read the section entitled Deep-Fried Savory Stuffed Pastries in the class textbook, *Lord Krishna’s Cuisine*.

There are different ways to make pastry doughs, stuff them, and cook the pastries. When you’ve mastered

any one of these ways, *kacauris* can be a culinary tour de force. But *kacauris* are the most difficult of all pastries to master. So for cooking students they’re often culinary Waterloos. To fry a pastry for over fifteen minutes without making it a soggy oil-soaked

## Centennial Reflection Moment

There are innumerable ways for each of us to relish remembering Śrīla Prabhupāda this year. Whether you do it on your own, in small groups, or in big gatherings, hear, chant, remember, glorify, and worship Prabhupāda’s words, pastimes, and instructions. Some fortunate souls can instantly recall exact words spoken by Śrīla Prabhupāda, some can recall verbatim something they have read or been told about him, while others can learn of him through films, photos, or videos. No matter what your ability or situation, take advantage of this auspicious year to intensify your awareness of Śrīla Prabhupāda. That will benefit us all immeasurably.

disc is a challenge. You have to do each part of the process well to get outstanding results.

The textbook instructions should carry you through to good results. All you need to add are practice and determination.

When you feel you have clearly grasped what is to be done, make some fresh ghee and prepare at least two kinds of both *kacauris* and *samosās*. Newcomers might want to try the baked *samosā* recipe on page 21 and move on to deep-fried pastries on the next try.

The baked *samosā* is not a classic *samosā*, but it disappears from serving trays every bit as fast as the originals. And baked *samosās* don't require a wok of fresh ghee. The pastry dough is easy to make and handle and bakes up mouthwateringly flaky and delicious. I have added both lemon zest (the outer oily portion of the lemon skin) and pure lemon oil to make a crust with a hint of lemon flavor. You may leave them out if you prefer a plain, buttery-flavored crust. Or to flavor plain dough you may add any of the follow-

ing: ½ tablespoon of minced, seeded jalapeño chili, or 3 tablespoons of minced cilantro, sun-dried tomatoes, or oil-cured olives. They are all delicious. For added flavor, serve *samosās* with a thinnish Tamarind Chutney from the class textbook.

*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 BTG.*



BHAKTI-YOGA AT HOME

## The Yoga of Love

by Rohiṇīnandana Dāsa

ONE WET EVENING in 1972, when I was first learning about Kṛṣṇa consciousness, I sat in a tent leafing through Śrīla Prabhupāda's *Bhagavad-gītā As It Is*. Occasionally I looked out gloomily through the rain to see the dim outline of the Pyrenees Mountains surrounding the little green valley in which I was marooned. The rain had fallen steadily for two days without sign of letting up. Even my sleeping bag was wet.

My romantic idea of practicing yoga in the mountains was fast proving to be a dream only. All I could think of was dry clothes and a hot meal. Still, I had my *Bhagavad-gītā*, and I continued turning the pages.

Something caught my attention: "The culmination of all kinds of yoga practices lies in bhakti-yoga. All other yogas are but means to come to the point of bhakti-yoga. Yoga actually means bhakti-yoga, and all other yogas are progressions toward the destination of bhakti-yoga." (Bg. 6.47, purport).

"Of course," I thought. "Since the word *yoga* means to connect with the Supreme, the binding link of that connection must be bhakti."

Following Śrīla Prabhupāda's line of thought, I understood that when a

*jñāni* absorbed in empirically contemplating the distinction between truth and illusion comes to the point of understanding and accepting that the Supreme Truth is Kṛṣṇa, he then becomes a yogī. Similarly, when a *karmi* busy working for material rewards comes to the point of feelingly offering the results of his work to Kṛṣṇa, he also becomes a yogī.

Prabhupāda made it all so simple: karma + bhakti = karma-yoga; *jñāna* + bhakti = *jñāna-yoga*.

I finally understood that yoga simply means to act for Kṛṣṇa's pleasure. Either I could sit in my cold tent thinking, "I have no desires, I own nothing, I am nothing," while secretly clinging to my world, in which I was the central character, or else I could agree, "Yes, Kṛṣṇa is the enjoyer, the Lord, and my dear friend." I felt a surge of happiness to think that perhaps I was not alone. With a light heart I lay down in my sleeping bag listening to the steady downpour pelting against the canvas and further soaking the sodden valley.

Dawn came slowly and miserably. I was cold. I was so conscious of my painful body that a long time passed before I could bring myself to continue my reading and contemplation.

I could see no end to the rain, which after three days seemed to seep into my bones. There was no question of packing up and trudging off. All I could feel enthusiastic about was cooking a hot meal with my diminishing supplies.

As the pan heated on the camping stove ("Kṛṣṇa's stove," I remembered), with numb fingers I again opened up the *Gītā*. This time it was Chapter Nine, text twenty-six: "If one offers Me with love and devotion a leaf, a flower, fruit, or water, I will accept it."

In the purport Śrīla Prabhupāda explains that there is a very simple process for achieving perfection: offering Lord Kṛṣṇa our loving service and "nothing more."

"This is wonderful!" I thought. "But wait a minute. Although Prabhupāda says 'the process is very easy,' he also says that the only qualification required is to be a pure devotee who loves Kṛṣṇa. But I don't love Kṛṣṇa. I barely know anything about Him. Basically I just love myself (and I'm not even sure about that), so how can I reach the highest perfection of life in this way? Maybe I should meditate instead."

I had tried meditating, withdrawing my mind from external



stimuli. True, I had temporarily felt some peace by my efforts, but I was always faced with the fact that I had to live in a busy world. To go off and live in a cave in the Himālayas, or even a secluded wood nearer home, was beyond me. And even if I could, I might find myself in the same situation—cold, hungry, and staring bleakly at the rain and meditating “Rain, rain, go away.”

I read on: “But preparing nice, simple vegetable dishes, offering them before the picture or Deity of Lord Kṛṣṇa, and bowing down and praying for Him to accept such an offering enables one to advance steadily in life, to purify the body, and to create fine brain tissues which lead to clear thinking. Above all, the offering should be made with an attitude of love. Kṛṣṇa has no need of food, since He already possesses everything that be, yet He will accept the offering of one who desires to please Him in that way. The important element, in preparation, in serving, and in offering, is to act with love for Kṛṣṇa.”

“Perhaps I could try it with the soup,” I thought. “But still, it’s the love bit that stumps me. Surely Kṛṣṇa won’t accept my offering, devoid of love.”

But Prabhupāda made it sound

easy. “Prepare a simple vegetable dish.” I could do that. “Bow down and pray to Kṛṣṇa to accept such a humble offering.” I could do that too. Certainly my offering would be humble, even if I wasn’t.

“Besides, I’ve got to start somewhere. Prabhupāda’s right—the process is easy. Learning the right attitude is the hard part. That might take a long time. Still, with Kṛṣṇa’s help anything’s possible.”

I followed Śrīla Prabhupāda’s directions and bowed down. “Kṛṣṇa, please accept this. Hare Kṛṣṇa.” I felt foolish, not knowing what to say, but deeper than my sense of foolishness was a laughing happiness rising within my heart. Yes, I had done the right thing. Lord Kṛṣṇa and Prabhupāda told me to do it, and I’d done it.

I looked at the soup and began to serve it out. Prabhupāda had said serving was also important. I felt he was directing my every move. I was already familiar with the idea of eating in a mood of gratitude to God. But this was different. I had just offered something to the Lord, and now it looked as though He was offering it back. I sipped at the soup.

I knew what taste to expect, because it was a simple vegetable soup. But besides the expected taste, a

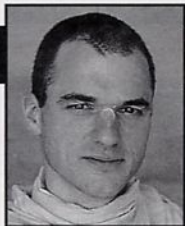
wonderful thrill began from my mouth down to my stomach—and beyond. My whole being felt electrified. My heart felt it would burst. Something more was going on than a hungry man having breakfast.

I had a sense of what bhakti is about. I was detached from the uncomfortable conditions (I had forgotten all about them), I knew (at least a little) what I was doing and who I was doing it for, and I was absorbed in transcendental thought. Bhakti, the yoga of love, did seem to include all to be gained from other yogas, and much more, because by linking with the Lord and serving Him I could feel His helping hand.

A solitary mystic may gain mastery over some time and space, but unless he awakens love for Kṛṣṇa, what has he ultimately gained? A little fame, power, or influence. Only bhakti is absolute, because only bhakti links us in a firm embrace with the Absolute Lord.

I gazed at the rain, cheered by the warm sunlight of Kṛṣṇa consciousness. I no longer felt alone.

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



## BOOK DISTRIBUTION

# Saved by the Book

by Navina Nirada Dāsa

**O**NCE IN San Diego a devotee was distributing small books in a parking lot. As he approached one car he saw a young man sitting in the driver’s seat. When the devotee knocked on the window, the man shouted, “Look, just leave me alone! Get outta here!”

The devotee went on his way, but then he thought, “This guy’s pretty bad off. He needs a book.” So the devotee returned and stuck a small book under the windshield wiper.

Later the young man showed up at

the San Diego temple and told this story:

“When the devotee saw me, I was very morose. I was frustrated about school and feeling no inspiration in life. My parents had sent me to a psychologist, but he was no help, and I became even more depressed. I thought there must be something wrong with me. I saw how my friends were so enthusiastic about going to school, getting jobs, making money. I concluded that everyone else was okay and I was just messed up,

a total failure.

“So I decided to kill myself. I ran a tube from the exhaust pipe through the trunk into my car, rolled up the windows, and started the engine. I thought this would be a good way to end all my misery and pain.

“The car was filling up with carbon monoxide when someone walked up holding a big stack of books on his arm and knocked on the window. I told him to get lost. I thought he was a crazy fanatic—especially when he came back and put one of his books

under my windshield wiper.

"But then I began to get bored and thought, 'Well, what would be the harm if I read something before I die?' So I rolled down the window, reached out, and grabbed the little book. The title looked interesting—*Civilization and Transcendence*. I started to read.

"In that book I found that Śrīla Prabhupāda directly points out the defects of modern civilization and gives people an alternative, the Kṛṣṇa conscious way of life.

"Suddenly I realized, 'Hey, I'm not crazy. Everyone else is!'

"So I rolled down the windows, disconnected the tube from my exhaust, and drove home. After reading the book cover to cover, I've come to the temple to become a devotee."

The young man stayed in the temple and became a very nice devotee.

#### **Prabhupāda's Books:**

##### **Crimefighters Extraordinaire**

During my last visit to Siberia I heard the following story from the devotees there.

A burglar who belonged to a gang of thieves was in an apartment searching for valuables when he heard a noise at the door. He became scared and started to climb out the window. Frustrated that all his trouble had come to naught, he quickly grabbed whatever was at hand—a book lying on the kitchen table—and then ran off.

When the burglar arrived home and looked at the book, he saw that the title read *Bhagavad-gītā As It Is*. He didn't have the slightest interest in such a book, but since he had stolen it he figured he might as well read it, so he opened it and began.

Soon he was becoming more and more interested in philosophy and spiritual life. He started visiting the local temple and gradually began chanting Hare Kṛṣṇa. After some time he brought his gang members to the temple and introduced them to Kṛṣṇa consciousness. Before long they were all regularly visiting the temple to render services like cleaning and driving. When devotees asked them what they did for a living,

they simply answered, "God allows everyone to survive."

But there was a problem. The burglar's wife became disturbed to see the great change in his character. He was losing interest in his occupation. She worried about their income. To make matters worse, her father was one of the biggest gangsters in town. Infuriated to find his son-in-law breaking with their tradition of thievery, the father-in-law even

threatened to kill him if he didn't stop his spiritual practices, which his father-in-law considered an insult to their great heritage.

So the burglar was caught in a real bind. But one day his wife went to visit some relatives in Moscow, and while shopping in a big marketplace she saw a young man carrying a stack of books. He was walking around without approaching anyone. After he had walked past many people, he

## • NETNEWS •

URLs for main Kṛṣṇa conscious sites on the World Wide Web

<http://www.users.wineasy.se/storm> or <http://www.algonet.se/~krishna>

### **HARE KṚṢṆA, THE COMPLETE PICTURE**

A visually dynamic site from the North European BBT.

<http://www.krsna.com> or <http://www.krsna.com/~btg>

### **BACK TO GODHEAD ONLINE**

Site for BTG, the Bhaktivedanta Archives, the Hare Kṛṣṇa Catalog, and the full text of *Bhagavad-gītā As It Is*.

<http://www.harekrishna.com/~ara>

### **HARE KṚṢṆA HOME PAGE**

Book excerpts and more from the BBT in Los Angeles.

<http://www-ecr.rice.edu/~vijaypai/hkindex.html>

### **THE HARE KṚṢṆA INDEX**

Leads you to any ISKCON-affiliated site on the Web.

### ══ THE BTG MAILING LIST ══

An e-mail group where readers, writers, and staff talk about the topics found in BTG. To join, send an e-mail message to

[majordomo@world.std.com](mailto:majordomo@world.std.com)

Leave the subject line blank. And put this line in the *body* of the message: *subscribe-btg-talk*

COM/LINK users: You're blocked to mailing lists. You must have your own e-mail account elsewhere. AOL, CompuServe, or the Internet are fine.

went straight up to her, gave her a book, and said, "This is the best book in the world. You should read it, because you'll really like it." The devotee didn't know her and had no idea her husband was already chanting Hare Kṛṣṇa.

The burglar's wife was intrigued that out of hundreds of people in the marketplace the devotee had come up to her. She bought the book, *Teachings of Lord Caitanya*. Then she went home and read it cover to cover. Now convinced about the philosophy of Kṛṣṇa consciousness, she joined forces with her husband and threw her father out of the house.

The couple started to visit the temple together, and soon the man began going out with the devotees to distri-

bute books. As he became more and more keen to do that service, he realized, "Formerly I would walk by so many mansions thinking how I could enter them and steal something. Now I think, 'Let me go to that house and give the occupants Kṛṣṇa's mercy in the form of Prabhupāda's books.'"

#### Books for Everyone

Vijaya Dāsa from the United States was distributing books in Vienna, the capital of Austria. Walking around in the area in front of the Austrian Parliament building, he offered books to many sophisticated and influential people. One middle-aged man, accompanied by a few other people, stopped to look at

the *Bhagavad-gītā*.

"This is a classic work from the Sanskrit wisdom," Vijaya told him. "We present this knowledge to people suffering due to ignorance of their own identity."

As they spoke, the man revealed his interest in karma, reincarnation, and ancient wisdom and philosophy. He agreed to buy the book, gave a donation, and left with his group.

Afterwards Vijaya asked some passersby who the man was.

They said, "He's the President."

*Navina Nirada Dāsa, a disciple of Harikeśa Swami, has been one of ISKCON's leading book distributors for many years. He is based at the ISKCON temple in Zurich.*



## INDIA'S HERITAGE

# Appreciating Prabhupāda's Gifts

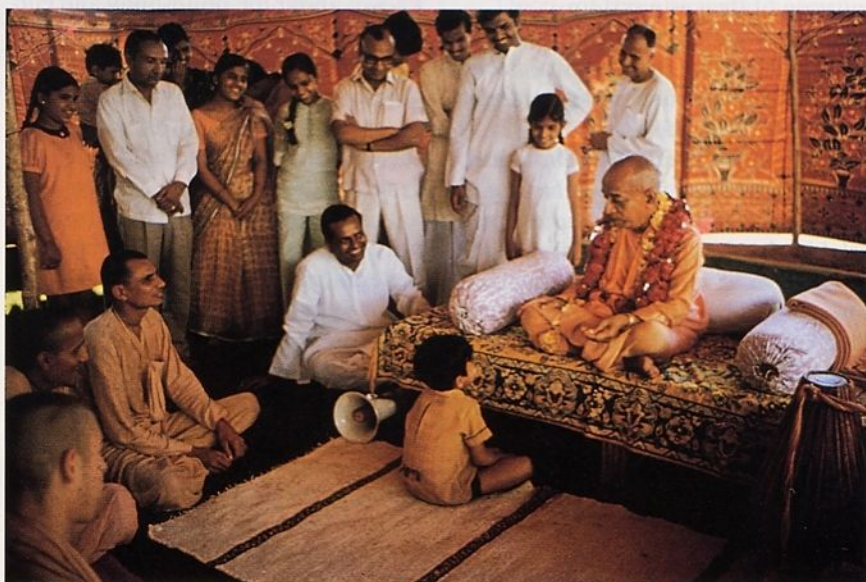
by Ravi Gupta

**T**HIRTY YEARS AGO Śrīla Prabhupāda came to America to spread the Kṛṣṇa consciousness movement. Although he had tried hard in India to interest his countrymen in Lord Caitanya's message, they had mostly ignored him. But in the twelve years that followed Prabhupāda's arrival in America, Prabhupāda made a great contribution to India and to his countrymen. Many Indians now realize this. I asked several members of our Indian congregation in Boise this question: What is Śrīla Prabhupāda's contribution to you and to the Indian community? Here are their answers.

Sudhir Goyal, a hydrologist, was a dedicated Indian nationalist. He was a member of the RSS (Rashtriya Svayamsevak Sangh) and deeply wanted to spread India's glory. But when he came to know about Śrīla Prabhupāda and his teachings, in Boise, his ideas of nationalism completely changed. He found what he

was truly searching for. He says, "Śrīla Prabhupāda gave me true nationalism—not on a political platform but a spiritual one. India is on the top in its spiritual knowledge.

This is India's real glory. And it is my duty to distribute that spiritual knowledge to the whole world, as Lord Caitanya instructed. Then I must serve my own country by tak-



Many Indians feel that Prabhupāda kept Vedic culture alive for their children.

ing this knowledge back to India. That service was part of Prabhupāda's mission."

As Śrīla Prabhupāda said, he did not come to the West to take wealth, technology, or education, as most Indians do, but he came to give his culture to the West. Prabhupāda took nothing for himself, yet he gave the world the jewel of Vedic culture. Many times Prabhupāda said that what India really has to give the world is her spiritual culture and this is where her real glory lies. So Śrīla Prabhupāda was a true nationalist, because he not only kept to his Vedic culture but distributed it to everyone.

And by translating the Sanskrit scriptures into English, Śrīla Prabhupāda made them accessible to all, says Ravi Iyer, an electronics engineer. "In other temples we did the rituals in Sanskrit, but we did not understand what we were doing."

Seema Raj, a TV journalist, adds, "Without Śrīla Prabhupāda, Kṛṣṇa would have been in India and remained there, but Prabhupāda made Him world famous. Full credit goes to Prabhupāda."

But even in India and to Indians, says Sudhir Goyal, Śrīla Prabhupāda gave back the Vedic culture—in a much more pure and coherent form. Sudhir describes his own experience: "Before I knew about Śrīla Prabhupāda, I had hundreds of unanswered questions in my mind, such as the purpose of the caste system, cow worship, 'idol' worship, and so on. Prabhupāda gave answers in a much more meaningful and understandable way than I ever knew."

My father, Anantarūpa Dāsa, had a similar experience. When he first came to the U.S., many people would ask him for the reasons behind what they saw as absurdities in Indian culture. Only when he read Śrīla Prabhupāda's books did my father find logical and convincing answers, free from the confusion of modern Hinduism.

For many Indians, Śrīla Prabhupāda's movement and teachings are a way to come back to their original culture. Manisha Mittal, a physician, describes how, because of Prabhupāda's teachings, she and her family

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

"started thinking again about lost values." They became vegetarians again and spent more time worshipping the Lord than they ever did. One of Prabhupāda's greatest contributions, she says, was to her children. "Our children knew about Lord Kṛṣṇa and Lord Rāma, but Their lives were just stories. By Prabhupāda's mercy, all that changed. Now our children are more proud and aware of who they are and can say it without hesitating."

Sudhir Goyal agrees. "We may have had an inheritance of Vedic culture, but our children, if not for Śrīla Prabhupāda, would have never known about the philosophy and culture." His son Ayush is a good example of what Prabhupāda gave the younger generation. Ayush, age seven, has memorized 108 verses of the *Bhagavad-gītā*. He holds programs on Indian culture at his school and is able to talk to his teachers about Kṛṣṇa conscious philosophy. Several Indians in our congregation come to our center mainly to perpetuate their culture in their children.

Overall, Śrīla Prabhupāda's contribution to Indians and the world was incalculable. As Ramaa Murli says, "He was not an ordinary human being. What he did was beyond human capacity."

And what allowed Śrīla Prabhupāda to do so much? It was his devotion to Lord Kṛṣṇa and his

dedication. He had no selfish motives but simply wanted to serve the Lord.

Mukta Sood, the principal of a local private kindergarten who has been coming to our center since it opened ten years ago, says, "Śrīla Prabhupāda is different from all other gurus. He did not come here to collect big money like other swamis. He wasn't money-minded. With what he did he could have made a fortune for himself. But he was very simple. For himself he just had a few possessions, and he slept just four hours. Yet he came here and started a movement and made so many temples. He did more than a man can do."

Pam Issuree, a public-school teacher, says it well: "In Śrīla Prabhupāda I see a person who is totally spiritual. He epitomizes the spiritual aspect of a person. He is someone who lives nothing but spirituality."

Now, in Śrīla Prabhupāda's centennial year, it is our turn to glorify Śrīla Prabhupāda by giving the whole world what he gave us. How? Give someone a plate of prasādam or a *Bhagavad-gītā As It Is*, or invite people for a *kīrtana* in your home. That will surely please Śrīla Prabhupāda.

*Ravi Gupta, age fourteen, lives at the Hare Kṛṣṇa center in Boise, Idaho. The center is run by his parents. Ravi, who was schooled at home, is a second-year student at Boise State University.*

# THE VEDIC OBSERVER

*Transcendental Commentary on the Issues of the Day*

## MADANA MOHANA VERSUS MADONNA

by Joan DeLisio

**A**T WORK I'M forced to hear popular lust songs on the radio. As I stand in line at the grocery store, magazine covers with beautiful celebrities do their best to capture my attention. I live in New York City, and even when I stand at a stoplight waiting to cross the street, "adult" magazines on newsstands bombard my eyes. This is the atmosphere we live in.

I was recently listening to a recording of a class in which Śrīla Prabhupāda spoke about Madana, otherwise known as Cupid, the god of sex life. Prabhupāda said that Kṛṣṇa is Madana Mohana, "the one who attracts Cupid." So I couldn't help but remember the famous singer who calls herself Madonna. Why has her fame been so strong? Because she's expert at invoking people's lust. In the material world the lust men and women feel for one another is confused with love. So the more that entertainers can awaken our lust, the more we worship them.

Śrīla Prabhupāda went on: "Our business is not to be attracted by the glimmer of this material world but to be attracted by Kṛṣṇa. That is the Kṛṣṇa consciousness movement. Unless we become attracted by the beauty of Kṛṣṇa, we must be satisfied by the false beauty of the material world."

Prabhupāda said that when one is attracted by Kṛṣṇa, Madana (lust) is defeated, and as soon as Madana is defeated we conquer over the material world. To conquer the material world, Prabhupāda said, is very difficult, but if anyone surrenders unto Kṛṣṇa, catches His lotus feet very strongly, and says, "Kṛṣṇa, save me!" Kṛṣṇa promises, "Yes, I'll save you—*ahaṁ tvāṁ sarva-pāpebhyo mokṣāyisyāmi mā śucaḥ*. Don't worry. I shall save you."

So the next time you're standing in line at the grocery store and you're tempted to buy a magazine with stories on materialistic people, just call out loudly, "Kṛṣṇa, save me!" The cashier and the other customers may give you strange looks, but back home you'll be happy to find yourself reading Śrīla Prabhupāda's books or chanting Hare Kṛṣṇa rather than reading about the icons of a lust-filled world. That's guaranteed by Lord Kṛṣṇa Himself and all the great spiritual teachers. Hare Kṛṣṇa.

## ... AND THE PURSUIT OF HAPPINESS

by Datta Dāsa

**T**ENSION RAN high in the crowded casino. Earl placed all his money on red and nervously chewed his lower lip. He'd had some luck earlier in the day, and now everything he'd won, along with all he'd managed to borrow from his uncle Hank, rode on this one bet. A win meant he'd make his mortgage payment and keep his house. A loss meant he'd go home in disgrace.

The crowd hushed as the croupier spun the roulette wheel into a blur of red and black. Every eye in the room fixed on the little white ball rapidly circling the wheel.

As the wheel slowed, the ball moved erratically, stopping briefly on a black square, then a red one. As the wheel slowed more, the ball paused longer at each color. Black, then red, then black for nearly a second, then red again.

The croupier's unseen hand curled under the edge of the table toward a hidden switch. The ball came to rest on red.

Earl felt an incredible thrill in his heart and a pleasant lightness in his head.

The croupier discreetly pushed the hidden button again. A small solenoid under the table silently bumped the

wheel just enough to free the ball one last time. This time it landed on black.

Earl turned away from the table with tears in his eyes. "I was so close!"

Like this fictional example, the game of trying to find lasting happiness in the material world is rigged. One of four things always happens when we plan for happiness on the material level.

The first is that we make our plan, carry it out, and achieve our goal—only to learn the goal doesn't make us happy. The new car we thought would make us feel so good turns out to be an expensive pain in the neck. The movie we went to see was a drag, after all. We found that perfect mate—the man or woman of our dreams—but we're suffering more now than when single.

The second thing that can happen is that although we work hard to achieve a goal we believe will make us happy, we just can't get it. We're never able to set aside enough money for that dream house by the lake. Or success as a professional musician eludes us. Maybe we just miss a position on the board of directors or just can't get a date with that beautiful model down the street.

The third thing that can happen is that what once made us happy no longer does. Going out boating the first ten or twenty times may have been fun, but then it became a little old. We've become tired of roller-blading. The first thousand hours of video games were fun, but now the very sight of a color monitor feels repulsive.

The fourth thing is the catch-all. If somehow or other we manage to slip past one, two, and three, number four will be waiting: We find some happiness, but then we lose it. The girl of our dreams runs off with the plumber. We get fired from the perfect job. Our new toy breaks. Someone steals our jet ski the day after the insurance runs out.

The material world is full of change and upheaval. We may get some brief  
*(please turn to page 44)*

# The Hare Kṛṣṇa World Convention

*This year, ISKCON's annual festival in honor of the appearance of Śrī Caitanya Mahāprabhu was the largest international gathering of Śrīla Prabhupāda's followers ever.*

by Praśānta Devī Dāsī

photos by Yamarāja Dāsa

LET'S GO BACK SOME four hundred years, to about thirty years after Lord Śrī Caitanya Mahāprabhu had ended His pastimes on earth. The first Gaura Pūrṇimā Festival, honoring the anniversary of Lord Caitanya's appearance, was taking place in Kheturi-gram, now located in Bangladesh. The organizers of the festival, the great *ācārya*, or spiritual teacher, Narottama Dāsa Ṭhākura and his cousin Santosh Datta had sent messengers in all directions with invitations. The most important Kṛṣṇa conscious leaders throughout India, direct associates of Śrī Caitanya Mahāprabhu, and devotees of Lord Caitanya from the generation after Him responded to the invitations. Traveling from their towns and villages by foot, palanquins, or bullock carts, these devotees in turn invited everyone they met to come along, so thousands came to attend the festival.

Narottama and his cousin bore the entire expense of the festival. They built a beautiful temple, a large storehouse for food, an elaborate *kīrtana* hall, a bathing pond, a colorful flower garden, a residential building for devotees, and guest houses for other visitors.

The most respected Vaiṣṇava at that time, Śrī Jāhnavā Mātā, who had

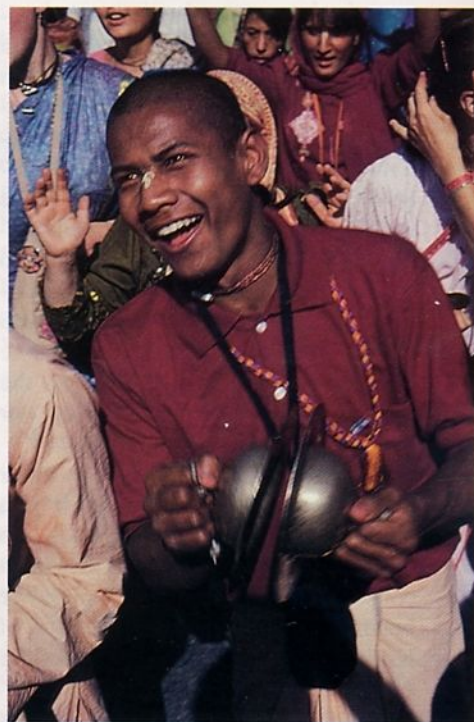
been the wife of Lord Caitanya's associate Śrī Nityānanda Prabhu, presided over the festival.

On Gaura Pūrṇimā day, Narottama unveiled five sets of Rādhā-Kṛṣṇa Deities, which Śrīnivāsa Ācārya then installed. Expert *kīrtanīyas* (singers) glorified the Lord, while dancers and actors performed intricate classical dances and dramas. The whole of Kheturi-gram roared with the holy name of the Lord.

After the installation ceremony, Narottama Dāsa Ṭhākura, the embodiment of Lord Nityānanda's ecstasy and of Lord Caitanya's teachings, began to lead a moving *kīrtana* in his own style. He and the countless waves of dancing devotees looked like the full moon and the unlimited stars in the sky.

Just as the *kīrtana* was reaching its peak, Lord Caitanya and His associates miraculously appeared in their eternal spiritual forms in front of the thousands of assembled devotees. Filled with the unlimited ecstasy of transcendental love, the devotees all danced more and more, completely losing themselves in the *kīrtana*.

Now let's return to 1996. Last February and March, members of the Hare Kṛṣṇa movement from all over the world, faithfully following in the footsteps of Śrīla Narottama Dāsa



*Jubilant devotees from 100 countries chant and dance in procession (above and right) in Calcutta, Śrīla Prabhupāda's native city. The three-hour parade included ten chanting parties and a horse-drawn cart bearing a sculptured form of Śrīla Prabhupāda. The flags of 100 countries waved as thirteen hundred devotees visited the places of Śrīla Prabhupāda's childhood and youth.*



**Sri Prabhupada Centennial**  
1896-1996  
**100 COUNTRIES HARINAM SANKIRAN YAJNA**

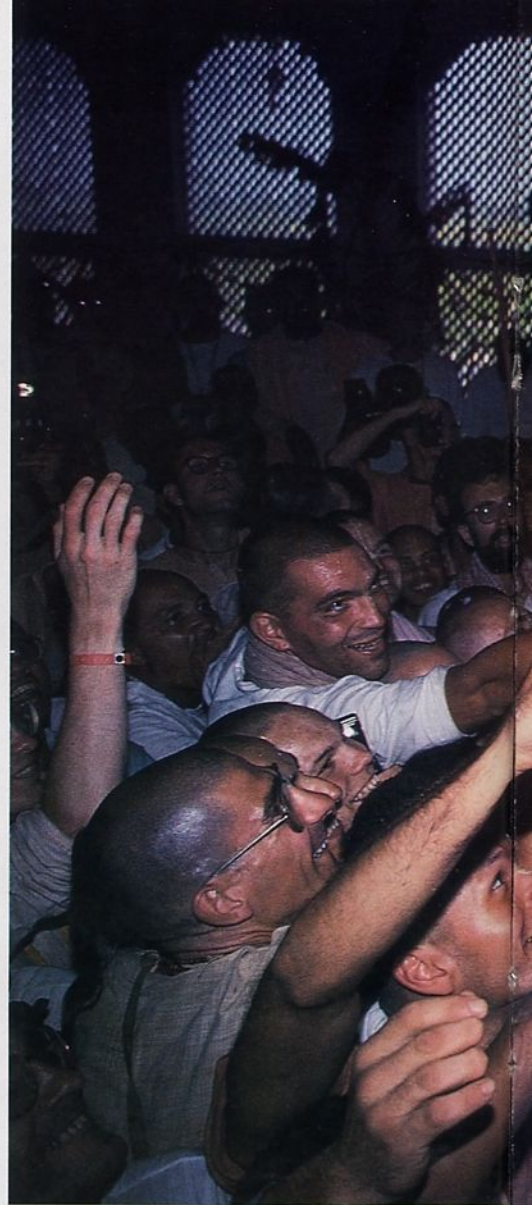
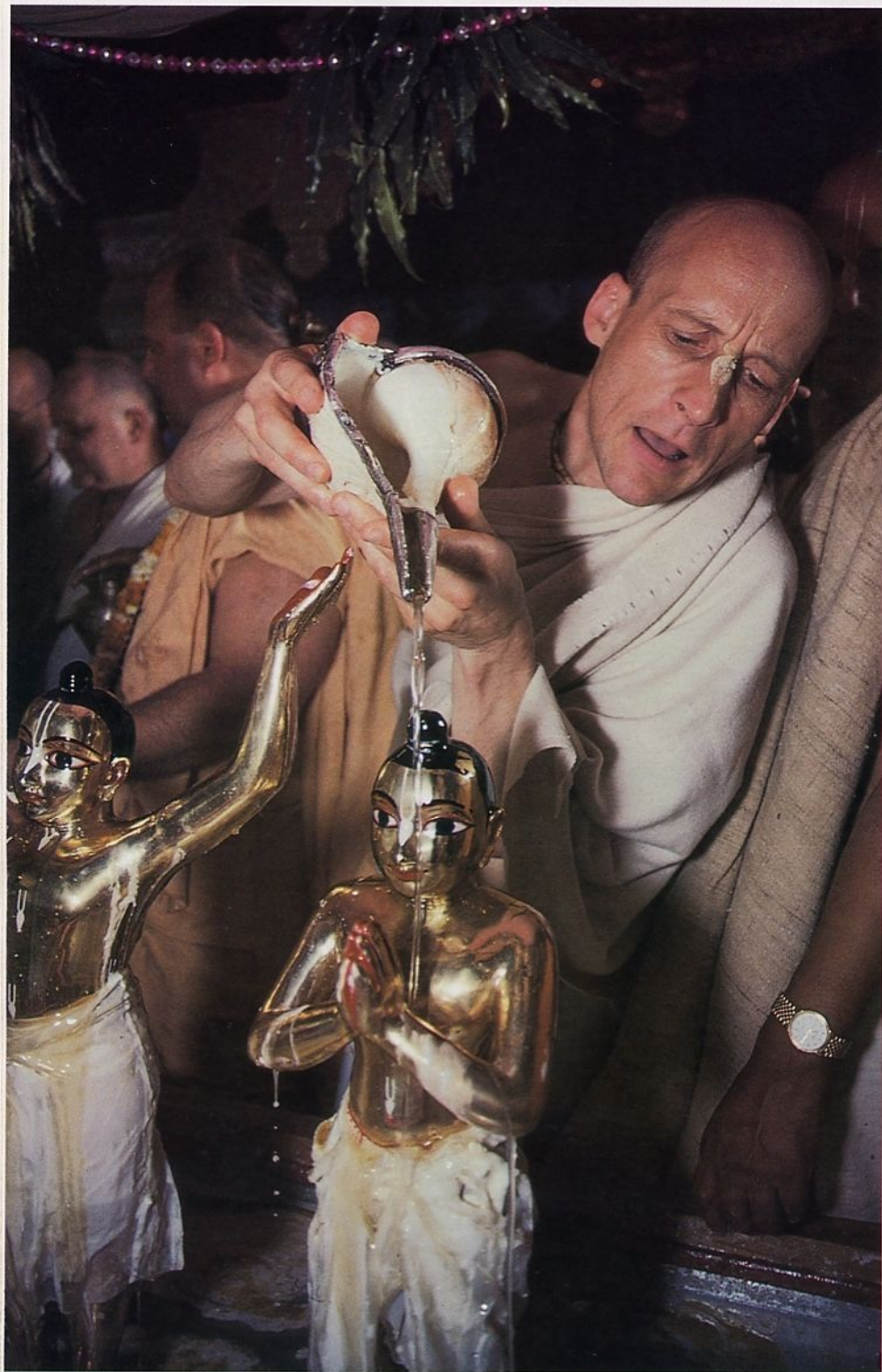
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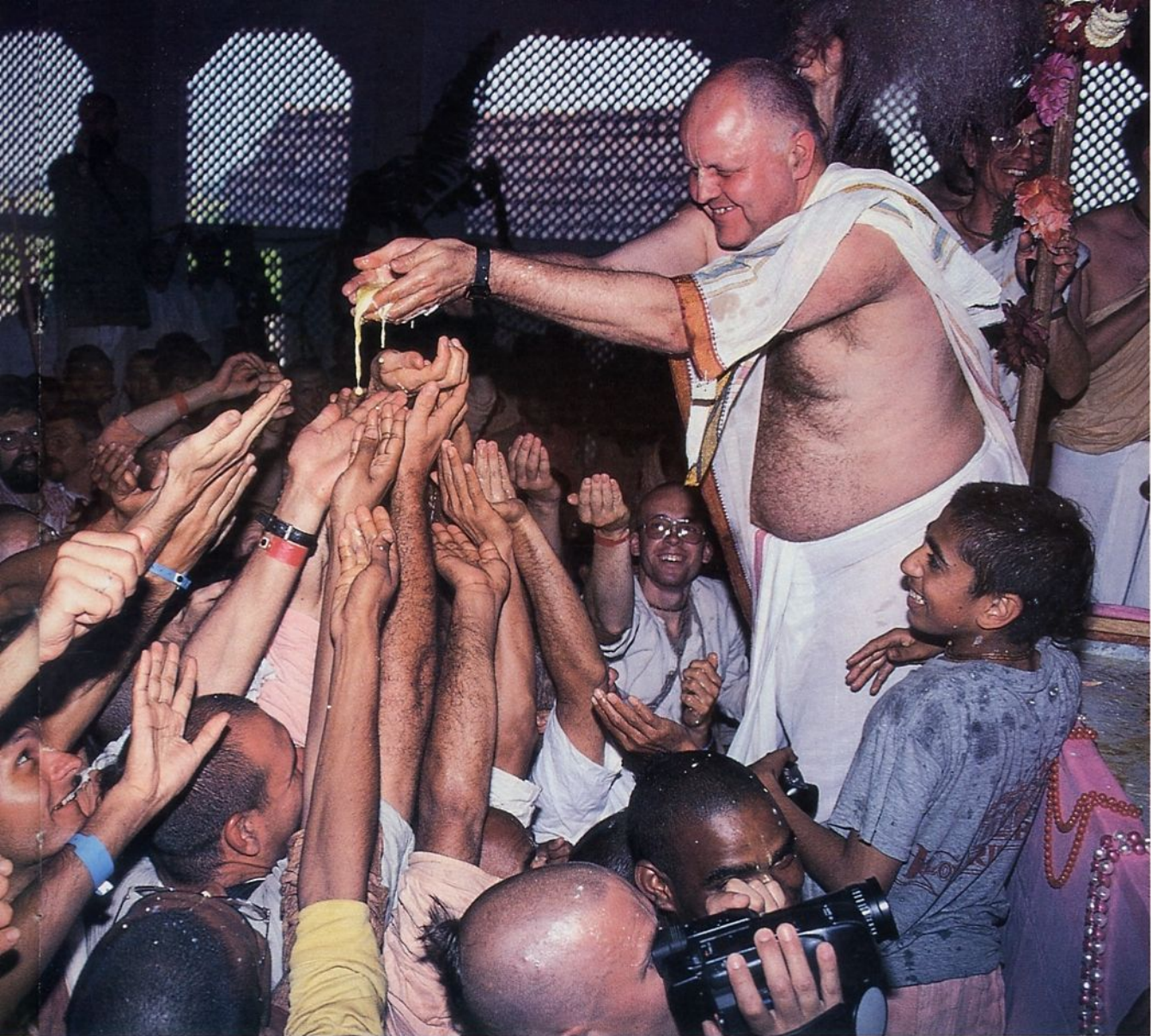


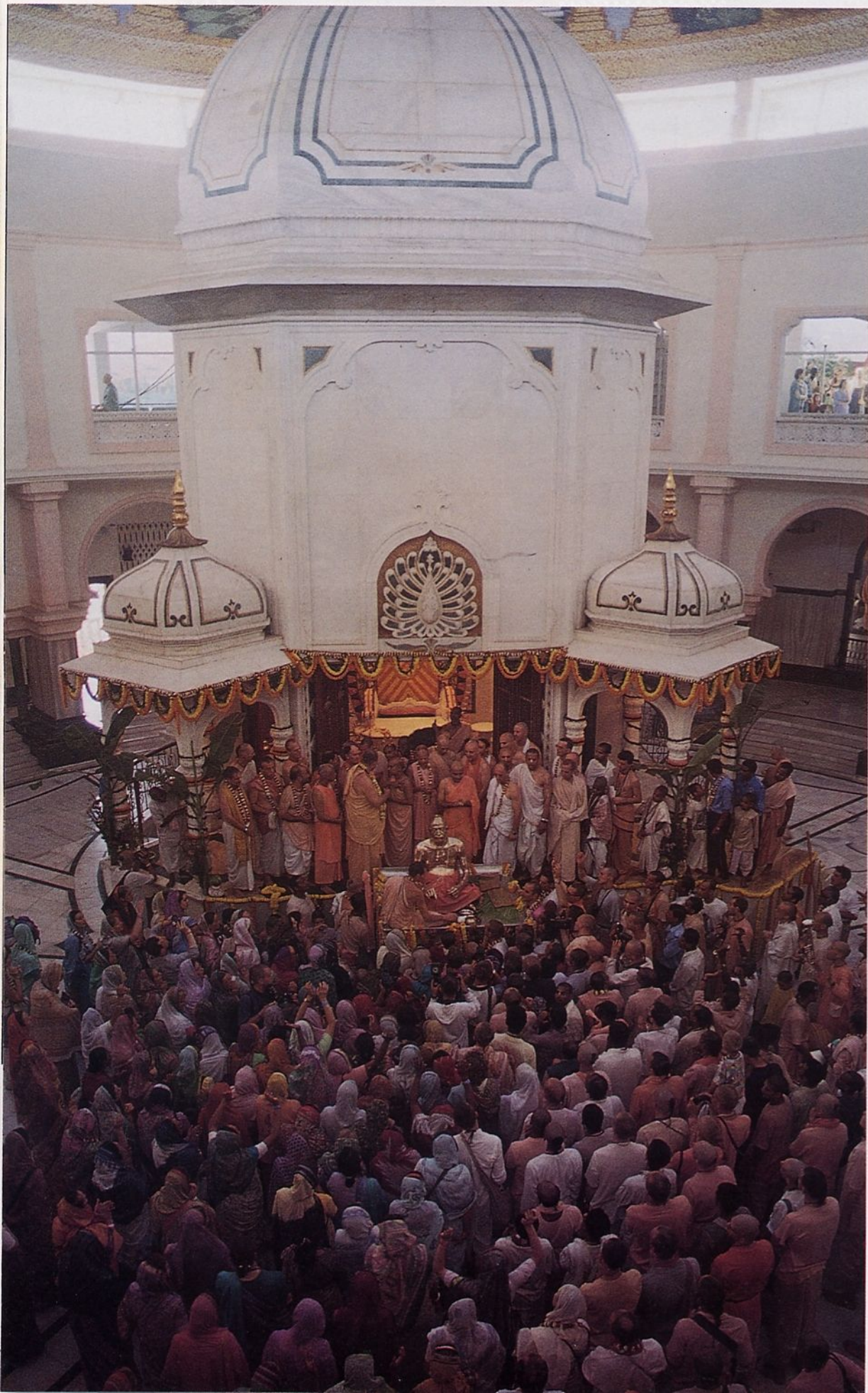
*A highlight of this year's festival: installing the worshipable form of Lord Kṛṣṇa as Lord Caitanya Mahāprabhu with His four main associates. As part of the ceremony, devotees bathe the deities (left) with auspicious pañcāmṛta (milk, yogurt, ghee, sugar, and honey). The pañcāmṛta is then given out to the eager audience (above). At right, devotees chant for hours in front of the deities.*

Ṭhākura and his associates, once again gathered in India to celebrate the appearance of Lord Caitanya. The event, however, was not a regular Gaura Pūrṇimā Festival. It was the Hare Kṛṣṇa World Convention—one of the major events marking the worldwide celebration of the Śrīla

Prabhupāda Centennial. The photos on these pages give you a glimpse of what turned out to be the largest international ISKCON festival ever, with more than two thousand devotees attending programs in Māyāpur, Calcutta, Allahabad, Delhi, and Vṛndāvana. ☀







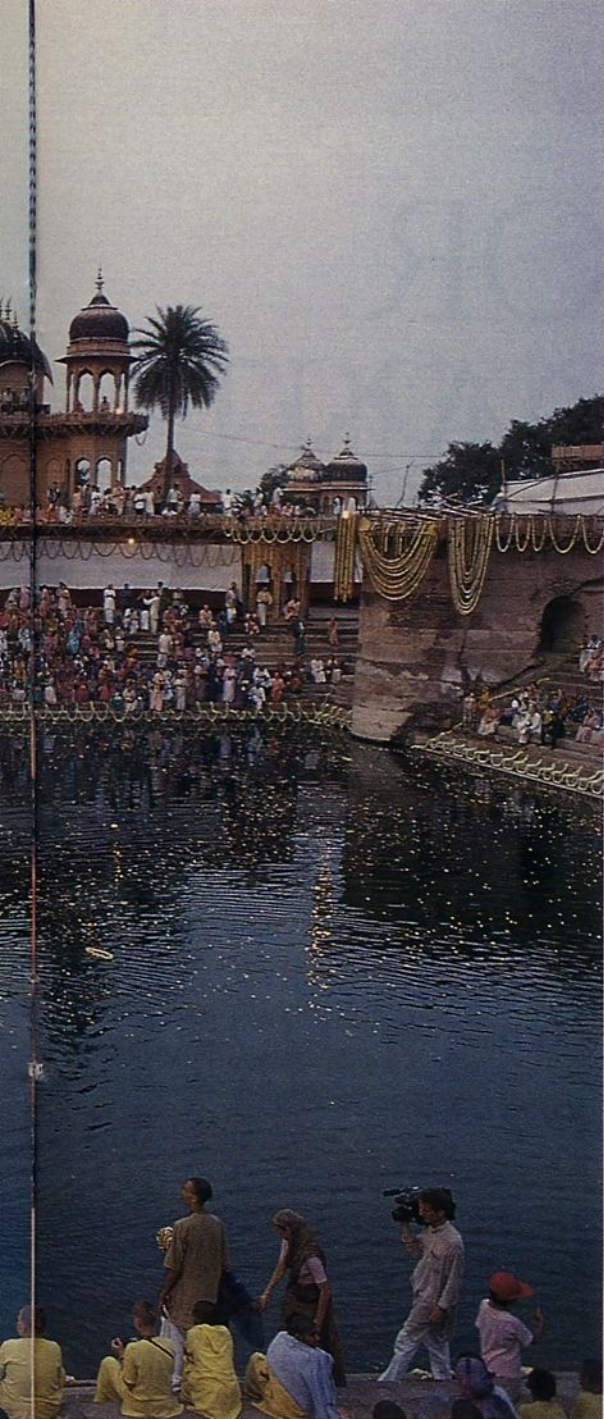
*Under the main dome of Śrīla Prabhupāda's Samādhi (memorial), devotees gather at the chamber to honor Śrīla Prabhupāda with an abhiṣeka, the traditional Vedic bathing ceremony (left and above right). To go from festivals in Calcutta to festivals in New Delhi and Vṛndāvana, devotees chartered a train—dubbed "The Śrīla Prabhupāda Centennial Express." The train turned out to be something less than "express"—it made many unscheduled stops, giving lots of opportunities for train station chanting (right).*





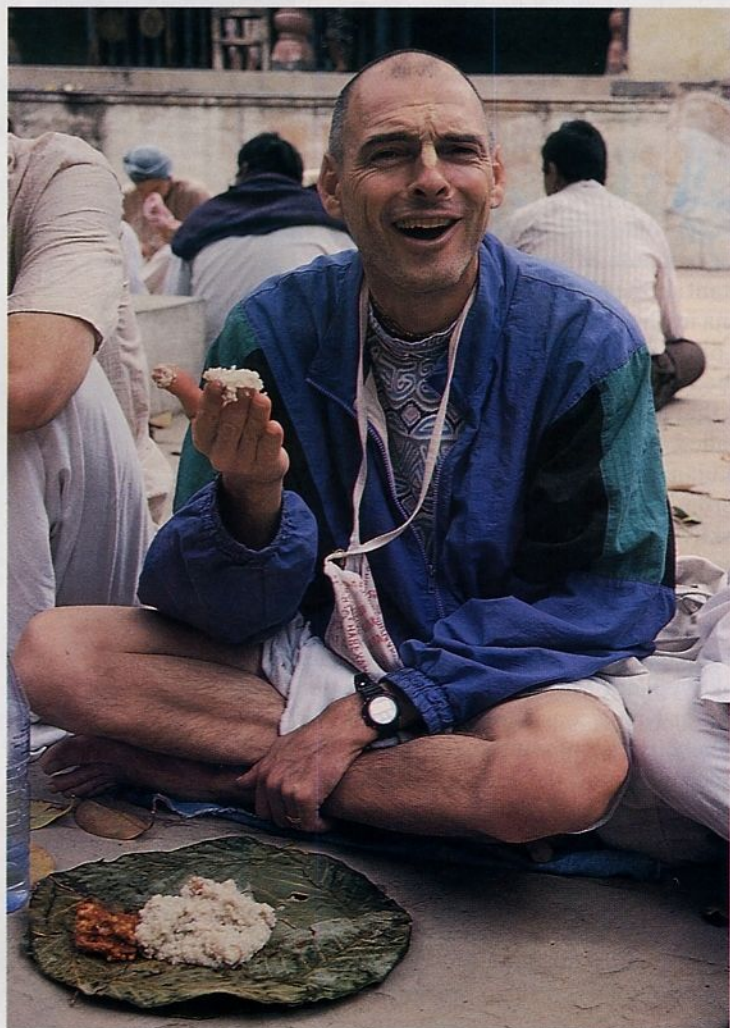
*Śrīla Prabhupāda and Śrī Śrī Rādhā-Kṛṣṇa enjoy a boat ride (above and right) on the lake of an old Vṛndāvana-area palace. The palace is near Govardhana Hill, where devotees earlier in the day had taken a deity of Śrīla Prabhupāda for parikrama, the reverential walk encircling a holy place.*





Visākha Devi Dāsi

*The convention included tours, plays, concerts, lectures, seminars, exhibits, and more. And as in any Hare Kṛṣṇa festival, among the hallmarks were enjoying the taste of Kṛṣṇa's holy names (above right) and relishing kṛṣṇa-prasādam (right), food first offered to Kṛṣṇa with love.*



# VICTORY FOR BHAKTIVEDANTA

*The British government decides: The temple must stay open!*

After a ten-year struggle, ISKCON has secured the right for all devotees to worship and attend festivals at Bhaktivedanta Manor, the Hare Kṛṣṇa center outside London. The British government has overturned a local government order to close the gates. ISKCON has won the go-ahead for a new access road, and with the new road the temple can stay open for all.

## THE VISION

SET IN SEVENTEEN ACRES of gardens and pastures, Bhaktivedanta Manor is the most important shrine for the devotees of Lord Kṛṣṇa in Great Britain. George Harrison of the Beatles donated the Manor to the Hare Kṛṣṇa movement in 1973, and that same year Śrīla Prabhupāda installed the Deities Śrī Śrī Rādhā-Gokulānanda.

Śrīla Prabhupāda had a vision for Bhaktivedanta Manor. He wanted to bring forth the spiritual atmosphere of Vṛndāvana, Lord Kṛṣṇa's supreme abode, with a community of devotees dedicated to serving Kṛṣṇa. He wanted Bhaktivedanta Manor to be an ideal place for Kṛṣṇa consciousness.

The Hindu community in North London accepted the Manor as their local temple. They admired the high standard of worship. They were impressed at how devotees were keeping to the traditional practices of *sanātana-dharma*, the eternal culture of Vedic spiritual life. People respected Śrīla Prabhupāda and his work and felt grateful that the Manor was meeting



# MANOR

by Bhakta Pradip Gajjar



*At Bhaktivedanta Manor (left), twenty thousand guests celebrate Janmā-ṣṭamī, Lord Kṛṣṇa's appearance day. Above, Śrī Śrī Rādhā-Gokulānanda, the presiding Deities of the Manor.*

their spiritual needs.

But some of the Manor's neighbors were unhappy about the large numbers of pilgrims the Manor began to draw. Here is what happened.

## THE STRUGGLE

- 1973. The Council for the Borough of Hertsmere, the local government authority, grants the Manor the right to operate as a theological college. Śrīla Prabhupāda sets up a Kṛṣṇa conscious college, with a shrine. Traditionally such a shrine is always open to the public.
- 1981. As the Manor grows in popularity, Hertsmere Council clamps down and bans all festivals. The Council later withdraws the ban and signs a compromise: The devotees agree to hold only six large festivals a year, and the Manor can stay open.
- 1985. A new wave of complaints. When two devotees buy property in



*A sculptured form of Śrīla Prabhupāda sits in the room at the Manor where Śrīla Prabhupāda stayed many times. Devotees have preserved the room as a shrine.*

*Members of the U.K. Indian community at the office of the prime minister, delivering petitions to keep the Manor open to the public.*



*Supporters of Bhaktivedanta Manor demonstrate at the Houses of Parliament.*



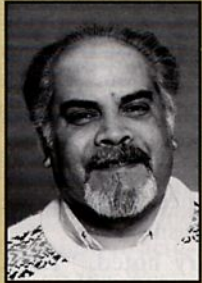
## The Team Behind the Victory



### Akhaṇḍadhī Dāsa

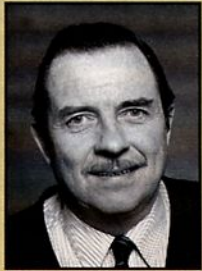
Akhaṇḍadhī Dāsa, who joined the Manor in 1975, carried the weight of the campaign to keep the Manor open. He expertly managed the legal affairs, many times outwitting opposing lawyers. As temple president, he ensured that at every stage Śrīla Prabhupāda's dreams and the work of Bhaktivedanta Manor were shown rightly. When people recall the campaign they will recall

Akhaṇḍadhī's moving and uplifting words of encouragement to the community.



### Naresh Chadha

Naresh Chadha, the Chairman of the Hare Krishna Temple Defence Movement, spread the message of the campaign throughout the Indian community. He helped organize public gatherings and demonstrations, bringing people together from all parts of the country. And he was a spearhead for the historic gathering of 36,000 on March 16, 1994.



### Frank Ward

From the day in 1986 when he heard that Bhaktivedanta Manor was suffering injustice, Frank Ward, a Labour councillor at Hertsmere, worked with the Manor campaign. He persuaded his Labour colleagues at Hertsmere to support the temple. And they had pledged to safeguard public worship at the Manor if appeals to the government failed. In the last ten years he took the

campaign to Nepal, India, and South Africa. He has become a good friend of all the devotees—and a lover of Kṛṣṇa *prasādam*, the food first offered to Lord Kṛṣṇa. Devotees have nicknamed him Arjuna Dāsa, after the famed upholder of religion.

- 1989. Seven thousand people join cricket star Sunil Gavaskar and actor Rishi Kapoor in a “sponsored walk.” Each step is a prayer: “Keep our temple open for worship.” The walk raises £100,000 for legal expenses—and becomes the largest Hare Kṛṣṇa chanting party ever to come together outside India.

- 1990. The Secretary of State denies the appeal.

- 1991. More disappointments. A Manor appeal is turned down by the High Court. A Court of Appeal says no. The European Court of Human Rights says its hands are tied: “British planning laws.” Political help fails. Every legal channel is exhausted. On March 16, 1994, the temple is scheduled to close.

## A NEW DIRECTION

We sat watching Śrīla Prabhupāda's desire for Bhaktivedanta Manor slipping from our hands. We intensified our prayers and told the community, “We have lost many battles, but still the gates of the temple are open for you. Surely Lord Kṛṣṇa won't refuse His devotee's desire.”

We daily recited a prayer: “Dear Lord, if You so desire, for the pleasure of Your pure devotee, Śrīla Prabhupāda, please keep Bhaktivedanta Manor open for all Your devotees.”

In 1987 we had thought about building a new road to give access to the temple without going through the village—but the land for the road had been unavailable. Now we decided to try again.

Just months before the temple was to close, the land suddenly came within reach. We quickly raised £300,000 and bought it. Here was a way to meet the villagers' concerns but still keep the Manor open: We applied to the Council for permission to build the road.

By now the Manor had become a national, even international, issue. More than one hundred Members of Parliament joined the list of supporters. Letters for saving the Manor poured into the British government from around the nation, and abroad.

But time was running out. March 16 was only months away—and the Council kept our application in

the local village, a local councillor (his grandfather had owned the Manor) leads fourteen villagers in a campaign against “a takeover by outsiders.” The Manor is “too popular,” it draws “too much traffic” and “too many Hindus.” The Council hires a count of devotees visiting the Manor—with separate counts for “coloured” and “white.”

- 1986. The Council tries—but fails—to get a High Court order to stop people from coming to the Manor on Sundays.

- 1987. On its own, the Council throws out the agreement allowing six festi-

vals a year and issues an “enforcement notice” to shut out the public entirely.

- 1988. The Council offers planning permission for a temple at another site. But when an application is handed in, the Council turns it down.

- 1988. Devotees appeal the enforcement notice to the Department of the Environment.

- 1989. The “Save the Manor” movement swells. Supporters hold protests, petition the government, and seek help from political leaders. The Hindu community rallies to the cause.

## A Note Of Thanks

*On behalf of the devotees of  
Bhaktivedanta Manor, special  
thanks to:*

Śivarāma Swami, ISKCON's  
Governing Body Commis-  
sioner for the U.K.

The devotees of the Bhakti-  
vedanta Manor Foundation,  
headed by Prāṇabandhu Dāsa  
and Śruti Dharma Dāsa

The Council of Patrons of  
Bhaktivedanta Manor

The members of the Hare  
Krishna Temple Defence  
Movement

Kishore Ruperalia, Secretary  
of the Vishva Hindu Parishad

C. B. Patel, Editor of *Gujarat  
Samachar*

O. P. Sharma, President of the  
National Council of Hindu  
Temples

Shantoo Ruparell, of Singh  
& Ruparell Solicitors  
(instructing solicitors for the  
campaign)

The members of the spirited  
youth group Pandava Sena

The public relations team:  
Ātmanivedana Swami, Bimal  
Kṛṣṇa Dāsa, and Bhagavat  
Dharma Dāsa

We would also like to thank  
the community of devotees  
worldwide, our friends and  
well-wishers, and all who have  
supported this campaign by  
writing letters, signing peti-  
tions, and offering sincere  
prayers for Bhaktivedanta  
Manor.

their pocket.

On Wednesday, March 16, 1994, the enforcement notice took effect. Now the temple was legally bound to stop public worship. On that day, 36,000 people, from all over England, marched in central London to protest: "Today we are banned from worship—shame on the British government. We shall defy this ban! We shall protect our temple from closure, protect dharma from attack."

Akhaṇḍadhī Dāsa, president of the Manor, announced good news: "The Council has bowed to you. They are feeling the pressure." The Council had granted that while the application was pending, the temple gates could stay open. Akhaṇḍadhī said, "The tide is turning."

### ONE STEP FROM VICTORY

Our planning application was sound. Even the Council's own planning experts said so. Our new road would preserve and enhance the environment and keep temple traffic from entering the village.

But what the experts for the Council recommended, the politicians on the Council refused. They rejected our application. The Council was adamant: No worship at Bhaktivedanta Manor! No Hindu temple in the village!

As 1995 began, we appealed again to the Department of the Environment. The ensuing Public Inquiry stretched on for six months. Now many community leaders, religious leaders—and even many local villagers—spoke out in our favor.

Martin Palmer of the International Consultancy on Religion, Education and Culture: "The Manor has become one of the most important pilgrimage centres of any faith in the UK."

Kishore Ruperalia, Secretary of the Vishva Hindu Parishad (World Hindu Society): "Hundreds of Hindu youths in the UK have taken to a pious and clean life as a result of the teachings and guidance they received from Bhaktivedanta Manor."

Reverend Christopher Lamb, representing the Church of England: "Some way of allowing the worship to continue must be found."

### THE MANOR IS SAVED

Though still banned, worshipers continued to visit the temple. For allowing them in for the Janmāṣṭamī festival—Lord Kṛṣṇa's birthday—in 1994, the temple was prosecuted. It thus became the first religious community in the last three hundred years to be prosecuted in England for observing worship. The result: an unprecedented fine of £37,000.

Then suddenly the Department of the Environment announced its decision: thumbs up on our proposal.

The Secretary of State wrote in his decision that the Manor "is unique in the UK because there is no comparable alternative place for teaching, worship, and meditation." The Manor, he said, "is by tradition and association an important place—the home to a very special shrine and Deities of the highest significance to the followers of Krishna consciousness. . ."

The Secretary noted, "The close association of the Hare Krishna movement's founder with the Manor makes it a special if not unique place. . . That association must continue."

On the first Sunday after the decision, hundreds of devotees and pilgrims came to offer their thanks to Lord Kṛṣṇa. People cried, cheered, clapped, and bowed their heads before the Deities.

The "Save the Manor" campaign has enlarged the fame—and the extent—of Bhaktivedanta Manor. What was once a temple dear to the people of North London has now become dear to devotees all over the country, and all over the world. And what started as an estate of seventeen acres has now become seventy.

Who knew this would be the outcome of a battle that so nearly ended the mission of Bhaktivedanta Manor? Undoubtedly this has come about because of Lord Kṛṣṇa's desire to fulfill the desire of Śrīla Prabhupāda. As Śrīla Prabhupāda's servants, we pray to become instruments in Kṛṣṇa's inconceivable plan. ❁

*Bhakta Pradip Gajjar was among the main organizers of the "Save the Manor" campaign.*

# Śrīla Prabhupāda Speaks Out

THE HIGHEST PLEASURE IN A RASCAL CULTURE

*This exchange between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and some of his disciples took place on October 18, 1975, during a morning walk in Johannesburg, South Africa.*

**Disciple:** Śrīla Prabhupāda, people sometimes criticize by saying, “Your Vedic culture was most solidly established in India. And India is now considered relatively poor and unfortunate. So why should we respect the Vedic culture?”

**Śrīla Prabhupāda:** The thing is, when you Westerners went to India you curbed down the original Vedic culture. The people in India could not take to your rascal Western culture, and thanks to you they have lost their own culture. This is India’s bad luck. The British did not teach them how to actually take up the Western culture, but they killed the Eastern culture. You understand?

**Disciple:** Yes.

**Śrīla Prabhupāda:** Now India has no position. She cannot take to the Western culture fully, and she has lost her own culture. This is India’s bad luck. The British never taught Indians how to become actually Westernized. No. They did not give them sufficient education. Especially in the beginning, the British were against giving the Indians higher education. They wanted some clerks to conduct their affairs—some third-class, fourth-class men for their mercantile and government bureaucracies.

“Educated” meant ABCD. That’s all. “Let the Indians know ABCD, then take fifty, sixty rupees’ salary, go home to their little neighborhoods outside the city and return the next day on the train. Let them work hard in our city and get just enough money to maintain themselves.”

Nothing more. No money, no education, no real knowledge of industry. The Indian people were not taught properly. In America, for instance, I see the factories, and the arrangement is so nice. But go to those Indian factories—it is hell. Hell. Simply hell. The Britishers exploited the

Indians, and the mercantile class of India—they have learned simply how to exploit.

**Disciple:** Exploit their own people.

**Śrīla Prabhupāda:** That’s all. Formerly, the Manchester people were exploiting the Indians. And now the Ahmedabad people—they have learned how to exploit. And the government is satisfied, because the exploiters pay taxes: “Never mind. The workers may go on suffering.” This is going on. And the Indian people have lost their own culture. They have been taught how to drink alcohol, how to eat flesh.

Aside from all this, Indians cannot work as hard as Westerners. The hot climate does not allow it. India’s climate is good for living peacefully, not working so hard, and instead engaging the brain in spiritual advancement. That is India’s gift. Her people are not meant for hard work.

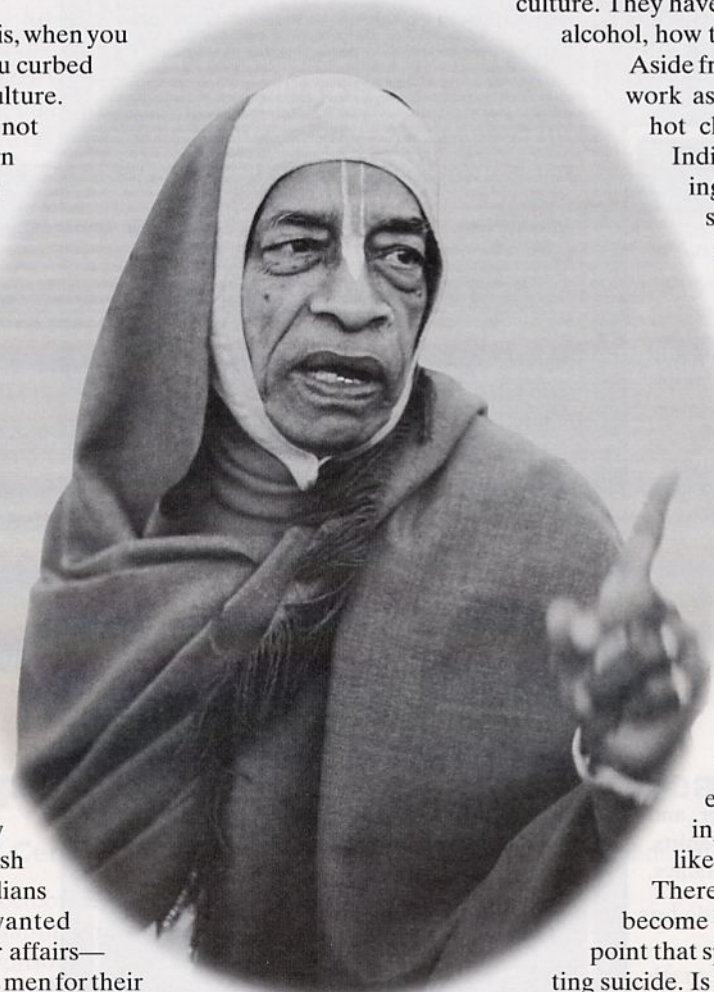
Actually, hard work is not required for anyone. This is animal civilization—simply to work very hard. If a man works hard like an animal, then what is the difference between the man and an animal? Here in the Western countries the climate is more suitable for heavy industry, and as one would expect, the people are being taught to work very hard like animals, and they do that. Therefore, materially they have become so-called advanced, to the point that spiritually they are committing suicide. Is it not?

**Disciple:** This is true.

**Śrīla Prabhupāda:** Materially advanced, spiritually suicidal. Am I right or wrong?

**Disciple:** Right, Śrīla Prabhupāda. Another dimension also comes to mind. In your commentary on *Śrīmad-Bhāgavatam* you write that if people want to increase their material advancement, then they should also increase their sex lives.

**Śrīla Prabhupāda:** Yes. Without sex one cannot be materially enthusiastic. And if you stop sex, then you become spiritually advanced. This is the secret. If you stop sex, then  
*(please turn to page 44)*





# Śrīla Prabhupāda Centennial

## The Four-Year Campaign Was Worth It

by Lokanāth Swami

WE ARE HALFWAY through the Centennial year, and much has happened to increase consciousness of Śrīla Prabhupāda and bring him and his teachings to

the notice of the world. Still, there is much more to happen this year, including Prabhupāda's Mahā Vyāsa-pūjā (Appearance Day celebration), Feed the World Day, World Enlightenment Day, and a series of events in India around the month of Kārtika (October-November).

Centennial celebrations are thriving in many parts of the world. While reading a report sent to me by Śrutakīrti Dāsa, the temple president of ISKCON Durban, I felt that the Centennial team's four years of planning and hard work had been worth the effort. In his report, written in April, Śrutakīrti told of upcoming Centennial events in Durban and South Africa:

• Nṛsiṃhadeva Festival, in May. Will focus on Śrīla Prabhupāda's introduction of the worship of Lord Nṛsiṃhadeva. Ten thousand people expected.

• World Holy Name Day, June 6. A series of *harināmas* [chanting festivals] around the country, starting in the provincial capital of Pietermaritzburg, then on to other cities, culminating in Africa's biggest *harināma* ever, in Durban.

• Śrīla Prabhupāda's Appearance Day celebrations. Expected attendance: 100,000.

• Feed the World Day, in November. Dubbed by the mayor as "Feed Durban for One Day."

• Rathayātrā, in December. Goal: half a million plates of *prasādam*.

Śrutakīrti also reported that more than 250 devotees in South Africa had pledged to distribute one Kṛṣṇa conscious book a day this year.

### Centennial Resources

#### **Prabhupāda Toshani**

*The Bimonthly Newsletter  
Of the Prabhupāda Centennial*

**Subscribe now!** The publication will continue until April 1997. Subscriptions: 4 issues, US\$10. Bulk Orders: 50 copies, US\$56 (postage not included). Send payment by international check, payable to ISKCON, to Bhaktin Arati, 62 Sant Nagar, New Delhi 110065, India.

#### **Prabhupādānuga**

*ISKCON's International Newsletter for  
Uniting Prabhupāda's Family*

To receive a copy, send your name and address to Ramiya Dasa, P. O. Box 1987, Alachua, FL 32616, USA.

#### **Promotional Items**

Sahasra Tīrtha Jala video, poster, and presentation folder, Centennial T-shirts, pens, badges, posters, bags, photo frames, key chains, etc.

#### **Publications**

Centennial Master Plan  
*Harināma* Manual  
(by Indradyumna Swami)  
Food For Life Manual  
Memorials Manual  
Centennial Brochures

For more information on publications and promotional items, contact your national Centennial office or the Centennial Global Ministry: Centennial House, 62 Sant Nagar, New Delhi 110065, India. Phone: +91 (11) 6469633 or 6481977. Fax: +91 (11) 6225277 or 6872378. E-mail: arati@com.bbt.se

### Global Events

**ISKCON Incorporation Day:**  
August 7

**Prabhupāda's Mahā Vyāsa-pūjā:**  
September 6

**Feed the World Day:**  
November 23

**World Enlightenment Day:**  
December 14

### India Events

**CALCUTTA**  
**Mahā Vyāsa-pūjā:**  
September 6

**World Congress for  
the Synthesis of Science  
and Religion**  
January 6-12, 1997

**VṚNDĀVANA**  
**VIHE Courses:** October

**Vraja Maṇḍala Parikrama:**  
October 6-November 6

**Grand Opening of  
Prabhupāda's Samādhi:**  
November 14

**AHMEDABAD**  
**Opening of Temple:**  
November 12

**NEW DELHI**  
**Opening of Temple:**  
November 16

**BANGALORE**  
**Opening of Temple:**  
November 20

**MĀYĀPUR**  
**Awards Ceremony &  
Inauguration of  
The Centennial Memorial:**  
March 22, 1997

Contact your local  
ISKCON center for details.

# News and Events

## Padayātrā Week

On June 2–8, more than one hundred ISKCON centers worldwide took part in Padayātrā Week. As with previous Padayātrās (“walking festivals”), Padayātrā Week generated much media coverage. Thousands of temple devotees and congregation members walked under the banner “Walk for a Change,” promoting a change of consciousness from material to spiritual.

Padayātrā Week also introduced Padayātrā to new countries, thus helping to realize a special achievement for the pleasure of Śrīla Prabhupāda—Padayātrā in one hundred countries by the end of 1996.

More centers will hold Padayātrā Week later in the year.

## World Holy Name Day

On June 9, the sound of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare vibrated around the planet as never before, when thousands of devotees chanted and glorified the holy name and Hare Kṛṣṇa radio sta-

tions broadcast the mahā-mantra continuously for twenty-four hours. In South Africa, Bhakti Bhṛṅga Govinda Swami led fifteen thousand people chanting through the streets of Durban. Meanwhile, in some cities around the world devotees sponsored interfaith gatherings focused on the universality of chanting the holy names of God.

## New York Festival

On June 5–17, five hundred devotees assembled in New York City, birth city of ISKCON, for a pilgrimage commemorating thirty years of Kṛṣṇa consciousness in the Western world. Devotees chanted in Tompkins Square Park, where Śrīla Prabhupāda initiated the public chanting of Hare Kṛṣṇa in the West. Devotees gathered at 26 Second Avenue, Prabhupāda’s first temple, to hear stories of ISKCON’s beginnings. Daily chanting parties and visits to the places where Śrīla Prabhupāda stayed brought everyone to a high level of Prabhupāda consciousness. The New York pilgrimage culminated in a Rathayātrā on June 15.

## ISKCON Social Development Conferences

Conferences on social development in ISKCON were held in Māyāpur, West Bengal, in March, and in Alachua, Florida, in May. Throughout the year devotees will hold similar conferences in other parts of the world as part of the Centennial efforts for uniting and strengthening ISKCON.

## Sahasra Tirtha Jala

Water from 1,008 holy places will be used to bathe deities of Śrīla Prabhupāda on his appearance day. By Lord Kṛṣṇa’s grace, the challenge was met: ten thousand *kalaśas* (waterpots) and fifteen thousand liters of sacred water were dispatched. Some sailed over the seas; others flew by air cargo. Most of the Centennial *kalaśas* and the sacred water have reached ports—Philadelphia, Durban, Saint Petersburg, Vladivostok, London, Odessa, Antwerp, Sydney.

## COME AND CELEBRATE!

### Śrīla Prabhupād’a Mahā Vyāsa-pūjā (Appearance Day)

#### At your local ISKCON Center September 6\*

Every ISKCON center will celebrate Śrīla Prabhupāda’s Mahā Vyāsa-pūjā. For information on local programs and how you can take part, or to sponsor a *kalaśa* of sacred water to offer during the ceremony, please contact your local temple president or Centennial coordinator.

#### Or in Calcutta September 6–8

The Calcutta Mahā Vyāsa-pūjā committee has scheduled a three-day program to honor Śrīla Prabhupāda in his birth city on the occasion of his one-hundredth birth anniversary. The celebrations include:

- Welcoming the Sahasra Tirtha Jala
- 1,008-water procession in the city
- 50,000 guests at Netaji Subhash Chandra indoor stadium
- 1,000 devotees from India and abroad

- Bathing Śrīla Prabhupāda with sacred water from 1,008 holy places
- Celebrities from India and abroad honoring Śrīla Prabhupāda
- A feast of 1,008 dishes offered to Śrīla Prabhupāda

#### Evening Shows:

- Premiere of the movie “A Lifetime in Preparation”
- The “New World of Hare Kṛṣṇa” documentary
- Kṛṣṇa Vision
- International devotees sing Śrīla Prabhupāda’s glories
- Drama: “Śrīla Prabhupāda”

To book your accommodations, contact Sāttvik Dāsa c/o ISKCON Calcutta.

\*Check with your nearest temple for the date in your country

## SPEAKS OUT

(continued from page 41)

you will become spiritually advanced, and if you indulge in sex, then you will become materially enthusiastic. That is the difference between Western and Eastern culture. The whole Eastern culture is based on stopping sex, and here in the Western countries on how to increase sex. The people here are eating meat, eggs, drinking wine. These things increase sex desire. And as soon as you get a very satisfactory sex life, you become enthusiastic to work hard. Therefore for *karmīs*, or those seeking material advancement, marriage is necessary, because without sex they cannot work. And for those seeking spiritual advancement, sex is prohibited.

Actually, in this Western culture, people do not know the science of life. For them, "life" means this body. Their life is this body. That means they do not know what life is. After all, when the living person has gone, the body they thought he was is lying there. They are very proud of their scientific advancement, but in reality do they know who the person was? They cannot explain. This is their ignorance. And yet they are very proud of their advancement.

But once this person's life span has come to an end, can they bring him back to life? That they cannot do. That means the whole basic principle of their so-called culture is ignorance. *Mūdhō 'yam nābhijānāti*: Kṛṣṇa says, "Fools and rascals can never understand the soul or the Supreme Soul." And *moghāśā mogha-karmāṇo mogha-jñānā vicetasah*: "Their material cleverness—their so-called knowledge—leaves them spiritually baffled." Why? *Rākṣasīm āsurīm caiva prakṛtiṁ mohinīm śrītāḥ*: "Those who take shelter not of

My divine nature but of *prakṛti*, the material nature, become so bewildered that they do not know life's real aim." *Moghāśā*: "They are utterly baffled." And therefore, *mogha-karmāṇo*: "Whatever they are doing—that will be useless." Again, *mogha-jñānā*: in this so-called advanced culture, there is no spiritual knowledge. So actually there is no knowledge.

**Disciple**: So with their advancement of knowledge they are increasing their sex lives, but if they were really advanced in knowledge, they would be decreasing their sex lives.

**Śrīla Prabhupāda**: Yes. They do not even know what knowledge is. To these fools and rascals, knowledge means sex. That is their knowledge. Advancement of knowledge means how to enjoy sex. How to take shelter of abortion—child killing. And how to perfect their contraceptive method. The whole thing is on the basis of sex. That's all. They do not know anything except these things. They know that after sex there is so much botheration. But they cannot give sex up. Therefore, they make all these arrangements: take contraceptives, or kill the child.

That means their whole so-called civilization, their whole culture, is based on sex. That's all. But *yan maithunādi-grhamedhi-sukham hi tuccham/kaṇḍūyanena karayor iva duḥkha duḥkham*: "Sex is like the rubbing of two hands to relieve an itch. Those with no spiritual knowledge consider this itching the greatest happiness, although actually, from start to finish, the whole business is distress—and it is most abominable."

Is that pleasure? These supposedly advanced rascals think it is pleasure to unite the urine-passing parts. [*Laughter.*] And we have to believe this is

pleasure—a standard of pleasure utterly third-class, fourth-class. *Yan maithunādi-grhamedhi-sukham hi tuccham*. Very abominable. *Tuccham*: the Vedic literature says, "Sex is most abominable." And yet these fools take it as the highest goal, and they make all sorts of elaborate arrangements for this abominable pleasure.

When dogs have sex, everyone knows that their whole "enjoyment" is abominable and insignificant. Therefore, dogs are allowed to do it on the street. And people can see it. Is that a very nice scene? Yet when the same abominable and insignificant thing is done by the human beings, they are taking it that "This is the highest." This is the basic principle of their happiness. That's all. *Mohinīm*—captivation by the opposite sex.

And this is real captivity. For instance, nature has already made women's faces, breasts, and hips beautiful, their singing and talking and walking all very attractive. And now, thanks to this rascal culture, the women are walking around virtually naked. This is going on. The whole thing is based on sex, and that is *tuccham*, most abominable. *Prakṛtiṁ mohinīm śrītāḥ*: people are being taught to take shelter of the material nature's potency for bewilderment.

It will take them three hundred births to understand that sex pleasure is actually abominable. Therefore, in *Bhagavad-gītā* Kṛṣṇa says, *bahunām janmanām ante*: "A rascal gains the wisdom to surrender to Me only after many, many births." Not that immediately, simply by hearing our *Gītā* lecture, people will give this abominable pleasure up. It will take many, many births to understand. ☸

## PURSUIT (continued from page 27)

pleasure, but it can't last. Even if we miraculously find something that gives us some happiness our entire lives, we are forced to give it up at death.

Does that sound pessimistic? Would it be pessimistic to say you can't buy a sandwich in a hardware store? You can't find something that isn't there in the first place. You could say, "Enjoy whatever you can, and when it's over you can still enjoy the memories." But

if memories are so enjoyable and satisfying, why do people have to keep searching for more material activities to become happy?

True happiness exists only on the spiritual platform. By nature we are *sat*, *cit*, and *ānanda*: eternally full of knowledge and happiness. So our desire for happiness is natural, and because we're eternal we want eternal happiness. We just have to remember not to look in the wrong place. We have

to look for spiritual pleasure, which is endless, limitless, and totally satisfying.

Spiritual happiness comes to us when we're on the spiritual platform. The bodies we have now will one day cease to function. But the soul—our real self—never dies. Each of us has an everlasting loving relationship with God, Kṛṣṇa. We've all forgotten that relationship to one degree or another. Rediscovering it can make us happy and satisfied for endless time. ☸



# EVERY TOWN & VILLAGE

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

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## WORLD NEWS

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### North America

NBC television aired a prime-time special last February that featured BTG associate editor Drutakarmā Dāsa and BTG contributor Sadāpūta Dāsa. The show, *The Mysterious Origins of Man*, with actor Charlton Heston as the host, brought out challenges to Darwinian evolution and

other commonly held scientific ideas. Half the show focused on research found in the book *Forbidden Archeology: The Hidden History of the Human Race*, by Drutakarmā and Sadāpūta. Estimated audience: fifteen million.



*Metallic grooved spheres presented on an NBC documentary as 2.8 billion-year-old anomalous artifacts.*

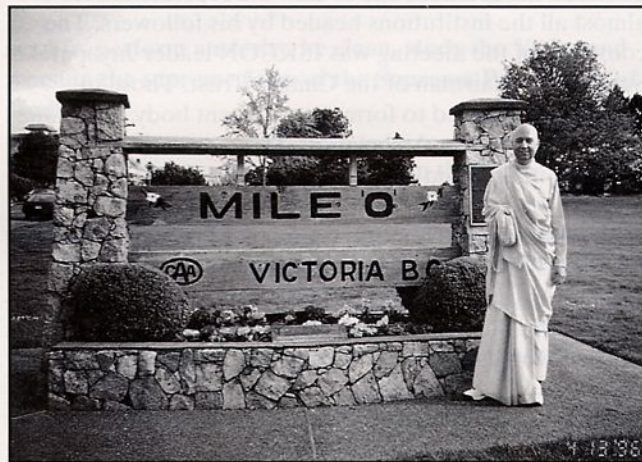
**The Los Angeles City Council unanimously overturned** a resolution by the local airport commission that would have stopped devotees from distributing Kṛṣṇa conscious books at the airport. After seeing Śrīla Prabhupāda's books and hearing from devotees about book distribution, the council ordered the airport commission to work out a compromise with the devotees and other groups who approach travelers at the airport.

**Devotees have begun** a \$100,000 renovation of the Hare Kṛṣṇa center in Los Angeles. They plan to build a new reception area for tours of Śrīla Prabhupāda's quarters, renovate the altar and the room for Deity paraphernalia, and add windows and decorative work to the temple.

**The Religious Public Relations Council (RPRC) elected** Anuttama Dāsa, national director of ISKCON Communications, to its board of governors last March. The

RPRC, the oldest public relations association in the United States, promotes high standards for religious communications and public relations.

**Canadian-born Bhakti Marg Swami set out** in April to walk 5,270 miles (8,500 km) across Canada to promote the Śrīla Prabhupāda Centennial. As he travels, he will tell how Kṛṣṇa consciousness offers spiritual solutions to material problems. He will also place copies of Śrīla Prabhupāda's *Bhagavad-gītā As It Is* in libraries in all ten Canadian provinces.



*Bhakti Marg Swami at the start of his 5,270-mile trek.*

**Fifteen Indian newspapers across the USA and Canada are printing** monthly full- and half-page ads glorifying Śrīla Prabhupāda for spreading India's spiritual culture around the world. The ad campaign began last December and will run throughout the Centennial year.

**The Houston Hare Kṛṣṇa temple opened** a new community hall in May. Opening the 12,000-square-foot hall begins the renovation of the four-acre temple site, known as Hare Krishna Dhama.

Yamarāja Dāsa



*Māyāpur reunion of the followers of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.*

**India** The Bhaktivedanta Swami Charity Trust convened a historic reunion of the Sārasvata family—the disciplic followers of Śrīla Prabhupāda’s spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. The reunion took place in Śrīdhām Māyāpur in February, occasioned by the Śrīla Prabhupāda Centennial. Śrīla Prabhupāda had directed that the Charity Trust promote unity and cooperation within the Sārasvata family, and the reunion took place in pursuance of that end. Direct disciples of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura attended the reunion, and so also did representatives of almost all the institutions headed by his followers. The convenor of the meeting was ISKCON leader Jayapatāka Swami, the chairman of the Charity Trust. Those in attendance decided to form a permanent body, called the Sārasvata Gauḍīya Association. The association will meet annually in Śrīdhām Māyāpur.

**A Muslim scholar from the Islamic Academy in Bombay visited** ISKCON’s center in Māyāpur, West Bengal, earlier this year. During his tour of the project, the scholar, Mr. Shabbir Totanavalla, met with several Hare Kṛṣṇa devotees of Arabic Muslim background.

**ISKCON Calcutta will hold** its annual Rathayātrā festival on July 17. After a week-long festival, a “return yātrā” will be held.

**Europe** Thirty men beat up an international group of Hare Kṛṣṇa devotees chanting last April in the streets of Sarajevo, Bosnia. Three devotees were hospitalized for stab wounds and one for head injuries suffered during the twenty-minute attack.

“The clash had been unexpected,” reported the Reuters news agency. “The Hare Krishna movement had been very active in Sarajevo throughout the war, performing their dance and songs in the city streets even during the worst of the shelling and winning sympathy for their courage from the besieged residents.”

A spokesman for the Ministry of the Interior promised the police would do its best to catch the perpetrators. So far, four suspects have been arrested.

**Devotees in Belarus have finished** the first stage in developing 340 acres of land they received from the government three years ago. They have built a three-story residence, a greenhouse, a shed for twenty cows, and workshops for brickmaking and wood and metal work.

**The St. Patrick’s Day Parade in Dublin included** sixty devotees and their festival cart. Some 350,000 spectators along the route looked on as officials announced over loudspeakers, “This is a very special year for the Hare Kṛṣṇa devotees, as it is the centennial year of their spiritual leader, Śrīla Prabhupāda.”



*Devotees chant in Dublin’s St. Patrick’s Day Parade.*

**The Hare Kṛṣṇa movement in Croatia has created** a homepage on the World Wide Web. The location is <http://public.srce.hr/~hmarjan/>. So far, it’s all in Croatian.

**Australasia** Devotees in Christchurch, New Zealand, in January celebrated the tenth year since the installation of their Deities, Śrī Śrī Nitāi-Gauracandra (Nityānanda and Caitanya). The celebrants installed a brass *cakra* (the disc of Lord Viṣṇu) on the temple roof and held a parade on the city’s main street.

Soon after, one hundred devotees took Hare Kṛṣṇa festivals to the ten major cities of the North Island. The festivals drew crowds of 150 to 500 people. The tour ended in Auckland, where 5,000 people attended a festival.

**Japan** The Bhaktivedanta Book Trust displayed Śrīla Prabhupāda’s books at the Tokyo International Book Fair.

**The Caribbean** Dignitaries in Trinidad praised ISKCON during a festival for Lord Caitanya Mahāprabhu. The ministers of health and social development and the local mayor spoke at ISKCON’s Logdenville temple.



# THE YOGA OF DEVOTION

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 devotional service. As the Śrīmad-Bhāgavatam continues, Lord Kapila describes to Devahūti essential aspects of the practice of yoga.*

## THIRD CANTO/CHAPTER 28

4 अहिंसा सत्यमस्तेयं यावदर्थपरिग्रहः ।  
ब्रह्मचर्यं तपः शौचं स्वाध्यायः पुरुषार्चनम् ॥ ४ ॥

*ahimsā satyam asteyam  
yāvad-artha-parigrahaḥ  
brahmacaryam tapaḥ śaucam  
svādhyāyaḥ puruṣārcanam*

*ahimsā*—nonviolence; *satyam*—truthfulness; *asteyam*—refraining from theft; *yāvad-artha*—as much as necessary; *parigrahaḥ*—possessing; *brahmacaryam*—celibacy; *tapaḥ*—austerity; *śaucam*—cleanliness; *sva-adhyāyaḥ*—study of the *Vedas*; *puruṣa-arcanam*—worship of the Supreme Personality of Godhead.

**One should practice nonviolence and truthfulness, should avoid thieving and be satisfied with possessing as much as he needs for his maintenance. He should abstain from**

**sex life, perform austerity, be clean, study the Vedas and worship the supreme form of the Supreme Personality of Godhead.**

PURPORT: The word *puruṣārcanam* in this verse means worshipping the Supreme Personality of Godhead, especially the form of Lord Kṛṣṇa. In *Bhagavad-gītā* it is confirmed by Arjuna that Kṛṣṇa is the original *puruṣa*, or Personality of Godhead, *puruṣam śāśvatam*. Therefore in yoga practice one not only must concentrate his mind on the person of Kṛṣṇa, but must also worship the form or Deity of Kṛṣṇa daily.

A *brahmacārī* practices celibacy, controlling his sex life. One cannot enjoy unrestricted sex life and practice yoga; this is rascaldom. So-called yogīs advertise that one can go on enjoying as one likes and simultaneously become a yogī, but this is totally unauthorized. It is very clearly explained here that one must observe celibacy. *Brahmacaryam* means that one leads his life simply in relationship with Brahman, or in full Kṛṣṇa consciousness. Those who are too addicted to sex life cannot observe the regulations which will lead them to Kṛṣṇa consciousness. Sex should be restricted to persons who are married. A person whose sex life is restricted in marriage is also called a *brahmacārī*.

The word *asteyam* is also very important for a yogī. *Asteyam* means “to refrain from theft.” In the broader sense, everyone who accumulates more than he needs is a thief. According to spiritual communism, one cannot

possess more than he needs for his personal maintenance. That is the law of nature. Anyone who accumulates more money or more possessions than he needs is called a thief, and one who simply accumulates wealth without spending for sacrifice or for worship of the Personality of Godhead is a great thief.

*Svādhyāyaḥ* means “reading the authorized Vedic scriptures.” Even if one is not Kṛṣṇa conscious and is practicing the yoga system, he must read standard Vedic literatures in order to understand. Performance of yoga alone is not sufficient. Narottama Dāsa Ṭhākura, a great devotee and *ācārya* in the Gauḍīya Vaiṣṇava-sampradāya, says that all spiritual activities should be understood from three sources, namely saintly persons, standard scriptures and the spiritual master. These three guides are very important for progress in spiritual life. The spiritual master prescribes standard literature for the prosecution of the yoga of devotional service, and he himself speaks only from scriptural reference. Therefore reading standard scriptures is necessary for executing yoga. Practicing yoga without reading the standard literatures is simply a waste of time.

5 मौनं सदासनजयः स्थैर्यं प्राणजयः शनैः ।  
प्रत्याहारश्चेन्द्रियाणां विषयान्मनसा हृदि ॥ ५ ॥

*maunaṁ sad-āsana-jayaḥ  
sthairyaṁ prāṇa-jayaḥ śanaiḥ  
pratyāhāraś cendriyāṇāṁ  
viṣayān manasā hṛdi*

*maunam*—silence; *sat*—good; *āsana*—yogic postures; *jayaḥ*—controlling; *sthairyam*—steadiness; *prāṇa-jayaḥ*—controlling the vital air; *śanaiḥ*—gradually; *pratyāhāraḥ*—withdrawal; *ca*—and; *indriyāṇām*—of the senses; *viṣayāt*—from the sense objects; *manasā*—with the mind; *hṛdi*—on the heart.

**One must observe silence, acquire steadiness by practicing different yogic postures, control the breathing of the vital air, withdraw the senses from sense objects, and thus concentrate the mind on the heart.**

PURPORT: The yogic practices in general and *haṭha-yoga* in particular are not ends in themselves; they are means to the end of attaining steadiness. First one must be able to sit properly, and then the mind and attention will become steady enough for practicing yoga. Gradually, one must control the circulation of vital air, and with such control he will be able to withdraw the senses from sense objects. In the previous verse it is stated that one must observe celibacy. The most important aspect of sense control is controlling sex life. That is called *brahmacarya*. By practicing the different sitting postures and controlling the vital air, one can control and restrain the senses from unrestricted sense enjoyment.

6 स्वधिष्ण्यानामेकदेशे मनसा प्राणधारणम् ।  
वैकुण्ठलीलाभिध्यानं समाधानं तथात्मनः ॥ ६ ॥

*sva-dhiṣṇyānām eka-deśe  
manasā prāṇa-dhāraṇam  
vaikuṇṭha-līlābhidyānaṁ  
samādhānaṁ tathātmanaḥ*

*sva-dhiṣṇyānām*—within the vital air circles; *eka-deśe*—in one spot; *manasā*—with the mind; *prāṇa*—the vital air; *dhāraṇam*—fixing; *vaikuṇṭha-līlā*—on the pastimes of the Supreme Personality of Godhead; *abhidyānam*—concentration; *samādhānam*—*samādhi*; *tathā*—thus; *ātmanaḥ*—of the mind.

**Fixing the vital air and the mind in one of the six circles of vital air circulation within the body, thus concentrating one’s mind on the transcendental pastimes of the Supreme Personality of Godhead, is called *samādhi*, or *samādhāna*, of the mind.**

PURPORT: There are six circles of vital air circulation within the body. The first circle is within the belly, the second circle is in the area of the heart, the third is in the area of the lungs, the fourth is on the palate, the fifth is between the eyebrows, and the highest, the sixth circle, is above the brain. One has to fix his mind and the circulation of the vital air and thus think of the transcendental pastimes of the Supreme Lord. It is never mentioned that one should concentrate on the impersonal or void. It is clearly stated, *vaikuṇṭha-līlā*. *Līlā* means “pastimes.” Unless the Absolute Truth, the Personality of Godhead, has transcendental activities, where is the scope for thinking of these pastimes? It is through the processes of devotional service, chanting and hearing of the pastimes of the Supreme Personality of Godhead, that one can achieve this concentration. As described in *Śrīmad-Bhāgavatam*, the Lord appears and disappears according to His relationships with different devotees. The Vedic literatures contain many narrations of the Lord’s pastimes, including the Battle of Kurukṣetra and historical facts relating to the life and precepts of devotees like Prahlāda Mahārāja, Dhruva Mahārāja and Ambarīṣa Mahārāja. One need only concentrate his mind on one such narration and become always absorbed in its thought. Then he will be in *samādhi*. *Samādhi* is not an artificial bodily state; it is the state achieved when the mind is virtually absorbed in thoughts of the Supreme Personality of Godhead.

7 एतैरन्यैश्च पथिभिर्मनो दुष्टमसत्पथम् ।  
बुद्ध्या युञ्जीत शनकैर्जितप्राणो ह्यतन्द्रितः ॥ ७ ॥

*etair anyaiś ca pathibhir  
mano duṣṭam asat-patham  
buddhyā yuñjīta śanakair  
jīta-prāṇo hy atandriṭaḥ*

*etaiḥ*—by these; *anyaiḥ*—by other; *ca*—and; *pathibhiḥ*—processes; *manaḥ*—the mind; *duṣṭam*—contaminated; *asat-patham*—on the path of material enjoyment; *bud-dhyā*—by the intelligence; *yuñjīta*—one must control; *śanakaiḥ*—gradually; *jīta-prāṇaḥ*—the life air being fixed; *hi*—indeed; *atandritaḥ*—alert.

**By these processes, or any other true process, one must control the contaminated, unbridled mind, which is always attracted by material enjoyment, and thus fix himself in thought of the Supreme Personality of Godhead.**

PURPORT: *Etair anyaiś ca*. The general yoga process entails observing the rules and regulations, practicing the different sitting postures, concentrating the mind on the vital circulation of the air and then thinking of the Supreme Personality of Godhead in His Vaikuṅṭha pastimes. This is the general process of yoga. This same concentration can be achieved by other recommended processes, and therefore *anyaiś ca*, other methods, also can be applied. The essential point is that the mind, which is contaminated by material attraction, has to be bridled and concentrated on the Supreme Personality of Godhead. It cannot be fixed on something void or impersonal. For this reason, so-called yoga practices of voidism and impersonalism are not recommended in any standard *yoga-sāstra*. The real yogi is the devotee because his mind is always concentrated on the pastimes of Lord Kṛṣṇa. Therefore Kṛṣṇa consciousness is the topmost yoga system.

8 शुचौ देशे प्रतिष्ठाप्य विजितासन आसनम् ।  
तस्मिन् स्वस्ति समासीन ऋजुकायः समभ्यसेत् ॥८॥

*śucau deśe pratiṣṭhāpya*  
*vijitāsana āsanam*  
*tasmīn svasti samāsīna*  
*rju-kāyaḥ samabhyaset*

*śucau deśe*—in a sanctified place; *pratiṣṭhāpya*—after placing; *vijīta-āśanaḥ*—controlling the sitting postures; *āsanam*—a seat; *tasmīn*—in that place; *svasti samāsīnaḥ*—sitting in an easy posture; *rju-kāyaḥ*—keeping the body erect; *samabhyaset*—one should practice.

**After controlling one's mind and sitting postures, one should spread a seat in a secluded and sanctified place, sit there in an easy posture, keeping the body erect, and practice breath control.**

PURPORT: Sitting in an easy posture is called *svasti samāsīnaḥ*. It is recommended in the yoga scripture that one should put the soles of the feet between the two thighs and ankles and sit straight; that posture will help one to concentrate his mind on the Supreme Personality

of Godhead. This very process is also recommended in *Bhagavad-gītā*, Sixth Chapter. It is further suggested that one sit in a secluded, sanctified spot. The seat should consist of deerskin and *kuśa* grass, topped with cotton.

9 प्राणस्य शोधयेन्मार्गं पूरकुम्भकरेचकैः ।  
प्रतिकूलेन वा चित्तं यथा स्थिरमचञ्चलम् ॥ ९ ॥

*prāṇasya śodhayen mārgam*  
*pūra-kumbhaka-recakaiḥ*  
*pratikūlena vā cittaṁ*  
*yathā sthiram acañcalam*

*prāṇasya*—of vital air; *śodhayet*—one should clear; *mārgam*—the passage; *pūra-kumbhaka-recakaiḥ*—by inhaling, retaining and exhaling; *pratikūlena*—by reversing; *vā*—or; *cittaṁ*—the mind; *yathā*—so that; *sthiram*—steady; *acañcalam*—free from disturbances.

**The yogi should clear the passage of vital air by breathing in the following manner: first he should inhale very deeply, then hold the breath in, and finally exhale. Or, reversing the process, the yogi can first exhale, then hold the breath outside, and finally inhale. This is done so that the mind may become steady and free from external disturbances.**

PURPORT: These breathing exercises are performed to control the mind and fix it on the Supreme Personality of Godhead. *Sa vai manaḥ kṛṣṇa-padāravindayoḥ*: the devotee Ambarīṣa Mahārāja fixed his mind on the lotus feet of Kṛṣṇa twenty-four hours a day. The process of Kṛṣṇa consciousness is to chant Hare Kṛṣṇa and to hear the sound attentively so that the mind is fixed upon the transcendental vibration of Kṛṣṇa's name, which is nondifferent from Kṛṣṇa the personality. The real purpose of controlling the mind by the prescribed method of clearing the passage of the life air is achieved immediately if one fixes his mind directly on the lotus feet of Kṛṣṇa. The *haṭha-yoga* system, or breathing system, is especially recommended for those who are very absorbed in the concept of bodily existence, but one who can perform the simple process of chanting Hare Kṛṣṇa can fix the mind more easily.

Three different activities are recommended for clearing the passage of breath: *pūraka*, *kumbhaka*, and *recaka*. Inhaling the breath is called *pūraka*, sustaining it within is called *kumbhaka*, and finally exhaling it is called *recaka*. These recommended processes can also be performed in the reverse order. After exhaling, one can keep the air outside for some time and then inhale. The nerves through which inhalation and exhalation are conducted are technically called *idā* and *piṅgalā*. The ultimate purpose of clearing the *idā* and *piṅgalā* passages is to divert the mind from material enjoyment. As stated in *Bhagavad-gītā*, one's mind is his enemy, and one's mind is

also his friend; its position varies according to the different dealings of the living entity. If we divert our mind to thoughts of material enjoyment, then our mind becomes an enemy, and if we concentrate our mind on the lotus feet of Kṛṣṇa, then our mind is a friend. By the yoga system of *pūraka*, *kumbhaka*, and *recaka* or by directly fixing the mind on the sound vibration of Kṛṣṇa or on the form of Kṛṣṇa, the same purpose is achieved. In *Bhagavad-gītā* (8.8) it is said that one must practice the breathing exercise (*abhyāsa-yoga-yuktena*). By virtue of these processes of control, the mind cannot wander to external thoughts (*cetasā nānya-gāminā*). Thus one can fix his mind constantly on the Supreme Personality of Godhead and can attain (*yāti*) Him.

Practicing the yoga system of exercise and breath control is very difficult for a person in this age, and therefore Lord Caitanya recommended, *kirtaniyaḥ sadā hariḥ*: one should always chant the holy name of the Supreme Lord, Kṛṣṇa, because Kṛṣṇa is the most suitable name of the Supreme Personality of Godhead. The name Kṛṣṇa and the Supreme Person Kṛṣṇa are nondifferent. Therefore, if one concentrates his mind on hearing and chanting Hare Kṛṣṇa, the same result is achieved.

## 10 मनोऽचिरात्स्याद्विरजं जितश्वासस्य योगिनः । वाय्वग्निभ्यां यथा लोहं भ्र्मातं त्यजति वै मलम् ॥१०॥

*mano 'cirāt syād virajaṁ  
jita-śvāsasya yoginaḥ  
vāyv-agnibhyāṁ yathā lohaṁ  
dhmātaṁ tyajati vai malam*

*manaḥ*—the mind; *acirāt*—soon; *syāt*—can be; *virajaṁ*—free from disturbances; *jita-śvāsasya*—whose breathing is controlled; *yoginaḥ*—of the yogi; *vāyu-agnibhyām*—by air and fire; *yathā*—just as; *lohaṁ*—gold; *dhmātaṁ*—fanned; *tyajati*—becomes freed from; *vai*—certainly; *malam*—impurity.

**The yogis who practice such breathing exercises are very soon freed from all mental disturbances, just as gold, when put into fire and fanned with air, becomes free from all impurities.**

PURPORT: This process of purifying the mind is also recommended by Lord Caitanya; He says that one should chant Hare Kṛṣṇa. He says further, *paraṁ vijayate*: “All glories to Śrī Kṛṣṇa *saṅkīrtana!*” All glories are given to the chanting of the holy names of Kṛṣṇa because as soon as one begins this process of chanting, the mind becomes purified. *Ceto-darpaṇa-mārjanam*: by chanting the holy name of Kṛṣṇa one is cleansed of the dirt that accumulates in the mind. One can purify the mind either by the breathing process or by the chanting process, just as one can purify gold by putting it in a fire and fanning it with a bellows.

## 11 प्राणायामैर्दहेदोषान्धारणाभिश्च किल्बिषान् । प्रत्याहारेण संसर्गान्ध्यानेनानीश्वरान् गुणान् ॥११॥

*prāṇāyāmair dahed doṣān  
dhāraṇābhiḥ ca kilbiṣān  
pratyāhāreṇa saṁsargān  
dhyānenāniśvarān guṇān*

*prāṇāyāmāiḥ*—by practice of *prāṇāyāma*; *dahet*—one can eradicate; *doṣān*—contaminations; *dhāraṇābhiḥ*—by concentrating the mind; *ca*—and; *kilbiṣān*—sinful activities; *pratyāhāreṇa*—by restraining the senses; *saṁsargān*—material association; *dhyānena*—by meditating; *aniśvarān guṇān*—the modes of material nature.

**By practicing the process of *prāṇāyāma*, one can eradicate the contamination of his physiological condition, and by concentrating the mind one can become free from all sinful activities. By restraining the senses one can free himself from material association, and by meditating on the Supreme Personality of Godhead one can become free from the three modes of material attachment.**

PURPORT: According to Āyurvedic medical science the three items *kapha*, *pitta*, and *vāyu* (phlegm, bile, and air) maintain the physiological condition of the body. Modern medical science does not accept this physiological analysis as valid, but the ancient Āyurvedic process of treatment is based upon these items. Āyurvedic treatment concerns itself with the cause of these three elements, which are mentioned in many places in the *Bhāgavatam* as the basic conditions of the body. Here it is recommended that by practicing the breathing process of *prāṇāyāma* one can be released from contamination created by the principal physiological elements, by concentrating the mind one can become free from sinful activities, and by withdrawing the senses one can free himself from material association.

Ultimately, one has to meditate on the Supreme Personality of Godhead in order to be elevated to the transcendental position where he is no longer affected by the three modes of material nature. It is also confirmed in *Bhagavad-gītā* that one who engages himself in unalloyed devotional service at once becomes transcendental to the three modes of material nature and immediately realizes his identification with Brahman. *Sa guṇān samatīyatiān brahma-bhūyāya kalpate*. For every item in the yoga system there is a parallel activity in bhakti-yoga, but the practice of bhakti-yoga is easier for this age. What was introduced by Lord Caitanya is not a new interpretation. Bhakti-yoga is a feasible process that begins with chanting and hearing. Bhakti-yoga and other yogas have as their ultimate goal the same Personality of Godhead, but one is practical, and the others are difficult. One has to purify his physiological condition by concentration and by restraint of the senses; then he can fix his mind upon the Supreme Personality of Godhead. That is called *samādhi*.

(continued in the next issue)

# An important message to all our friends . . .



**T**hank you for having made the Hare Kṛṣṇa Catalog a success. With the last issue, we celebrated our first year. As we enter our second year, we're working even harder to serve you better.

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## **What is the Bhaktivedanta Library?**

The Bhaktivedanta Library is a means to preserve and perpetuate all of Śrīla Prabhupāda's teachings. You can get either a Book Library or an Augmented Library. A Book Library is a collection of Prabhupada's books and the Bhaktivedanta Archive's compilations on his life and teachings. The Augmented

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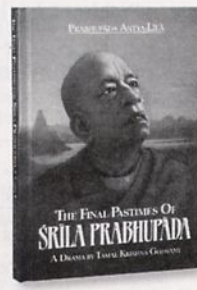
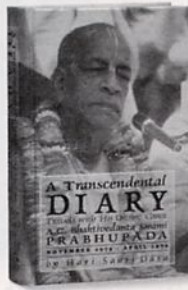
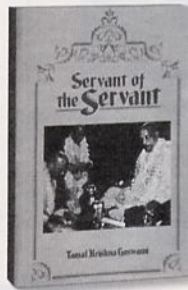
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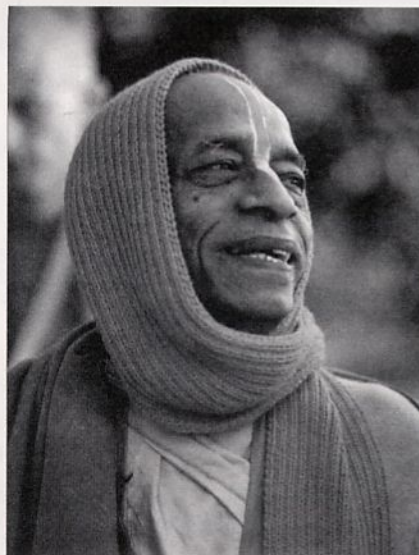
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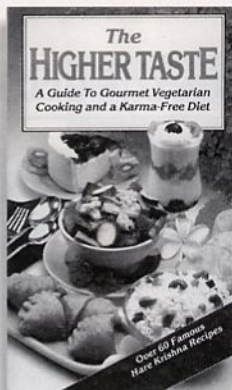
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- Berlin** — Higher Taste, Kurfuerstendamm 157/158, 10709 Berlin/ Tel. +49 (030) 892 99 17

## ITALY

- Asti** — Roatto, Frazione Valle Reale 20/ Tel. +39 (0141) 938406
- Bergamo** — Villaggio Hare Krishna, Via Galileo Galilei 41, 24040 Chignolo D'isola (BG)/ Tel. +39 (035) 4940706
- Bologna** — Via Ramo Barchetta 2, 40010 Bentivoglio (BO)/ Tel. +39 (051) 863924
- ◆ **Catania** — Via San Nicolò al Borgo 28, 95128 Catania, Sicily/ Tel. +39 (095) 522-252
- Naples** — Via Vesuvio, N33, Ercolano LNA7/ Tel. +39 (081) 739-0398
- Rome** — Nepi, Sri Gaura Mandala, Via Mazzanese Km. 0,700 (dalla Cassia uscita Calcata), Pian del Pavone (Viterbo)/ Tel. +39 (0761) 527038
- Vicenza** — Via Roma 9, 36020 Albettono (Vicenza)/ Tel. +39 (0444) 790573 or 790566

### FARM COMMUNITY

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

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.

## CENTERS AROUND THE WORLD



Sri Sri Panca Tattva (Almviks Gärd, Järna, Sweden)

### ADDITIONAL RESTAURANT

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

### POLAND

- ★ **Augustow** — ul Arnikowa 5, 16-300 Augustow/ Tel. & fax +48 (119) 46147
- ★ **Bedzin** — ul. Promyka 31, 42-500 Bedzin
- Gdansk** — ul. Cedrowa 5, Gdansk 80-125 (mail: MTSK 80-958 Gdansk 50 skr. pocz. 364)/ Tel. +48 (58) 329665
- **Krakow** — ul. Podedworze 23a, 30-686 Krakow/ Tel. +48 (12) 588283
- ★ **Lublin** — ul Bursztynowa 12/52 (mail: Hare Kryszna, 20-001 Lublin 1, P.O. Box 196)/ Tel. +48 (81) 560685
- ★ **Walbrzych** — ul Schmidta 1/5, 58-300 Walbrzych/ Tel. +48 (74) 23185
- Warsaw** — Mysiadlo k. Warszawy, ul. Zakret 11, 05-500 Piaseczno (mail: MTSK 02-770 Warszawa 130, P.O. Box 257) / Tel. & fax +48 (22) 756-27-11
- Wroclaw** — ul. Bierutowaska 23, 51-317 Wroclaw (mail: MTSK 50-900 Wroclaw, P.O. Box 858)/ Tel. & fax +48 (71) 250-981

### FARM COMMUNITY

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

### SWEDEN

- ◆ **Gothenburg** — Hojdgatan 22, 431 36 Moelndal/ Tel. +46 (031) 879648
- Grödinge** — Korsnäs Gärd, 14792 Grödinge/ Tel. +46 (8530) 29151
- **Karlstad** — Vastra torgg. 16, 65224 Karlstad
- Lund** — Bredgatan 28 ipg, 222 21/ Tel. +46 (046) 120413
- ◆ **Malmö** — Föreningsgatan 28, 21152 Malmö/ Tel. +46 (040) 6116497; restaurant: 6116496
- Stockholm** — Fridhemsgatan 22, 11240 Stockholm/ Tel. +46 (08) 6549 002
- Uppsala** — Nannaskolan sal F 3, Kungsgatan 22 (mail: Box 833, 751 08, Uppsala)/ Tel. +46 (018) 102924 or 509956

### FARM COMMUNITY

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

### ADDITIONAL RESTAURANTS

- Gothenburg** — Govinda's, Storgatan 20 S-411 38 Gothenburg / Tel. +46 (031) 139698
- Malmö** — Higher Taste, Amiralsgatan 6, S-211 55 Malmö/ Tel. +46 (040) 970600
- Umea** — Govinda's, Pilg. 28, 90331 Umea/ Tel. +46 (090) 178875

### SWITZERLAND

- Basel** — Hammerstrasse 11, 4058 Basel/ Tel. +41 (061) 693 26 38
- ◆ **Bern** — Marktgasse 7, 3011 Bern/ Tel. +41 (031) 312 38 25
- Lugano** — Via ai Grotti, 6862 Rancate (TI)/ Tel. +41 (091) 646 66 16
- Zürich** — Bergstrasse 54, 8030 Zürich/ Tel. +41 (1) 262-33-88
- ◆ **Zürich** — Preyergrasse 16, 8001 Zürich/ Tel. +41 (1) 251-88-59

### OTHER COUNTRIES

- Amsterdam, The Netherlands** — Van Hilligaertstraat 17, 1072 JX, Amsterdam/ Tel. +31 (020) 6751404
- Antwerp, Belgium** — Amerikalei 184, 2000 Antwerpen/ Tel. +32 (03) 237-0037
- Barcelona, Spain** — c/de L'Oblit 67, 08026 Barcelona/ Tel. +34 (93) 347-9933
- Belgrade, Serbia** — VVZ-Veda, Custendilska 17, 11000 Beograd/ Tel. +381 (11) 781-695
- Budapest, Hungary** — Hare Krishna Temple, Mariaremeti ut. 77, Budapest 1028 II/ Tel. +36 (01) 1768774
- Copenhagen, Denmark** — Baunevej 23, 3400 Hillerød/ Tel. +45 42286446
- Debrecen, Hungary** — L. Hegyi Mihalyne, U62, Debrecen 4030/ Tel. +36 (052) 342-496
- Helsinki, Finland** — Ruoholahdenkatu 24 D (III krs) 00180, Helsinki/ Tel. +358 (0) 6949879
- Iasi, Romania** — Stradela Moara De Vint 72, 6600 Iasi
- Kaunas, Lithuania** — Savanoryu 37, Kaunas/ Tel. +370 (07) 222574
- Ljubljana, Slovenia** — Zibertova 27, 61000 Ljubljana/ Tel. +386 (061) 131-23-19
- Madrid, Spain** — Espiritu Santo 19, 28004 Madrid/ Tel. +34 (91) 521-3096
- Málaga, Spain** — Ctra. Alora, 3 int., 29140 Churriana/ Tel. +34 (952) 621038
- Oslo, Norway** — Jonsrudvej 1G, 0274 Oslo/ Tel. +47 (022) 552243
- Paris, France** — 31 Rue Jean Vacquier, 93160 Noisy le Grand/ Tel. +33 (01) 43043263

- Plovdiv, Bulgaria** — ul. Prosveta 56, Kv. Proslav, Plovdiv 4015/ Tel. +359 (032) 446962
  - Porto, Portugal** — Rua S. Miguel, 19 C.P. 4000 (mail: Apartado 4108, 4002 Porto Codex)/ Tel. +351 (02) 2005469
  - Prague, Czech Republic** — Jilova 290, Prague 5-Zlicin 155 00/ Tel. +42 (02) 3021282 or 3021608
  - **Pula, Croatia** — Vinkuran centar 58, 52000 Pula (mail: P.O. Box 16)/ Tel. & fax +385 (052) 573581
  - **Rijeka, Croatia** — Svetog Jurja 32, 51000 Rijeka (mail: P.O. Box 61)/ Tel. & fax +385 (051) 263404
  - ◆ **Riga, Latvia** — 56 Krishyana Barona, LV 1011/ Tel. +371 (02) 272490
  - Rotterdam, The Netherlands** — Braamberg 45, 2905 BK Capelle a/d Yssel./ Tel. +31 (010) 4580873
  - Santa Cruz de Tenerife, Spain** — C/ Castillo, 44, 4°, Santa Cruz 38003, Tenerife/ Tel. +34 (922) 241035
  - Sarajevo, Bosnia-Herzegovina** — Saburina 11, 71000 Sarajevo/ Tel. +381 (071) 531-154
  - ◆ **Septon-Durbuy, Belgium** — Chateau de Petite Somme, 6940 Septon-Durbuy/ Tel. +32 (086) 322926
  - Skopje, Macedonia** — Vvz. "ISKCON," Roze Luksemburg 13, 91000 Skopje/ Tel. +389 (091) 201451
  - Sofia, Bulgaria** — Villa 3, Vilna Zona-Iztok, Simeonovo, Sofia 1434/ Tel. +359 (02) 6352608
  - **Split, Croatia** — Cesta Mutogras 26, 21312 Podstrana, Split (mail: P.O. Box 290, 21001 Split)/ Tel. +385 (021) 651137
  - ★ **Tallinn, Estonia** — ul Linnamae Tee 11-97/ Tel. +372 (0142) 59756
  - Timisoara, Romania** — ISKCON, Porumbescu 92, 1900 Timisoara/ Tel. +40 (961) 54776
  - ◆ **Vienna, Austria** — ISKCON, Rosenackerstrasse 26, 1170 Vienna/ Tel. +43 (01) 455830
  - Vilnius, Lithuania** — Raugyklos G. 23-1, 2024 Vilnius/ Tel. +370 (0122) 66-12-18
  - **Zagreb, Croatia** — Bizek 5, 10000 Zagreb (mail: P.O. Box 68, 10001 Zagreb)/ Tel. & fax +385 (01) 190548
- FARM COMMUNITIES**
- Czech Republic** — Krsnuc Dvur c. 1, 257 28 Chotysany
  - France (Bhaktivdanta Village)** — Chateau Bellevue, F-39700 Chatenois/ Tel. +33 (084) 728235
  - France (La Nouvelle Mayapura)** — Domaine d'Oublaissse, 36360, Lucay le Mâle/ Tel. +33 (054) 402481
  - Spain (New Vraja Mandala)** — (Santa Clara) Brihuega, Guadalajara/ Tel. +34 (911) 280018
- ADDITIONAL RESTAURANTS**
- Barcelona, Spain** — Restaurant Govinda, Plaza de la Villa de Madrid 4-5, 08002 Barcelona
  - Copenhagen, Denmark** — Govinda's, Noerre Farimagsgade 82/ Tel. +45 33337444
  - Oslo, Norway** — Krishna's Cuisine, Kirkeveien 59B, 0364 Oslo/ Tel. +47 22606250
  - Prague, Czech Republic** — Govinda's, Soukenicka 27, 110 00 Prague-1/ Tel. +42 (02) 2481-6631, 2481-6016
  - Prague, Czech Republic** — Govinda's, Na hrazi 5, 180 00 Prague 8-Liben/ Tel. +42 (02) 683-7226
  - Vienna, Austria** — Govinda, Lindengasse 2A, 1070 Vienna/ Tel. +43 (01) 5222817

## COMMONWEALTH OF INDEPENDENT STATES

### RUSSIA

- Moscow** — Khoroshevskoye shosse d.8, korp.3, 125 284, Moscow/ Tel. +7 (095) 255-67-11
- ★ **Moscow** — Nekrasovsky pos., Dmitrovsky reg., 141760 Moscow/ Tel. +7 (095) 979-8268
- Nijni Novgorod** — ul. Ivana Mochalova, 7-69, 603904 Nijni Novgorod/ Tel. +7 (8312) 252592
- Novosibirsk** — ul. Leningradskaya 111-20, Novosibirsk
- Perm (Ural Region)** — Pr. Mira, 113-142, 614065 Perm/ Tel. +7 (3442) 335740
- **St. Petersburg** — 17, Bumazhnaya st., 198020 St. Petersburg/ Tel. +7 (0812) 186-7259
- Ulyanovsk** — ul Glinki, 10/ Tel. +7 (0842) 221-42-89
- Vladivostok** — ul. Ridneva 5-1, 690087 Vladivostok/ Tel. +7 (4232) 268943

### UKRAINE

- **Dnepropetrovsk** — ul. Ispolkomovskaya, 56A, 320029 Dnepropetrovsk/ Tel. +380 (0562) 445029
- **Donetsk** — ul. Tubensa, 22, 339018 Makeyevka/ Tel. +380 (0622) 949104
- **Kharkov** — ul. Verhyogyevskaya, 43, 310015 Kharkov/ Tel. +380 (0572) 202167 or 726968
- **Kiev** — ul. Menjinskogo, 21-B., 252054 Kiev/ Tel. +380 (044) 2444944
- **Nikolayev** — Sudostroitelny pereulok, 5/8, Nikolayev 327052/ Tel. +380 (0512) 351734
- ★ **Simferopol** — ul. Kievskaya 149/15, 333000 Simferopol/ Tel. +380 (0652) 225116
- **Vinnitza** — ul. Chkalov St., 5, Vinnitza 26800/ Tel. +380 (0432) 323152

### OTHER COUNTRIES

- Alma Ata, Kazakistan** — Per Kommunarov, 5, 480022 Alma Ata/ Tel. +7 (3272) 353830
- Baku, Azerbaijan** — Pos. 8-i km, per. Sardobi 2, Baku 370060/ Tel. +7 (8922) 212376
- Bishkek, Kyrgyzstan** — Per. Omski, 5, 720000 Bishkek/ Tel. +7 (3312) 472683
- Dushanbe, Tadjikistan** — ul Anzob, 38, 724001 Dushanbe/ Tel. +7 (3772) 271830
- **Kishinev, Moldova** — ul. Popovich 13, Kishinev/ Tel. +7 (0422) 558099
- **Minsk, Belarus** — ul. Pavlova 11, 220 053 Minsk/ Tel. +7 (0172) 37-4751
- Sukhumi, Georgia** — Pr. Mira 274, Sukhumi
- Tbilisi, Georgia** — ul. Kacharava, 16, 380044 Tbilisi/ Tel. +7 (8832) 623326
- Yerevan, Armenia** — ul. Krupskoy 18, 375019 Yerevan/ Tel. +7 (8852) 275106

## AUSTRALASIA

### AUSTRALIA

- Canberra** — 15 Parkhill St., Pearce ACT 2607 (mail: GPO Box 1411, Canberra 2601)/ Tel. +61 (06) 290-1869
- **Melbourne** — 197 Danks St., Albert Park, Victoria 3206 (mail: P.O. Box 125)/ Tel. +61 (03) 969 95122
- 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) 9959-4558
- Sydney** — 3296 King St., Newtown 2042/ Tel. +61 (02) 550-6524

# CENTERS AROUND THE WORLD

## FARM COMMUNITIES

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

## ADDITIONAL RESTAURANTS

- Adelaide** — Food for Life, 79 Hindley St./ Tel. +61 (08) 2315258  
**Brisbane** — Govinda's, 1st floor, 99 Elizabeth Street/ Tel. +61 (07) 210-0255  
**Brisbane** — Hare Krishna Food for Life, 190 Brunswick St. Fortitude Valley/ Tel. +61 (070) 854-1016  
**Melbourne** — Crossways, Floor 1, 123 Swanston St., Melbourne, Victoria 3000/ Tel. +61 (03) 9650-2939  
**Melbourne** — Gopal's, 139 Swanston St., Melbourne, Victoria 3000/ Tel. +61 (03) 9650-1578  
**Perth** — Hare Krishna Food for Life, 200 William St., Northbridge, WA 6003/ Tel. +61 (09) 227-1684

## NEW ZEALAND, FIJI, AND PAPUA NEW GUINEA

- Christchurch, New Zealand** — 83 Bealey Ave. (mail: P.O. Box 25-190 Christchurch)/ Tel. +64 (03) 3665-174  
**Labasa, Fiji** — Delailabasa (mail: P.O. Box 133)/ Tel. +679 812912  
**Lautoka, Fiji** — 5 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  
**Rakiraki, Fiji** — Rewasa, Rakiraki (mail: P.O. Box 204)/ Tel. +679 694243  
**Suva, Fiji** — Nasinu 7½ miles (mail: P.O. Box 7315)/ Tel. +679 393599  
**Wellington, New Zealand** — 60 Wade St., Wadestown, Wellington (mail: P.O. Box 2753, Wellington)/ Tel. +64 (04) 4720510

## FARM COMMUNITY

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

## RESTAURANTS

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

## AFRICA

### NIGERIA

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

### SOUTH AFRICA

- Cape Town** — 17 St. Andrews Rd., Rondebosch 7700/ Tel. +27 (021) 689-1529  
**Durban** — Chatsworth Centre, Chatsworth 4030 (mail: P.O. Box 56003)/ Tel. +27 (31) 433-328  
**Johannesburg** — 14 Goldreich St., Hillbrow 2001 (mail: P.O. Box 10667, Johannesburg 2000)/ Tel. +27 (011) 484-3273  
**Port Elizabeth** — 18 Strand Fontein Rd., 6001 Port Elizabeth/ Tel. & Fax +27 (41) 53 43 30

## OTHER COUNTRIES

- ★ **Gaborone, Botswana** — P.O. Box 201003/ Tel. +267 307 768  
**Kampala, Uganda** — Bombo Rd., near Makerere University (mail: P.O. Box 1647, Kampala)  
**Kisumu, Kenya** — P.O. Box 547/ Tel. +254 (035) 42546  
**Marondera, Zimbabwe** — 6 Pine Street (mail: P.O. Box 339)/ Tel. +263 (028) 8877801  
**Mombasa, Kenya** — Hare Krishna House, Sauti Ya Kenya and Kisumu Rds. (mail: P.O. Box 82224, Mombasa)/ Tel. +254 (011) 312248  
**Nairobi, Kenya** — Muhuroni Close, off West Nagara Rd. (mail: P.O. Box 28946, Nairobi)/ Tel. +254 (02) 744365  
**Phoenix, Mauritius** — Hare Krishna Land, Pont Fer, Phoenix (mail: P.O. Box 108, Quartre Bornes, Mauritius)/ Tel. +230 696-5804  
★ **Rose Hill, Mauritius** — 13 Gordon St./ Tel. +230 454-5275

## FARM COMMUNITY

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

## ASIA

### INDIA

- Agartala, Tripura** — Assam-Agartala Rd., Banamalipur, 799001  
**Ahmedabad, Gujarat** — Sattelite Rd., Gandhinagar Highway Crossing, Ahmedabad 380054/ Tel. (079) 6749827, 6749945  
**Allahabad, U. P.** — 161, Kashi Nagar, Baluaghat, Allahabad 211003/ Tel. 653318  
**Bamanore, Gujarat** — N.H. 8A, Surendra-nagar District

- Bangalore, Karnataka** — Hare Krishna Hill, 1 'R' Block, Chord Road, Rajaji Nagar 560010/ Tel. (080) 332 1956

- Baroda, Gujarat** — Hare Krishna Land, Gotri Rd., 390021/ Tel. (0265) 326299 or 331012

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

- Bhubaneswar, Orissa** — National Highway No. 5, Nayapali, 751001/ Tel. (0674) 413517 or 413475

- ◆ **Bombay** — (see Mumbai)

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

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

- Coimbatore, Tamil Nadu** — 387, VGR Puram, Dr. Alagesan Rd., 641011/ Tel. (0422) 445978 or 442749

- ★ **Gangapur, Gujarat** — Bhaktivedanta Rajavidyalaya, Krishnalok, Surat-Bardoli Rd. Gangapur, P.O. Gangadhara, Dist. Surat, 394310/ Tel. (02.61) 667075

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

- Guntur, A. P.** — Opp. Sivalayam, Peda Kakani 522509

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

- ★ **Haridwar, U. P.** — ISKCON, P.O. Box 4, Haridwar, U. P. 249401/ Tel. (0133) 422655  
**Hyderabad, A. P.** — Hare Krishna Land, Nampally Station Rd., 500001/ Tel. (040) 592018 or 552924

- Imphal, Manipur** — Hare Krishna Land, Airport Road, 795001/ Tel. (0385) 221587

- Jaipur, Rajasthan** — P.O. Box 270, Jaipur 302001/ Tel. (0141) 364022

- Katra, Jammu, and Kashmir** — Srila Prabhupada Ashram, Srila Prabhupada Marg, Kalka Mata Mandir, Katra (Vashnov Mata) 182101/ Tel. (01991) 3047

- ◆ **Kurukshetra, Haryana** — 369 Gudri Muhalla, Main Bazaar, 132118/ Tel. (1744) 32806 or 33529  
**Lucknow, Uttar Pradesh** — 1 Ashak Nagar, Guru Govind Singh Marg, 226018

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

- Mayapur, W. Bengal** — Shree Mayapur Chandrodaya Mandir, Shree Mayapur Dham, Dist. Nadia (mail: P.O. Box 10279, Ballyganj, Calcutta 700019)/ Tel. (03472) 45239 or 45240 or 45233

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

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

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

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

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

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

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

- Pandharpur, Maharashtra** — Hare Krishna Ashram (across Chandrabhaga River), Dist. Sholapur, 413304/ Tel. (0218) 623473

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

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

- Puri, Orissa** — Sipasurbullu Puri, Dist. Puri/ (06752) 24592, 24594

- 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

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

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

- Sri Rangam, Tamil Nadu** — 6A E.V.S. Rd., Sri Rangam, Tiruchirappalli 6/ Tel. 433945

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

- Trivandrum, Kerala** — T.C. 224/485, WC Hospital Rd., Thycaud, 695014/ Tel. (0471) 68197

- Udhampur, Jammu and Kashmir** — Srila Prabhupada Ashram, Prabhupada Marg, Prabhupada Nagar, Udhampur 182101/ Tel. (01992) 70298

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

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

## FARM COMMUNITIES

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

- Assam** — Karnamadhu, Dist. Karimganj

- Chamorshi, Maharashtra** — 78 Krishnanagar Dham, Dis. Gadchiroli, 442603

## OTHER COUNTRIES

- 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



Sri Sri Radha-Giridhari (Vallabh-Vidyanagar, Gujarat, India)

## CENTERS AROUND THE WORLD

**Colombo, Sri Lanka** — 188 New Chetty St., Colombo 13/ Tel. +94 (01) 433325  
**[Revised 30/4] Dhaka, Bangladesh** — 5 Chandra Mohon Basak St., Banagram, Dhaka 1203/ Tel. +880 (02) 236249

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# Prabhupāda's Unfinished Mission

by Hare Kṛṣṇa Devī Dāśī

*Discharging one's occupational duty as a means of rendering devotional service unto the Supreme Personality of Godhead is the ultimate goal of life.*  
(Śrīmad-Bhāgavatam 4.20.9, purport)

*The ultimate goal of life is to please Lord Viṣṇu by varṇāśrama-dharma.*  
(Śrīmad-Bhāgavatam 8.16.60, purport)

**I** WAS PRESENT on two occasions when Śrīla Prabhupāda spoke about how important establishing *varṇāśrama* was to him," said Abhirāma Dāsa, a disciple of Prabhupāda's. "Both times were in the summer of 1977, in Prabhupāda's room in Vṛndāvana, before Prabhupāda left to go to London. At the time, I was Prabhupāda's nurse and an assistant to Tamāl Kṛṣṇa Goswami, Prabhupāda's personal secretary.

"The first time, several devotees were with Prabhupāda. We knew that his health was getting weaker. He was talking to us about his imminent departure.

"I have no lamentation," Prabhupāda said. He paused for a few seconds, and then he said, 'No, I have one lamentation.'

"A devotee asked, 'Because you have not finished translating the *Śrīmad-Bhāgavatam*?'

"Prabhupāda replied, 'No, that I have not established *varṇāśrama*.'

"On the next occasion, some time later, I was with Prabhupāda in his room when he said, 'Fifty percent of my work is not complete, because I have not established *varṇāśrama*.'"

## The Importance of *Varṇāśrama*

What is this mission that was so important to Śrīla Prabhupāda? *Varṇāśrama-dharma* is the organization of society into four occupational groups and four spiritual groups.

These groups work not to viciously compete and exploit, like modern social classes, but to cooperate with mutual responsibility among the classes, with the specific goal of pleasing the Supreme Lord.

After Śrīla Prabhupāda's passing in November of 1977, a *Back to Godhead* article (January/February, 1978) entitled "The Gifts of His Divine Grace" presented thirteen of Prabhupāda's fundamental contributions for the spiritual benefit of the world. Among them was "Ideal Life in Harmony with God and Nature":

The spiritual master, as the representative of the Lord, conveys the Lord's instructions and shows how to put them into practical effect. In the Vedic scriptures, the Supreme Lord perfectly teaches how to live happily in this world and at the end of life go back home, back to Godhead. He gives the perfect system of social organization, known as *varṇāśrama-dharma*, and He tells us how to solve all economic problems simply—by depending on the natural fertility of the earth and by protecting cows and drinking the milk He's arranged for them to give us.

Thus Śrīla Prabhupāda, to demonstrate the practical value of "simple living and high thinking" according to the Vedic way, established twelve Kṛṣṇa conscious farm communities in North America, South America, Europe, Australia, and India. There, devotees work hard in a simple, natural life, dedicating their thoughts, their words, and their work to the devotional service of Kṛṣṇa. As life in the world's cities becomes increasingly hellish, as it surely will, those who wish to turn away from their artificial mode of life and return to the way prescribed by the Lord Himself will be increasingly grateful to His Divine Grace Śrīla Prabhupāda for giving them the chance to do so,

not only in theory but as a working day-by-day reality.

Śrīla Prabhupāda was convinced that social organization should be used to promote spiritual progress. That conviction was founded on the instructions of his own spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, and supported by the Vedic scriptures. Prabhupāda often quoted the instructions of the great sage Parāśara Muni from the *Viṣṇu Purāṇa* (3.8.9):

*varṇāśramācāravatā  
puruṣeṇa paraḥ pumān  
viṣṇur ārādhyate panthā  
nānyat tat-toṣa-karaṇam*

"The Supreme Personality of Godhead Lord Viṣṇu is worshiped by the proper execution of prescribed duties in the system of *varṇa* and *āśrama*. There is no other way to satisfy the Lord."

Śrīla Prabhupāda also cited this statement by Lord Kṛṣṇa from the *Bhagavad-gītā* (4.13):

*cātur-varṇyam mayā sṛṣṭam  
guṇa-karma-vibhāgaśaḥ*

"According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me."

And Śrīla Prabhupāda cited Kṛṣṇa's instructions at the conclusion of the *Gītā* (18.45-46):

*sve sve karmaṇy abhirataḥ  
saṁsiddhiṁ labhate naraḥ  
sva-karma-nirataḥ siddhiṁ  
yathā vindati tac chṛṇu  
yataḥ pravṛttir bhūtānām  
yena sarvam idaṁ tatam  
sva-karmaṇā tam abhyarcya  
siddhiṁ vindati mānavaḥ*

"By following his qualities of work, every man can become perfect. Now

please hear from Me how this can be done. By worship of the Lord, who is the source of all beings and who is all-pervading, man can attain perfection through performing his own work.”

So it was not surprising that the sense of the *Back to Godhead* eulogy was poignantly highlighted several pages later in a special edition of “Śrīla Prabhupāda Speaks Out” entitled “His Final Instructions.” It featured a number of statements Prabhupāda had made in his last days in Vṛndāvana, including the following



Śrīla Prabhupāda on a guided tour of Gītā Nāgarī, 1976.

instruction to “make the situation favorable” for chanting Hare Kṛṣṇa by establishing *varṇāśrama*:

And I also want you to organize *varṇāśrama* society [the Vedic social structure]. Divide society: *brāhmaṇa* [intellectual class], *kṣatriya* [administrators], and so on. There should be social division, just as there is a division of the different parts of our body. This will help people. Don’t waste the human form of life by sinful living. I have already given the ideas in my books, so you should all read them. You are intelligent, all of you. Caitanya Mahāprabhu said, *para-upakāra*—do good to others; do not exploit them. Any human being has the ability to chant Hare Kṛṣṇa. Give them chanting. And also make the situation favorable. Is that clear?

So here was the instruction, clear and irrefutable: One of Śrīla Prabhupāda’s last great wishes was that devotees establish the *varṇāśrama* organization of society to pave the way for spreading Kṛṣṇa consciousness throughout the world.

Indeed, Prabhupāda saw the establishment of *varṇāśrama* as a central mission of the Kṛṣṇa consciousness movement, as shown by his purport to the following passage from the *Śrīmad-Bhāgavatam* (9.10.51), describing the rule of the Supreme Personality of Godhead Lord Rāma:

#### TRANSLATION

Lord Rāmacandra became King during Tretā-yuga, but because of His good government, the age was like Satya-yuga. Everyone was religious and completely happy.

#### PURPORT

Among the four *yugas*—Satya, Tretā, Dvāpara, and Kali—the Kali-yuga is the worst, but if the process of *varṇāśrama-dharma* is introduced, even in this age of Kali, the situation of Satya-yuga can be invoked. The Hare Kṛṣṇa movement, or Kṛṣṇa consciousness movement, is meant for this purpose.

#### Śrīla Prabhupāda Risked His Life

Recently, I was speaking with a friend about Prabhupāda’s desires to establish *varṇāśrama*. She observed,

“I don’t think we appreciate just how important this was to Prabhupāda. He was so intent on this mission that he was willing to risk his life in an attempt to carry it out.” She recalled that Prabhupāda, during his last days, had told his secretary Tamāl Kṛṣṇa Mahārāja, “I want to establish *varṇāśrama*.” And when Tamāl Kṛṣṇa Goswami asked, “How will you do that?” Prabhupāda spoke of Gītā Nāgarī, ISKCON’s farm in Pennsylvania. “I will go to Gītā Nāgarī. I will sit down, and I will teach you how to live off the land.”

But the doctors in Vṛndāvana warned him not to go. They said he would risk his life by going to the West. Still, in spite of their warnings, Prabhupāda attempted to go. He made it to London, but there his health collapsed, so he returned to Vṛndāvana. And within two months he was gone.

My friend continued, “So the doctors might say this proves they were right: Prabhupāda never should have attempted that trip. Would they be right? That depends on us. If we take up Prabhupāda’s heroic attempt and complete his mission, we can prove that they were wrong: the mission of Kṛṣṇa’s pure devotee ultimately cannot be baffled by any obstacle of the material world. I guess that’s what it means to be fixed on the order of the spiritual master. You try to make sure his plans for the benefit of the world are fulfilled, no matter what.”

After my conversation with my friend, I could not help thinking of Prabhupāda’s own statement in the *Śrīmad-Bhāgavatam* (4.24.15, purport):

After being initiated and receiving the orders of the spiritual master, the disciple should unhesitatingly think about the instructions or orders of the spiritual master and should not allow himself to be disturbed by anything else. This is also the verdict of Śrīla Viśvanātha Cakravartī Ṭhākura, who, while explaining a verse of *Bhagavad-gītā* (*vyavasāyātmikā buddhir ekeha kuru-nandana*, Bg. 2.41), points out that the order of the spiritual master is the life substance of the disciple. The disciple should not consider whether he is going back home, back to Godhead; his first business should be to execute

the order of his spiritual master. Thus a disciple should always meditate on the order of the spiritual master, and that is perfectional meditation. Not only should he meditate upon that order, but he should find out the means by which he can perfectly worship and execute it.

If we focus our lives on the order of our founder-*ācārya* that we organize society for pleasing the Supreme Lord Śrī Kṛṣṇa, there is no doubt that spiritual adventure and a vital strengthening of our relationship with Śrīla Prabhupāda await us in the coming years.

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

*The author would like to acknowledge the contributions of Muralī-vādaka Dāsa, Abhirāma Dāsa, and Jaya Lalitā Devī Dāsī.*



## SCHOOLING KṚṢṆA'S CHILDREN

# Prepared for Death

by Ūrmilā Devī Dāsī

**A** COUSIN WITH WHOM I'd had no contact since joining the Hare Kṛṣṇa movement sent me a card of congratulations when our son married. So I responded with some photos of our family and a card of pleasantries. She then sent me photos of her family and told me she and her husband were about to make a trip with her parents.

On that trip, her father, my mother's brother, died alone when he went to take a nap. Since my cousin and I were now writing, I took the opportunity to send her a note of sympathy, in which I quoted these words by Lord Kṛṣṇa from the *Bhagavad-gītā*: "For the soul there is never birth nor death. Nor having once been, does he ever cease to be. He is unborn, eternal, ever-existing, and primeval. He is not slain when the body is slain."

She wrote back, "Your view of death seems so true, yet difficult for the 'Westernized' mind to grasp. I wish we were better prepared for death and loss in our upbringing, education, community, and religion. Everywhere one turns there seem to be only messages of youth and life, and an ignoring and shunning of aging and death."

Actually, there has been a kind of "death education" in American public schools for more than a decade. As Snookie Dellinger, a parent, testified in 1984 to the U.S. Department of Education, "A survival game which my seventh-grade son participated in required him to eliminate

five out of ten whom they did not have room for on a spaceship." Doris D'Antoni, another parent, spoke about the death education of her grandchildren: "In one program in our county, little first-graders made their own coffins out of shoe boxes."

In 1980, then president Reagan criticized government school programs where children "decided which members of their family should be left to die for the survival of the remaining ones." Some death education programs have children write a suicide note.

While this type of education may prepare a child to take his own life or the lives of others (something children are doing more and more of nowadays), it doesn't give a spiritual understanding of death or what to do at the crucial time when it comes.

Devotees of Kṛṣṇa do not see death as a subject in any way unfit for children. Instead, we see death to be, as Kṛṣṇa explains, simply a change of clothes. Death looms large for a materialist because it yanks away what he holds on to as his sources of pleasure. But for a devotee, death merely tests how well one has lived.

At death the soul fixes on what has been most important in life. The soul who thinks only of Kṛṣṇa will not get another material body, required for those with material longings. Rather, the soul who perfects the art of dying will develop a spiritual body with which to serve Kṛṣṇa forever.

Children who understand Kṛṣṇa's

simple and logical explanation of death look at life with tremendous joy and hope. Even two- and three-year-olds can easily make the connection—if I must focus on Kṛṣṇa at death, let me dedicate my body, mind, and words to Him during life.

I often remember my three-year-old friend Rādhā-Govinda Dāsī. She always talked of Kṛṣṇa's pastimes, imitating them in her play. She never displayed a child's usual possessiveness or envy, and she seemed little concerned with her external circumstances. Her parents trained her to rise daily before sunrise to worship the Deity of Kṛṣṇa. At home and in my nursery school, she learned to think of Kṛṣṇa at death.

On the day she gave up her body fourteen years ago, at age three, she had spent the morning dancing and chanting in the temple with great enthusiasm. Then she had helped her mother cook a feast, because it was the festival of Śrīla Prabhupāda's appearance in this world. We had no doubt she left her material body while absorbed in love for Kṛṣṇa, because she had loved Him throughout her life.

Our own daughter, about the same age, saw the death of Rādhā-Govinda, her best friend, as a great cause for celebration. "Why are you sad?" she would ask me. "Rādhā-Govinda is playing with Kṛṣṇa!"

*Ūrmilā Devī Dāsī, initiated in 1973, has worked in ISKCON education since 1983.*

# RESOURCES

**ISKCON's International Office of Education.** Clearinghouse for information on all aspects of education in ISKCON: *gurukulas*, day schools, *varṇāśrama* colleges, work-study and apprentice opportunities, home-study correspondence courses (K-12) and help with setting up home schools, child abuse prevention programs, teacher training courses, etc. For information on curriculum material and development: Curriculum and Accreditation Department, 915 Dimmocks Mill Road, Hillsborough, NC 27278; phone: (919) 644-2272, e-mail: [urmila@iskcon.com](mailto:urmila@iskcon.com). For all other inquiries: ISKCON International Office of Education, Rt. 2, Box 23A, Alachua, FL 32615; phone: (904) 462-5248, fax: (904) 462-5153, e-mail: [afn09663@afn.org](mailto:afn09663@afn.org).

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**Anyone planning to attend the Second International Congress for the Synthesis of Science and Religion—Synthesis II** should get in touch with the Bhaktivedanta Institute's travel office as soon as possible to coordinate travel arrangements (from anywhere in the world). Contact: J. Solomon (Jayo Dasa), Bhaktivedanta Institute/Travel, 9230 Penn Place, Suite 245, Oklahoma City, OK 73120. Phone: (405) 737-0572. Fax: (405) 737-6136. E-mail: [75403,2445@compuserve.com](mailto:75403,2445@compuserve.com)

**The Chanting for Unity project** has been started to encourage devotees to form Padayātrā parties across America for Śrīla Prabhupāda's Centennial. The Chanting for Unity liaison office will help coordinate the parties so that they can join for larger *kīrtanas* and for Rathayātrās and other festivals. For more information, or to let us know about your Padayātrā, write to Chanting for Unity, c/o Rūpacandra Dāsī, Rt. 1, Box 497A, Bonner's Ferry, ID 83805.

**Special free card** to commemorate the Śrīla Prabhupāda Centennial. Send request to Srivani D. Marquez, 4342 Elenda St., Culver City, CA 90230; phone or fax: (310) 204-4807.

**Sponsor wanted.** Buy copies of *Back to Godhead* for distribution in Guyana. Write to Roy Ramkissoon, 85 Goed Fortuin Housing Scheme, West Bank Demerara, Guyana, South America.

**The Bhaktivedanta Institute seeks volunteers** to help prepare for the Second World Congress for the Synthesis of Science and Religion—Synthesis II, to be held in Calcutta on January 6-12, 1997, as part of the

## Back to Godhead Now Available In India

For Śrīla Prabhupāda's Centennial, we're launching a second printing of *Back to Godhead*, in India. The content, to start, will be the same as in our American edition. And the printing will match international standards of quality. Our first issue will come out in September.

Till now, subscriptions in India have cost Rs. 1,000 a year. But with our new edition the price will drop to Rs. 450.

To become a charter subscriber in India, send Rs. 450 to *Back to Godhead*, 33 Janki Kutir, Juhu, Mumbai 400 049.

Prabhupāda Centennial. The Institute also invites artists and computer artists to submit posters on the theme of Synthesis II. Prizes will be presented for the best entry, and some of the posters will be displayed at the Congress. Contact The Bhaktivedanta Institute, 662 Kenwyn Rd., Oakland, CA 94610. Phone: (510) 465-7618; fax: (510) 465-5471.

**Permanent saṅkīrtana party forming.** If you're interested in joining a group of devotees who will travel in North America for public chanting and book distribution, contact Satyahit Dāsa and Kelilalitā Devī Dāsī, Box 335, Port McNeill, B.C., Canada V0N 2R0; e-mail: [satykel@north.island.net](mailto:satykel@north.island.net).

## Gītā Nāgarī Rathayātrā —July 27—

Call (717) 527-4101



# 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.*

## Adhika Month of Puruṣottama

(June 17–July 15)

The “Adhika” month is an extra month inserted in the Vedic calendar at certain times. This extra month keeps the Vedic lunar calendar synchronized with solar events.

### JULY

**11**—Paramā Ekādaśī. Fasting from grains and beans.

## Month of Vāmana (cont.) (July 16–30)

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

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

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

**27**—Trispr̥ṣā Mahā-dvādaśī. Fasting from grains and beans (for Śayanā Ekādaśī).

**30**—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 31–August 28)

### AUGUST

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

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

**10**—Vyañjulī Mahā-dvādaśī. Fasting from grains and beans for Kāmikā Ekādaśī.

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

**26**—Disappearance anniversary of Śrīla Rūpa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. Disappearance anniversary of Śrīla Gauridāsa Paṇḍita, an associate of Lord Caitanya.

**28**—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 29–September 27)

### SEPTEMBER

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

**6**—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.

**8**—Annadā Ekādaśī. Fasting from grains and beans.

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

**18**—Appearance anniversary of Śrīmatī Sitā Devī, the consort of Śrīla Advaita Ācārya.

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

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

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

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

**25**—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.

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

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

# Vedic Thoughts

It has been conclusively decided in the scriptures, after due consideration, that the ultimate goal for the welfare of human society is detachment from the bodily concept of life and increased and steadfast attachment for the Supreme Lord, who is transcendental, beyond the modes of nature.

Śrī Sanat-kumāra  
*Śrīmad-Bhāgavatam* 4.22.21

Rejecting all other desires, abandoning philosophical speculation and fruitive work, and refraining from the worship of the demigods and demigoddesses, I shall worship and serve Lord Kṛṣṇa with my body and mind in the company of other devotees.

Śrīla Narottama Dāsa Ṭhākura  
*Prema-bhakti-candrikā*

I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him.

Lord Śrī Kṛṣṇa  
*Bhagavad-gītā*

The Lord is very satisfied with His devotee when the devotee greets other people with tolerance, mercy, friendship, and equality.

Svayambhuva Manu  
*Śrīmad-Bhāgavatam* 4.11.13

Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called *māyā*.

Śrī Kavi Rṣi  
*Śrīmad-Bhāgavatam* 11.2.37

In modern civilized society, slaughterhouses are regularly maintained and supported by a certain type of religious principle. But without knowledge of the presence of God in every living entity, any so-called advancement of human civilization, either spiritual or material, is to be understood as being in the mode of ignorance.

His Divine Grace  
A. C. Bhaktivedanta Swami Prabhupāda  
*Śrīmad-Bhāgavatam* 3.29.22, purport

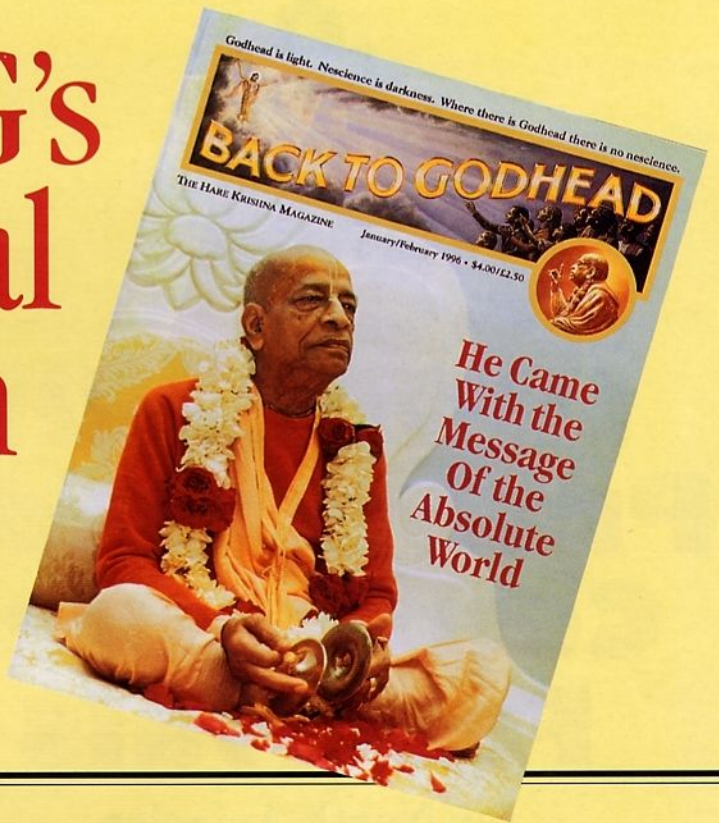
Children and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine.

Śrī Pippalāyana  
*Śrīmad-Bhāgavatam* 11.3.44

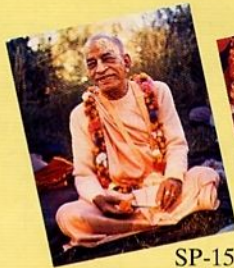
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Vedic Thoughts, Back to Godhead, P.O. Box 430, Alachua, FL 32616

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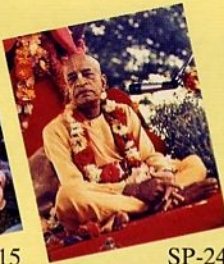
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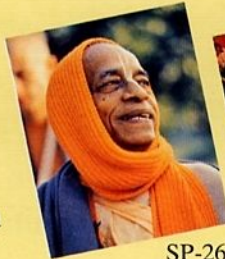


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# 1996 Śrīla Prabhupāda Centennial Festivals

for North America



NEW YORK RATHAYĀTRĀ

- JULY 4** Washington, D. C.  
Rathayātrā & Festival of India
- JULY 13-14** Montreal  
Rathayātrā & Festival of India
- JULY 20-21** Toronto  
Rathayātrā & Festival of India
- JULY 27-28** Denver  
Rathayātrā & Festival of India
- AUGUST 4** Los Angeles  
Rathayātrā & Festival of India
- AUGUST 10** San Francisco  
Rathayātrā & Festival of India
- AUGUST 17** Seattle  
Rathayātrā & Festival of India
- AUGUST 24-25** Vancouver  
Rathayātrā & Festival of India
- SEPTEMBER 4** Vancouver  
Śrī Kṛṣṇa Janmāṣṭamī
- SEPTEMBER 5** Vancouver  
Śrīla Prabhupāda's Vyāsa Pūjā
- SEPTEMBER 15** San Diego  
Rathayātrā & Festival of India
- SEPTEMBER 28-29** Boston  
Rathayātrā & Festival of India
- EARLY OCTOBER** Columbus, Ohio  
Festival of India
- NOVEMBER 1-3** Miami  
Rathayātrā & Festival of India

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Some of these festivals are not yet confirmed. For exact dates and schedules or to learn about other Śrīla Prabhupāda Centennial Celebrations in your area, please contact your local Hare Kṛṣṇa temple, or write to:

**Festival of India**  
**Rt. 1, Box 96**  
**Sandy Ridge, NC 27046**