

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



The Magazine of the Hare Krishna Movement • Nov/Dec 1997 • \$4.00 / £4.50

Bangalore's New Hare Kṛṣṇa Temple

A Center For Knowledge And Devotion



ALSO:

- **King Kulasekhara Ālvār**
One of South India's Greatest Saints
- **Activity in Liberation**
- **Offerings from Mother Earth**
- **Why and How to Pray**

THE MAHĀBHĀRATA

- **Arjuna Carries Away His Bride**

SPECIAL FEATURE!
ADVANCED ASTRONOMY
IN THE ANCIENT VEDAS
(See p.41)



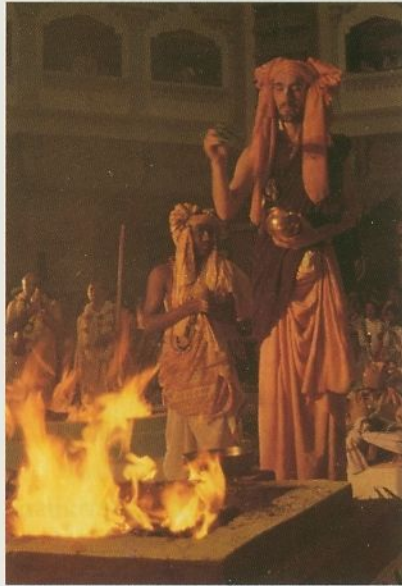
Śrī Nṛsimha

The Deity of Lord Kṛṣṇa's incarnation as half man, half lion,
at the Hare Kṛṣṇa temple in Bangalore, India.

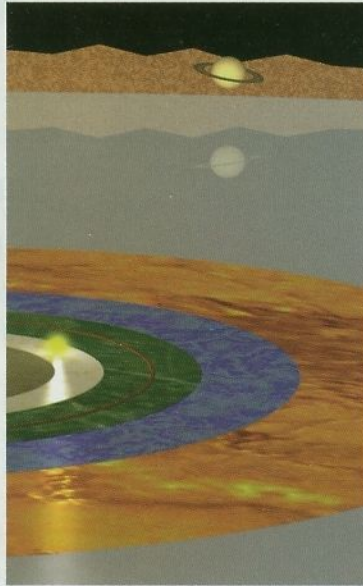
BACK TO GODHEAD

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT

Founded 1944 • Vol. 31, No. 6 • November/December 1997



19



41

FEATURES

Activity in Liberation 6

The liberated soul, Śrīla Prabhupāda explains, doesn't cease from all actions—just those performed under illusion.

Bangalore's New Beacon of Vedic Culture 19

A photographic look at the Hare Kṛṣṇa's movement's new temple, and an interview with the leader of the devotees who built it.

MAHĀBHĀRATA

The Kidnapping of Princess Subhadrā 28

The chivalrous Arjuna takes Lord Kṛṣṇa's sister to be his bride.

The Life of King Kulaśekhara 37

Though surrounded by royal wealth, he lived a life of extraordinary devotion to the Lord.

SCIENCE

Advanced Astronomy In the Śrīmad-Bhāgavatam 41

How is it that orbital measurements made possible only in recent centuries match what the Vedic sages said five thousand years ago?

DEPARTMENTS

- From the Editor 3
- Letters 4
- Kṛṣṇa on the Net 5
- The Hare Kṛṣṇa Mantra 13
- Śrīla Prabhupāda Speaks Out 17
- Project Profile 27
- The Hare Kṛṣṇa Catalog 31
- Every Town and Village 35
- Śrīmad-Bhāgavatam 51
- 1997 Index 55
- Hare Kṛṣṇa Centers 59
- Gatherings 62
- The Hare Kṛṣṇa Calendar 63
- Vedic Thoughts 64

COLUMNS

- Lessons from the Road 11
Two Energies, Two Choices
- Lord Kṛṣṇa's Cuisine 12
Sandeśa: King of Bengali Sweets
- Book Distribution 14
A Wonderful Service
- India's Heritage 15
Good Names
- Schooling Kṛṣṇa's Children 16
*Nourishment for Parents
and Teachers*
- Bhakti-yoga at Home 49
Why and How to Pray
- The Land, the Cows, and Kṛṣṇa 50
Offerings from Mother Earth

COVER: The marble and glass of the Hare Kṛṣṇa movement's new temple in Bangalore suggest traditional values in a modern world. Please see the article beginning on page 19.

BACK TO GODHEAD

The Magazine of the Hare Krishna Movement

FOUNDER

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

His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda

EDITOR Jayādvaita Swami • **MANAGING EDITOR** Nāgarāja Dāsa
• **ASSOCIATE EDITORS** Drutakarmā Dāsa, Jagajīvana Dāsa,
Mukunda Goswami, Ūrmilā Devī Dāsī, Viśākhā Devī Dāsī • **DESIGN**
Yamarāja Dāsa • **PROOFREADERS** Guru-Kṛṣṇa Dāsa, Keśihanta
Dāsa, Mahāmāyā Devī Dāsī • **ARCHIVES** Raṇajit Dāsa • **SUB-**
SCRIBER SERVICES Arci Devī Dāsī, Dulāla Candra Dāsa, Haripriyā
Devī Dāsī, Mañjari Devī Dāsī, Trivikrama Dāsa • **TEMPLE SERVICES**
Lokasākṣīnī Devī Dāsī

PUBLISHING COORDINATOR Yudhiṣṭhira Dāsa • **PRODUC-**
TION Sac-cid-ānanda Dāsa • **MARKETING** Raghunātha Dāsa •
ACCOUNTS Dulāla Candra Dāsa, Keśihanta Dāsa, Sahadeva Dāsa •
SPECIAL PROJECTS Ms. Shashi Bhagnari, Sammy Ramirez

EDITORIAL OFFICES Send editorial correspondence to BTG, P. O.
Box 430, Alachua, FL 32616, USA. Phone: (904) 462-7794. 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. Or call toll-free: 1-800-800-3284.
In Canada call our 800 number or send \$20.95 Canadian.

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

In the UK send £18.50 to Bhaktivedānta Books Limited, P. O. Box
324, Borehamwood, HertsWD6 1NB, England.

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

SUBSCRIBER SERVICE To change your address or clear up any
questions about your subscription, write to BTG Service Center, P. O.
Box 255, Sandy Ridge, NC 27046, USA. Or call 1-800-800-3284. Or
use e-mail (btgsubs@com.bbt.se). We can answer your questions faster
if you send a recent mailing label or invoice. Please allow eight weeks
for changes to show on your mailing label.

PRINTING Conway Printers Ltd., Mumbai, India.

PREPRESS Digital Prepress International through PrintNet, USA,
and Paradise Multimedia Ltd., Mumbai.



© 1997 The Bhaktivedānta Book Trust International. 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, FL 32615. 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 remem-
ber 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 Inter-
national 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."

Who Is This Magazine For?

WHO IS *BACK TO GODHEAD* meant for? Is it a magazine just for Kṛṣṇa devotees? Or for a broader Kṛṣṇa conscious congregation? Or is it for everybody? Or what?

As the editor, here's how I think of it.

First, yes, at the core of our audience we find Kṛṣṇa's devotees. Since this is a magazine about Kṛṣṇa, naturally it should inform and enliven Kṛṣṇa's devotees, those who have fully dedicated their lives to following the path of Kṛṣṇa consciousness.

And then, surrounding that core, I envision an audience that extends much further, in wider and wider circles.

In our next circle outward comes our broader Kṛṣṇa conscious community. Here again I mean people who devote themselves to Kṛṣṇa, perhaps almost fully, perhaps just starting, everyone at his or her own level of spiritual advancement. For this broader congregation, BTG should serve as spiritual food, to keep Kṛṣṇa consciousness alive and growing, as well as tasty.

In yet another circle, often overlapping the first two, I think of an audience "born into" the Vedic heritage: those raised in the Hindu community, the Hindu religion, or the Hindu way of life.

If you're born Hindu, the spiritual knowledge and culture of the Vedic sages are your natural inheritance. And BTG will give you a deeper understanding of what you've inherited, and how to take advantage of that inheritance to attain the perfection of life.

Add here, too, the Hare Kṛṣṇa "second

generation": those born and brought up in the Hare Kṛṣṇa movement. For the sons and daughters of Hare Kṛṣṇa devotees, BTG helps clear the way to the lotus feet of Kṛṣṇa.

Extending outward one more circle, we find a world of spiritual seekers, people sincerely looking for understanding, for enlightenment, for truth. Some may not even have decided that the truth is spiritual; but whatever the truth may be, they're looking for it.

"Who am I?" they ask. "Why am I here? What is my purpose in life?" For such inquiring souls, thirsty for truth, BTG offers the fresh, pure water of the Vedic knowledge, flowing strong and broad like the timeless river Ganges, and says, "Here, drink deep."

Even people already following a spiritual path will find gifts of eternal value in the pages of *BACK TO GODHEAD*.

And at last, extending as far as we can go, we come to people who are spiritually asleep. Bewitched by illusion, oblivious of their eternal nature, they have their backs to what's real and are busy chasing shadows. For them, *BACK TO GODHEAD* issues a call: "Wake up! Wake up! Don't stay in illusion; come to reality. Don't stay in the darkness; come to the light. Don't stay in the world of birth and death; taste the nectar of eternal existence."

This is what we hope to achieve through *BACK TO GODHEAD*.

—Jayādvaita Swami

Good Reminder

The article by Sāmba Dāsa [May/June] about his near-death experience is remarkable for its description of how he was able to remember

Kṛṣṇa and how Kṛṣṇa responded by protecting him completely. It reminds us of the potency of Kṛṣṇa's name and in what a helpless situation we living entities are.

I found it especially important for

me because I tend to lose precious time in meaningless activities unconnected with Kṛṣṇa and His all-powerful and all-attractive name.

Kunal Dāsa
Mumbai, India

CALENDAR CLOSE-UP

Gītā Jayanti

December 10—The anniversary of the day on which Lord Kṛṣṇa spoke the *Bhagavad-gītā*

The following verses from the *Bhagavad-gītā* (10.8–11) are known as the “nutshell” verses of the *Gītā*, because they contain the essence of Lord Kṛṣṇa's teachings in that great transcendental work.

*ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
itī matvā bhajante mām
budhā bhāva-samanvitāḥ*

I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts.

*mac-cittā mad-gata-prāṇā
bodhayantaḥ parasparam
kathayantaś ca mām nityaṁ
tusyanti ca ramanti ca*

The thoughts of my pure devotees dwell in Me, their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing about Me.

*teṣāṁ satata-yuktānaṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te*

To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.

*teṣāṁ evānukampārtham
ahaṁ ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho
jñāna-dīpena bhāsvatā*

To show them special mercy, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.

(Full calendar on page 63)

Dramatic Reading

Please permit me to point out that your magazine is well received and your Letters page commands a lot of interest. As a journalist of thirty-two years experience, I know for a fact that the letters page of a periodical is an indicator of how popular the periodical is.

Allow me to take this opportunity to congratulate you on the splendid article on Nṛsiṁhadeva, an incarnation of Lord Viṣṇu. That article appeared in your issue of May/June 1996 and was titled “Lord Nṛsiṁhadeva Comes to Māyāpur.”

Forgive me for such a belated response. But as the saying goes, better late than never. I was considerably enlightened by that article and actually read it several times before drafting a response.

I have always wondered about the complexities of the construction of *mūrtis* [carved forms of the Lord], particularly those depicting Lord Nārāyaṇa and His incarnations. I knew that correct proportions have a lot to do with the actual depiction, but to what extent I was only able to discover after digesting your beautiful article. It was a delicious experience, like tasting honey.

I have seen many *mūrtis* of the Supreme Personality of Godhead, and I realize that the *mūrti* or the picture is the actual person. Śrīla Prabhupāda makes this point in his lectures over and over, stressing the absolute nature of the Supreme Being. As such, *mūrtis* are to be respected and treated with love and devotion. What I learned from the narrative of the construction of the Nṛsiṁhadeva *mūrti* has served to strengthen my belief.

I also know that there have to be

professional sculptors of *mūrtis* of divine beings, and I hold the view that such persons have to be dedicated, committed, and knowledgeable of the subject. The implications are awesome if an offense is committed in the process, even in error.

In the narrative, it is stated that the guru advised the *sthāpati* [sculptor] not to make the statue. "Don't do it," he cautioned. "Your family will be destroyed!" How the *sthāpati* was finally made to sculpt the statue is told in a style full of suspense. And how the *sthāpati* had to hurriedly send away the finished statue from his studio to its present location in the temple at Māyāpur makes dramatic reading.

I was so impressed with the article that I bought a second copy of the magazine and made a present of it to a dear friend of mine, who is a Hindu priest and president of the Guyana Hindu Dharmic Sabha. I told him to pay special attention to that article.

Please allow me therefore to take the opportunity once again to offer my congratulations to the International Society for Krishna Consciousness for doing a great job worldwide. May I humbly suggest that *Back to Godhead* magazine would do well should it find and publish more stories like the one aforementioned. In this turbulent Age of Kali, such stories of the Supreme Personality of Godhead help to strengthen the faith of devotees. It did in my case.

Clinton Collymore, M.P. Minister
in the Ministry of Local
Government and Regional
Development
Government of Guyana
South America 🌸

Please write us at: 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



• KRṢṂA ON THE NET •

URLs for main Kṛṣṇa conscious sites on the World Wide Web

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

BACK TO GODHEAD ONLINE

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

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

HARE KRṢṂA, THE COMPLETE PICTURE

A visually dynamic site from the North European BBT.

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

HARE KRṢṂA HOME PAGE

Book excerpts and more from the BBT in Los Angeles.

<http://hkindex.home.ml.org/>

THE HARE KRṢṂA INDEX

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

— THE BTG MAILING LIST —

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

majordomo@world.std.com

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

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

ACTIVITY IN LIBERATION

*Action takes on its true purpose
for a person with realized knowledge.*

• • •

A lecture given in London on August 24, 1971

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

*yaḥ svānubhāvam akhīla-śruti-sāram ekam
adhyātma-dīpam atītīrṣatām tamo 'ndham
saṁsāriṇām karuṇayāha purāṇa-guhyam
taṁ vyāsa-sūnum upayāmi guruṁ muninām*

“Let me offer my respectful obeisances unto him [Śuka], the spiritual master of all sages, the son of Vyāsadeva, who, out of his great compassion for those gross materialists who struggle to cross over the darkest regions of material existence, spoke this *Purāṇa*, supplement to the *Vedas*, the cream of Vedic knowledge, after having personally assimilated it by experience.”—*Śrīmad-Bhāgavatam* 1.2.3

THESE ARE THE qualifications of the spiritual master: *svānubhāvam*, “must have assimilated personally,” and *śruti*, “must have heard.”

The *Vedas* are called *śruti* because absolute knowledge has to be learned by hearing, not by speculation. Here Sūta Gosvāmī is offering respect to Śukadeva Gosvāmī because Śukadeva Gosvāmī has assimilated the whole Vedic knowledge, or *śruti-sāra*. *Sāra* means “essence.” What is the ultimate goal of knowledge, the essence of knowledge? That is explained in *Bhagavad-gītā*: *vedaiś ca sarvair aham eva*

vedyaḥ. The real purpose of Vedic knowledge is to search for Kṛṣṇa.

Śukadeva Gosvāmī assimilated the Vedic knowledge, and he was searching after Kṛṣṇa. Although a liberated soul, still he was after Kṛṣṇa.

To become liberated is not the final stage. Liberation means to understand that one is not the material body. But that much knowledge is not sufficient; one must also act according to that knowledge. When one is cured of a fever, that is nice. But that is called the convalescent stage. In the convalescent stage, if we do not take care nicely the fever may relapse. Convalescence is a marginal stage. We must come either to the healthy state or to the feverish state.

So even if we are liberated, if we are not engaged in the activities of liberation then we are considered to be in the marginal stage. And the marginal stage means that we may fall into the material condition. *Āruhya kṛcchreṇa param padaṁ tataḥ patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ*. *Kṛcchreṇa* means “with great difficulty.” Philosophers try with great difficulty to understand the Absolute Truth by mental speculation. But simply by mental speculation you cannot stay in that understanding. Or, in other words, by



Simply to become foolishly puffed up— thinking, “I am now liberated”—is not liberation.

• • •

theoretical knowledge you cannot escape. Knowledge must be practiced.

In our Kṛṣṇa consciousness movement we put the candidate into practice. Without practice, knowledge alone is no good. Simply to become foolishly puffed up—thinking, “I am now liberated”—is not liberation.

That point is explained elsewhere in the *Śrīmad-Bhāgavatam*. *Ye 'nye 'ravindākṣa vimukta-māninaḥ. Vimukta-māninaḥ* refers to those who think they have become liberated, such as the Māyāvāda, or impersonalist, *sannyāsis*. They address one another as “Nārāyaṇa,” implying that everyone has become Nārāyaṇa, God.

The modern increase of incarnations of God means that the Māyāvāda philosophy is prevalent, because in the Māyāvāda philosophy everyone thinks that he is God, Nārāyaṇa. “I have become Nārāyaṇa.” No. You cannot become Nārāyaṇa. You can become Nārāyaṇa’s *dāsa*, the servant of Nārāyaṇa. That is your healthy state.

ACTIVITY AFTER LIBERATION

Liberation means sufficient knowledge to understand that one is not the body. That is called liberation. After liberation there is activity. That the Māyāvādīs do not know. They think that after liberation there is no activity. Some of them use the example that when a water pot is full it makes no more sound. But our philosophy is that when one is liberated one’s actual life begins.

What is that actual life? To be engaged in the transcendental loving service of the Lord. Therefore in the *Bhagavad-gītā* Lord Kṛṣṇa says,

*brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktim labhate parām*

“One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me.”

One must realize, assimilate, how he is Brahman, or spirit. Brahman means the Absolute Truth. We living entities, being part and parcel of the Supreme Brahman, Kṛṣṇa, are certainly Brahman, absolute. There is no doubt about it. But if one stops the activities of Brahman realization, then he falls down.

The Brahman activities are those of devotional service. People may think, “These Kṛṣṇa conscious people are also working, they are also eating, they are also sleeping, they are also earning money. We are earning money in this way; they are earning money in another way.” So they may see the similarity of action. To fools, karma (fruitive work) and bhakti (devotional service) appear the same. But they are not the same. In bhakti is the realization that everything belongs to Kṛṣṇa, whereas on the karma platform, the realization is “Everything belongs to me. It is my house, my money, my child, my country, my society, my property.”

“My” and “I.”

“I am the monarch of all I survey, and I am the proprietor of everything.” This misconception is not there in bhakti. In the bhakti school everything belongs to Kṛṣṇa. We don’t take anything as our own. That is called Vaiṣṇava philosophy.

SEEING GOD

It is stated here *yaḥ svānubhāvam*. *Svānubhāvam* means “personally convinced.” *Anubhāvam*. God can be realized at the present stage by *anubhāva*, appreciation. We cannot see God now, but there is no difference between seeing God and appreciating or un-

derstanding the nature of God, because God is Absolute. So our business at present is to feel the presence of the Lord in every action.

The presence of the Lord—that is wanted. If you continue in Kṛṣṇa consciousness, seeing the presence of the Lord in everything, then some day it will be possible for you to see Kṛṣṇa face to face.

Now we are seeing the Deity of Kṛṣṇa, so we are seeing Kṛṣṇa. Here is Kṛṣṇa. But because we are conditioned souls, sometimes we think, “This is not actually Kṛṣṇa; this is a statue of Kṛṣṇa.” But that is not the fact. The fact is that Kṛṣṇa is one. Kṛṣṇa is absolute, *advaya-jñāna*. He is identical to everything, because everything is a manifestation of His energy.

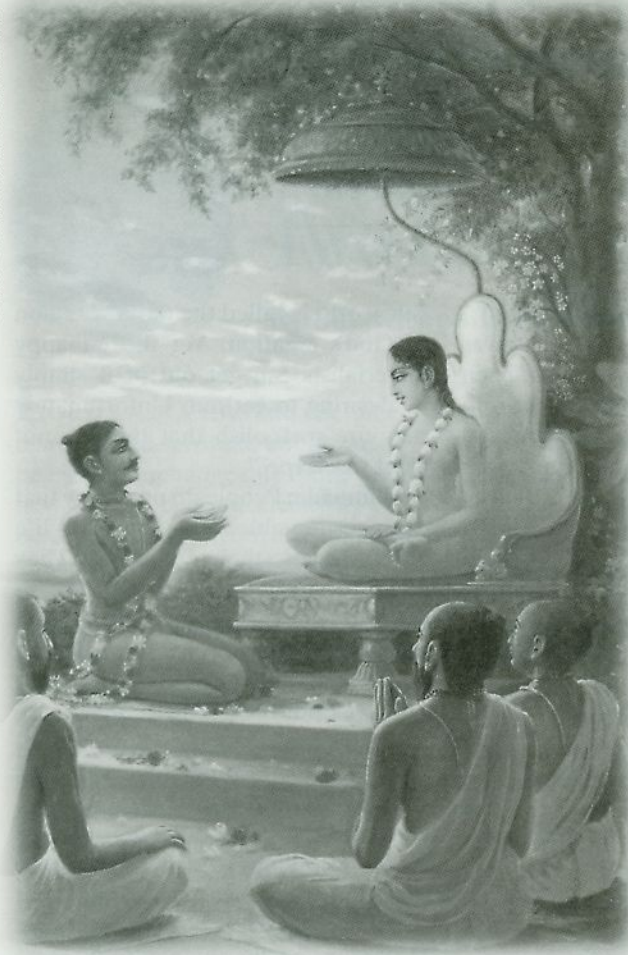
Energy is not different from the energetic. *Śakti-śaktimatayor abhedam*. The heat and light of the sun appear different from the sun, but actually they are not, because they exist simultaneously with the sun. Wherever there is sun there is heat and light. Or wherever there is heat and light there is sun. In the morning when you see that there is no more darkness you understand that the sun has risen.

Svānubhāva means to have no darkness in your heart. When you understand Kṛṣṇa fully within your heart, your actual liberation is attained.

GIVING KNOWLEDGE

After assimilating the whole Vedic literature, Śukadeva Gosvāmī distributed it. That is another instinct of one who has knowledge. If you really have learned the essence of Vedic knowledge, automatically you’ll be inclined to preach it. *Śravaṇam kīrtanam*. *Śravaṇam* means to hear, to receive the knowledge. And *kīrtanam* means to distribute, to describe the knowledge.

Yaḥ svānubhāvam akhila-śruti-sāram ekam adhyātma-dīpam. Dīpam



Śukadeva Gosvāmī speaks Śrīmad-Bhāgavatam to Mahārāja Parīkṣit on the bank of the Ganges.

means “lamp.” Śrīmad-Bhāgavatam is just like a lamp in the darkness to see Kṛṣṇa, or God. And for whom is it meant? Śrīmad-Bhāgavatam is not meant for those accustomed to reading nonsense literature. They want to waste their time. They have no engagement. They purchase some book of fiction and read it. But this book—Śrīmad-Bhāgavatam—is different from those books. It is meant for persons desiring to get out of this world of ignorance (*tamo 'ndham*).

Gṛham andha-kūpam. *Andha* means “blind” or “darkness.” Our materialistic way of life is described as *gṛham andha-kūpam*. Family life is just like a dark well. We are already in darkness, and another darkness is to fall into a dark well. If one falls into a dark well, it is very difficult to get out, because one may cry very loudly and people may not hear.

We are in darkness in the universe.

The universe is dark because it is covered. The covering is like a coconut shell. Within a coconut shell it is dark, and outside it is light. Similarly, the universe is just like a coconut, and we are within.

And as a coconut is half full of water, the universe is also half full of water. On that water Lord Garbhodakaśāyī Viṣṇu is lying. And from His navel a lotus stem sprouts. Just imagine that within a coconut there is water and someone is lying there and a stem is coming from his navel. The universe is exactly like that.

Outside the universe there is light. Here, within the universe, because it is covered, light is required. Sunlight is required. Moon-

light is required. Electricity is required. But in the spiritual world there is no necessity of light—everything there is self-effulgent.

Tamaṣi mā jyotir gamā: “Don’t stay in the darkness. Come to the light.” For those who are actually serious to go out of the darkness and go to the light, Śrīmad-Bhāgavatam is the lamp.

Saṁsāriṇām karuṇayā. Sainly persons are very compassionate to materialistic men, *saṁsāriṇām*. *Saṁsāri* means that people are perpetually wandering within this darkness in different forms of life. Caitanya Mahāprabhu says, *brahmāṇḍa bhrāmīte*: we are wandering throughout the universe. The modern educational system has no knowledge of this. Modern so-called education teaches, “Our one life is everything. Waste this life by sense gratification, because after death everything is void. Now you have this body, so enjoy your senses.”

That is the materialistic way of life. People have no knowledge that there is life after death. But we should prepare ourselves. We should know what kind of body we shall have in the next life. But instead of understanding these things, people are being carried away by the waves of material nature.

Bhaktivinoda Ṭhākura therefore sings,

(*miche*) *māyār boṣe, jāccho bhese',
khāccho hābuḍubu, bhāi
(jīv) kṛṣṇa-dās, e biśwās,
korle to' ār duḥkho nāi*

Everyone is suffering. Under the influence of *māyā*, the illusory energy, everyone is being carried away by the “waves”—the three modes of material nature—and everyone is suffering. Sometimes we are drowned, sometimes we come up; sometimes relief, sometimes distress. The only way to get out of this anxiety—to stop perpetually being carried away—is to take shelter of Kṛṣṇa. Kṛṣṇa says, *sarva-dharmān parityajya mām ekaṁ śaraṇam vraja*: “You are suffering; simply surrender unto Me.”

The Śrīmad-Bhāgavatam says the same thing: surrender to Kṛṣṇa. Śrīmad-Bhāgavatam begins, *satyaṁ paraṁ dhīmaḥi*: “I offer my respect to the Supreme.” *Om namo bhagavate vāsudevāya*: “I offer my respectful obeisances to Lord Vāsudeva.” Vāsudeva means Kṛṣṇa.

THE CONFIDENTIAL PURĀṆA

Saṁsāriṇām karuṇayāha purāṇa-guhyam. The Śrīmad-Bhāgavatam is also known as the *Bhāgavata Purāṇa*. The Māyāvādīs say that the *Purāṇas* are stories. No. They are not stories. *Purāṇa* means “to fill, to supplement, to complete.” The *Purāṇas* are not outside the Vedic literature. *Rāmāyaṇa*, *Mahābhārata*, *Purāṇa*—they all belong to the Vedic literature. The Śrīmad-Bhāgavatam is called *Mahā-purāṇa*, “the great *Purāṇa*.” Why? *Purāṇa-guhyam*: because it is very confidential.

There are three kinds of *purāṇas*: *sāttvika-purāṇa*, for people in the mode of goodness; *rājasika-purāṇa*,

If you are really anxious to become free from conditional life, you have to take knowledge from spiritual sources.

• • •

for people in the mode of passion; and *tāmasika-purāṇa*, for people in the mode of ignorance. The aim of each is to take the reader, according to his quality, to the platform of liberation.

In the *tāmasika-purāṇas* are recommendations to worship goddess Kālī. In the *rājasika-purāṇas* are recommendations to worship demigods in the heavenly planets, such as Indra and Candra. But in the *sātvika-purāṇas* only the worship of Lord Viṣṇu is recommended.

The *Śrīmad-Bhāgavatam* is called *purāṇa-guhyam* because in this *purāṇa* you won't find any recommendation for worshipping any demigod. Simply *satyaṁ paraṁ dhīmaḥi*—only the ultimate Absolute Truth, Kṛṣṇa. *Om namo bhāgavate vāsudevāya*.

Śukadeva Gosvāmī first of all spoke *Śrīmad-Bhāgavatam* out of compassion for people suffering material pangs. *Taṁ vyāsa-sūnum upayāmi gurum muninām*. Sūta Gosvāmī says, *gurum muninām*: “Śukadeva Gosvāmī is not only my guru but the guru of great sages and saintly persons.”

Even Vyāsadeva, the compiler of the *Vedas*, considered Śukadeva, his son, greater than himself. When Śukadeva Gosvāmī appeared in the assembly where many saintly persons were present at the time of Mahārāja Parikṣit, all the *munis*, saintly persons, stood up to receive him. Even Vyāsadeva stood up. Therefore Śukadeva is *gurum muninām*, the spiritual master of all saintly persons.

[To disciple:] Read the purport.

Disciple [reading]: “In this prayer Śrīla Sūta Gosvāmī practically summarizes the complete introduction of the *Śrīmad-Bhāgavatam*. The *Śrīmad-Bhāgavatam* is the natural supplementary commentary on the *Vedānta-sūtras*. The *Vedānta-sūtras*, or the *Brahma-sūtras*, were compiled by Vyāsadeva with a view to presenting

just the cream of Vedic knowledge.”

Prabhupāda: Yes. First of all there was only one *Veda*, the *Atharva-veda*. Then Vyāsadeva divided it by subject into four *Vedas*: *Sāma*, *Yajur*, *Atharva*, and *R̥g*. Then he explained the *Vedas* through the *Purāṇas*.

Vyāsadeva compiled the *Mahābhārata* for the same purpose—to help people understand the Vedic literature. The *Śrīmad-Bhāgavatam* says,

*śrī-śūdra-dvijabandhūnām
trayī na śruti-gocarā . . .
iti bhāratam ākhyānam
kṛpayā muninā kṛtam*

“Out of compassion, the great sage [Vyāsadeva] . . . compiled the great historical narration called the *Mahābhārata* for women, laborers, and friends of the twice-born.”

Vyāsadeva summarized the Vedic literature by writing the *Vedānta-sūtra*. Still he was not happy, and under the direction of his spiritual master, Nārada, he wrote the commentary on the *Vedānta-sūtra*: *Śrīmad-Bhāgavatam*.

Go on.

Disciple: “*Śrīmad-Bhāgavatam* is the natural commentary on this cream. Śrīla Śukadeva Gosvāmī was a thoroughly realized master of the *Vedānta-sūtra*, and consequently he also personally realized the commentary, the *Śrīmad-Bhāgavatam*. And just to show his boundless mercy upon bewildered materialistic men who want to cross completely over nescience, he recited for the first time this confidential knowledge.

“There is no point in arguing that a materialistic man can be happy. No materialistic creature, be he the great Brahmā or an insignificant ant, can be happy. Everyone tries to make a permanent plan for happiness, but everyone is baffled by the laws of material nature. Therefore the material-

istic world is called the darkest region of God's creation. Yet the unhappy materialists can get out of it simply by desiring to get out. Unfortunately they are so foolish that they do not want to escape.”

Prabhupāda: People do not know that escape is possible. They think this life is all. That is their education. They have no knowledge. Although they are suffering at every step, they are making plans in their own way within the material world. Big organizations like UNESCO and others are trying to stop the suffering. Their attempts are described in the *Śrīmad-Bhāgavatam* as *carvita-carvaṇānām*: “chewing the chewed.” Our present leaders can see that our previous leaders tried to stop suffering but were unsuccessful, and still they want to try in a different way. If you are really anxious to become free from conditional life, you have to take knowledge from spiritual sources.

Go on.

Disciple: “Therefore they are compared to the camel who relishes thorny twigs because he likes the taste of the twigs mixed with blood. He does not realize that it is his own blood and that his tongue is being cut by the thorns.

“Similarly, to the materialist his own blood is as sweet as honey. And although he is always harassed by his own material creations, he does not wish to escape. Such materialists are called *karmīs*. Only a few may feel tired of material engagement and desire to get out of the labyrinth.”

Prabhupāda: *Bahūnām janmanām ante jñānavān māṁ prapadyate*. After many, many births, those who are intelligent will come to realize, “This material engagement is not the solution. I must take shelter of the Supreme Personality of Godhead.”

Thank you very much. Chant Hare Kṛṣṇa. 🌸



Two Energies, Two Choices

by Satsvarūpa Dāsa Goswami

LORD KṚṢṂA HAS two energies, material and spiritual, but they can be used interchangeably if one knows how. Just as the same electricity can be used to heat or cool a building, so KṚṢṂA's energies can be used for different purposes according to the living entity's desire.

That doesn't mean that the living entity can control KṚṢṂA's energies, only that he can use them. When a conditioned soul wishes to exploit the material nature, he contacts the material energy. When he no longer wishes to dominate or enjoy the material energy and instead uses it in KṚṢṂA's service, he contacts the spiritual energy. The living entity is called the "marginal potency" of God—he can go either way. The *Bhagavad-gītā* (9.13) states: "Being marginal potency, as soon as the living entity is freed from the control of material nature he is put under the guidance of the spiritual nature." There are only two choices.

In the *Bhāgavatam*, Śrīla Prabhupāda speaks of penance and repentance as our means to begin the switch from material to spiritual. If we regret our association with the material energy, we will no longer feel dependent upon its dualities and we will turn to KṚṢṂA. Repentance burns away our sins and pushes us toward surrender. Lord KṚṢṂA states, "The material energy is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." (Bg. 7.14) Śrīla Prabhupāda adds, "KṚṢṂA, being the Lord of the illusory energy, can order His insurmountable energy to release the conditioned soul."

Repentance is followed by penance or austerity. We begin our aus-

terity by trying to stop exploiting material resources as if we own them. That means we have to learn tolerance, because the material energy rarely acts for our comfort. Numberless little things in life irritate us. The more attached we are to physical ease, the more troublesome these things become. Therefore, we have to tolerate.

Those who tolerate are neither culprits who cause pain to other living entities to ensure their own comfort nor helpless victims living only for relief nor fools trying to enjoy. Our senses become subdued and our hearts purified.

Repentance and penance are nothing more than attitude. An episode in the *Bhāgavatam* shows how our attitude determines whether we live in the spiritual or the material energy. When Vidura tried to convince Dhṛtarāṣṭra to return the throne to the Pāṇḍavas, its rightful heirs, Dhṛtarāṣṭra threw Vidura out of the palace, which had been his home. So Vidura decided to go on pilgrimage. Because of his love for KṚṢṂA, he accepted his new situation as the Lord's will. Śrīla Prabhupāda states that in this instance the Lord's material energy acted as the internal, spiritual energy. Although Vidura could see that he had been mistreated, he also saw KṚṢṂA's blessing. Suddenly he was free of political entanglement and could seek out pure KṚṢṂA consciousness in a life of renunciation and devotion.

When we stop blaming others for the pain they seem to cause us, and understand our role in causing our own karma, and when we see our powerlessness against the material energy, we will become more depen-

dent on KṚṢṂA. Then the material energy will become spiritual in our hands. Instead of dragging us further into material life, our happiness and distress will elevate us in KṚṢṂA consciousness. Rather than causing us pain, our predicaments and perplexities will provide us another chance to meditate on KṚṢṂA. And that will make us happy.

Of course, the atheists consider this mad, irresponsible. You should not tolerate your suffering but strive to overcome it. But is it possible? No matter how hard we work to get ahead in life, we never seem to become happy. That's because everything we do must be done at the expense of others, who are seeking gratification at our expense. If we manage to climb to the top of the pile, then Providence slaps us—a family member dies, the fortune dwindles, the spouse is unfaithful, we contract a debilitating disease, and in the end we die. To pursue such a blind path is the ultimate in irresponsibility.

The *Bhāgavatam* (1.3.34) states: "If the illusory energy subsides and the living entity becomes fully enriched with knowledge by the grace of the Lord, then he becomes at once enlightened with self-realization and thus becomes situated in his own glory." We are the marginal potency of God. We can go either way. We can respond to whatever life deals us by glorifying God, or we can make that other choice.

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 32

Sandeśa: King of Bengali Sweets

by Yamuna Devi

IN 1971, MY SECOND YEAR living in India, I chanced upon a small tan paperback entitled *Bengal Sweets*. The author, Mrs. J. Haldar, dedicates her work to “the womanhood of Bengal, whose sweet beauty, sweet charm, sweet devotion, sweet grace, sweet manners, sweet temper, and sweet voice, often secreted behind the veil, are prominently revealed in the delicate aroma, the exquisite flavor, and the fascinating appearance of BENGAL SWEETS.” Though written in old Indian English and a flowery 1940s kitchen style, the book is still one of the best references on techniques for making Bengali sweets. If you love sweets and you visit India, this book is worth ferreting out.

Sandeśa, often called “the king of Bengali sweets,” is the next topic in this cooking series. In an effort to describe *sandeśa*, some writers call it India’s counterpart to cheesecake. But it is not. It stands on its own as an elegant and simple-to-make cheese fudge.

The Elements of Sandeśa

Plain *sandeśa* is made from only two ingredients: sugar and soft unripe *chenna* cheese (milk curd). The texture of *sandeśa* depends on several factors: the amount of whey left in the fresh cheese, the cheese consistency when brayed, the type of sugar used and whether in dry granular form or made into a syrup, the cooking time, the type of pan, and the type of heat. *Sandeśa* broadly falls into two categories: fudgelike *kara-pāk*, and soft, melt-in-your-mouth *naram-pāk*.

The variety and quality of the two raw elements—*chenna* cheese and sugar—determine the finished attri-

butes of plain *sandeśa*. While good cheese does not ensure good *sandeśa*, it greatly affects the outcome. Tasteless refined white sugar is widely used in India today, but people in earlier times made *sandeśa* with unrefined cane or date-palm sugar, sweeteners that lend both flavor and color.

Besides plain *sandeśa*, many other varieties are widely popular, including those flavored with saffron, powdered coconut, crushed cardamom seeds, or silky-smooth wet pastes of dates, mangoes, almonds, cashews, or pistachios. Like fine Swiss chocolates, some varieties are shaped in intricate molds that imprint designs on their surface, or they may be layered, or combined with a milk fudge called *khoa*.

Śrīla Prabhupāda and Sandeśa

Though *gulābjāmun*s (also called Sweet Balls or ISKCON Bullets) were ISKCON’s most popular sweet in the late 1960s, Śrīla Prabhupāda also taught us how to make *sandeśa*. My first lesson took place one October morning in 1969 in the kitchen of Prabhupāda’s small apartment at John Lennon’s Tittenhurst estate. Without giving much instruction, Prabhupāda made plain, soft *sandeśa*. When he finished his batch, he asked me to do the same in front of him. I had trouble braying the cheese to the right consistency, and I cooked it over a flame that was too high, but the effort seemed to please him.

For as long as the *sandeśa* batches stayed fresh, he asked that two small pieces—one of his and one of mine—be served with his breakfast daily. He often remarked how tasty they were.

Years later, while residing near

DATE SANDEŚA

(Makes about 12 ounces)

Medjool, a premier date grown in small quantity, is an excellent choice for fresh date *sandeśa*. No matter what your choice, choose plump, shiny dates. Fresh dates are best, though you can also use plump dried ones.

fresh *chenna* cheese (milk curd) made from ½ gallon of milk
12 to 15 plump dates, pitted and cut into quarters

1. Place the dates in a food processor, cover, and pulse briefly; then process until semi-smooth. Unwrap the drained cheese, break it into pieces, and add it to the processor. Process until the cheese and dates are without graininess.
2. Transfer the mixture to a heavy-bottomed pan and cook it over the lowest possible heat. Stirring constantly, cook for 10–15 minutes or until the surface of the cheese becomes slightly glossy and the texture slightly thick. (The *sandeśa* will continue to firm up as it cools.)
3. Scrape the *sandeśa* onto a buttered tray, and with clean oiled hands roll the *sandeśa* into 1-inch balls. Store them in single layers, separated by parchment or waxed paper. Refrigerate the *sandeśa* in a well-sealed container until ready to offer to the Lord. (Keeps up to 3 days.)

Delhi's Bengali Market, Śrīla Prabhupāda recalled how in his childhood first-class *sandeśa* was available in the marketplace for five *annas* a kilo (sixteen *annas* made one rupee). In 1973, marketplace *sandeśa* was thirty-five rupees a kilo, and Śrīla Prabhupāda considered it barely edible. Fortunately, Prabhupāda's cooks learned the art of making fine *sandeśa*, so he

was able to have *sandeśa* cooked by devotees.

Class Homework

If you are following these classes, prepare at least three or four types of *sandeśa* from the class textbook, *Lord Krishna's Cuisine*. While working, keep your senses focused on pleasing the Lord, and enjoy what

you are doing. Newcomers can try the recipe at left.

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.



1977 Festival of the Chariots, New York

Hare
Kṛṣṇa
Hare
Kṛṣṇa
Kṛṣṇa
Kṛṣṇa
Hare
Hare
Hare
Rāma
Hare
Rāma
Rāma
Rāma
Hare
Hare



A Wonderful Service

compiled by Navina Nirada Dāsa

HERE ARE SOME experiences and realizations of devotees who give people Kṛṣṇa consciousness by giving them books by Śrīla Prabhupāda and his followers.

Staying Humble

Distributing Kṛṣṇa conscious books is a wonderful service because it puts you in situations where you allow Kṛṣṇa to purify you.

One day I went to a busy shopping area to distribute books. When I showed the books to a girl, she looked at me and started to cry.

"I already have two books from you people," she said. "I read the books, and because they're so wonderful, I can understand that you are a wonderful person. You are actually a saint. You are sacrificing everything just to give us the chance to become purified."

Enjoying her praise, I thought, "Yes, Kṛṣṇa is the well-wisher of everyone, and since I'm His representative, I'm also everyone's well-wisher."

In this frame of mind, I continued trying to distribute books. When the next five or six people showed no interest, I thought, "They're in ignorance. They can't see me as the messiah of this place."

Then I met a man who took the books in his hands and said, "These books are from Swami Prabhupāda, aren't they?"

I said, "Yes, you know them?"

"Yes," he said. "I like these books because they describe the good qualities of saintly persons."

I thought, "Here we go again—all my good qualities."

But then he gave me back the books and angrily said, "These books are wonderful, but I don't think you have the good qualities they de-

scribe." And he walked away.

I thought, "Anyway, he's not as intelligent as that girl. She really understood."

I couldn't interest anyone in the books for a while after that, but I still thought, "It's their ignorance. It's not because of me."

Then I approached a man who screamed, "You're my worst nightmare!"

Shaking, I went to the van to read about the good qualities I was supposed to have.

Ekacakra-grāma Dāsa, Belgium

The Proof Is in the Taste

In Gorway, in western Ireland, I presented a book to a girl who seemed interested. But after I talked for a couple of minutes she said, "I'm not really convinced. Why should I take this book?"

I said, "Well, this book is just like a cake. I may say, 'This is a nice cake,' and you may say, 'No, I don't think so.' But how will you know unless you taste it. So unless you take the book and read it, you'll never know how good it is."

She replied, "You don't know how relevant that is. I work in a bakery. Every day people come in and ask, 'Is this one nice? Is this one nice?' And it drives me crazy." Then she asked, "How much is the book? I'll take it."

Bhakta Mick, Ireland

A Cool Day in Finland

It was winter in Scandinavia, the temperature around minus ten degrees Celsius. I was walking on an outside shopping street when I saw an old woman. She walked with crutches and was shaking. I showed her the books, and she was getting quite interested, when behind me I heard a

loud crash. The sound was so loud and it startled the old woman so much I thought she might die.

I turned around to see that a huge mass of snow and ice had fallen from the eighth floor of a building onto the sidewalk and the cars parked there, crushing them. Anyone who would have been under that ice would have died.

Just before I had stopped her, the old woman had been about to walk there. Realizing she could have died, she eagerly bought some books.

Tattva-vāda Dāsa, Finland

Śrīla Prabhupāda's Books Save Lives

Viditri Dāsa, from Belgrade, was distributing books door to door. He rang at one door repeatedly, and no one answered. But because he heard sounds inside, he kept trying.

Finally, a woman opened the door, but she was not happy to see him.

"Who are you?" she asked. "What do you want from me?"

Viditri replied, "Good afternoon, I have some nice magazines for you. What are you doing, by the way?"

She said, "Why are you disturbing me? I was going to commit suicide."

He looked inside and saw a chair in the middle of the room and a rope with a noose hanging from the ceiling.

"Life is not as bad as you think," Viditri said. "You just need some spiritual guidance."

They talked for some time, and at the end she bought a magazine and said, "Ok, I promise you, I won't commit suicide."

Bhakti Graṇṭha Dāsa, Yugoslavia

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



Good Names

by Ravi Gupta

WHEN MY FATHER showed me my genealogy table and I read over the names of my great-grandfathers and -grandmothers, I noticed a trend: they were all names of Lord Kṛṣṇa, His expansions, and His associates. On my father's side, my grandparents were Giridhari Lal (Kṛṣṇa, lifter of Govardhana Hill) and Ramavathi (Sītā Devī, consort of Lord Rama). My great-grandparents were Chayil Bihari (Kṛṣṇa, the topmost trickster) and Rama Katori (Lord Rāma's bowl). On my mother's side, they were Rama Prasad (the mercy of Lord Rāma) and Prema Kumari (love of God), and Narayana Das (servant of Kṛṣṇa's expansion Nārāyaṇa) and Yashoda Kumari (Yaśodā, Kṛṣṇa's mother).

But as the list progressed, the names became those of qualities: Sudhir (sober), Vivek (knowledge), Sulekha (good writing), Praveen (capable), Asha (hope), Rekha (a line, limit), and so on. Finally, when it came to my generation many of the names reflected a clear Western influence: Dolly, Sweetie, Pinky, Jhilmil (glitter), and so on.

The Vedic tradition of giving one's children names of Kṛṣṇa is ancient, and in a great many cases it continues to the present, despite the materialistic influence. Perhaps the most famous example of naming one's child after Lord Kṛṣṇa is found in the story of Ajāmila, related in the *Śrīmad-Bhāgavatam*.

Ajāmila was at first a gentle and pious *brāhmaṇa*. But because of bad association he fell from his spiritual practices and began living with a prostitute. He spent his days gambling, drinking, and cheating. He had many children, the youngest of whom he named Nārāyaṇa. Ajāmila loved Nārāyaṇa dearly.

When the inevitable arrived and Ajāmila lay on his death bed, he was overcome with fear. Because of his sinful deeds, the ghastly-looking Yamadūtas (servants of Yama, the Lord of death) came to take Ajāmila to hell. In great anxiety and desperation, Ajāmila called out the name of his dearest son, Nārāyaṇa.

As soon as Ajāmila called the name of Nārāyaṇa, the Viṣṇudūtas (servants of Viṣṇu) appeared. They ordered the Yamadūtas to stop.

"At the time of death," they said, "this Ajāmila helplessly and very loudly chanted the holy name of the Lord, Nārāyaṇa. One who chants the holy name of the Lord is immediately freed from the reactions of unlimited sins even if he chants indirectly [to indicate something else], jokingly, for musical entertainment, or even neglectfully. . . . Previously, while eating and at other times, Ajāmila would call his son, saying, 'My dear Nārāyaṇa, please come here.' Simply by chanting the name of Nārāyaṇa in this way, he sufficiently atoned for the sinful reactions of millions of lives."

So if our family members are named after Lord Kṛṣṇa, we will

receive great spiritual benefit just by calling those names throughout the day. Furthermore, such names may help us remember the Lord at death, when it is most difficult to remember Him.

Spiritual names also make it easier for us to remember that we are all related in the service of Kṛṣṇa, and that our true position is not as enjoyers but as His servants. For this reason, when the spiritual master gives a disciple a new name upon initiation, he adds the suffix *dāsa* or *dāsi*, meaning "servant." This signifies a new birth for the disciple as a servant of Kṛṣṇa.

What is in a name? Not much for names like Dolly, Sweetie, and Pinky. At the end of our lives, material names will be snatched away like everything else. But in the holy name of Kṛṣṇa lies an unlimited wealth of eternal spiritual benefit. Such should be the names we want in our heritage.

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

Hare Krishna World

Get connected to our dynamic worldwide movement. Exciting news, information, marketplace, and Kṛṣṇa conscious opportunities. For 12 issues: U.S., \$23 for First Class mail, \$13 for Third Class; outside the U.S., \$26. For subscriptions, ads, bulk orders, and news submissions, please write *HKW* at P. O. Box 238, Alachua, FL 32616-0238, USA. Phone: (904) 462-5054.



Nourishment for Parents and Teachers

by Ūrmilā Devī Dāsī

ONCE, SOME WEEKS went by when Śrīla Prabhupāda was not writing as much as usual. When a disciple asked him if something was wrong, Prabhupāda replied that every endeavor has periods of activity and relaxation.

We parents and teachers who guide and care for children in Kṛṣṇa consciousness must consider our need to relax, recharge, and get spiritual nourishment. Otherwise, we'll become exhausted.

All who work regularly with children need various types of recharging. Our body and mind need regular rest, meals, and quiet. Parents often say they can't get proper rest and rejuvenation, especially when caring for very young children. Vedic society solves this problem with the extended family; aunts, uncles, cousins, grandmothers, and a network of relatives help one another. In modern society we may have to get help from a network of friends.

Another need is our spiritual nourishment. Children learn more through experience than concepts. So they'll know more about spirituality from what we are than from what we say. To show saintly qualities, we must regularly immerse ourselves in a concentrated bath of serving Kṛṣṇa through hearing about Him, chanting His names, and so on. Śrīla Prabhupāda gave us a morning schedule of such worship. During that time, we parents and teachers should daily examine whether we are begging Kṛṣṇa for mercy and guidance or

simply mechanically going through the motions.

Involving our children in our morning spiritual practice will help us gain the sustenance we need. When children are very young, of course, they need some simple diversions so that we may focus on our worship. But within a short time, children included in daily morning devotions respect parents' or teachers' personal time with Kṛṣṇa. On the other hand, when we leave children sleeping so that we can have our own devotions, not only do the children lose out on the benefit of attending, but gradually we will be tempted to stay sleeping as well.

Besides our basic morning program, we need to faithfully set aside time for study, prayer, and service. Our family once had a designated time to read about Kṛṣṇa for half an hour each evening. Over a few months, I found myself finishing many books I'd only been able to gaze at with longing. Even a young child can look at pictures of Kṛṣṇa during such a time.

Finally, we need the association of other devotees of Kṛṣṇa. We have the general society and companionship of other devotees, of course, but certain types of association particularly help those committed to caring for children. One type of association we need are "fans"—devotees who cheer us on and enliven us. They may not know the details of toilet training or helping children memorize the *Bhagavad-gītā* verses, but they care

enough to value our service. They're enthusiastic, they give unconditional support, and they'll step in and cheer us on in difficult times.

We also need friends close enough to be honest with us about our faults. They too may not be familiar with our work, but they can see if we're disturbed rather than peaceful. Receiving correction is difficult, but without having devotees who care about us enough to give needed advice, we may suffer by going far down the wrong path.

We also need devotees with whom we can "talk shop," those who do what we do. For example, in many places ISKCON has formal seminars where principals, *gurukula* teachers, home-schooling parents, and Sunday school teachers can come together for support, encouragement, and problem solving. Some devotee communities have parent support groups with scheduled meetings.

Having parents or co-workers we can talk to regularly is best. We need to know how others in our position handle the pressures that come with guiding children. Those of us who serve the Lord by caring for devotees in young bodies must live in a way that helps us do our best job.

Ūrmilā 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.

Śrīla Prabhupāda Speaks Out

“No One—Not Even Darwin—Can Be Independent”

Here we continue an exchange that took place in Perth, Australia, on May 9, 1975, between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and Carol Cameron, then a doctoral candidate in anthropology.

Carol: Your Divine Grace, is the intellect helpful in knowing God?

Śrīla Prabhupāda: Yes. Unless you have got the necessary intellect, then you are no better than the animals. The animals have no intellect for understanding God, but the human being has got that intellect. That is the distinction between animals and human beings.

Otherwise, as for material necessities such as eating, sleeping, mating, and defending, both the human beings and the animals sleep, enjoy sex, become fearful, and arrange for defense. So, as for access to the material necessities of life, that is equal in the animal and the human being.

But the human being has a special intellect, more developed than the animal's. He can understand what he is, what God is, what this cosmic manifestation is, and what the aim of life is—how we should conduct our lives. This is the prerogative for the human being. The animals have no such prerogative.

Now, if we do not utilize these special intellectual facilities, then we remain animals; we do not make any spiritual advancement. At the present moment, we are simply trying to improve our access to the material necessities of life—eating, sleeping, mating, and defending. We are thinking, “The dog is eating on the floor. If we can eat on a table, using chairs and nice dishes, that is advancement of civilization.”

We are thinking like that. The dog is sleeping outdoors, but if we sleep in a very nice apartment, lavishly decorated, that is advancement of civilization. The dog is having sexual intercourse on the street, with-

out shame—and we are also coming to that point—but for the time being, if we have sexual intercourse in an apartment, in the name of love and so on, that is advancement. The dog is defending with his jaws and nails, and we are defending with nuclear bombs; therefore, we are advanced.

But we have forgotten that the human being has got this special intellect to understand God. That understanding we are not pursuing. For example, you are going to be a doctor in anthropology. Is it not?

Carol: Yes.

Śrīla Prabhupāda: Where is the sense of God there?

Carol: I do it only for a living. The other side of me is something else.

Śrīla Prabhupāda: No, I mean to say that anthropology is a big scientific department. Where is the understanding of God there?

Carol: Right. I find it difficult to reconcile the love of God with actually doing something like this study of anthropology.

Śrīla Prabhupāda: Then why are you wasting your time speculating on anthropology?

Carol: Hmm.

Śrīla Prabhupāda: If you cannot adjust yourself to this anthropology business, why are you wasting your time? Anthropology is a false science. There is no meaning.

Carol: I'm waiting to be led into something which is good.

Śrīla Prabhupāda: The whole Darwinian theory is false. It has no sound basis. Darwin himself admits that it is just a theory. Theory is not science.

I can propose some theory —“It is like that.” But that is not science. Science means observation plus experimental proof. That is science.

You observe how the rules are working, and when you practically bring them to bear in your experiment, then it is science. If you simply theorize, that is not science. It is mental speculation. There is no benefit.

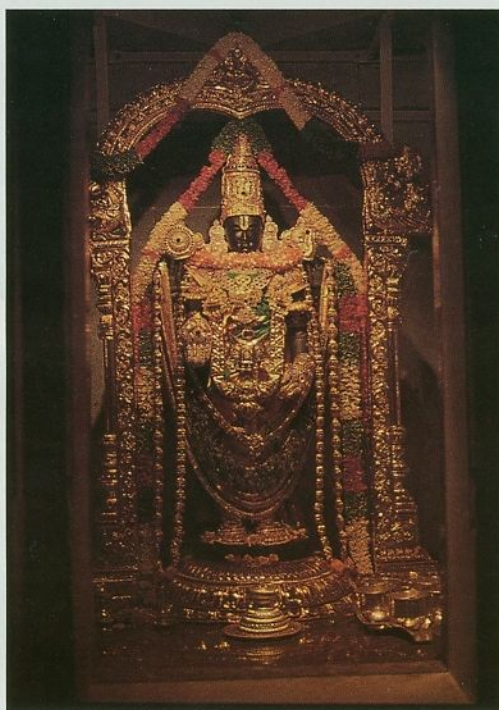
You can speculate, constructing a castle in the air. That is not a very good thing. You should present something which will benefit
(please turn to page 36)





BANGALORE'S NEW BEACON OF VEDIC CULTURE

ISKCON's new temple in South India blends modern and traditional architecture, hinting at ISKCON's aim of teaching eternal Vedic truths in the modern age.



Madhu-Viṣṇu Dāsa

Lord Kṛṣṇa's form as Śrīnivāsa Govinda (above), one of the Deities of the Bangalore temple. At left, guests take part in one of the first āratīs (worship ceremonies) performed in the new temple.

On May 31 this year, the Hare Kṛṣṇa movement opened a magnificent new temple in the South Indian city of Bangalore. The guest speaker for the opening ceremonies was Dr. Shanker Dayal Sharma, then President of India. Here is an interview with Madhu Paṇḍita Dāsa, president and project director for ISKCON Bangalore.

B **TG:** What inspired the Bangalore project?

Madhu Paṇḍita Dāsa: We wanted to build a center from which to teach Vedic knowledge in a practical and rational way for the benefit of as many people as possible.

The Kṛṣṇa consciousness movement has wonderful things to offer everyone. Śrīla Prabhupāda, ISKCON's founder-ācārya, has taught how Lord Kṛṣṇa's instructions can be applied to any situation in life. If we follow Kṛṣṇa's instructions, we'll find the best within ourselves and achieve happiness. The new temple is meant to promote understanding of those instructions.

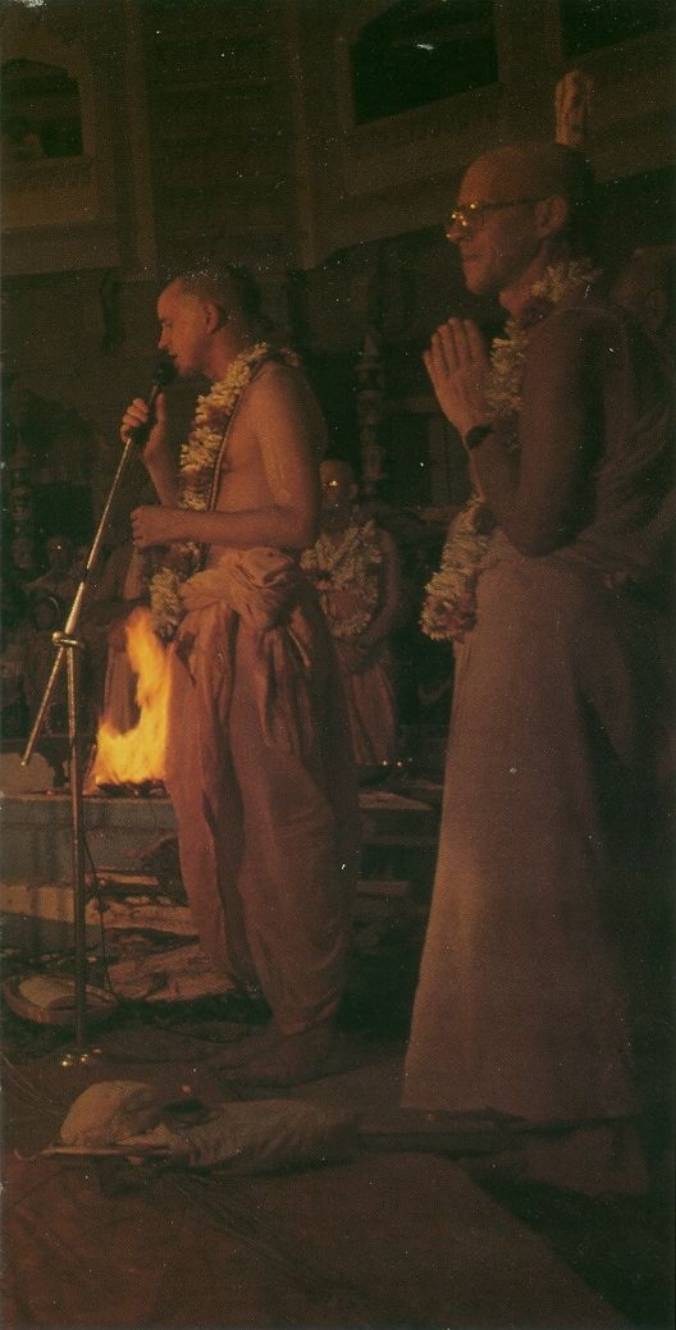
To help society attain happiness, today's world promotes knowledge in



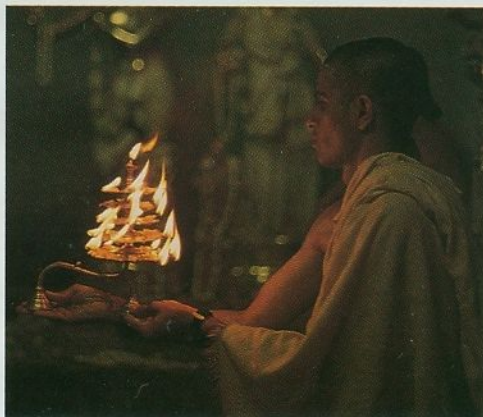
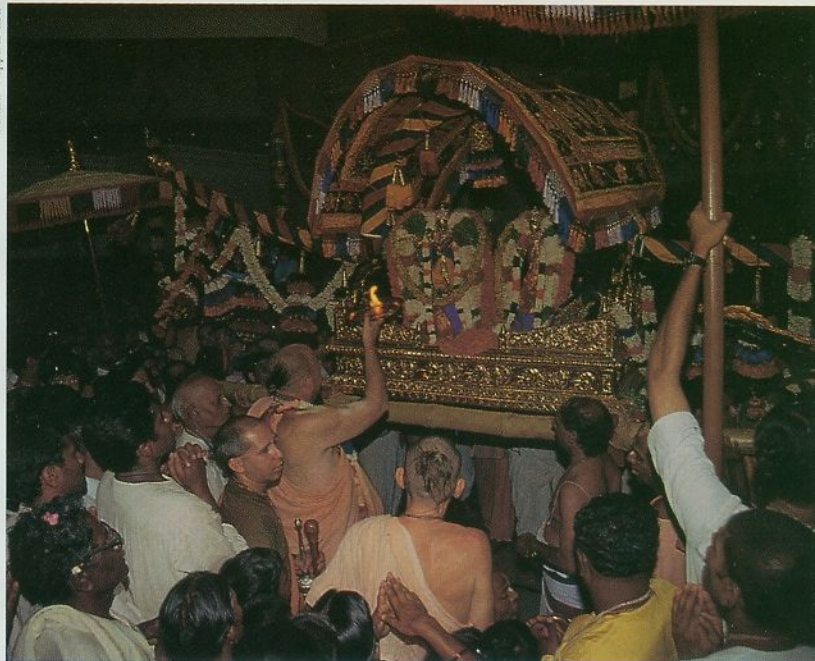
A priest performs a traditional Vedic fire sacrifice (above) during the temple-opening ceremonies. At right, the Deities receive the abhiṣeka, or ritual bathing.



Maha-Visnu Dasa



Mahā-Viṣṇu Dāsa



Mahā-Viṣṇu Dāsa

ISKCON leader His Holiness Jayapatāka Swami (above) offers a lamp to Śrī Rādhā-Kṛṣṇacandra, the Rādhā-Kṛṣṇa Deities of ISKCON Bangalore, during a procession. At left, a devotee holds a ghee lamp that has been offered to the Deities.

Mahā-Viṣṇu Dāsa

various fields. But all that knowledge pertains to the temporary material sphere only. It cannot provide the real, eternal happiness we are seeking. No amount of material progress will provide eternal happiness.

Because we are primarily spiritual, we must pay attention to developing our spiritual identity. The Kṛṣṇa consciousness movement—and, in particular, this temple—is performing the service of developing the spiritual aspect of the society.

BTG: What makes this temple different from other temples?

MPD: This temple—and all ISKCON temples—provides much more for the soul than rituals. Spirituality today has

come to the level of blind rituals and sentiment, and most temples aren't doing much to go beyond that. But ISKCON temples are centers of spiritual learning through godly association, centers where a visitor can learn the science of spiritual life.

BTG: India is full of people struggling for the basic necessities. How will the people of India benefit from this complex?

MPD: Socially, greed in one section of society causes poverty in another. The mood of exploitation forces human beings to forget one another's spiritual equality before God. But through spiritual knowledge we can find our common father, the Supreme Lord, and

realize our brotherhood. Only in this way can there be peace, harmony, and social equality in our nation and among all nations. And that spiritual knowledge is what the temple is meant to teach.

Whether materially rich or poor, man is essentially spiritual. Wealth and poverty come by our past acts. Bound by the laws of karma, today's rich man may be a pauper in his next life. And the poverty or wealth of a society comes from the collective karma of its individuals.

As long as we are ignorant of the purpose of human life and serve only the body, we will stay bound by the laws of karma, which toss us about like

*Śrī Rādhā-Kṛṣṇacandra
(below). At right, the main
entrance to the temple.*



Mahā-Viṣṇu Dāsa

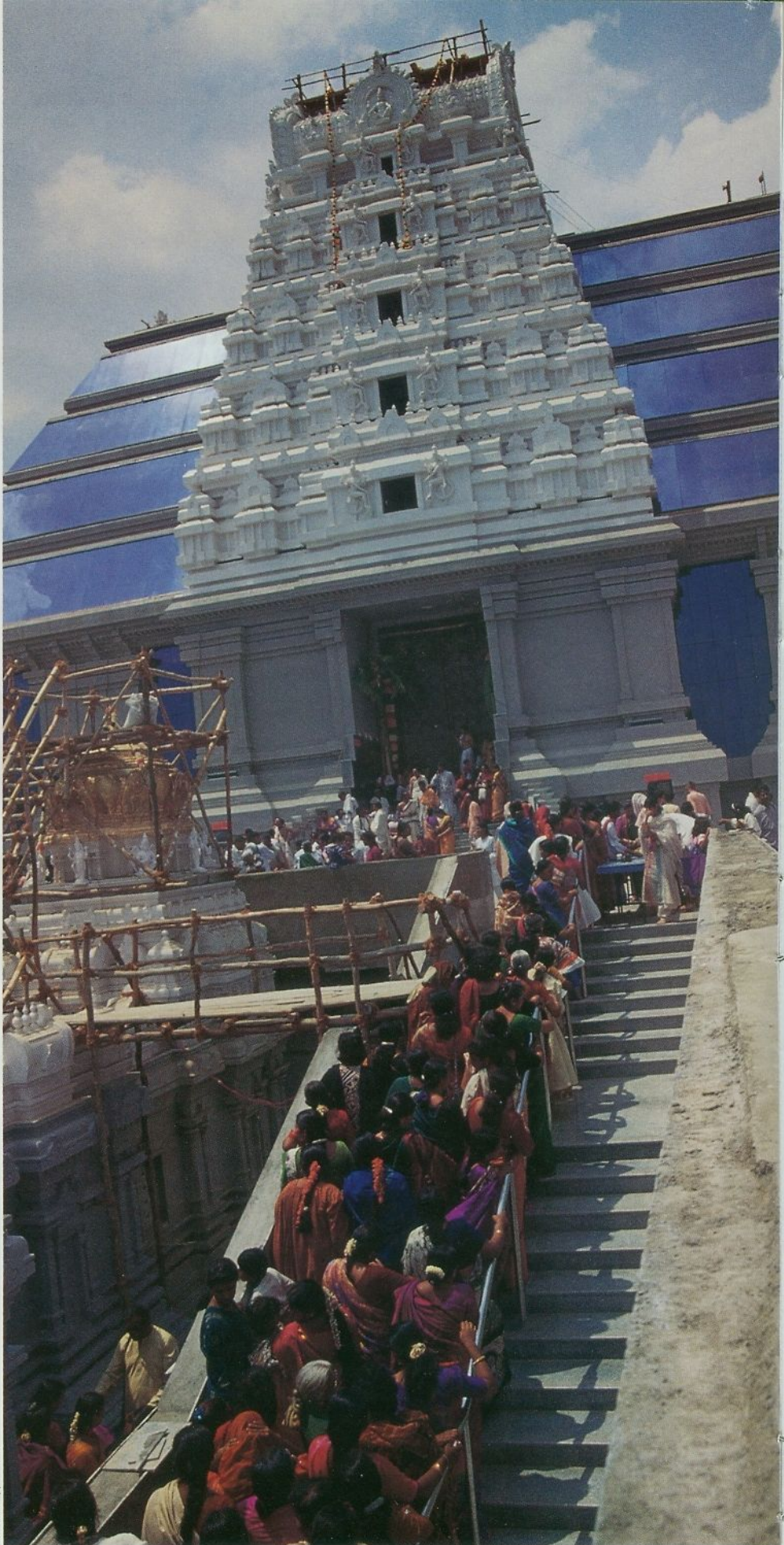
the waves of the ocean. Rich or poor, everyone needs the knowledge that can prevent that bondage. So our temple is open to everyone, irrespective of class, caste, sex, nationality, or even religion.

The temple is needed to balance the material and spiritual needs of man. India's real asset is spiritual knowledge, but today many Indians have forgotten that. What remains of Vedic knowledge in society is hardly more than some cultural residue. Many Indians do not know the progressive values of human life, the basis of Vedic culture. People have not learned Vedic knowledge in a rational way.

But Śrīla Prabhupāda taught Vedic philosophy rationally through his writings, which anyone can easily understand. The neglect of India's spiritual heritage is driving Indian society to chaos and confusion. The Kṛṣṇa consciousness movement strives to teach the importance of that heritage.

So that is our task: spiritual education. And this temple project is an

Mahā-Viṣṇu Dāsa





Maha-Vishnu Dāsa



Eager pilgrims (above) crowd the steps to the temple on opening day. At left, His Holiness Prabhaviṣṇu Swami garlands Śrīla Prabhupāda on his new vyāsāsana (seat of the guru).



Maha-Vishnu Dāsa



important instrument to fulfill it.

BTG: Don't most people in India already have some knowledge of *Bhagavad-gītā* and spiritual life?

MPD: Culturally, Indians are better situated to understand this knowledge, if willing. To be born in Bhāratavarṣa [India] is considered most auspicious. It provides the greatest opportunity for spiritual advancement.

But in today's spiritually degraded world even Indians have opted to

neglect their spiritual culture and follow the materialistic Western civilization. Instead of giving spiritual inspiration to the world, Indians have given up the responsibility to learn, practice, and promote the transcendental message of the Vedic scriptures.

Unfortunately even the leaders of the country know little of India's unlimited spiritual heritage and make no attempt to follow or promote it. When Śrīla Prabhupāda was asked

why it was easier to spread Vedic culture in the West than in India, he said that to wake someone who is sleeping is easy, but not someone pretending to be asleep. Westerners accepted their ignorance about spiritual matters and were eager students. Generally an Indian prefers to appear familiar with the *Bhagavad-gītā* and other Vedic scriptures, although he knows them only by name and is disinclined to study them.



Maha-Visnu Dasa

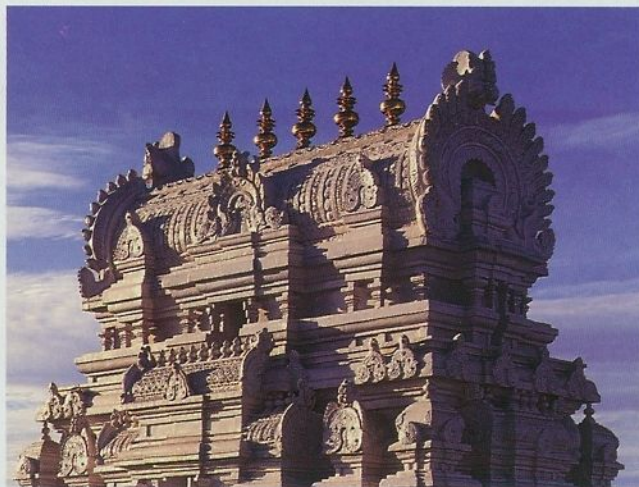
ISKCON is trying to inspire Indians to see their spiritual aspect as an important part of life and eventually become the guiding force of the world. We hope that eventually a new generation will become knowledgeable leaders and will rejuvenate and inculcate these values in the Indian society and all over the world.

If we who are born in India learn to appreciate and practice the values of Vedic science and culture, the whole

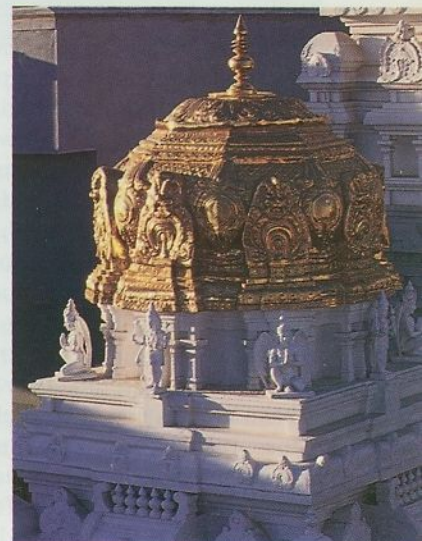
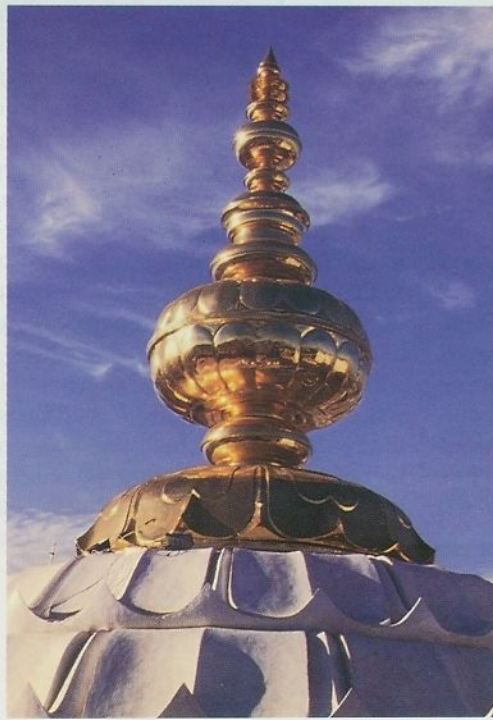


Maha-Visnu Dasa

The view from the back of the temple (far left). At left, a gatekeeper from Vaikuṅṭha, the spiritual world, stands guard at the temple entrance. Below, the top of one of many columns that adorn the temple.



The top of one of the gates (left) through which devotees pass on the way up to temple. Below, right, the dome (vimāna) above the Deity chamber. Below, left, the spire (kalaśa) at the top of the temple.



All our donors and life members are very fortunate to have helped the project, because they have done direct service to the Lord's mission.



world will follow. Śrīla Prabhupāda taught the Vedic knowledge to people all around the world; he is truly India's cultural ambassador to the world.

Indians should take up the spiritual leadership of the world. We are not interested in cheap religious conversion. We are interested in making the world spiritually aware.

BTG: Turning to the architectural side of the project, as an architect and the project director could you tell us how the design emerged?

MPD: For the first two years after we got the land, we could not find a professional architect who understood what we really needed. That forced us to venture into it ourselves. Gradually over the past six years, through study, trial, and higher inspiration we developed the design. We never conceived it right at the start in its details as it stands today. It evolved by the grace of the Lord.

I am fully convinced that Lord Kṛṣṇa, in the heart of all those involved in the project, was the guiding force in developing the design. Truly He is the architect.

I experienced this more directly when wonderful design solutions arose at various critical turning points. In the beginning, once we had decided to deal with the design ourselves, there was a time when concepts were rather unclear. Then Jagat Candra Dāsa proposed the glass tower, and that set the design rolling in the direction of synthesizing traditional and modern elements. Gradually, I was able to develop the design, using aspects of traditional South Indian architecture. Śrīmatī Bhaktīlātā, my good wife, helped with conceptualizing the overall aesthetics and the interiors. It was a great experience for me to develop the functional design of the complex. I hadn't imag-

ined that my civil engineering education could be such an asset to me in my service to the Lord.

BTG: Apart from the five temple shrines themselves, what are some of the features the temple building includes?

MPD: The complex also houses shops, offices, a library, a lecture hall, a 350-seat multimedia theater, a 1,000-seat multi-purpose hall with equal dining capacity, ten smaller computer-aided theaters, a *prasādam* hall for pilgrims, and a lobby where visitors can learn from devotees about Kṛṣṇa and Sanātana-dharma.

There are also eight seminar rooms for about forty people each. We plan to hold special seminars for groups such as executives, politicians, the elderly, school children, and congregation members from outside Bangalore.

A 70-room guesthouse under construction which will be available for visitors and life members.

A separate building will house 150 *brahmacārīs*, celibate young men.

BTG: Did you received foreign funds to build the temple?

MPD: No. The people of Karnataka, especially from Bangalore, paid for the temple. We did not receive foreign funds. Śrīla Prabhupāda organized ISKCON in such a way that each center is financially autonomous. We have enrolled people as members of our Life Patronship program. Today we have 22,000 life patrons registered in ISKCON Bangalore. Apart from that, many people sponsored specific items in the building.

ISKCON Bangalore houses about sixty serious full-time life-dedicated devotees. Many of these devotees are highly educated and have joined the movement inspired by the lofty instructions of the Vedic scriptures. They feel

a sense of mission to do something constructive and spiritually uplifting for society. By their efforts, thousands of people were inspired to contribute for this great cause.

BTG: How has taking part in the project benefited the donors and life members who contributed toward it?

MPD: All our donors and life members are very fortunate to have helped the project, because they have done direct service to the Lord's mission. The opportunity to engage in the service of the Supreme Lord is rare and valuable. Service rendered to the Lord is the highest pious activity. Even the smallest service becomes an eternal asset and can save one from unlimited misfortune.

The greatest welfare activity is to provide society with spiritual knowledge. Our donors and life patrons have contributed for this cause and can take pride in being involved in it. It will surely be a matter of great satisfaction for them to see the fruits of their charity being distributed to everyone, irrespective of caste, creed, or color.

By serving Śrīla Prabhupāda they must have greatly pleased him. And when a pure devotee of the Lord is pleased, the soul is immensely benefited. We are grateful to all who helped in this endeavor to serve humanity.

BTG: How will you run such a big complex?

MPD: The sixty full-time devotees will run and maintain it. Also, many people who practice Kṛṣṇa consciousness at home offer practical service to the temple after work and during holidays. Some even take one day leave a month for a full day of service in the temple. So I don't see any problem in serving the thousands of pilgrims who will be visiting every day. 🌸

PROJECT PROFILE

Archiving ISKCON Films

Here's a Kṛṣṇa conscious project you might like to support or get involved in.

and ITV (ISKCON Television) and started the project.

Over the years, the footage had been cut up and used in seven films produced by ISKCON Cinema. Yaduvara wanted to fit the films back together and try to recreate the original scenes as they were shot.

First he had to clean the films, which were gummy from splicing tape. Then he had to synchronize the sound with the picture—a daunting task, since many of the films and sound tracks had no audio and visual clapsticks or startmarks.

Sometimes Yaduvara had a film of Śrīla Prabhupāda speaking but no sound. So he would try to read Prabhupāda's lips. When he picked

LOCATION

Los Angeles

PROJECT MANAGER

Yaduvara Dāsa

THE HISTORY

From the time Śrīla Prabhupāda came to America, professional and amateur photographers began shooting photos and films of his activities. Yaduvara Dāsa is gathering, organizing, cleaning, editing, and transferring to state-of-the-art digital video all of the films of Śrīla Prabhupāda.

An early film, if not the first, came from Richard Witty. It was his first professional film. In the fall of 1966, Richard and his wife loaded up their gear and headed for Tompkins Square Park in New York City, where they shot their first roll of film of Śrīla Prabhupāda, seated on the lawn playing his small drum and chanting Hare Kṛṣṇa.

Richard and his wife went on to visit and cover the activities of the temple at 26 Second Avenue. They developed their film, edited it, added sound tracks, made a print at their lab, and released it under the title *Matchless Gifts*. They carefully stored the film and kept it for years.

One day in 1981, Richard, now a successful commercial filmmaker, saw a devotee distributing books in New York City and offered the film as a gift to ISKCON. The timing was perfect. Yaduvara was nearing completion of *Your Ever Well-Wisher*, a film on Śrīla Prabhupāda's life, and he was missing footage of the very beginnings of the Hare Kṛṣṇa movement in New York. *Matchless Gifts* fit perfectly into the film biography.

Yaduvara Dāsa carefully stored Richard's film along with others he himself had shot. William Kerr, another filmmaker, added to the stock by contributing films of Śrīla Prabhupāda shot in Australia. And others added their films.

In the early '80s, the Bhaktivedanta Archives, in Los Angeles, took over the responsibility of storing the films. When the Archives moved



Visakhā Devi Dāsa

Yaduvara Dāsa works to preserve old films of Śrīla Prabhupāda.

to North Carolina, Yaduvara moved the films to an underground vault near Butler, Pennsylvania. Age had taken its toll, especially on the color films. In the twenty-seven years since the first color films had been shot, many of them had turned a light purple.

In 1994 the Bhaktivedanta Book Trust International gave a grant to transfer the film to digital video. In May 1996, Yaduvara gathered all the films from the vault, the Archives,

up a few words, he would call Raṅajit Dāsa at the Archives and have him look up the phrase in VedaBase, the CD-Rom containing all of Prabhupāda's recorded words. If Raṅajit found what Yaduvara was looking for, he would send a transcript along with a matching audio cassette of Śrīla Prabhupāda speaking. Then Yaduvara would match the audio with the film, cutting out spaces between the words in the audio track
(please turn to page 63)

The Kidnapping of Princess Subhadrā

*Encouraged by Lord Kṛṣṇa, Arjuna takes a bride
in the chivalrous way of a warrior.*

Translated from Sanskrit
by Hridayānanda Dāsa Goswami

• • •

The sage Vaiśampāyana is telling the history of the Pāṇḍavas to their great-grandson, King Janamejaya. As the narration continues, the Pāṇḍava Arjuna, during a one-year exile, is visiting Lord Kṛṣṇa in the great city of Dvārakā.

AFTER SOME DAYS had passed, O king, the Vṛṣṇi, Bhoja, and Andhaka dynasties staged a huge festival on Raivatāka Mountain. The heroes of these dynasties gave charity to thousands of *brāhmaṇas*. With elegant cottages and colorful jewels spread all around the mountain, the whole region looked gorgeous, O king. On all sides the trees were beautifully lit up with lamps. Dancers danced, singers sang their songs, and skilled musicians sounded their instruments.

The powerful Vṛṣṇi boys, nicely dressed and ornamented, dashed about in golden chariots. By the hundreds and thousands the men of the city came on foot with their wives and followers in varieties of simple and elaborate vehicles.

Almighty Lord Balarāma, intoxicated from drinking Vāruṇī honey and followed by the Gandharvas, came strolling about with His wife Revatī. Similarly, the mighty Ugrasena, king of

the Vṛṣṇis, being praised in song by the Gandharvas, walked about with a thousand female companions. Two of Lord Kṛṣṇa's sons, Pradyumna and Sāmba, who could fight with frenzied might, were also affected by drinking heavenly beverages. Sporting divine garlands, they enjoyed themselves like immortal gods.

Gada, Bhānu, Pṛthu, Vipṛthu, Akṛūra, Sārāṇa, Niśaṭha, Satyaka, Sātyaki, Hārdikya, Viḍūratha, Cārudeṣṇa, Bhaṅgakāra, Kṛtavarmā, and all those not mentioned were individually praised in song by the Gandharvas. Surrounded by ladies, the Vṛṣṇis made the festival at Raivatāka Mountain a striking affair.

In the midst of the thrill, splendor, and excitement, Lord Kṛṣṇa, son of Vasudeva, and Arjuna, son of Kuntī, walked around together. As the two transcendental friends strolled about the festival ground, they saw Vasudeva's lovely daughter, Subhadrā, Śrī Kṛṣṇa's younger sister, in the midst of her friends. She was gorgeously decorated and radiant with pure goodness. As soon as Arjuna saw her, Cupid rose up in his heart.

Kṛṣṇa noted at once that Arjuna's mind was fixed on His sister. As if to tease Arjuna, the

Illustration by Puṣkara Dāsa



Arjuna and Subhadra depart for Dvārakā in Arjuna's flying chariot.

When the Vṛṣṇi heroes heard of Subhadrā's kidnapping, their eyes turned red with rage, for they could not tolerate Arjuna's deed.

• • •

lotus-eyed Kṛṣṇa said, "O Bhārata, what is this? The mind of a saintly forest-dweller is agitated by romantic desire! Arjuna, she is my sister, and the sister of my brother Sāraṇa, born of the same mother. If you are seriously thinking about her, I myself shall speak to our father."

Arjuna said, "Whom would she not bewilder with her perfect beauty, the daughter of Vasudeva and sister of Śrī Kṛṣṇa? If your sister, the Vṛṣṇi princess, could become my queen, then I surely must have done all that is good and noble. But what means should I use to win her? Please tell me, Janārdana [Kṛṣṇa], and I shall do it precisely, if it can be done."

Lord Kṛṣṇa said, "Among warriors, marriages are normally decided by the bride's own choice at a *svayamvara* ceremony. But it is doubtful that your sentiments would influence Subhadrā to choose you. Those who know the sacred law have stated, 'Among warriors who have proven to be heroes, forcibly taking a princess for marriage is approved.' Therefore you should take My noble sister by force."

ARJUNA'S BOLD ACT

[After some days had passed,] Arjuna and Kṛṣṇa made up their minds: "Let us do it!" They dispatched speedy men to go at once to deliver their proposal to Dharmarāja Yudhiṣṭhira, who was staying at Indraprastha. As soon as Yudhiṣṭhira, the mighty-armed Pāṇḍava king, heard the plan, he gave his approval.

When Arjuna learned that Subhadrā had gone to Raivataka Mountain, he met with Kṛṣṇa, and the Lord said, "Let it be done."

Abiding by Kṛṣṇa's decision, Arjuna departed in a golden chariot built to scriptural code, yoked with the horses

Sainya and Sugrīva, delicately adorned with a garland of bells, and equipped with a full assortment of weapons. The chariot rumbled like a rain cloud, shone like blazing fire, and struck dead the hopes of the hostile. Arjuna, tightly fitted with armor and wielding a sword, set out at once on the pretext of a hunting expedition, his finger- and wrist-guards fastened.

Subhadrā offered reverence to Raivata, the great stone mountain, to all the deities who resided there, and to the *brāhmaṇas*, having them invoke good fortune with their chants.

After respectfully walking around the mountain, Subhadrā was about to depart for Dvārakā when Arjuna, son of Kuntī, rushed up to her and forcibly placed her in his chariot. Taking the girl, who was smiling innocently, the tigerlike Arjuna departed for his city in the chariot, which could travel in the sky.

When Subhadrā's military escort saw that she was being stolen away, they cried out and then hurried back to Dvārakā to sound the alarm. They went at once to Sudharmā, the royal assembly hall, and fully explained Arjuna's bold act to the assembly leader. Hearing this, the leader repeatedly struck the gold-encircled battle drum, and it reverberated throughout the city.

Stirred by the sound, the Bhojas, Vṛṣṇis, and Andhakas put aside their eating and drinking and rushed to the assembly hall. Then, as fires blaze on the sacred altars, so those tigerlike men of the Vṛṣṇis and Andhakas—*mahāratha* warriors who shone like swirling fire—took their seats by the hundreds on royal thrones wrought in gold, upholstered with costly cushions, and colorfully studded with gems and coral. When all were seated like the gods in session, the assembly chief and his assistants told what Arjuna had done.

When the Vṛṣṇi heroes heard this, their eyes turned red with rage, for they could not tolerate Arjuna's deed, and they proudly rose up together and sent forth a war cry: "Yoke the chariots at once! Bring the lances, the full armor, and the most prized bows!"

Some warriors cried out to their chariot drivers, "Yoke the chariots!" while other warriors brought their own swift horses, adorned in gold. As the chariots, armor, and flags were being brought forward, and as the heroic men roared instructions, a great crowd and commotion arose about them.

LORD BALARĀMA SPEAKS

But Lord Balarāma spoke. Standing garbed in blue, sporting a garland of forest flowers, acting as if drunk and emboldened by Vāruṇī beverage, Lord Balarāma, as big and strong as the peak of Mount Kailāsa, said, "What is this you are all doing without knowledge when you see that Lord Kṛṣṇa remains silent? Without knowing His feelings you are all enraged and roaring in vain. Let Him, with His great mind, explain to you His own plan and what He would like to do, and then do that with full attention."

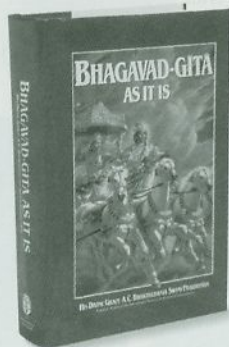
Hearing these authoritative words from Balarāma, all became silent, and then they began to say, "Yes, He is right. That is best." Thus, having heard these balanced, objective words from the intelligent Balarāma, all the men again took their seats in the assembly.

Then Lord Balarāma asked victorious Lord Kṛṣṇa, "My dear Kṛṣṇa, why do You remain seated, watching all this in silence? O infallible one, for Your sake all of us honored Arjuna, but it seems that he did not deserve
(please turn to page 58)

The teachings of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda

We carry all of Śrīla Prabhupāda's books and lectures currently available.

The Classics



Bhagavad-gītā As It Is, Deluxe Edition. **\$24.95**
Śrīmad-Bhāgavatam, 12 cantos, 18 volumes. **\$399.95**
Śrī Caitanya-caritāmṛta, complete, 9 volumes. **\$349.50**
The Nectar of Devotion, **\$14.95**
Teachings of Lord Caitanya, reprint, **\$14.25**



A great gift idea for the holidays
 —Hare Kṛṣṇa Catalog
 Gift Certificates! Call for
 details: 1-800-800-3284.
 Outside US and Canada:
 1-910-871-2620.



Śrīla Prabhupāda's VedaBASE

All of Śrīla Prabhupāda's recorded works on one CD! For monthly payments of **only \$25** you can now have the VedaBASE. And there is no interest charge! Complete works, **\$595**; books only, **\$295**.

The Vintage Series Volumes 1–9

Bhajanas by Śrīla Prabhupāda

This 9-CD set consists of remastered classic unedited *bhajanas*—never before released on CD. Includes storage folder. **\$79.95** (Individual CDs: **\$9.95** each)



THE HARE KRṢṆA CATALOG

Call and ask about our layaway plan. For only **\$25 a month** you can start building your own **Bhaktivedanta Library!**

Śrīla Prabhupāda Lectures on CD

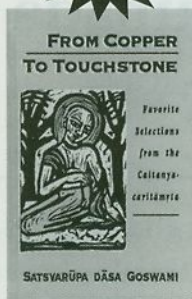
- #19—1. *Liberation . . . Meaning What?*, SB 5.5.2 (4/13/75—Hyderabad)
 2. *Cleansing Away Our Criminality*, SB 6.1.6 (1/5/76—Nellore)
- #20—1. *The Unavoidable Battle of Kuruksetra*, Bg 2.7–11 (3/2/66—New York)
- #21—1. *Liberation by Pure Understanding*, SB 6.1.15 (1/8/76—Nellore)
 2. *Love Designations*, SB 5.6.5 (11/27/76—Vṛndāvana)
 3. *Life's Aim Is Self-Realization . . . Not Skyscrapers*, SB 1.2.12 (8/15/72—Los Angeles)

We also have #1–15 (all LA lectures, 1972). Please call for details.
 All CDs (#1–21) **\$5.95** ea.

CALL TO ORDER  1-800-800-3BTG

more inside

New with this issue!



From Copper To Touchstone

By Satsvarūpa Dāsa Goswami

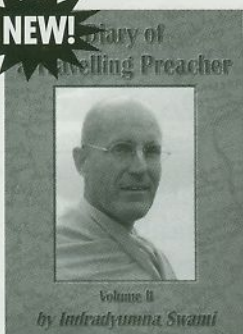
A compendium of essays on Śrī Caitanya-caritāmṛta. Simple, natural writing that's a pleasure to read. Hardbound. 327 pages. \$14.95



Churning the Milk Ocean

By Satsvarūpa Dāsa Goswami

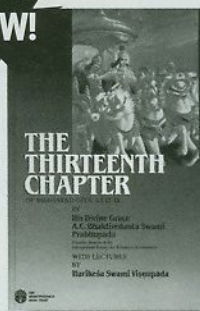
In the words of the author: "The pastime of the demons and demigods describes the strife between devotees and demons. I can compare this to my imperfect attempt to serve Kṛṣṇa. Imperfect means that the devotee in me is still battling with the demon in me . . ." 607 pages. Hardbound, \$14.95; softbound, \$12.50.



Diary of a Traveling Preacher

By Indradyumna Swami

Travel with devotees as they share Kṛṣṇa consciousness with the people of the former Eastern Block. Volume I—Softbound, 74 pages, \$8.95. Volume II—Softbound, 68 pages, \$8.95



The Thirteenth Chapter

By Harikeśa Swami

An in-depth examination of this important chapter of Bhagavad-gītā, "Nature, the Enjoyer and Consciousness." Hardbound, 183 pages. \$11.95



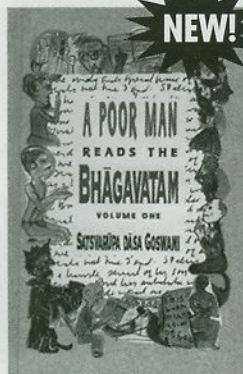
Essential Truths

By Harikeśa Swami

A compilation of philosophical questions and answers. Hardbound, 422 pages. \$19.95



THE HARE KRṢṂA CATALOG

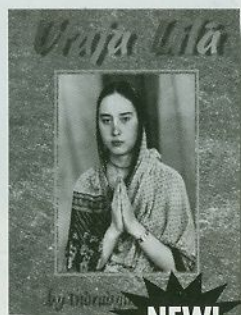


A Poor Man Reads the Bhāgavatam

Volume 1

By Satsvarūpa Dāsa Goswami

In this personal exercise shared with the reader, the author studies a verse from the Bhāgavatam and then free-writes his realizations. Hardbound, 487 pages. \$14.95



Vraja Līlā

By Indradyumna Swami

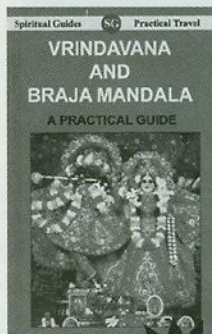
Indradyumna Swami's 19-year-old disciple left her body on October 13, 1994, with her guru and many other devotees present. This book tells her story. Softbound, 66 pages. \$8.95



Vrindavana and Braja Mandala

By Jaḍa Bharata Dāsa

A must-have for your travels in India. This isn't just a normal travel guide—it dives deeply into the heart of spiritual India. Softbound, 680 pages. \$17.95



Drums Along The Amazon

By Indradyumna Swami

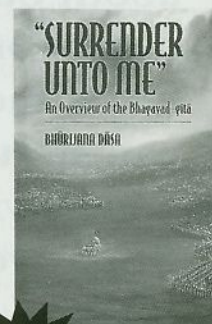
An exciting Kṛṣṇa conscious adventure up the wild Amazon River by boat. Softbound, 68 pages. \$3.95



"Surrender Unto Me"

An Overview of the Bhagavad-gītā
By Bhūrjiana Dāsa

The fruit of twenty-seven years of study, this book traces the philosophic progression of Bhagavad-gītā—how the verses, sections, and chapters fit together. Hardbound, 426 pages. \$14.95



We carry more books and CDs by Harikeśa Swami. Please call for details.

TO FAX YOUR ORDER  (910) 871-3641



Alien Identities

Ancient Insights into Modern UFO Phenomena

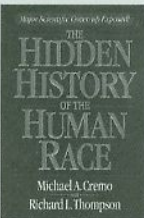
By Richard L. Thompson (Sadāpūta Dāsa)
Foreword by Whitley Strieber



Dr. Thompson presents evidence based on records of ancient civilizations suggesting thousands of years of contact with extraterrestrial beings. Startling parallels between contemporary UFO accounts and ancient India's Sanskrit writings offer fresh insight into modern-day UFO phenomena. Softbound, 472 pages. **\$19.95**

Forbidden Archeology

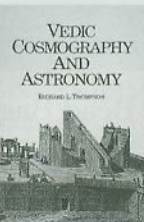
By Michael A. Cremona and Richard L. Thompson



Over the past two centuries, researchers have discovered bones and artifacts suggesting modern humans existed for millions of years, but mainstream science ignores this evidence. This "knowledge filter" of modern science largely presents an inaccurate picture of prehistory. This book challenges us to rethink our understanding of human origins, as well as the methods of the mainstream establishment. Hardbound, 960 pages. **\$39.95**. Abridged version: *The Hidden History of the Human Race*, hardbound, 350 pages. **\$22.95**

Vedic Cosmography and Astronomy

By Richard L. Thompson



This book addresses the apparent conflict between modern science and the *Śrīmad-Bhāgavatam*, and presents a systematic approach to understanding the Fifth Canto of the *Śrīmad-Bhāgavatam*. Softbound, 242 pages. **\$12.95**

Mechanistic and Nonmechanistic Science

An Investigation into the Nature of Consciousness and Form

By Richard L. Thompson



Dr. Thompson shows how physics is incapable of dealing with the phenomenon of consciousness and how biology is unable to account for the existence of complex living forms. Arguing that valid scientific theory does not have to be mechanistic, the author outlines a nonmechanistic science and rounds out the human quest for understanding. Softbound, 254 pages. **\$12.95**

Origins

Higher Dimensions in Science

By Richard L. Thompson and others



A bold challenge to materialistic explanations of the origin of the universe, the origin of life, and the origin of species. *Origins* exposes the little-publicized shortcomings in currently accepted theories and proposes alternative explanations based on the *Vedas*, India's timeless books of knowledge. 64-page magazine, full color, **\$3.50**

Videos

The Mysterious Origins of Man—An NBC television special, hosted by Charlton Heston. 46 minutes, **\$19.95**

The Hidden History of the Human Race—

Part 1 (30 minutes), **\$19.95**

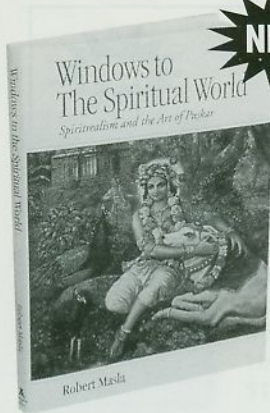
Part 2 (60 minutes), **\$29.95**

Simulated Worlds—45 minutes, **\$19.95**

Mind and Brain—30 minutes, **\$19.95**

Models of Natural Selection—30 minutes, **\$19.95**





Windows to the Spiritual World

Spiritualism and the Art of Puškar

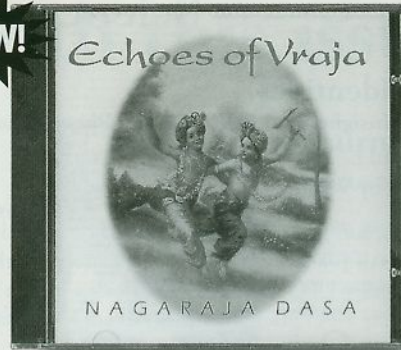
By Robert Masla

An adventure of cultural transformation and self-realization seen through the paintings of Puškar Dāsa, one of ISKCON's most accomplished artists. 184 pages, hardbound, with dust jacket, 105 color plates, 35 b&w photos and drawings. \$45



Gour Dham Incense

This is our most economical high-quality incense from India. Fourteen exotic fragrances: Rose, Mogra, Agar Amber, Khus, Prema, Sandalwood, Intimate, Musk, Jasmine, Kewra, Kesari Chandan, Firdous, Heena, Nagchampa. One pack (20 sticks), \$1.25; 5-19 packs, \$0.95 each; 20 or more, \$0.75 each (less expensive than in India).



Echoes of Vraja

By Nāgarāja Dāsa

Let these beautiful renditions of the Hare Kṛṣṇa mantra and traditional Bengali and Hindi bhajanas transport you to Kṛṣṇa's land. Singing accompanied by flute, tamboura, harmonium, karatālas, myṛdaṅga, and tablas. Tape \$6.95; CD (includes one extra song) \$13.95.



Japa Beads and Bead Bags

BEADS: Neem, \$3.95; Tulasi, \$11.95; Large-Bead Tulasi, \$19.95. BAGS: Gaura Nitai, Kṛṣṇa-Balarāma, Mahā-mantra, Śrīla Prabhupāda, \$2.95 each; Jagannātha, \$3.95.

BTG Service Center
 P. O. Box 255, Sandy Ridge, NC 27046, USA
 Phone: (800) 800-3284; outside USA and Canada:
 +1 (910) 871-2620 • Fax: +1 (910) 871-3641
 E-mail: archives@earthlink.net • Website: www.krsna.com

Please send me:	Qty.	Amount
_____	_____	_____
_____	_____	_____
_____	_____	_____

Shipping* _____
 Total amount _____

PAYMENT METHOD:
 Make checks payable to BTG Service Center. US funds only.
 Check / money order Credit card

Name _____ Tel. _____
 Address _____ Apt. _____
 City _____ State _____ Zip _____
 Card no. _____ Exp. _____
 Signature _____

*Minimum \$3 for all orders. Mainland USA please add 10% of order value. Orders outside the US add 30% of order value.

Prabhupāda And Other Songs

By Phalini Devi Dasi

10 songs about Śrīla Prabhupāda. English lyrics, female vocalist and guitar. Mellow. Accompanied with printed lyrics. \$5.95

Home Temple Supplies

We carry a variety of Deities, pūjā paraphernalia, high-quality incense, and anything else you might need to turn your home into a temple.

CALL TO ORDER **1-800-800-3BTG**



EVERY TOWN & VILLAGE

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

Worldwide

November 4 marks the twentieth anniversary of the departure of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, founder-*ācārya* of ISKCON, who left the world in November of 1977.

Hare Kṛṣṇa devotees have chosen December 13 as a day to make a special effort to distribute large numbers of books on Kṛṣṇa consciousness. This year's goal: one million books worldwide. To take part, get in touch with your local ISKCON center.

United States

Vandals set fire to the main equipment and hay storage barn at

ISKCON's New Talavan Farm in Carriere, Mississippi, last July, causing at least \$100,000 in damage. Destroyed were two tractors, a hay bailer, \$5,000 worth of hay, and the New Orleans Rathayātrā cart. The loss is a severe financial burden for the farm. Donations can be sent to Yogīndra Dāsa, President, ISKCON New Talavan, 31492 Anner Road, Carriere, MS 39426 USA.

Israel

Druze leader Sheik Moafaq met with

ISKCON's Dānavīr Swami last February during Dānavīr's Swami's visit to eleven Druze villages in northern Israel. The meeting took place in an auditorium at the site of the tomb of the late Druze leader Sheik Amin Tarif, who had spoken with devotees several times. For the meeting with Dānavīr Swami, the auditorium was filled with sheiks eager to learn more about Kṛṣṇa consciousness. The Druze are an Arab sect whose teachings are in some ways similar to those of the *Vedas*.

South America

ISKCON leader Bhakti Tirtha

Swami lectured last spring at the

University of Guyana. He met with Guyanese President Samuel Hines. And while in Guyana he was interviewed on four national TV shows and by several radio stations, as well as all the major Guyanese newspapers.

Europe

Devotees in Holland held Rathayātrā

festivals in Amsterdam and The Hague.

Africa

ISKCON Ghana has acquired 210 acres of

farmland. A master plan for a Hare Kṛṣṇa community on the land calls for 160 acres for farming and cottage industries, and 50 acres for schools, a temple, a restaurant, a guest house, a medical clinic, a tourist village, an art museum, and a barn with surrounding pastures.



Devotees on their new farmland in Ghana.

Commonwealth of Independent States

More than a thousand devotees took part in July in a Hare Kṛṣṇa festival in Moscow.

DEPARTURES

VILĀSINĪ DEVĪ DĀSĪ, a disciple of Śrīla Prabhupāda's, passed away last July in London, of cancer. Vilāsini joined ISKCON in 1970. She served as an indexer for the Bhaktivedanta Book Trust in New York in the early seventies. She went on to serve Rādhā-Kṛṣṇa Deities in Detroit, France, and finally London.

Vilāsini had been in an apparent coma shortly before her passing, but when devotees arrived to chant Hare Kṛṣṇa in her room, she awoke to chant and hear the holy name of Kṛṣṇa till the end.

SPEAKS OUT

(continued from page 17)

the people, something practical. That is science.

Carol: Do you think it is possible for people to live in, say, an educational framework?

Śrīla Prabhupāda: Education—if it is not for the benefit of the people, then what is the use of such education? That is not a good education. Education means something which will benefit the mass of people. That is education.

Moving?

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

Name _____
Address _____ Apt. _____
City _____ State _____ Zip _____
Country _____ Phone _____

To enlighten them to do something better—that is education.

Now, this whole Darwinian theory is false. But people are giving it so much stress. First of all, no one—not even Darwin—can be independent. For instance, Darwin died. So he was under the control of something higher. No man wants to die, but he is forced to die. Is it not? Then where is his independence?

Carol: That is the illusion.

Śrīla Prabhupāda: Yes. So if you simply live in illusion, then where is your education? If you remain in darkness, then where is your education? Illusion means darkness. So if you are in darkness, now, where is your education? And where is your philosophy?

Carol: The only way to remove this darkness is through love. Is this what you are saying?

Śrīla Prabhupāda: Love is far away. First of all, you become educated.

Carol: How? In what way?

Śrīla Prabhupāda: Education means right knowledge. Right knowledge. For instance, everyone wants to live. Nobody wants to die. So the inquiry should be, "I do not wish to die. Why is death forced upon me? What is that force—what is the nature of that force?"

On the other hand, if I simply resign myself—"Yes, some kind of force is there"—then where is my knowledge? Again, I do not wish to die. So education means finding out, "Why is death forced upon me?" Nobody wants miserable conditions of life, but miserable conditions are forced upon me. So first of all, I should inquire, "I do not want these things. *Who is forcing these things upon me?*" This is life's first philosophical inquiry.

Carol: I tend to approach from the other side and ask, "Who am I?" and "What is this thing that I call myself?"

Śrīla Prabhupāda: But first, everyone has this basic problem: "I don't want these miserable conditions, but they are forced upon me." For instance, you are now a young girl. You do not like the idea of becoming an old woman. But you will have to become an old woman.

Carol: Oh, yes. Hmm.

Śrīla Prabhupāda: Nature will force you. After forty years of age, you must

become old, and you cannot remain so beautiful. This is forced. No one wants this. No woman wants, "I shall not look so beautiful, and my flesh shall be flabby, with no more luster." *I don't want all these things. Why are they forced?*

Carol: Suffering and pain lead people to God, don't they?

Śrīla Prabhupāda: Yes. That is the law. But we are so dull-headed that we do not inquire. That is my statement—that you should inquire, "Who has made this law? Who is forcing these things upon me?" After you make this inquiry, then you can inquire about God's actual identity and your actual identity. But first of all you must be aware of your situation—that these miserable conditions are being forced upon you.

For instance, a dog cannot understand that he's on a chain. He's leading a life most dependent, most miserable. And yet he is jolly. He is jumping here and there. That is a dog's life. If the master wants to kill him, the dog cannot do anything. But he is very jolly. Sometimes he even jumps.

That is a dog's life, not human life. Human life means realizing, "I am dependent at every step, and still I am declaring myself independent. *What is this nonsense?*" This inquiry should be there. "I am dependent at every step, exactly like the cats and dogs, but still I am claiming, 'I am independent.' Why?"

Carol: Your Divine Grace, is it possible to carry out this inquiry while engaged in ordinary daily activities?

Śrīla Prabhupāda: Yes, certainly. You can become spiritually realized in any walk of life, regardless of your daily activities.

The thing is, this is the real inquiry: "Why am I put into these conditions which I do not like? Who is forcing them upon me? Wherefrom has my life begun? What is the ultimate goal of my life?" These things should be asked. That is the proper inquiry of the human being.

Without getting answers to these questions, we cannot solve the very real problems of birth, death, old age, and disease. Instead, like Darwin, we are forced to theorize something utopian. What is the use of such so-called knowledge? ❁

THE LIFE OF KING KULAŚEKHARA

One of the chief saints of the
Śrī Vaiṣṇava tradition of South India

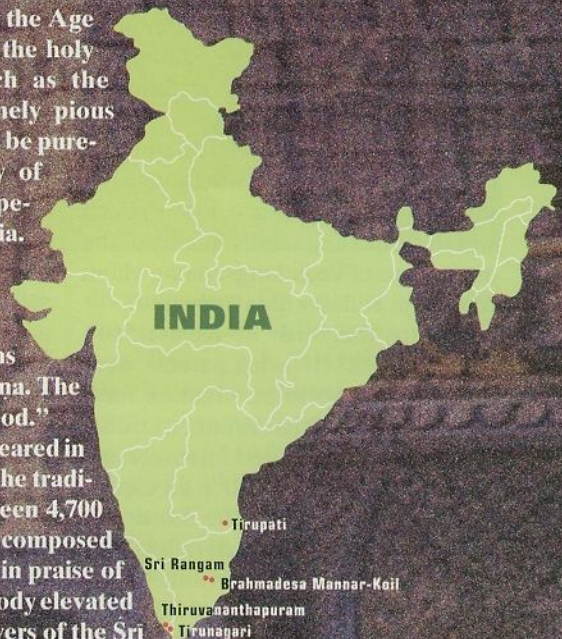
by Śyāmasundara Dāsa

THE NAME OF King Kulāśekhara is well known to followers of Śrī Prabhupāda. Prabhupāda used to relish the *Mukunda-mālā-stotra*, written by this great saintly king. This *stotra* (prayer) is commonly known in ISKCON as “The Prayers of King Kulāśekhara.”

WHO ARE THE ĀLVĀRS?

Śrīmad-Bhāgavatam (11.5.39-40) states, “In the Age of Kali those persons who drink the waters of the holy rivers of Dravīḍa-deśa [South India], such as the Tamraparnī, Kṛtamālā, Payasvini, the extremely pious Kaverī, and the Praticī Mahānadi, will almost all be pure-hearted devotees of the Supreme Personality of Godhead, Vāsudeva.” The Ālvārs are twelve especially great devotees who appeared in South India. According to the traditions of the Śrī Vaiṣṇavas (one of four disciplic successions of Vaiṣṇavas, devotees of Kṛṣṇa or Viṣṇu), the Ālvārs are not ordinary *jīvas* (living entities) but are incarnations of the *parśadas* (paraphernalia) of Lord Śrī Kṛṣṇa. The Tamil word *ālvār* means “drowned in love of God.”

Although modern scholars say the Ālvārs appeared in the seventh to ninth century A.D., according to the tradition of the Śrī Sampradāya they appeared between 4,700 and 6,200 years ago. Dates aside, the Ālvārs all composed devotional songs, mostly in the Tamil language, in praise of Lord Kṛṣṇa and His incarnations. The songs embody elevated knowledge of the science of God, and the followers of the Śrī



Kulaśekhara felt shackled to the throne and could find no happiness in royal wealth and splendor.



Sampradāya consider them as good as the *Vedas*. The *ācāryas*, or great spiritual teachers, of the Śrī Sampradāya, such as Nāthamuni, Yāmunācārya, Rāmānujācārya, Vedāntadeśika, and Virarāghavācārya, learned not only the four Sanskrit *Vedas* but also the Tamil *Veda*, or the *Divya-prabandha*, consisting of the four thousand songs of the Ālvārs.

A HIDDEN SAINT

Maharaja Kulaśekhara was born into the Sera dynasty of the royal family of Travancore, the southern half of the modern state of Kerala, in southwest India. The rulers of the land did not claim to own the kingdom but considered themselves vassals and ministers to Ananta Padmanābha Swami, the Deity of Viṣṇu, whom they regarded as the actual owner of the land. Ananta Padmanābha, situated at Thiruvananthapuram (Trivandrum), was, and still is, the worshipable Deity of the people of that area. The kings of Travancore would come before the Lord at least twice a day to offer obeisances and report on the administration of the country. (The tradition of the Mahārāja of Travancore's visiting Lord Ananta Padmanābha Swami goes on to the present day, even though the king has no real political power.) Such was the pious and saintly quality of the ancient line of Vedic kings among whom Mahārāja Kulaśekhara appeared.

Before the birth of Kulaśekhara (around 3,000 BC), his parents were childless, a worrisome situation for a monarch. Kulaśekhara's father, Ḍṛdhavrata Mahārāja, prayed intensely and worshiped Lord Nārāyaṇa, an expansion of Lord Kṛṣṇa. The Lord was pleased and blessed Ḍṛdhavrata to have as his son a plenary portion of the Kaustubha gem, which Lord Śrī Kṛṣṇa wears as a pendant on His neck. That son was Kulaśekhara.

To prepare for the throne of the Sera dynasty, Prince Kulaśekhara learned warfare and government, as well as the Vedic scriptures. When Kulaśekhara came of age, Ḍṛdhavrata installed him as the king and retired to the forest to pursue undisturbed spiritual life, as recommended in the scriptures for saintly kings.

Kulaśekhara was a *kṣatriya* (ruler and military man) of great prowess and became king not only of the Sera lands but also of the neighboring lands of the Pandya and Chola dynasties. Kulaśekhara's flawless administration stood for peace, virtue, justice, and happiness. He nourished the people, and he personified magnanimity.

But despite his good qualities, the king was spiritually blind. Playing the part of a worldly king given over to his senses, he considered himself independent of God. But Lord Kṛṣṇa had a plan for His servant Kulaśekhara. By the causeless mercy of Lord Kṛṣṇa, King Kulaśekhara's consciousness gradually transformed. Spiritual perceptions dawned, and he saw the world and its concerns at their real value. He was also blessed with visions of the true nature of the Lord. According to the Śrī Vaiṣṇava tradition, Lord Nārāyaṇa sent Viṣvaksena, His commander-in-chief, to Kulaśekhara Ālvār to initiate him into Vaiṣṇavism.

Blessed by the mercy of the Lord, Kulaśekhara would often go into ecstasy. He recorded his spiritual visions and deep realizations in devotional songs, which became part of the *Divya-prabandha*. He now saw everything with purified spiritual eyes and developed a strong sense of detachment. He would daily condemn his responsible worldly position as king, ever hankering to go to Śrī Raṅgam, to the temple of the Deity Ranganātha Swami, to stay there at the feet of the Lord forever. Sometimes he would sigh, hankering to visit the holy shrine

of Tirumalai (Tirupati) and have the audience of the Deity Śrī Venkateśvara Swami. He would sometimes yearn to go to another holy place—and another, and yet another—and at each place reside for life. A divine love-sickness had set in.

Kulaśekhara felt shackled to the throne and could find no happiness in royal wealth and splendor. To alleviate his spiritual thirst, he invited sages to his capital. With them he carefully studied all the Vedic scriptures. He plucked out the best pearls of wisdom and strung them into a garland (*mālā*) of poems called the *Mukunda-mālā*. Śrīla Prabhupāda was especially fond of this work and would often sing one verse in particular:

*kṛṣṇa tvadīya-pada-paṅkaja-paṅjarāntam
adyaiva me viśatu mānasa-rāja-haṁsaḥ
prāṇa-prayāna-samaye kapha-vāta-pittaiḥ
kaṅṭhāvarodhana-vidhau smaraṇaṁ
kutas te*

“O Lord Kṛṣṇa, let the royal swan of my mind now enter the tangled stems of the lotus of Your feet. How will it be possible for me to remember You at the time of death, when my throat will be choked with mucus, bile, and air?”

LOVER OF RĀMA

Kulaśekhara Ālvār chose to hear daily from the Vālmīki Rāmāyaṇa, the history of Lord Rāmacandra, Lord Kṛṣṇa's incarnation as the ideal king. Kulaśekhara was so entranced in spiritual consciousness that he lived and breathed the pastimes of Śrī Rāma and felt them to be ever fresh and present.

One day, during the recitation of the Rāmāyaṇa by his guru, Kulaśekhara heard the following passage:

There twice seven thousand giants stand
With impious heart and cruel hand.
Here Rāma stands, by virtue known;
How can the hero fight alone?

Selections from Mukunda-mālā-stotra

by Kulaśekhara Ālvār

7

*cintayāmi harim eva santatam
manda-hāsa-muditānanāmbujam
nanda-gopa-tanayam parāt param
nāradādi-muni-vṛnda-vanditam*

I always think of Lord Hari [Kṛṣṇa], whose joyful lotus face bears a gentle smile. Although He is the son of the cowherd Nanda, He is also the Supreme Absolute Truth worshiped by great sages like Nārada.

8

*kara-caraṇa-saroje kāntiman-netra-mīne
śrama-muṣi bhujā-vīci-vyākule 'gādha-māрге
hari-sarasi vigāhyāpīya tejo-jalaugham
bhava-maru-parikhinnaḥ kleṣam adya tyajāmi*

The desert of material existence has exhausted me. But today I will cast aside all troubles by diving into the lake of Lord Hari and drinking freely of the abundant waters of His splendor. The lotuses in that lake are His hands and feet, and the fish are His brilliant shining eyes. That lake's water relieves all fatigue and is agitated by the waves His arms create. Its current flows deep beyond fathoming.

9

*sarasija-nayane sa-śaṅkha-cakre
mura-bhīdi mā viramasva citta rantum
sukha-taram aparam na jātu jāne
hari-caraṇa-smaraṇāmṛtena tulyam*

O mind, please never stop taking pleasure in thinking of the Mura demon's destroyer [Kṛṣṇa], who has lotus eyes and bears the conch and disc weapon. Indeed, I know of nothing else that gives such extreme pleasure as meditating on Lord Hari's divine feet.

From *Mukunda-mālā-stotra: The Prayers of King Kulaśekhara*,
published by the Bhaktivedanta Book Trust.

11

*bhava-jaladhi-gatānām dvandva-vātāhatānām
suta-duhitṛ-kalatra-trāṇa-bhārārditānām
viśama-viśaya-toye majjatām aplavānām
bhavati śaraṇam eko viṣṇu-poto narāṇām*

The people in this vast ocean of birth and death are being blown about by the winds of material dualities. As they flounder in the perilous waters of sense indulgence, with no boat to help them, they are sorely distressed by the need to protect their sons, daughters, and wives. Only the boat that is Lord Viṣṇu can save them.

12

*bhava-jaladhim agādham dustaram nistareyam
katham aham iti ceto mā sma gāḥ kātaratvam
sarasija-dṛṣi deve tārakī bhaktir ekā
naraka-bhīdi niṣaṅṅā tārayiṣyaty avaśyam*

Dear mind, do not bewilder yourself by anxiously thinking. How can I cross this fathomless and impassable ocean of material existence? There is one who can save you—Devotion. If you offer her to the lotus-eyed Lord [Kṛṣṇa], the killer of Narakāsura, she will carry you across this ocean without fail.

26

*tattvaṁ bruvāṇāni param parastān
madhu kṣarantīva mudāvahāni
prāvartaya prāñjalir asmi jihve
nāmāni nārāyaṇa-gocarāṇi*

My dear tongue, I stand before you with joined palms and beg you to recite the names of Lord Nārāyaṇa. These names describing the Supreme Absolute Truth bring great pleasure, as if exuding honey.

On hearing the line “How can the hero fight alone?” Kulaśekhara rose in a frenzy of devotion for his Rāma and commanded his army to march with him to where Rāma was fighting alone and helpless. To relieve Kulaśekhara's distress, the ministers arranged for a party of soldiers to meet him as he was going out and tell him that Rāma had been victorious. In spiritual delirium, Kulaśekhara believed their tale and returned home.

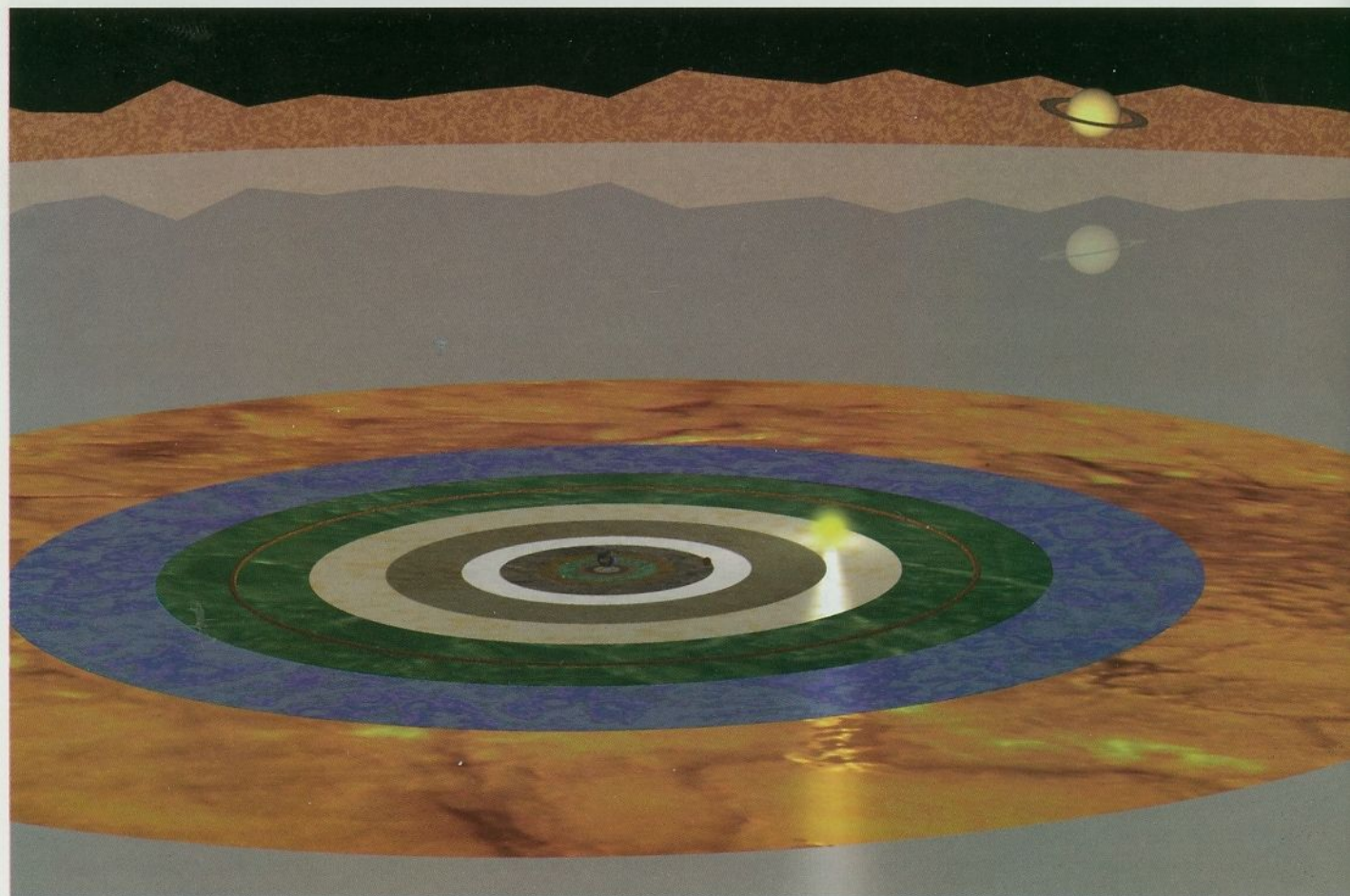
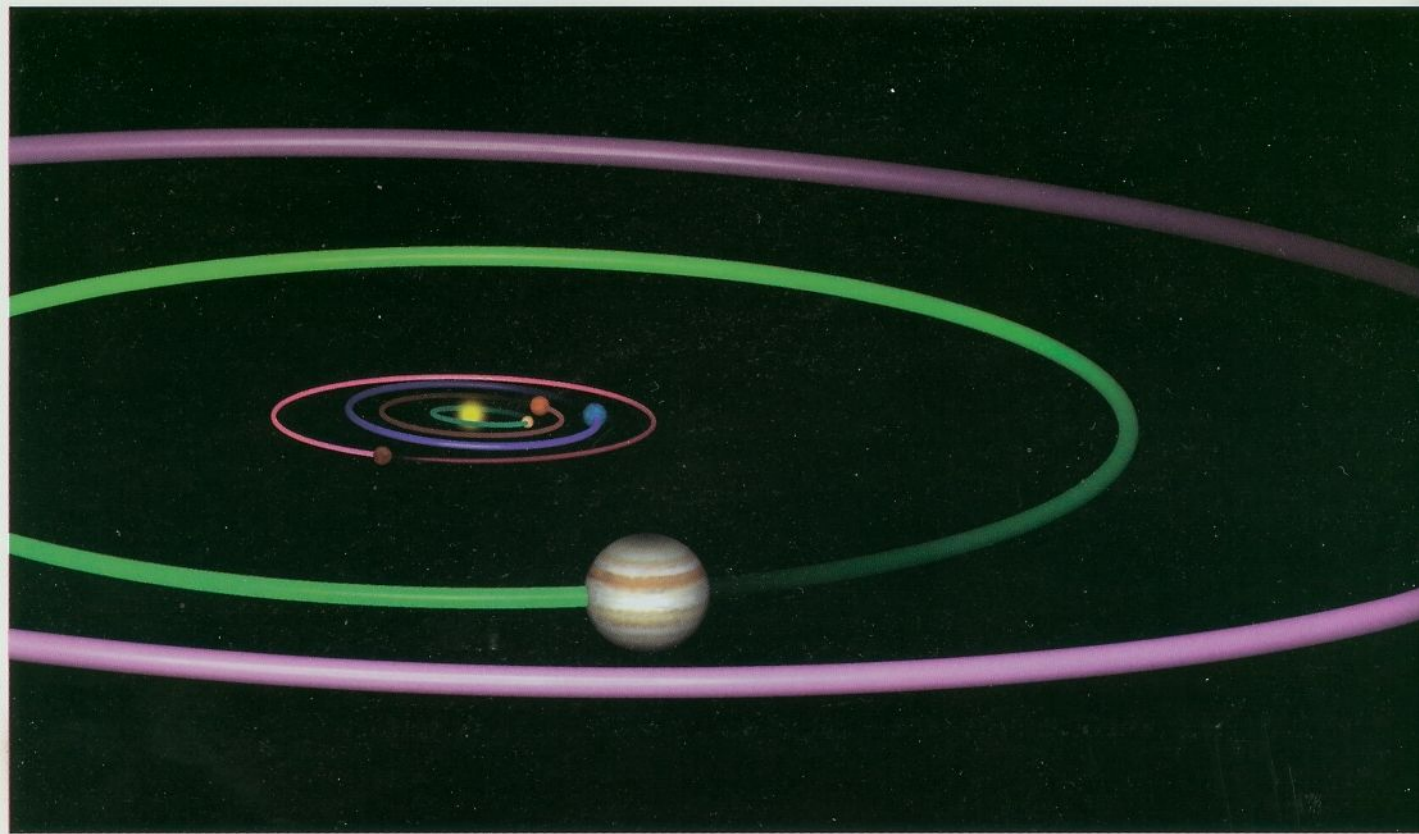
The king celebrated with great care

every important event mentioned during the daily recital of the Rāmāyaṇa. Kulaśekhara would have the Deity of Śrī Rāma carried through the streets of the city in procession, and then he would serve everyone a feast of prasādam, food offered to Śrī Rāma.

To prevent Kulaśekhara from slipping into spiritual madness, his guru sometimes skipped parts of the Rāmāyaṇa that might disturb the king. One day, however, the guru was absent and his son performed the reading without

discrimination. On hearing of the demon Rāvaṇa's kidnapping of Sītā, Lord Rāma's wife, King Kulaśekhara, greatly angry in spiritual ecstasy, shouted, “I must march across the sea, reduce Laṅkā to ashes, slay its ruler Rāvaṇa with all his friends and kinsmen, rescue my weeping mother Sītā, and join Her with my father Śrī Rāma!”

Kulaśekhara rose, armed himself, gathered his army, marched to the sea, and plunged in. It is said that the king's
(please turn to page 58)



ADVANCED ASTRONOMY

In the Śrīmad-Bhāgavatam

*This ancient Vedic text gives
an accurate map of the planetary orbits
known to modern astronomy.*

by Sadāpūta Dāsa

TODAY WE TAKE for granted that the earth is a sphere, but the early Greeks tended to think it was flat. For example, in the fifth century B.C. the philosopher Thales thought of the earth as a disk floating on water like a log.¹ About a century later, Anaxagoras taught that it is flat like a lid and stays suspended in air.² A few decades later, the famous atomist Democritus argued that the earth is shaped like a tambourine and is tilted downwards toward the south.³ Although some say that Pythagoras, in the sixth century B.C., was the first to view the earth as a sphere, this idea did not catch on quickly among the Greeks, and the first attempt to measure the earth's diameter is generally attributed to Eratosthenes in the second century B.C.

Scholars widely believe that prior

to the philosophical and scientific achievements of the Greeks, people in ancient civilized societies regarded the earth as a flat disk. So to find that the *Bhāgavata Purāṇa* of India appears to describe a flat earth comes as no surprise. The *Bhāgavata Purāṇa*, or *Śrīmad-Bhāgavatam*, is dated by scholars to A.D. 500–1000, although it is acknowledged to contain much older material and its traditional date is the beginning of the third millennium B.C.

In the *Bhāgavatam*, Bhūmaṇḍala—the “earth mandala”—is a disk 500 million *yojanas* in diameter. The *yojana* is a unit of distance about 8 miles long, and so the diameter of Bhūmaṇḍala is about 4 billion miles.⁴ Bhūmaṇḍala is marked by circular features designated as islands and oceans. These features are listed in Table 1, along

Left, above: The modern heliocentric solar system. Below: Bhūmaṇḍala, the “earth mandala” of the Śrīmad-Bhāgavatam. Although Bhūmaṇḍala appears at first glance to represent a flat earth, it is actually an accurate map of the solar system.

Illustrations by Kṛṣṇa-kṛpā Dāsa and Bhakta Eddie Johnston

N	INNER RADIUS	OUTER RADIUS	THICKNESS	FEATURE
1	0	50	50	Jambūdvīpa
2	50	150	100	Lavaṇoda
3	150	350	200	Plakṣadvīpa
4	350	550	200	Ikṣura
5	550	950	400	Śalmalīdvīpa
6	950	1,350	400	Suroda
7	1,350	2,150	800	Kuśadvīpa
8	2,150	2,950	800	Ghṛtoda
9	2,950	4,550	1,600	Krauñcadvīpa
10	4,550	6,150	1,600	Kṣīroda
11	6,150	9,350	3,200	Śakadvīpa
12	9,350	12,550	3,200	Dadhyoda
13	12,550	15,750	3,200	Inner Puṣkaradvīpa
14	15,750	18,950	3,200	Outer Puṣkaradvīpa
15	18,950	25,350	6,400	Svādudaka
16	25,350	41,100	15,750	Kāñcanībhūmi
17	41,100	125,000	83,900	Ādarśatalopamā
18	125,000	250,000	125,000	Aloka-varṣa

Table 1. The radii in thousands of *yojanas* of the islands and oceans of *Bhūmaṇḍala*, as given in the *Bhāgavata Purāna*.

with their dimensions, as given in the *Bhāgavatam*.

There are seven islands, called *dvīpas*, ranging from Jambūdvīpa to Puṣkaradvīpa. Jambūdvīpa, the innermost, is a disk, and the other six are successively larger rings. The islands alternate with ring-shaped oceans, beginning with Lavaṇoda, the Salt Water Ocean surrounding Jambūdvīpa, and ending with Svādudaka, the Sweet Water Ocean. Beyond Svādudaka is another ring, called Kāñcanībhūmi, or the Golden Land, and then yet another, called Ādarśatalopamā, the Mirrorlike Land.⁵

There are also three circular mountains we should note. The first is Mount Meru, situated in the center of *Bhūmaṇḍala* and shaped like an inverted cone, with a radius ranging from 8,000 *yojanas* at the bottom to 16,000 *yojanas* at the top. The other two mountains can be thought of as very thin rings or circles. The

first, called Mānasottara, has a radius of 15,750 thousand *yojanas* and divides the island of Puṣkaradvīpa into two rings of equal thickness. (In Table 1 these are referred to as inner and outer Puṣkaradvīpa.) The second mountain, called Lokāloka, has a radius of 125,000

thousand *yojanas* and separates the inner, illuminated region of *Bhūmaṇḍala* (ending with the Mirrorlike Land) from the outer region of darkness, Aloka-varṣa.

At first glance, *Bhūmaṇḍala* appears to be a highly artificial portrayal of the earth as an enormous flat disk, with continents and oceans that do not tally with geographical experience. But careful consideration shows that *Bhūmaṇḍala* does not really represent the earth at all. To see why, we have to consider the motion of the sun.

In the *Bhāgavatam* the sun is said to travel on a chariot (Figure 2). The wheel of this chariot is made of parts of the year, such as months and seasons. So it might be argued that the chariot is meant to be taken metaphorically, rather than literally. But here we are concerned more with the chariot's dimensions than with its composition. The chariot has an axle that rests at one end on Mount Meru, in the center of Jambūdvīpa. On the other end, the axle connects to a wheel that "continuously rotates on Mānasottara Mountain like the wheel of an oil-pressing machine."⁶ The wheel rolls on top of Mount Mānasottara, which is like a circular race track.

The sun rides on a platform joined to the axle at an elevation of 100,000 thousand *yojanas* from the surface of *Bhūmaṇḍala*. Since the axle extends from Mount Meru to Mount Mānasottara, its length must be 15,750 thousand *yojanas*, or 157.5 times as long as

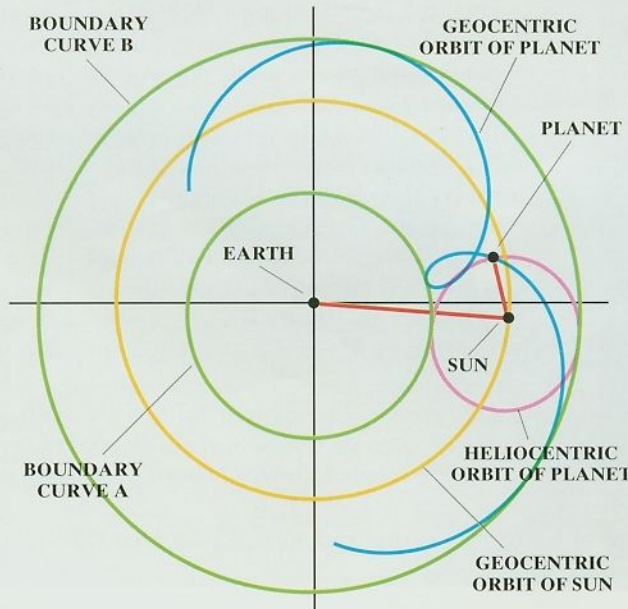


Figure 1. The geocentric orbit of a planet. From the viewpoint of a person standing on the earth, the sun moves around the earth and a planet (Mercury, in this example) orbits around the sun. The combination of the sun's motion around the earth, and the planet's motion around the sun forms the apparent orbit of the planet around the earth. This is called the planet's geocentric orbit. It lies between two curves: the inner boundary curve (A) and the outer boundary curve (B).



Figure 2. *The chariot of the sun. The chariot's axle runs from Mount Meru to a wheel riding on Mānosattara Mountain. The sun rides on a platform on this axle. The wheel and Mount Meru have been greatly expanded here; if drawn to scale, they would be too small to see, and the sun would lie close to the plane of Bhūmaṇḍala.*

the height of the sun above Bhūmaṇḍala. Since the sun's platform is somewhere on the axle between Meru (in the center) and the wheel (running on the circular track of Mānosattara), it follows that to an observer at the center the sun always seems very close to the surface of Bhūmaṇḍala.

To see this, imagine building a scale model of the sun's chariot on a level field, with 1 foot representing 100,000 thousand *yojanas*. In this model, the sun is a ball riding 1 foot above the field on an axle 157.5 feet long. One end of the axle pivots around Mount Meru, which is about 1 foot high (or a little less), and the other end goes through a wheel about 1 foot in diameter which follows a circular track. If the sun is a good part of the way out from the center (say, 50 feet or more), it will seem close to the field from the point of view of an observer lying down with his

eye close to the base of Mount Meru. The same is true if the model is scaled up to actual size.

Suppose that Bhūmaṇḍala represents our local horizon extended out into a huge flat disk—the so-called flat earth. Then an observer standing in Jambūdāvīpa, near the center, must see the sun continuously skim around the horizon in a big circle, without either rising into the sky or setting. This is actually what one can see at the north or south pole at certain times in the year, but it is not what one sees in India. The conclusion, therefore, is that Bhūmaṇḍala does not represent an extension of our local horizon. Since the sun is always close to Bhūmaṇḍala, and since the sun rises, goes high into the sky, and then sets, it follows that the disk of Bhūmaṇḍala is tilted at a steep angle to an observer standing in India.

In brief, Bhūmaṇḍala is where the sun goes. It extends high into the sky overhead and also far beneath the observer's feet. Furthermore, it must be regarded as invisible, for if it were opaque it would block our view of a good part of the sky.

Bhūmaṇḍala is not the "flat earth," but what is it? One possibility is the solar system. In modern astronomy, each planet orbits the sun in a plane. The planes of these orbits lie at small angles to one another, and thus all the orbits are close to one plane. Astronomers call the plane of the earth's orbit the ecliptic, and this is also the plane of the sun's orbit, from the point of view of an observer stationed on the earth. To an observer on the earth, the solar system is a more-or-less flat arrangement of planetary orbits that stay close to the path of the sun.

Bhūmaṇḍala is far too big to be the

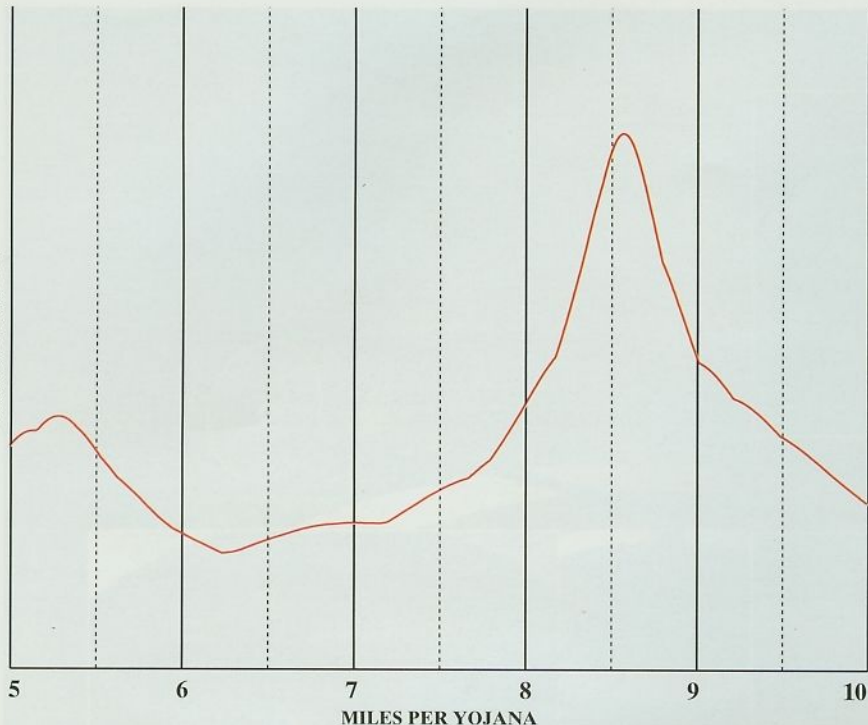


Figure 3. Plot of “goodness of fit” as a function of miles per yojana in the range 5 to 10. The peak is at 8.575 miles per yojana.

earth, but in size it turns out quite a reasonable match for the solar system. Bhūmaṇḍala has a radius of 250 million *yojanas*, and at the traditional figure of 8 miles per *yojana* this comes to 2 billion miles. For comparison, the orbit of Uranus has a radius of about 1.8 billion miles.

If we move in from the outer edge of Bhūmaṇḍala we meet the Lokāloka mountain, with a radius of 125 million *yojanas*, or about 1 billion miles. From Uranus the next planet inward is Saturn, with an orbital radius of about 0.9 billion miles. Thus we find a rough agreement between certain planetary orbits and some circular features of Bhūmaṇḍala.

Of course, Bhūmaṇḍala is earth-centered. Its innermost island, Jambūdvīpa, contains Bhārata-varṣa, which Śrīla Prabhupāda has repeatedly identified as the planet earth.⁷ In contrast, the orbits of the planets are centered on the sun. How, then, can they be compared to earth-centered features of Bhūmaṇḍala?

The solution is to express the orbits of the planets in geocentric (earth-centered) form. Although the calculations of modern astronomy treat these orbits as heliocentric (sun-centered),

the orbits can be expressed in relation to any desired center of observation, including the earth. In fact, since we live on the earth, it is reasonable for us to look at planetary orbits from a geocentric point of view.

N	PLANET	TURNING POINT	TURNING POINT RADIUS	FEATURE RADIUS	ERROR PERCENTAGE
1	Mercury	A perigee	5,976.0	6,150	2.9
2	Mercury	B apogee	15,701.1	15,750	0.3
3	Venus	A perigee	2,851.0	2,950	3.5
4	Venus	B apogee	18,813.0	18,950	0.7
5	Mars	A perigee	4,090.0	4,550	11.2
6	Mars	B perigee	25,736.5	25,350	-1.5
7	Jupiter	A perigee	43,422.8	41,100	-5.3
8	Saturn	B apogee	121,599.6	125,000	2.8
9	Sun	mean	10,840.4	10,950	1.0
10	Ceres	B apogee	42,683.2	41,100	-3.7
11	Uranus	B apogee	229,811.0	250,000	8.8

Table 2. Correlation between radii of features of Bhūmaṇḍala and orbital turning points. The feature radii are from Table 1 and are in thousands of yojanas. Error percentage is the error in the feature radius relative to the corresponding orbital turning point. The orbital turning points are calculated for the beginning of Kali-yuga, using a modern ephemeris program. They are expressed in thousands of yojanas using 8.575 miles per yojana.

The geocentric orbit of a planet is a product of two heliocentric motions, the motion of the earth around the sun and the motion of the planet around the sun. To draw it, we shift to the earth as center, and show the planet orbiting the sun, which in turn orbits the earth. This is shown in Figure 1 for the planet Mercury. The looping curve of the planet’s geocentric orbit lies between two boundary curves, in the figure marked A and B. If we continue plotting the orbit for a long enough time, the orbital paths completely fill the donut-shaped area between these two curves.

If we superimpose the orbits of Mercury, Venus, Mars, Jupiter, and Saturn on a map of Bhūmaṇḍala, we find that the boundary curves of each planet’s orbit tend to line up with circular features of Bhūmaṇḍala. Thus the inner boundary of Mercury’s orbit swings in and nearly grazes feature 10 in Table 1, and its outer boundary swings out and nearly grazes feature 13. We can sum this up by saying that Mercury’s boundary curves are tangent to features 10 and 13. The boundary curves of the orbit of Venus are likewise tangent to features 8 and 14 as shown in Figure 4, and those of the orbit of Mars are tangent to features 9

Three Views of Bhūmaṇḍala Out to Successively Greater Distances

Figure 4. Plot of the geocentric orbit of Venus (orange) and its boundary curves and the geocentric orbit of the sun (yellow), superimposed on Bhūmaṇḍala. The black ring indicates Mānasottara Mountain.

Figure 5. Plot of the inner and outer boundary curves of Mercury (blue), Venus (orange), and Mars (maroon), superimposed on Bhūmaṇḍala. The geocentric orbit of the sun (yellow) is also shown. The black ring indicates Mānasottara Mountain.

Figure 6. Plot of the geocentric orbits of Jupiter (green) and Saturn (purple) and their boundary curves, superimposed on Bhūmaṇḍala. The geocentric orbit of the sun (yellow) is shown to indicate the scale. The outer black ring indicates Lokāloka Mountain.

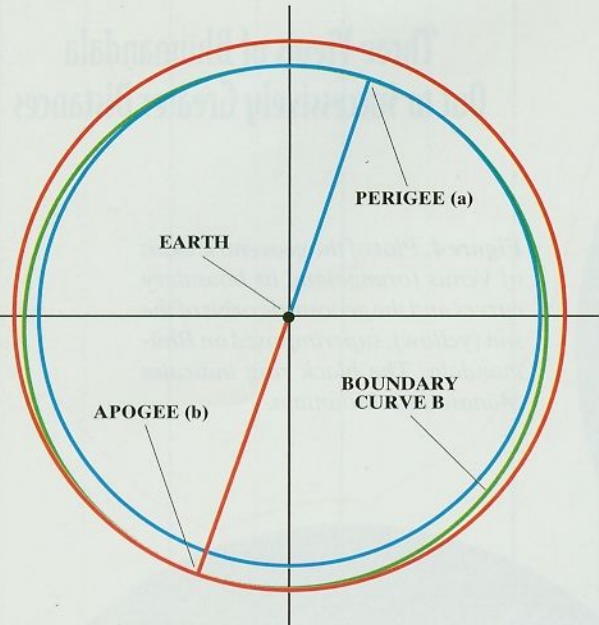


Figure 7. The perigee and apogee of a boundary curve. A boundary curve of a planet's geocentric orbit has a point (a) of closest approach to the earth (its perigee), and a point (b) of greatest distance from the earth (its apogee). At each of these points, the boundary curve is tangent to a circle centered on the earth.

and 15. Figure 5 shows the alignments between features of Bhūmaṇḍala and the boundary curves of Mercury, Venus, and Mars. The inner boundary of Jupiter's orbit is tangent to feature 16, and the outer boundary of Saturn's orbit is tangent to feature 17. These alignments are shown graphically in Figure 6. If we include Uranus, we find that its outer boundary lines up with feature 18, the outer edge of Bhūmaṇḍala. The orbital alignments make use of over half the circular features of Bhūmaṇḍala. Each of the features from 8 to 18, with the exception of 11 and 12, aligns with one orbital boundary curve. But it turns out that features 11 and 12 also fit into the orbital picture. Unlike the planetary orbits, the geocentric orbit of the sun is nearly circular, since it is simply the earth's heliocentric orbit as seen from the earth. The sun's orbit lies almost exactly halfway between the circular features 11 and 12, and this is shown in Figure 5.

To compare geocentric orbits measured in miles with Bhūmaṇḍala features measured in *yojanas*, we have to know how many miles there are in a *yojana*. I began by using 8 miles per *yojana*, in accordance with Prabhu-

pāda's statement "One *yojana* equals approximately eight miles."⁸ But there is a simple way to refine this estimate. We have seen that the boundary curves of the planets tend to line up with the circular features of Bhūmaṇḍala. The trick, then, is to find the number of miles per *yojana* at which the curves and features line up the best.

A boundary curve can touch a circular feature at either its apogee (point furthest from the earth) or its perigee (point closest to the earth). This gives us 4 points (apogee and perigee of curves A and B) that I call turning points. This is illustrated in Figure 7.

In note 9 I use turning points to define a measure of "goodness of fit" that tells us how good an alignment of features and orbits is. Figure 3 is a plot of goodness of fit against the length of the *yojana*, for lengths ranging from 5 to 10 miles. The curve has a pronounced peak at 8.575 miles per *yojana*. This value—reasonably close to the traditional figure of 8 miles—gives the best fit between features of Bhūmaṇḍala and planetary orbits.

To compute the geocentric orbits of the planets, I used a modern ephemeris program.¹⁰ Such calculations must be done for a particular date. I used the traditional date for the beginning of Kaliyuga: February 18, 3102 B.C. But it turns out that the results are nearly the same for a wide range of dates. So the orbital calculations do not tell us when the

Bhāgavatam was written, but they are consistent with the traditional date of about 3100 B.C.

Table 2 lists the correlations between planetary boundary curves and features of Bhūmaṇḍala, using 8.575 miles per *yojana*. The error percentages tell how far the radius of each feature differs from the radius of its corresponding turning point, and they show that there is a close agreement between planetary orbits and various features of Bhūmaṇḍala.¹¹ Besides the planets Mercury, Venus, Mars, Jupiter, and Saturn, I have included the sun, the planet Uranus, and Ceres, the principal asteroid, since these are also part of the total pattern.

The sun's mean orbital radius falls within 1% of the center of Dadhyoda (the Yogurt Ocean), which is bounded by features 11 and 12 in Table 1. This puts the sun about halfway between Mounts Meru and Mānasottara along the axle of its chariot.

Although Uranus is not mentioned in the *Bhāgavatam*, its orbit lies near the outer boundary of Bhūmaṇḍala, in the region of darkness called Aloka-varṣa. It is noteworthy that the inner boundary of Aloka-varṣa is the circular Lokāloka Mountain, said to serve as the outer boundary for all luminaries.¹² This is consistent with the fact that the five planets visible to the na-

PLANET	HEIGHT (<i>Bhāgavatam</i>)	HEIGHT (modern)	MEAN DISTANCE
Sun	100	100	10,840
Venus	600	555	10,840
Mercury	800	572	10,840
Mars	1,000	690	14,480
Jupiter	1,200	1,733	56,381
Saturn	1,400	5,205	103,474

Table 3. Heights of the planets above Bhūmaṇḍala in thousands of *yojanas*, as given in the *Bhāgavata Purāṇa* and as calculated using modern astronomy. The modern heights denote the maximum distances the planets move perpendicular to the plane of the solar system, the plane I have suggested that Bhūmaṇḍala represents. For comparison, the mean distances of the planets from the earth are listed.¹³ (The mean distance is the halfway point between the minimum and maximum distance of the planet from the earth, as computed using modern astronomy.)

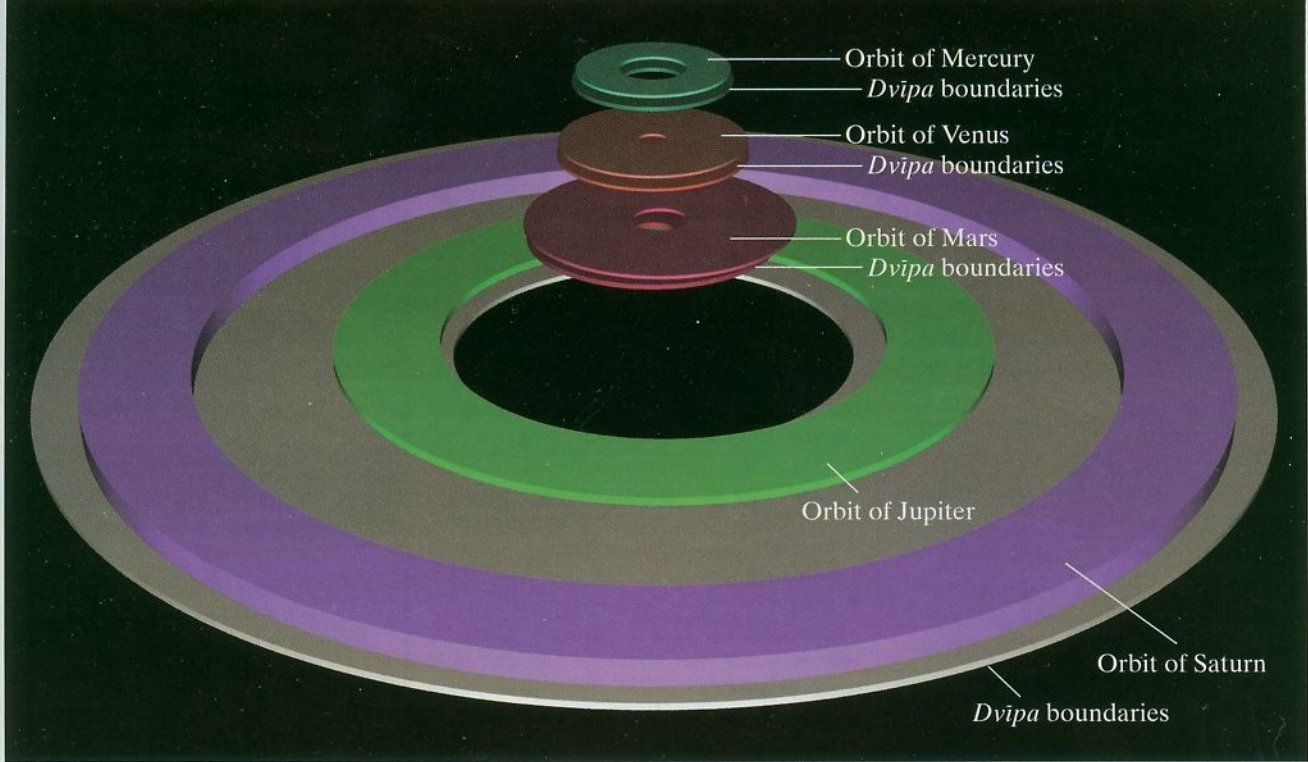


Figure 8. Exploded view of the solar system in three dimensions. Each pair of rings represents the three-dimensional form of a planetary orbit from modern astronomy, compared with a corresponding feature from the *Bhāgavatam*. In each pair of rings, the inner and outer diameters of the top ring represent the boundary curves of the planet's geocentric orbit in the plane of *Bhūmaṇḍala*, and its thickness represents the planet's maximum height perpendicular to *Bhūmaṇḍala* (from column 3 of Table 3). For comparison, the inner and outer diameters of the bottom ring represent the circular features of *Bhūmaṇḍala* that align with the planetary orbit, and the thickness represents the planet's height above *Bhūmaṇḍala* (from column 2 of Table 3). In nature, all of the rings are superimposed in the same space, but we have drawn them separately for easy visibility.

ked eye are Mercury through Saturn (Saturn's orbit lies just within the boundary of Lokāloka Mountain).

Asteroids orbit mainly in the region between Mars and Jupiter where astronomers, on the basis of orbital regularities (the so-called Bode-Titius law), predicted the existence of a planet. Asteroids are generally thought to be raw materials for a planet that never formed, though some astronomers have speculated that asteroids may be debris from a planet that disintegrated. Ceres is the largest body in the asteroid belt, and its geocentric orbit lines up well with the outer boundary of *Kāncanībhūmi* (feature 16). The hundreds of orbits of smaller main-belt asteroids are scattered fairly evenly around the orbit of Ceres.

As already mentioned, and as shown in Figure 3, the correlation between *Bhūmaṇḍala* and the planetary orbits is best at 8.575 miles per *yojana*. This length for the *yojana* was calculated

entirely on the basis of the *Bhāgavatam* and the planetary orbits. Yet it is confirmed by a completely different line of investigation. As I explained in the previous issue of BTG, the *yojana* has close ties to the dimensions of the earth globe and to units of measurement used in ancient Western civilizations. My investigations about this led independently to a length of 8.59 miles for one standard of the *yojana*, a figure that agrees well with the length of 8.575 miles obtained from the orbital study. This agreement underscores the point that *Bhūmaṇḍala* does not represent the planet earth, since the 8.59 mile figure reflects accurate knowledge of the size and shape of the earth globe (including the slight polar flattening).

We should note that the *Bhāgavatam* lists heights of the planets above *Bhūmaṇḍala*. These heights are sometimes interpreted as the distances in a straight line from the planets to the earth globe, but they are far too small for this. Table

3 compares the heights listed in the *Bhāgavatam* with the mean distances of the planets from the earth, which are many times larger.

The arguments presented here suggest that the planetary heights actually represent distances perpendicular to the plane of *Bhūmaṇḍala*. Since *Bhūmaṇḍala* represents the plane of the solar system, the heights listed in the *Bhāgavatam* should be compared to the furthest distances the planets move perpendicular to the ecliptic plane. (Since the sun in the ecliptic plane lies 100 thousand *yojanas* from *Bhūmaṇḍala*, the figures should be offset by that amount.) Table 3 makes this comparison and this is also indicated in Figure 8. We see that for the sun, Venus, Mercury, Mars, and Jupiter, the height listed in the *Bhāgavatam* roughly agrees with the modern height. For Saturn the modern height is about 4 times too large, but it is still much closer to the *Bhāgavatam* height than

the mean distance, which is about 74 times too large.

I suggest that the heights listed in the *Bhāgavatam* give a simple estimate of the maximum movement of the planets away from the ecliptic plane. This supports the interpretation of Bhūmaṇḍala as a simple but realistic map of the planetary orbits in the solar system. The flatness of the solar system is also indicated by the small magnitude of the *Bhāgavatam* heights in comparison with the large radial distances listed in Tables 1, 2, and 3.

In conclusion, the circular features of Bhūmaṇḍala from 8 through 18 correlate strikingly with the orbits of the planets from Mercury through Uranus (with the sun standing in for the earth because of the geocentric perspective). It would seem that Bhūmaṇḍala can be interpreted as a realistic map of the solar system, showing how the planets move relative to the earth. Statistical studies (not documented here) support this conclusion by bearing out that when you choose sets of concentric circles at random, they do not tend to match planetary orbits closely and systematically like the features of Bhūmaṇḍala.

The small percentages of error in Table 2 imply that the author of the *Bhāgavatam* was able to take advantage of advanced astronomy. Since he made use of a unit of distance (the *yojana*) defined accurately in terms of the dimensions of the earth, he must also have had access to advanced geographical knowledge. Such knowledge of astronomy and geography was not developed in recent times until the late eighteenth and early nineteenth centuries. It was not available to the most advanced of the ancient Greek astronomers, Claudius Ptolemy, in the second century A.D., and it was certainly unknown to the pre-Socratic Greek philosophers of the fifth century B.C.

It would appear that advanced astronomical knowledge was developed by some earlier civilization and then lost until recent times. The so-called flat earth of classical antiquity may represent a later misunderstanding of a realistic astronomical concept that dates back to an earlier time and is still preserved within the text of the *Śrīmad-Bhāgavatam*. 🌻

1. Kirk, G. S. and Raven, J. E., 1963, *The Presocratic Philosophers*, Cambridge: Cambridge Univ. Press., p. 87.

2. Kirk and Raven, 1963, p. 391.

3. Kirk and Raven, 1963, p. 412.

4. British readers, please note: The billions in this article are American; the British billion has three zeros less.

5. The translation of *Śrīmad-Bhāgavatam* 5.20.35 says that beyond the ocean of sweet water is a tract of land as wide as the distance from Mount Meru to Mānasottara Mountain (15,750 thousand *yojanas*), and beyond it is a land of gold with a mirrorlike surface. But examination of the Sanskrit text shows that the first tract of land is made of gold, and beyond it is a land with a mirrorlike surface. We have listed this as Ādarśatalopamā, based on the text.

6. *Śrīmad-Bhāgavatam* 5.21.13.

7. In several places Śrīla Prabhupāda has written that the planet earth was named Bhārata-varṣa after Mahārāja Bharata, the son of Rṣabhadeva.

8. *Śrīmad-Bhāgavatam* Fifth Canto, Chapter 16, Chapter Summary.

9. "Goodness of fit" can be defined as follows: For each planetary orbit, we can find the shortest distance from a turning point to a circular feature of Bhūmaṇḍala. The reciprocal of the root mean square of these distances for Mercury through Saturn is the measure of goodness of fit. This measure becomes large when the average distance from turning points to Bhūmaṇḍala features becomes small.

10. All orbital calculations were performed using the ephemeris programs of Duffett-Smith, Peter, 1985, *Astronomy with Your Personal Computer*, Cambridge: Cambridge University Press.

11. The 11.2% error of Mars stands out as larger than the others, since Mars partially crosses over feature 9, the outer boundary of Krauñcadvīpa. The *Bhāgavatam* may refer to this indirectly, since it states in verse 5.20.19 that Mount Krauñca in Krauñcadvīpa was attacked by Kārtikeya, who is the regent of Mars.

12. *Śrīmad-Bhāgavatam* 5.20.37.

13. The mean distances of the sun, Venus, and Mercury are the same because Venus and Mercury are inner planets that orbit the sun as the sun orbits the earth (when seen from a geocentric point of view).

Sadāpūta Dāsa (Richard L. Thompson) earned his Ph.D. in mathematics from Cornell University. He is the author of several books, of which the most recent is Alien Identities: Ancient Insights into Modern UFO Phenomena.

BACK TO GODHEAD

SUBSCRIBER SERVICE INFORMATION

Your satisfaction is our highest priority.

LET OUR BTG SERVICE CENTER HELP YOU WITH:

Renewing Your Subscription:

We will automatically notify you by mail when it's time to renew. If you prefer, you can even renew your subscription by giving us a call.

Gift Subscriptions:

An easy way to send a thoughtful gift! You can send a gift subscription of BTG to friends and family any time of the year. We'll also include an attractive gift card announcing your gift.

Change of Address:

If you are moving or taking a vacation, we'd be happy to change your address or suspend service temporarily.

Other Questions

About Your Subscription:

We'll gladly help you with these and any other questions you may have concerning your BTG subscription.

WRITE SUBSCRIBER SERVICE AT:

BTG Service Center
P. O. Box 255
Sandy Ridge, NC 27046, USA

OR CALL US TOLL FREE:

1-800-800-3284

Fax: 1-910-871-3641

E-mail: btgsub@com.bbt.se



Why and How to Pray

by Rohiṇinandana Dāsa

I REMEMBER PEEPING as a small boy around the edge of the door to my father's room. I would see him kneeling in front of a chair, his elbows resting on the seat, his hands clasped, his thumbs touching his bowed forehead, his eyes closed. I felt awed. He seemed to be in another world, a private world.

For a while I used to kneel beside my bed to pray at night. My prayers mostly consisted of thanking God or asking Him for something. I also went with my father to church on Sundays, while my mother stayed home to cook lunch. When we returned home, we said grace before we ate the Sunday roast.

You can imagine how I felt the day I first saw Hare Kṛṣṇa devotees in London, chanting and dancing their way down Oxford Street, and read that the Hare Kṛṣṇa mantra is the "great prayer for deliverance." Amidst the noise and bustle of the street, the devotees loudly sang Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, while they danced, ran, spun around, and leapt into the air. How could such exuberance and extroversion be prayer?

Yet somehow it seemed a natural and fitting way to hallow the name of God. The devotees were not shy about honoring and glorifying God's name or sharing their joy.

As I became more familiar with Kṛṣṇa consciousness, I understood that prayer is a way to associate directly with the Lord. By making heartfelt requests, by thanking Kṛṣṇa for His blessings, or by glorifying His wonderful personality and activities,

devotees forever rejoice in the Lord's company. Ultimately, prayer is an unceasing expression of love of God, an inseparable aspect of a devotee's existence.

Śrīla Prabhupāda tells us to try to mold our lives in such a way that we constantly remember Kṛṣṇa. He gives us the example of a woman whose hair is freshly and elaborately styled: She may be doing housework, but she always remembers her hair. Similarly, although a devotee may act in many ways, he never forgets Kṛṣṇa.

A devotee prays according to his spiritual advancement. *Śrīmad-Bhāgavatam* recommends we worship the Supreme Lord whether we have no desires or are full of them, in which case we can learn to depend on Kṛṣṇa for their fulfillment. As we learn the art of prayer, we will gradually become pure devotees, without hankering any more for material things.

Kṛṣṇa enjoys taking care of us, as parents enjoy caring for their children. When we gain confidence that Kṛṣṇa is totally reliable in His promise that He will supply all life's necessities, we will naturally stop praying for material things and instead want to reciprocate Kṛṣṇa's kindness.

Although a pure devotee does not want anything from Kṛṣṇa, he has no other shelter or support than the Lord, so he naturally calls out to Him. When Lord Caitanya (Kṛṣṇa Himself in the role of His own pure devotee) traveled alone as a *sannyāsī*, He used to sing, "O Lord Kṛṣṇa, please protect and maintain

me. O Lord Rāma, descendent of King Raghu, please protect me. O Kṛṣṇa, killer of the Keśī demon, please maintain me."

The *Śrīmad-Bhāgavatam* is a storehouse of prayers offered to the Lord by the most elevated devotees in universal history. Śrīla Prabhupāda recommends we select prayers relevant to us and recite them, both for our purification and to learn how to pray to Kṛṣṇa. Among others, Śrīla Prabhupāda recommended Prahāda Mahārāja's prayers to Lord Nṛsiṃhadeva (Canto Seven) and Queen Kuntī's prayers to Lord Kṛṣṇa (Canto One).

Besides repeating the prayers of advanced devotees, we can offer our own. In a letter, Śrīla Prabhupāda gives an idea of how to offer our own prayers: "Simply our prayer should be, 'My dear Lord Kṛṣṇa, please remind me to always chant Your holy name. Please do not put me into forgetfulness. You are sitting within me as the Supersoul, so You can either put me into forgetfulness or cause me to remember You. So please do not put me into forgetfulness. Please always remind me to chant. Even if You send me to hell, it does not matter, just so long as I am always chanting Hare Kṛṣṇa.'"

The Hare Kṛṣṇa mahā-mantra is a request to be engaged in the Lord's service. It is a devotee's main prayer, and all other forms of prayer flow from it.

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



Offerings from Mother Earth

by Hare Kṛṣṇa Devī Dāsī

IN THE *Śrīmad-Bhāgavatam* (4.19.8) Śrīla Prabhupāda notes, “Although the earth’s ground is the same, different tastes arise due to different kinds of seeds.” What a miracle it is that although two plants grow next to each other in the same dirt, one produces sweet melons, the other hot peppers! Although they use the same resources from Mother Earth, it is as if they give different interpretations of those resources—like two artists with a box of oils, one painting a stately portrait, the other a rich landscape.

Different living entities have different ways of serving Kṛṣṇa. The portrait artist might paint a picture of the spiritual master; the landscape artist a landscape of Vṛndāvana, Kṛṣṇa’s home. Both artists can gain spiritual advancement, because Kṛṣṇa reciprocates with everyone’s service. Similarly, when the fruits of both the melon and the pepper plant are offered to Kṛṣṇa in tasty preparations, He blesses the living entities in those plant bodies with spiritual advancement in their next life.

But, whereas artists can arrange for their paintings to be used in Kṛṣṇa’s service, plants cannot make an offering to Kṛṣṇa. They need humans to harvest their produce and offer it to Kṛṣṇa. Only then can plants gain spiritual advantage.

Not only do the plants benefit, but as the *Bhāgavatam* indicates, even Mother Earth feels spiritual satisfaction when the fruits, grains, and vegetables she produces are offered to the Lord. The reverse is also true. The Fourth Canto of the *Bhāgavatam*

gives the example that under evil King Vena none of Mother Earth’s products were offered to Kṛṣṇa and she became so offended that she stopped producing food.

This is like a mother who gives her child money or flowers to offer in a temple or church. When the child takes these things and offers them, both the child and the mother feel spiritual satisfaction. But if the mother finds that the child is ruining the flowers or spending the money on candy, she stops giving the child things to offer. Then neither mother nor child is happy.

Śrīla Prabhupāda once said that every plant has a use. So weeds can serve Kṛṣṇa, too. Even pesky stinging nettles can be used as a coagulant to replace animal rennet in cheese-making. Devotees fortunate enough to live in the countryside don’t have to import foods from abroad to make an enjoyable offering for Kṛṣṇa. The finest foods to offer are the ones grown with love and devotion right in our own gardens. As Prabhupāda told devotees in France, “Anything grown in the garden is a hundred times more valuable than if it is purchased from the market.”

Devotees in Kṛṣṇa conscious farm communities around the world have taken up the spirit demonstrated by Śrīla Prabhupāda, and they rejoice in offering Kṛṣṇa things they have grown themselves. I once asked Lalitā Sakhī Dāsī, the head cook at Gītā Nāgarī Farm in Pennsylvania, to describe her favorite offering to the Deities. She replied, “Pizza—because everything is produced right here at

Gītā Nāgarī. Our oxen grow the grains for the flour. Our cows produce the milk for the cheese. The tomatoes for the sauce are extra flavorful because they’re grown with cow manure from our barn. Even the basil and oregano come from our herb garden.”

Mother Earth wants to help her children, but if they’re uninterested in serving Kṛṣṇa she becomes discouraged. Śrīla Prabhupāda writes, “Just as a cow cannot deliver sufficient milk without being affectionate to her calf, the earth cannot produce sufficient necessities without feeling affection for those who are Kṛṣṇa conscious.” In the ideal Kṛṣṇa conscious village, the process is perfect. Devotees express their love for Kṛṣṇa by singing and dancing in *kīrtana*, and that stimulates the affection of Mother Earth, who produces crops and pastures abundantly. Cows and oxen graze on the lush pastures, and in turn produce milk and grains. Plants in the gardens and fields become healthy and productive.

Devotees then collect all the food-stuffs and prepare tasty offerings for the Deities. In this way the offerings of Mother Earth are used perfectly, and all the living entities—Mother Earth, the plants, the devotees, the cows and oxen, and even the neighbors who receive the food after it’s offered to Kṛṣṇa—get spiritual happiness.

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

THE DEVOTEE'S VISION

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 Sāṅkhya, the analytical study of all existence. As the Śrīmad-Bhāgavatam continues, Lord Kapila describes the proper vision and behavior for advanced devotees of the Lord.

THIRD CANTO / CHAPTER 29

15 निषेवितेनानिमित्तेन स्वधर्मेण महियसा ।
क्रियायोगेन शस्तेन नातिहिंसेण नित्यशः ॥१५॥

*niṣevitenānimittena
sva-dharmaṇa mahīyasā
kriyā-yogena śastena
nātihiṁsreṇa nityaśaḥ*

niṣevitena—executed; *animittena*—without attachment to the result; *sva-dharmaṇa*—by one's prescribed duties; *mahīyasā*—glorious; *kriyā-yogena*—by devotional activities; *śastena*—auspicious; *na*—without; *nātihiṁsreṇa*—excessive violence; *nityaśaḥ*—regularly.

A devotee must execute his prescribed duties, which are glorious, without material profit. Without excessive violence, one should regularly perform one's devotional activities.

PURPORT (continued from last issue): Similarly, there are many instances in which *caṇḍālas*, or those lower than *śūdras*, have served Kṛṣṇa. Also, the sage Vidura was considered a *śūdra* because his mother happened to be *śūdra*. There are no distinctions, for it is declared by the Lord in *Bhagavad-gītā* that anyone engaged specifically in devotional service is elevated to the transcendental position without a doubt. Everyone's prescribed duty is glorious if it is performed in devotional service of the Lord, without desire for profit. Such loving service must be performed without reason, without impediment, and spontaneously. Kṛṣṇa is lovable, and one has to serve Him in whatever capacity one can. That is pure devotional service.

Another significant phrase in this verse is *nātihiṁsreṇa* ("with minimum violence or sacrifice of life"). Even if a devotee has to commit violence, it should not be done beyond what is necessary. Sometimes the question is put before us: "You ask us not to eat meat, but you are eating vegetables. Do you think that is not violence?" The answer is that eating vegetables is violence, and vegetarians are also committing violence against other living entities because vegetables also have life. Nondevotees are killing cows, goats, and so many other animals for eating purposes, and a devotee, who is vegetarian, is also killing. But here, significantly, it is stated that every living entity

has to live by killing another entity; that is the law of nature. *Jivo jīvasya jīvanam*: one living entity is the life for another living entity. But for a human being, that violence should be committed only as much as necessary.

A human being is not to eat anything which is not offered to the Supreme Personality of Godhead. *Yajña-siṣṭāśinaḥ santah*: one becomes freed from all sinful reactions by eating foodstuffs which are offered to Yajña, the Supreme Personality of Godhead. A devotee therefore eats only *prasāda*, or foodstuffs offered to the Supreme Lord, and Kṛṣṇa says that when a devotee offers Him foodstuffs from the vegetable kingdom, with devotion, He eats that. A devotee is to offer to Kṛṣṇa foodstuffs prepared from vegetables. If the Supreme Lord wanted foodstuffs prepared from animal food, the devotee could offer this, but He does not order to do that.

We have to commit violence; that is a natural law. We should not, however, commit violence extravagantly, but only as much as ordered by the Lord. Arjuna engaged in the art of killing, and although killing is, of course, violence, he killed the enemy simply on Kṛṣṇa's order. In the same way, if we commit violence as it is necessary, by the order of the Lord, that is called *nāhiṁsā*. We cannot avoid violence, for we are put into a conditional life in which we have to commit violence, but we should not commit more violence than necessary or than ordered by the Supreme Personality of Godhead.

16 मद्भिष्यदर्शनस्पर्शपूजास्तुत्यभिवन्दनैः ।
भूतेषु मद्भावनया सत्त्वेनासङ्गमेन च ॥१६॥

*mad-dhiṣṇya-darśana-sparśa-
pūjā-stuty-abhivandanaiḥ
bhūteṣu mad-bhāvanayā
sattvenāsaṅgamena ca*

mat—My; *dhiṣṇya*—statue; *darśana*—seeing; *sparśa*—touching; *pūjā*—worshiping; *stuti*—praying to; *abhivandanaiḥ*—by offering obeisances; *bhūteṣu*—in all living entities; *mat*—of Me; *bhāvanayā*—with thought; *sattvena*—by the mode of goodness; *asaṅgamena*—with detachment; *ca*—and.

The devotee should regularly see My statues in the temple, touch My lotus feet and offer worshipable paraphernalia and prayer. He should see in the spirit of renunciation, from the mode of goodness, and see every living entity as spiritual.

PURPORT: Temple worship is one of the duties of a devotee. It is especially recommended for neophytes, but those who are advanced should not refrain from temple worship. There is a distinction in the manner a neophyte and an advanced devotee appreciate the Lord's presence in the temple. A neophyte considers the *arcā-vigraha* (the statue of the Lord) to be different from the original Personality of Godhead; he considers it a representation of the Supreme Lord in the

form of a Deity. But an advanced devotee accepts the Deity in the temple as the Supreme Personality of Godhead. He does not see any difference between the original form of the Lord and the statue, or *arcā* form of the Lord, in the temple. This is the vision of a devotee whose devotional service is in the highest stage of *bhāva*, or love of Godhead, whereas a neophyte's worship in the temple is a matter of routine duty.

Temple Deity worship is one of the functions of a devotee. He goes regularly to see the Deity nicely decorated, and with veneration and respect he touches the lotus feet of the Lord and presents offerings of worship, such as fruits, flowers, and prayers. At the same time, to advance in devotional service, a devotee should see other living entities as spiritual sparks, parts and parcels of the Supreme Lord. A devotee is to offer respect to every entity that has a relationship with the Lord. Because every living entity originally has a relationship with the Lord as part and parcel, a devotee should try to see all living entities on the same equal level of spiritual existence. As stated in *Bhagavad-gītā*, a *paṇḍita*, one who is learned, sees equally a very learned *brāhmaṇa*, a *sūdra*, a hog, a dog, and a cow. He does not see the body, which is only an outward dress. He does not see the dress of a *brāhmaṇa*, or that of a cow or of a hog. He sees the spiritual spark, part and parcel of the Supreme Lord. If a devotee does not see every living entity as part and parcel of the Supreme Lord, he is considered *prākṛta-bhakta*, a materialistic devotee. He is not completely situated on the spiritual platform; rather, he is in the lowest stage of devotion. He does, however, show all respect to the Deity.

Although a devotee sees all living entities on the level of spiritual existence, he is not interested in associating with everyone. Simply because a tiger is part and parcel of the Supreme Lord does not mean that we embrace him because of his spiritual relationship with the Supreme Lord. We must associate only with persons who have developed Kṛṣṇa consciousness.

We should befriend and offer special respect to persons who are developed in Kṛṣṇa consciousness. Other living entities are undoubtedly part and parcel of the Supreme Lord, but because their consciousness is still covered and not developed in Kṛṣṇa consciousness, we should renounce their association. It is said by Viṣvanātha Cakravartī Ṭhākura that even if one is a Vaiṣṇava, if he is not of good character his company should be avoided, although he may be offered the respect of a Vaiṣṇava. Anyone who accepts Viṣṇu as the Supreme Personality of Godhead is accepted as a Vaiṣṇava, but a Vaiṣṇava is expected to develop all the good qualities of the demigods.

The exact meaning of the word *sattvena* is given by Śrīdhara Svāmī as being synonymous with *dhairyena*, or patience. One must perform devotional service with great patience. One should not give up the execution of devotional service because one or two attempts have not been successful. One must continue. Śrī Rūpa Gosvāmī also confirms that

one should be very enthusiastic and execute devotional service with patience and confidence. Patience is necessary for developing the confidence that “Kṛṣṇa will certainly accept me because I am engaging in devotional service.” One has only to execute service according to the rules and regulations to insure success.

17 महतां बहुमानेन दीनानामनुकम्पया ।
मैत्र्या चैवात्मतुल्येषु यमेन नियमेन च ॥१७॥

*mahatām bahu-mānena
dīnānām anukampayā
māitryā caivātma-tulyeṣu
yamena niyamena ca*

mahatām—to the great souls; *bahu-mānena*—with great respect; *dīnānām*—to the poor; *anukampayā*—with compassion; *māitryā*—with friendship; *ca*—also; *eva*—certainly; *ātma-tulyeṣu*—to persons who are equals; *yamena*—with control of the senses; *niyamena*—with regulation; *ca*—and.

The pure devotee should execute devotional service by giving the greatest respect to the spiritual master and the ācāryas. He should be compassionate to the poor and make friendship with persons who are his equals, but all his activities should be executed under regulation and with control of the senses.

PURPORT: In the *Bhagavad-gītā*, Thirteenth Chapter, it is clearly stated that one should execute devotional service and advance on the path of spiritual knowledge by accepting the *ācārya*. *Ācāryopāśanam*: one should worship an *ācārya*, a spiritual master who knows things as they are. The spiritual master must be in the disciplic succession from Kṛṣṇa. The predecessors of the spiritual master are his spiritual master, his grand spiritual master, his great-grand spiritual master, and so on, who form the disciplic succession of *ācāryas*.

It is recommended herewith that all the *ācāryas* be given the highest respect. It is stated, *guruṣu nara-matiḥ*. *Guruṣu* means “unto the *ācāryas*,” and *nara-matiḥ* means “thinking like a common man.” To think of the Vaiṣṇavas, the devotees, as belonging to a particular caste or community, to think of the *ācāryas* as ordinary men, or to think of the Deity in the temple as being made of stone, wood, or metal, is condemned. *Niyamena*: one should offer the greatest respect to the *ācāryas* according to the standard regulations. A devotee should also be compassionate to the poor. This does not refer to those who are poverty-stricken materially. According to devotional vision, a man is poor if he is not in Kṛṣṇa consciousness. A man may be very rich materially, but if he is not Kṛṣṇa conscious, he is considered poor. On the other hand, many *ācāryas*, such as Rūpa Gosvāmī and Sanātana Gosvāmī, used to live beneath trees every night. Superficially it appeared that they were poverty-stricken, but from their

writings we can understand that in spiritual life they were the richest personalities.

A devotee shows compassion to those poor souls who are wanting in spiritual knowledge by enlightening them in order to elevate them to Kṛṣṇa consciousness. That is one of the duties of a devotee. He should also make friends with persons who are on an equal level with himself or who have the same understanding that he does. For a devotee, there is no point in making friends with ordinary persons; he should make friends with other devotees so that by discussing among themselves, they may elevate one another on the path of spiritual understanding. This is called *iṣṭa-goṣṭhī*.

In *Bhagavad-gītā* there is reference to *bodhayantaḥ parasparam*, “discussing among themselves.” Generally pure devotees utilize their valuable time in chanting and discussing various activities of Lord Kṛṣṇa or Lord Caitanya amongst themselves. There are innumerable books, such as the *Purāṇas*, *Mahābhārata*, *Bhāgavatam*, *Bhagavad-gītā*, and *Upaniṣads*, which contain countless subjects for discussion among two devotees or more. Friendship should be cemented between persons with mutual interests and understanding. Such persons are said to be *sva-jāti*, “of the same caste.” The devotee should avoid a person whose character is not fixed in the standard understanding; even though he may be a Vaiṣṇava, or a devotee of Kṛṣṇa, if his character is not correctly representative, then he should be avoided. One should steadily control the senses and the mind and strictly follow the rules and regulations, and he should make friends with persons of the same standard.

18 आध्यात्मिकानुश्रवणाभ्रामसङ्कीर्तनाच्च मे ।
आर्जवेनार्यसङ्गेन निरहङ्कियया तथा ॥१८॥

*ādhyātmikānuśravaṇān
nāma-saṅkīrtanāc ca me
ārjavēnārya-saṅgena
nirahaṅkriyayā tathā*

ādhyātmika—spiritual matters; *anuśravaṇāt*—from hearing; *nāma-saṅkīrtanāt*—from chanting the holy name; *ca*—and; *me*—My; *ārjavēna*—with straightforward behavior; *ārya-saṅgena*—with association of saintly persons; *nirahaṅkriyayā*—without false ego; *tathā*—thus.

A devotee should always try to hear about spiritual matters and should always utilize his time in chanting the holy name of the Lord. His behavior should always be straightforward and simple, and although he is not envious but friendly to everyone, he should avoid the company of persons who are not spiritually advanced.

PURPORT: In order to advance in spiritual understanding, one has to hear from authentic sources about spiritual knowledge. One can understand the reality of spiritual

life by following strict regulative principles and by controlling the senses. To have control it is necessary that one be nonviolent and truthful, refrain from stealing, abstain from sex life, and possess only that which is absolutely necessary for keeping the body and soul together. One should not eat more than necessary, he should not collect more paraphernalia than necessary, he should not talk unnecessarily with common men, and he should not follow the rules and regulations without purpose. He should follow the rules and regulations so that he may actually make advancement.

There are eighteen qualifications mentioned in *Bhagavad-gītā*, among which is simplicity. One should be without pride; one should not demand unnecessary respect from others, and one should be nonviolent. *Amānitvam adambhītvam ahimsā*. One should be very tolerant and simple, one should accept the spiritual master, and one should control the senses. These are mentioned here and in *Bhagavad-gītā* as well. One should hear from authentic sources how to advance in spiritual life; such instructions should be taken from the *ācārya* and should be assimilated.

It is especially mentioned here, *nāma-saṅkīrtanā ca*: one should chant the holy names of the Lord—Hare Kṛṣṇa. Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—either individually or with others. Lord Caitanya has given special stress to chanting of these holy names of the Lord as the basic principle of spiritual advancement. Another word used here is *ārjavena*, meaning “without diplomacy.” A devotee should not make plans out of self-interest. Of course, preachers sometimes have to make some plan to execute the mission of the Lord under proper guidance, but regarding personal self-interest, a devotee should always be without diplomacy, and he should avoid the company of persons who are not advancing in spiritual life. Another word is *ārya*. Āryans are persons who are advancing in knowledge of Kṛṣṇa consciousness as well as in material prosperity. The difference between the Āryan and non-Āryan, the *sura* and *asura*, is in their standards of spiritual advancement. Association with persons who are not spiritually advanced is forbidden. Lord Caitanya advised, *asat-saṅga-tyāga*: one should avoid persons who are attached to the temporary. *Asat* is one who is too materially attached, who is not a devotee of the Lord and who is too attached to women or enjoyable material things. Such a person, according to Vaiṣṇava philosophy, is a *persona non grata*.

A devotee should not be proud of his acquisitions. The symptoms of a devotee are meekness and humility. Although spiritually very advanced, he will always remain meek and humble, as Kavirāja Gosvāmī and all the other Vaiṣṇavas have taught us by personal example. Caitanya Mahāprabhu taught that one should be humbler than the grass on the street and more tolerant than the tree. One should not be proud or falsely puffed up. In this way one will surely advance in spiritual life.

19 मद्धर्मणो गुणैरेतैः परिसंशुद्ध आशयः । पुरुषस्याङ्गसाभ्येति श्रुतमात्रगुणं हि माम् ॥१९॥

*mad-dharmaṇo guṇair etaiḥ
parisaṁśuddha āśayaḥ
puruṣasyaṅgāsābhyeti
śruta-mātra-guṇam hi mām*

mat-dharmaṇaḥ—of My devotee; *guṇaiḥ*—with the attributes; *etaiḥ*—these; *parisaṁśuddhaḥ*—completely purified; *āśayaḥ*—consciousness; *puruṣasya*—of a person; *aṅgāsā*—instantly; *abhyeti*—approaches; *śruta*—by hearing; *mātra*—simply; *guṇam*—quality; *hi*—certainly; *mām*—Me.

When one is fully qualified with all these transcendental attributes and his consciousness is thus completely purified, he is immediately attracted simply by hearing My name or hearing of My transcendental quality.

PURPORT: In the beginning of this instruction, the Lord explained to His mother that *mad-guṇa-śruti-mātreṇa*, simply by hearing of the name, quality, form, etc., of the Supreme Personality of Godhead, one is immediately attracted. A person becomes fully qualified with all transcendental qualities by following the rules and regulations, as recommended in different scriptures. We have developed certain unnecessary qualities by material association, and by following the above process we become free from that contamination. To develop transcendental qualities, as explained in the previous verse, one must become free from these contaminated qualities.

20 यथा वातरथो घ्राणमावृङ्क्ते गन्ध आशयात् । एवं योगरतं चेत आत्मानमविकारि यत् ॥२०॥

*yathā vāta-ratho ghrāṇam
āvṛṅkte gandha āśayāt
evam yoga-ratam ceta
ātmānam avikāri yat*

yathā—as; *vāta*—of air; *rathaḥ*—the chariot; *ghrāṇam*—sense of smell; *āvṛṅkte*—catches; *gandhaḥ*—aroma; *āśayāt*—from the source; *evam*—similarly; *yoga-ratam*—engaged in devotional service; *cetaḥ*—consciousness; *ātmānam*—the Supreme Soul; *avikāri*—unchanging; *yat*—which.

As the chariot of air carries an aroma from its source and immediately catches the sense of smell, similarly, one who constantly engages in devotional service, in Kṛṣṇa consciousness, can catch the Supreme Soul, who is equally present everywhere.

(continued in the next issue)

BTG Index, 1997

AUTHORS

His Divine Grace A. C. Bhaktivedanta

Swami Prabhupāda

The Soul of the Universe, January/February, page 7.

How to Approach a Spiritual Master, March/April, page 6.

Carry Kṛṣṇa Within Your Heart, May/June, page 6.

Purify Your Existence, July/August, page 6.

The Taste of Kṛṣṇa, September/October, page 6.

Activity in Liberation, November/December, page 6.

Bhaktimārga Swami

The Sound of One Monk Walking, July/August, page 19.

Dhīra Govinda Dāsa

With Kṛṣṇa Among the Arabs, March/April, page 18.

Drutakarmā Dāsa

The City of Nine Gates, March/April, page 35.

Divine Nature, September/October, page 46.

Dvārakādhiśa Devī Dāsī

The Sense of Kindness, July/August, page 37.

See also DEPARTMENTS, "The Vedic Observer."

Girirāja Swami

Time for Kṛṣṇa, May/June, page 37.

Hare Kṛṣṇa Devī Dāsī

See COLUMNS, "The Land, the Cows, and Kṛṣṇa."

Hridayānanda Dāsa Goswami

See *Mahābhārata* under FEATURES.

Indrayumna Swami

Angels in Hell, January/February, page 44.

Jayādvaita Swami

See DEPARTMENTS, "From the Editor."

Kālakaṅṭha Dāsa

Celebrating Śrī Caitanya-caritāmṛta, January/February, page 19.

A Prophecy Unfolds in Brazil, March/April, page 27.

See also DEPARTMENTS, "The Vedic Observer."

Madhu Pandita Dāsa

Bangalore's New Beacon of Vedic Culture, Interview, November/December, page 19.

Mukunda Goswami

See DEPARTMENTS, "The Vedic Observer."

Padma Nabha Goswami

Govindajī's Original Home, May/June, page 24.

Phalini Devī Dāsī

The Search for the Saintly Pilgrims, July/August, page 48.

Poddar, Shrikumar

See COLUMNS, "India's Heritage."

Rādhā-priyā Devī Dāsī

See COLUMNS, "Schooling Kṛṣṇa's Children."

Ravi Gupta

See COLUMNS, "India's Heritage." See also DEPARTMENTS, "The Vedic Observer."

Rohiṇinandana Dāsa

See COLUMNS, "Bhakti-Yoga at Home."

Sadāpūta Dāsa

Exact Science in the Śrīmad-Bhāgavatam, July/August, page 41.

Advanced Astronomy in the Śrīmad-Bhāgavatam, November/December, page 41.

Sāmba Dāsa

Over the Edge, May/June, page 49.

Satsvarūpa Dāsa Goswami

See COLUMNS, "Lessons from the Road."

Sharma, Dr. Shankar Dayal

See MISCELLANEOUS.

Śyāmasundara Dāsa

The Life of King Kulaśekhara, November/December, page 37.

Ūrmilā Devī Dāsī

See COLUMNS, "Schooling Kṛṣṇa's Children."

Viśākhā-priyā Devī Dāsī

Memories and Reflections on the Power of the Holy Name, September/October, page 24.

The Treasure of the City of Victory, May/June, page 19.

Yamuna Devi

See COLUMNS, "Lord Kṛṣṇa's Cuisine."

Yaśomatīnandana Dāsa

A Glorious Day for Gujarat, September/October, page 41.

COLUMNS

"Bhakti-yoga at Home"—Rohiṇinandana Dāsa

A Visit to a Hare Kṛṣṇa Temple, January/February, page 13.

Please Accept My Obeisances, March/April, page 17.

Words of Love, May/June, page 15.

The Importance of Association, July/August, page 15.

Caring for Guests, September/October, page 39.

Why and How to Pray, November/December, page 49.

"Book Distribution"

Some Firsts in the Far East, Dhruvanātha Dāsa, March/April, page 16.

Something Worth Hearing, Navīna Nīrada Dāsa, May/June, page 52.

A Wonderful Service, Navīna Nīrada Dāsa, November/December, page 14.

"India's Heritage"

Fasting and Feasting for the Soul, Ravi Gupta, January/February, page 16.

Let Lord Rāma Reign Today, Ravi Gupta, March/April, page 15.

Not Religion But Sanātana-Dharma, Shrikumar

Poddar, May/June, page 14.

Knowledge and Devotion, Ravi Gupta, July/August, page 13.

Nowhere to Hide, Ravi Gupta, September/October, page 13.

Good Names, November/December, page 15.

“The Land, the Cows, and Kṛṣṇa”—Hare Kṛṣṇa Devī Dāsī 1997—*The Year of the Ox*, January/February, page 14.

Growing Children in the Garden, March/April, page 14.

The Vedic Solution to World Hunger, May/June, page 53.

An Ox? What's That? July/August, page 16.

Comfort for the Cows, September/October, page 27.

Offerings from Mother Earth, November/December, page 50.

“Lessons from the Road”—Satsvarūpa Dāsa Goswami

The Mysterious Incarnations, January/February, page 10.

Accepting Suffering, March/April, page 10.

Prabhupāda's Kṛṣṇa, May/June, page 10.

Even At the Risk of Death, July/August, page 10.

Simplify, Simplify, Simplify, September/October, page 11.

Two Energies, Two Choices, November/December, page 11.

“Lord Kṛṣṇa's Cuisine”—Yamuna Devi

Chidwa Nibblers, January/February, page 11.

Indian Sweets and Words From a Vaiṣṇavī Halvai, March/April, page 11.

Quick and Easy Sweets, May/June, page 11.

Halavā Prasādam, July/August, page 11.

Yamuna's Table on Fox Creek, September/October, page 12.

Sandeśa—The King of Bengali Sweets, November/December, page 12.

“Schooling Kṛṣṇa's Children”

Loving Our Children, Ūrmilā Devī Dāsī, January/February, page 17.

Why Children Misbehave, Ūrmilā Devī Dāsī, March/April, page 13.

A Day in the Māyāpur Preschool, Rādhā-priyā Devī Dāsī, May/June, page 13.

Children and Pets, Ūrmilā Devī Dāsī, July/August, page 14.

The Parent-Teacher Partnership, Ūrmilā Devī Dāsī, September/October, page 14.

Nourishment for Parents and Teachers, Ūrmilā Devī Dāsī, November/December, page 16.

DEPARTMENTS

“From the Editor”—Jayādvaita Swami

Arch Enemy: McCow-Killer Comes to India, January/February, page 3.

The Taj Mahal: Enduring Monument to Love, March/April, page 3.

The Dolly Follies, May/June, page 3.

Predictions of the Next World War, July/August, page 3.

Mars Bars: Why Mars? Why Indeed? September/October, page 3.

“Śrīla Prabhupāda Speaks Out”

“Science”: Dogmatic Foolishness From Advanced Demons, January/February, page 35.

Rascals Think, “I Can Deceive God,” March/April, page 25.

Avoiding Māyā's Traps, May/June, page 17.

Since When Have You Westerners Accepted the Teachings of Christ? July/August, page 17.

Blind Surrender to God Will Not Last, September/October, page 37.

“No One—Not Even Darwin—Can Be Independent,” November/December, page 17.

“Śrīmad-Bhāgavatam”

Impressing the Lord's Form on the Mind, January/February, page 37.

Drying Up the Ocean of Tears, March/April, page 41.

The Liberated Soul: Awakened from the Dream, May/June, page 55.

The Goal of Philosophy, July/August, page 53.

Grades of Devotion, September/October, page 55.

The Devotee's Vision, November/December, page 51.

“The Vedic Observer”

News Flash: Intelligent Life Discovered on Earth! Kālakaṅṭha Dāsa, January/February, page 49.

Euthanasia: Ending the Pain? Mukunda Goswami, September/October, page 15.

Frantic Antics, Dvarakadhīsa Devī Dāsī, September/October, page 15.

One Big Difference, Ravi Gupta, September/October, page 16.

FEATURES

Angels in Hell, Indrayumna Swami, Jan./Feb., page 44.

Arabs, With Kṛṣṇa Among the, Dhīra Govinda Dāsa, March/April, page 18.

The Art of Puṣkara Dāsa, September/October, page 19.

Bangalore's New Beacon of Vedic Culture, November/December, page 19.

Carry Kṛṣṇa Within Your Heart, Śrīla Prabhupāda, May/June, page 6.

Celebrating Śrī Caitanya-caritāmṛta, Kālakaṅṭha Dāsa, January/February, page 19.

For Children: Easy Entrance into the Best of Books, May/June, page 40.

The City of Nine Gates, Drutakarmā Dāsa, March/April, page 35.

Edge, Over the, Sāmba Dāsa, May/June, page 49.

Existence, Purify Your, Śrīla Prabhupāda, July/August, page 6.

Govindaji's Original Home, Padma Nabha Goswami, May/June, page 24.

Gujarat, A Glorious Day for, Yaśomatinandana Dāsa, September/October, page 41.

Kindness, The Sense of, Dvārakadhīsa Devī Dāsī, July/August, page 37.

Kṛṣṇa, The Taste of, Śrīla Prabhupāda, September/October, page 6.

Kṛṣṇa, Time for, Girirāja Swamī, May/June, page 37.
Kṛṣṇa, Coming to: Memories and Reflections on the Power of the Holy Name, Viśākhā-priyā Devī Dāsī, September/October, page 24.
Liberation, Activity in, Śrīla Prabhupāda, November/December, page 6.
Lord Kṛṣṇa Is Above All Others, The Editors, January/February, page 51.
Kulaśekhara, The Life of King, Śyāmasundara Dāsa, November/December, page 37.
Mahābhārata—Hridayananda Dāsa Goswami
Draupadī Marries the Five Pāṇḍavas, January/February, page 29; *Karṇa Wants War*, March/April, page 50; *Wise Advice from the Kuru Elders*, May/June, page 28; *The Pāṇḍavas Get a Kingdom*, July/August, page 26; *Arjuna's Exile*, September/October, page 28; *The Kidnapping Of Princess Subhadra*, Nov./Dec., page 28.
Science
Divine Nature, Drutakarmā Dāsa, September/

October, page 46; *Exact Science in the Śrīmad-Bhāgavatam*, Sadāpūta Dāsa, July/August, page 41; *Advanced Astronomy in the Śrīmad-Bhāgavatam*, Sadāpūta Dāsa, November/December, page 41.
The Soul of the Universe, Śrīla Prabhupāda, January/February, page 7.
The Sound of One Monk Walking, Bhaktimārga Swamī, July/August, page 19.
Spiritual Master, How to Approach a, Śrīla Prabhupāda, March/April, page 6.
Spiritual Places
Brazil, A Prophecy Unfolds in, Kālakaṅṭha Dāsa, March/April, page 27; *The Treasure of the City of Victory*, Viśākhā-priyā Devī Dāsī, May/June, page 19.

MISCELLANEOUS

Temple Opening Address by the President of India, September/October, page 4.

CALENDAR CLOSE-UP

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

Disappearance Day: December 18

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the spiritual master of His Divine Grace A. C. Bhaktivedānta Swamī Prabhupāda, spread Kṛṣṇa consciousness throughout India during the early part of this century. He opened sixty-four temples, wrote several books and many essays, and published many books written by his predecessor spiritual masters. He was the leader of the spiritual institution known as the Gauḍīya Math and oversaw the distribution of large numbers of books on Kṛṣṇa consciousness. Here we present a translation of selected verses from his Bengali poem Vaiṣṇava Ke? (“Who Is a Vaiṣṇava?”).

ONE IS TRULY a Vaiṣṇava who has given up the habit of falling victim to the ferocious tigress of wealth, beauty, and fame. Such a soul is factually detached from material life, and is known as a pure devotee. Someone with this consciousness of detachment has thereby become victorious over the mundane world of birth and death.

ONE IS INDEED detached who moderately partakes of worldly things deemed necessary for living in devotional service; a devotee acting in that manner does not fall prey to the disease of material infatuation.

Thus devoid of selfish attachment and endowed with the ability to see things in relation to the Lord, the devotee perceives all sense objects as being Lord Mādhava [Kṛṣṇa] Himself.

THIS IS THE STANDARD of befitting renunciation, and one who realizes this is most fortunate indeed. Everything involved in such a devotee's life represents Lord Hari's personal spiritual opulence as manifest in the world of matter. On the other hand, one who engages in chanting the Lord's name with hopes of enhancing his own material reputation finds that all his activities and paraphernalia represent only the riches of hypocrisy.

O MIND, please reject the company of two types of persons: those desiring impersonal liberation from the material world, and those who desire to enjoy the pleasure of material sense objects. Both of them are equally nondevotees. Things used in relation to Lord Kṛṣṇa are objects belonging directly to the transcendental realm, and thus having nothing to do with matter they cannot be either owned or forsaken by persons interested in mundane enjoyment or renunciation.

Translation by Daśaratha-sūta Dāsa
 (Full calendar on page 63)

KIDNAPPING

(continued from page 30)

the honor, for he has a wicked mind and has disgraced his family. Indeed, what man anywhere, having eaten our food, should then break our dish and still consider himself born in a noble family? Who would behave so rashly and inconsiderately, having come here seeking our friendship, beseeching our help, and knowing all that we have done for him? Insulting us and dis-

regarding You, he has stolen Subhadrā, and thus he has taken death upon himself.

“How can I tolerate it, Govinda, when he puts his foot right on My head, for he is treading on the head of a cobra? Today I alone shall rid the earth of the Kauravas, for I will not tolerate such an offense from Arjuna.”

All the Bhojas, Vṛṣṇis, and Andhakas agreed, and they supported Lord Balarāma, whose deep and grave

voice vibrated like kettledrums or rumbling clouds. ❀

(continued in the next issue)

Hridayānanda Dāsa Goswami, who holds a Ph.D. in Indology from Harvard University, is Professor of Vaiṣṇava Theology at the Graduate Theological Union in Berkeley, California. He frequently speaks at universities and is translating the Mahābhārata and other Sanskrit works.

KULAŚEKHARA

(continued from page 39)

Deity of Lord Rāma then appeared to Kulaśekhara and consoled him.

In the company of Sitā, Lord Rāma said to Kulaśekhara, “O my faithful servant, listen. We are returning victorious from the battlefield. Our enemies have all perished, and we have rescued Sitā Devī. Your wish has been fulfilled. Let us all return to the city. Let me carry you to the shore, just as I carry souls from the ocean of birth and death to the shores of the spiritual world.”

Then Śrī Rāma caught hold of Kulaśekhara, brought him safely to the shore, and after accompanying him to the city, disappeared.

The king’s ministers were deeply troubled. How could they help the king manage the kingdom when he was in such a state? They concluded that his association with devotees was the cause of his divine infatuation, and they decided to wean him from that association. Meanwhile, the king had decided to retire to Śrī Raṅgam.

The ministers thought, “Once the king is there, he will never return.”

So the ministers schemed to keep the king at home. Whenever the king said he was about to leave for Śrī Raṅgam, the ministers had a group of Śrī Vaiṣṇavas come to the city, and the king would postpone his journey on their account.

Soon, however, the king’s court, his palace, his private apartments, and all the public places were filled with Śrī Vaiṣṇavas. The king allowed the devotees free access and familiarity; he venerated and adored them.

The ministers saw the saintly devotees as a nuisance and were in a quandary about what to do. If they tried to

dissuade the king from going to Śrī Raṅgam, they would have to suffer bringing the godly devotees to the kingdom; and if they tried to cut the root of the king’s divine ailment—the association of devotees—the king would simply renounce his kingdom and depart.

The ministers then tried to discredit the devotees by blaming them for the theft, which they arranged, of a valuable necklace belonging to the king’s personal Deity of Śrī Rāma. But when Kulaśekhara heard the accusations, he exclaimed, “O ministers, lovers of God are incapable of stealing. There is no vice in their thoughts or actions. To prove the truth of my conviction and the falsity of your accusations against these innocent devotees, let a vessel be brought to me with a venomous cobra in it, and I shall thrust into that vessel my hand.”

A servant carried out the command. The king thrust his hand into the vessel of death, but withdrew it unharmed.

Ashamed, the ministers hung their heads. To trifle with the king, they realized, was useless. They fell at his feet, confessed their trick, brought the necklace, and placed it before him in fear and respect. Mahārāja Kulaśekhara pardoned them and asked them to become servants of the Śrī Vaiṣṇavas.

“No more will I dwell with these vile and scheming ministers,” the king thought. “I am disgusted with them. Indeed, I am weary of the whole world. I would prefer to leap into fire than keep company with brutes turned away from God.”

THE KING RETIRES

The saintly King Kulaśekhara decided to give up his kingdom. He in-

stalled on the throne his son Dṛdhavrata (named after the young man’s grandfather) and, accompanied by his daughter, left for Śrī Raṅgam.

On arriving at Śrī Raṅgam, Kulaśekhara gave his daughter in marriage to the Deity, Lord Raṅganātha Himself. (Kulaśekhara’s daughter is considered a portion of Nilā-devī, one of the Lord’s energies.) Kulaśekhara stayed at Śrī Raṅgam for many years, engaged in the service of the Lord and His devotees. He would sometimes go on pilgrimage to other holy places, such as Tirupati, Ayodhya, and Chitrakuta. In Śrī Raṅgam, Kulaśekhara composed the *Perumāḷ-tirumoli*, a work containing 103 devotional songs.

In his last days Kulaśekhara went to the shrine of Nāmmālvār at Tirunagari,* near present-day Tinevelli. From Tirunagari, he went to the holy place called Brahmadeśa Mannar-Koil, where he stayed for some time serving the presiding Deity, Rāja-gopāla Swami. There, at age 67, Kulaśekhara returned to the spiritual world. ❀

*Tirunagari is the Tamil name for the Ādi Keśava temple, where Lord Caitanya found the important scripture *Brahma-saṁhitā*. Śrī Vaiṣṇava scholars believe that the *Brahma-saṁhitā* was revealed to Nāmmālvār in trance and that he wrote it down.

REFERENCE

Govindacharya, Alkondavilli, 1982 (reprint), *The Holy Lives of the Azhvars or Dravida Saints*, Bombay: Anantacharya Indological Research Institute.

Śyāmasundara Dāsa, a disciple of Śrīla Prabhupāda’s, is a well-known astrologer in ISKCON. He and his wife live in North Carolina, USA.

The International Society for Krishna Consciousness

CENTERS AROUND THE WORLD

Founder-Ācārya: His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

From our list of
more than 330 centers
and 80 restaurants

INDIA

- Agartala, Tripura** — Assam-Agartala Rd., Banamalipur, 799 001
- Ahmedabad, Gujarat** — Sattelite Rd., Gandhinagar Highway Crossing, Ahmedabad 380 054/
Tel. (079) 6749827, 6749945
- Allahabad, U. P.** — Hare Krishna Dham, 161 Kashi Nareish Nagar, Baluaghat 211 003/
Tel. (0532) 653318
- Bamanbore, Gujarat** — N.H. 8A, Surendra-nagar District
- ◆ **Bangalore, Karnataka** — Hare Krishna Hill, 1 'R' Block, Chord Road, Rajaji Nagar 560 010/
Tel. (080) 332 1956/ Fax: (080) 332 4818/ E-mail: mpandit@giasbg01.vsnl.net.in
- Belgaum, Karnataka** — Shukravar Peth, Tilak Wadi, 590 006
- Bharatpur, Rajasthan** — c/o Jeevan Nirman Sansthan, 1 Gol Bagh Road, 321 001/
Tel. (05644) 22044/ Fax: (05644) 25742
- ◆ **Bhubaneswar, Orissa** — N.H. No. 5, IRC Village, 751 015/ Tel. (0674) 413517 or 413475/
E-mail: iskcon.bhuban@gems.vsnl.net.in
- Bombay** — (see Mumbai)
- ◆ **Calcutta, W. Bengal** — 3C Albert Rd., 700 017/ Tel. (033) 2473757 or 2476075/ Fax: (033) 2478515/ E-mail: calcutta@com.bbt.se
- Chandigarh** — Hare Krishna Land, D-B, 160 036/ Tel. (0172) 601590 and 603232
- Chennai, Tamil Nadu** — 59, Burkitt Rd., T. Nagar, 600 017/ Tel. (044) 4343266/
Fax: (044) 4345929
- Coimbatore, Tamil Nadu** — Padmam 387, VGR Puram, Alagesan Rd.1, 641 011/ Tel. (0422) 435978 or 442749/ Fax: (0422) 435978 or 446355/ E-mail: sarvaisvarya.jps@com.bbt.se
- Dwarka, Gujarat** — Bharatiya Bhavan, Devi Bhavan Road, Dwarka 361335/
Tel. (02892) 34606/ Fax: (02892) 34319
- Guntur, A.P.** — Opp. Sivalayam, Peda Kakani 522 509
- ◆ **Guwahati, Assam** — Ulubari Chariali, South Sarania, 781 007/ Tel. (0361) 545963
- Hanumkonda, A.P.** — Neeladri Rd., Kapuwada, 506 011/ Tel. (08712) 77399
- Haridwar, U.P.** — Prabhupada Ashram, G. House, Nai Basti, Bhimgoda, Haridwar 249401
(mail: P.O. Box 4)/ Tel. (0133) 422655 or 425849
- ◆ **Hyderabad, A.P.** — Hare Krishna Land, Nampally Station Rd., 500 001/
Tel. (040) 592018 or 552924
- Imphal, Manipur** — Hare Krishna Land, Airport Road, 795 001/ Tel. (0385) 221587
- Jaipur, Rajasthan** — G-110 Uday Path, Shyam Nagar, 302 019 (mail: P.O. Box 270,
Jaipur 302 001)/ Tel. (0141) 214022/ Fax: (0141) 370-947 (Attn: ISKCON/
E-mail: iskcon@jp1.vsnl.net.in)
- Katra, Jammu and Kashmir** — Srila Prabhupada Ashram, Srila Prabhupada Marg, Kalka Mata
Mandir, Katra (Vashnov Mata) 182 101/ Tel. (01991) 33047
- ◆ **Kurukshetra, Haryana** — 369 Gudri Muhalla, Main Bazaar, 132 118/ Tel. (01744) 32806
or 33529
- Lucknow, U.P.** — 1 Ashok Nagar, Guru Govind Singh Marg, 226 018
- Madras** — (see Chennai)
- Madurai, Tamil Nadu** — 32 Chellatthamman Koil St. (Near Simmakkal), Madurai 625 001/
Tel. (0452) 627565
- Mangalore, Karnataka** — Hare Krishna Ashram, Rosario Church Road, Pandeshwar, Mangalore,
574001/ Tel. (0824) 420474
- ◆ **Mayapur, W. Bengal** — Shree Mayapur Chandrodaya Mandir, Shree Mayapur Dham,
Dist. Nadia (mail: P.O. Box 10279 (Ballyganj), Calcutta)/ Tel. (03472) 45239 or 45240 or 45233/ Fax: (03472) 45238/ E-mail: mayapur@com.bbt.se
- ◆ **Moirang, Manipur** — Nongban Inghon, Tidim Rd./ Tel. 795133
- ◆ **Mumbai, Maharashtra (Bombay)** — Hare Krishna Land, Juhu 400 049/ Tel. (022) 6206860/
Fax: (022) 6205214/ E-mail: parijata.ms@com.bbt.se
- Mumbai, Maharashtra** — 7 K. M. Munshi Marg, Chowpatty, 400 007/ Tel. (022) 3634078/
Fax: (022) 3677941/ E-mail: radha.krishna@com.bbt.se
- Mumbai, Maharashtra** — Shrusthi Complex, Mira Road (E), opposite Royal College, Thane,
401 107/ Tel. (022) 8817795, 8118875
- Nagpur, Maharashtra** — 70 Hill Road, Ramnagar, 440 010/ Tel. (0712) 529932
- New Delhi** — Sant Nagar Main Road (Garhi), behind Nehru Place Complex
(mail: P. O. Box 7061), 110065/ Tel. (011) 6419701 or 6412058/ Fax: (011) 6433450
(Attn: ISKCON)/ E-mail: ram.nam.gkg@com.bbt.se
- New Delhi** — 14/63, Punjabi Bagh, 110 026/ Tel. (011) 5410782
- Pandharpur, Maharashtra** — Hare Krishna Ashram (across Chandrabhaga River), Dist. Sholapur,
413 304/ Tel. (07315) 35159
- Patna, Bihar** — Rajendra Nagar Road No. 12, 800 016/ Tel. (0612) 50765
- Pune, Maharashtra** — 4 Tarapore Rd., Camp, 411 001/ Tel. (0212) 667259
- Secunderabad, A.P.** — 27 St. John's Road, 500 026/ Tel. (040) 805232/ Fax: (040) 814021/
E-mail: sahadeva.brs@com.bbt.se
- Silchar, Assam** — Ambikapatti, Silchar, Cachar Dist., 788 004
- Siliguri, W. Bengal** — Gitalpara, 734 401/ Tel. (0353) 26619/
E-mail: marchhetri@sma.sprintrp.gems.vsnl.net.in

- Sri Rangam, Tamil Nadu** — 16A Thiruvadi Street, Trichy, 620 006/ Tel. (0431) 433945
- Surat, Gujarat** — Rander Rd., Jahangirpura, 395 005/ Tel. (0261) 685516 or 685891
- Surat, Gujarat** — Bhaktivedanta Rajavidyalaya, Krishnalok, Surat-Bardoli Rd. Gangapur,
P.O. Gangadhara, Dist. Surat, 394 310/ Tel. (0261) 667075
- Thiruvananthapuram (Trivandrum), Kerala** — T.C. 224/1485, WC Hospital Rd., Thycaud,
695 014/ Tel. (0471) 328197/ E-mail: sarvaisvarya.jps@com.bbt.se
- Tirupati, A. P.** — K.T. Road, Vinayaka Nagar, 517 507/ Tel. (08574) 20114
- Udhampur, Jammu and Kashmir** — Srila Prabhupada Ashram, Prabhupada Marg, Prabhupada
Nagar, Udhampur 182 101/ Tel. (01992) 70298
- Vadodara (Baroda), Gujarat** — Hare Krishna Land, Gotri Rd., 390 021/ Tel. (0265) 326299 or
321012/ Fax: (0265) 331013/ E-mail: basu.ghosh.acbsp@com.bbt.se
- Vallabh Vidyanagar, Gujarat** — ISKCON Hare Krishna Land, 338 120/ Tel. (02692) 30796
- Varanasi, U. P.** — Annapurna Nagar, Vidyapith Rd., Varanasi 221 001/ Tel. (0542) 362617
- ◆ **Wrindavana, U. P.** — Krishna-Balaram Mandir, Bhaktivedanta Swami Marg, Raman Reti,
Mathura Dist., 281 124/ Tel. (0565) 442-478 or 442-355/ Fax: (0565) 442-596/
E-mail: vrndavana@com.bbt.se; (Gurukula:) vgurukula@com.bbt.se

FARM COMMUNITIES

- Ahmedabad District, Gujarat** — Hare Krishna Farm, Katwada (contact ISKCON Ahmedabad)
- Assam** — Karnamadhu, Dist. Karimganj
- Chamroschi, Maharashtra** — 78 Krishanagar Dham, District Gadchiroli, 442 603
Tel. (0218) 623473
- Hyderabad, A. P.** — P. O. Dabilpur Village, Medchal Tq., R.R. District, 501 401/ Tel. 452924
- Karnataka** — Bhaktivedanta Eco-Village, Nagodi P.O., Vollur Valley, Hosanagar Taluq, Shivmoga
District, Karnataka 577 425 (mail: Garuda Guha, Kollur, D.K. District, Karnataka 576 220)
- Mayapur, West Bengal** — (contact ISKCON Mayapur)

ADDITIONAL RESTAURANT

- Calcutta** — Hare Krishna Karma-Free Confectionary, 6 Russel Street, Calcutta 700 071

CANADA

- Calgary, Alberta** — 313 Fourth Street N.E., T2E 3S3/ Tel. (403) 265-3302/ Fax: (403) 547-0795/
E-mail: sahadevs@cadvision.com
- Edmonton, Alberta** — 9353 35th Ave., T6E 5R5/ Tel. (403) 439-9999/
E-mail: jsharma@mail.awinc.com
- Montreal, Quebec** — 1626 Pie IX Boulevard, H1V 2C5/ Tel. & fax: (514) 521-1301/
E-mail: mtl@videotron.ca
- ◆ **Ottawa, Ontario** — 212 Somerset Street E., K1N 6V4/ Tel. (613) 565-6544/
Fax: (613) 565-2575/ E-mail: 102623.2417@compuserve.com
- Regina, Saskatchewan** — 1279 Retallack Street, S4T 2H8/ Tel. (306) 525-1640
- ◆ **Toronto, Ontario** — 243 Avenue Road, M5R 2J6/ Tel. (416) 922-5415/ Fax: (416) 922-1021/
E-mail: ce937@torfree.net
- ◆ **Vancouver, B.C.** — 5462 S.E. Marine Dr., Burnaby V5J 3G8/ Tel. (604) 433-9728/ Fax: (604) 431-7251/ Govinda's Restaurant: (604) 433-2428/ E-mail: jaygo@direct.ca

FARM COMMUNITY

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

U.S.A.

- ◆ **Atlanta, Georgia** — 1287 South Ponce de Leon Avenue N.E., 30306/ Tel. (404) 378-9234/
Fax: (404) 373-3381/ E-mail: 76415.175@compuserve.com
- Austin, Texas** — 807-A E. 30th St., 78705/ Tel. (512) 320-0372/ Fax: (512) 320-0477/
E-mail: sankarsana@aol.com
- Baltimore, Maryland** — 200 Bloomsbury Avenue, Catonsville, 21228/ Tel. (410) 744- 4069
Tel. & fax: (410) 744-1624
- Berkeley, California** — 2334 Stuart Street, 94705/ Tel. (510) 540-9215
E-mail: berkeley@com.org
- Boise, Idaho** — 1615 Martha Street, 83706/ Tel. (208) 344-4274/
E-mail: arun_gupta@hp-boise-omd.om.hp.com
- Boston, Massachusetts** — 72 Commonwealth Avenue, 02116/ Tel. (617) 247-8611/
Fax: (617) 266-3744/ E-mail: iskboston@aol.com
- Chicago, Illinois** — 1716 W. Lunt Avenue, 60626/ Tel. (773) 973-0900/ Fax: (773) 973-0526/
E-mail: vanivasu@aol.com
- Columbus, Ohio** — 379 W. Eighth Ave., 43201/ Tel. (614) 421-1661/ Fax: (614) 294-0545/
E-mail: malati.acbsp@com.bbt.se
- ◆ **Dallas, Texas** — 5430 Gurley Avenue, 75223/ Tel. (214) 827-6330/ Fax: (214) 823-7264/
E-mail: bkrishnas@aol.com
- ◆ **Denver, Colorado** — 1400 Cherry Street, 80220/ Tel. (303) 333-5461/ Fax: (303) 321-9052/
E-mail: denver@com.org
- ◆ **Detroit, Michigan** — 383 Lenox Avenue, 48215/ Tel. (313) 824-6000/ Fax: (313) 822-3748
- ◆ **Gainesville, Florida** — 214 N.W. 14th Street, 32603/ Tel. (352) 336-4183/
E-mail: krishna@afn.org

Note for international phone calls: When dialing from outside the country, drop the "0" that begins most city codes (the numbers shown in parentheses). **Exceptions:** For Spain, the number to drop is the initial "9," for the CIS, "8." Telephone numbers include country codes, identified by a +. To save space, we've skipped the codes for North America (1) and India (91).

◆ Temples with restaurants or dining. ● Revised listing. The full list of centers appears in our January/February and July/August issues.

- Gurabo, Puerto Rico** — HC01-Box 8440, 00778-9763/ Tel. & fax: (809) 737-1658
- ◆ **Hartford, Connecticut** — 1683 Main Street, E. Hartford, 06108/ Tel. & fax: (860) 289-7252/
E-mail: bhaktirasa@poboxes.com
- ◆ **Honolulu, Hawaii** — 51 Coelho Way, 96817/ Tel. (808) 595-3947/ Fax: (808) 595-3433/
E-mail: iskcon@aloha.net
- Houston, Texas** — 1320 W. 34th Street, 77018/ Tel. (713) 686-4482/ Fax: (713) 686-0669/
E-mail: mbalar@hal-pc.org
- ◆ **Laguna Beach, California** — 285 Legion Street, 92651/ Tel. (714) 494-7029/
Fax: (714) 497-9707/ E-mail: jagai@rupa.com
- Long Island, New York** — 197 S. Ocean Avenue, Freeport, 11520/ Tel. (516) 223-4909/
E-mail: jsantos@eznet.net
- ◆ **Los Angeles, California** — 3764 Watska Avenue, 90034/ Tel. (310) 836-2676/
Fax: (310) 839-2715/ E-mail: svavasa.acbsp@com.bbt.se
- ◆ **Miami, Florida** — 3220 Virginia Street, 33133 (mail: P.O. Box 337, Coconut Grove, FL 33233)/
Tel. (305) 442-7218/ Fax: (305) 444-7145
- New Orleans, Louisiana** — 2936 Esplanade Ave., 70119/ Tel. (504) 486-3583/
E-mail: 105225.401@compuserve.com
- ◆ **New York, New York** — 305 Schermerhorn Street, Brooklyn, 11217/ Tel. (718) 855-6714/
Fax: (718) 875-6127/ E-mail: ramabhadr@aol.com
- New York, New York** — 26 Second Avenue, 10003/ Tel. (212) 420-1130/
E-mail: dayananda@msn.com
- Philadelphia, Pennsylvania** — 41 West Allens Lane, 19119/ Tel. (215) 247-4600/
Fax: (215) 247-8702/ E-mail: vrnadavana@netreach.net
- Philadelphia, Pennsylvania** — 1400 South St., 19146/ Tel. (215) 985-9334
- Phoenix, Arizona** — 100 South Weber Dr., Chandler, 85226/ Tel. (602) 705-4900/Fax: (602) 705-4901
- Portland, Oregon** — 5137 N.E. 42 Ave., 97218/ Tel. (503) 287-3252
- ◆ **St. Louis, Missouri** — 3926 Lindell Boulevard., 63108/ Tel. (314) 535-8085/
Fax: (314) 535-0672/ E-mail: ryskamp@sluvca.slu.edu
- San Diego, California** — 1030 Grand Avenue, Pacific Beach, 92109/
Tel. (619) 483-2500/ Fax: (619) 483-0941/ E-mail: dmraj@ix.netcom.com
- Seattle, Washington** — 1420 228th Avenue S.E., Issaquah, 98027/ Tel. (206) 391-3293/
Fax: (206) 868-8928/ E-mail: haribol@iskcon.net
- **Tallahassee, Florida** — 1323 Nyllic Street, 32304/ Tel. & fax: (850) 681-9258
- Towaco, New Jersey** — P.O. Box 109, 07082/ Tel. & fax: (201) 299-0970
E-mail: 105613.1744@compuserve.com
- ◆ **Tucson, Arizona** — 711 E. Blacklidge Dr., 85719/ Tel. (520) 792-0630/ Fax: (520) 791-0906
E-mail: 105613.1744@compuserve.com
- Washington, D.C.** — 3200 Ivy Way, Harwood, MD 20776/ Tel. (301) 261-4493
- Washington, D.C.** — 10310 Oaklyn Drive, Potomac, Maryland 20854/ Tel. (301) 299-2100/
Fax: (301) 983-5451/ E-mail: potomac.temple@usa.net

FARM COMMUNITIES

- Alachua, Florida (New Ramana-reti)** — P.O. Box 819, 32616/ Tel. (904) 462-2017/
E-mail: iskcon@afn.org
- **Carriere, Mississippi (New Talavan)** — 31492 Anner Road, 39426/ Tel. (601) 749-0544 or
799-1354/ Fax: (601) 749-0544/ E-mail: talavan@datastar.net
- Gurabo, Puerto Rico (New Govardhana Hill)** — (contact ISKCON Gurabo)
- Hillsborough, North Carolina (New Goloka)** — 1032 Dimmocks Mill Road, 27278/
Tel. (919) 732-6492/ Fax: (919) 732-8033/ E-mail: bkgoswami@compuserve.com
- Mulberry, Tennessee (Murari-sevaka)** — Rt. No. 1, Box 146-A, 37359/ Tel. (615) 759-6888/
Fax: (615) 759-5785/ E-mail: 104400.3353@compuserve.com
- Port Royal, Pennsylvania (Gita Nagari)** — R.D. No. 1, Box 839, 17082/ Tel. & fax: (717) 527-4101/
E-mail: acyutadasi@acsworld.net

ADDITIONAL RESTAURANTS AND DINING

- Boise, Idaho** — Govinda's, 500 W. Main Street, 83702/ Tel. (208) 338-9710
- Eugene, Oregon** — Govinda's Vegetarian Buffet, 270 W. 8th St., 97401/ Tel. (503) 686-3531
- Fresno, California** — Govinda's, 2373 E. Shaw, 93710/ Tel. (209) 225-1230
- Gainesville, Florida** — Radha's, 125 NW 23rd Ave., 32609/ Tel. (352) 376-9012

UNITED KINGDOM AND IRELAND

- Belfast** — 140 Upper Dunmurray Lane, BT17 OHE, Northern Ireland/ Tel. +44 (01232) 620530
- Birmingham, England** — 84 Stanmore Rd., Edgbaston, B16 9TB/ Tel. +44 (0121) 420-4999
- Bristol, England** — Alberta Cottage, Wraxhall Road, Nailsea, BS19 1BN/ Tel. +44 (01275) 853788
- Cardiff, Wales** — 18 Greenfield Place, Caerphilly, Mid Glamorgan/ Tel. +44 (01222) 831579
- Coventry, England** — Sri Sri Radha Krishna Cultural Centre, Kingfield Rd., Radford (mail: 19
Gloucester St., CV1 3BZ)/ Tel. +44 (01203) 555420/ E-mail: haridas.kds@com.bbt.se
- Dublin** — 56 Dame St., 2, Ireland/ Tel. +353 (01) 679-1306/
E-mail: tribhuvannatha.acbsp@com.bbt.se.
- Glasgow, Scotland** — Karuna Bhavan, Bankhouse Rd., Lesmahagow, Lanarkshire ML11 0ES/
Tel. +44 (01555) 894790/ Fax: +44 (01555) 894526/ E-mail: 106225.2716@compuserve.com
- Leicester, England** — 21 Thoresby St., North Evington, Leicester LE5 4GU/
Tel. +44 (0116) 2762587/ Fax: +44 (0116) 236-7723/ E-mail: gauranga.sundar@com.bbt.se
- Liverpool** — 114A Bold St., England, L1 4HY/ Tel. & fax: +44 (0116) 236-7723/
E-mail: titiksu.das@yoga.dircon.co.uk
- ◆ **London (city)** — 9/10 Soho St., W1V 5DA, England/ Tel. +44 (0171) 437-3662; (residential/pujaris/
shop): 439-3606/ Fax: +44 (0171) 439-1127; Govinda's Restaurant: Tel. +44 (0171) 437-4928;
(office): 437-5875
- London (country)** — Bhaktivedanta Manor, Dharsam Marg, Hilfield Lane, Watford, Herts,
WD2 8E Z, England/ Tel. +44 (01923) 857244/ Fax: +44 (01923) 852896

- London, England (south)** — 42 Enmore Road, South Norwood, London SE25/
Tel. +44 (0181) 656-4296
- Manchester, England** — 20 Mayfield Rd., Whalley Range, Manchester M16 8FT/
Tel. +44 (0161) 2264416/ Fax: +44 (0161) 8606117
- Newcastle upon Tyne, England** — 21 Leazes Park Rd., NE1 4PF/ Tel. +44 (0191) 2220150
- Plymouth, England** — 5 Erme Park, Ermington, Devon PL2 9LY/ Tel. +44 (01548) 830085
- Romford, England** — 3 Rowan Walk, Hornchurch, Essex, RM11 2JA/ Tel. +44 (01708) 454092

FARM COMMUNITIES

- ◆ **County Wicklow, Ireland** — Rathgorragh, Kiltegan/ Tel. & fax: +353 (0508) 73305/
E-mail: pragosa.acbsp@com.bbt.se
- Lisnaskea, N. Ireland** — Govindadvipa Dhama (ISKCON Inishrath Island), BT92 9GN Lisnaskea,
Co. Fermanagh/ Tel. +44 (013657) 21512/ E-mail: 105400.2653@compuserve.com
- London, England** — (contact Bhaktivedanta Manor)

(Krishna conscious programs are held regularly in more than twenty other cities in the U.K. For information, contact Bhaktivedanta Books Ltd., Reader Services Dept., P.O. Box 324, Borehamwood, Herts WD6 1NB/ Tel. +44 [0181] 905-1244.)

AUSTRALIA

- Adelaide** — 227 Henley Beach Rd., Torrensville, SA 5031/ Tel. +61 (08) 234 1378
- **Brisbane** — 95 Bank Rd., Graceville, QLD (mail: P.O. Box 83, Indooroopilly NSW, 4068)/
Tel. +61 (07) 3379 5455/ Fax: +61 (07) 3379 5880/ E-mail: brisbane@com.bbt.se
- Canberra** — 117 Hawksbury Crescent, Farrer, ACT 2607/ Tel. +61 (06) 290 1869/
Fax: +61 (06) 286 4700
- Melbourne** — 197 Danks St., Albert Park, Victoria 3206 (mail: P.O. Box 125)/
Tel. +61 (03) 9699 5122/ Fax: +61 (03) 9690 4093/ E-mail: 100237.354@compuserve.com
- Perth** — 144 Railway Parade (mail: P.O. Box 102) Bayswater, WA 6053/
Tel. +61 (09) 3701552 / Fax: +61 (09) 2726636
- ◆ **Sydney** — 180 Falcon St., North Sydney, NSW 2060 (mail: P.O. Box 459, Cammeray, NSW 2062)/
Tel. +61 (029) 9959 4558/ Fax: +61 (029) 9957 1893
- Sydney** — 3296 King St., Newtown 2042/ Tel. +61 (029) 550 6524

FARM COMMUNITIES

- Bambra (New Nandagram)** — Oak Hill, Dean's Marsh Rd., Bambra, VIC 3241/
Tel. +61 (052) 887383/ Fax: +61 (052) 887309
- Millfield, NSW** — New Gokula Farm, Lewis Lane (off Mt. View Rd. Millfield near Cessnock), NSW
(mail: P.O. Box 399, Cessnock 2325, NSW)/ Tel. +61 (049) 981800/ Fax: (Sydney temple)
- Murwillumbah (New Govardhana)** — Tyalgum Rd., Eungella, via Murwillumbah, NSW 2484
(mail: P.O. Box 687)/ Tel. +61 (066) 726579 or 723047/ Fax: +61 (066) 431226

ADDITIONAL RESTAURANTS

- Brisbane** — Govinda's, 1st floor, 99 Elizabeth Street/ Tel. +61 (07) 3210 0255
- Brisbane** — Hare Krishna Food for Life, 190 Brunswick St., Fortitude Valley/ Tel. +61 (07) 3854 1016
- Melbourne** — Crossways, 1st Floor, 123 Swanston Walk., Melbourne, Victoria 3000/
Tel. +61 (03) 9650 2939
- Melbourne** — Gopal's, 139 Swanston Walk, Melbourne, Victoria 3000/ Tel. +61 (03) 9650 1578
- Murwillumbah** — 91 Main St., Murwillumbah NSW 2484/ Tel. +61 (066) 726767
- Perth** — Hare Krishna Food for Life, 200 William St., Northbridge, WA 6003/ Tel. +61 (09) 227 1684

NEW ZEALAND AND FIJI

- Christchurch, NZ** — 83 Bealey Ave. (mail: P.O. Box 25-190, Christchurch)/ Tel. +64 (03) 366 5174/
Fax: +64 (03) 661965/ E-mail: iskconchch@clear.net.nz
- Labasa, Fiji** — Delalabasa (mail: P.O. Box 133)/ Tel. +679 812912
- Lautoka, Fiji** — 5 Tavewa Ave. (mail: P.O. Box 125)/ Tel. +679 664112/ Fax: +679 663039
E-mail: punjasons@is.com.fj
- Rakiraki, Fiji** — Rewasa, Rakiraki (mail: P.O. Box 204)/ Tel. +679 694243
- Suva, Fiji** — Joyce Place, Off Pilling Rd. Nasinu 7½ miles, Samabula (mail: P.O. Box 3957)/
Tel: +679 381161/ E-mail: chand_at@usp.ac.fj
- Wellington, NZ** — 60 Wade St., Wadestown, Wellington (mail: P.O. Box 2753)/
Tel. +64 (04) 4720510

FARM COMMUNITY

- Auckland, NZ (New Varshan)** — Hwy. 18, Riverhead, next to Huapai Golf Course
(mail: R.D. 2, Kumeu, Auckland)/ Tel. +64 (09) 4128075/ Fax: +64 (09) 4127130

RESTAURANTS

- Auckland, NZ** — Gopal's, Civic House (1st floor), 291 Queen St./ Tel. +64 (09) 3034885
- Christchurch, NZ** — Gopal's, 143 Worcester St./ Tel. +64 (03) 3667035
- Labasa, Fiji** — Hare Krishna Restaurant, Naseakula Road/ Tel. +679 811364
- Lautoka, Fiji** — Gopal's, Corner of Yasawa St. and Naviti St./ Tel. +679 662990
- Suva, Fiji** — Gopal's, 18 Pratt St./ Tel. +679 314154

EUROPE (partial list)

- Amsterdam** — Van Hillaertstraat 17, 1072 JX, Amsterdam, The Netherlands/ Tel. +31 (020) 675-1404/ Fax: +31 (020) 675-1405/ E-mail: amsterdam@com.bbt.se
- Barcelona** — c/de L'Obliat 67, 08026 Barcelona, Spain/ Tel. +34 (93) 318-7729
- Bergamo, Italy** — Villaggio Hare Krishna, Via Galileo Galilei 41, 24040 Chignolo D'isola (BG), Italy/
Tel. +39 (035) 4940706
- Berlin** — Johannisthaler Chaussee 78, 12259 Berlin (Britz), Germany/ Tel. +49 (030) 631 2400/
Fax: +49 (030) 618 9112

Budapest — Hare Krishna Temple, Mariaremeteji ut. 77, Budapest 1028 II, Hungary/
Tel. & fax: +36 (01) 1768774

Copenhagen — Baunevej 23, 3400 Hillerød, Denmark/ Tel. +45 4228 6446/ Fax: +45 4228 7331/
E-mail: dk.community@com.bbt.se

◆ **Heidelberg** — Kurfürsten-Anlage 5, D-69115 Heidelberg, Germany/ Tel. +49 (06221) 16 01 28
or 16 51 01/ Fax: +49 (06221) 16 01 03/ E-mail: bhagavat.dharma.ss@com.bbt.se

Helsinki — Ruoholahdenkatu 24 D (III krs) 00180, Helsinki, Finland/ Tel. +358 (0) 6949879/
Fax: +358 (0) 6949837

Madrid — Espíritu Santo 19, 28004 Madrid, Spain/ Tel. +34 (91) 521-3096

Oslo — Jonsrudvej 1G, 0274 Oslo, Norway/ Tel. +47 (022) 552243/ Fax: +47 (022) 558172

Paris — 31 Rue Jean Vacquier, 93160 Noisy le Grand, Paris, France/ Tel. +33 (01) 43043263
Fax: +33 (01) 43057864/ E-mail: nitai.gaurasundara.tkg@com.bbt.se

Prague — Jilova 290, Prague 5-Zlicin 155 00, Czech Republic/ Tel. +42 (02) 3021282 or 3021608/
Fax: +42 (02) 3021628

Rome — Nepi, Sri Gaura Mandala, Via Mazzanese Km. 0,700 (dalla Cassia uscita Calcata), Pian del
Pavone (Viterbo), Italy/ Tel. +39 (0761) 527038

◆ **Septon-Durbuy, Belgium** — Chateau de Petite Somme, B-6940 Septon-Durbuy/
Tel. +32 (086) 322926/ Fax: +32 (086) 322929/ E-mail: radhadesh@com.bbt.se

◆ **Stockholm** — Fridhemsgratan 22, 11240 Stockholm, Sweden/ Tel. +46 (08) 6549 002/
Fax: +46 (08) 6508 813

Vienna — Rosenackerstrasse 26, 1170 Vienna, Austria/ Tel. & fax: +43 (01) 455830

Warsaw — Mysiadlo k. Warszawy, ul. Zakret 11, 05-500 Piaseczno, Poland/ Tel. & fax: +48 (022) 756-
2711/ E-mail: tamoha.krsna.jps@com.bbt.se

◆ **Zürich** — Preyergrasse 16, 8001 Zürich, Switzerland/ Tel. +41 (01) 251-88-51/ Fax: +41 (01) 262 3114

FARM COMMUNITIES

France (Bhaktivedanta Village) — Chateau Bellevue, F-39700 Chateaufort/ Tel. +33 (084) 728235

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

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

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

Spain (New Vraja Mandala) — (Santa Clara) Brihuega, Guadalajara/ Tel. +34 (949) 280436/
E-mail: new.vrajamandala@com.bbt.se

ADDITIONAL RESTAURANTS

Barcelona — Restaurante Govinda, Plaza de la Villa de Madrid 4-5, 08002 Barcelona

Copenhagen — Govinda's, Noerre Farimagsgade 82/ Tel. +45 (03) 333-7444

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

Oslo — Krishna's Cuisine, Kirkeveien 59B, 0364 Oslo/ Tel. +47 (02) 260-6250

Vienna — Govinda, Lindengasse 2A, 1070 Vienna/ Tel. +43 (01) 5222817

COMMONWEALTH OF INDEPENDENT STATES (partial list)

Kiev — ul. Menjinskogo, 21-b., 252054 Kiev, Ukraine/ Tel. +380 (8044) 2444944/
E-mail: acyuta@krsna.kiev.ua

Moscow — Khoroshevskoye shosse dom 8, korp.3, 125 284, Moscow, Russia/
Tel. +7 (8095) 255-67-11/ Fax: +7 (8095) 945 3317

St. Petersburg — 17, Bumazhnaya str., 198020, Russia/ Tel. +7 (8812) 186-7259 or 186-9690/
Fax: +7 (8812) 186-1170/ E-mail: temple@krsna.spb.su

RESTAURANT

St. Petersburg — Govinda's, 58, Angliysky ave., 190008, Russia/ Tel. +7 (8812) 113-7896

ASIA (partial list)

Dhaka, Bangladesh — 5 Chandra Mohon Basak St., Banagram, Dhaka 1203/ Tel. +880 (02) 236249

◆ **Hong Kong** — 27 Chatam Road South, 6/F, Kowloon/ Tel. +852 (2) 7396818/ Fax: +852 (2) 7242186/
E-mail: iskconhk@intercon.net

Jakarta, Indonesia — P.O. Box 2694, Jakarta Pusat 10001/ Tel. +62 (021) 4899646

Kathmandu, Nepal — Budhanilkantha, Kathmandu (mail: P. O. Box 3520)/

Tel. +977 (01) 371 743/ Fax: +977 (01) 416 996 (Attn: ISKCON)/

E-mail: iskconnp@vishnu.ccsi.com.np

Kuala Lumpur, Malaysia — Lot 9901, Jalan Awan Jawa, Taman Yari, off 5½ Mile, Jalan Kelang

Lama, Petaling/ Tel. +60 (03) 780-7355 or -7360 or -7369/ Fax: +60 (03) 781-1644/

E-mail: simheswar.jps@com.bbt.se

Manila, Philippines — Penthouse Liwag Bldg., 3307 Mantanzas St., Makati,

Metro Manila/ Tel. +63 (02) 8337883 loc. 10

Tel Aviv, Israel — 16 King George St. (mail: P. O. Box 48163, Tel Aviv 61480)/

Tel. +972 (03) 5285475 or 6299011/ Fax: +972 (03) 6299011

Tokyo, Japan — 1-29-2-202 Izumi, Suginami-ku, Tokyo 168/ Tel. +81 (03) 3327-1541/

Fax: +81 (03) 3327-1542

LATIN AMERICA (partial list)

◆ **Buenos Aires, Argentina** — Centro Bhaktivedanta, Andonaegui 2054 (1431)/
Tel. +54 (01) 523-4232/ Fax: +54 (01) 523-8085/ E-mail: daities@sminter.com.ar

Georgetown, Guyana — 24 Uitvlugt Front, West Coast Demerara

Guayaquil, Ecuador — 6 de Marzo 226 or V. M. Rendon/ Tel. +593 (04) 308412 or 309420/

E-mail: gurumani@ecua.net.ec

◆ **Lima, Peru** — Schell 634 Miraflores/ Tel. +51 (014) 444-2871/

E-mail: limadir@inictel.gob.pe

Mexico City, Mexico — Gob. Tiburcio Montiel No. 45, 11850 Mexico, D.F./
Tel. +52 (05) 271-22-23/ E-mail: iskconmx@mail.internet.com.mx

Rio de Janeiro, Brazil — Rua Muçuna, 120, Alto da Boa Vista, CEP 20531 180/
Tel. +55 (021) 267-0052

◆ **San Salvador, El Salvador** — (mail: Apartado Postal 1506)/ Tel. +503 78-0799

Santiago, Chile — Carrera 330/ Tel. +56 (02) 698-8044/ E-mail: 16108hk@entel.net

◆ **São Paulo, Brazil** — Av. Angelica, 2583, Santa Cecelia, CEP 01227 200/
Tel. +55 (011) 259-7352

AFRICA (partial list)

Cape Town, South Africa — 17 St. Andrews Rd., Rondebosch 7700/
Tel. +27 (021) 689 1529/ Fax: +27 (021) 686-8233/ E-mail: cape.town@com.bbt.se

◆ **Durban, South Africa** — Chatsworth Centre, Chatsworth 4030, KwaZulu Natal
(mail: P.O. Box 56003)/ Tel. +27 (031) 433-328/ Fax: +27 (031) 438-198/
E-mail: iskconsa@iafrica.com

◆ **Johannesburg, South Africa** — 14 Goldreich St., Hillbrow 2001 (mail: P.O. Box 10667,
Johannesburg 2000)/ Tel. +27 (011) 484-7170/ Fax: +27 (011) 484-6279/
E-mail: iskconjh@iafrica.com

Lagos, Nigeria — 25 Jaiyeola Ajata St., Ajao Estate, off International Airport Express Rd.
(mail: P.O. Box 8793, Osodi)/ Tel. & fax: +234 (01) 876169

Mombasa, Kenya — Hare Krishna House, Sauti Ya Kenya and Kisumu Rds.
(mail: P.O. Box 82224, Mombasa)/ Tel. +254 (011) 312248

Nairobi, Kenya — Muhuroni Close, off West Nagara Rd. (mail: P.O. Box 28946, Nairobi)/
Tel. +254 (02) 744365/ Fax: +254 (02) 740957

Phoenix, Mauritius — Hare Krishna Land, Pont Fer, Phoenix (mail: P. O. Box 108, Quartre
Bornes, Mauritius)/ Tel. +230 696-5804/ Fax: +230 465-1066

Port Elizabeth, South Africa — 18 Strand Fontein Rd., 6001 Port Elizabeth/
Tel. & fax: +27 (041) 534 330

Port Harcourt, Nigeria — 2nd Tarred Rd., Ogwaja Waterside (mail: P.O. Box 4429, Trans Amadi)

Pretoria, South Africa — 1189 Church St., Hatfield, 0083 (mail: P.O. Box 14077, Hatfield, 0028)/
Tel. & fax: +27 (12) 342 6216/ E-mail: iskconpt@global.co.za

FARM COMMUNITY

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

COMPLAIN!

At our subscriber-service center, we don't have many problems—or at least we think we don't.

But there is one problem we know about: You don't complain to us enough.

You might think that if you tell us you've got a problem we'll feel offended. Not at all! If anything's ever less than right with your subscription, that's an opportunity for us to serve you.

But if you don't tell us, we won't know.

So please, if you ever need help with your subscription, just get in touch with us. Call us, toll free, at 1-800-800-3284. Or write us: BTG Service Center, P. O. Box 255, Sandy Ridge, NC 27046, USA. Or reach us by e-mail: btgsubs@com.bbt.se

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

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.

USA

- ALABAMA:** **Dothan** — Kirit Joshi, M.D., (205) 793-2618
- ARIZONA:** **Chino Valley** — Karin Goldman, P.O. Box 2238, Chino Valley, AZ 86323
- CALIFORNIA:** To find out about programs in **Anaheim Hills, Corona, Cerritos, Diamond Bar, Granada Hills, Laguna Niguel, Long Beach, Redlands, Santa Ana, Simi Valley**, and other southern California locations, call Svayambhuva Dāsa at (310) 839-1572.
- Badger** — New Braja Bhumi Community, (209) 336-9383;
- Burlingame** — Vaiṣeṣika Dāsa & Nirākula Devī Dāsī, (415) 344-9552; **Grass Valley** — Madana Mohana Dāsa & Vṛndāveśvarī Devī Dāsī, (916) 477-0551; **Ojai** — Māyeshvara Dāsa & Urvaśī Devī Dāsī (William & Joan Roberts), (805) 640-0405; **Placentia** — Sri Radha Raman Temple, (714) 996-7262; **Redwood Valley** — Prasanna Yoga Āśrama (Ikṣvāku Dāsa), (707) 485-5592; **San Jose/Santa Cruz** — Akrūranātha Dāsa & Jagarīṇī 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** — Bṛhat Sānu Dāsa, (813) 725-7694; **Cocoa Beach** — Bhāgavata Dharma Dāsa & Śyāmā Devī Dāsī, (407) 633-7664; **Coral Springs** — *Institute for Gaudiya Vaishnavism, (954) 345-3456; **Orlando** — Raghunātha Purī Dāsa (Ron Jermakian), (407) 291-3069
- HAWAII:** **Waimanalo Bay** — Above Heaven's Gate, (808) 259-5429
- INDIANA:** **Indianapolis** — Steve W. Bausch (Śyāmasundara Dāsa), (317) 357-9051
- IOWA:** **Iowa City** — Dan & Sylvia Lindberg, (319) 358-0317
- KANSAS:** **Lawrence** — Anikotta Dāsa & Gopimātā Devī Dāsī, (913) 865-5080
- KENTUCKY:** **Lexington** — contact via e-mail: prasad@localhost
- MARYLAND:** **Silver Spring** — Mr. & Mrs. Sankhla & Jāhnavī Devī Dāsī, (301) 236-0564 or 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
- NEW HAMPSHIRE:** **Hudson** — V. J. Varnasi, (603) 598-6939
- NEW JERSEY:** **Parsippany** — Rahul Kunderan, (201) 428-8119; **New Jersey Shore** — Greg & Kristen, (908) 458-6670
- NEW MEXICO:** **Albuquerque** — Johna & Bob McClain, (505) 298-8440; *Randolph Schwab (Raṅga Rañjana Dāsa), (505) 452-1833; Suresh Vyas, (505) 833-5453; **Santa Fe** — Jambavati Devī Dāsī, (505) 473-3036
- NEVADA:** **Las Vegas** — Gopal De, (702) 458-6973; Dan Roberts, (702) 452-3817
- NEW YORK:** ***Binghamton** — Mayapur Śaśī Dāsī, (607) 777-7049; **Buffalo** — Mahāvegavati Devī Dāsī, (716) 884-3640; **Corona (Queens)** — Śivārādhyā Dāsa (Jayant V. Surti & family), (718) 639-6580; **Rego Park** — Nikunja-Beharī Dāsa (Nikhil N. Trivedi & family), (718) 897-2267; **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** — contact: Krishna House, (614) 421-1661; **Cincinnati** — Braja Kumārī Dāsī, (513) 742-5725; contact: Krishna House, (614) 421-1661; **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** — Yoginī Devī Dāsī, (412) 494-9858; 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
- ***WASHINGTON:** **Pullman** — Rathi & Ashika Sewsunker, (509) 333-6525
- WEST VIRGINIA:** **Moundsville (New Vrindaban)** — (304) 843-1600 or 843-1409; **Parkersburg** — Pramod & Mala Mathur, (304) 295-8362

OTHER COUNTRIES

- AUSTRALIA:** **Tasmania** — Mañibandha Dāsa & Carsaṇī Devī Dāsī, P.O. Box 327, North Hobart 7002; **Hamilton** — Rāghava Caitanya Dāsa, (07) 856 7608
- BELGIUM:** **Ghent** — Centrum voor Bhakti-yoga, (09) 238-3344
- 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; **Salmon Arm, B.C.** — Mukunda Mādhava Dāsa & Yaśodā Priyā Devī Dāsī, 6191 Trans-Canada Hwy. NW, Salmon Arm, B.C. V1E 4M2 (no phone); **Toronto** — Rāmānanda Rāya Dāsa & Viśākhā Devī Dāsī, (416) 297-6131
- COMMONWEALTH OF INDEPENDENT STATES:** Programs are held in more than 100 cities. Contact ISKCON Moscow.
- DENMARK:** **Copenhagen** — Krishnahuset, Blaagaardsgade 14 st. tv, 2200 Kobenhavn N.; **Thorsager** — Kañsahanta Dāsa, and Anuttara Devī Dāsī, (45) 86373686; **Vasteras** — Jonas Andreasson, (021) 88007
- 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
- GREECE:** **Greater Patras Area** — Pānagādi-tīrtha Dāsa, (06) 963-2930
- 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
- JAMAICA, WEST INDIES:** **Kingston** — Bhāgavatānanda Dāsa, (809) 925-8332
- JAPAN:** **Odawara** — Jayānanda Dāsa and Bhaktin Kana, (0465) 42-3749; **Osaka** — Satsvarūpa Dāsa and Jalāṅgi Devī Dāsī, (06) 352-0729
- NEW ZEALAND:** **Tauranga, Bay of Plenty** — ISKCON Tauranga Community, (07) 549 1807
- SOUTH AFRICA:** Programs are held in more than 50 locations. For information contact one of the centers in South Africa listed on page 61.
- 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

*New or revised listing.

The Hare Kṛṣṇa Calendar

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

Month of Dāmodara

(October 16–November 13)

NOVEMBER

1—Govardhana Pūjā, the festival commemorating the worship of Govardhana Hill by the residents of Vṛndāvana and Kṛṣṇa's lifting the hill. Call your local Hare Kṛṣṇa temple for details.

4—Disappearance anniversary of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness. Devotees observe this day with personal remembrances of Śrīla Prabhupāda, readings from his biography, and fasting till noon, followed by feasting.

8—Disappearance anniversary of Śrīla Śrīnivāsa Ācārya, a great follower of the six Gosvāmīs of Vṛndāvana.

11—Utthānā Ekādaśī. Fasting from grains and beans. Also, the disappearance anniversary of Śrīla Gaurakiśora Dāsa Bābājī, the spiritual master of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who was Śrīla Prabhupāda's spiritual master. Fasting till noon.

Month of Keśava

(November 14–December 14)

14—Śrī Kṛṣṇa Rāsa-yātrā. Last day of Dāmodara-vrata and Cāturmāsya.

25—Utpannā Ekādaśī. Fasting from grains and beans.

DECEMBER

10—Mokṣadā Ekādaśī. Fasting from grains and beans. Also, Gītā Jayantī, the anniversary of the day on which Lord Kṛṣṇa spoke the *Bhagavad-gītā*.

Month of Nārāyaṇa

(December 14–January 11)

18—Disappearance anniversary of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, spiritual master of Śrīla A. C. Bhaktivedanta Swami Prabhupāda.

25—Saphalā Ekādaśī. Fasting from grains and beans.

30—Appearance anniversary of Śrīla Locana Dāsa Ṭhākura, a great devotee of Kṛṣṇa known for his Bengali devotional songs.

JANUARY

1—Disappearance anniversary of Śrīla Jīva Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

8—Putradā Ekādaśī. Fasting from grains and beans.

Month of Mādhava

(January 12–February 10)

18—Appearance anniversary of Śrīla Gopāla Bhaṭṭa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

19—Disappearance anniversary of Śrīla Jayadeva Gosvāmī, a great spiritual master and author of *Gīta-govinda*.

20—Disappearance anniversary of Śrīla Locana Dāsa Ṭhākura, a great spiritual master whose devotional songs perpetuate the simple Kṛṣṇa conscious method of self-realization.

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

PROFILE (continued from page 27) so it would match the picture, frame by frame.

Yaduvara transferred the last frame of 16mm film to digital video this past June. A lab in Hollywood with digital technology brought back the color-faded film so it looked nearly new.

Phase One of the project was complete. Copies are now stored safely at the Bhaktivedanta Archives, ITV in Los Angeles, and the Bhaktivedanta Book Trust in Sweden.

Phases II and III: All the Super 8mm and Regular 8mm film of Śrīla Prabhupāda needs to be transferred to digital video, and finally all the films of

ISKCON at the time Śrīla Prabhupāda was present. ITV plans to release these never-before-seen films in the near future.

HOW YOU CAN HELP

Be aware that there are more films to be found—films recorded by TV stations, films still being kept in private homes, and so on. If you find any, contact either the Bhaktivedanta Archives or ITV.

More funds are needed to complete Phases II and III.

Please contact:

Yaduvara Dāsa
3755 Watseka Ave. #7
Los Angeles, CA 90034, USA
Tel: (310) 559-8073; fax (310) 559-7101; E-mail: bd467@lafn.org

The Bhaktivedanta Archives
P. O. Box 255
Sandy Ridge, NC 27046, USA
Tel: (910) 871-3636; fax: (910) 871-3641; E-mail:
archives@earthlink.net

ITV
P. O. Box 556
Topanga, CA 90290, USA
Phone: 1-800-559-0380 ☸

Vedic Thoughts

Kṛṣṇa is all-attractive, but pure devotional service attracts even Him. This means that pure devotional service is even transcendently stronger than Kṛṣṇa Himself, because it is Kṛṣṇa's internal potency.

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
The Nectar of Devotion, p. 4

Those who fix their minds on My personal form and are always engaged in worshipping Me with great and transcendental faith are considered by Me to be most perfect.

Lord Śrī Kṛṣṇa
Bhagavad-gītā 12.2

The wise inhabitants of the heavenly regions know that the perfection of the head is to offer obeisances to the Supreme Lord, the perfection of the life-breath is to worship the Lord, the perfection of the mind is to ponder the details of His transcendental qualities, and the perfection of speech is to chant the glories of His qualities.

King Kulaśekhara Ālvār
Mukunda-mālā-stotra 46

What is difficult to achieve for determined men who have taken refuge of the Supreme Personality of Godhead's lotus feet? His feet are the source of sacred rivers like the Ganges, which put an end to the dangers of mundane life.

Śrī Maitreya Rṣi
Śrīmad-Bhāgavatam 3.23.42

Of all types of worship, worship of Lord Viṣṇu is best, and better than the worship of Lord Viṣṇu is the worship of His devotee, the Vaiṣṇava.

Lord Śiva, *Padma Purāṇa*

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

Prṥhu Mahārāja
Śrīmad-Bhāgavatam 4.22.21

The service of Truth is the function of the soul.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura
Search for Truth (essay)

Send your favorite quotations to: *Vedic Thoughts, Back to Godhead*, P.O. Box 430, Alachua, FL 32616, USA.
Or *Vedic Thoughts, Back to Godhead*, 33 Janki Kutir, Next to State Bank of Hyderabad, Juhu, Mumbai 400 049, India.

Complete Your BTG Collection Now Before the Issues You Want Sell Out!

**ONLY
\$4 EACH!***

To order, in the USA
or Canada call

1-800-800-3284

or write to
Back to Godhead
Service Center
P. O. Box 255
Sandy Ridge, NC
27046, USA

*Includes postage for
USA orders and
surface-mail orders outside
the USA. Inquire for
air-mail postage outside
the USA.

1981
Vol. 16, No. 9

1986
Vol. 21, No. 6
Vol. 21, No. 7
Vol. 21, No. 8
Vol. 21, No. 10
Vol. 21, No. 12

1987
Vol. 22, No. 5
Vol. 22, No. 6
Vol. 22, No. 7
Vol. 22, No. 9

1988
Vol. 23, No. 6
Vol. 23, No. 8
Vol. 23, No. 9
Vol. 23, No. 10
Vol. 23, No. 11
Vol. 23, No. 12

1989
Vol. 24, No. 1-2
Vol. 24, No. 3
Vol. 24, No. 4
Vol. 24, No. 5
Vol. 24, No. 6
Vol. 24, No. 7
Vol. 24, No. 8
Vol. 24, No. 9
Vol. 24, No. 10

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

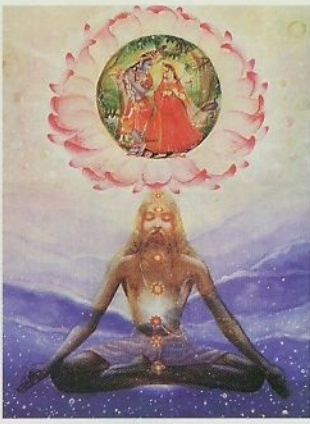
1994
Vol. 28, No. 1
Vol. 28, No. 3
Vol. 28, No. 4
Vol. 28, No. 6

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. 3
Vol. 31, No. 4
Vol. 31, No. 5





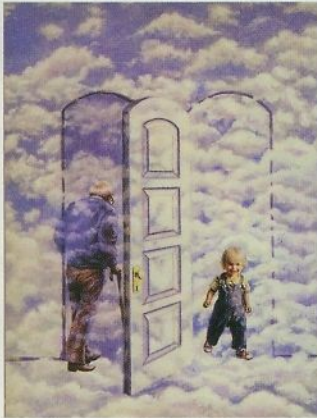
Do you aspire
for higher consciousness?



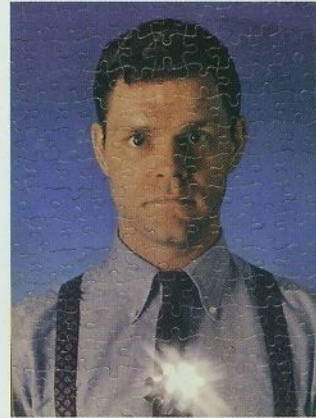
Would you say there's
more to a person
than just the biological
machinery of the body?



Would you like
to have a deeper
understanding of karma
and reincarnation?



Do you ever wonder
what happens to a person
after death?



Do you sometimes
wonder who you
really are?

If you answered YES to any of these,
you should be reading Back to Godhead.

To subscribe, call 1-800-800-3284. (Or write to: BTG, P. O. Box 255, Sandy Ridge, NC 27046, USA.

Fax: 1-910-871-3641. E-mail: btgsubscribers@com.bbt.se.)

One year (6 issues) is only \$17.95 (regularly \$24). Canada: \$20.95 (Canadian dollars).

Other countries: \$26.95 (US funds only, and payable on a US bank).