

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

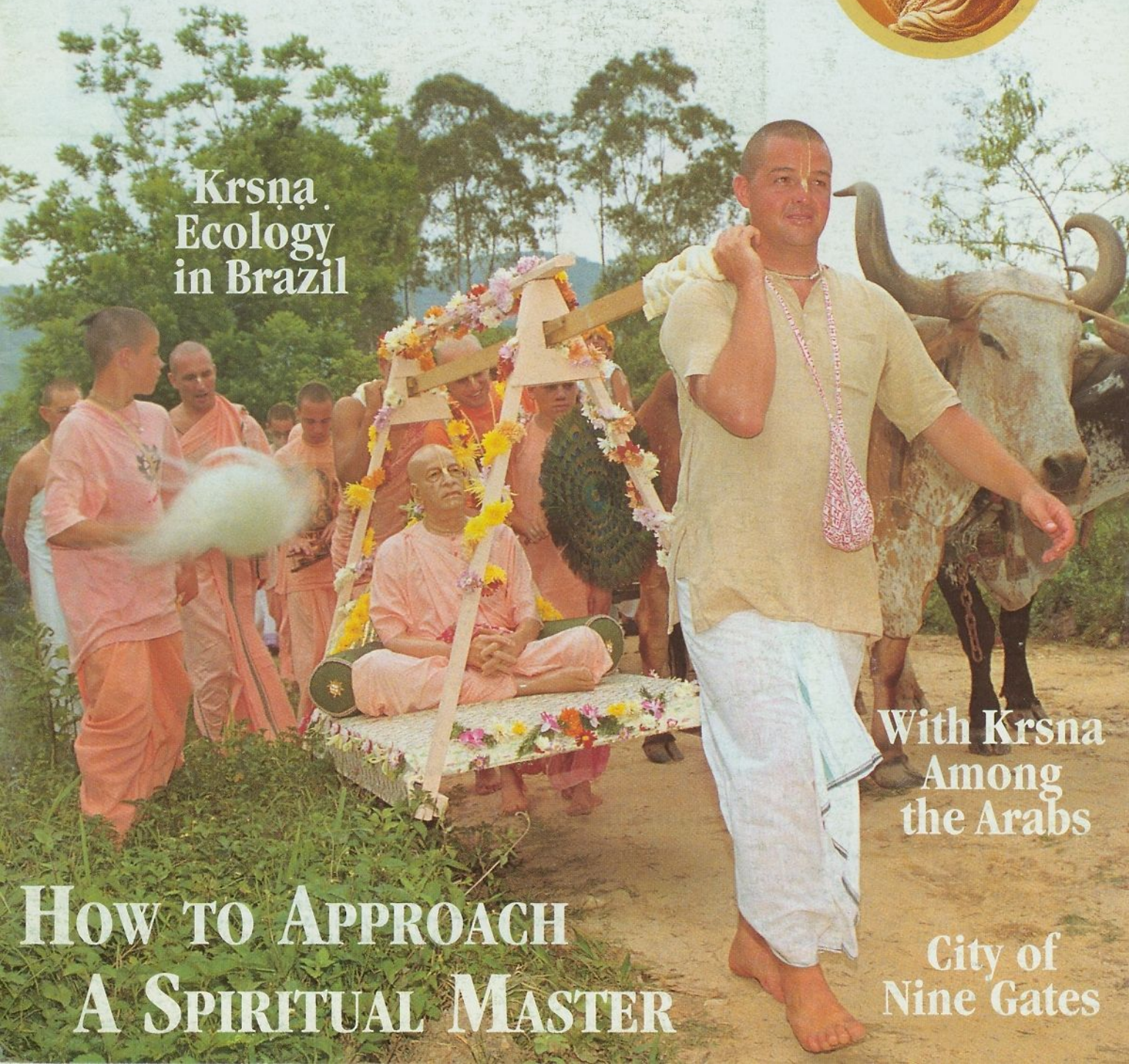


# BACK TO GODHEAD

The Magazine of the Hare Krishna Movement • March/April 1997 • \$4.00/£4.50



**Krsna  
Ecology  
in Brazil**



**With Krsna  
Among  
the Arabs**

**HOW TO APPROACH  
A SPIRITUAL MASTER**

**City of  
Nine Gates**



## Lord Caitanya in the Jharikhanda Forest

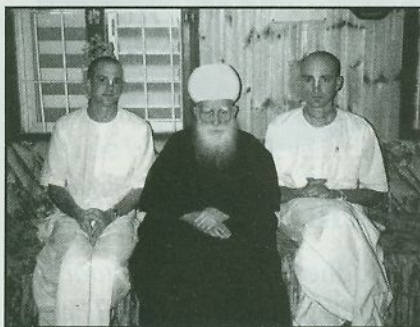
Five hundred years ago Lord Kṛṣṇa, the Supreme Personality of Godhead, appeared in West Bengal, India, as Śrī Caitanya Mahāprabhu and spread the chanting of the holy names of the Lord. Once, while traveling through the Jharikhanda Forest in central India, Lord Caitanya induced animals to chant the holy names and dance in spiritual happiness. On March 24 this year, all Hare Kṛṣṇa centers will hold festivals to honor Lord Caitanya on the anniversary of His appearance. (The date may vary by a day in some parts of the world.

Please check with your local center for the exact date and the festival schedule.)

# BACK TO GODHEAD

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT

Founded 1944 • Vol. 31, No. 2 • March / April 1997



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**COVER:** In Brazil, Kṛṣṇa devotees are working toward a natural, ideal way of life in the midst of an ecologically sensitive rain forest. On our cover they carry in procession a carved figure of Śrīla Prabhupāda, the spiritual master who inspired them. Please see the article beginning on page 27. (Photo by Claudemar F. da Silva.)

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**EDITORIAL OFFICES** Send editorial correspondence to BTG, P. O. Box 430, Alachua, FL 32616, USA. Fax: (904) 462-7893. Or BTG, 33 Janki Kutir, Next to State Bank of Hyderabad, Juhu, Mumbai 400 049, India. Phone: (022) 618-1718. Fax: (022) 618-4827. E-mail: editors@com.bbt.se

**SUBSCRIPTIONS** *Back to Godhead* is published six times a year. For a one-year subscription send \$24 to Back to Godhead, P. O. Box 255, Sandy Ridge, NC 27046, USA.

For subscriptions outside the US and Canada add \$3. Payment in US funds (payable on a US bank) must accompany orders outside the US.

For Canada send \$20.95 Canadian. Or call 1-800-800-3284.

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In South Africa send R80 to ISKCON Subscriptions, P. O. Box 56003, Chatsworth 4030, South Africa.

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**PRINTING** Conway Printers Ltd., Mumbai, India.

**COLOR SEPARATIONS/PREPRESS** through PrintNet at Digital Prepress International.



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All rights reserved. *Back to Godhead* (ISSN 0005-3643, USPS 604-170) is published bimonthly (six times a year) for \$24 per year by Back To Godhead, 18024 NW 112th Blvd., Alachua, FL32615. Periodicals postage paid at Alachua, Florida, and additional mailing offices.

**POSTMASTER:** Send address changes to Back to Godhead, P. O. Box 255, Sandy Ridge, NC 27046.



## 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 Taj Mahal: Enduring Monument to Love

IN MORE THAN twenty-five years of coming to India, I'd never seen the Taj Mahal—never had a desire to or a reason to. But when my mother came on her first-ever trip to India, how could she go back home to America and say she hadn't seen the Taj Mahal?

So I brought her.

And I confess to being pleased with her when she found the Taj “rather a disappointment.” At first view, it was “breathtaking,” she said. But the closer you get, the less impressive it looks. Though it majestically fills a picture postcard, really the place is fairly small. Inside, the marble work is neat—the delicately carved screens, the intricately inlaid flowers—but what it comes down to, played out with splendid precision, are the same Mogul motifs repeating themselves throughout the chamber again and again. And once you've seen it you've seen it.

What then to say of this “enduring monument to love”?

It was perfect. Love had found the perfect symbol: perfectly hype, perfectly disappointing.

That's love for you. The whole world is blowing trumpets about it. Poets are praising it, minstrels singing of it, psychologists getting deep about it, boys and girls dreaming of it. Billboards selling it, industries built on it, kings and queens and streetsweepers hot in its pursuit.

And finally what is it? A letdown.

That's the great secret of love. Either you can't get it, or you get it and it falls short of your hopes, or it turns into a nightmare. Or, like Shah Jahan, builder of the Taj, just when you think you've got it you lose it.

Folks, it's a sham, a counterfeit, a hoax. It's not the real thing.

It's false because the whole enterprise depends on a contraption devised of blood,

bones, guts, hair, and other such rubbish, pasted together and made to look good by an overwhelming spell of illusion. Put two such bodies together, throw in a few spicy hormones, and there you've got it—love.

So the Taj was perfect. Gardens, carvings, lamplight, jewels. And at the center of it all? Two dead bodies.

Because the Taj—that ideal symbol of love—is finally a tomb. And the love for which it stands, if that love endures at all, ends always in death.

If you want anything better, you have to love what lasts, not what rots and perishes. What lasts is the *ātma*, the soul, the spark of life that makes a body that's living different from one that's dead. And by “soul” I don't mean merely some metaphor for some flash in the eyes, some stirring in the mind, a little bit of spring in the step. I mean the life force behind all this, the power the machinery runs on. That spark of life is the actual self.

You may love that living force perceived within someone else, or you may direct your love to that force within yourself. But your touch with the life force within someone else is bound by death. The body gets in the way. And how deep can you go in a love affair in which the only one you love is your self and your self is the only one who loves you?

So real love means the eternal love between the small self and the Supreme Self, the spark of life and the source of all life, between a small vessel of love and the great reservoir of love, between you and the Personality of Godhead, Kṛṣṇa.

To reawaken that love, beyond the tomb of the Taj, is the purpose of *Back to Godhead*.

—Jayādvaitya Swami

## Less Work for Doctors

I am a regular reader of the magazine *Back to Godhead*. As a health person, I feel that at present human beings are going through the phase of Intense Turmoil. On one hand a small percentage of people have immense material facilities at their disposal but are still totally dissatisfied. And on the other hand a large section of people have neither material amenities nor mental satisfaction. The only way out of this mess is to follow the teachings of Jagad-guru Prabhupāda.

I have experienced his teaching converting a completely tense and addicted person into a devotee living an ideal spiritual life.

I wish that more and more of our population should follow the path of the Hare Kṛṣṇa movement, so that we doctors will have less and less work for treating and curing suffering human beings.

Dr. Subhash Salunke  
Director of Health Services,  
Maharashtra State  
India

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We'll be delighted for the opportunity to serve you. Hare Kṛṣṇa.

## Thank You—And Be Careful

The Indian inaugural issue of BTG comes as a long-awaited sweet dish while we have all along relished Śrīla Prabhupāda's mercy in his books. I am thankful to the organizers who have brought out this issue during the Prabhupada Centennial year.

On page 5 a beautiful picture of Lord Kṛṣṇa and Lord Balarāma on the reverse side of a subscription entry form would be cut through in the process of detaching the form. I therefore suggest that such forms appear on separate pages.

V. Sreenivas  
Scientist, CISRA, CLRI  
Adyar, Chennai  
India

OUR REPLY: Yes, we'll be more careful about those forms.

## Heavenly Abortion

The other day I was speaking with a seventy-year-old who loves quoting and telling stories from the Bible. He surprised me with his opinion on abortion. He is convinced that God doesn't hold aborted babies accountable for anything and sends them all to heaven. He feels it's better for them to go to heaven than be born into a world of atheists or grow up atheists themselves. So abortion is all right.

What could I tell him?

Karuṇā Devī Dāsi  
Alachua, Florida

OUR REPLY: The man's first mistake is his failure to understand that the soul is eternal and that the child in the womb carries the karma, or reactions, of previous lifetimes. So the child is not innocent. If he were, he would have been liberated at the end of his previous life. Any of Lord Kṛṣṇa's instructions in the *Gītā* on the eternality of the soul clarifies this point.

Besides, if abortion sends children

to heaven, why not abort *all* fetuses?

Killing unborn children is something one simply has no right to do. The soul enters the womb by Kṛṣṇa's arrangement (*karmanā daiva-netreṇa*), and we have no right to interfere. Śrīla Prabhupāda compares abortion to illegally kicking a person out of his apartment. The punishment for abortion is severe—to enter womb after womb, only to be repeatedly aborted.

## Rediscovering South India

I read the recent BTG issue on Śrī Raṅgam with interest. I am truly glad to see the magazine moving away from a hitherto north-based Indian view of the movement and make the effort to rediscover and present the heritage of the south as well. Bhakti singing has deep southern beginnings and much significance till today. Presentations of Vaiṣṇavism from a slightly different culture, under another ancient tradition, Tamil, will allow a more complete view of an ubiquitous movement.

In this regard, I was equally happy to see an earlier issue on Tirupathi Venkateswara, another temple for Viṣṇu, and very popular in India. I hope BTG will tour other parts, such as Karnataka and Gujarat, in its reporting of Vaiṣṇava legacies.

Shyamala Parameswaran  
(via the Internet)

OUR REPLY: Thank you. And yes, we will.

## CORRECTIONS

In the Śrī Raṅgam issue [September/October 1996] one note explains a photograph by saying that a priest is putting the Deity's crown on the heads of the devotees. It is not the Deity's crown but the feet of the Deity, placed on a helmet to fit on our heads. No Vaiṣṇava would accept Viṣṇu's crown on his head. Another caption explains that a *sannyāsi* is

accepting remnants of the Lord's meal. The photograph, however, shows him accepting a piece of the Deity's cloth on his head.

Bhanu Swami  
Chennai, India

OUR REPLY: Thank you for the clarification. The caption about the *sannyāsi* said he was being honored in a ceremony in which he receives *prasādam* remnants of the Deity's meal. The photo showed a *part* of that

ceremony—but not the part in which he actually receives the *prasādam*. We apologize for the confusion. 🌸

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# Coming Up!

You'll find these stories and more in the next issue of *Back to Godhead*.

## COVER STORY:

### The Treasure of The City of Victory

The Kṛṣṇa Deity named Govindaji has captured the hearts of the people of Jaipur, India.



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#### 1991

Vol. 25, No. 5  
Vol. 25, No. 6

#### 1992

Vol. 26, No. 1  
Vol. 26, No. 2  
Vol. 26, No. 4  
Vol. 26, No. 6

#### 1993

Vol. 27, No. 2  
Vol. 27, No. 3  
Vol. 27, No. 4

#### 1994

Vol. 28, No. 1  
Vol. 28, No. 3  
Vol. 28, No. 4  
Vol. 28, No. 6

#### 1995

Vol. 29, No. 1  
Vol. 29, No. 4  
Vol. 29, No. 5

#### 1996

Vol. 30, No. 1  
Vol. 30, No. 2  
Vol. 30, No. 3  
Vol. 30, No. 4  
Vol. 30, No. 5  
Vol. 30, No. 6

#### 1997

Vol. 31, No. 1

# HOW TO APPROACH A SPIRITUAL MASTER

*Lord Kṛṣṇa gives three requirements for one seeking enlightenment from a self-realized soul.*

...

A lecture given in New York on August 14, 1966

by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness

*tad viddhi praṇipātena  
paripraśnena sevayā  
upadekṣyanti te jñānaṁ  
jñāninas tattva-darśinaḥ*

Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth.—*Bhagavad-gītā* 4.34

**K**RṢṂA ADVISES, “IF YOU WANT to know the transcendental science, just approach some one who knows it.” *Praṇipāta* means “surrender.” You must select a person to whom you can surrender yourself.

Nobody likes to surrender to anyone. We are puffed up with whatever knowledge we have. “Oh, who can give me knowledge?” And there is regular propaganda that for spiritual realization there is no need of a spiritual master. But the Vedic literature—*Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, the *Upaniṣads*—says that there is need of a spiritual master. For example the Vedic *Upaniṣads* say, *tad-vijñānārthaṁ sa gurum evābhigacchet*: “If you want to learn the

transcendental subject, you must approach a spiritual master.”

The first requirement is that you must be eager to learn the transcendental subject. Suppose I want to learn the art of music. Then I have to find a musician. Without having the association of a musician, one cannot learn the art of music. The same holds true for any art. If you want to become an engineer, you have to enroll in an engineering college or a technical college and learn there. Nor can one become a medical practitioner simply by purchasing books from the market and reading at home. That is not possible. You have to enroll in a medical college and undergo training and practical examination and so many things.

Similarly, if you want to learn *Bhagavad-gītā* or any transcendental subject matter, Lord Kṛṣṇa says that you must go to a person to whom you can surrender yourself. That means you have to check: “Who is the real person who can give me instruction on *Bhagavad-gītā* or any Vedic literature?” Your search must not be whimsical. You have to search very seriously for a person who actually knows the subject. Otherwise, why surrender to someone? But since you have to find a person to whom you can





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*Only one who wants  
to inquire about the spiritual world  
must find a spiritual master.*

• • •

voluntarily surrender, without finding that person your mission will not be fulfilled.

In the beginning of the *Bhagavad-gītā* Arjuna was talking with Kṛṣṇa just like a friend. But when Arjuna realized, "Our friendly talk will not make a solution," he surrendered unto Kṛṣṇa. *Śiṣyas te 'haṁ śādhi mām tvām prapannam*: "I become a surrendered disciple unto You. Please instruct me in my duty." This is the process.

### INTELLIGENT INQUIRY

Here Kṛṣṇa advises, "If you want to learn *Bhagavad-gītā*, then you have to go to a person to whom you can surrender." But you should not blindly surrender. You must be able to inquire—*paripraśna*. The next qualification is *paripraśna*, "inquiry." Without inquiry you cannot make advancement. A student in school who inquires from the teacher is intelligent. Even a child who inquires, "Oh, father, what is this? What is this?" is intelligent.

So inquiry is required, not only surrender—"Oh, I have found a very good spiritual master. All right. I have surrendered. Now all my business is finished." No. You may have a very good spiritual master, but if you have no power to inquire, then you cannot make progress. Inquiries must be there. How do you inquire? Not to challenge. Not "Oh, I shall see what kind of spiritual master he is. Let me challenge him and put some irrelevant questions and talk nonsensically, this way and that way." That kind of inquiry will not help. *Paripraśna* means "inquiry on the point."

And that inquiry should be *sevayā*, "with service." *Sevā* means "service." One should not think, "Oh, I have inquired so many things from such and such person, and I have not rendered any payment or service, so I have

gained." No. Without service your inquiry will be futile.

So three requirements for approaching a spiritual master are given here: *praṇipāta* (surrender), *paripraśna* (inquiry), and *sevā* (service).

### NO DIAMONDS FROM A GROCER

*Praṇipāta* means you must at least have the qualification to find a person actually qualified to give you real instruction. That qualification you must have. That remains on you.

Suppose you have to purchase some gold or jewelry. If you do not know where to purchase—if you go to a grocery shop to purchase a jewel—then you'll be cheated. If you go to a grocery shop and ask, "Can you give me a diamond?" the grocer will understand, "Here is a fool. So let me give him something else."

"Here. This is a diamond."

"Oh. What is the price?"

The grocer can charge anything. And when you come home, your relatives will ask, "What have you brought?"

"This is a diamond. I bought it at the grocery shop."

That way of finding a spiritual master will not do. You have to become a little intelligent, because without being intelligent one cannot make any spiritual progress.

The *Vedānta-sūtra* says, *athāto brahma-jijñāsā*. *Brahma-jijñāsā* means "to inquire about the supreme subject matter, Brahman." That inquiry requires a qualification: *atha*. *Atha* indicates that those who have become experienced by the miserable life in the material world can inquire about the Absolute Truth, about spiritual life.

Similarly, the *Śrīmad-Bhāgavatam* states, *tasmād gurum prapadyeta jijñāsuḥ śreya uttamam*. *Uttamam*

means *udgata-tamam*, “transcendental.” *Tama* means “darkness.” Anything of the material world is in darkness, because this material world is dark. You know that the whole universe is dark and therefore there is need of sunlight, moonlight, electricity. *Uttamam* refers to that which is beyond this darkness—the transcendental subject, the spiritual subject. In the spiritual world there is no darkness.

Only one who wants to inquire about the spiritual world must find a spiritual master. Otherwise, there is no need of a spiritual master. For material improvement you don't require a spiritual master. For that you can work just as so many people are working. That is prescribed.

But because you are interested in the subject of Brahman—the spiritual subject—therefore you require a spiritual master. That is clearly stated. *Tasmād guruṃ prapadyeta*: “Therefore one has to surrender unto the spiritual master.” *Tasmāt* means “therefore.”

## EASY WITH BHAKTI

In any Vedic literature you'll find the same instruction as stated in the *Bhagavad-gītā*:

*tad viddhi praṇipātena  
paripraśnena sevayā  
upadekṣyanti te jñānaṃ  
jñāninas tattva-darśinaḥ*

*Jñāninaḥ* means *jñānī*, or “a man in perfect knowledge.” One in perfect knowledge has perfect vision—not theoretical, but actual vision of the spiritual subject matter.

*Tattva* means “the Absolute Truth.” You'll find in the *Bhagavad-gītā* that Kṛṣṇa is the supreme *tattva*, the Absolute Truth. Kṛṣṇa says, *manuṣyāṇāṃ sahasreṣu kaścīd yatati siddhaye*: “Out of many, many thousands of people, a few may try to get spiritual salvation.” Not everyone is expected to hanker after spiritual salvation. That hankering requires many, many years' qualification. Then Lord Kṛṣṇa says, *yatatām api siddhānāṃ kaścīn māṃ vetti tattvataḥ*: “Out of many perfected spiritualists, only some may know Me in truth.” First of all, out of many, many thousands of people, only some

want perfection in spiritual life. Then out of those who have attained such perfection, one or two may understand Kṛṣṇa.

The subject matter of Kṛṣṇa is not easy. It is very difficult. But one can understand it very easily by following the process given in *Bhagavad-gītā*:

*bhaktiyā māṃ abhijānāti  
yāvān yaś cāsmi tattvataḥ  
tato māṃ tattvato jñātīvā  
viśate tad-anantaram*

If you accept bhakti, devotional service, you can understand the difficult subject matter of Kṛṣṇa very easily. *Bhaktiyā māṃ abhijānāti*. *Abhijānāti* means that you can understand perfectly. *Yāvān yaś cāsmi tattvataḥ*. *Tattvataḥ* means that you can understand the Absolute Truth as it is. And *tato māṃ tattvato jñātīvā*: after understanding the science of Kṛṣṇa perfectly, you become eligible to enter the spiritual kingdom.

Lord Kṛṣṇa says that after many, many births, when I am fully perfect in knowledge, I have to surrender to Him.

“Then why not immediately surrender to Him? Why shall I wait for many, many births?” That is a very intelligent question. If surrender to Him is the end of perfection, then why not accept the perfection immediately?

But people are doubtful. Somebody asked me, “How long will it take to be perfect in Kṛṣṇa consciousness?” I replied that Kṛṣṇa consciousness can be had in one second, or it cannot be had in thousands of births and deaths. But if I understand the principle that after attaining full knowledge I have to ultimately surrender to Kṛṣṇa—to become a mahātmā, a great soul—why not immediately surrender to Kṛṣṇa?

Most of us are not prepared to immediately accept Kṛṣṇa as Supreme, or we have many doubts. Therefore, to drive away all our doubtful ideas, the *śāstras*, the scriptures—especially the *Bhagavad-gītā* and the *Śrīmad-Bhāgavatam*—are there. If we scrutinizingly study these two books, we can understand the science of Kṛṣṇa very nicely, and our progress in Kṛṣṇa consciousness will be definite.

Thank you very much. 🌸

## Remembering Śrīla Prabhupāda

by Śrīlakṛti Dāsa

September 8, 1972—ISKCON Pittsburgh

This is my first full day as Śrīla Prabhupāda's personal servant. My total training consisted of getting to watch Sudāmā Mahārāja give one massage, and being told, “When Śrīla Prabhupāda rings the bell, go immediately to his room and see how you can serve him.”

It is now about 2:00 P.M. The bell rings. I nervously trot into Śrīla Prabhupāda's room and pay obeisances.

Sitting up I inquire, “What can I do, Śrīla Prabhupāda?”

He smiles and says, “Oh, nothing. I just wanted to see how quick you are.”

After successfully completing my first mission, I relax and go back to my room. Śrīla Prabhupāda is expertly putting me at ease with his kindness, gentleness, and sense of humor.

(Excerpt from a work in progress.)



# Accepting Suffering

by Satsvarūpa Dāsa Goswami

**T**HOUGH THE *Śrīmad-Bhāgavatam* assures us that if we inquire into the Absolute Truth we will not suffer repeated birth and death, it does not guarantee that in this life we will be immune to all suffering. The *Bhāgavatam* tells of many great devotees who suffered. Prahlāda Mahārāja was tortured by his father. Nārada Muni's mother died when he was only five years old. Queen Kuntī suffered continually as she wandered in exile with her five sons. Devakī and Vasudeva saw their first six children murdered by Kāṁsa. Even Śrīla Prabhupāda seemed to suffer as he sustained two heart attacks aboard the Jaladuta and faced untold difficulties in his preaching.

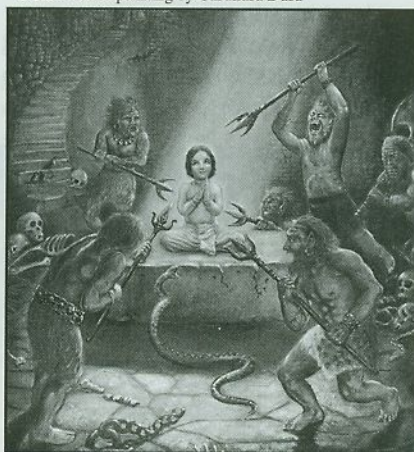
When a disciple asked Prabhupāda why the devotee suffers, Prabhupāda said that whenever a devotee suffers he can take solace in knowing that he is suffering for the last time: by tolerating the suffering, he is becoming detached from the body and eligible to return to the spiritual world.

Other devotees pressed the point over the years: But why does a pure devotee suffer? Śrīla Prabhupāda often didn't answer that question directly except to assure us that our suffering and that of pure devotees is not the same. The pure devotee appears to suffer, but because he never forgets Kṛṣṇa and depends upon Him in all circumstances, he is always in transcendental bliss. Life in this world is discordant, bittersweet. In the absolute world, bitter and sweet do not conflict, because Kṛṣṇa is behind everything.

Since we are still striving to attain constant remembrance of Kṛṣṇa, our suffering, unlike the pure devotee's, is

not absolute but is meant to drive us toward submission and dependence on the Lord. Therefore, Śrīla Prabhupāda challenged us not to approach Kṛṣṇa to have our suffering reduced. Devotional service is not an antidote for pain. Those who look to Kṛṣṇa to free them from pain are salvationists. We are interested in service and surrender. Suffering strips away our material attachments. It lets us see

Detail from a painting by Cāruhāsa Dāsa



*Prahlāda was able to tolerate suffering by always remembering Kṛṣṇa.*

our bodies, families, homes, and world for what they are. We are suffering because we have been born in the material world. We are born and then we die. At death, our identity and accumulated possessions are ruthlessly ripped from us and we are forced into another womb.

This suffering is so horrible and all-encompassing that the *Bhāgavatam* frequently reminds us of the cure: we simply have to inquire into the Absolute Truth. "Only by making such inquiries in this world can one be successful and perfectly cognizant, for such inquiries invoke trans-

cendental ecstatic love unto the Personality of Godhead, who is the proprietor of all the universes, and guarantee cent per cent immunity from the dreadful repetition of birth and death." (*Śrīmad-Bhāgavatam* 1.3.39) Inquiry into the Absolute Truth is simple. If we ask the pure devotee who is God, he will show us Kṛṣṇa. If we are sincere, we will follow up that first question with a second: "How can I serve Kṛṣṇa?" These two inquiries can invoke our dormant love for God and free us from all suffering. Inquiry implies that we are curious and eager to know Kṛṣṇa. The more we study Kṛṣṇa's qualities and pastimes, the more we will come to love Him and feel dependent upon Him. The more dependent we become, the less bothered we will be by our material suffering. As Lord Śiva tells his wife in the Eighth Canto of the *Śrīmad-Bhāgavatam*, "Certainly it is the duty of the master to protect his suffering dependents." A devotee doesn't waste time trying to avoid suffering. Śrīla Prabhupāda compared the material world to an ocean. The water froths and foams, and although bubbles come together for a few moments, they are dispersed just as suddenly by the next wave. Everything in the material world is temporary. We are here today—complete with our happiness and pain—and gone tomorrow. Only questions about the Personality of Godhead can soothe us and grant us liberation. What more could we want?

*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.*

COOKING CLASS—LESSON 29

# Indian Sweets and Words From a *Vaiṣṇavī Halvai*

by Yamuna Devi



**T**HANKS TO Śrīla Prabhupāda, today we can sample sweets of the Vedic tradition mentioned in the *Śrīmad-Bhāgavatam*, *Caitanya-caritāmṛta*, and other scriptures. For over thirty years ISKCON devotees have played a big role in distributing classic Indian sweets to tens of thousands of people on every continent.

Besides mouth-watering sweets made from regionally grown Indian fruits, grains, and flours, an extensive array of sweets and confections are made from little more than milk and a sweetener. In forthcoming lessons we will focus on some major categories of sweets: pastries, syrup sweets, fruit-based sweets, grain-based *halavās*, *khīr* milk puddings, *sandēśa* cheese fudges, succulent cheese confections, and *perā* and *barfi* milk-fudges.

In India an expert sweet-maker is called a *halvai* and may work in a temple, a bazaar, or at home. As an introduction to sweet-making, I present here a few words from one of ISKCON's legendary *halvais*, Kulāṅganā Devī, of Bhaktivedanta Manor, our temple outside London. Famous for her dedication as well as her superb sweets, this youthful sixty-four-year-old has inspired devotees worldwide. At our last meeting about two years ago, I asked her about her culinary journey.

**Yamuna Devi:** Would you tell me a little bit about your background?

**Kulāṅganā Devī:** By the grace of Lord Kṛṣṇa I came to the Kṛṣṇa consciousness movement in 1972. The

first two years my main service was distributing books. But by chance, in 1974, I watched devotees at the Bury Place temple in London making sweets for offering at *maṅgala-ārati* [the first Deity worship of the day]. They were making “quick” milk sweets by combining milk powder with boiled-down milk. The best was a melt-in-your-mouth confec-

**YD:** What was that?

**KD:** In the purport to *Śrīmad-Bhāgavatam* 4.21.1, Śrīla Prabhupāda writes, “Real opulence is supplied by natural gifts such as gold, silver, pearls, valuable stones, fresh flowers, trees, and silk cloth. Thus Vedic civilization recommends opulence and decoration with these natural gifts of the Supreme Personality of God-

head. Such opulence immediately changes the condition of the mind, and the entire atmosphere becomes spiritualized.”

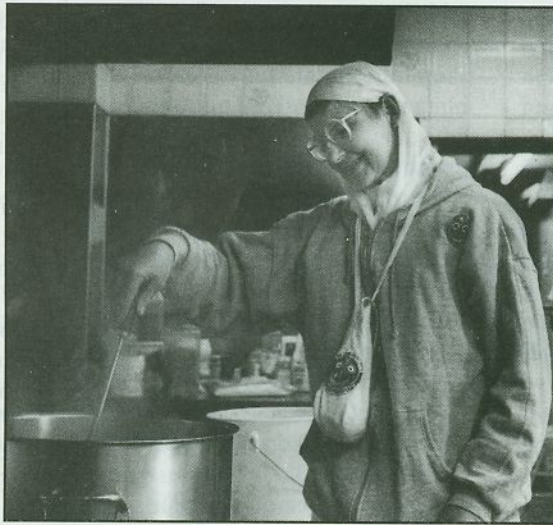
I knew that the Lord's form is ornamented with silver and gold jewelry, but the Bury Place kitchen was the first place I'd seen sweets decorated or garnished with gossamer-thin sheets of pure gold and silver. From reading Śrīla Prabhupāda's words, I became determined to learn about sweet-making.

**YD:** How did you get started?

**KD:** At first I assisted others, gradually learning to work on my own.

**YD:** When did making sweets become your main occupation?

**KD:** It was in 1985, when I moved to New Vrindaban, West Virginia. I gravitated at once to the temple kitchen and the best *halvai* I could find—Dharmakālā Devī, with sixteen years' experience. I made milk sweets for long hours each day. We cooked on wood stoves, using only farm-fresh milk and the purest ingredients. I became acutely aware of cookware, utensils, sweeteners, heat sources, and the butterfat content in the milk. It was a kind of concentrated apprentice program; I studied from



*Kulāṅganā Devī Dāsī*

tion called “Simply Wonderful,” a sweet Śrīla Prabhupāda had taught his disciples in 1966 and 1967. (Incidentally, by 1975, with the exception of Simply Wonderfuls, most ISKCON cooks stopped making quick sweets, opting to make them the classical way). Other quick sweets were almost as good, one of them decorated with a film of edible silver foil. Curiously, it was that silver foil that first inspired me to learn more about making sweets—that and something I had read in *Śrīmad-Bhāgavatam*.

## SIMPLY WONDERFULS (KHARA PERA)

Śrīla Prabhupāda called this mock milk fudge a “simply wonderful sweet.” Some varieties include a dash of essence such as vanilla, almond, lemon, or lime. This version resembles firm, uncooked fondant in texture and is so easy to assemble that kindergarten children can turn out a successful batch for grown-up treats.

I have made this sweet around the world, using different processed ingredients. Health-food-store non-instant skim-milk powder yields the creamiest consistency, whole-milk powder has a firm fudge-like consistency, and Milkman brand instant non-fat milk powder is somewhere in between and slightly granular. If you use a granulated sugar—raw or white—process it in a blender until superfine. Because these ingredients are processed and stored under varied conditions, you may need to use more or less milk powder to achieve the desired texture.

### Basic Simply Wonderfuls (Makes 24)

Preparation time (after assembling ingredients): 10 minutes

½ cup (120 ml) unsalted butter, at room temperature  
⅔ cup (60 g) confectioners’ sugar  
1¾ cups (220 g) dry milk powder, or as needed  
1 teaspoon (5 ml) milk or cream, or as necessary  
a few drops of flavoring essence (as suggested above), or  
2 tablespoons (30 ml) grated nuts or dried fruit purée

Cream the butter and sugar in a mixing bowl until light and fluffy. Using your hands, work in the milk powder and milk or cream, adjusting portions as necessary, to make a medium-soft fondant. Flavor with essence, nuts, or fruit

purée and continue to work until well blended.

Wash and dry your hands, then roll the fondant into smooth balls. (You can also roll the fondant around whole nuts or sandwich a pellet between nut halves). Place the sweets in paper cases and keep refrigerated in a well sealed container for up to four days.

Offer to Kṛṣṇa chilled or at room temperature.

### Coconut and Cream Cheese Simply Wonderfuls *Khara Nariyal Pera* (Makes 24)

This mock milk fudge takes only minutes to assemble. I find home-made yogurt cheese a pleasant alternative to cream cheese because it has fewer calories and adds its own distinctive flavor.

Preparation time (after assembling ingredients): 10 minutes

¼ cup (60 ml) unsalted butter, at room temperature  
¼ cup (60 ml) neuchatel or cream cheese at room temperature, or fresh yogurt cheese  
¼ cup (60 ml) frozen apple concentrate, thawed  
½ cup (45 g) toasted grated coconut  
1½ cups (165 g) dry milk powder, or as needed  
generous ¼ teaspoon (1 ml) freshly ground nutmeg

Cream the butter, cheese, and apple concentrate in a mixing bowl until light and fluffy. Add the coconut and blend well. With your hands, work in powdered milk until it forms a medium-stiff dough. Wash and dry your hands; then roll the fondant into smooth balls and place them in paper candy cases. Sprinkle with ground nutmeg. Offer to Kṛṣṇa. Keep refrigerated, in a well sealed container, for up to four days.

whomever would teach me. I cooked through all the recipes in your *Lord Krishna’s Cuisine*.

**YD:** Did you become a full-time *halvai* when you returned to England?

**KD:** Yes. At Bhaktivedanta Manor I began by improving cleanliness standards and reorganizing the layout of the kitchen. We bought thick-bottomed stainless-steel pots to use only for sweets. We kept all utensils for sweet-making separate from other cookware. And because studies show that bacteria multiplies on plastic cutting boards, we used only wooden cutting boards.

**YD:** How about a few tips from your years of experience?

**KD:** Use the freshest and purest ingredients. I use raw milk brought straight from the milking parlor to the kitchen, still warm.

Some sweets are very rich and sweet, others are lighter. Kṛṣṇa likes both—He’s not a health-food faddist. Especially in temple kitchens, we’re cooking for Kṛṣṇa’s pleasure, so if a dish calls for cream and sugar, use it. If the *prasādam* is too rich for us, we can simply honor it by taking a little bite.

If you scorch or burn milk over high heat, that’s lamentable, because you’ve wasted it, taken away its food value.

If you reduce milk very slowly over low heat, its lactose sugars caramelize, and it will take on a pleasant toffee flavor.

**YD:** Thank you for the valuable advice.

**KD:** Hare Kṛṣṇa.

In a curious twist, Kulāṅganā Devī no longer uses the pure silver foils that first attracted her to sweet-making. According to her research, silver foil was not used in ancient Vaiṣṇava kitchens. The use of silver foil is new, imitating a practice in Jain temples. As a purist, she wishes to preserve the ancient tradition, and we thank her.

*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.*



# Why Children Misbehave

by Ūrmilā Devī Dāsī

**W**HY DO CHILDREN disobey or get into mischief? We might assume they're simply rebellious, but that's rarely the case. Let's discuss some possible causes of misbehavior.

## The Lower Modes

Lord Kṛṣṇa explains in *Bhagavad-gītā* that material nature is composed of three modes: goodness, passion, and ignorance. Everything is in one of these modes or a combination of them—food, work, games, books, clothing, knowledge, relationships, time of day, and so forth. Children whose environment is mostly in goodness will be generally good, whereas those whose environment is mostly in passion and ignorance will be full of those qualities. For example, an environment in ignorance would be one in which children go to bed and awaken late, watch violent and sexual movies, are served meat and intoxicants (such as caffeine-laden sodas), and are surrounded by insults and fighting. Goodness supports spiritual development; the two lower modes obstruct it.

## Hypocrisy

Children living in a spiritually enlivening atmosphere will rarely rebel. Sometimes children rebel because they see hypocrisy, such as non-spiritual behavior in a parent, teacher, or leader instructing them in Kṛṣṇa consciousness. Such rebellion comes typically in early adolescence, when a child's intelligence expands to understand the nature of adult society. All adults can't be perfect, but we can strive for the ideal, while honestly admitting our mistakes.

## Wrong Reaction

Sometimes a child who's rarely

treated with affection will act out of line just to get noticed. I've seen children say nasty or disgusting things to make adults angry. The adult's reaction may be negative, but for a love-starved child any emotion may be better than nothing. These children need unemotional instruction when they're unruly, and plenty of love and affection the rest of the time.

## Unregulated Life

When children are sick, tired, or hungry, they often don't show their needs like adults and may become rude and uncooperative. Children chronically late to bed are often chronically disobedient as well. Children who eat and sleep irregularly can be difficult because they are always tired and hungry. Regulated eating and sleeping, which Kṛṣṇa recommends in the *Gītā*, is often a simple key to good behavior in a child.

## Poor Training

It may seem unbelievable, but some parents and teachers actually train children to disobey, be rude, have tantrums, and so forth. Children learn to act in ways that earn them some kind of "reward." For example, if when a child insults or threatens the parents they give in to the child's demands, the child is being trained to be nasty, as much as an animal is trained to roll over and jump to get food.

## Misunderstood Natures

Sometimes what seems to be misbehavior in a child isn't so at all. Adults with little knowledge of the normal behavior of children at different ages may mislabel a child's actions. In addition, every child has

an inborn psychology. We commonly think that our particular way of perceiving and relating to the world is ideal, but our child may have a different, equally valid way of doing so. For example, a parent may be reserved, deliberate, and task-oriented, and the child may be lively, outgoing, and people-oriented. To the parent, the child may seem scattered, frivolous, irresponsible, and uncooperative. The parent must learn that every nature can be directed to the Lord's service. A mother satisfied to sit and sew quietly for the Deity might find that her daughter is happier planning a festival.

## Bad Examples

One of the most serious mistakes an adult can make is to cut down a child's other adult authorities. If a parent criticizes a child's teacher, the child will think, "Why do I have to do my work or show respect? My parents will take my side." And in families where one parent frequently comes between the child and the other parent, children never learn to cooperate.

We must also be careful not to project our own problems onto children when we are sick, tired, hungry, or uninspired.

When we address the underlying causes of difficulty for our children, we will find that our usual relationship with them is one of peaceful cooperation, helping us and them to advance more easily in Kṛṣṇa consciousness.

*Urmilā Devī Dāsī and her family run a school for boys and girls in North Carolina. She is the major author and compiler of Vaikuṅṭha Children, a guide to Kṛṣṇa conscious education for children.*

# Growing Children in the Garden

by Harakāntā Devī Dāsī



**F**OR A DEVOTEE, gardening means raising crops to offer Kṛṣṇa. Of all the things we grow in the garden—fruits, flowers, vegetables—I think the best “crop” is our children. Parents, children, and gardens go perfectly together. The combination of love, fun, and work in the friendly environment of the garden ensures that whatever the children learn there they’ll remember in a treasured way.

In the garden, parents can entertain even the youngest toddlers. Let them use their dump trucks to deliver seeds, their toy shovels and wheel barrows to deliver compost or mulch. To keep children from stepping on new plants, I hill up all the rows so the children can easily see them and step over them—or jump over them. What four-year-old doesn’t love to jump and jump? If you make it so children can see the rows, they are free to run in the garden and make it a game not to touch the rows.

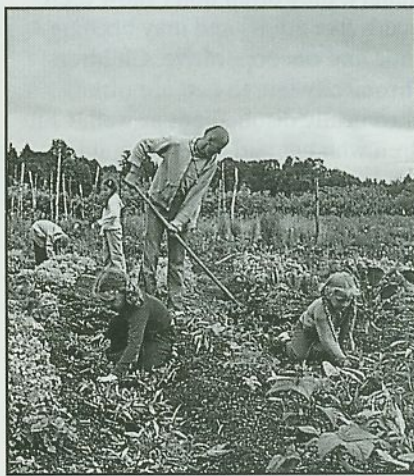
Teach children that gardening is fun. Be sensitive to their attention spans and size limits. When you give a child his or her own rows to care for, make sure the rows are very short—that way weeding is easy. And because children take pride in working with their own tools, it’s good to invest in tools their size.

As a child grows, his garden patch can grow along with him. Start by making the plot twice as long and twice as wide as the child’s height. As children get older, give them no more than they can work in one hour.

A garden is the ideal place to share lessons of Kṛṣṇa consciousness. Show your child how the soul is present in every living entity, including plants. Plants can talk, but in their own way. Wilted plants are saying,

“I’m thirsty! Please, give me some water.” Small scraggly plants are saying, “Help, the weeds are trying to choke me to death—save me!” Pale plants are saying, “I’m hungry! Please, give me some manure.”

Children easily develop an appreciation for manure. They know that Kṛṣṇa loves the cows because they are friendly and playful and provide many benefits. People become strong by drinking milk, and plants become strong when you feed



them manure. Encourage children’s pride in their work. Relatives and visitors who tour the garden are usually a good source of praise for fledgling green thumbs. Take pictures of children working in the garden during different stages and make a small book of the photos. If the children like to color or sketch, have them make pictures of the garden as it grows and changes.

In early spring you can start your own plants indoors. Peat pellets are good for kids to work with. You can also show them how to make their own evenly spaced seed tape. Unroll a long sheet of toilet paper. Have the

child dab it every inch or so with a dot of wet flour-paste and press a seed into every dot. Allow the whole long sheet to dry. Roll it up carefully. Later on the child can dig a shallow trench, unroll the seed tape, and cover it with a thin layer of soil. In the moist earth, the paste and toilet paper will disintegrate, leaving only the child’s perfectly spaced row of seedlings.

As soon as the weather begins to warm up, build a compost pile with cow manure, forest leaves, grass clippings, and kitchen scraps (no fat, please). Children can see how Kṛṣṇa has arranged that by some things decaying and decomposing, nutrients are recycled so that new plants can grow lush and strong.

If you are imaginative, you can turn work into play, but still get the job done. Make a bean teepee village. Plant your corn in a spiraling circle. Plant flowers among your vegetables. Marigolds help repel insects and hide young brassicas from greedy ground hogs. Nasturtium flowers (and leaves) can be offered to Kṛṣṇa in salads.

These are just a few ways you can turn gardening into a form of devotional service your children will love. When Kṛṣṇa and Balarāma go to the forest with their friends to tend cows, their work is actually play. Similarly, successful gardening for kids and parents mixes play with work in such a way that no one can tell for sure which is which.

*Harakāntā Devī Dāsī, a devotee since 1976, and her family live in a devotee farming community. Though their house has no electricity or running water, their life is opulent in peacefulness, simplicity, hard work, and good cheer.*





# Let Lord Rāma Reign Today

by Ravi Gupta

**R**ĀMA-RĀJYA. The word strikes a note in almost every Indian's heart. Rāma-rājya was the ideal kingdom of Lord Rāmacandra, Lord Kṛṣṇa's incarnation as the ideal king. Lord Rāma ruled during Tretā-yuga, some two million years ago, and the sage Vālmiki recorded His acts in the epic *Rāmāyaṇa*, still with us today. Stories from the *Rāmāyaṇa* have been handed down for countless generations. Although told and retold every year, they're ever fresh. After two million years, people still hanker for Rāma-rājya.

The reign of Lord Rāma was a truly memorable time. In the *Śrīmad-Bhāgavatam* (9.10.51–53) Śukadeva Goswami says, "Lord Rāmacandra became king during Tretā-yuga, but because of His good government, the age was like Satya-yuga [the golden age of religion]. Everyone was religious and completely happy.

"O Mahārāja Parīkṣit, during the reign of Lord Rāmacandra the forests, the rivers, the hills and mountains, the states, the seven islands, and the seven seas were all favorable in supplying the necessities of life for all living beings.

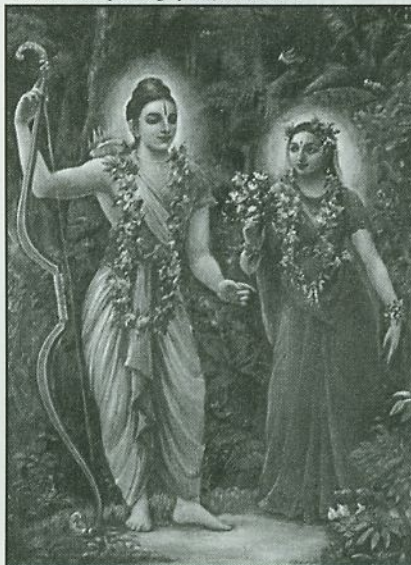
"When Lord Rāmacandra, the Supreme Personality of Godhead, was the king of this world, all bodily and mental suffering, disease, old age, bereavement, lamentation, distress, fear, and fatigue were completely absent. There was even no death for those who did not want it."

What must we do to have Rāma-rājya today? We need an ideal government. Śrīla Prabhupāda says that for an ideal government both the ruler and the subjects must be ideal. According to *Śrīmad-Bhāgavatam*, when Lord Rāmacandra was king all the citizens were properly trained in

their role in society. They followed the prescribed duties and codes of conduct for the *varṇāśrama* social system. And, most important, they were all Vaiṣṇavas, devotees of the Lord. With good citizens, the society was happy, peaceful, and prosperous.

Without good citizens society becomes chaotic. Trying to bring about peace and order in such a society by

Detail from a painting by Dhrti Devi Dāsī



Rāma and Sītā

enforcing laws is useless. Śrīla Prabhupāda writes, "Throughout the entire world there are so many states, legislative assemblies, and parliaments, but still the citizens are rogues and thieves. Good citizenship, therefore, cannot be enforced; the citizens must be trained."

There can be ideal citizens only when the leaders are ideal. The citizens naturally look up to their leaders for guidance, so the leaders must set a perfect example. In the *Bhagavad-gītā* (3.21) Lord Kṛṣṇa says, "Whatever action a great man performs,

common men follow. And whatever standards he sets by exemplary acts, all the world pursues."

Lord Rāmacandra set the perfect example. He was the ideal king, son, brother, husband, and master. He is called *maryāda-puruṣottama*, "one who exhibits ideal behavior."

Besides good citizens and good leaders, the most important component of Rāma-rājya is Lord Rāma Himself, because wherever the Lord is, there also is His kingdom.

All the citizens of Ayodhyā, Lord Rāma's kingdom, were great devotees of the Lord. They were completely surrendered to Him and therefore entitled to share in His opulence. But if we try for the kingdom of Rāma without Rāma, we are left with only suffering and illusion. We become like Rāvaṇa, who wanted to enjoy Sītā (Lakṣmī, the goddess of fortune) without Rāma. All Rāvaṇa gained was death.

Therefore, to truly achieve Rāma-rājya we must first invoke the presence of Lord Rāma. In a previous age the citizens of Ayodhyā had Him in His physical form. In this age the Lord appears in the form of his holy name (*kālī-kāle nāma-rūpe kṛṣṇa-avatāra*). If we chant the Lord's holy names purely and sincerely, and like the citizens of Ayodhyā develop pure love for Him, He will certainly appear. Thus even in this age we can have Rāma-rājya. *Jaya Śrī Rāma!*

*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.*



## Some Firsts in the Far East

by Dhruvanātha Dāsa

WHILE I AND OTHER devotees were spreading Kṛṣṇa consciousness in Nepal in the early 1980s, we decided that since the country was the world's last surviving Hindu kingdom, the hotel rooms in the Katmandu should have Śrīla Prabhupāda's *Bhagavad-gītā As It Is*, just as hotel rooms in the Christian world often have Bibles. So we phoned the most prestigious hotels near the king's palace. Six hotels agreed to take books—a total of one thousand—and we delivered them.

A week later we received a frantic call from a hotel manager: every book was gone. He had his suspicions, but it was too late to do anything. He told us that a delegation from Beijing had occupied every room during the last week, and only after their checking out was the loss of the books discovered.

We were elated. Not only would the hotel have to order more books, but many copies of *Bhagavad-gītā As It Is* were now on their way to China.

### The Tibet Road

Around the time the first hard-back edition of *Bhagavad-gītā As It Is* was printed in Chinese, the Chinese government was completing a road in Nepal to Tibet. We were fortunate enough to get one copy of the new book hot-off-the-press, and we decided to take the new road to the Tibetan border to distribute the book.

We didn't know quite what to expect. We arrived just before sunset. Only a small stream and a wooden bridge divided the two countries.

Nothing was stopping us from leaving Nepal and walking over the bridge into Tibet. Could it be that easy?

I was elected to give it a try. Carrying Śrīla Prabhupāda's book, I marched triumphantly onto the bridge. Halfway over I was confronted by a Chinese sentry at the other end. As I went to take another step, he aimed his rifle at me, and I believe that if I had taken another step he would have fired. I stopped abruptly. Not wanting to antagonize the soldier, I carefully balanced the book on the rail of the bridge and reluctantly retraced my steps. We then patiently waited to see what would happen.

The sentry reslung his rifle, and eventually his curiosity got the better of him. When he reached the spot where I had left the book, he looked quizzically at the cover before picking it up. He glanced our way, nodded his head in acknowledgment, and walked back to his post. The first book by Śrīla Prabhupāda had now entered Tibet. We wondered how many times the book might change hands and how many changes of heart might occur as a result.

### At the Kampuchean Border

A year later I found myself in Thailand, reunited with a dear Godbrother, Ātmavidya Dāsa, and a few other devotees. He had recently finished printing Śrīla Prabhupāda's *Beyond Birth and Death* in Lao and Kampuchean, and we decided to try to get some copies into Kampuchea (formerly Cambodia). Again this was

at a time when both countries were off limits to foreigners. Arangapatet in Thailand was the closest border with Kampuchea. But there was fighting there by rebel groups, and the border was temporarily closed. We looked for an alternate route, and two days later our luck was in. Driving down a potholed road, we were amazed to find an old road sign that read "Cambodia 3 km."

We followed the road until it petered out. A footpath through a small area of jungle beckoned us onwards. It was eerily quiet, no sounds of shells falling or gunfire.

The path forked after it came out of the jungle. A deserted muddy labyrinth of trenches and bunkers lay on either side. While we were deliberating on which way to go, we were startled by two Thai soldiers. They looked at us in disbelief.

Later we learned that they were part of the Thai border foot patrol and had spotted our vehicle. We also learned that we had been in a treacherous area of no-man's land, and had we gone any farther we would have run the risk of being blown up by land mines or shot at by snipers on the hilltops. But by Kṛṣṇa's grace we had met the Thai soldiers. They agreed to take our books and pass them over to the Kampuchean border patrol on their next shift.

*Dhruvanātha Dāsa served for many years in Nepal, Thailand, and Malaysia. He now lives in England, where he has recently worked with the Bhaktivedanta Archives.*

# Please Accept My Obeisances

by Rohiṇinandana Dāsa



**W**HEN I FIRST visited a Hare Kṛṣṇa temple, one of the first things to strike me was the word *obeisance*. I didn't really understand the meaning of what sounded like a strange, old-fashioned word. Recently I looked it up in a dictionary: "Gesture, esp. bow or curtsy, expressing submission, respect, or salutation, (make an, do, pay, obeisance); deference, homage, submission."

For devotees "obeisances" is a translation of *namaste* or *namaḥ*, which means, "Bow, obeisance, reverential salutation, adoration." Śrīla Prabhupāda writes that *na* means "negation" and *ma* means "false ego"; offering obeisances chases away pride.

## Bowing to Śrīla Prabhupāda And the Deities

I watch a person enter Lord Kṛṣṇa's temple at Bhaktivedanta Manor. He slips through the door, softly rings a bell hanging inside, glances at the Deities, and calls out Their Names—"Jaya Śrī Śrī Rādhā-Gokulānanda!" He then lies face down on the floor, arms outstretched, and offers a prayer to Śrīla Prabhupāda.

The devotee gets up slowly, and with joined palms walks toward the altar. He respectfully gazes first at the feet of Rādhā and Kṛṣṇa and then at Their entire transcendental forms.

A devotee (Vaiṣṇava) can be defined as one who accepts Lord Viṣṇu (Kṛṣṇa) as his worshipable Deity and bows before the Lord and His servants (*viṣṇu asya devata iti vaiṣṇava*). Furthermore, a devotee

respects everything and everyone in the Lord's creation, from the great demigods to the tiny insects.

## Bowing to Devotees

I watch two devotees meet. They smile, and with joined palms one of them says, "Please accept my obeisances, Prabhu." They both bow, heads touching the floor. I hear them recite a prayer glorifying devotees. They then rise and embrace.

In every culture people have their way of greeting, and in Vaiṣṇava society devotees greet each other as representatives of Lord Kṛṣṇa, the Supreme Personality of Godhead, who resides in their hearts.

To regularly offer our obeisances to devotees is a good practice. It will help soften our hearts, spiritualize our existence, and clear away any tension or misunderstandings. If we have wronged or offended a devotee and we sincerely beg forgiveness and fall down at his or her feet, we are almost sure to be forgiven.

## Prabhu and Dāsa

Devotees refer to themselves as "Dāsa" and address each other as "Prabhu." Dāsa means "servant." My own name, Rohiṇinandana Dāsa, indicates that I am a servant of Lord Balarāma, "the son and happiness of Rohiṇī." As with any name of Kṛṣṇa, His expansions, or His pure devotees, by calling out "Rohiṇinandana" we make spiritual advancement.

Śrīla Prabhupāda points out in his Introduction to *Bhagavad-gita As It Is* that to serve others is natural for

anyone. Even when a person seems to be being served by others, on closer scrutiny he is actually serving them. If, for example, a leader does not serve the people nicely, they will eventually remove him.

Caitanya Mahāprabhu, in the mood of a perfect devotee, identified Himself as *dāsa-dāsānudasah*, "the most obedient servant of the servant of the Lord." Devotees of Lord Kṛṣṇa try to follow in Lord Caitanya's footsteps by developing such a humble attitude.

*Prabhu* means "master, chief, king" and ultimately the supreme master, Kṛṣṇa. When we meet devotees, we can address them as Prabhu, feeling ourselves their obedient servant. If we are addressed as Prabhu, we need to remember that we are not a Prabhu but a Dāsa. Śrīla Prabhupāda taught that a devotee never wants to dominate others, by expecting others to serve him or by trying to force others to do things his way. Rather, he always remains a humble servant, ever open to suggestions.

Regularly using these little words—Prabhu and Dāsa—can help us remember that we are not lords of all we survey. Lord Caitanya said that one who is as humble as straw in the street, as tolerant as a tree, and who offers all respect to others, without seeking respect and praise for himself, can very easily always chant the holy name of the Lord.

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

# With Kṛṣṇa Am

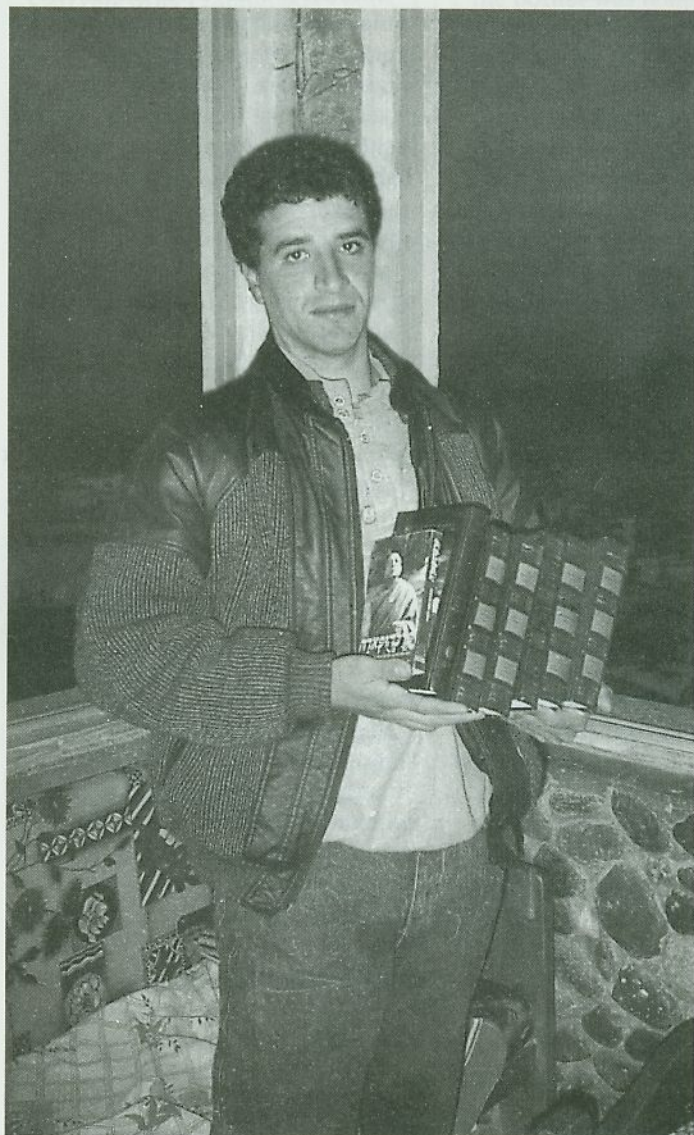
*In the 1980s, devotees of Kṛṣṇa in Israel were surprised to find many Arabs eager to learn about Kṛṣṇa consciousness.*

by Dhīra Govinda Dāsa

Photos by Param-guru Dāsa and Dholana-yātrā Devī Dāsī



*Beit Jann (above) is one of many Druze villages where residents and village leaders warmly received Kṛṣṇa's devotees. At left, a young Druze man happily displays his set of Śrīla Prabhupāda's books.*



**T**HOUGH I'D BEEN SPREADING Kṛṣṇa consciousness in Israel for several years, I'd rarely set foot in an Arab village. Now, in white devotee robes, I stood in the center of Rama, a small Arab village nestled neatly in the foothills of the Upper Galilee. Wheeling a cart of Śrīla Prabhupāda's books, I entered a store, and the owner advised, "You should visit Salach."

Following the store owner's directions, I climbed a long, steep mountain road. Nearing the top, gasping for breath, I looked up to see a young man smiling at me from his doorway. He seemed overjoyed. He introduced himself as Salach and invited me into his living room.

As I gathered myself, Salach pressed the play button on an old tape recorder. I could only smile dumbly as strains of Śrīla Prabhupāda's singing filled the room. Then he related to me a recent dream he'd had, wherein Prabhupāda was sitting in an abandoned house in Rama, and the residents were coming and worshiping him with flowers.

## AT FIRST, RESISTANCE

For many years devotees had presented Kṛṣṇa consciousness to Israel's Jewish population, most of whom are non-religious. While many of these

Adapted from *Kṛṣṇa, Israel, and the Druze*.  
To order, see page 47.

# ong the Arabs



secular Jews were curious about Kṛṣṇa consciousness and treated the devotees respectfully, the devotee's attempts to spread Kṛṣṇa consciousness usually met with resistance and hostility. Devotees had to distribute books undercover, and only rarely would someone be interested to take a full set. As for religious Jews, devotees soon found it best to keep as much distance from them as possible. Once, while devotees

were chanting on a street in Jerusalem in the early 1980s, some religious Jews attacked and beat them, stopping only when police intervened.

## TRY THE ARABS?

Devotees considered Arab villages dangerous and generally didn't visit them. But through the years there were indications of the potential for giving

these people Kṛṣṇa consciousness. Our *hari-nāmas* (public chanting sessions) were always ecstatic, and sometimes nuns from local convents would join us. My wife, Mahā-Lakṣmī Dāśī, relates an experience:

We had just printed a five-book set, and we were distributing it in Nazareth. We parked the car in the Muslim section. Almost no one was in the



street, but I took the set in my arms and stepped out of the car. A car came by, and the driver asked, "What are these books?" I showed him pictures. I said that the books are not only beautiful but they explain that the most important thing in life is . . . "to love God," he said. And he took the whole set.

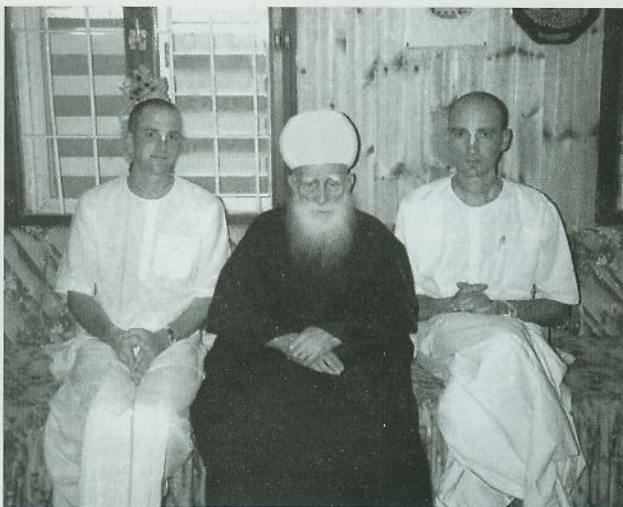
Salach is a member of the Druze, a group considered an unorthodox sect of Islam. My encounter with him marked the beginning of an extraordinary relationship between the Druze and Kṛṣṇa's devotees, a relationship especially characterized by the Druze's fascination with Śrīla Prabhupāda's books. All sectors of their society quickly became eager to read the books. Śāntasya Dāsī describes a typical day for a devotee in a Druze village:

The shop manager was very curious about reincarnation and took a set. Then someone entered and asked what the books were about. And on the spot he asked if he could also

*Members of the Druze education ministry (above) prepare to buy Śrīla Prabhupāda's books. At right, as Mahā-Lakṣmī Dāsī looks on, Salman Falach, the Druze education minister, reads one of the books after having eaten Kṛṣṇa-prasādam.*



Sheik Tarif Amin, now deceased, was the world leader of the Druze when Dhīra Govinda Dāsa (left) and Īsvara Kṛṣṇa Dāsa met him in 1989. Below, BTG editor Jayādvaita Swami speaks with Sheik Farhoud Kasem through two translators—English to Hebrew, Hebrew to Arabic.



Druze refer to themselves as *muwahidoon*, “the one, eternal religion,” or in Vedic terminology, Sanātana-dharma.

A major tenet of Druze faith is the transmigration of the soul. Many of them claim to remember past lives. Once, after Nāgapatnī Dāsi presented Kṛṣṇa consciousness and a set of books to an elderly Druze sheik, he declared, “You don’t love Kṛṣṇa like I love Kṛṣṇa.” He went on to relate his memory of a previous life in the Himālayas. Late in 1990, when we were living in the predominantly Druze village of Osafia, Mahā-Lakṣmī was in great anxiety, with a two-month-old baby and Sadaam Hussein threatening to bomb Israel. Ola, a seventeen-year-old Druze girl, consoled her. “Don’t worry,” Ola said. “We leave this body, and we go to another one.”

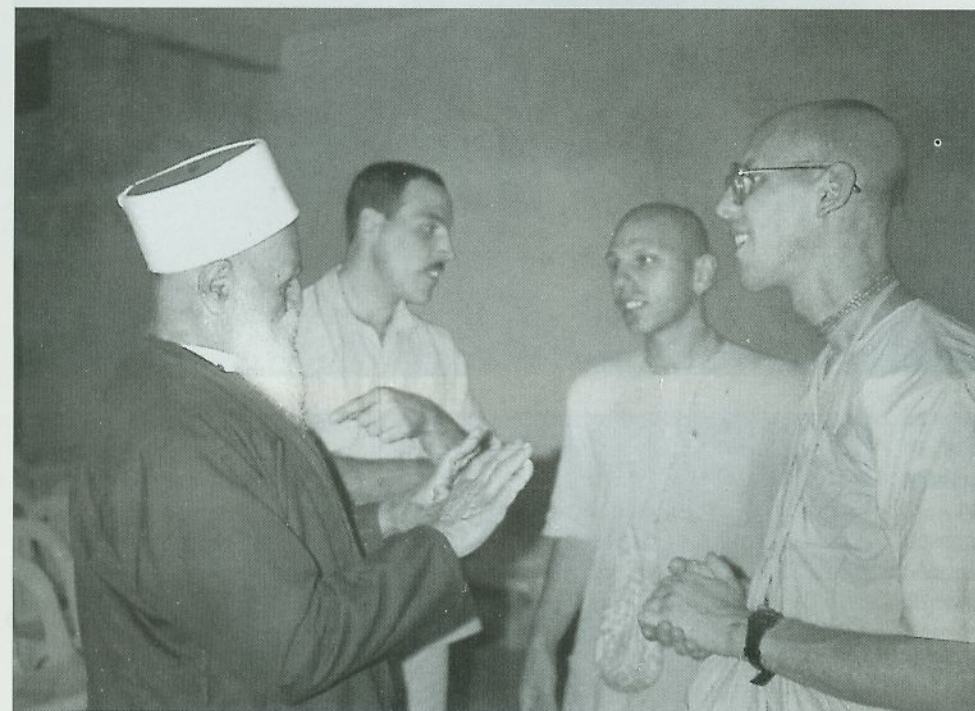
### ATTRACTED TO THE BOOKS

Kamal Jumbalat, a modern Druze political, intellectual, and spiritual leader assassinated in Lebanon, had profound admiration for Indian culture. He visited India several times and was a strict vegetarian. His writings extol Kṛṣṇa, the *Bhagavad-gītā*, and the *Rāmāyaṇa*. Jumbalat’s picture hangs on the walls of almost all Druze homes.

Another portrait found in

most Druze households is that of Sheik Tarif Amin. Until his death a few years ago, Sheik Amin was the world religious leader for all Druze. He met with devotees on many occasions and always expressed great appreciation for Vedic culture and Śrīla Prabhupāda’s books. At one meeting the Sheik said he wanted the Druze people and the Hare Kṛṣṇa movement to work together as one race. Considering that the Druze are known for being insulated and secretive, this is an extraordinary statement.

Salman Falach, Druze minister of education in Israel, bought full sets of books for all Druze schools and



order a set. When I told him he could have the books now, he replied, “Then I’m fortunate!”

We went back to the car to load sets and proceeded to the school. We took a bus because the school was on top of a mountain. The bus driver found the set interesting. On entering the school, he showed us the principal’s room. A meeting was in progress, but they invited us in and were really captivated by the books. The principal took two sets, one for himself and one for the school. His secretary took another. Then the bus driver entered and saw everyone writing checks, so he insisted on a set for himself.

### DRUZE PHILOSOPHY

Although unbeknown to the devotees at first, Druze philosophy and culture provided a favorable framework for the Druze’s receptivity to Vedic literature. Druze roots are firmly situated in the Vedic tradition. Their histories are cyclical and date back hundreds of millions of years, with descriptions of incarnations of God in a human form appearing at regular intervals. This corresponds to Vedic literature and contrasts the traditions of Mideast religions. The term *Druze* is a misnomer, given by the Muslims, similar to the Muslim creation of the name *Hindu*.

libraries. Many of these institutions bought more sets. For his personal library, Salman acquired all of Śrīla Prabhupāda's books in English. After seeing the *Śrīmad-Bhāgavatam*, Mr. Falach said, "I think that after reading these books I will discover that our religion is coming from them."

Month after month, the Druze placed hundreds of sets of books in their homes. Many Druze concluded that Śrīla Prabhupāda's books are part of their own scriptures. They read the books with devotion and sincerity.

Once, while struggling in the hot, dusty streets of Bukatha, a Druze village in the Golan Heights, I met the elderly wife of a sheik at the door of her home. We could hardly communicate, because she spoke no Hebrew or English and I spoke no Arabic. Still, she was attracted to the Arabic *Gītā* and took a copy. As I thanked her and started to leave, the venerable sheik

returned. He smiled at me but appeared doubtful about his wife's decision to buy the book. After encouraging them both to read the *Gītā*, I departed.

About half an hour later I passed the back window of the sheik's house on my way to a different part of Bukatha. I faintly heard an old man reciting an invocation verse of the *Gītā* in broken language:

*śrī-caitanya-mano-'bhīṣṭam  
sthāpitam yena bhū-tale  
svayam rūpaḥ kadā mahyam  
dadāti sva-padāntikam*

I couldn't resist peeking in the window. The sheik sat with his eyes intently gazing at the pages of the *Gītā*, and his wife sat across from him, transfixed on the sound of the mantras. A shudder ran through my body, and I moved on.

About two hours later I was returning to the car for lunch, and as I passed the window I heard, from the Introduction, *kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ* . . . in choppy

Druze Sanskrit. Stunned, I looked in the window. The couple was in the same position, studying the *Bhagavad-gītā* together. More than an hour later I again walked past the old couple's home, and their positions were unchanged. The man had reached the

ecstatically, and then enthusiastically accepted *prasādam*. The conversation was so lively and captivating that the school guard had to ring the bell many times to bring the meeting to a close.

Afterwards, Druze surrounded



first verse and was reading the translation about Dhṛtarāṣṭra, Sañjaya, and Kurukṣetra.

Often, when speaking with Druze, devotees would begin to refer to a verse from *Bhagavad-gītā*, and the Druze would complete the verse and explain its context and meaning. Once, during a public program in Rama, after Jayādvaita Swami had given a talk on the basic philosophy of Kṛṣṇa consciousness, a young Druze, displaying his detailed knowledge of the First Canto of *Śrīmad-Bhāgavatam*, asked "Why did Bhīṣma fight with Kṛṣṇa if Kṛṣṇa is his worshipful Lord?"

## WELCOMING DEVOTEES

Śrīla Prabhupāda's books sparked many villages to invite devotees to give presentations to their community. The people of Beit Jann, a village located above Rama on the same mountain range, invited us to address their high school. About fifty people, ages eight to forty, attended. During *kīrtana* they chanted and clapped

devotees in the parking lot, excitedly inquiring about Kṛṣṇa conscious philosophy. A thirteen-year-old boy holding a soccer ball approached Mahā-Lakṣmī. He had written down some questions. Through a translator, he asked about the process by which the soul carries conceptions from one body to another, and then he asked how God could be present everywhere if He is also a localized person.

We were regularly amazed at the depth and genuineness of the Druze in their appreciation of Kṛṣṇa consciousness. Not only were they reading the books, but they were applying the teachings and were eager for the association of devotees.

God has distributed various holy names because people vary in their desires. "Kṛṣṇa" and the names describing God's pastimes and personal relationships are His most intimate holy names, and the Druze were attracted to chanting them.

Once, going door-to-door I met a school manager who had received a set of books and *japa* (chanting) beads a





# *Practically all schools and libraries in the Muslim villages of Israel took sets of Prabhupāda's books, as did many of the intellectuals.*



books and other aspiring Druze devotees in his village, he had adopted the process of bhakti-yoga. I began to imagine how many others like Rezek there might be in Druze villages.

## **DRUZE CULTURE**

We were constantly impressed by the cultural dignity of the Druze. They were unfailingly hospitable, respectful, and chaste. A long black or dark blue dress, covered with a white apron reaching almost to the feet, is the basic attire of the religious Druze woman. A white cloth covers her head, and a long diaphanous white veil is used to cover the mouth. One day Sheikha, our neighbor in Rama, who has more than twenty grandchildren, was playing with our new baby, Sītā. Mahā-Lakṣmī took a photograph. This was a mistake, because Sheikha did not have her head covered. It would be a great embarrassment for her to be photographed with her head uncovered, though she was an elderly woman. Mahā-Lakṣmī promised to tear up the photo. If a Druze man knocked on our door and Mahā-Lakṣmī answered, he would take three steps back, as is their etiquette.

During my father's visit from the United States, he took a stroll in Osafia, a Druze village where we lived in late 1990. Ferro Kais, a professor at Haifa University, noticed Jules and insisted that he come into his home, where he fed him sumptuously and established a warm relationship. Jules commented that after many years he wouldn't develop as close a relationship with his nearest neighbors in the comfortable apartment complex where he resides in suburban Philadelphia.

We found that all Arab groups highly value hospitality and traditional customs. Once, a young Christian man living at the top of Pekiin invited Mahā-

Lakṣmī and me into his home. Lying on the couch was a dying old man. We discussed spiritual topics with the two men and were impressed with the way the family cared for their elderly member. They did not try to hide him. Old age and death were accepted as inevitable aspects of life in this world. In such a culture, the ultimate importance of spiritual life was apparent.

## **AMONG THE MUSLIMS**

Mainstream, and even extreme, Muslims were also receptive to Kṛṣṇa consciousness, and devotees frequently visited their villages. Practically all schools and libraries in the Muslim villages of Israel took sets of Prabhupāda's books, as did many of the intellectuals, who accepted the literature as an authentic and scholarly presentation of an honorable culture. Most Muslims accepted the commonality of basic ideas, such as the greatness of God as the supreme controller, and the spiritual equality of all beings.

In a report to the *World Saṅkīrtana Newsletter*, Mahā-Lakṣmī, born an Israeli Jew, shared some experiences in Uhm El Fahm, a devoutly religious, and sometimes politically agitated, village in northern Israel:

I think they were really shocked, as Jewish, Israeli feet just don't step in their village, and what to speak of our Indian dress. We were referred to some offices, where we met a nice man who said he would definitely take the books if they were in English. He had a version of the *Bhagavad-gītā* at home and said that in his opinion the *Vedas* are superior to the Koran. The next person we met was interested in the *Mahābhārata*.

Then we were referred to the manager of the high school, Mr. Jamil Mahajna. We went to his house, and

his wife invited us in. He was resting, being weak from the Ramadan fast. He was excited to meet us, and we began a long conversation, or more precisely he preached to us very strongly about Islam. We didn't argue with him but stressed that the common goal of all bona fide religions is love of God. Eventually he decided to place the books in his house, but his wife protested, "Harām!" ["Abominable!"] She said that they would be ostracized from the village, because the books were against the Koran. Somehow he held his ground, and the visit ended with us all having a Hare Kṛṣṇa *kīrtana*.

The people of Kabul, a Muslim village in the heart of the Galilee, asked the devotees to do a program for their village. Village leaders reserved a large room in the high school, and it was filled with leading spiritual and intellectual members of the community, including many teachers and a few sheiks with their distinctive headdresses. The crowd appreciated the *kīrtana*, as many of them were accustomed to chant the ninety-nine names of God in the Arabic language on a string of beads they carry with them, much as devotees of Kṛṣṇa chant on *japa* beads. They showed keen interest in the Vedic literature, and in topics such as yoga, mystic powers, the regulative principles of spiritual life, and God as the center of all endeavor.

Because of their piety, many Muslims realized that Kṛṣṇa consciousness is transcendental to mundane politics and nationality. Practically every Muslim we encountered was inherently pious, though some had fallen into materialism.

Once, in a mostly Arabic industrial section of Haifa, I entered the garage of a Muslim car mechanic. He was

*(please turn to page 59)*

# Śrīla Prabhupāda Speaks Out

RASCALS THINK, "I CAN DECEIVE GOD"

Here we conclude an exchange between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and some disciples that took place in Māyāpur, India, on January 16, 1976.

**Śrīla Prabhupāda:** These modern so-called scientists have much in common with Hiraṇyakaśipu—such a big demon. His only idea was, “The *devatas*, the demigods—they prevail over us sometimes. But now I shall attack them and prevail over them. And because I am now virtually immortal, what can they do? They cannot kill me. So I will go on with my demonic activities, and they will not be able to do anything.”

Hiraṇyakaśipu did not know that by trying to achieve immortality for his material body, he was exhibiting the greatest foolishness.

When Brahmā, Kṛṣṇa’s first created being in the universe, told Hiraṇyakaśipu, “No, no, it is not possible,” still Hiraṇyakaśipu expected, “Yes, somehow I shall become immortal.”

Lord Brahmā flatly said, “No, no, this is not possible. I myself am not immortal. How can I give you immortality?”

But Hiraṇyakaśipu would not hear even Lord Brahmā. He thought, “In a roundabout way I shall befool this man Brahmā.”

Hiraṇyakaśipu said, “All right, sir, then give me this benediction.”

“What is that?”

“I’ll not die on the land.”

“All right.”

“Nor shall I die in the water.”

“Yes.”

“Nor in the air.”

“Yes.”

So Hiraṇyakaśipu thought, “All three realms are eliminated. So where can I die? After all, there are only three realms—land, water, air. And Brahmā has given me the benediction that I shall not die anywhere within these three. So I have cheated Brahmā.”

And then Hiraṇyakaśipu continued, “Grant that I shall not die in the daytime.”

“Yes.”

“Grant that I shall not die in the nighttime.”

“Yes.”

But by nature’s arrangement, there is still another interval of time—between day and night. [*Laughing.*] Hiraṇyakaśipu forgot that. That interval of time is called *sandhyā*. That is accepted in the *Vedas*. But Hiraṇyakaśipu forgot that. Kṛṣṇa is more intelligent than any of His creatures. So Hiraṇyakaśipu was not killed in the daytime or the nighttime. He was killed in the *sandhyā*, the interval between daytime and nighttime.

And as for land, sky, and water, that matter, also, was adjusted with tricks—Kṛṣṇa killed Hiraṇyakaśipu on His lap. You cannot say that one’s lap is land; you cannot say it is sky; you cannot say it is water.

So Kṛṣṇa is so kind that because His devotee Brahmā had given Hiraṇyakaśipu all these benedictions, Kṛṣṇa would kill Hiraṇyakaśipu without touching all those points conceded by Brahmā. In this way, Hiraṇyakaśipu could not accuse Brahmā that “Sir, you have cheated me.”

“No,” Brahmā would be able to reply. “Whatever you wanted I have given you. You have cheated yourself. You did not know that your knowledge of the cosmic situation was imperfect. Nor could you make it perfect. So, that was your folly. Whatever you wanted, I said,

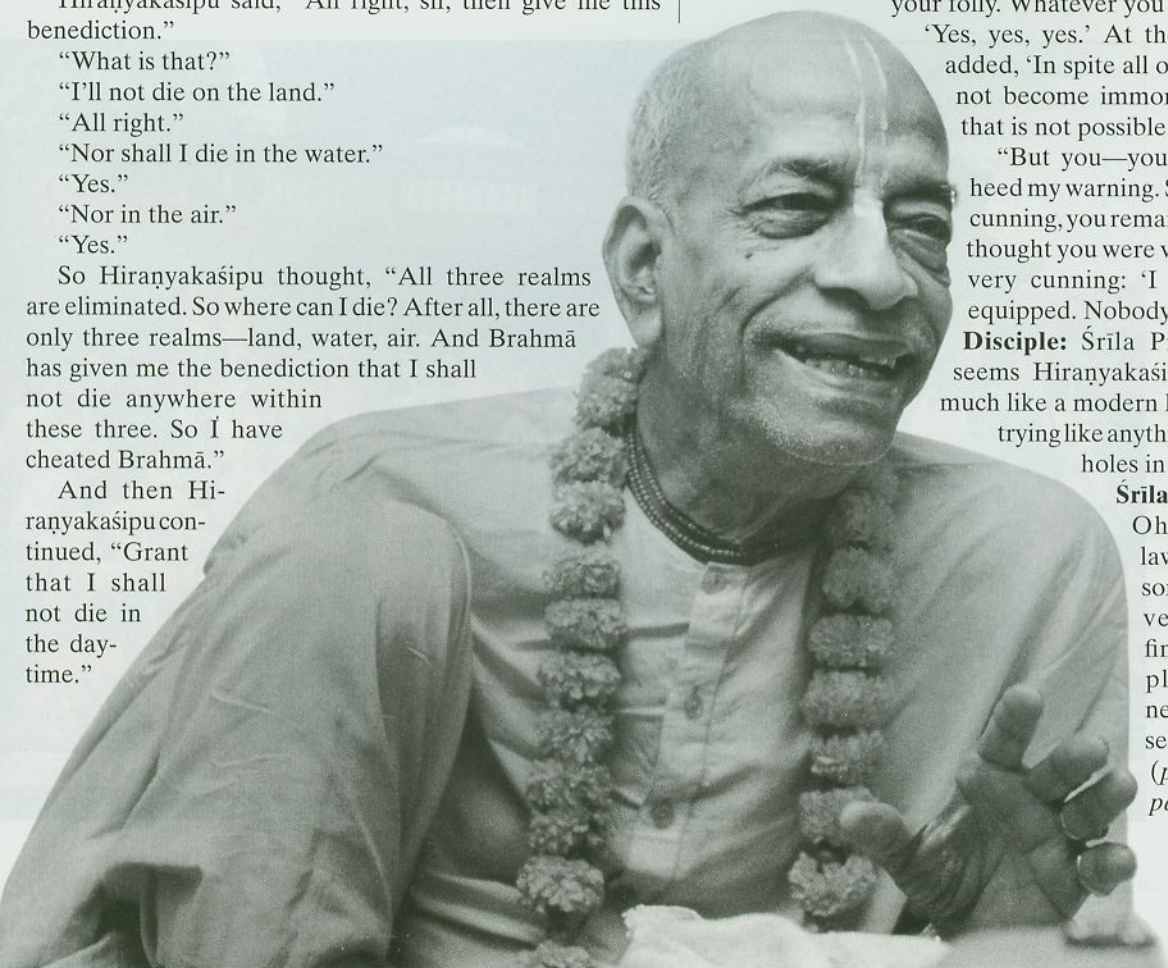
‘Yes, yes, yes.’ At the same time I added, ‘In spite all of this, you cannot become immortal.’ After all, that is not possible.

“But you—you fool—did not heed my warning. So despite your cunning, you remained a fool. You thought you were very intelligent, very cunning: ‘I am now fully equipped. Nobody can kill me.’”

**Disciple:** Śrīla Prabhupāda, it seems Hiraṇyakaśipu was acting much like a modern lawyer. He was trying like anything to find loopholes in the law.

**Śrīla Prabhupāda:**

Oh, yes. A big lawyer is simply someone who is very expert at finding and exploiting weaknesses in the present law. That is (*please turn to page 54*)





*Nova Gokula (above) sits in a valley in Brazil's Atlantic rain forest. At right, some of the 230 members of the community.*

# A Prophecy Unfolds in BRAZIL

*Devotees at Nova Gokula are demonstrating how man can co-exist with nature and prosper while conserving natural resources.*

by Kālakaṅṭha Dāsa

ACCEPTING KRṢṢṢA consciousness as the goal of life, a devotee saves time for Kṛṣṇa's service by living simply. And what could be more simple than cultivating one's own fertile piece of land and living off nature's bounty?

Living off the land can be challenging. Yet Śrīla Prabhupāda envisioned Kṛṣṇa consciousness covering the world through the example of self-sufficient Kṛṣṇa-conscious farms. That may sound far-fetched, but just thirty years ago no one believed Śrīla Prabhupāda's vision of Kṛṣṇa temples and schools all over the world and millions of Kṛṣṇa-conscious books in every major language. Now all that has happened. What's happening with the farms?

Devotees in ISKCON's dozens of worldwide farm projects have taken steps, great and small, toward independence from modern society and dependence on nature and the land. They harness ox power, they protect cows

and enjoy their milk, and they use dung for fuel and fertilizer. They grow grains, vegetables, and other useful crops. They build houses and temples. They rise early, chant Hare Kṛṣṇa, and educate their children in Kṛṣṇa-conscious schools.

Sounds good—but it's a long way from self-sufficiency. Most ISKCON farms rely on electricity from "the grid." Extra food comes from the supermarket, building supplies from the lumber yard. Cars get a lot more miles than ox carts. And the general medium of exchange is cash, not crops.

## GOVERNMENT HELP IN BRAZIL

In their struggle toward self-sufficiency, devotees in ISKCON's Nova Gokula farm in Brazil are receiving support from an unexpected source: the Brazilian government. By Kṛṣṇa's arrangement Nova ("new" in Portu-

guese) Gokula (the rural village of Lord Kṛṣṇa's youth) lies right in the heart of one of the world's ecological hot spots. As a result, a lot of influential people suddenly have a pressing interest in the success of Nova Gokula as an ideal self-sufficient community.

In 1978 devotees founded Nova Gokula in Brazil's Atlantic rain forest, about two hours from San Paulo. Coffee barons, coal producers, and cattle ranchers had deforested the land. Gradually the devotee farmers began to fill in the stripped landscape with crops, fruit trees, and wonderfully landscaped meditation gardens. They built schools, a guest house, a barn for the cows, simple homes, and at the heart of the community, a beautiful temple for Śrī Śrī Rādhā-Gokulānanda. More than 230 devotees now live in Nova Gokula.

Meanwhile, worldwide concern was growing over the destruction of the Brazilian rain forest. Finally, in 1985, the Brazilian government passed laws



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*The deities of Nova Gokula (top): Gaura-Nītāi (left), Rādhā-Gokulānanda (center), and Sitā-Rāma, Lakṣmaṇa, and Hanumān. Above, the stained-glass ceiling of the temple.*

creating a forest preserve in part of the only remaining five percent of the primal Atlantic rain forest—the very site surrounding Nova Gokula. Their main incentive: sweet, fresh water, a commodity the U.N. predicts will dominate twenty-first-century politics instead of oil.

Lord Kṛṣṇa has blessed Nova Gokula with abundant, excellent water. In addition to thirty-six pure springs that dot the landscape, the rushing Yamunā (renamed by the devotees after the holy river of the original Gokula) splashes over large rocks as it winds through Nova Gokula to the nearby Paraiba River. The devotees swim and bathe in the cool, clear Yamunā waters, chemically more pure than water you might buy in a grocery store.

The Paraiba serves Rio de Janeiro and São Paulo, Brazil's two largest cities, as well as the country's industrial heartland. So polluted is the Paraiba that the town of Pindamonhangabha, about twenty-five kilometers from

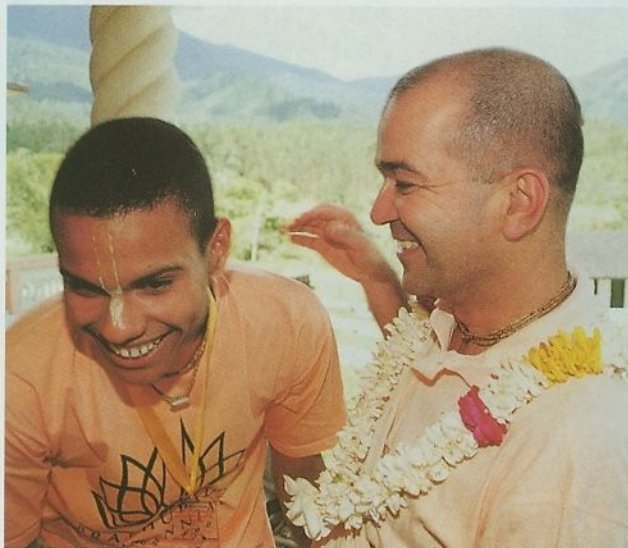
Nova Gokula, faces a serious threat to its future water supply. Through research the Brazilian government has determined that the Yamunā will be an important future source of fresh water for Pindamonhangabha. They also discovered that to protect the water, the surrounding forests must be returned to their condition prior to modern man's pillaging.

## DEVELOPING THE PLAN

Nova Gokula resident Rūpa Gosvāmī Dāsa proposes restoring the forest in harmony with a self-sustaining agrarian community. The community will demonstrate how man can co-exist with nature and prosper while conserving natural resources. Taking interest in Rūpa Gosvāmī Dāsa's unique propo-

sition, thirty-five highly trained representatives from a variety of governmental and private organizations attended a recent conference in Nova Gokula. They proposed various components for a master plan for Nova Gokula, including:

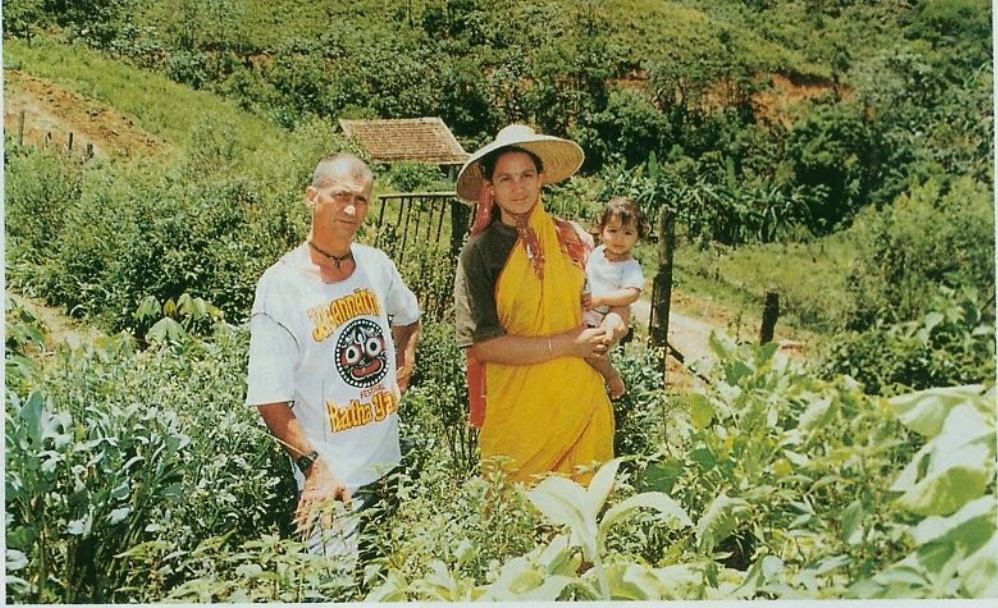
- Fire brigade equipment to control brush fires (still started by local



*Temple president Dhanvantari Swami jokes with student Kṛṣṇa Kīrtana Dāsa (above left). Ninety-two-year-old Purāṇa Dāsa sits outside the Jagannātha Snack Bar (above right). Nova Gokula's moderate climate gives the children plenty of chances to play in a local creek (left).*

*Jivoddhāraṇa Dāsa (right, with wife and child) holds a degree in sustainable farming methods. He and his wife built their three-bedroom cottage (below) from local materials for about \$1,000.*

*Opposite page: Top, Nova Gokula's Yamunā River flows near the temple, the heart of the community. Below, a typical cottage for a family.*



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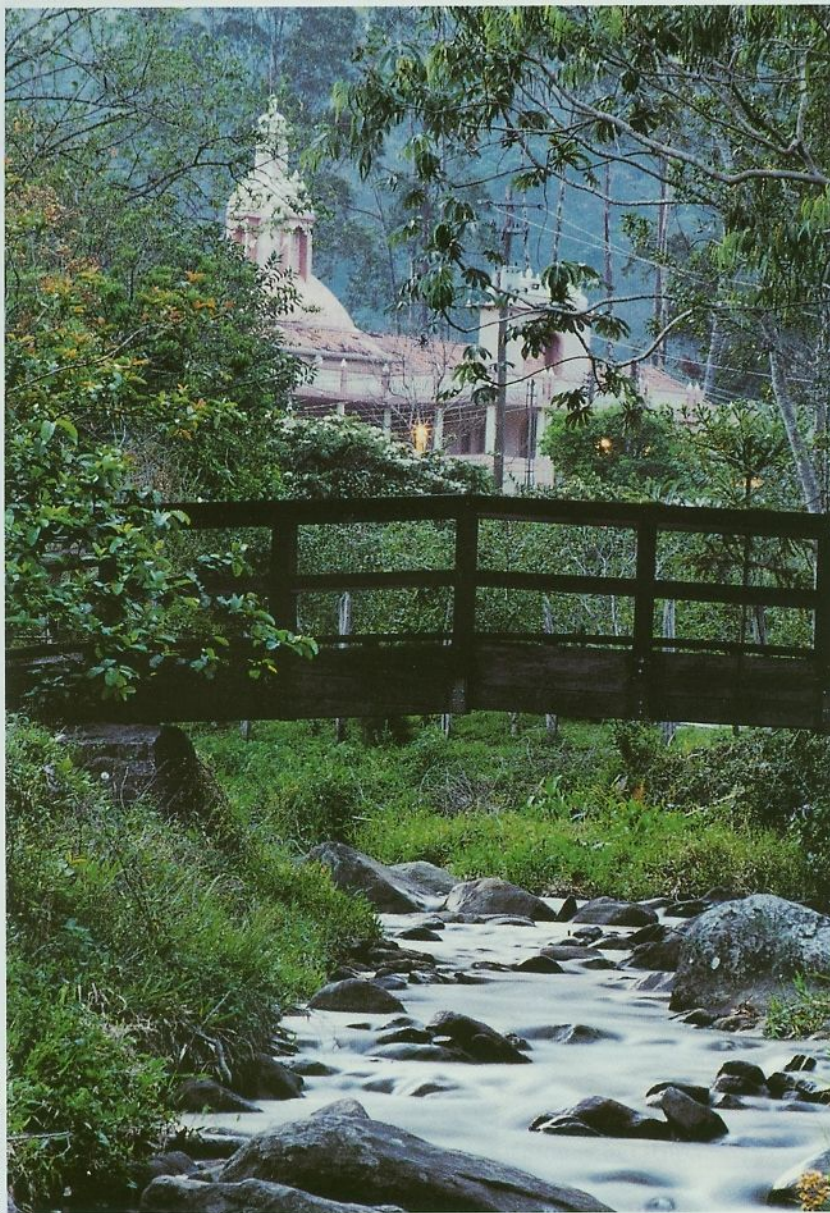
cattle ranchers)

- Training for development of special bee hives for producing honey and other bee products
- Training for cultivating and harvesting medicinal plants, including those used for Āyurvedic treatments
- Information on producing palm heart, a highly prized food product
- Training for extracting oils from tropical seeds

- Tens of thousands of native seedlings, and skilled advice on their planting and care
- Help improving the local access road
- Help for leveling portions of the hilly land for improved cultivation and future construction (just as the Lord's incarnation Pṛthu Mahārāja leveled the earth, Rūpa Gosvāmi Dāsa points out)

- Help creating a special zoo for reorienting to their native environment valuable animals recovered from poachers
- Advice for growing crops to be used for feeding a family or for commerce and trade
- Assistance in developing cottage industries and ecotourism for economic development.





The government provided funds for the development of this plan. Recently unveiled at the fourth annual Brazilian forestry convention, the Nova Gokula plan stands alone among hundreds of reforestation projects for a simple reason: it's the only one involving a community living in harmony with the forest. Rūpa Gosvāmī Dāsa credits Śrīla Prabhupāda with the inspiration and vision that has now captured the interest of many Brazilian scientists and officials.

### ŚRĪLA PRABHUPĀDA: WORLD'S GREATEST ECOLOGIST

Among his many other gifts, Śrīla Prabhupāda also endowed the world with the model of Vedic village life. It's more than tree-hugging; Prabhupāda taught not only how to live off the land in a harmonious, sustainable way, but why it makes perfect sense for anyone to do so. *Īśāvāsya*, or a God-centered way of life, forms the foundation of any truly sustainable, ecologically balanced way of life.

Elaborating on this theme, Śrīla Prabhupāda's disciple Ranchor Dāsa explains the Vedic model in his book *Hinduism and Ecology: Seeds of Truth*. Each householder, he writes, surrounds his house with local fruit and nut trees. This mini-forest, called Śrīvana, helps sustain the family. Surrounding the Śrīvana is Tapavana, named for austerity. Here one finds knowledge in the form of renounced saints and their schools and āśramas. Passing through Tapavana one enters the greater forest, or Mahāvana. Local people understand the Mahāvana to be an uninhabited area set aside as the domain of local plants and animals. Nova Gokula's reforestation plan will follow this concept.

The government's support of Nova Gokula's master plan is not its first assistance for the devotees. Local authorities provided \$50,000 to help construct the Varṇāśrama College, the Nova Gokula school for older boys. Neighbors are also urging their leaders to make the temple *gurukula*



## Living Off the Land in Kṛṣṇa Consciousness

JIVODDHĀRAṆA DĀSA has a degree in sustainable farming methods. After joining ISKCON in 1980, he served in both city and farm temples for more than a decade before moving to Nova Gokula in 1993. Determined to farm in Kṛṣṇa consciousness, he and his wife, Ekamūrti Devī Dāsī, set about building a house in the Vedic Village section of Nova Gokula. Their materials: mud, cow dung, and local wood, some milled at a nearby lumber yard. Jivoddhāraṇa bought the roof tiles, although he says, given more time, he could have made them. As it was, it took the couple six months to complete the tidy three-bedroom house at a cost of \$1,000.

Jivoddhāraṇa found his five acres of Nova Gokula land to be “very tired,” but renewable with composting, terraced plowing, and organic recycling. He and his wife now produce enough fruits, grains, and vegetables to completely feed twelve families. They also partially feed several other families, in ad-



Claudemar F. da Silva

*Jivoddhāraṇa Dāsa  
with home-grown wheat.*

dition to many guests to Kṛṣṇa’s temple. Still, they sometimes have to plow good produce back into the ground because there’s simply not enough time or extra help to pick it all. Jivoddhāraṇa’s produce business supports his family and allows him enough extra to care for several retired cows.

Their garden is neat, large, and

lush. It’s spring, so the winter crops of lettuce, cabbage, broccoli, and cauliflower are giving way to beans, squash, corn, and rice. Orange, papaya, and banana trees surround their home. A banana plantation fills a terraced hillside leading to a large rice paddy.

“I feel very enthusiastic about farming for Kṛṣṇa,” Jivoddhāraṇa says. “Whenever guests come, which is often, I can sit and talk with them. If no guests come, I just work in the garden all day.”

Because most of the Nova Gokula devotees are engaged in other ways, Ekamūrti Dāsī, a city girl, sometimes finds herself a little lonely.

“Vedic Village is like Vṛndāvana. The rest of Nova Gokula is like Dvārakā,” she jokes, referring to the rural and urban settings of Lord Kṛṣṇa’s pastimes.

Still, she relishes many realizations of Śrīla Prabhupāda’s teachings.

“You begin to see the Super-soul, even in an ant.”

**SOUTH  
AMERICA**

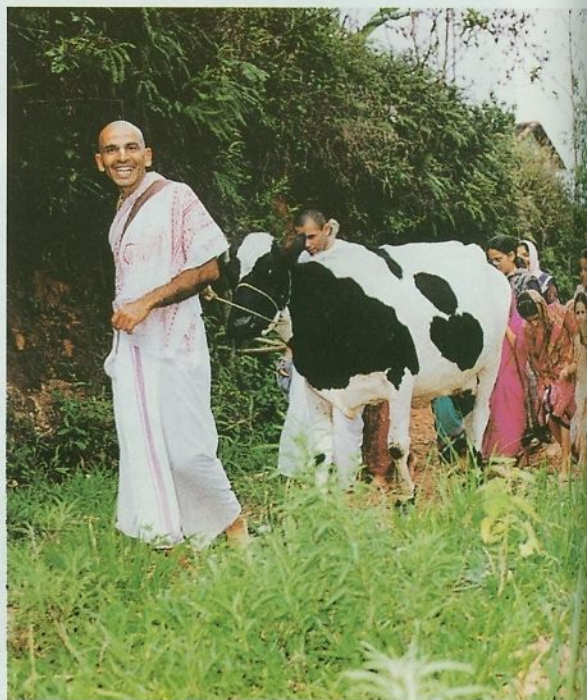


**BRAZIL**

NOVA GOKULA  
 Pindamonhangabha • Rio de Janeiro  
 São Paulo

*Atlantic  
Ocean*

*A cow holds the  
position of honor in  
front of a festival  
procession.*



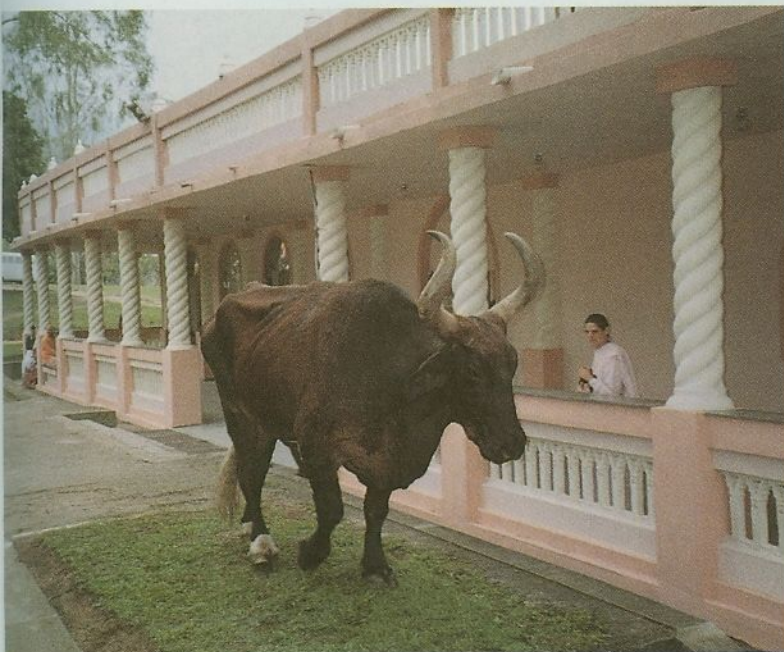
the official public school for the local area. Some of their children have attended academic classes at the *gurukula* day school with wonderful results.

“My son was always unhappy at the other school,” one father said. “When he comes home from this school, he is glowing.”

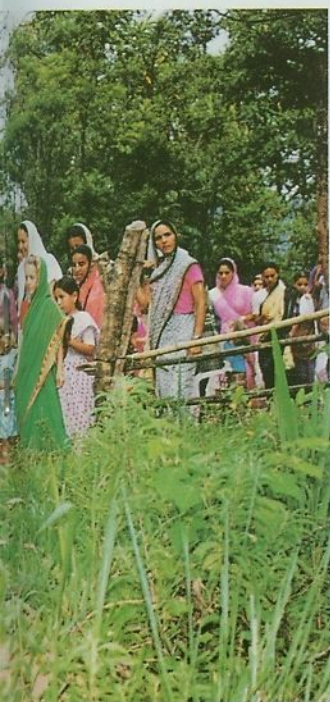
A large *gurukula* school is included in the Nova Gokula master plan.

Funding the entire Nova Gokula

The protected cows, bulls, and oxen of Nova Gokula are essential to the farm's plans for self-sufficiency. Below, an ox roams freely at the temple.



Kalakanṭha Dāsa



Claudemar F. da Silva

master plan development will cost a substantial amount of money, but Rūpa Gosvāmī Dāsa is confident.

“Some of Brazil’s top ecologists see our plan as the most practical hope for man and nature to survive cooperatively. This land is among the most biodiverse on earth, with as many as 460 native species found on each hectare. India’s Vedic heritage, as presented by Śrīla Prabhupāda, is a proven alternative to Brazil’s historical destruction of its forests. The *Manu Saṁhitā* has perhaps the oldest written admonition against water pollution. So bringing Kṛṣṇa consciousness to the Brazilian rain forest is a positive and natural step for everyone.” 🌿

*Kalakanṭha Dāsa, a disciple of Śrīla Prabhupāda since 1972, helps ISKCON temples build congregations. He lives with his family in Gainesville, Florida.*

## Living As Kṛṣṇa Lived

RŪPA GOSVĀMĪ DĀSA summarizes Śrīla Prabhupāda’s teachings on rural communities:

Rural communities are meant for cultivating Kṛṣṇa consciousness. Devotees should lead a simple, self-sufficient life, totally independent of materialistic civilization. The way of life to follow is that of Kṛṣṇa in Vṛndāvana.

Self-sufficiency comes from protecting cows, bulls, and oxen, and from the ecological cultivation of land. Self-sufficiency should be total: food clothing, medicine, construction materials, and so on.

Each devotee needs to work 120 days a year to guarantee the community’s self sufficiency. The remaining time is for Kṛṣṇa conscious programs.

Work should be accomplished without having to travel great distances. Commercial agriculture is not encouraged. If there is surplus production without additional effort, then sell or distribute as *prasādam*.

Devotees should travel in ox carts for ten miles in all directions, bringing neighbors books, *prasādam*, and the holy name.

Machinery and electricity are not necessary, but may be used if they don’t demand a big effort for their acquisition and maintenance.



Claudemar F. da Silva

Rūpa Gosvāmī Dāsa



# THE CITY OF NINE GATES

*An allegory from the Śrīmad-Bhāgavatam  
sheds light on the mind/body connection.*

by Drutakarmā Dāsa

*This article was originally presented at “Toward a Science of Consciousness,” an international conference attended by leading scientists, physicians, philosophers, and other scholars, and hosted by the University of Arizona in Tucson, April 1996.*

IS THERE A CONSCIOUS SELF distinct from the physical mechanism of the body? Is there a mind distinct from the brain? Those who answer yes to such questions are called dualists, and they are rare in contemporary science and philosophy.

Dualistic solutions to the mind/body problem are perhaps hampered by, among other things, inadequate analogies and allegories on the topic in Western thought. Whether we turn to Plato’s cave, to the formulations of Descartes, or to the proverbial little green man in the brain, there is apparently not enough substance to inspire the modern researcher of consciousness to seriously consider dualism. But if we turn to chapters 25–29 of Canto Four in the *Bhāgavata Purāṇa*, or *Śrīmad-Bhāgavatam*, a Sanskrit text from India, we’ll find the elaborate allegory of the City of Nine Gates. The sophistication of this allegory challenges modern researchers to take a second look at dualism.

The central character in the allegory is a king named Purañjana. The Sanskrit word *puran-jana* means “one who enjoys in a body.” So the king’s

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*In the allegory of the City of Nine Gates, the Lord of death and his assistants drag the king (who represents the living entity) from the city (the body).*

# *Both the Bhāgavata Purāṇa and the Big Bang cosmology point to an eternal transcendental existence from which our universe of matter arises.*



name hints at soul/body dualism. King Purañjana originally existed as a spirit soul in a purely spiritual realm in relationship with a supreme conscious being, God.

Materialists may oppose the introduction of this transcendental realm, which exists outside the material universe knowable by science. But even the materialist cosmology of modern science incorporates a “transcendental” realm, that is to say, a realm that exists beyond the universe knowable by science, and from which that universe emerged at the time of the Big Bang. This transcendental reality, existing beyond time, space, and matter, is called the quantum mechanical vacuum and is pictured as a pure energy field in which particles appear and instantly disappear. From this sea of virtual particles some expand and continue to exist. According to many cosmologists, our universe is one such expansion.

So both the *Bhāgavata Purāṇa* and the Big Bang cosmology of modern science point to an eternal transcendental existence from which our universe of matter, with its features of time and space, arises. Now, which version of ultimate reality better explains the variegated reality of our experience? Modern cosmologists and other theorists have a great deal of difficulty in coaxing enough variety from the rather smooth and featureless universe that, according to theory, expands from the quantum mechanical vacuum. The origin of consciousness also poses a difficult problem. In light of this, an ultimate reality that is itself conscious and variegated might offer a solution.

Having departed from the spiritual world, by misuse of independence, King Purañjana journeys through the ma-

terial world, accompanied by Avijñāta Sakhā (“the unknown friend”). The Unknown Friend corresponds to the Supersoul expansion of God. When Purañjana leaves God and the spiritual world, his memory of them becomes covered. But unknown to Purañjana, God accompanies him on his journey through the material world. According to the *Bhāgavata Purāṇa*, God accompanies all spirit souls in the material world as their Unknown Friend, who observes and sanctions their activities.

In the Western world, mind/brain dualism is identified with French philosopher René Descartes, who posited the existence of (1) matter extended in space and (2) mind existing outside space. Cartesian dualism is characterized by an interaction between mind and matter, but explaining how this interaction takes place has proved problematic for advocates of the Cartesian model. For example, how are impressions transmitted from the realm of matter to the completely different realm of mind? Descartes thought the connection between mind and matter occurred in the pineal gland in the brain, an answer most scientists today reject.

According to the *Bhāgavata Purāṇa*, both matter and the souls in the material world are energies of God, and as such both have a single spiritual source. The philosophy of the *Bhāgavata Purāṇa* is thus both dualist and monist simultaneously. The interactions of matter and the soul in the material world are mediated by the Supersoul, who exists inside each material atom and also accompanies each spirit soul. By the arrangement of the Supersoul, impressions of material experience can be channeled to the soul. How this takes place is the subject

of the allegory of Purañjana.

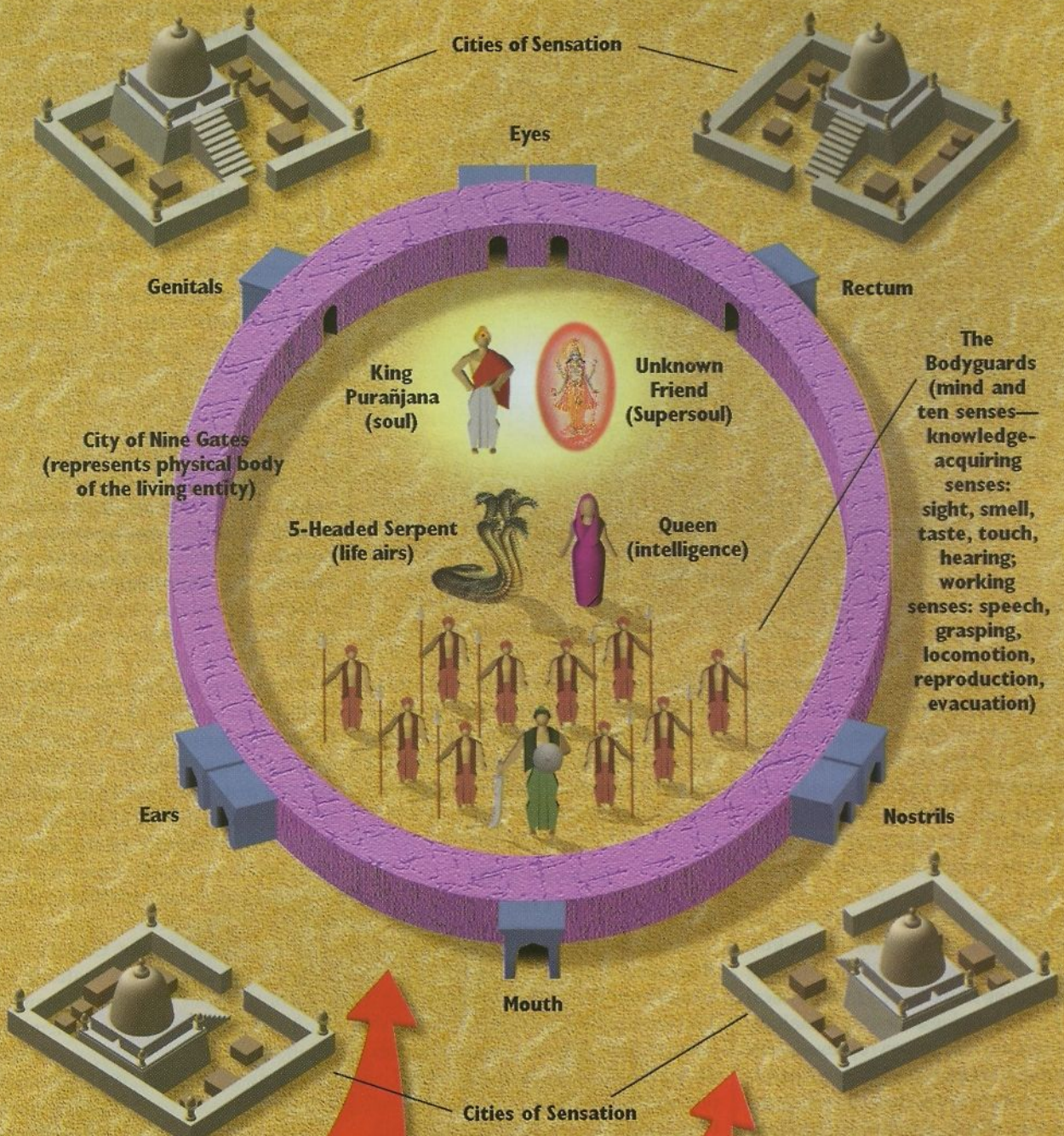
Having left the spiritual world, Purañjana, accompanied by Avijñāta Sakhā (the Supersoul), wanders through the material world. He wants to find a suitable place to enjoy himself. In other words, he searches for a suitable kind of body to inhabit. He tries many kinds of bodies on many planets.

Here we note that each species of life consists of a soul inhabiting a particular kind of body. In this respect, the *Bhāgavata Purāṇa* account differs from that of Descartes, who held that only humans have souls. For Descartes, animals were simply automatons. If one concedes that animals, with all their signs of life and consciousness, are simply automatons, then why not human beings as well? The *Bhāgavata Purāṇa* model avoids this weakness of Descartes’s system.

## THE ATTRACTIVE CITY

Eventually Purañjana comes to a place called Nava Dvāra Pura, the City of Nine Gates. He finds it quite attractive. The City of Nine Gates represents the male human body, with its nine openings—two eyes, two nostrils, two ears, the mouth, the anus, and the genital opening. As Purañjana wanders through the gardens of the city, he encounters an extremely beautiful woman. Purañjana is attracted to her, and she is attracted to him. She becomes his queen.

Purañjana, as we have seen, represents the conscious self. The beautiful woman represents *buddhi*, intelligence. According to the philosophy of the *Bhāgavata Purāṇa*, intelligence is a subtle material energy with discriminatory capabilities like those manifested by artificial intelligence machines. The attraction between King



**Caṇḍavega (time) and His Army of 360 Days and 360 Nights Attacking the City**

# THE ALLEGORY AT A GLANCE

NOTE: For graphic reasons, the gates of the city have been placed at different locations from those described in the article.



this mysterious phenomenon. Let's take the case of someone whose arm has been amputated but who still feels the presence of the arm. The arm is one of the working senses. It is composed of two elements, the subtle grasping sense and the physical organ of the arm and hand. Amputation removes the physical organ through which the subtle sense operates, but the subtle sense itself remains, and therefore its presence may be mentally perceived.

Since the subtle sense is material, it may be able to act upon gross physical matter without going through the related physical sense organ. This model may therefore explain some of the phenomena reported in connection with ghosts and apparitions, and in connection with mediums, particularly the mysterious movement of physical objects. This model may also explain how persons are able to experience sense data during near-death experiences when the physical sense organs are incapacitated because of anesthesia or shock.

The senses are compared to attendants of the queen. They serve her by bringing information and performing activity. Together they comprise the array of material intelligence and sensory capabilities, all formed from subtle but nevertheless material energy. They combinedly manufacture a sense of self, with which the king becomes entranced and falsely identifies.

The body itself, the City of Nine Gates, is made of gross material energy, of the kind that can be manipulated by ordinary physics and chemistry. The body is powered by five subtle airs, listed in the *Āyur Veda*, the Vedic medical science, as *prāṇa*, *apāna*, *vyāna*, *samāna*, and *udāna*. In the Purañjana allegory the five airs, comprising the vital force, are represented by a five-headed serpent.

## UNKNOWN ORIGIN

In the allegory, Purañjana asks about the identity and origin of the queen and her attendants. The queen replies,

O best of human beings, I do not know who has begotten me. I cannot speak to you perfectly about this. Nor do I know the names or the

senses are grouped around the mind and are considered servants of the mind. Each of these servants has hundreds of wives. The wives represent desires for material experience, and the senses act under their pressure.

## SENSES AND SENSE ORGANS

According to the philosophy of the *Bhāgavata Purāṇa*, the senses are different from the physical sense organs. The senses, along with mind and intelligence, are part of the invisible subtle material covering of the soul. The physical organs of sensation (eyes, nose, tongue, ears, skin, legs, arms, mouth, anus, and genitals) are part of the visible gross physical body.

The distinction between subtle senses and physical sense organs is important and offers consciousness researchers a valuable conceptual tool. Let us consider, for example, the problem of phantom limbs. Persons whose legs or arms have been amputated often report that they distinctly feel the missing limb, and even experience quite distinct sensations, such as twinges of pain or itching. The City of Nine Gates allegory provides an explanation for

Purañjana and the queen (between the conscious self and the intelligence) is the root of embodied consciousness. The king, it should be noted, has distinct conscious selfhood, with nonmaterial sensory capability, but this capability becomes dormant when he begins his relationship with the queen.

The queen (the subtle material element called intelligence) allows Purañjana (the conscious self) to enjoy the City of Nine Gates (the gross physical body). Employing a computer analogy, we might say Purañjana represents the user, the City of Nine Gates the computer hardware, and the queen the software that allows the user to interface with the hardware and use it for practical purposes.

The queen is not alone, however, but is accompanied by eleven bodyguards and a serpent with five heads. The bodyguards comprise the mind and the ten senses. The ten senses are made up of five knowledge-acquiring senses and five working senses. The five knowledge-acquiring senses are the senses of sight, smell, taste, hearing, and touch. The five working senses are those of walking, grasping, speaking, reproduction, and evacuation. All ten



origins of the associates with me. O great hero, we only know that we are existing in this place. We do not know what will come after. Indeed, we are so foolish that we do not care to understand who has created this beautiful place for our residence.

My dear gentleman, all these men and women with me are known as my friends, and the snake, who always remains awake, protects this city even during my sleeping hours. So much I know. I do not know anything beyond this. You have somehow or other come here. This is certainly a great fortune for me. I wish all auspicious things for you. You have a great desire to satisfy your senses, and all my friends and I shall try our best in all respects to fulfill your desires. I have just arranged this city of nine gates for you so that you can have all kinds of sense gratification. You may live here for one hundred years, and everything for your sense gratification will be supplied.

The king's questioning the queen represents the self's asking material intelligence for the answers to ultimate questions. The answers provided by the queen, as well as her fundamental attitude, reflect those of modern science, which prides itself on avoidance of certain questions and the tentative-

ness of whatever answers it may provide. "I cannot speak to you perfectly about this. . . . We only know that we are existing in this place." Essentially, the queen provides a monist, materialist answer to the king's questions about his situation.

## DESCRIPTION OF THE GATES

The *Bhāgavata Purāṇa* then provides a more detailed description of the nine gates of the city inhabited by the king and queen. Seven gates are on the surface (two eyes, two ears, two nostrils, and a mouth), and two gates are subterranean (anus and genitals).

Five gates face east. The first two gates on the eastern side are called Khadyotā ("glowworm") and Āvir-mukhī ("torchlight"). To see, the king exits these two gates and goes to the city called Vibhrājita ("clear vision"). On this journey he is accompanied by his friend Dyumān (the sun, the ruler of the subtle visual sense).

In other words, the king encounters qualia by sensory contact through the physical gates of the body. Qualia are secondary properties of objects, such as color. In consciousness studies, the question of how we perceive qualia is a much debated topic. Do they exist in

their own right, in the objects with which they are identified, or do they exist only in our own minds? According to the *Bhāgavata Purāṇa* system, qualia, such as colors, exist as subtle sense objects. They have a reality of their own and are not simply produced within the mind.

That the king goes out through the gates of the eyes to contact subtle sense objects in a city of visual impressions suggests that the seeing process is not simply one of passive reception, but may involve an active process of image acquisition (as in sonar or radar). This may explain such phenomena as traveling clairvoyance, whereby a subject can mentally journey to a particular location, beyond the range of the physical sense organs, and then accurately report visual impressions. This model could also explain visual sensations reported during out-of-body experiences. The exact relationships between the physical sense organs, the subtle senses, and the subtle sense objects are not easily understood, but could perhaps be clarified by experimental work based on the overall model of the City of Nine Gates.

In the eastern part of King Purañjana's city there are, in addition to the eyes, two gates called Nalinī and Nālinī, representing the nostrils. The king goes through these two gates with a friend called Avadhūta (representing breathing airs) to the town of Saurabha ("odor"). The last gate on the eastern side is Mukhyā ("mouth"), through which the king goes with two friends to the towns of taste sensation and nourishment.

Through the two gates on the northern and southern sides (the ears), the king goes to places where different kinds of sound are heard. Through the gates on the western side of the city, the king goes to the towns where sensations of evacuation and sexual pleasure are experienced. During his journeys, the king takes help from two blind men, Nirvak and Peśaskṛt, who represent the arms and legs.

## ILLUSORY IDENTIFICATION

In all his activities, the king follows the lead of the queen. In other words,



# *The mind might be compared to multimedia computer software capable of integrating audio and visual materials into a single display.*



the conscious self in the material world becomes conditioned by material intelligence. The *Bhāgavata Purāṇa* says,

When the queen drank liquor, King Purañjana also engaged in drinking. When the queen dined, he used to dine with her, and when she chewed, King Purañjana used to chew along with her.

When the queen sang, he also sang, and when the queen laughed, he also laughed. When the queen talked loosely, he also talked loosely, and when the queen walked, the king walked behind her.

When the queen would stand still, the king would also stand still, and when the queen would lie down in bed, he would also follow and lie down with her.

When the queen sat, he would also sit, and when the queen heard something, he would follow her to hear the same thing.

When the queen saw something, the king would also look at it, and when the queen smelled something, the king would follow her to smell the same thing.

When the queen touched something, the king would also touch it, and when the dear queen was lamenting, the poor king also had to follow her in lamentation. In the same way, when the queen felt enjoyment, he also enjoyed, and when the queen was satisfied, the king also felt satisfaction.

As noted above, an important question that arises concerning dualist solutions to the mind/body question is how a nonmaterial conscious mind interacts with material sense objects. In this model, there is an answer to this question. As seen above, the interaction is based on illusory identification.

To understand the nature of this illusory identification, we first need to readjust the familiar mind/body dualism to a triadic conception incorporating (1) a nonmaterial conscious self, (2) a subtle material body formed of mind and intelligence, and (3) a physical body composed of gross matter.

In this model, the mind is a subtle material substance, associated with material intelligence. Mind is at the center of the subtle senses, which are in turn connected to the physical sense organs, which bring to the mind sense data in the form of subtle sense objects.

Here yet another question arises. In consciousness studies one is faced with the problem of how the various kinds of sense data are presented in an integrated fashion. Even various elements of the visual sense, such as the perception of color, movement, and form, are located in different parts of the brain. Sounds are processed in other parts of the brain. How are all these elements combined?

In the *Bhāgavata Purāṇa* model, the integrating function is performed by the mind, which receives sensory inputs from the subtle senses grouped around it. The mind is not, however, conscious. So the mind might be compared to multimedia computer software capable of integrating audio and visual materials into a single display, making use of a variety of inputs and source materials. The material intelligence, represented by the queen, directs the living entity's consciousness to the integrated display of sense data. Intelligence, as a subtle material energy, is not itself conscious, but it mimics the behavior of consciousness. So the intelligence attracts the attention of the conscious self, causing the

self to identify with it, just as we identify with the image of an actor on a movie screen.

By identification with material intelligence, which is in turn connected to the mind's integrated display of sense data, consciousness is connected with the sense data. This connection is not direct. The indirect connection of the conscious self with gross matter arises from the self's false identification with the action of a subtle material energy, intelligence. The extremely subtle material element that connects the conscious self with material intelligence is called *ahaṅkāra*, or false ego. The whole system is set up and directed by the Supersoul.

According to the *Bhāgavata Purāṇa* picture, the conscious self originally experiences nonmaterial sense objects through nonmaterial senses. This takes place in the spiritual world, with God. But having turned from this original situation, the self is placed in a material body in the material world. Identifying with this artificial situation, the self forgets its own nature and that of God. But God remains with the self as the Supersoul, the Unknown Friend. If the self tires of the artificial material reality and desires to return to its original position, the Unknown Friend will reawaken the original spiritual senses of the self and reconnect them with their spiritual sense objects.

The whole system therefore resembles a computer-generated virtual reality. In virtual-reality systems, the user's normal sensory inputs are replaced by computer-generated displays. But just as a person can turn off the virtual-reality display and return to normal sensory experience, so the conscious self in the artificial sensory

(please turn to page 49)

# DRYING UP THE OCEAN OF TEARS

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 the parts of the Lord's form upon which yogīs should meditate.*

32 हासं हरेरवनताखिललोकतीव्र-  
शोकाश्रुसागरविशेषणमत्युदारम् ।  
सम्मोहनाय रचितं निजमाययास्य  
भ्रूण्डलं मुनिकृते मकरध्वजस्य ॥३२॥

*hāsaṁ harer avanatākhila-loka-tīvra-  
śokāśru-sāgara-viśoṣaṇam atyudāram  
sammohanāya racitaṁ nija-māyayāsya  
bhṛū-maṇḍalaṁ muni-kṛte makara-dhvajasya*

*hāsam*—the smile; *hareḥ*—of Lord Śrī Hari; *avanata*—bowed; *akhila*—all; *loka*—for persons; *tīvra-śoka*—caused by intense grief; *āśru-sāgara*—the ocean of tears; *viśo-ṣaṇam*—drying up; *ati-udāram*—most benevolent; *sammohanāya*—for charming; *racitaṁ*—manifested; *nija-māyayā*—by His internal potency; *asya*—His; *bhṛū-maṇḍalam*—arched eyebrows; *muni-kṛte*—for the good of the sages; *makara-dhvajasya*—of the sex-god.

**A yogī should similarly meditate on the most benevolent smile of Lord Śrī Hari, a smile which, for all those who**

**bow to Him, dries away the ocean of tears caused by intense grief. The yogī should also meditate on the Lord's arched eyebrows, which are manifested by His internal potency in order to charm the sex-god for the good of the sages.**

PURPORT: The entire universe is full of miseries, and therefore the inhabitants of this material universe are always shedding tears out of intense grief. There is a great ocean of water made from such tears, but for one who surrenders unto the Supreme Personality of Godhead, the ocean of tears is at once dried up. One need only see the charming smile of the Supreme Lord. In other words, the bereavement of material existence immediately subsides when one sees the charming smile of the Lord.

It is stated in this verse that the charming eyebrows of the Lord are so fascinating that they cause one to forget the charms of sense attraction. The conditioned souls are shackled to material existence because they are captivated by the charms of sense gratification, especially sex life. The sex-god is called Makara-dhvaja. The charming brows of the Supreme Personality of Godhead protect the sages and devotees from being charmed by material lust and sex attraction. Yāmunācārya, a great ācārya, said that ever since he had seen the charming pastimes of the Lord, the charms of sex life had become abominable for him, and the mere thought of sex enjoyment would cause him to spit and turn his face. Thus if anyone wants to be aloof from sex attraction, he must see the charming smile and

fascinating eyebrows of the Supreme Personality of Godhead.

33 च्यानायनं प्रहसितं बहुलाधरोष्ठ-  
भासारुणाधिततनुद्विजकुन्दपङ्क्ति ।  
ध्यायेत्स्वदेहकुहरेऽवसितस्य विष्णो-  
र्भक्त्यार्द्रयार्पितमना न पृथग्दिदृक्षेत् ॥३३॥

*dhyānāyanam prahasitam bahulādharoṣṭha-  
bhāsarūṇāyita-tanu-dvija-kunda-paṅkti  
dhyāyet svadeha-kuhare 'vasitasya viṣṇor  
bhaktyārdayārpita-manā na pṛthag didṛkṣet*

*dhyāna-ayanam*—easily meditated upon; *prahasitam*—the laughter; *bahula*—abundant; *adhara-oṣṭha*—of His lips; *bhāsa*—by the splendor; *aruṇāyita*—rendered rosy; *tanu*—small; *dvija*—teeth; *kunda-paṅkti*—like a row of jasmine buds; *dhyāyet*—he should meditate upon; *svadeha-kuhare*—in the core of his heart; *avasitasya*—who resides; *viṣṇoḥ*—of Viṣṇu; *bhaktiā*—with devotion; *ārdayā*—steeped in love; *arpita-manāḥ*—his mind being fixed; *na*—not; *pṛthag*—anything else; *didṛkṣet*—he should desire to see.

**With devotion steeped in love and affection, the yogī should meditate within the core of his heart upon the laughter of Lord Viṣṇu. The laughter of Viṣṇu is so captivating that it can be easily meditated upon. When the Supreme Lord is laughing, one can see His small teeth, which resemble jasmine buds rendered rosy by the splendor of His lips. Once devoting his mind to this, the yogī should no longer desire to see anything else.**

PURPORT: It is recommended that the yogī visualize the laughter of the Lord after studying His smile very carefully. These particular descriptions of meditation on the smile, laughter, face, lips, and teeth all indicate conclusively that God is not impersonal. It is described herein that one should meditate on the laughter or smiling of Viṣṇu. There is no other activity that can completely cleanse the heart of the devotee. The exceptional beauty of the laughter of Lord Viṣṇu is that when He smiles His small teeth, which resemble the buds of jasmine flowers, at once become reddish, reflecting His rosy lips. If the yogī is able to place the beautiful face of the Lord in the core of his heart, he will be completely satisfied. In other words, when one is absorbed in seeing the beauty of the Lord within himself, the material attraction can no longer disturb him.

34 एवं हरौ भगवति प्रतिलब्धभावो  
भक्त्या द्रवद्दृढय उत्पुलकः प्रमोदात् ।  
औत्कण्ठ्यबाष्पकलया मुहुरर्घ्यमान-  
स्तत्रापि चित्तबन्धिनं मनकैर्वियुक्ते ॥३४॥

*evam harau bhagavati pratilabdha-bhāvo  
bhaktyā dravad-dhṛdaya utpulakaḥ pramodāt  
autkaṅṭhya-bāṣpa-kalayā muhur ardyamānaḥ  
tat cāpi citta-baḍīsam śanakair viyuṅkte*

*evam*—thus; *harau*—towards Lord Hari; *bhagavati*—the Personality of Godhead; *pratilabdha*—developed; *bhāvaḥ*—pure love; *bhaktiā*—by devotional service; *dravat*—melting; *hṛdayaḥ*—his heart; *utpulakaḥ*—experiencing standing of the hairs of the body; *pramodāt*—from excessive joy; *autkaṅṭhya*—occasioned by intense love; *bāṣpa-kalayā*—by a stream of tears; *muhur*—constantly; *ardyamānaḥ*—being afflicted; *tat*—that; *cā*—and; *api*—even; *citta*—the mind; *baḍīsam*—hook; *śanakaiḥ*—gradually; *viyuṅkte*—withdraws.

**By following this course, the yogī gradually develops pure love for the Supreme Personality of Godhead, Hari. In the course of his progress in devotional service, the hairs on his body stand erect through excessive joy, and he is constantly bathed in a stream of tears occasioned by intense love. Gradually, even the mind, which he used as a means to attract the Lord, as one attracts a fish to a hook, withdraws from material activity.**

PURPORT: Here it is clearly mentioned that meditation, which is an action of the mind, is not the perfect stage of *samādhi*, or absorption. In the beginning the mind is employed in attracting the form of the Supreme Personality of Godhead, but in the higher stages there is no question of using the mind. A devotee becomes accustomed to serving the Supreme Lord by purification of his senses. In other words, the yoga principles of meditation are required as long as one is not situated in pure devotional service. The mind is used to purify the senses, but when the senses are purified by meditation, there is no need to sit in a particular place and try to meditate upon the form of the Lord. One becomes so habituated that he automatically engages in the personal service of the Lord. When the mind forcibly is engaged upon the form of the Lord, this is called *nirbija-yoga*, or lifeless yoga, for the yogī does not automatically engage in the personal service of the Lord. But when he is constantly thinking of the Lord, that is called *sabija-yoga*, or living yoga. One has to be promoted to the platform of living yoga.

One should engage in the service of the Lord twenty-four hours a day, as confirmed in the *Brahma-saṁhitā*. The stage of *premāñjana-cchurita* can be attained by developing complete love. When one's love for the Supreme Personality of Godhead in devotional service is fully developed, one always sees the Lord, even without artificially meditating on His form. His vision is divine because he has no other engagement.

At this stage of spiritual realization it is not necessary to engage the mind artificially. Since the meditation recommended in the lower stages is a means to come to the platform of devotional service, those already engaged

in the transcendental loving service of the Lord are above such meditation. This stage of perfection is called Kṛṣṇa consciousness.

35 मुक्ताश्रयं यर्हि निर्विषयं विरक्तं  
निर्वाणमृच्छति मनः सहसा यथार्चिः ।  
आत्मानमत्र पुरुषोऽव्यवधानमेक-  
मन्वीक्षते प्रतिनिवृत्तगुणप्रवाहः ॥३५॥

*muktaśrayaṁ yarhi nirviṣayaṁ viraktaṁ  
nirvāṇam ṛchati manaḥ sahasā yathārciḥ  
ātmānam atra puruṣo 'vyavadhānam ekam  
anvīkṣate pratiniṣṭta-guṇa-pravāhaḥ*

*mukta-āśrayam*—situated in liberation; *yarhi*—at which time; *nirviṣayam*—detached from sense objects; *viraktaṁ*—indifferent; *nirvāṇam*—extinction; *ṛchati*—obtains; *manaḥ*—the mind; *sahasā*—immediately; *yathā*—like; *arciḥ*—the flame; *ātmānam*—the mind; *atra*—at this time; *puruṣaḥ*—a person; *avyavadhānam*—without separation; *ekam*—one; *anvīkṣate*—experiences; *pratiniṣṭta*—freed; *guṇa-pravāhaḥ*—from the flow of material qualities.

When the mind is thus completely freed from all material contamination and detached from material objectives, it is just like the flame of a lamp. At that time the mind is actually dovetailed with that of the Supreme Lord and is experienced as one with Him because it is freed from the interactive flow of the material qualities.

PURPORT: In the material world the activities of the mind are acceptance and rejection. As long as the mind is in material consciousness, it must be forcibly trained to accept meditation on the Supreme Personality of Godhead, but when one is actually elevated to loving the Supreme Lord, the mind is automatically absorbed in thought of the Lord. In such a position a yogī has no other thought than to serve the Lord. This dovetailing of the mind with the desires of the Supreme Personality of Godhead is called *nirvāṇa*, or making the mind one with the Supreme Lord.

The best example of *nirvāṇa* is cited in *Bhagavad-gītā*. In the beginning the mind of Arjuna deviated from Kṛṣṇa's. Kṛṣṇa wanted Arjuna to fight, but Arjuna did not want to, so there was disagreement. But after hearing *Bhagavad-gītā* from the Supreme Personality of Godhead, Arjuna dovetailed his mind with Kṛṣṇa's desire. This is called oneness. This oneness, however, did not cause Arjuna and Kṛṣṇa to lose their individualities. The Māyāvādī philosophers cannot understand this. They think that oneness necessitates loss of individuality. Actually, however, we find in *Bhagavad-gītā* that individuality is not lost. When the mind is completely purified in love of Godhead, the mind becomes the mind of the Supreme Personality of Godhead. The mind at that time does not act separately, nor does it act without

inspiration to fulfill the desire of the Lord. The individual liberated soul has no other activity. *Pratiniṣṭta-guṇa-pravāhaḥ*. In the conditioned state the mind is always engaged in activity impelled by the three modes of the material world, but in the transcendental stage, the material modes cannot disturb the mind of the devotee. The devotee has no other concern than to satisfy the desires of the Lord. That is the highest stage of perfection, called *nirvāṇa* or *nirvāṇa-mukti*. At this stage the mind becomes completely free from material desire.

*Yathārciḥ*. *Arciḥ* means "flame." When a lamp is broken or the oil is finished, we see that the flame of the lamp goes out. But according to scientific understanding, the flame is not extinguished; it is conserved. This is conservation of energy. Similarly, when the mind stops functioning on the material platform, it is conserved in the activities of the Supreme Lord. The Māyāvādī philosophers' conception of cessation of the functions of the mind is explained here: cessation of the mental functions means cessation of activities conducted under the influence of the three modes of material nature.

36 सोऽप्येतया चरमया मनसो निवृत्त्या  
तस्मिन्महिन्यवसितः सुखदुःखबाहो ।  
हेतुत्वमप्यसति कर्तारि दुःखयोर्यत्  
स्वात्मन् विधत्त उपलब्धपरार्त्माकाष्ठः ॥३६॥

*so 'py etayā caramayā manaso nivr̥tṭyā  
tasmin mahimny avasitaḥ sukha-duḥkha-bāhye  
hetutvam apy asati kartari duḥkhayor yat  
svātman vidhatta upalabdha-parātma-kāṣṭhaḥ*

*saḥ*—the yogī; *api*—moreover; *etayā*—by this; *caramayā*—ultimate; *manasaḥ*—of the mind; *nivr̥tṭyā*—by cessation of material reaction; *tasmin*—in his; *mahimni*—ultimate glory; *avasitaḥ*—situated; *sukha-duḥkha-bāhye*—outside of happiness and distress; *hetutvam*—the cause; *api*—indeed; *asati*—a product of ignorance; *kartari*—in the false ego; *duḥkhayoḥ*—of pleasure and pain; *yat*—which; *sva-ātman*—to his own self; *vidhate*—he attributes; *upalabdha*—realized; *para-ātma*—of the Personality of Godhead; *kāṣṭhaḥ*—the highest truth.

**Thus situated in the highest transcendental stage, the mind ceases from all material reaction and becomes situated in its own glory, transcendental to all material conceptions of happiness and distress. At that time the yogi realizes the truth of his relationship with the Supreme Personality of Godhead. He discovers that pleasure and pain as well as their interactions, which he attributed to his own self, are actually due to the false ego, which is a product of ignorance.**

PURPORT: Forgetfulness of one's relationship with the Supreme Personality of Godhead is a product of

ignorance. By yoga practice one can eradicate this ignorance of thinking oneself independent of the Supreme Lord. One's actual relationship is eternally that of love. The living entity is meant to render transcendental loving service to the Lord. Forgetfulness of that sweet relationship is called ignorance, and in ignorance one is impelled by the three material modes of nature to think himself the enjoyer. When the devotee's mind is purified and he understands that his mind has to be dovetailed with the desires of the Supreme Personality of Godhead, he has attained the perfectional, transcendental stage, which is beyond the perception of material distress and happiness.

As long as one acts on his own account, he is subject to all the material perceptions of so-called happiness and distress. Actually there is no happiness. Just as there is no happiness in any of the activities of a madman, so in material activities the mental concoctions of happiness and distress are false. Actually everything is distress.

When the mind is dovetailed to act according to the desire of the Lord, one has attained the transcendental stage. The desire to lord it over material nature is the cause of ignorance, and when that desire is completely extinguished and the desires are dovetailed with those of the Supreme Lord, one has reached the perfectional stage. *Upalabdha-parātma-kāṣṭhaḥ*. *Upalabdha* means "realization." Realization necessarily indicates individuality. In the perfectional, liberated stage, there is actual realization. *Nivṛtṭyā* means that the living entity keeps his individuality; oneness means that he realizes happiness in the happiness of the Supreme Lord. In the Supreme Lord there is nothing but happiness. *Ānandamayo 'bhyāsāt*: the Lord is by nature full of transcendental happiness. In the liberated stage, oneness with the Supreme Lord means that one has no realization other than happiness. But the individual still exists, otherwise this word *upalabdha*, indicating individual realization of transcendental happiness, would not have been used.

37 देहं च तं न चरमः स्थितमुत्थितं वा  
सिद्धो विपश्यति यतोऽध्यगमत्स्वरूपम् ।  
देवादुपेतमथ देववशादपेतं  
वासो यथा परिकृतं मदिरामदान्धः ॥३७॥

*deham ca tam na caramaḥ sthitam utthitam vā  
siddho vipaśyati yato 'dhyagamat svarūpam  
daivād upetaṁ atha daiva-vaśād apetaṁ  
vāso yathā parikṛtaṁ madirā-madāndhaḥ*

*deham*—material body; *ca*—and; *tam*—that; *na*—not; *caramaḥ*—last; *sthitam*—sitting; *utthitam*—rising; *vā*—or; *siddhaḥ*—the realized soul; *vipaśyati*—can conceive;

*yataḥ*—because; *adhyagamat*—he has achieved; *svārūpam*—his real identity; *daivāt*—according to destiny; *upetaṁ*—arrived; *atha*—moreover; *daiva-vaśāt*—according to destiny; *apetaṁ*—departed; *vāsaḥ*—clothing; *yathā*—as; *parikṛtaṁ*—put on; *madirā-mada-andhaḥ*—one who is blinded by intoxication.

**Because he has achieved his real identity, the perfectly realized soul has no conception of how the material body is moving or acting, just as an intoxicated person cannot understand whether or not he has clothing on his body.**

PURPORT: This stage of life is explained by Rūpa Gosvāmī in his *Bhakti-rasāmṛta-sindhu*. A person whose mind is completely dovetailed with the desire of the Supreme Personality of Godhead, and who engages one hundred percent in the service of the Lord, forgets his material bodily demands.

38 देहोऽपि दैववशगः खलु कर्म यावत्  
स्वार्म्भकं प्रतिसमीक्ष्यत एव सासुः ।  
त सप्रपञ्चमधिरूढसमाधियोगः  
स्वप्नं पुनर्न भजते प्रतिबुद्धवस्तुः ॥३८॥

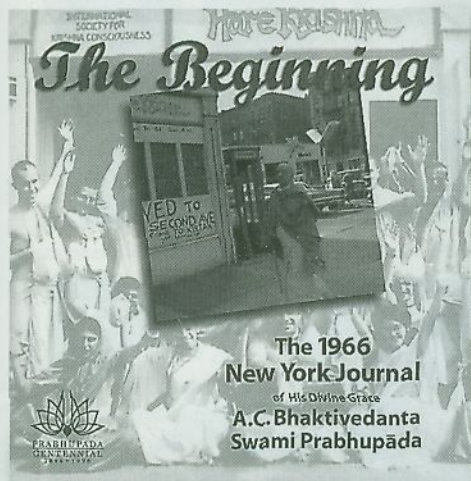
*deho 'pi daiva-vaśagaḥ khalu karma yāvat  
svārambhakam pratisamīkṣata eva sāsuḥ  
tam sa-prapañcam adhirūḍha-samādhi-yogaḥ  
svāpnam punar na bhajate pratibuddha-vastuḥ*

*dehaḥ*—the body; *api*—moreover; *daiva-vaśa-gaḥ*—under the control of the Personality of Godhead; *khalu*—indeed; *karma*—activities; *yāvat*—as much as; *sva-ārambhakam*—begun by himself; *pratisamīkṣate*—continues to function; *eva*—certainly; *sa-asuḥ*—along with the senses; *tam*—the body; *sa-prapañcam*—with its expansions; *adhirūḍha-samādhi-yogaḥ*—being situated in *samādhi* by yoga practice; *svāpnam*—born in a dream; *punaḥ*—again; *na*—not; *bhajate*—he does accept as his own; *pratibuddha*—awake; *vastuḥ*—to his constitutional position.

**The body of such a liberated yogi, along with the senses, is taken charge of by the Supreme Personality of Godhead, and it functions until its destined activities are finished. The liberated devotee, being awake to his constitutional position and thus situated in samādhi, the highest perfectional stage of yoga, does not accept the by-products of the material body as his own. Thus he considers his bodily activities to be like the activities of a body in a dream.**

(continued in the next issue)

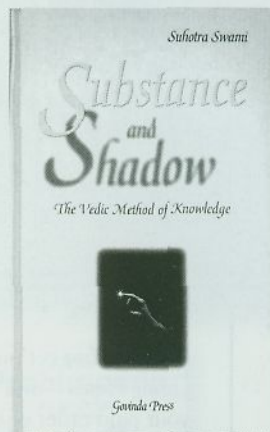
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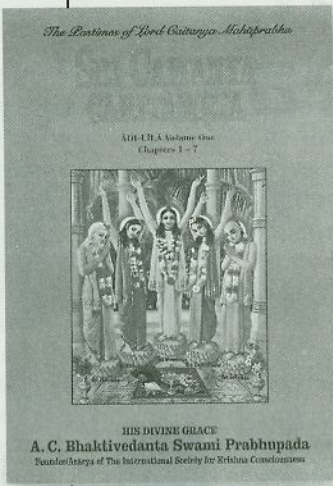
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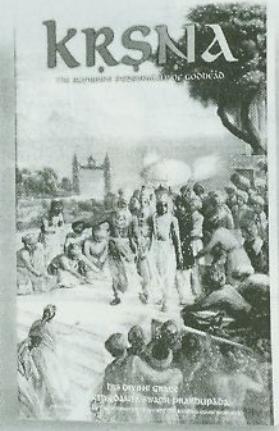
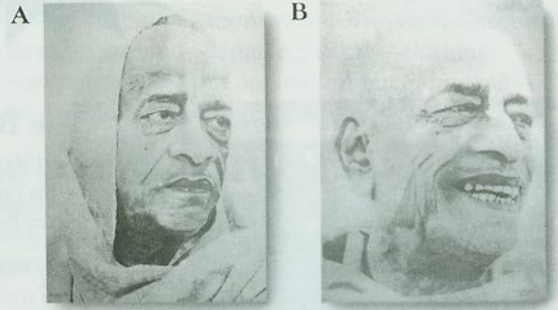
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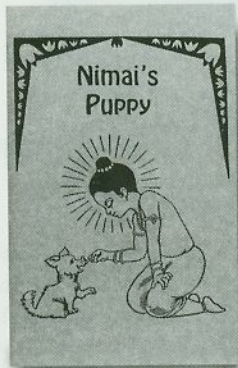
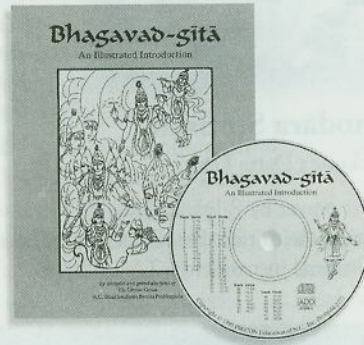
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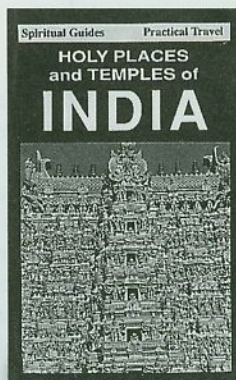
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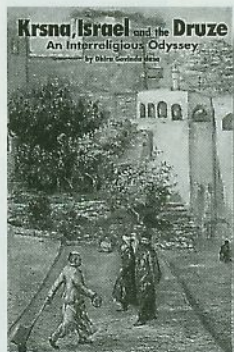
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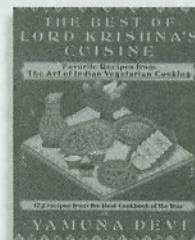
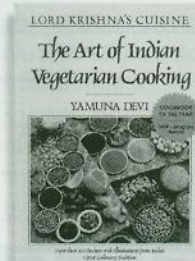
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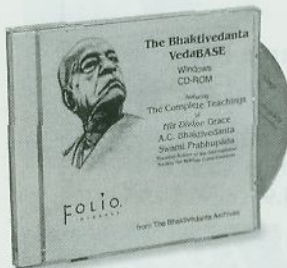
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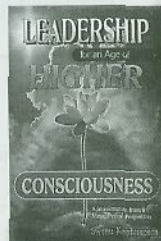
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# *The subtle material body is the template upon which the gross physical body is constructed.*

• • •

## **CITY OF NINE GATES**

*(continued from page 40)*

environment of the material world can return to its original spiritual sensory experience.

## **ATTACKED BY TIME**

In the *Bhāgavata Purāṇa* allegory, King Purañjana and his queen enjoy life for some time in the City of Nine Gates. Eventually, however, the City of Nine Gates comes under attack by a king named Caṇḍavega. Caṇḍavega represents time, and his name literally means “very swiftly passing away.” Caṇḍavega commands an army of 360 male Gandharva soldiers and their 360 female companions. Together these represent the days and nights of the year. When Caṇḍavega’s army attacks, the five-headed serpent (the vital force) tries to defend the City of Nine Gates. The serpent fights the attackers for one hundred years but eventually becomes weak, his weakness causing anxiety for the king and his associates. Finally, the attacking soldiers overwhelm the defenders and set the City of Nine Gates ablaze. As it becomes obvious that the battle is being lost, King Purañjana is overcome with anxious thoughts of his wife and his relatives and associates. Then the commander of the invading forces arrests the king and takes him away along with his followers, including the five-headed serpent. As soon as they are gone, the attackers destroy the City of Nine Gates, smashing it to dust. Even as he is being led away, the king cannot remember his Unknown Friend, the Supersoul. Instead, he

thinks only of his wife, the queen. He then takes another birth, this time as a woman.

In this part of the allegory, we see how the conscious self, accompanied by the mind, intelligence, and subtle senses, leaves the gross physical body. When they leave, the gross physical body disintegrates. The conscious self then receives another gross physical body. The kind of body received depends on the condition of the subtle material body, composed of mind, intelligence, and subtle senses. The subtle material body is the template upon which the gross physical body is constructed. This model allows one to account for reports of past-life memories. In the *Bhāgavata Purāṇa* model, the mind is the storehouse of memory from past lives.

In his next life, King Purañjana becomes Vaidarbhī, the daughter of King Vidarbha. When grown, Vaidarbhī becomes the queen of King Malayadhvaja. At the end of his life, Malayadhvaja retires to the forest and takes up the process of mystic yoga. The *Bhāgavata Purāṇa* (4.28.40) informs us, “King Malayadhvaja attained perfect knowledge by being able to distinguish the Supersoul from the individual soul. The individual soul is localized, whereas the Supersoul is all-pervasive. He became perfect in knowledge that the material body is not the soul but that the soul is the witness of the material body.” In this state of higher awareness, Malayadhvaja, following the yoga process, deliberately leaves his material body and achieves liberation from material existence.

Queen Vaidarbhī (formerly King Purañjana) is overwhelmed with grief at her husband’s departure. At this point, King Purañjana’s Unknown Friend (the Supersoul) appears before Vaidarbhī as a *brāhmaṇa* sage. The *brāhmaṇa* says to Vaidarbhī, “My dear friend, even though you cannot immediately recognize Me, can’t you remember that in the past you had a very intimate friend? Unfortunately, you gave up My company and accepted a position as enjoyer of this material world. . . . You were simply captivated in this body of nine gates.” The *brāhmaṇa* then instructs Vaidarbhī further about her original position as a purely spiritual self in the spiritual world.

I have extracted only the principal elements of the City of Nine Gates allegory. The complete account is much more detailed and allows one to make an even more subtle and refined model of self/mind/body interaction. This model does not fit easily into present categories of the mind/body debate. Although dualist, it partakes also of idealism and monism. It does, however, allow one to integrate many categories of evidence from normal and paranormal science, as well as evidence from humanity’s wisdom traditions, into a rich synthesis, providing fruitful lines of research confirming and refining a complex dualist model of mind/body interaction. ☸

*Drutakarmā Dāsa is a member of the Bhaktivedanta Institute, specializing in the history and philosophy of science. He has been one of the editors of Back to Godhead since 1977.*

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

# Karna Wants War

*Duryodhana and Karna advise Dhṛtarāṣṭra  
how to get rid of the Pāṇḍavas.*

Translated from Sanskrit  
by Hridayānanda Dāsa Goswami

• • •

*The sage Vaiṣampāyana is telling the history of the Pāṇḍavas to their great-grandson, King Janamejaya. As the narration continues, the Pāṇḍavas, who had been living disguised as brāhmaṇas, have just married Princess Draupadī, the daughter of King Drupada. Now the world knows that the Pāṇḍavas, supposedly dead, are alive.*

**S**PIES AND AGENTS brought news to the world leaders that the Pāṇḍavas were not dead and had won splendid Draupadī as their wife. It was the great soul Arjuna, a most glorious fighter with mighty bow and arrows, who had strung the impossible bow and pierced the difficult target. And the mighty one who had lifted up Śalya, king of Madra, and spun him around, and who had terrified the men in the arena by angrily brandishing a tree—there was no more confusion whatsoever about the identity of that great soul, for he was Bhīmasena, of the awesome touch, who brings down whole divisions and armies of enemies. Hearing that the sons of King Pāṇḍu had done all this disguised as brāhmaṇas, the rulers of mankind were wonderstruck.

After Draupadī's *svayaṁvara*, the kings in attendance, having formerly heard that Kuntī and her sons had burned to death in a house of lac, now felt as if the Pāṇḍavas had risen from the dead. Cursing and reviling Bhīṣma and Dhṛtarāṣṭra, the Kuru king, for the most cruel act of trying to kill the Pāṇḍavas (which was in fact perpetrated by Purocana under the direction of Duryodhana), the kings had dispersed at the conclusion of the *svayaṁvara* fes-

tival knowing that it was the Pāṇḍavas in disguise whom Draupadī had chosen. King Duryodhana, having seen Draupadī select as her husband Arjuna, who was known for his pure white stallions, was discouraged, and he returned home with his brothers and Karna, Kṛpa, Śakuni, and Aśvatthāmā.

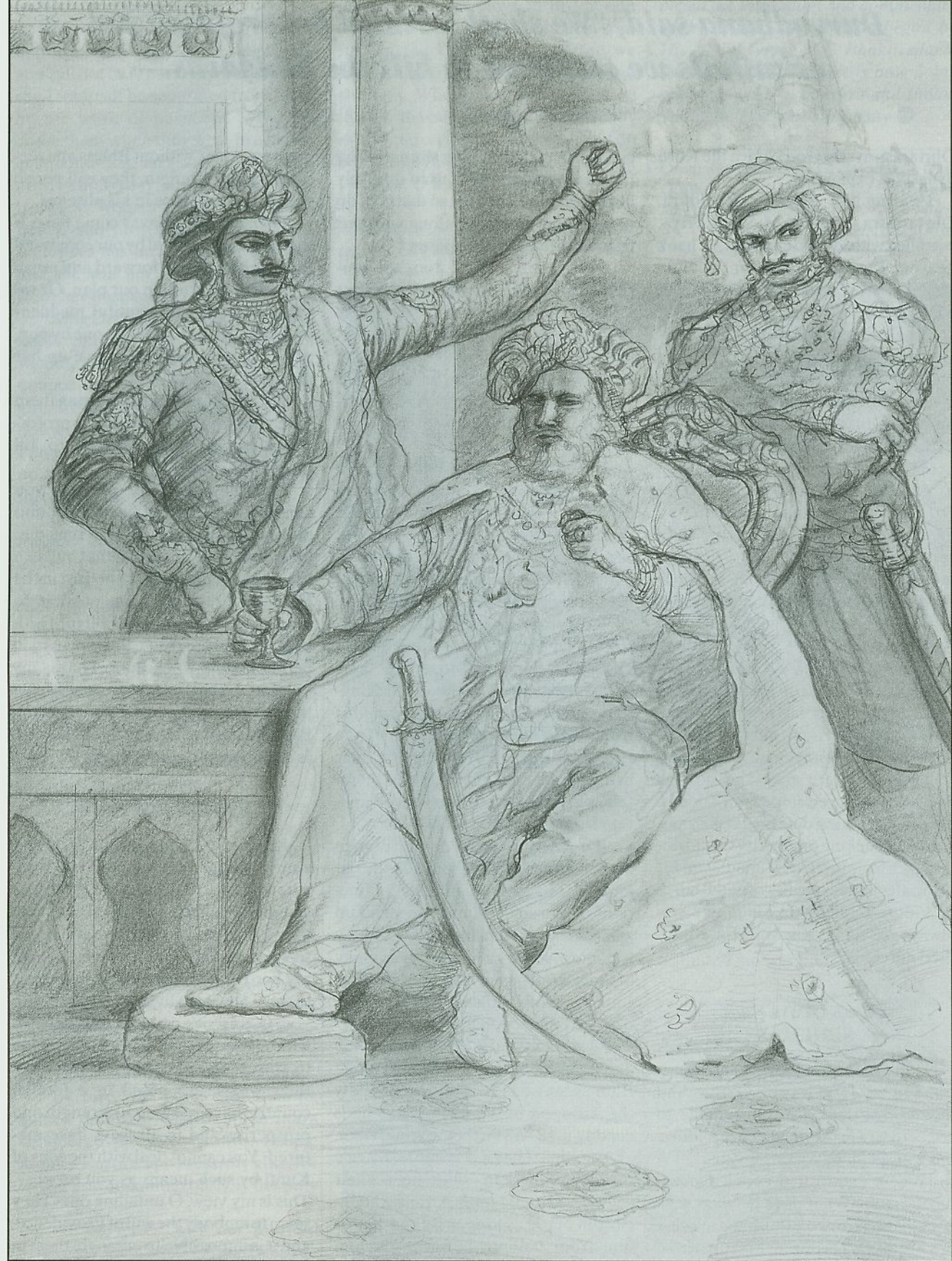
Duryodhana's brother Duḥśāsana was ashamed at this setback for the Kurus, the Pāṇḍavas' enemies, and in a whisper he said to Duryodhana, "If Arjuna had not disguised himself as a brāhmaṇa, he never would have won Draupadī. Actually, king, no one knew he was Dhanañjaya Arjuna. But I consider the will of God supreme and the efforts of men of no avail. Our manly strength is useless, dear brother, for the Pāṇḍavas have stolen the prize."

Thus conversing, and rebuking Purocana, the Kurus entered the city of Hastināpura in confused and dejected spirits. Seeing that the mighty sons of Pṛthā had escaped the raging fire and were now allied with Drupada, the Kuru princes were deeply afraid of retaliation, for they had failed in their sinister plot. They also worried over Dhṛṣṭadyumna, born to kill Droṇa, and Śikhaṇḍī, bent on slaying Bhīṣma, and the other sons of Drupada, for all these warriors were masters of war.

## VIDURA INFORMS DHṚTARĀṢṬRA

Vidura, the uncle of the Kurus and Pāṇḍavas, was pleased and amazed upon hearing that Draupadī had chosen the Pāṇḍavas and that the sons of Dhṛtarāṣṭra had returned embarrassed, their pride broken. He said to his eldest brother,

Illustration by Puṣkara Dāsa



*Duryodhana looks on as Karṇa tries to convince Dhṛtarāṣṭra that war is the only way to deal with the Pāṇḍavas.*

# Duryodhana said, "We shall arrange for professional criminals we can trust to kill the Pāṇḍavas."



Dhṛtarāṣṭra, "By God's grace the Kuru dynasty is expanding."

Hearing the news from Vidura, Dhṛtarāṣṭra, the son of Vicitravīrya, was filled with joy and cried out, "Thank heaven! Thank heaven!" for the blind king, who was said to have an eye of wisdom, mistakenly assumed that young Draupadī had chosen his eldest son, Duryodhana. Dhṛtarāṣṭra then ordered a wealth of ornaments to be given to Draupadī and sent word to his son Duryodhana, "Let my new daughter-in-law Draupadī be brought here at once!"

At this point, Vidura explained that Draupadī had actually chosen the Pāṇḍavas, and that those heroes had survived the fire and were healthy; moreover, now that Drupada had honored and welcomed the Pāṇḍavas into his family, they had acquired many powerful allies.

Dhṛtarāṣṭra said, "As much as Pāṇḍu loved his sons, so do I love them and more. My pleasure has now increased, Vidura, and the Kurus have prospered more than I had imagined, for the heroic Pāṇḍavas are alive and healthy and have acquired important friends. Indeed, what king deprived of his opulence and seeking prosperity would not be eager to approach Drupada and his associates and secure their friendship?"

Vidura replied, "O king, may you always see things this way, for a hundred autumns."

## DURYODHANA'S SCHEMES

Thereupon Duryodhana and Karṇa came to see Dhṛtarāṣṭra, O king, and they said to him, "We are unable to speak to you in the presence of Vidura. We will speak to you in private."

[When Vidura had gone,] Duryodhana said, "What does he want with you? Father, do you think the success of your rivals is your own? You praise the Pāṇḍavas highly in the presence of Vidura, O noble man. But we must

constantly cut down their strength. The time has come for all of us to seriously plan what we wish to do, so that they do not swallow us whole, along with our friends, armies, and children."

Dhṛtarāṣṭra said, "I, too, am worried about this, just as all of you are, but I do not wish to reveal my real feelings to Vidura, and so especially in his company I praise the good qualities of the Pāṇḍavas. Duryodhana, tell me where you think we stand now. And Karṇa, you also tell me how you see the present situation."

Duryodhana said, "At this point we must employ expert and trustworthy *brāhmaṇas* to divide the sons of Kuntī from the sons of Mādri. Or perhaps we can use huge amounts of wealth to entice King Drupada, his sons, and all his ministers, and then we can tell them, 'You must all renounce King Yudhiṣṭhira.' Or the *brāhmaṇas* might convince the Pāṇḍavas to make their permanent home right there in the kingdom of Drupada. The *brāhmaṇas* would have to explain to each of the Pāṇḍavas the disadvantages of their living here, so that the Pāṇḍavas themselves will make up their minds to separate from us.

"Or perhaps some very clever men expert in such affairs should divide the Pāṇḍavas by manipulating their affections or causing Draupadī to stand up against them. That should be an easy job, since she has to deal with so many of them. Or the men might sew seeds of conflict in the Pāṇḍavas against Draupadī and then cut her off from them.

"Another point, O king, is that some expert men must secretly arrange Bhīmasena's death, for he is definitely the strongest of them all. When he is cut down, so will be their daring, vigor, and stamina. They will no more struggle for their kingdom, since he is their shelter and foundation. Arjuna is invincible in battle as long as Bhīma guards him from behind, but without him Arjuna is not even one fourth the man in battle that Karṇa is. Knowing their

great weakness without Bhīma and recognizing our strength, they will perish with little resistance in his absence.

"When the Pāṇḍavas come here, if they agree to be ruled by our command then we shall move forward and crush them with full faith in our plan. Or we can always arrange beautiful, maddening women to seduce them, one by one, and Draupadī will surely give up her affection for them.

"Or let us send Karṇa to bring them here, and we shall arrange for professional criminals we can trust to kill them on the way.

"Whichever of these methods you consider to be free of flaws, set it into motion at once, before time runs out. Only so long as Drupada, that bull of a king, has not developed full trust in the Pāṇḍavas are these plans possible to carry out. Once Drupada's alliance with them is firmly in place, these plans will be impossible to execute. That is my opinion, father, which proceeds from the conviction that we are to curb the Pāṇḍavas. What do you think, Karṇa? Is my opinion right or wrong?"

## KARṆA'S OPINION

Karṇa said, "Duryodhana, I feel that your thinking on this matter is not accurate. O Kuru prince, the Pāṇḍavas cannot be subdued by the means you propose. In the past you have attempted to subdue them through subtle plots, my hero, but you could not overcome them. They were living right here with you, O king, like children or little birds without wings, and it was impossible to stop them. Now they have grown their wings, are based in a foreign country, have risen up to strength and prosperity, and in all ways have matured. You cannot deal with the sons of Kuntī by such means as you propose. This is my view, O unfailing one. They seem to embody the will of Providence, and it is impossible to entangle them in vice; moreover, they are on their guard now and are yearning to get back their

ancestral kingdom.

“To create division among them is impossible; they all love a single wife and will not be separated from her. Nor can Draupadī be separated from them by the work of outsiders. Why, she chose them when they were in a miserable condition, and what to speak of now, when they have ended their troubles! Women desire to be maintained and protected by many men. Draupadī has attained such a status, and she will not be easily separated from her husbands.

“King Drupada is a religious man of noble character; he is not mad after wealth. I am certain he would not renounce the Pāṇḍavas even in return for gifts of kingdoms. His son is just as noble and is very attached to the Pāṇḍavas. Therefore I conclude that in no way can we handle the Pāṇḍavas through such means.

“O best of men, this is what we can actually do now: as long as the Pāṇḍavas have not yet spread their roots, O king, we must directly attack them. May you approve and be pleased with a plan that depends on valor [and not trickery]. As long as our side is strong and the side of King Drupada much smaller, we should seize the moment to attack them. There is nothing more for you to analyze. Now, while they still lack many friends or an abundance of vehicles and mounts, O godly son of Gāndhārī, march on them at once! It is now, while the king of Pāñcāla and his powerful sons cannot even imagine such an enterprise, that you must make war!

“And especially now that Śrī Kṛṣṇa has not yet come leading the war machine of the Yadu dynasty to rescue the kingdom of the Pāṇḍavas, you must at once go to war! For the Pāṇḍavas' sake, O king, Kṛṣṇa is prepared to sacrifice vast amounts of wealth, varieties of enjoyment, and His entire kingdom.

“By force the great soul Bharata gained the earth, and by force Indra conquered the three worlds. People praise a warrior's prowess, my king, for to use power courageously is the duty of heroes.

“We ourselves, with our fourfold armies, O king, shall harass Drupada and then quickly capture the Pāṇḍavas and bring them here. No sweet words,

no gifts, and no plays to divide and conquer will ever be successful in controlling the Pāṇḍavas. Therefore we must conquer them by courage and strength. When you have conquered them with your courage, you will enjoy every land on the face of the earth. I do not see any other means to carry out this task, O lord of the people.”

*Hridayānanda Dāsa Goswami led the team of devotee-scholars who com-*

*pleted the translation and commentary of the Śrīmad-Bhāgavatam begun by His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda. He is now doing graduate work in Sanskrit and Indian Studies at Harvard University. ☀*

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# “All the instructions are there for escaping this material world and going home to Kṛṣṇa’s blissful abode.”

• • •

## “I CAN DECIEVE GOD”

(continued from page 25)

the definition of a big lawyer.

Actually, these modern leaders are acting like big lawyers—trying to be more intelligent than Kṛṣṇa and His law. [Laughs.] These rascals are trying to be more intelligent. Therefore they are called *mūḍhas*—rascals and fools.

**Disciple:** *Moghāśā.*

**Śrīla Prabhupāda:** Ah. *Moghāśā mogha-karmāṇo mogha-jñāna vice-tasaḥ.* In *Bhagavad-gītā* Kṛṣṇa confirms, “Every atheistic rascal will see all his hopes, all his activities, all his so-called knowledge come to nothing. Such a rascal will be utterly baffled.”

To begin with, Kṛṣṇa asks such a simple thing: “You just surrender unto Me. You’ll get all protection.”

But the rascal says, “No, no. That is not possible. I must act according to my own whims. Why shall I surrender?”

“All right. Go on,” Kṛṣṇa says at last. “I’ll give you all facility for executing your whims. You’ll get it. You do whatever you like. Try your best.”

This is going on. Kṛṣṇa is giving good advice. But unfortunately, the rascal will not accept it. So Kṛṣṇa is so kind that He says, “All right. You act in your own way. I shall give you all facility.” That facility is *Māyā*, the Lord’s illusory energy. When the soul desires to leave the spiritual world, *Māyā* gives him this material world and a materially affected mind by which he can try to lord it over. Actually, *Māyā* gives him that mind so that she can punish him very severely.

So anyway, *Māyā* has given us a clever, materially affected mind. “All right. Now you go on desiring illusory material enjoyment. You go on desiring and desiring, and I will give you facility.”

**Disciple:** So our seemingly clever mind is really an agent of punishment.

**Śrīla Prabhupāda:** Yes. This material mind is just that. For instance, when you see a madman, you see he is not mindless. No. He has a mind. But that mind is polluted. That is why he is acting abnormally. His mind is there, but it is covered by some infection. Therefore, one moment a madman is thinking this way, the next moment that way, then again this way, and so on. That’s all.

**Disciple:** Constant anxiety.

**Śrīla Prabhupāda:** Useless. Killing himself.

**Disciple:** Sometimes, Śrīla Prabhupāda, a person who goes mad has to be put into a padded cell, so that he doesn’t harm himself.

**Śrīla Prabhupāda:** Yes. Otherwise he will create danger for others. Similarly, this whole material world is a “padded cell” for those who have left the spiritual world. They must be kept within this padded cell, so that they can go on with their madness of mind without disturbing the sane and peaceful residents of the spiritual world.

Still, Kṛṣṇa has kindly left the Vedic literature here, with instructions that “If you act this or that way, then you can promote yourself to this or that higher material planet. And *yānti mad-yājino ‘pi mām*—if you act in devotional service, you can come to Me.” But the soul who has gone mad will not take that instruction.

**Disciple:** Coming to Kṛṣṇa means he’ll have to give up all his mad desires.

**Śrīla Prabhupāda:** Yes, but all the instructions are there for escaping this material world and going home to Kṛṣṇa’s blissful abode. All the instructions are there. We simply have to accept them. If we don’t accept them, we suffer. What can be done? If you accept the path leading to hell, in spite of higher authorities’ instructions, then who can save you? That is going on.

**Disciple:** Rascals.

**Śrīla Prabhupāda:** Yes. A rascal is thinking he has become so very intelligent that he can deceive God, deceive the spiritual master, and be happy. He does not know that he can neither deceive God nor deceive His representative, the guru. That is not possible. But he is thinking like that, even though he is being put into one suffering condition after another. For instance, an ordinary thief or rogue thinks, “I am deceiving the government,” even though the government has got so many agents that sooner or later he will be arrested. Of course, this sinful modern government may not be so expert, but how can some rascal deceive the government of Kṛṣṇa? That is not possible.

**Disciple:** Kṛṣṇa’s undercover agents are everywhere.

**Śrīla Prabhupāda:** Everywhere, in every direction. They are bearing witness. And *īśvaraḥ sarva-bhūtānām*—Kṛṣṇa is sitting within the heart of everyone. How can you deceive Him?

**Disciple:** Kṛṣṇa knows more about what’s going on than we do.

**Śrīla Prabhupāda:** *Anumantā upadraṣṭa. Kṣetra-jñāṁ cāpi mām viddhi sarva-kṣetreṣu bhārata.* Kṛṣṇa is sitting within everyone’s heart as the witness and permitter. So how can these rascals think, “I can deceive God”?

**Disciple:** *Māyayāpahṛta-jñānā. Vigata-jñāna.*

**Śrīla Prabhupāda:** Hmm. *Vigata-jñāna*, yes. Their knowledge is stolen by illusion.

**Disciple:** Like children playing, they think that they’ve become a king or this or that, and they’re completely absorbed in that illusion.

**Śrīla Prabhupāda:** Why “children playing”? In this age the father and mother are also playing. ☸





# EVERY TOWN & VILLAGE

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

## North America

An ISKCON leader presented two papers at the annual convention of the American Academy of Religion, the largest body of religion professors in America. In his first paper, presented before the Society for Hindu-Christian Studies (SHCS), Śrīpāda Tamāl Kṛṣṇa Goswami discussed the role of Western converts in Hindu-Christian studies and their influence on the Hindu community in America. After the presentation Tamāl Kṛṣṇa Goswami was elected to the board of directors of the SHCS.

The second paper, presented during a session on new religious movements, discussed heresies within the Kṛṣṇa consciousness movement.

Nearly ten thousands scholars attended the conference, held last November in New Orleans, Louisiana.

**In Detroit, the procession of Lord Jagannātha's giant hand-pulled car brought joy to the residents of Motor City.**



*Detroit Rathayātrā*

**The Bhaktivedanta Cultural Center opened** in October in Phoenix, Arizona. The 7,500-square-foot building houses āśramas, guest rooms, a library, a gift shop, a large kitchen, a 3,000-square-foot temple, and space for a planned Govinda's Restaurant. Deities of Śrī Śrī Rādhā-Kṛṣṇa from Jaipur will preside.



*The Bhaktivedanta Cultural Center in Phoenix.*

**The ISKCON center in Berkeley, California, set up** a library of Śrīla Prabhupāda's books and other Vedic literature in honor of the Centennial year.

## India

**ISKCON leaders met** with Indian Prime Minister H. D. Deve Gowda at his mansion in October to request the printing of a Śrīla Prabhupāda commemorative stamp.

**The governor and the chief minister of the state of Haryana joined** ISKCON leaders for a conference on "Prohibition and the *Bhagavad-gītā*." The conference was co-sponsored by ISKCON and the Haryana government. The government has recently instituted statewide prohibition.

The conference was held at Kurukshetra University in New Delhi. Kurukshetra is where the *Gītā* was spoken by Lord Kṛṣṇa five thousand years ago. The speakers at the conference: Governor Mahavir Prasad, Chief Minister Bansi Lal, and ISKCON leaders Gopāla Kṛṣṇa Goswami, Rādhā-Govinda Swami, and Śrīdhara Swami.

**ISKCON has organized** a National Youth Program for college students in 250 cities, to encourage them to explore their cultural and spiritual heritage. The program includes lectures, seminars, essay writing, debate contests, and panel discussions on India's rich spiritual history.

**At least 150,000 people** in Mumbai received Kṛṣṇa-*prasādam* on ISKCON's Feed the Word Day. Five hundred volunteers cooked, and four hundred more distributed the *prasādam*, delivered in forty trucks.

**Books newly published in the Marathi language:** *The Laws of Nature*, *Introduction to Bhagavad-gītā*, *Message of Godhead*, and the First Canto of *Śrīmad-Bhāgavatam*.

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

**A politician in Rajasthan has suggested** that the devotees of ISKCON must be working for the American CIA. *Back to Godhead* suspects that the politician must be working for Pakistan.

**Devotees from around the world will gather** in Māyāpur, West Bengal, in March for ISKCON's annual Gaura Pūrṇimā celebrations, honoring the appearance of Lord Caitanya Mahāprabhu. (See page 61 for the festival schedule.)

**Welcome to Mumbai Rathayatra from March 27 to 30.**

**UK Devotees and neighbors planted** 3,000 trees and 4,000 shrubs on the grounds surrounding the new access road to Bhaktivedanta Manor. The Manor's long battle for public worship ended last year when the British government granted ISKCON permission to build a road bypassing Letchmore Heath, the local village. The planting, which took place on weekends in November and December, fulfilled a pledge to the British government to preserve the integrity of the local green belt.

**Central America** San José, Costa Rica, has a new temple, in a former hotel next to ISKCON's downtown restaurant and boutique.

**Australia** Brisbane's springtime city parade was the venue for ISKCON's first Rathayātrā festival in that city, held last September. Because the parade took place at night, devotees lit the chariot's canopy from the inside and decorated the chariot with hundreds of lights. Two hundred devotees danced and chanted in front of the chariot and the 200,000 spectators.

**Worldwide** November 23 marked Feed the World Day, when ISKCON volunteers in sixty countries distributed Kṛṣṇa-*prasādam* to over three million people worldwide.

**ISKCON's Governing Body Commission (GBC) has started** its own web site to exchange information with devotees and nondevotees alike. The address: <http://www.swami.simplenet.com/gbc>



*Planting trees at Bhaktivedanta Manor.*

## PADAYĀTRĀ NEWS



*Padayātrā Caribbean in Puerto Rico.*

### Padayātrā Caribbean

Devotees from Padayātrā America flew to the Caribbean last October to hold Padayātrās in Jamaica, Anguilla, St. Martin, Puerto Rico, and the Dominican Republic. In Santo Domingo, the capital of the Dominican Republic, twenty-five years ago devotees had been thrown out of the university by Communist students and then deported by the government. This time, residents and students gave the devotees an enthusiastic welcome.

### Padayātrā West Africa

Alhaji Leteef K. Jakande, former president of Lagos State, cut the ceremonial ribbon, and twenty devotees left on a three-month journey of 3,700-miles (6,000 kilometers) through twelve West African countries.

# The International Society for Krishna Consciousness

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● Revised listing. The full list of centers appears in our Jan/Feb and Jul/Aug issues.

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**AMONG THE ARABS**

(continued from page 24)

attracted to the godly nature of the books, but when he saw the pictures, he objected, "We do not worship form."

I noticed on a wall all sorts of forms—women from magazines. I pointed to them and said, "You are worshipping so many forms."

He became embarrassed and said he wanted to read Prabhupāda's books.

Staunchly religious Muslims also took an interest in Kṛṣṇa consciousness. One evening in the Muslim village of Sakhnin, a devout Muslim school teacher invited me into his home. Dressed in a long gray robe, he listened while I explained the philosophy of *Bhagavad-gītā*. Then he gave an extensive explanation of the Koran. I told him Prabhupāda said that *Muslim* means to be completely honest by submitting oneself to Allah. The teacher was enlivened by the conversation and resolved to study the *Gītā*.

One morning some devotees presented books to teachers in a school in the Muslim village of Judeida. A religious teacher examined the Arabic *Gītā* and protested, "I have something

against this book!" The devotees thought, "Oh no, now he'll say it's against the Koran." But his only objection was that the Arabic book didn't have the Sanskrit like the Hebrew books he'd bought a few months before. He had been reading them and trying to learn Sanskrit.

**1444**

Devotees came across many Islamic sects, including the Sufis, Charsee, Aloines, Bedouins, and Achmadiyas, each unique and exciting. In Kababir, the Achmadiya section of Haifa, I approached the head sheik just after he'd conducted a service in the mosque. In his flowing black silken robes and elegant turban, he observed me in my *dhoti* and *kurtā*. As I drew near, he melodiously chanted a verse from *Bhagavad-gītā* (4.7):

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

(Translation: "Whenever and wherever there is a decline in religious practice,

and a descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself.") The sheik, Mohammed Hamid, had been sent from India, the land where Achmed had appeared and the home of the Achmadiyas, to conduct a mission in Haifa. On his bookshelf were many Sanskrit books and other books of Indian philosophy, including an original Arabic printing, from 1972, of Śrīla Prabhupāda's *Bhagavad-gītā As It Is*.

In May 1989, Īsvara Kṛṣṇa Dāsa, Paramguru Dāsa, and I visited Bedouin villages in the Negev, some of which were simply the huts and tents of a few scattered families who had settled for the time in the same general area of the desert. We visited several families in the time of their dwellings, requiring us to drive away from anything that could be called a road, or even a path, and into the expanse of the rough, sandy terrain of the northern Negev. Each Bedouin family was surprised to receive such visitors, but they all graciously welcomed us into their homes and gladly discussed spiritual topics.

Millions of Aloines populate Syria, though in Israel they inhabit only one

village, Ajar, located in the Golan Heights on the Lebanese border. After passing through a military blockade, I entered Ajar and visited homes. Though they prefer to keep it secret, the Aloines believe in reincarnation, and almost everyone I met took a copy of *Coming Back* (a book about reincarnation), and many took an Arabic *Gītā*.

Materially, the devotees who visited these villages were Jewish, and either Israeli or American. Many people could hardly believe we would approach such places. Once I was struggling up a steep hill with my book cart in the Muslim village of Tamra. A police car patrolling the village stopped, and the officers inside looked at me in

disbelief. Both officers were Jewish. They asked for my identification. After checking everything to their satisfaction, they asked what I was doing there. I showed them the books and explained my mission. They told me I should leave. It wasn't a command, and I wasn't breaking any law, but they were worried and said I'd surely be killed if I stayed. Though I appreciated their concern, I explained that I routinely came to these villages and did this. They were shocked. They wished me good luck and drove away.

Toward evening of the same day, I was on one of Tamra's small side streets, trying to find a school principal, when a man in his thirties with a huge bloody knife walked toward me. He was a butcher, as was evident from his bloodied white smock. He wasn't too friendly and asked what I was doing in the village. For a moment I became aware that I was standing alone in the village of Tamra, two inches away from a suspicious Muslim butcher holding a sharp knife dripping with blood. Though this sort of thing had practically become an everyday affair, I realized that a wrong word, expression, or tone of voice could make me headlines in tomorrow's paper. I carefully gave him the name of the administrator I was trying to find, and the butcher gave me directions.

This was also during the peak of the Intifada uprising, and the book *Satanic Verses*, written by an Indian Muslim and considered blasphemous by orthodox Muslims, was rousing the anger of the Muslim world, especially toward things Indian. And opposition to Western influence was rising. Still, despite these material odds, Jewish devotees from Israel and America entered Muslim villages, presented Vedic literature, and developed meaningful relationships. For us, this was clear evidence that Kṛṣṇa consciousness and Lord Caitanya's *saṅkīrtana* movement are beyond any material considerations. ❁

*Dhīra Govinda Dāsa is the author of Kṛṣṇa, Israel and the Druze. He lives in Alachua, Florida, where he works as a clinical social worker for the state and serves on the board of directors for the ISKCON community. He has received a fellowship from Florida State University to pursue a Ph.D. in social work.*

## CALENDAR CLOSE-UP

### Śrī Kṛṣṇa Vasanta Rāsa

Lord Kṛṣṇa's Springtime Rāsa Dance: April 22

Lord Kṛṣṇa's dancing with his *gopī* (cowherd) girlfriends is probably the most misunderstood of all His transcendental pastimes. In *Kṛṣṇa, the Supreme Personality of Godhead* (Chapter 29) His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda guides us in understanding this spotless activity of the Lord:

"The dancing of young boys and girls within the material world is in the kingdom of *mahāmāyā*, or the external energy. The *rāsa* dance of Kṛṣṇa with the *gopīs* is on the platform of *yogamāyā*. The difference between the platforms of *yogamāyā* and *mahāmāyā* is compared in the *Caitanya-caritāmṛta* to the difference between gold and iron. From the viewpoint of metallurgy, gold and iron are both metals, but the quality is completely different. Similarly, although the *rāsa* dance and Lord Kṛṣṇa's association with the *gopīs* appear like the ordinary mixing of young boys and girls, the quality is completely different. The difference is appreciated by great Vaiṣṇavas because they can understand the difference between love of Kṛṣṇa and lust.

"On the *mahāmāyā* platform, dances take place on the basis of sense gratification. But when Kṛṣṇa called the *gopīs* by sounding His flute, the *gopīs* very hurriedly rushed towards the spot of the *rāsa* dance with the transcendental desire to satisfy Kṛṣṇa. The author of *Caitanya-caritāmṛta*, Kṛṣṇadāsa Kavirāja Gosvāmī, has explained that lust means sense gratification, and love also means sense gratification—but for Kṛṣṇa. In other words, when activities are enacted on the platform of personal sense gratification, they are called material activities, but when they are enacted for the satisfaction of Kṛṣṇa, they are spiritual activities. On any platform of activities, the principle of sense gratification is there. But on the spiritual platform, sense gratification is for the Supreme Personality of Godhead, Kṛṣṇa, whereas on the material platform it is for the performer.

"For example, on the material platform, when a servant serves a master, he is not trying to satisfy the senses of the master, but rather his own senses. The servant would not serve the master if the payment stopped. That means that the servant engages himself in the service of the master just to satisfy his senses. On the spiritual platform the servitor of the Supreme Personality of Godhead serves Kṛṣṇa without payment, and he continues his service in all conditions. That is the difference between Kṛṣṇa consciousness and material consciousness."

(Full calendar page 63.)

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**ISKCON's Governing Body Commission**, the ultimate ecclesiastical body guiding the Hare Kṛṣṇa movement, can be reached both through its local representatives and its permanent secretary. The address for the secretary is Shree Māyāpur Chandrodaya Mandir, P. O. Shree Māyāpur Dhām, District Nadia, W. Bengal, India.

## Sixth Annual Prabhupāda Festival

Memorial Day Weekend  
May 24-26, 1997

Śrī Śrī Rukmiṇī Dvārakādhīśa  
Temple, Los Angeles

Pastimes, Plays, *Hari Nāma*, *Darśana* of Śrīla Prabhupāda's Quarters and Garden, *Saṅkīrtana* Stories, *Kīrtana*, Puppet Shows, Exhibits, Śrīla Prabhupāda Lectures and Videos, *Puṣpāñjali*, Love Feast, 1,000-Light *Agni-hotra Guru Pūjā*, Devotees from Around the World.

**Exhibitors and  
Vendors Welcome!**

Contact:  
Jaya Gaurāṅga Dāsa  
(310) 836-4647.

Organized by the Prabhupāda  
Festival Committee  
in cooperation with the  
New Dwarka Temple.

## 1997 Māyāpur/ Vṛndāvana Festival

Opening day of  
Māyāpur festival  
March 9

Navadvīpa Parikrama  
March 10-16

Seminars and other  
programs in Māyāpur  
March 17-24

Śrī Gaura Pūrṇimā  
March 24

Vṛndāvana festival  
March 28-April 6

# Gatherings

The people listed here hold Kṛṣṇa conscious gatherings regularly in their homes — or they'd like to start. You're invited. Just give a call to find out when and where. If you hold Kṛṣṇa conscious gatherings and you'd like to be added to the list, please send your name, city, and phone number to Gatherings, BTG, P. O. Box 430, Alachua, FL 32616, USA.

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

**ARIZONA:** **Chino Valley** — Karin Goldman, P.O. Box 2238, Chino Valley, AZ 86323; **Phoenix** — The Kṛṣṇa House, (602) 431-1331

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

**Badger** — New Braja Bhumi Community, (209) 336-9383;

**Burlingame** — Vaiṣeṣika Dāsa & Nirākula Devī Dāsī, (415) 344-9552; **Crescent City** — Guru Caraṇa Dāsa, 150 Oak St., Rockcreek Subdistrict, Crescent City, CA 95531, (No phone); **Crescent City** —

Bhakta Rob, (707) 464-7238; **Encinitas** — Hare Krishna Visitor Center, (619) 634-1698; **Grass Valley** — Madana Mohana Dāsa & Vṛndāvanēśvarī Devī Dāsī, (916) 477-0551; **Ojai** — Māyeśvara Dāsa & Urvaśī Devī Dāsī (William & Joan Roberts), (805) 640-0405; **Placencia** — Sri Radha Raman Temple, (714) 996-7262;

**Redwood Valley** — Prasanna Yoga Āśrama (Īkṣvāku Dāsa), (707) 485-5592; **San Jose/ Santa Cruz** — Akṛūranātha Dāsa & Jagariṇī Devī Dāsī, (408) 353-9099; **Santa Rosa** — Jagannātha Purī Dāsa & Tripurārī Devī Dāsī, Bus. phone: (707) 526-7211

**DELAWARE:** **Newark** — Bhakta Daryl Hyde, (302) 731-0067

**FLORIDA:** \***Clearwater** — Brhat Sānu Dāsa, (813) 725-7694; **Cocoa** — Bhāgavata Dharma Dāsa & Śyāmā Devī Dāsī, (407) 633-7664;

**Coral Springs** — Institute for Gaudiya Vaishnavism, (305) 345-3456

**GEORGIA:** **Augusta** — Damon & Debbie Campbell, (706) 855-2093

**INDIANA:** **Indianapolis** — Steve W. Bausch (Śyāmasundara Dāsa), (317) 357-9051

**KANSAS:** **Lawrence** — Ankota Dāsa & Gopimātā Devī Dāsī, (913) 865-5080

**MAINE:** **Bangor** — Bhakta Ray & Sandhinī Devī Dāsī, (207) 947-9609

**MARYLAND:** **Silver Spring** — Mr. & Mrs. Sankhla & Jāhnavī Devī Dāsī, (301) 236-0564; **Silver Spring** — Anuttama Dāsa & Rāma Tulasi Dāsī, (301) 236-4717

**MASSACHUSETTS:** **Quincy** — Charran Mahadeo (Caitya Guru Dāsa), (617) 471-7911

**MISSISSIPPI:** **Cleveland** — K. P. & Bhama Sridharan, (601) 846-4132

**MONTANA:** **Belgrade** — Peter Levine (Īśāna Dāsa), (406) 388-1062; **Bozeman** — Laura Marino, (406) 586-1699

**NEVADA:** **Henderson** — Margaret Dvorak, (702) 454-1215

**NEW HAMPSHIRE:** **Hudson** — V. J. Varnasi, (603) 598-6939

**NEW MEXICO:** **Albuquerque** — Randolph Schwab (Raṅga Raṅjana Dāsa), (505) 243-6925; **Albuquerque** — Suresh Vyas, (505) 833-5453; **Santa Fe** — Jambavatī Devī Dāsī, (505) 473-3036

**NEW YORK:** **Buffalo** — Mahāvegavatī Devī Dāsī, (716) 884-3640;

**Buffalo** — Nilesh Thali & Joe Lucca, (716) 836-2368; **Corona (Queens)** — Śivā-rādhyā Dāsa (Nikhil N. Trivedi) & families, (718) 639-6580; **Syracuse** — Gopasundarī Devī Dāsī (Gail Pellicci), (315) 451-7675

**NORTH CAROLINA:** **Belmont** — Kantilal & Sushila Patel (Satyavrata Dāsa & Kṛṣṇa Kumārī Devī Dāsī), (704) 825-3753; **Fayetteville** — Dayāvira Dāsa, (919) 425-6861; **Sandy Ridge** — Ādi Kartā Dāsa & Rucirā Devī Dāsī, (910) 593-9058

**OHIO:** **Athens** — Krishna House, (614) 594-4496 or (614) 421-1661;

**Cincinnati** — Braja Kumārī Dāsī, (513) 742-5725; **Cleveland** — Kṛṣṇanandini Devī Dāsī, (216) 681-2934 or Kāma-giri Devī Dāsī, (216) 761-3954; **Kent** — Regular programs at Kent State University, (614) 421-1661

**PENNSYLVANIA:** **Erie** — Lilā Kumāra Devī Dāsī, (814) 676-1791;

**Norristown** — Radha Krishna Mahajan, M.D. (Kaivalya Dāsa), (215) 539-3221; **Pittsburgh** — Ranchor Dāsa & Vṛndā Priyā Devī Dāsī (Rajeev Srivastava & Vineeta N. Desai), (412) 571-0728;

**Pittsburgh** — Kaunteya Dāsa (Ken Jones), (412) 471-0666;

**Stroudsburg** — Dr. Shyamsundar Mahajan (Śamika Rṣi Dāsa), (717) 424-9449

**SOUTH CAROLINA:** **Orangeburg** — Sam & Savita Patel, (803) 534-5368

**TENNESSEE:** **Nashville** — Nitāi Gaurasundara Dāsa (Dr. Ravi Singh), (615) 896-3425

**UTAH:** **Spanish Fork** — KHQN Radio, (801) 798-3559

**VIRGINIA:** **Charlottesville** — The Bhaktivedanta Center, Amitācāra Dāsa & Māyāpriyā Devī Dāsī, (804) 296-0686

**WEST VIRGINIA:** **Wheeling** — New Vrindaban, (304) 843-1600;

**Parkersburg** — Pramod & Mala Mathur, (304) 295-8362

**CANADA:** **Edmonton, Alberta** — Omkāra Dāsa and Jadurāṇī Devī Dāsī (Om & Jyoti Sharma), (403) 434-7343; **Markham, Ontario** — Prabhu-

pāda Dāsa, (V. B. Sharma), (416) 294-9431; **Quadra Island, B. C.** — Vijeta Dāsa & Āryā Devī Dāsī, (604) 285-2346; **Toronto** — Rām-

ānanda Rāya Dāsa & Viśākhā Devī Dāsī, (416) 297-6131

**JAMAICA, WEST INDIES:** **Kingston** — Bhāgavatānanda Dāsa, (809) 998-3025

**AUSTRALIA:** **Tasmania** — Maṅibandha Dāsa & Carsaṇī Devī Dāsī, P.O. Box 327, North Hobart 7002; **New Zealand** — Tauranga, Bay of Plenty: ISKCON Tauranga Community, (07) 552 0647;

**Hamilton** — Rāghava Caitanya Dāsa, (07) 856 7608

**BELGIUM:** **Ghent** — Centrum voor Bhakti-yoga, (09) 238.33.44

**HUNGARY:** **Liter** — Torok Zoltan, Bajcsy Zs. u. 56, Liter 8196

**ITALY:** **Belforte del Chienti** — Centro Culturale Govinda Bhavan, Mahāvākya Dāsa & Divya Kathā Devī Dāsī, (0733) 951102;

**Rome** — Hare Kṛṣṇa Forum, (06) 6832660

**FRANCE:** **Paris** — Centre Culturel Hare Krishna, (01) 40469523

**GERMANY:** **Hamburg** — Vedic Cultural Mission, (040) 655 23 72; **Weimar** — Katharina Rauch, Am Jakobsfriedhof 1, D-99423 Weimar

**GREECE:** **Greater Patras Area** — Pānagādi-tīrtha Dāsa, (06) 963-2930

**DENMARK:** **Copenhagen** — Krishnahuset, Blaaagaardsgade 14 st. tv. 2200 Kobenhavn N.; **Vasteras** — Jonas Andreasson, (021) 188007

**BOLIVIA:** **La Paz** — ISKCON Congregation, P.O. Box 12427

**JAPAN:** **Odawara** — Jayānanda Dāsa and Bhaktin Kana, (0465) 42-3749; **Osaka** — Satsvarūpa Dāsa and Jalāṅgi Devī Dāsī, (06) 352-0729

**UNITED KINGDOM:** Regular gatherings take place in more than twenty cities. To find the one nearest you, or for help in starting one, contact Bhaktivedanta Books Ltd., Reader Services Dept., P. O. Box 324, Borehamwood, Herts., WD6 1NB. Phone: (0181) 905-1244

**COMMONWEALTH OF INDEPENDENT STATES:** Programs are held in more than 100 cities. For information contact Kīrtirāja Dāsa, P. O. Box 1445, Alachua, Florida 32616, U.S.A. Phone: (904) 462-5810.

**SOUTH AFRICA:** Programs are held in more than 50 locations. For information contact one of the ISKCON centers in South Africa listed on page 59.



# The Hare Kṛṣṇa Calendar

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

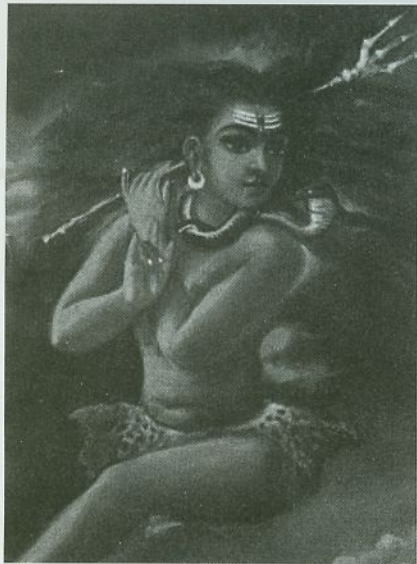
## Month of Govinda

(February 23–March 24)

### MARCH

5—Vijayā Ekādaśī. Fasting from grains and beans.

8—Śrī Śiva Rātri, the appearance anniversary of Lord Śiva.



Lord Śiva

9—Disappearance anniversary of Śrīla Jagannātha Dāsa Bābājī, the great devotee in the disciplic line from Lord Caitanya who confirmed Śrīla Bhaktivinoda Ṭhākura's discovery of Lord Caitanya's birthplace.

19—Amalakī-vrata Ekādaśī. Fasting from grains and beans.

20—Disappearance anniversary of Śrīla Mādhavendra Purī, the spiritual master of Lord Caitanya's spiritual master.

24—Śrī Gaura Pūrṇimā, the appearance anniversary of Lord Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself in the role of His own devotee. Fasting till moonrise, followed by feasting.

## Month of Viṣṇu

(March 25–April 22)

### APRIL

1—Appearance anniversary of Śrīla Śrīvāsa Paṇḍita, one of Lord Caitanya's principal associates.

4—Pāpamocanī Ekādaśī. Fasting from grains and beans.

12—Appearance anniversary of Śrīla Rāmānujācārya, a Vaiṣṇava philosopher and spiritual master who appeared in the eleventh century.

16—Śrī Rāma Navamī, the appearance anniversary of Lord Rāmacandra. Fasting till sunset, followed by feasting.

18—Kāmadā Ekādaśī. Fasting from grains and beans.

22—Śrī Kṛṣṇa Vasanta Rāsa, Lord Kṛṣṇa's springtime *rāsa* dance. Balarāma Rāsa Yātrā, Lord Balarāma's *rāsa* dance. Appearance anniversary of Śrīla Śyāmānanda Paṇḍita, a follower of the six Gosvāmīs of Vṛndāvana.

## Month of Madhusūdana

(April 23–May 22)

### MAY

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

3—Varūthinī Ekādaśī. Fasting from grains and beans.

6—Appearance anniversary of Śrīla Gadādhara Paṇḍita, one of Lord Caitanya's principal associates.

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

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

18—Mohiṇī Ekādaśī. Fasting from grains and beans.

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

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

21—Nṛsimha Caturdaśī, the appearance anniversary of Lord Nṛsimha-deva, Lord Kṛṣṇa's half-man, half-lion incarnation. Fasting till dusk, followed by feasting.

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

## Month of Trivikrama

(May 23–June 20)

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

# Vedic Thoughts

Whatever a person may be in the estimation of the social order of things, if a person tries to reciprocate a feeling of love towards the Supreme Personality of Godhead and is satisfied with the blessings of the Lord, he will at once feel the highest peace of mind for which he is hankering life after life.

His Divine Grace A. C. Bhaktivedanta  
Swami Prabhupāda  
*Śrīmad-Bhāgavatam* 2.6.6, purport



Anyone trying to enumerate or describe fully the unlimited qualities of the unlimited Supreme Lord has the intelligence of a foolish child. Even if a great genius could somehow or other, after a time-consuming effort, count all the particles of dust on the surface of the earth, such a genius could never count the attractive qualities of the Personality of Godhead, who is the reservoir of all potencies.

Śrī Drumila  
*Śrīmad-Bhāgavatam* 11.4.2



What assurance of real happiness is there in all of one's wealth, youthfulness, sons, and family members? This life is tottering like a drop of water on a lotus petal; therefore you should always serve and worship the lotus feet of Lord Kṛṣṇa.

Govinda Dāsa Kavirāja  
*Bhajahu Re Mana Śrī Nanda-nandana*

The manifestation of unadulterated devotional service is exhibited when one's mind is at once attracted to hearing the transcendental name and qualities of the Supreme Personality of Godhead, who is residing in everyone's heart. Just as the water of the Ganges flows naturally down towards the ocean, such devotional ecstasy, uninterrupted by any material condition, flows towards the Supreme Lord.

Lord Kapila  
*Śrīmad-Bhāgavatam* 3.29.11-12



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

Śrīmatī Devahūti  
*Śrīmad-Bhāgavatam* 3.33.6



The spiritual master is to be honored as much as the Supreme Lord, because he is the most confidential servitor of the Lord. This is acknowledged in all revealed scriptures and followed by all authorities.

Śrīla Viśvanātha Cakravartī Ṭhākura  
*Śrī Śrī Gurv-aṣṭaka*

Send your favorite quotations to: *Vedic Thoughts, Back to Godhead, P.O. Box 430, Alachua, FL 32616, USA.*  
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## Śrī Śrī Rādhā-Gokulānanda

The Rādhā-Kṛṣṇa Deities at Nova Gokula, a Hare Kṛṣṇa farm in Brazil.

(Please see the story starting on page 27.)