

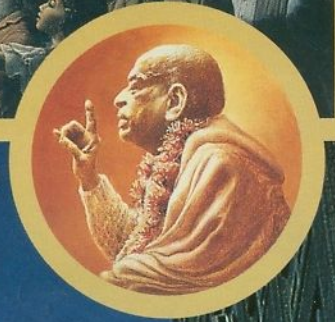
Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.



# BACK TO GODHEAD



The Magazine of the Hare Krishna Movement • May/June 1999 • \$4.00 / £4.50



## A Challenge In New York

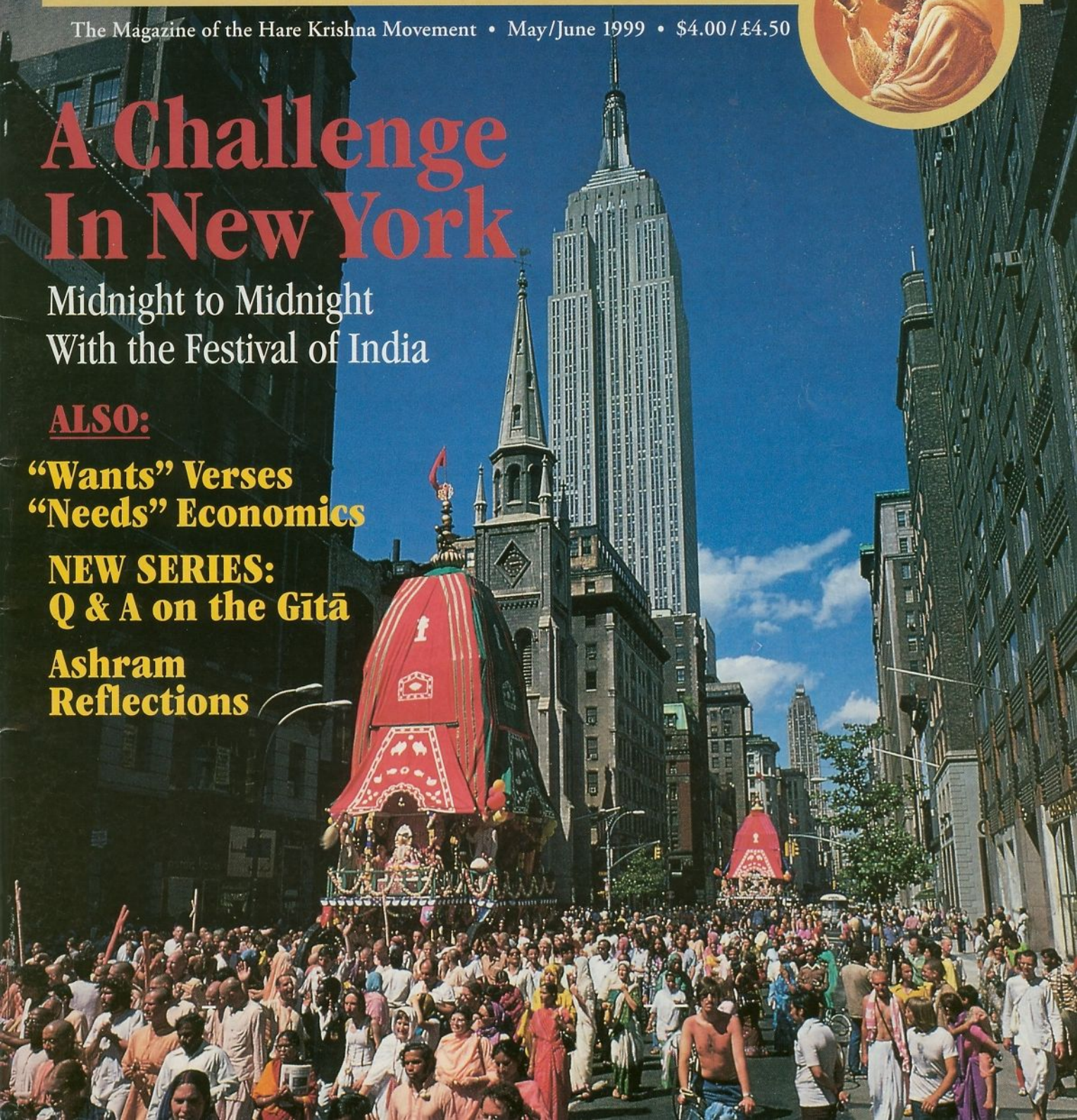
Midnight to Midnight  
With the Festival of India

**ALSO:**

**“Wants” Verses  
“Needs” Economics**

**NEW SERIES:  
Q & A on the Gītā**

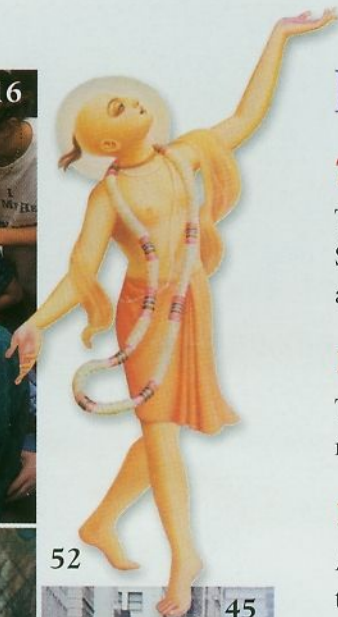
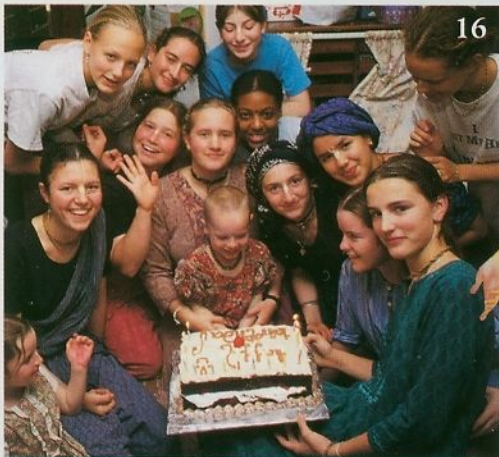
**Ashram  
Reflections**



Assisting you in your quest for the Absolute Truth

# Back to Godh

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# Lead

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## COVER

1976: The first Festival of the Chariots in New York City moves down Fifth Avenue, on its way to the Festival of India in Washington Square Park. Please see the article beginning on page 45. (Photo by Muralivadana Dāsa.)

## WELCOME



Ask people, "What is the purpose of life?" and many will answer simply, "To be happy." As a student of the *Bhagavad-gītā* I would agree with that. But I'd also suggest

that unless you know who you are, your happiness will flounder, because you won't know what you really need.

If you agree with that statement, you'll probably agree that the quest for self-knowledge, or self-realization, should start early in life. *Bhagavad-gītā* says that knowing oneself is not a psychological pursuit; it's a spiritual one. The self is not the body but the soul that animates it. Anyone can attain self-realization by practice under proper guidance. And the sooner we start the better.

In this issue we present three articles that touch on youth and spirituality. In "Just Say No to No" columnist Ūrmilā Devī Dāśī suggests a positive approach to training children. In "Ashram Reflections" a teenage girl accepts a disciplined life to pursue spiritual goals. And "Midnight to Midnight" shows young men and women growing spiritually by putting philosophy into practice.

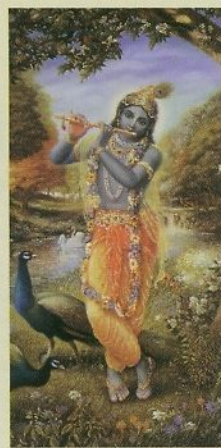
May these stories inspire you—whatever your age—in your own progress toward self-realization.

Hare Kṛṣṇa.

Nāgarāja Dāsa  
Editor

## OUR PURPOSES

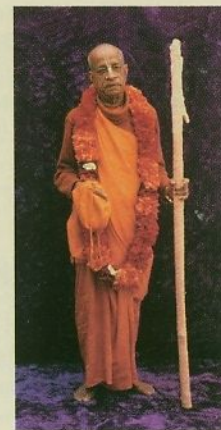
- To help all people discern reality from illusion, spirit from matter, the eternal from the temporary.
- To expose the faults of materialism.
- To offer guidance in the Vedic techniques of spiritual life.
- To preserve and spread the Vedic culture.
- To celebrate the chanting of the holy names of God as taught by Lord Śrī Caitanya Mahāprabhu.
- To help every living being remember and serve Śrī Kṛṣṇa, the Personality of Godhead.



Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead and source of all material and spiritual worlds



Lord Śrī Caitanya Mahāprabhu, Kṛṣṇa's most recent incarnation, taught Kṛṣṇa consciousness through the chanting of Hare Kṛṣṇa



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

# BACK TO GODHEAD

The Magazine of the  
Hare Krishna Movement

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

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# Letters

## A Word of Thanks

We at *Back to Godhead* would like to express our thanks and gratitude to Jayādvaīta Swami, who stepped down as editor in chief at the end of last year. Jayādvaīta Swami has been involved with *Back to Godhead* since joining the Hare Kṛṣṇa movement in the late 1960's. In 1989 he became the editor in chief. He updated the editorial and graphic content of the magazine and transformed it to an unsubsidized, subscription-based publication. He also opened BTG offices in India and developed three Indian-language editions: Hindi, Marati, and Gujarati.

Jayādvaīta Swami will continue to advise the BTG staff and, we hope, write articles for BTG. We invite our worldwide readers to join us in thanking him for his wit, wisdom, dedication, and invaluable service. He never liked to have his picture published in BTG, but since he's no longer in charge, here it is. —The BTG Staff



## Assurance from Like-Minded Souls

It brought me great delight to read "The Search for the Authentic Self," by Satsvarūpa Dāsa Goswami [January/February]. It was so full of insight into what the spiritual path is all about. It's very encouraging for an aspiring devotee like me to find an echo for what goes on inside my mind. The article gave me the assurance that we are not alone on the path back to Godhead and like-minded souls are there to encourage our efforts in bhakti-yoga. I want to thank Satsvarūpa Dāsa Goswami for bringing Śrīlā Prabhupāda's mood in a refreshing language that reaches the common person.

Jayagaurī Devī Dāsī  
Alachua, Florida, USA

## A Teacher's Tool

Thank you so much, Viśākhā Devī Dāsī, for the insightful and informative article "What's a Woman To Do?"; [March/April]. I teach a cooperative home-school class of young girls (ages 10–14), and we read the article aloud in class. The response from the girls was even more positive than I had hoped for. They were inspired and enthusiastic about future service to Śrīlā Prabhupāda and ISKCON. We talked at length about all the facets of the article, discussing what Śrīlā Prabhupāda wanted for all of his disciples regardless of gender. Afterwards, the girls wrote essays about their future goals and aspirations. This article moved us to think about the many aspects of Kṛṣṇa conscious service and about cultivating the right attitude for our future. BTG is a major educational resource in our Kṛṣṇa conscious schools. The format is enlivening, and the material indispensable.

Gopīśvarī Devī Dāsī  
Sandy Ridge, North Carolina, USA

## Not Ready for Kṛṣṇa?

Further to the article "Who Is Worshipable?" [July/August, 1998] I have understood the following from the *Gītā*.

Kṛṣṇa states, "I am everything." He further states that He is the Absolute Truth and the ultimate knowledge. His state is transcendental, and the souls who know and understand Him experience absolute bliss.

As per my understanding, Kṛṣṇa states that He is present for the souls who have cultivated a pure heart, have developed pleasure in serving Kṛṣṇa, and have made Kṛṣṇa the center of their devotion. In other words, Kṛṣṇa is there for the souls who want nothing in return, have seen the Absolute Truth, and wish to indulge in the bliss of transcendental service to Kṛṣṇa. For these souls, Kṛṣṇa asks them to devote their complete attention on Him. He asks

these souls to perform duties without attachment to the fruitive results of the work as a way to purify the heart (*niṣkāma karma*). For the souls who are anything less than this, Kṛṣṇa suggest that they should devote their attention to the demigods.

Kṛṣṇa explains that the souls attached to material gains should offer their worship to the appropriate demigod, so as to please the appropriate demigods, and in return the demigods will provide material happiness to the souls. In this way souls in the modes of ignorance and passion can satisfy their desires. Since everything directly or indirectly comes from Kṛṣṇa, the material happiness provided by the demigods can be considered coming from Kṛṣṇa.

Kṛṣṇa further explains that souls who receive material happiness from the demigods must in return show their gratefulness to the appropriate demigods (*sakāma karma*). The material gain provided by the demigods will serve to satisfy the souls' desires. In this manner the souls' desires will eventually diminish, and the true love for the God will begin. Regardless of time, the soul will learn the true knowledge and eventually become detached from material things, and the heart will begin the process of becoming pure. Now the soul is ready to begin its service to Kṛṣṇa.

Both the approaches lead to Kṛṣṇa. The choice is ours, depending on our ability to understand Kṛṣṇa's teaching. This is my understanding.

Girish N. Gohil  
Via the Internet

OUR REPLY: One of Kṛṣṇa's most important teachings of the *Gītā* is that to understand the *Gītā* we must inquire submissively from a self-realized spiritual master who is a pure devotee of Lord Kṛṣṇa. Without such guidance, we are sure to come to the wrong conclusion.

While much of what you have said is correct, your conclusion is not in line with the teachings of the self-

realized devotees of Lord Kṛṣṇa. For example, the *Bhagavad-gītā* commentary of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, a pure devotee of Lord Kṛṣṇa, points out that Lord Kṛṣṇa clearly wants all of us to surrender to Him alone. Kṛṣṇa derides demigod worship, and He says, in effect, that trying to satisfy material desires—by worshiping the demigods or by any other method—is like pouring fuel on fire. Sensual gratification is not the path of liberation but the path of bondage.

Although we are indebted to the demigods for the necessities of life they provide, the demigods are never independent of Lord Kṛṣṇa in supplying these necessities. We can pay our debts to them by worshiping Lord Kṛṣṇa, as He requests.

Since we can get the highest knowledge from the *Gītā*, why should we cling to a lower level of knowledge? From the *Gītā* we learn that full satisfaction—material and spiritual—comes from worshiping Lord Kṛṣṇa. Why should we turn to the demigods?

Besides, worshiping Kṛṣṇa is easier than worshiping the demigods. Especially in the present age, by the mercy of Lord Kṛṣṇa's incarnation as Śrī Caitanya Mahāprabhu, we don't need any prior spiritual qualifications to begin practicing bhakti-yoga and thereby attain Kṛṣṇa. We simply have to chant the holy names: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Because chanting connects us with Kṛṣṇa, the reservoir of all pleasure, it will satisfy all our desires and awaken our original love for Kṛṣṇa. ❁

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## What Is the Hare Kṛṣṇa Movement?

Founded in 1966 by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the International Society for Krishna Consciousness (ISKCON) carries on in the modern world a great ancient tradition rooted in the *Bhagavad-gītā*, the teachings Lord Kṛṣṇa spoke five milleniums ago. The *Gītā* and the other Vedic scriptures declare Kṛṣṇa to be the original person, God Himself, who appears periodically in this world to liberate all living beings.

Only five hundred years ago, Kṛṣṇa descended as Śrī Caitanya Mahāprabhu to teach the most sublime and effective means of meditation for the present day: the chanting of the names of God, especially as found in the Hare Kṛṣṇa mantra.

Today members of ISKCON continue Lord Caitanya's movement by distributing the teachings of Lord Kṛṣṇa and the Hare Kṛṣṇa mantra all over the world.

## 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**, **hedgehog**, and **red-hot**. Pronounce **ś** and **ṣ** like **sh**. So for *Kṛṣṇa* say KRISHNA, for *Caitanya* say CHAITANYA.

## Spiritual Names

ISKCON members receive names of Lord Kṛṣṇa or His great devotees, combined with Dāsa, for men, or Dāsī, for women, both of which mean "servant." For instance, the name Kṛṣṇa Dāsa means "servant of Kṛṣṇa."



# KṚṢṂA

## ONE HUNDRED PERCENT GOD

*Lord Kṛṣṇa reveals the process for knowing Him.*

...

A lecture given in Hyderabad, India, on November 18, 1972

by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness

*dehino 'smin yathā dehe  
kaumāraṁ yauvanam jarā  
tathā dehāntara-prāptir  
dhīras tatra na muhyati*

“As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change.”

— *Bhagavad-gītā* 2.13



understand God. That process is described in the *Bhagavad-gītā*: *bhaktiyā māmabhijānāti*. Kṛṣṇa, the Supreme Personality of Godhead, says, “If anyone wants to understand Me, he has to take to the process of devotional service,” not the speculative process or the mystic yogic process or fruitive activities.

This point is clearly stated not only in *Bhagavad-gītā* but in all other Vedic scriptures. For example:

*athāpi te deva padāmbuja-dvaya-  
prasāda-leśānughṛita eva hi  
jānāti tattvaṁ bhagavan-mahimno  
na cānya eko 'pi ciraṁ vicinvan*

One can understand the Supreme Personality of Godhead by His mercy only. Anyone who has received a small particle of the *prasādam*—mercy—of the Lord can understand Him.

No one can understand the Lord perfectly, because the Lord is unlimited. We have limited, imperfect senses, we are subject to illusion, we try to

**T**HIS VERSE IS FROM the second chapter of the *Bhagavad-gītā*. The first chapter is the preparatory study of *Bhagavad-gītā*, and the second chapter is the summary study. *Bhagavad-gītā* means “the song sung by the Supreme Personality of Godhead.” Throughout *Bhagavad-gītā* you’ll find the words *śrī bhagavān uvāca*: “The Supreme Personality of Godhead said.”

*Bhagavad-gītā* is the science of understanding God. As everything is understood thoroughly through a scientific process, if you want to know God you have to adopt the process by which one can

Painting by Dhṛti Devi Dāsi

***We have so many defects.  
Therefore it is not possible to understand God  
simply by exercising our senses.***



cheat—we have so many defects. Therefore it is not possible to understand God simply by exercising our senses.

To know “God is very good, God is great” is one thing, but by studying *Bhagavad-gītā* we not only know “God is great,” but we see what kind of God He is, what His form is, and so on.

We have heard from the scriptures:

*īśvaraḥ paramaḥ kṛṣṇaḥ  
sac-cid-ānanda-vigrahaḥ  
anādir ādir govindaḥ  
sarva-kāraṇa-kāraṇam*

“Kṛṣṇa, who is known as Govinda, is the Supreme Godhead. He has an eternal blissful spiritual body. He is the origin of all. He has no other origin, and He is the prime cause of all causes.”

When Kṛṣṇa was present five thousand years ago, He appeared in His original form of eternity, bliss, and knowledge. But the nondevotees could not understand that He is the Supreme Personality of Godhead, because He appeared to be a human being. *Avajānanti mām mūḍhā mānuṣīm tanum āśritam*. *Mūḍha* means less intelligent persons. They may be very great scholars, but in the matter of understanding God, they're *mūḍhas*. Why? *Māyayā apahrta-jñānā āsuram bhāvam āśritāḥ*—because they defy God. At present, people are mostly *āsuram bhāvam āśritāḥ*. *Āsuri bhāva* means to defy God: “There is no God. God is dead. I am God. You are God. So many Gods are loitering in the street. Why are you searching for God?”

There are so many such statements. God has become so cheap. There are so many “incarnations” of God, especially in India. It is a breeding ground of “Gods.” That means people do not know what God is. They think God is such a cheap thing. But from the *Bhagavad-gītā* we understand what

God is. When Arjuna asked Kṛṣṇa, “How are You controlling the whole cosmos?” Kṛṣṇa explained, and then He concluded:

*athavā bahunaitena  
kiṁ jñātena tavārjuna  
viṣṭabhyāham idaṁ kṛtsnam  
ekāṁśena sthito jagat*

“The whole material world is sustained by a partial manifestation of My energies.” The material manifestation is one fourth of God’s energy. The three-fourths manifestation of His energy is the spiritual world. *Paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ*. Besides the material world there is another nature, which is spiritual. The spiritual nature is described as *parā*, “superior.” There are two energies working: material nature and spiritual nature. Material nature is described in the *Bhagavad-gītā*:

*bhūmir āpo 'nalo vāyuh  
khaṁ mano buddhir eva ca  
ahaṅkāra itīyaṁ me  
bhinnā prakṛtir aṣṭadhā*

These eight types of energy—earth, water, fire, air, sky, mind, intelligence, and ego—make up the material nature. *Bhinnā prakṛtiḥ*. They are separated energies, and they are inferior, *aparā*. *Apareyam itas tv anyāṁ prakṛtiṁ viddhi me parām*. Beyond the inferior energy is another, superior energy. That is the living entity.

### THE SUPERIOR ENERGY

The living being is an energy of the Supreme Lord, just as the sunshine is the energy of the sun globe. The sunshine is a combination of tiny shining particles. It looks like one homogeneous thing, but it is made up of small

particles. That is the scientific understanding. Similarly, we are small particles of the Supreme Lord. How small? That is also described in the scripture:

*bālāgra-śata-bhāgasya  
śatadhā kalpitasya ca  
bhāgo jīvaḥ sa vijñeyaḥ  
sa cānantyāya kalpate*

The dimension of the living entity is one ten-thousandth of the tip of a hair. We are very proud of our eyes. But here is the indication from the scripture of the length and breadth of the living soul. You may try to see it with your eyes or your microscope, but that is not possible. Therefore, one class of philosophers, because they cannot find the soul, say that it is *nirākāra*, “formless.”

Spiritual enlightenment means that first we must try to understand the *jīva*, the living entity. We can understand the quality of the Lord by understanding the *jīva* because the *jīva* is a small particle of the Lord. We can understand the composition of gold from a small particle of gold, or the chemical composition of the ocean from a drop of ocean water. Similarly, if we analyze the characteristics of the living entity, we can understand the characteristics of God.

### AUTHORITIES ACCEPT KṚṢṆA

Therefore the beginning of spiritual education is to understand one’s self. That is called self-realization. How to realize the self? We have to take knowledge from others. We have to learn from a teacher. Kṛṣṇa is accepted as the supreme teacher by great sages like Vyāsadeva, Nārada, Devala, Asita, and all other great sages, and in the modern age by our *ācāryas*, spiritual precep-



tors: Rāmānujācārya, Madhvācārya, Viṣṇusvāmī, Nimbarka, Śaṅkarācārya. We have to follow the *ācāryas*. All these *ācāryas* accept Kṛṣṇa as the Supreme Lord. And five hundred years ago Śrī Caitanya Mahāprabhu also accepted Kṛṣṇa as the Supreme Personality of Godhead.

*Śrīmad-Bhāgavatam* says, *kṛṣṇas tu bhagavān svayam*: “Kṛṣṇa is the Supreme Lord.” Similarly, Lord Brahmā says:

*īśvaraḥ paramaḥ kṛṣṇaḥ  
sac-cid-ānanda-vigrahaḥ  
anādir ādir govindaḥ  
sarva-kāraṇa-kāraṇam*

“Govinda, Kṛṣṇa, is the cause of all causes. He is the primal cause, and He is the very form of eternity, knowledge, and bliss.”

Because we have so much evidence, we have to accept Kṛṣṇa as the Supreme Personality of Godhead. There is no doubt about it. But why do people not accept? Why do so many big scholars and big scientists not accept Kṛṣṇa as the Supreme Personality of Godhead? The reason is given in the *Bhagavad-gītā*:

*na mām duṣkṛtino mūdhaḥ  
prapadyante narādhamāḥ  
māyayāpahṛta-jñānā  
āsuraḥ bhāvam āśritāḥ*

“Those miscreants who are grossly foolish, who are lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons do not surrender unto Me.” *Kṛti* means “meritorious,” and *duṣkṛti* means “miscreants”—those who use their merits for mischief-making. Everyone has merits, but some people use their merits for mischief-making. For example, a thief uses his good brain to steal. Such a person is a *duṣkṛti*.

Another class of people is called *mūdha*. *Mūdha* means “less intelligent,” or “unintelligent.” Another class is *narādhamā*, “the lowest of the mankind.” And finally, *māyayā apahṛta-jñānāḥ*, “those whose knowledge has been taken by *māyā*, illusion.” These classes of men do not surrender unto Kṛṣṇa.

We are not manufacturing these words. They are in *Bhagavad-gītā*. If

we claim to study the *Gītā*, we have to accept the statements there. *Bhagavad-gītā* means “the song sung by the Supreme Personality of Godhead.”

Our Kṛṣṇa consciousness movement is meant to preach all over the world that Kṛṣṇa is the Supreme Personality of Godhead: *kṛṣṇas tu bhagavān svayam*. You are searching after God. You are taxing your brain so much. But in spite of this, you sometimes say, “There is no God,” or “God is dead,” or “Everyone is God,” and so on. But our proposition is “Why are you taxing your brain? Here is God: Kṛṣṇa.”

By hearing from authorities, by hearing from the Vedic literature, by hearing of Kṛṣṇa’s activities, we can know that Kṛṣṇa is God. If we read about the life of Kṛṣṇa, we can see that He’s God from the very beginning. God is not manufactured by some mystic power. God is God, and dog is dog. A dog cannot become God; God cannot become a dog.

Kṛṣṇa was God from the very beginning. As soon as Kṛṣṇa took birth, He appeared in His four-armed form as Lord Viṣṇu. But when his mother prayed to Him to become an ordinary child, He became an ordinary child with two hands. So that is God: He must be God from the very beginning, not that by attaining some mystic power one can become God.

We already have power, because each of us is a part and parcel of God. Therefore we have qualities like God’s. But we cannot become one hundred percent God. That is not possible. Great Vedic scholars have analyzed all the demigods and other living entities and have found that only Kṛṣṇa is one hun-

dred percent God. *Ete cāmśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam*. All others are subordinate. There are many other gods, but they are not the Supreme God. *Īśvaraḥ paramaḥ kṛṣṇaḥ*.

We are speaking of the *paramaḥ īśvaraḥ*, or *parameśvara*. There are two words: *īśvara*, *parameśvara*; *ātmā*, *paramātmā*. The *param*—supreme—is God. We are Brahman; He is Parabrahman. So Parabrahman, Paramātmā, *Parameśvara*—all these are applicable to Kṛṣṇa.

After hearing the *Bhagavad-gītā*, Arjuna admitted,

*param brahma param dhāma  
pavitraṁ paramaṁ bhavān  
puruṣaṁ śāśvataṁ divyam  
ādi-devam ajaṁ vibhum*

“You are the Supreme Personality of Godhead, the ultimate abode, the purest, the Absolute Truth. You are the eternal, transcendental, original person, the unborn, the greatest.” That is the position of Kṛṣṇa.

In the *Bhagavad-gītā* Kṛṣṇa also says, *aham ādir hi devānām*: “I am the source of all the demigods.” There are so many demigods—Indra, Candra, Varuṇa, and so on. But Kṛṣṇa says He is their origin. And He says, *aham sarvasya prabhavo mattaḥ sarvaṁ pravartate*: “I am the source of everything. Everything emanates from Me.” In the *Vedānta-sūtra* the Absolute Truth is described as *janmādy asya yataḥ*: He from whom everything emanates.

Because of His power, Kṛṣṇa is Bhagavān. *Bhagavān* means full in six opulences. God must be the richest, the strongest, the most famous, the

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# *That is God: He must be God from the very beginning, not that by attaining some mystic power one can become God.*



most beautiful, the most renounced, and the most knowledgeable. That is the definition of God. Lord Brahmā accepts Kṛṣṇa as God by that definition: *īśvaraḥ paraṁ kṛṣṇaḥ*, “Kṛṣṇa is the supreme controller.” Because unless Kṛṣṇa is the most powerful, how can He be the supreme controller? Every one of us is a small controller. Someone controls in his office, someone controls in his family life, someone controls a few factories, but no one can say, “I am the supreme controller.” That is not possible. The supreme controller is Kṛṣṇa.

In this Kṛṣṇa consciousness movement we are trying link with the supreme controller. We do not wish to become the controller. We want to be controlled—but by the supreme controller, not by others. That is our proposition. For example, a person who has to render service may hanker after government service, because it is natural to conclude, “If I have to serve someone, why serve a petty merchant? Why not take government service?”

We cannot but serve, any one of us. That is our constitutional position. Every one of us is a servant. So our proposition is “You are a servant in any case. Why not become the servant of God?” That is the proposition we make in the Kṛṣṇa consciousness movement.

In material consciousness we are all servants of our senses. By the dictation of our lusty desires, we will do anything abominable. So we are all servants. Therefore, Caitanya Mahāprabhu says, *jīvera svarūpa haya nitya-kṛṣṇa-dāsa*: Our real constitutional position is that we are eternal servants of God, Kṛṣṇa. But in the material condition of life, every one of us is trying to become the master. That is the struggle for existence. Everyone is trying: “I shall become the master. I shall become the Supreme.” But our position is servant. So our thinking is

called illusion. I am not master. I am servant. But I am trying to become master artificially. That is the struggle for existence.

When you give up this wrong idea —“I am master”—and try to become the servant of the Supreme, that is called liberation. Liberation does not mean achieving a gigantic form or so many hands and so many legs. Liberation means to become liberated from the wrong consciousness. The wrong consciousness is to think, “I am master.” We have to change this consciousness. That is the purpose of the Kṛṣṇa consciousness movement.

One has to understand thoroughly that he’s not master, he’s servant. He’s completely dependent on the supreme will. If we do not surrender to the supreme will, then we have to surrender to the will of *māyā*. We have to remain a servant. If we reject servitude of the Supreme Lord, then we have to become the servant of the senses. That is *māyā*. Actually, that is going on. The whole world is serving different types of desire.

Now, we have not manufactured the Kṛṣṇa consciousness movement. We get it from the *Bhagavad-gītā*: *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*. Kṛṣṇa says, “Give up all these nonsense desires. Surrender unto Me.” That is the whole purpose of the *Bhagavad-gītā*. *Māyā* dictates our desires, which dictate us. And we want to falsely become the master. That is illusion. We are not master. How can we be master? We may be scientifically advanced. We may manufacture wonderful machines and weapons, but after all, we are subjected to the rules of *māyā*: birth, disease, old age, and death. We cannot escape these four principles of *māyā*’s machinery.

Therefore the sane man, who is actually learned, surrenders to Kṛṣṇa. *Bahūnām janmanām ante jñānavān*

*mām prapadyate*. One who becomes wise surrenders to Kṛṣṇa. Otherwise, one thinks, “Who is Kṛṣṇa? I am as good as Kṛṣṇa. I am God.” That is *māyā*. That is not actually knowledge.

In *Śrīmad-Bhāgavatam* it is said, *ye ’nye ’ravindākṣa vimukta-māninaḥ*. There are those who think they have become liberated and have become Nārāyaṇa, or God. But actually they are not, because they’re subjected to the rules of material nature. They cannot get out of its clutches. Who can? *Mām eva ye prapadyante*. Kṛṣṇa says, “Anyone who surrenders unto Me.”

*daivī hy eṣā guṇamayī  
mama māyā duratyayā  
mām eva ye prapadyante  
māyām etāṁ taranti te*

“This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.”

Therefore the Kṛṣṇa consciousness movement is a very pious movement, promoting the most glorious welfare activities. And we are preaching this movement all over the world. Our only ambition is to place Kṛṣṇa as the Supreme Personality of Godhead. We don’t want to become Kṛṣṇa; we want to become the most obedient servant of Kṛṣṇa. That is our proposition.

We invite everyone, from all parts of the world, and people are coming. They are joining this movement. Kṛṣṇa appeared in India, so India has a special advantage in understanding Kṛṣṇa. But Indians are neglecting to understand Kṛṣṇa. That’s a great misfortune. But we request everyone to join this movement, study the philosophy, and become happy. That is our proposition.

Thank you very much. 🌸



## Saints Offer Proof

by Satsvarūpa Dāsa Goswami

**T**HAT GREAT SAINTS exist is the most powerful proof for me that God exists. Few of us get excited about academic exercises proving God's existence, and most of us have been born with a healthy amount of skepticism. Therefore, we need to find personal proofs, proofs that can conquer our doubts and convince us not only of God's existence, but of our need for Him. Often, discussions about the philosophy of religion are just too abstract. They don't touch our hearts. What touches my heart is that throughout history certain human beings have developed a high degree of God realization and have acted upon it in their lives.

I hadn't met any great souls before I met Śrīla Prabhupāda in the summer of 1966. I was raised Catholic, but in my nominally Catholic family I had never even heard about the lives of the Catholic saints, nor did I meet anyone who claimed to follow them. By the time I met Śrīla Prabhupāda, I was a professed atheist. But I recognized Prabhupāda's saintliness at once, and it was both his saintliness and his own faith in Kṛṣṇa's existence that convinced me there was more to spirituality than I thought.

When Prabhupāda spoke, I was captivated. I had never heard such descriptions of saintly persons—Vyāsadeva, Parikṣit Mahārāja, Lord Caitanya and His followers. And when Prabhupāda plunged into explanations of transmigrating, the spiritual world, karma, hell, I was able to look at the life he led and his intense dedication and certainty and find a frame of reference by which to

accept such foreign concepts.

Every major religion has scriptures, most have an institution, and all have a mixture of adherents, some following strictly, some nominally, and others somewhere in the middle. Every religion also has a line of saints who have established and developed and directed the congregation's faith. That small group of inwardly renounced stalwarts, who truly identify with the ultimate perfection being professed, are the living force behind the religion. Without their presence, people are not inspired to achieve the goal themselves.

There is a story told in the Hassidic tradition of a famous guru who advised an aspirant to approach a particular saint. "If you want to know the truth, you should go to this saint not to hear the Torah, but to see how he puts on his shoes." That is how we absorbed Kṛṣṇa consciousness from Śrīla Prabhupāda: We watched him put on his shoes and perform numerous other small and seemingly ordinary activities with such humility and extraordinary concentration on his Kṛṣṇa conscious mission that his conviction in Kṛṣṇa consciousness developed our own.

Because such saints are far above us in conviction and ability to practice, we need to find the key by which we can apply their example in our lives. The scriptures say we cannot imitate a saint's behavior, and many of us have discovered the truth of this in one way or another. As we cannot become Kṛṣṇa by pretending we can do what He did, so we cannot become a saint by imitating his or her activities. All we can do is appreciate

the saint's perfection and learn to aspire as the saint aspired. Admitting our fallen nature, we can nevertheless follow the instructions of the saintly teacher. We can also take courage from his or her example when we execute our own devotional service, and we can fall at the saint's feet to beg for mercy and help. We can trust the saints, and trust their spiritual process.

We can also hear their prayers. The scriptures are full of the prayers of saints. Here is a famous prayer by Śrīla Mādhavendra Purī, exemplifying his exclusive devotion to Kṛṣṇa and his renunciation of all mundane religion:

O my evening prayer, all good to you. O my morning bath, I bid you good-bye. O demigods and forefathers, please excuse me. I am unable to perform any more offerings for your pleasure. Now I have decided to free myself from all reactions to sins simply by remembering anywhere and everywhere the great descendent of Yadu and the great enemy of Kāṁsa, Lord Kṛṣṇa. I think this is sufficient for me. What is the use of further endeavor?

We cannot imitate Mādhavendra Purī's prayer or his mood, but we can value it, and from his prayer and his life's example, we too can learn to make an earnest cry from the heart.

*Satsvarūpa Dāsa Goswami is the author of many books, including a six-volume biography of Śrīla Prabhupāda.*

# QA on the & GĪTĀ

compiled by Krishan B. Lal



*Lord Kṛṣṇa drives Arjuna's chariot between the two armies.*

# PART 1

(The compiler has applied a question-and-answer format to the Introduction to *Bhagavad-gītā* As It Is, by His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda. Most of the answers are taken verbatim from that Introduction.—Editors)

## What is *Bhagavad-gītā*?

*Bhagavad-gītā* (“The Song of God”), also known as *Gītapaniṣad*, is the essence of Vedic knowledge and one of the most important *Upaniṣads* in Vedic literature. It was spoken five thousand years ago by Lord Śrī Kṛṣṇa to the prince Arjuna on the Battlefield of Kurukṣetra (located about 130 miles north of modern New Delhi). The sage Vyāsadeva recorded the conversation, spoken in Sanskrit, and included it in his epic *Mahābhārata*.

## Are all commentaries on *Bhagavad-gītā* of equal value?

There are many English commentaries on the *Bhagavad-gītā*, but none of them can be strictly said to be authoritative, because in almost every one of them the commentator has expressed his own opinions without touching the spirit of *Bhagavad-gītā*. To be bona fide, the translator must be a recognized devotee of the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa, and his views must be corroborated by evidence from other Vedic scriptures and spiritual masters in the line of disciplic succession.

## What is the spirit of *Bhagavad-gītā*?

The spirit of *Bhagavad-gītā* is mentioned in *Bhagavad-gītā* itself. It is just like this: If we want to take a particular medicine, we have to follow the directions on the label. We cannot take the medicine according to our own whim or the directions of a friend. It must be taken according to the directions on the label or the directions given by a physician. Similarly, *Bhagavad-gītā* should be taken

or accepted as it is directed by the speaker Himself. The speaker of *Bhagavad-gītā* is Lord Śrī Kṛṣṇa. He is mentioned on every page of the *Gītā* as the Supreme Personality of Godhead, Bhagavān.

## What is the significance of the word *bhagavān*?

Sometimes the word *bhagavān* is applied to any powerful person or any powerful demigod, and certainly in *Bhagavad-gītā*, *bhagavān* designates Lord Śrī Kṛṣṇa as a great personality, but at the same time we should know that Lord Śrī Kṛṣṇa is the Supreme Personality of Godhead, as confirmed by all great *ācāryas* (spiritual masters) like Śāṅkarācārya, Rāmānujācārya, Madhvācārya, Nimbārka Svāmī, Śrī Caitanya Mahāprabhu, and many other authorities of Vedic knowledge in India.

The Lord Himself also establishes Himself as the Supreme Personality of Godhead in the *Bhagavad-gītā*, and He is accepted as such in the *Brahma-samhitā* and all the *Purāṇas*, especially the *Śrīmad-Bhāgavatam*, known as the *Bhāgavata Purāṇa* (*kṛṣṇas tu bhagavān svayam*). Therefore we should take *Bhagavad-gītā* as it is directed by the Personality of Godhead Himself.

## To whom was *Bhagavad-gītā* first spoken?

In the Fourth Chapter of *Bhagavad-gītā* (4.1–3) the Lord informs Arjuna that this system of yoga, the *Bhagavad-gītā*, was first spoken to the sun-god, and the sun-god explained it to Manu, and Manu explained it to Ikṣvāku, and in that way, by disciplic succession, one speaker after another, this yoga system has been coming down. But in the course of time it has become lost. Consequently the Lord has to speak it again, this time to Arjuna on the Battlefield of Kurukṣetra.

## Why did Kṛṣṇa choose Arjuna as the recipient of *Bhagavad-gītā*?

The Lord tells Arjuna that He is relating this supreme secret to him



Painting by Ramanatha Das

The sun-god, Vivasvān (top), speaks the eternal knowledge of *Bhagavad-gītā* to Manu, who later (bottom) delivers the same teachings to his son Ikṣvāku.

because Arjuna is His devotee and His friend. *Bhagavad-gītā* is a treatise of the most confidential spiritual knowledge and is especially meant for the devotee of the Lord. Kṛṣṇa tells Arjuna that because the old succession was broken, He is making him the first receiver of a new *paramparā* (disciplic succession).

## Who is fit to understand *Bhagavad-gītā*?

There are three classes of transcendentalists, namely the *jñānī*, the yogi, and the *bhakta*, or the impersonalist, the meditator, and the devotee. The Lord taught *Bhagavad-gītā* to Arjuna because Arjuna was a devotee of the Lord, a direct student, and His intimate friend. Therefore a person with qualities similar to Arjuna's is best qualified to understand the *Gītā*. That is to say one must be a devotee in a direct relationship with the Lord. Arjuna was in a relationship with the Lord as friend. Of course, there is a gulf of difference between this friendship and the friendship found

in the material world. This is transcendental friendship, which cannot be had by everyone.

*Bhagavad-gītā* should be taken up in a spirit of devotion. We should not think ourselves equal to Kṛṣṇa, nor should we think that Kṛṣṇa is an ordinary person or even a very great person. Lord Śrī Kṛṣṇa is the Supreme Personality of Godhead. So according to the statements of *Bhagavad-gītā* or the statements of Arjuna, who is trying to understand *Bhagavad-gītā*, we should at least theoretically accept Śrī Kṛṣṇa as the Supreme Personality of Godhead, and with that submissive spirit we can understand *Bhagavad-gītā*. For the nondevotee it is very difficult to understand *Bhagavad-gītā*, because it is a great mystery.

### Why is Vedic knowledge received through disciplic succession?

Vedic knowledge is not a question of research, nor is it imparted by defective living entities. Our research work is imperfect because we are researching things with imperfect senses. We have to accept perfect knowledge that comes down, as stated in *Bhagavad-gītā*, by the *paramparā* (disciplic succession). We have to receive

knowledge from the proper source in disciplic succession beginning with the supreme spiritual master, the Lord Himself, and handed down to a succession of spiritual masters. Arjuna, the student who took lessons from Lord Śrī Kṛṣṇa, accepts everything that Kṛṣṇa says without contradicting Him. One is not allowed to accept one portion of *Bhagavad-gītā* and not another. We must accept *Bhagavad-gītā* without interpretation, without deletion, and without our own whimsical participation in the matter. The *Gītā* should be taken as the most perfect presentation of Vedic knowledge. It was imparted unto the heart of Brahmā, the first created living being, and Brahmā in turn disseminated the knowledge to his sons and disciples.

### What makes Vedic knowledge infallible and human knowledge imperfect?

Vedic knowledge is received from transcendental sources, and the first words were spoken by the Lord Himself. The words spoken by the Lord are called *apauruṣeya*, meaning that they are different from words spoken by a person of the mundane

world who is infected with four defects. A mundaner

Is sure to commit mistakes  
Is invariably illusioned  
Has the tendency to cheat others  
Is limited by imperfect senses.

With these four imperfections, one cannot deliver perfect information of all-pervading knowledge.

Consequently, the followers of the *Vedas* accept Vedic knowledge to be complete and infallible. For example, cow dung is the stool of an animal, and according to *smṛti*, or Vedic injunction, if one touches the stool of an animal he has to take a bath to purify himself. But in the Vedic scriptures cow dung is considered a purifying agent. One might consider this to be contradictory, but it is accepted because it is a Vedic injunction, and indeed by accepting this, one will not commit a mistake; subsequently it has been proved by modern science that cow dung contains antiseptic properties. So Vedic knowledge is complete because it is above all doubts and mistakes, and *Bhagavad-gītā* is the essence of all Vedic knowledge.

### Do we have to love the Supreme Personality of Godhead only as the Supreme Father?

Everyone has a particular relationship with the Lord, and that relationship is evoked by the perfection of devotional service. But in our present status, not only have we forgotten the Supreme Lord, but we have also forgotten our eternal relationship with Him. As soon as one becomes a devotee of the Lord, one also has a direct relationship with the Lord. That is a very elaborate subject matter, but briefly it can be stated that a devotee is in a relationship with the Supreme Personality of Godhead in one of five ways:

1. In a passive state (awe without service)
2. In an active state (as a servant)
3. As a friend
4. As a parent
5. As a conjugal lover ☸

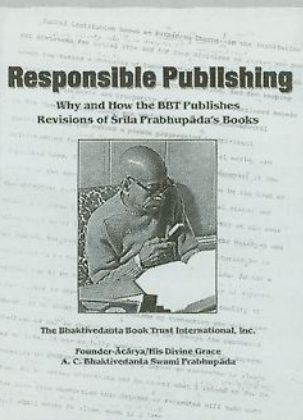
*Krishan B. Lal, an ISKCON Life Member, is retired and lives in Huntington Beach, California.*

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# “Are You the Boss of Your Body?”

Here we continue an exchange between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and some of his disciples. It took place in Los Angeles, on the morning of December 13, 1973, during a walk along the Pacific shore.

**Śrīla Prabhupāda (to Disciple 1):** So, you are the boss of your body?

**Disciple 2 (also to Disciple 1):** Are you telling the stomach how to digest, the hair how to grow, and so on?

**Śrīla Prabhupāda:** No, you are not.

**Disciple 1:** No. But, I’m still thinking that there must be some relationship between me—the spirit soul—and all these innumerable other souls living within my body’s cells.

**Śrīla Prabhupāda:** Wherever you look there is some relationship with other souls. That relationship is already there. For instance, I am walking on this sand, so I have some relationship with it. If the sand were not firm enough, then I could not very easily walk on it. So the relationship with others is there already; you are already intermingled in it. But within this vast cosmic situation, with so many trillions of souls, what is each soul’s most important relationship? That knowledge is wanted. Most important to each of these innumerable souls is his relationship with God.

**Disciple 1:** But, Śrīla Prabhupāda, it seems that if the cells within my current material body were not working,

I, the soul, would go away. So this particular relationship also appears quite important.

**Śrīla Prabhupāda:** That is merely your theory: that because the cells are working, the soul is living. That is your theory. But our “theory,” the Vedic conception, is that because the soul is living there, the cells are working. That is our “theory”: The soul is there, and because of the soul’s presence, the cells are working. All this I have already explained.

I say to the scientists, “You take the effect, the material body, as the cause. And you take the cause, the soul’s presence, as the effect. All this is because you have insufficient knowledge. Because you are in illusion.”

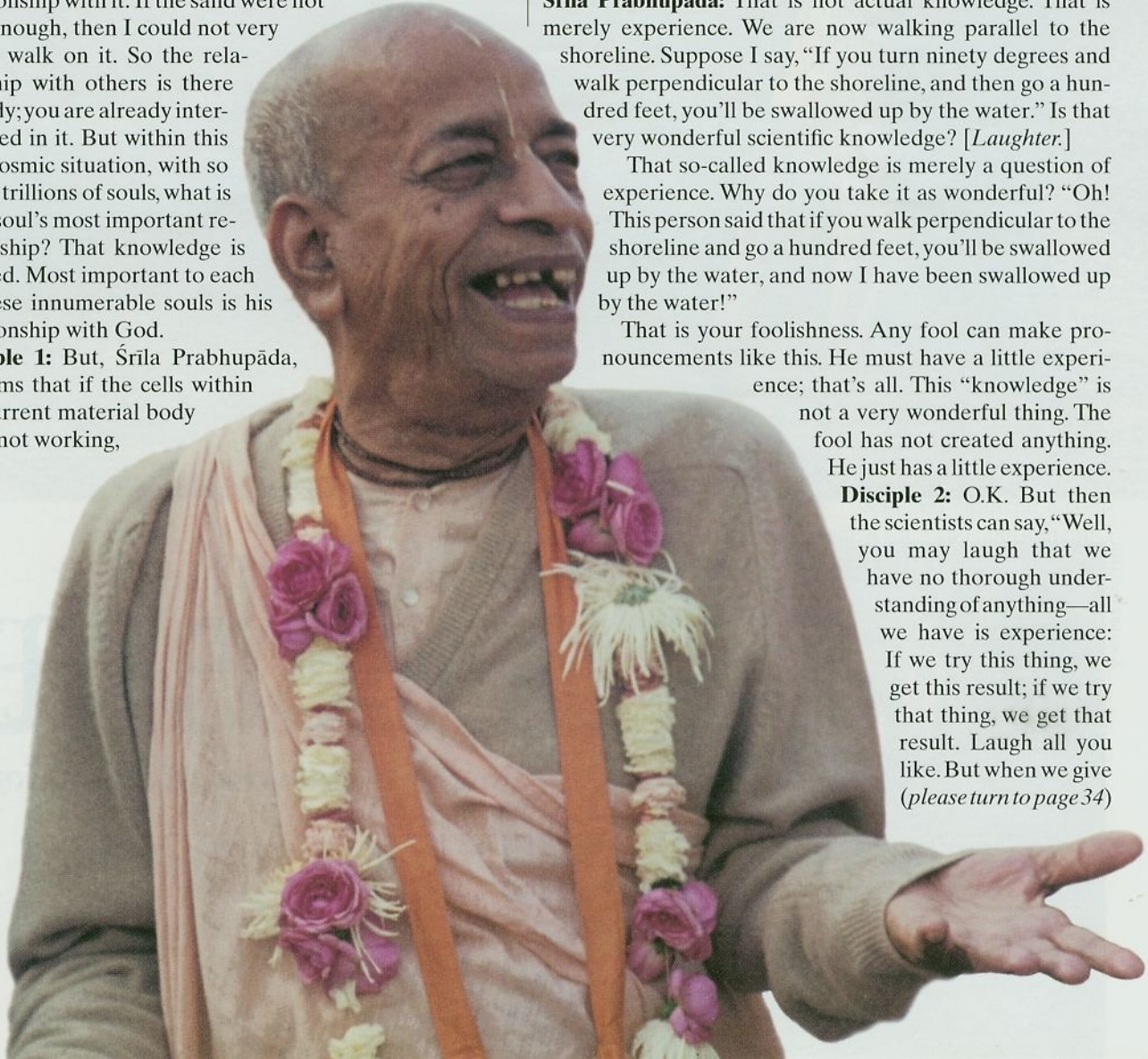
**Disciple 2:** But, Śrīla Prabhupāda, experts in medical science don’t appear to be totally without knowledge. They can point and say, for instance, “Oh, this man has this particular disease of the blood. He will die in six months.”

**Śrīla Prabhupāda:** That is not actual knowledge. That is merely experience. We are now walking parallel to the shoreline. Suppose I say, “If you turn ninety degrees and walk perpendicular to the shoreline, and then go a hundred feet, you’ll be swallowed up by the water.” Is that very wonderful scientific knowledge? [*Laughter.*]

That so-called knowledge is merely a question of experience. Why do you take it as wonderful? “Oh! This person said that if you walk perpendicular to the shoreline and go a hundred feet, you’ll be swallowed up by the water, and now I have been swallowed up by the water!”

That is your foolishness. Any fool can make pronouncements like this. He must have a little experience; that’s all. This “knowledge” is not a very wonderful thing. The fool has not created anything. He just has a little experience.

**Disciple 2:** O.K. But then the scientists can say, “Well, you may laugh that we have no thorough understanding of anything—all we have is experience: If we try this thing, we get this result; if we try that thing, we get that result. Laugh all you like. But when we give (please turn to page 34)





Kṛṣṇapriyā Devī Dāsī



# Ashram

*A graduate remembers the joys and chal*

by Kṛṣṇa-priyā Devī Dāsī





*The girls of the Vaisnava Academy in Alachua, Florida (left). Below, left, Kṛṣṇā worships Śrīla Prabhupāda on the ashram altar. Below, the author, Kṛṣṇa-priyā.*

Kosarupā Devi Dāsī



Kosarupā Devi Dāsī

**S**MOKE DRIFTED INTO my eyes as the priest lifted a ladle and poured more clarified butter into the sacred fire. Flames leapt higher and higher from the small teepee of sticks. My heart pounded. In a few minutes would be my turn to speak. Images of ashram life sprang into my mind. What could I say? How could I convey my experiences in the ashram in one short graduation speech?

The priest finished chanting mantras and set down the ladle. The devotees in attendance began singing Hare Kṛṣṇa, and I reflected on my two years in the ashram.

### A DARING CHOICE

I was born in 1980 to devotees of Kṛṣṇa. For seven years I attended a Kṛṣṇa conscious school in New Vrindavan, West Virginia. Then, impelled by a desire to have fun and forget spiritual life, I decided to attend a public school. But by the time I was sixteen, I felt empty and frustrated and wanted to jump back into spiritual life. I began chanting sixteen rounds\* and attending the temple programs every morning. And to complete my academic education and focus on my spiritual life, I enrolled in the Vaisṇava Academy for Girls, a Hare Kṛṣṇa boarding school near Gainesville, Florida.

While packing my bags, I mentally prepared myself for boot camp. I expected the teachers to be dictators who shouted orders and enforced a complex system of rules and punishments. I expected to find girls planning run-aways or marking the calendar for the days left until vacation.

Instead, the students and the teachers—respectfully addressed as Mother Lakṣmīmaṇī and Mother Ākūṭī—swept away my apprehensions. The teachers talked and laughed with the girls and

\*Devotees in the Kṛṣṇa consciousness movement chant the Hare Kṛṣṇa mantra on a string of 108 beads. Each set of 108 mantras is called a “round.” Initiated devotees vow to chant at least sixteen rounds a day.

# Reflections

*Challenges of her life in a Kṛṣṇa conscious boarding school.*

*Sarasvatī, Sitā-Rāma, and Śaraṇāgatī (right) practice their skills on the mṛdaṅga (drum) and harmonium, both traditionally used in devotional music. Below, Alachua's moderate climate often allows the girls to study Bhagavad-gītā outside.*

Koṣarūpā Devī Dāśī



Koṣarūpā Devī Dāśī

## Engaging Youthful Energies

**Lakṣmīmaṇī Devī Dāśī** was initiated by Śrīla Prabhupāda in 1969 and has been working in education since 1974.

Ask her for a few words on Kṛṣṇa conscious education, and you're sure to get a lot more than a few. She's a leader in her field, and her years of experience have given her plenty of realizations. Here are some of her thoughts:

"Ashram life, especially for teenagers, is a voluntary thing. No one should come who doesn't want to be here."

"The parents must have a vision of Kṛṣṇa consciousness that runs parallel to the school's. Regular communication between parents, teachers, and students is essential."

"We should dedicate our life to being Kṛṣṇa conscious and, whenever possible, making it fun. We should not dedicate our life to having fun and, whenever possible, making it Kṛṣṇa conscious."

"The training that students get in the ashram should serve them whether they live in the temple or outside."

"I learn as much from my students as they learn from me."



Kṛṣṇa conscious education, and you're sure to get a lot more than a few. She's a leader in her field, and her years of experience have given her plenty of realizations.

**Ākutī Devī Dāśī** was initiated by Śrīla Prabhupāda in 1970 and got involved in children's education ten years later. She has been working with Lakṣmīmaṇī Devī Dāśī since they served together at a school in Lake Huntington, New York, eighteen years ago.

"Mother Ākutī does everything for the girls," Kṛṣṇa-priyā says. "She fixes everything they break, cleans up after they're done cleaning, roughs them up in physical education class, complains to the other teachers about them, and most of all, loves them."

Ākutī also does carpentry (she built her own house), teaches pottery and woodworking (she's an artist, sculptor, and woodcarver), and regularly cooks feasts at the temple and goes out to spread Kṛṣṇa consciousness.

"With so many distractions in materialistic society," says Ākutī, "it's difficult keeping the girls happy in Kṛṣṇa consciousness. We try to provide a dynamic program that will keep their youthful propensities engaged in a transcendental way."



"With so many distractions in materialistic society," says Ākutī, "it's

difficult keeping the girls happy in Kṛṣṇa consciousness. We try to provide a dynamic program that will keep their youthful propensities engaged in a transcendental way."

gave valuable, though sometimes difficult, instructions. The students stole sweets from the refrigerator, sneaked away from kitchen duty, and whispered secrets into the night. But these girls differed in many ways from my public school friends. They strove to put Kṛṣṇa in the center of their lives. They danced enthusiastically in *kīrtana*. They asked sincere questions in *Bhagavad-gītā* class. They even competed to be first in the shower at 3:30 in the morning to prepare for the early temple services.

Although my initial impressions were good, I had a hard time developing relationships with the girls. The ashram included girls from ages thirteen to eighteen on all levels of spiritual advancement. Some had taken the vows of spiritual initiation. Some loved *kīrtana* but couldn't focus enough to chant a set number of rounds. And some were just young and frivolous.

In the beginning I spent time only with the few older girls who were initiated. Mother Lakṣmīmaṇī repeatedly encouraged me to help those struggling spiritually and to make friends with the other girls my age. But I kept my distance.

### THE ASHRAM ROUTINE

Despite these little difficulties, I slipped comfortably into the daily ashram routine. Every morning we drove three miles to the temple, first at 4:30 and then again at 7:15, for *kīrtana* and class. Upon returning to the ashram at 8:45, we jumped out of the van and raced into the dining room, which soon filled with the clatter of stainless steel plates being set in a row on the floor. One girl would grab the tray of blueberry muffins from the oven, another would serve fresh fruit and soaked chickpeas, and I would take the sweet hot milk off the stove. After the *prasādam* was served, we'd devour everything on our plates.

At 9:45 a clanging brass hand bell called the students to the school building next to the ashram. To begin the school day, we stood at our desks with our hands folded and in unison loudly chanted Sanskrit prayers. Next came the day's first class, on *Bhagavad-gītā*, taught by Mother Lakṣmīmaṇī. She

*Vṛndā, a student from Sweden, shows that life in the ashram provides opportunities to learn more that just the three R's.*





*In both number and enthusiasm, the girls are an important part of the weekly chanting party in Gainesville (above). At right, in composition class the girls study Shakespeare under the guidance of Sītā-priyā Devī Dāśī (far left).*



Kosarupā Devī Dāśī

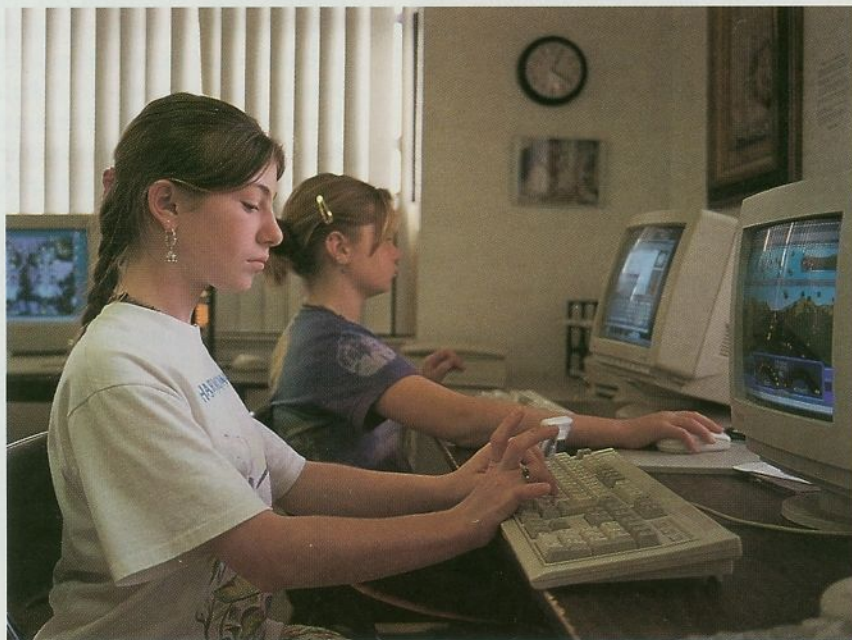


Kosarūpa Devi Dāsi

Besides the basic academic subjects, students can choose from a variety of elective courses. Below, Śaraṇāgaṭī gets a pottery lesson from Ākutī Devī Dāsī. Bottom, Vṛndāvana (foreground) and Kamalā practice (or maybe play) on the computer.



Kosarūpa Devi Dāsi



Kosarūpa Devi Dāsi

made the complex philosophy easy for us to understand. Once, while we were studying Chapter Six, to show us the difference between *aṣṭāṅga-yoga* and *bhakti-yoga* she directed us to sit silently and meditate. After a long ten minutes, she brought out *karatālas* and a *mṛdanga*, and we sang the Hare Kṛṣṇa mantra. What a refreshing change from the silence! To close the class we wrote a paper on which process was easier and more enjoyable for us, silence or singing Kṛṣṇa's name. Easy choice.

Every Monday and Friday we had a class on the four regulative principles of Kṛṣṇa consciousness: no meat eating, no illicit sex, no intoxication, and no gambling. We watched videos on how the media portrays women, analyzed cigarette and alcohol advertisements for logical fallacies, and learned

skills to communicate our values to our peers. The course made me more aware of the reality of the world and how the media encourages teens to break the four regulative principles.

School was always a storm of activity. In the morning, Mother Indulekhā taught algebra and science and Mother Sītā-priyā taught logic, history, and composition. In the afternoons I attended elective courses such as art, sewing,

music, cooking, pottery, computers, wood shop, Bharat Natyam dance, and swimming or other sports.

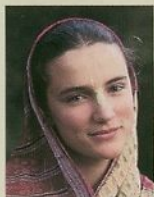
On weekends, if I wasn't cramming for tests or finishing my dreaded algebra sets, I was chanting with the girls and other devotees on the beaches of Jacksonville or in the streets of Orlando. There's always a steady stream of festivals in Kṛṣṇa consciousness, so often, just when I thought I'd relax and

take it easy, a festival would pop up. We'd perform plays and dances at festivals, which meant lots of rehearsal time. Sometimes I'd be so busy that I'd find myself practicing drama lines between bites of *prasādam*.

Every Friday we chanted in front of the University of Florida in downtown Gainesville. Afterwards we distributed Śrīla Prabhupāda's books. At first it was hard for me. I remember

## Grateful Students

*BTG interviewed the girls living in the ashram when this article was being put together, last December. (Kṛṣṇa-priyā, the author of the main article, graduated in May last year.)*



I like the ashram so much because it provides valuable training that will stay with us and guide us for the rest of our

lives. I feel so honored to have such wonderful examples in front of me as Mother Lakṣmīmaṇi and Mother Ākutī, who have dedicated their lives to Śrīla Prabhupāda. By their good example I am chanting more seriously and trying to develop an attachment to the holy name.

—Amṛta Devī Dāśī



I agreed to go the ashram because I didn't like Sweden and thought it would be cool to check out America. A lot has

changed since I first came. I find myself being one of the "big girls" and having to deal with young, naive girls, trying to be a good example for them as the previous girls were to me. What has compelled me to stay even through the hard times is that I know this is the best place I could ever be. I have good association and wonderful teachers, I learn something new every day, and I'm constantly surrounded by Kṛṣṇa and His holy names. I know that when I graduate I'm going to

cherish the memories of ashram life and always remember the friends I made. —Vṇḍā Devī Dāśī



I like the concept and mood of the ashram, but in particular I like that it opens so many doors for you. When I'm here I feel I can do

anything; I just have to set my mind to it. The best thing I'm getting here is not so much the education, but the relationships with so many nice devotee girls. —Kṛṣṇā Devī Dāśī



Since I'm the youngest, sometimes I feel picked on, but most of the time I feel great that I have so many older sisters who really

do care about me. They are always there when I'm in need, giving me guidance and encouragement. Our motto here is "If you think you can or you think you can't, you're probably right." I used to give up on things easily, but now a whole new world has opened up to me. The whole mood here is centered on becoming a better devotee and a better person. —Kamalā Devī Dāśī



I enjoy the little things: laughing together over silly mistakes (usually made by me); the idea of putting others before yourself, even

when you don't want to; spending winter nights together packing candies to sell at Christmas time; joining others to sing devotional songs on

festival days and weekends; and most of all, having little heartfelt talks with sincere devotees who have your welfare in mind. —Sarasvatī Devī Dāśī



I like that you are constantly reminded of how to become a better person and a better devotee. Most of the girls are older

and more advanced than I am, so they seem to feel pretty comfortable telling me what to do or how to do something. I've really learned from being corrected a lot in the ashram. Since we're always together, we can see what each of us needs to work on.

—Nīlācalā Devī Dāśī



Before I came to the ashram, my main goal was to enjoy. Now that I'm here, I still want to enjoy, but I've also developed a desire to

go back home, back to Kṛṣṇa. Even though I'm a long way from being free from attachment to this material world, by association I'm acquiring a taste for the simple, Kṛṣṇa conscious life. —Rādhikā Devī Dāśī



One time we all went to Wal-Mart to buy gifts for Amṛta's birthday. After a while, Mother Lakṣmīmaṇi told us to hurry

up and pay for the gifts. I quickly chose a present, and then realized that my twenty dollars was not in my hand. Frantically, I searched some of the places in the store

trying to persuade my immobile legs to approach a group of college kids, but somehow my shoes stayed glued to the asphalt. My ears anticipated the sticky-sweet, high-pitched, “No thank you, I just spent all my money on groceries. Maybe next time,” or the breathy, “Sorry, I’m in a rush,” followed by a slamming car door. Yet each time, after distributing for an hour I felt ecstatic. I would begin writing a mental letter to

my mother about the cool hippie girl from college or the professor who asked lots of questions and then bought a *Bhagavad-gītā*.

## GROWING ON PILGRIMAGE

I came to love life in the ashram. And when the teachers scheduled a trip to India, I was eager to go. I prepared for the long journey with noth-

ing more than one little suitcase, a handbag, and a small bedroll. In India the culture of simple living and high thinking described in our *Bhagavad-gītā* classes became a reality. I ate from banana-leaf plates and washed my clothes by hand. To visit temples, I walked barefoot on little pathways between rice paddies. I rode creaking wooden boats down the sacred Ganga.

As our adventures unfolded, I learned to appreciate the other students. I’d sometimes looked down on the girls who weren’t seriously aspiring for initiation. But after traveling throughout India with them, I realized how each girl showed enthusiasm and sincerity in her own way.

One day in the city of Pune, one of the younger girls, who had just recently joined the ashram, stood before hundreds of devotees and said she was so inspired by her experiences in India that now she wanted to chant sixteen rounds every day and stay in the ashram until she graduated. She explained that she had entered the ashram only to please her father but now she knew it was the safest place for her to avoid the negative pressures of teen life. It warmed my heart to see the grave expression on her fourteen-year-old face as she spoke her realizations about Kṛṣṇa consciousness.

My most enlivening experience in India was attending ISKCON’s annual festival in Mayapur, West Bengal, Lord Caitanya’s birthplace. Every day I attended seminars on various aspects of Kṛṣṇa consciousness. In the evenings I danced in *kīrtanas* with hundreds of devotees from all over the world. And I was amazed to see Śrīla Prabhupāda’s vision for a magnificent temple unfolding amid straw huts and rice paddies.

## MY TURN TO SPEAK

Few children my age have the opportunity to travel throughout India and even fewer have the chance to complete their education in a Kṛṣṇa conscious school. Now, having returned from India, I was standing before a crowd of friends and well-wishers trying to express my gratitude. In a shaky voice I thanked Mother Lakṣmīmañī and Mother Ākutī for allowing me to be in the ashram. Stepping before the

where I’d been, but it was impossible. I’d been all over the store and could have dropped the money anywhere.

Downcast, I returned to the waiting van. The girls sympathized with me as I thought of my stupidity. I didn’t want to tell my parents, who had given me the money, but I knew it would come out sooner or later.

As I sat in the van, staring out the window, visualizing my fate, I noticed the girls whispering about something or other. Thinking it was a cruel game, I pretended not to notice and kept staring out the window.

“Hey, Sara,” said Sitā-Rāma, turning around in her seat to face me. “Yeah?” I answered.

Slowly, she placed a wad of bills in my hands.

“What’s this for?” I asked, staring at the bills.

“We all pitched in and gave a dollar,” she replied, “so your parents won’t get mad. There’s ten dollars. It’s not much, but it’s half of what you lost.”

Looking at all the faces smiling down at me, I was at a loss for words.

My parents weren’t mad at me, and they were happy that I’m in such good association and friendliness. I’ll never forget that time when I was shown such kindness.

—Śaraṅāgatī Devī Dāsī



The people and teachers with whom I learn and experience things here are personal and fun to be around. It’s the people who make this place great. It’s well organized by

our headmasters, who always have new ideas for the big garden, the house, or the school. We’re always busy and having fun.

—Vilāsa-mañjari Devī Dāsī



I know I can’t live anywhere without the shelter of the ashram until I graduate, because I’m so attached to everything here. I find it extremely hard not to miss the girls’ association while on break. I think everything here is a great tool for Kṛṣṇa consciousness—and the *prasādam* is really, really good!

—Janakī Devī Dāsī



I have realized how association with devotees is such an important factor in Kṛṣṇa consciousness. Now I have twelve sisters who really watch out for me, who encourage me when things get tough and I’m ready to slip. I like the family atmosphere that keeps me bonded with the devotees.

—Sitā-Rāma Devī Dāsī



Since entering the ashram, I feel I’ve become more responsible. It has made me want to stay a devotee for the rest of my life, because now I can see better the distresses of the material world and the happiness of Kṛṣṇa consciousness.

—Vṛndāvana Devī Dāsī

*It's Sarasvati's sixteenth birthday (right), and a couple of youngsters have dropped by at the right time. The girls' cultural performances, such as traditional Vedic dance and drama (opposite page), are always a highlight of temple festivals.*



Kosarupā Devī Dāśī

sacred fire, I handed them a booklet of poems written by the graduating girls. I spoke briefly, telling the teachers I felt honored to be part of the only girls high school where the teachers taught the students how to use even algebra and science in Kṛṣṇa's service.

After my speech Rādhānātha Swami (who would soon accept me as his disciple) handed me my high school di-

ploma and blessed me to have an abundant future in Kṛṣṇa consciousness and a safe journey back to New Vrindavan.

After returning to New Vrindavan, I decided to attend the graduation ceremony at John Marshall, the local high school. Had I stayed behind, I would have graduated with this class. Although I felt nervous about it, I decided to wear a sari, mark my forehead

with *tilaka*, and represent myself as a devotee of Kṛṣṇa.

The night was warm as I stood outside the school and waited for my friends to arrive. I felt happy to see everyone. After giving a big hug to my old lab partner, who had dropped out of high school, I noticed she was pregnant. A friend I'd always viewed as the symbol of morality in our English class





Kosarūpa Devi Dāsi



Yamarāja Dāsa

pulled out a cigarette. I was surprised. I wondered where I would be had I not gone to the ashram.

At the end of the ceremony the class leaders stepped forward and gave speeches about chasing dreams or following stars. Their ribbon-tied certificates and sleek gold uniforms seemed noble dresses foreshadowing great futures. Friends applauded their speeches,

and relatives shed tears. The organ played farewell tunes as the graduates filed off the stage.

It seemed a fleeting moment of glory, swept way by the powerful hand of time.

I felt far away, like a statue observing a circus. The approval of these kids had once been my measure of happiness, and now it didn't matter. I had

no cap to throw into the air, no crowd of friends to whistle when my name was called. I sat wearing a simple cotton sari in the midst of shiny uniforms. Yet I felt happy. After initiation from Rādhānātha Swami I would be returning to the ashram as a student-teacher and as a graduate of the Vaisnava Academy for Girls. Kṛṣṇa had opened the door to an enlightened future. ☀

# Śiśupāla's Rage

*The King of Cedi interrupts the  
Rājasūya sacrifice to blaspheme Lord Kṛṣṇa.*

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, Vaiśampāyana describes how Śiśupāla objected when Lord Kṛṣṇa was chosen the first to be worshiped at the great Rājasūya sacrifice of King Yudhiṣṭhira, now emperor of the world.*

ŚIŚUPĀLA COULD NOT tolerate the worship offered to Lord Kṛṣṇa. The mighty Śiśupāla, King of Cedi, rejected and insulted Kṛṣṇa, in the process publicly reviling Bhīṣma and Yudhiṣṭhira.

Śiśupāla said, “When all these exalted lords of the earth are standing here, Yudhiṣṭhira, this Vṛṣṇi man Kṛṣṇa does not deserve the honor of a ruler, as if He were a king. O Pāṇḍava, this is improper behavior for the exalted Pāṇḍavas. Out of selfishness you have worshiped lotus-eyed Kṛṣṇa. You Pāṇḍavas are all childish! You can’t understand, for the principles of religion are quite subtle. And this Bhīṣma, son of Gaṅgā, has transgressed the law, for he has little vision. Like you, Bhīṣma is certainly bound to justice. So, because he is acting whimsically to please his favorite, he deserves even more disdain among the societies of decent people.

“How in the midst of all the kings of the earth can this Kṛṣṇa of the Dāsārhas, who is not even a king, deserve such honors, the way you have all worshiped Him? Or do you actually think Kṛṣṇa to

be senior? When His elderly father Vasudeva is present, how can his son deserve these honors? Or even if Kṛṣṇa wishes you well and has rendered you service, how can He deserve such worship when Drupada is present? O Kuru chief, if perhaps you consider Kṛṣṇa to be your teacher, how could you worship Him when [your real teacher] Droṇa is standing here? Or if you think Kṛṣṇa to be a priest, O Kuru son, why should you worship Kṛṣṇa when the learned sage Dvaipāyana [the greatest of priests] is present? Kṛṣṇa is not a priest, a teacher, or a king, and yet He is being worshiped. Why else but out of your capricious desire to please Him?

“Then again, if you are indeed to worship Kṛṣṇa, then why bring all these kings here? To insult them? We offer tribute to Yudhiṣṭhira not out of fear or greed or diplomacy but because he is a man dedicated to virtue who aspired to be the lord of the earth. We offer tribute to him, but he does not consider us. What else could this be but disrespect, that in a council of kings you have, with *arghya*,\* worshiped Kṛṣṇa, who has not even achieved a clear status in society.

“For no reason, fame has gone to this son of Dharma, Yudhiṣṭhira, and people call him *dharm-ātmā*, ‘a virtuous soul.’ In fact, what man would offer such elaborate worship to Kṛṣṇa, who has

\*A beverage made of auspicious ingredients that is offered to highly respected persons.

Illustration by Puṣkara Dāsa



*Śiśupāla challenges the decision to worship Lord Kṛṣṇa first.*

Fuckarom

## Characters in this Episode

- Bhīṣma**—the grand-uncle of the Pāṇḍavas  
**Dharma**—the lord of religious principles (Yamarāja)  
**Droṇa**—the military teacher of the Pāṇḍavas  
**Drupada**—the father-in-law of the Pāṇḍavas  
**Dvaipayana**—a name of Vyāsadeva, the compiler of the *Vedas*  
**Kuntī**—the mother of the Pāṇḍavas  
**Kurus**—the sons of Dhṛtarāṣṭra and cousins of the Pāṇḍavas  
**Nārada Muni**—a sage who travels the universe at will  
**Pāṇḍavas**—Yudhiṣṭhira, Bhīma, Arjuna, Nakula, and Sahadeva  
**Śiśupāla**—a cousin of Kṛṣṇa's

fallen from virtue and, though born in the Vṛṣṇi dynasty, once killed a king? Today the status of being “a virtuous soul!” has been dragged away from Yudhiṣṭhira, for by delivering the honor of *arḡhya* to Kṛṣṇa he has become a weak, miserly man.

“If the sons of Kuntī are frightened or wretched men, or if they are ascetics who don't care about the world and its customs, in any case you should know what honor Kṛṣṇa actually deserves.

“And You, Kṛṣṇa, when You are unworthy of this worship offered by wretched men, why have You approved it? You so highly esteem an honor that does not befit You, like a dog who lays hold of a stream of sacrificial butter and is eager to devour it in seclusion. But this sort of insult does not work among earthly kings. Clearly it is You alone whom the Kurus deceive. Indeed, they have made a fool of You. As the gift of a wife is to a eunuch, as the display of a lovely form is to a blind man, so is the offering of kingly honor to You, Kṛṣṇa, who are not even a king.

“Now King Yudhiṣṭhira is revealed for what he is, and Bhīṣma too is seen as he really is. Even this Kṛṣṇa is now actually seen. All this can now be understood as it really is.”

Thus having spoken to the assembly, Śiśupāla at once rose up from his exalted seat and left that meeting, together with some other kings.

### YUDHIṢṬHIRA AND BHĪṢMA REPLY

Then King Yudhiṣṭhira rushed up to Śiśupāla and, trying to calm him, softly

spoke these words: “It is not proper, O earthly ruler, for you to speak like that. It is the greatest injustice to speak such harsh and meaningless words. Bhīṣma, son of Śantanu, has never failed to recognize the highest religious principle, so do not think otherwise and belittle him. Look at these many earthly rulers who are far senior to you. They tolerate this honor bestowed on Kṛṣṇa, and similarly you should accept it. O lord of Cedi, Bhīṣma knows Kṛṣṇa very well, and in truth. You do not know Him as well as he does.”

Bhīṣma then spoke: “Humble persuasion should not be directed to him, nor is he worthy of conciliation, for he disapproves of the worship of Kṛṣṇa, the seniormost person in the world. When a warrior who is the best of those who do battle conquers another in battle and, having subjugated his foe, then releases him, he becomes the defeated warrior's guru. In this meeting of kings I do not see even one earthly lord whom Kṛṣṇa, son of the Sātvatas, has not defeated in battle with His splendid power. Not only should we worship that infallible Lord Janārdana, but so too should all the three worlds.

“Kṛṣṇa has defeated many of the best warriors in battle; indeed, the entire universe is completely situated in Kṛṣṇa, who has appeared among the Vṛṣṇis. Therefore, even when elder men are present, we worship Kṛṣṇa, not others. It is not proper for you to speak thus, Śiśupāla. Give up such an attitude.

“O king, I have adored many who were senior by knowledge, and I listened when those learned saintly ones

came together and talked about the many highly revered attributes of the extremely qualified Kṛṣṇa. And beyond that, I have heard people narrate, often and at length, the activities the wise Kṛṣṇa has performed since His birth.

“O Cedi king, we worship Kṛṣṇa, whom the saintly worship, not merely from personal desire, nor because we give priority to our family tie with Him, nor to gain from Him favors of any sort, though it is He who bestows all earthly happiness. Rather, we worship the Lord because we know His glory, heroism, and victory.

“Certainly there is no one here, not even a young boy, whom we have not examined. And passing over those who are senior by their qualities, we conclude that Lord Kṛṣṇa is most venerable. In knowledge He is senior to the *brāhmaṇas*, in strength greater than the warriors. These two causes of superiority are firmly established in the honorable Kṛṣṇa. In this world of men, who but Kṛṣṇa possesses such unlimited strength and unlimited understanding of the *Vedas* and their supplements?

“Fame, beauty, charity, modesty, expertise, humility, education, heroism, satisfaction, prosperity, determination, and supreme discernment are ever fixed in the infallible Lord. He is possessed of all existence. He is the great and sacred teacher, the guru, the venerable adored one whom I worship and whom all of you should revere. The priest, the guru, the son-in-law, the newly wedded *brāhmaṇa*, the monarch, and the beloved—all these exist in Lord Kṛṣṇa, since He is the Lord of the senses. Therefore, the infallible Lord is to be worshipped.

“Kṛṣṇa alone is certainly both the generating source and the destroyer of the worlds. Indeed, for Kṛṣṇa's sake the universe is assembled and exists. He is the eternal doer and the unmanifest cosmic nature. He is above all beings; therefore that infallible Lord is the oldest. Mind, intelligence, fire, water, sky, the mighty wind, and all that is earth—indeed the entire existence—is situated in Kṛṣṇa. Sun, moon, stars, directions, all the planets, and the intermediate regions—everything is situated in Kṛṣṇa.

“This childish man Śiṣupāla does not understand that Kṛṣṇa exists everywhere, at all times; that is why he inveighs in this way. An intelligent man, one who can really discern the most excellent religious principle, must see according to that principle and not as this Cedi king does. Then who among these exalted kings, with all their elders and children, does not find Kṛṣṇa worthy? Who indeed would not worship Him? Rather, if Śiṣupāla determines this worship to be wrongly done, then let him do what is fitting in the matter of this wrong action!”

Having thus spoken, the greatly celebrated Bhīṣma fell silent.

### SAHADEVA'S CHALLENGE

Then Sahadeva uttered these meaningful words in reply: “O monarchs, whoever among you does not tolerate Kṛṣṇa, He who with His immeasurable prowess slew Keśi and whom I now worship, then on the head of any such powerful man, or on the heads of all of them, I place my foot. Now that I have thus clearly spoken, let such a person speak out in reply. But all thoughtful kings must admit that Kṛṣṇa is the teacher, father, and guru—He who is to be worshiped, has been worshiped, and is worthy of worship.”

Among all those intelligent, respectable, and powerful kings present, not one spoke out when Sahadeva clearly showed his foot. Then a shower of flowers fell on Sahadeva's head, and invisible voices declared, “Excellent! Excellent!” Nārada Muni, who tells the future of all creatures, who frees people from all spiritual doubts, and who knows all the worlds, waved his deerskin in jubilation.

Thereupon, all the crowds of warriors headed by Śiṣupāla, all of whom had come on Yudhiṣṭhira's invitation, became enraged, and their faces turned pale. Those kings, convinced of their own superiority, spoke with loathing about the anointing of Yudhiṣṭhira and the honor given Lord Kṛṣṇa. Restrained by close friends, they resembled roaring lions being dragged away from their fleshy prey. Kṛṣṇa then realized that that unlimited mass of might, that invincible sea of royalty, was

making plans for battle.

Sahadeva, a god among men, having especially honored the *brāhmaṇas* and *kṣatriyas*, who are worthy of worship, then concluded the ceremony.

When Kṛṣṇa had been directly adored, Śiṣupāla, harasser of enemies, addressed the kings, his eyes bright red with rage: “I stand here among you as leader of the army! Believe it! What then now? Strap on your armor, and let us stand in battle against the assembled

Vṛṣṇis and Pāṇḍavas!”

Thus rousing all those kings, the bull of the Cedis took counsel with them, aiming to disrupt the holy rite. ❁

*Hridayānanda Dāsa Goswami, who holds a Ph.D. in Indology from Harvard University, occasionally teaches at the Graduate Theological Union in Berkeley, California, and has been a visiting lecturer at the University of California at Los Angeles.*

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# “Wants” Versus “Needs”

*A spiritual perspective on the economic basis of modern society.*

by Hare Kṛṣṇa Devī Dāsī

**A**FUNDAMENTAL concept that Kṛṣṇa teaches in the *Bhagavad-gītā* is the distinction between body and soul: “The material body of the indestructible, immeasurable, and eternal living entity is sure to come to an end . . . [but] for the soul there is neither birth nor death at any time. . . . He is unborn, eternal, ever-existing, and primeval. He is not slain when the body is slain.” (Bg. 2.18, 2.20)

In *Bhagavad-gītā* we learn that although the body (including the subtle, psychological body) is made of temporary, material energy, the soul is made of eternal, spiritual energy. Spiritual advancement comes as we increasingly realize our position as a loving servant of the Supreme Lord. An important factor in spiritual advancement is to reduce the demands of the body, because those demands reinforce our material identity and distract us from our real, spiritual identity.

The idea of reducing the demands of the body to assist in spiritual advancement, is, of course, not unique to the Vaiṣṇava spiritual tradition. All major religions offer similar guidance. But even though our spiritual guides tell us to reduce the demands of the body as much as possible, our cultures often tell us the opposite: success means increasing material prosperity. This is certainly true of the socio-economic structure in most parts of the world.

## THE BASIS OF MODERN ECONOMICS

I had been studying Śrīla Prabhupāda’s books for ten or fifteen years when I took my first economics course. On the first day of class, the professor matter-of-factly explained, “Economics is the study of how to allocate scarce resources

in a world of unlimited wants.”

My jaw dropped. The professor had revealed that our social structure stands on the premise of attempting to fulfill “unlimited wants.” The “unlimited wants” he referred to are, of course, our material desires. So the question arises: If a social system rests on trying to fulfill the unlimited material desires of its members, what does that say about the prospects of spiritual advancement? The answer: The prospects for spiritual advancement are pretty dim.

With my prior training from Śrīla Prabhupāda’s books, I was able to make more discoveries as the course proceeded. For example, we learned how to make a supply-and-demand graph. The vertical Y axis shows different price levels, starting with \$0, and the horizontal X axis shows different quantities of the item consumed, starting with 0 units at the XY intercept. (Or the X axis can show the gross domestic product [GDP]). An upward sloping line from the XY intercept is the Supply curve. In other words, at a price of zero, the manufacturer is willing to supply zero units of the commodity in question, and the greater the price, the more units a manufacturer is willing to supply.

A downward sloping line that starts at some point on the Y axis and crosses the Supply line is the Demand curve. This line shows that at a very high price, consumers are willing to buy 0 units of a commodity. As the price drops, they will be willing to buy more units.

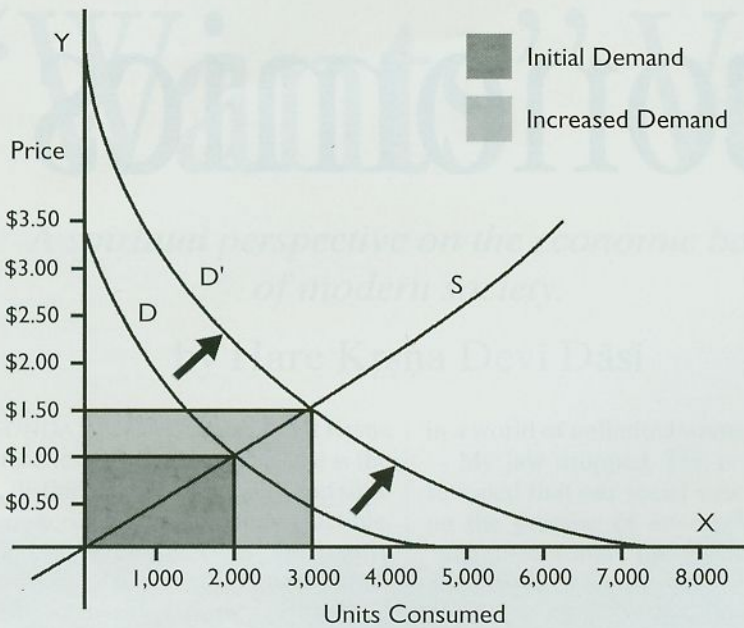
What the manufacturer (or the government, in the case of GDP) wants to do is to push that downward sloping Demand curve out and make it shift toward the right, away from the XY intercept. For the manufacturer, this means he is selling more units of his product, making



Muralivadana Dāsa

# eed's'' Economics





## Supply and Demand for Imaginary Firm

In the initial phase of production (Demand curve D), the equilibrium price of the commodity (the intersection of Supply curve S and Demand curve D) is \$1.00, at which customers are willing to buy, and the manufacturer is willing to sell, 2,000 units. Sales total  $\$1 \times 2,000 = \$2,000$ .

Through advertising, the firm is able to increase the desire for its product so that customers are willing to buy more units at a higher price. In this case, in the second phase of production the Demand curve shifts out to D' and sales total  $\$1.50 \times 3,000 = \$4,500$ .

According to modern society, this is a good sign, and the business is considered successful because sales have increased. But spiritual experts see the situation differently. To them, shifting the Demand curve from D to D' means increasing the artificial demands of the body and decreasing emphasis on spiritual progress.

a bigger profit. For a government, it means it is increasing the GDP, the material standard of living of its citizens. But for the spiritual scientist, it means that the demands of the body are increasing and conditions are becoming less favorable for spiritual advancement. Because how is the Demand curve shifted out? By increasing the artificial demands of the body.

Śrīla Prabhupāda comments:

Advancement of material vision or material civilization is a great stumbling block for spiritual advancement. Such material advancement entangles the living being in the bondage

of a material body followed by all sorts of material miseries. Such material advancement is called *anartha*, or things not wanted. Actually this is so. In the present context of material advancement one uses lipstick at a cost of fifty cents,\* and there are so many unwanted things which are all products of the material conception of life. By diverting attention to so many unwanted things, human energy is spoiled without achievement of spiritual realization, the prime necessity of human life.

(Śrīmad-Bhāgavatam 1.8.27, Purport)

\*This was written about 1960.

As an alternative, Śrīla Prabhupāda urged his followers to develop a society in which families work to produce their actual needs of life, instead of producing things primarily for the market. In Mauritius in 1975 he explained:

I see that in Mauritius you have enough land to produce food grains. So produce food grain. I understand that instead of growing food grains, you are growing sugar cane for exporting. Why? You are dependent on food grains—on rice, wheat, *dāl* [lentils]. Why this attempt [to export]? First of all grow your own eatables. . . . The first necessity is to be self-sufficient. That is God's arrangement.

## INCREASING DEMANDS

Ideally, society should be organized so that families first produce for their own needs. Then they can sell any excess at the market. And if there is enough time and manpower, they can produce more for the market.

But when the whole focus of an economy is market-oriented production, competition drives commodity prices down so much that the manufacturer must expand his market share by increasing the artificial demands of the body. To understand this better let's imagine I'm a sugar producer in a simple society. Up to now, sugar is used only as table sugar, and the amount of sugar people need for their own cooking and table is limited. So I can't make more money simply by increasing my production, because people don't need any more sugar. As a businessman, to expand my market share and increase my profits I have to introduce new sugar-based products, such as rum, candy, and soft drinks. And I must invest in advertising to increase people's desires for these products. But by stimulating artificial demand for my products, I actually increase the material desires of my customers and divert their focus away from spiritual development.

Of course, this is a simplified example. In our modern situation, increasing consumer demand is more complex. Nevertheless, Śrīla Prabhupāda's point stays true: material advancement of society rests on stimulating our desires for commodities we don't actually need.



And the further we move from a needs-based economy to a wants-based economy, the more difficult it is to make spiritual progress.

You may wonder: Where does this leave the Kṛṣṇa conscious businessman who depends on market-oriented production for his livelihood? Śrīla Prabhupāda knew that modern society makes it impossible for most of us to engage in self-sufficient production. He nevertheless encouraged devotee businessmen, because their contributions made it possible to build temples and distribute *prasādam* and Kṛṣṇa conscious literature. They presented the best example of Kṛṣṇa conscious family life possible in the midst of the hustle and bustle of the modern world.

But at the same time, Śrīla Prabhupāda looked to the future with a plan to build a model of society where it would be much easier for the average person to stay fixed in spiritual life. The economic basis of that society would not be to increase the artificial wants of the body but to simply meet the needs of the body, saving time and energy for advancement in Kṛṣṇa consciousness, the true purpose of human life:

Our project is Kṛṣṇa consciousness. Come here, live peacefully, keep your body fit, and work for yourself. Produce your own food. Produce your own cloth. Don't be very much anxious for artificial necessities. Save time and become advanced in spiritual life.

Śrīla Prabhupāda's goal was to set up a *varṇāśrama* society in which the economy is focused principally on fulfilling peoples basic needs rather than encouraging them to increase their wants, which would lead away from spiritual advancement. ☸

Formerly the editor of Hare Kṛṣṇa Rural Life, Hare Kṛṣṇa Devī Dāsī is currently compiling a five-volume series of Śrīla Prabhupāda's teachings on varṇāśrama and farm community development.

(The author would like to thank Jaya Lalitā Devī Dāsī for her advice on this article.)

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# *“This material nature is pulling everyone by the ear, but the rascal is thinking, ‘I am the boss.’”*

• • •

## **“ARE YOU THE BOSS?”**

*(continued from page 15)*

a person something that cures his blood disease, then you won't be laughing.”

**Śrīla Prabhupāda:** One morning many years ago, a physician in Dacca noticed that a man passing by was coughing. So he asked the man, “Come over here. Where you are going?”

The man was a cultivator. He said, “I am going to the field.”

The physician said, “Better go home. Don't go to the field.”

Since the physician was widely respected, the cultivator went back.

Then the physician's students asked him, “Why did you ask the man to go home?”

The physician chided his students. “You did not notice that this man is producing this particular coughing sound? This sound means that he will die after eight hours.”

Actually, the physician's so-called knowledge was merely experience. The students had not noticed the telltale cough. But he had noticed. Coughing with this kind of sound, he told them, means death after so much time.

Yes. This is the kind of thing that a *kavirāja*, an expert in medical science, is good at. When my father was ill, the *kavirāja* said, “Now you can do the rituals, because he will die before morning.” He said that. And actually, it so happened. He told me this news about ten, eleven o'clock, and he said specifically, “Before tomorrow morning he'll die.”

But again, that is merely experience. If you say, “Today is the thirteenth of December; after eighteen more days have passed, we will be in the month of January,” a little child may not understand how you can say this—how you can foretell the future. “How can father say that exactly after eighteen days, January is coming?” But simply because of more extensive experience,

you can say, “After eighteen days the first of January will come.”

Everything we know is really experience. And the supreme experience is Kṛṣṇa. Therefore, if we receive our experience from Him, then our experience is perfect. This is our proposal.

**Disciple 1:** In any event, Śrīla Prabhupāda, experience seems to say that in some sense I am the boss of my body.

**Śrīla Prabhupāda:** You are the boss of your body in this sense—that to a degree, you can use your body as you like. But there are conditions that are beyond your control. For instance, as long as you are living in your current body, you can use it to understand the ultimate goal of life. But you cannot use your body in such a way that you will never die. That is not possible.

**Disciple 1:** So to a large degree I am not the boss. I am controlled.

**Śrīla Prabhupāda:** Yes. Why don't you understand that? You are controlled always. For instance, you are walking—this is also controlled. At any moment your body can be paralyzed. At any moment.

**Disciple 1:** So, then, it isn't very realistic to think I am the boss of my body.

**Śrīla Prabhupāda:** No, no. That is stated in *Bhagavad-gītā*. Why don't the rascal scientists read it? *Prakṛteḥ kriyamānāṇi guṇaiḥ karmāṇi sarvaśaḥ/ ahaṅkāra-vimūḍhātmā kartāham ii manyate*: “The spirit soul bewildered by the influence of false ego thinks himself the doer of activities that are in actuality carried out by the three modes of material nature.” Factually, this material nature is pulling everyone by the ear, but the rascal is thinking, “I am the boss.”

All this is explained in *Bhagavad-gītā*. *Prakṛteḥ kriyamānāṇi*. Have the rascal scientists not read this? *Prakṛteḥ kriyamānāṇi guṇaiḥ karmāṇi sarvaśaḥ/ ahaṅkāra-vimūḍhātmā* . . . Puffed up by false egotism, false identification

with the material body, everyone here is thinking he is the boss. That is illusion. He is not the boss. But he is thinking he is the boss.

*Ahaṅkāra-vimūḍhātmā*: One who, through this false egotism, is thinking, “I am the boss”—he is a first-class ass, a rascal.

And because everyone in this material world is under that false impression—“I am this body,” “I am the boss”—therefore we say, generally, “rascal.” People may be amazed: “Why does this gentleman call everyone a rascal?” But in *Bhagavad-gītā* the Lord Himself says, *prakṛteḥ kriyamānāṇi ... vimūḍhātmā*: “Anyone who is thinking that he is the boss—he's a rascal.”

The so-called scientist's struggle is that he wants to stop the action of *prakṛti*, the material nature. That is his foolishness. You cannot become the boss of *prakṛti*. That is not possible. You are under *prakṛti*. The boss of *prakṛti*—Māyadhīśa—is Kṛṣṇa. *Puruṣaḥ prakṛti-stho hi bhūṅkte prakṛti-jān guṇān/ kāraṇam guṇa-saṅgo 'sya sad-asadyoni-janmasu*: You are forced to accept various types of bodies because of your association with the modes of material nature. Why has one soul got a dog's body while another soul has a human body? Everything is being controlled by *prakṛti*, by nature.

Now, having received the human form of body, you have also received the chance to discriminate: “What should I do?” But if in the human life you act like cats and dogs, then you are missing this priceless chance. If you do not take advantage of your special gift, the power of discrimination, then as *Bhagavad-gītā* says, *dehāntara*—in your next life you get another material body. And in your next life you can get a dog body. In the human form of life, you have the discriminating power not to get a dog body but rather to get the body of a god. 🌸

# LOST & FOUND

*“If death led to a better life, would suicide be a shortcut?”*

by Arcana-siddhi Devī Dāsī



*Arcana-siddhi Devī Dāsī with her son, Nārāyaṇa Dāsa, and husband, Karṇāmṛta Dāsa.*

I FELT UNCERTAIN of what to expect as I walked slowly to the counseling center. A secretary directed me to a room at the end of the hall. When I entered I recognized most of the faces. The atmosphere was serious and somber.

My first thought was to turn around and walk out, but I stayed, curious about the purpose of the meeting. I was a graduate student in the University of Maryland counseling program, so I knew about “interventions.” They were usually used to confront people with drug problems or those needing psychiatric help, to get them to agree to in-patient treatment. I had taken part in them a couple of times and felt sorry for the

# *I went through the motions of life and ended up in graduate school. There I began to question the predictable course of my life.*



student who had to undergo the grueling mass attack. So when I suddenly found myself on the other side, the target of their intervention, I felt betrayed and devastated.

Recently, for the first time in my life, I had been feeling some clarity and direction in my life. Yet here were my well-wishers, looking at me as if I were mentally incompetent.

## FEELING LOST

Perhaps I was a little out of step with those around me, but I had felt that way since I was a young girl. Just before this uninvited session, I had stumbled upon a descriptive paragraph I had written in the seventh grade, entitled "Lost."

Clouds pushed through the gray sky. A small, thin girl stood on the sand, her face streaked with tears and her hair filled with sand and salt water. The beach stretched on for miles and miles without another soul in sight. Sand fleas hopped around noiselessly, kicking bits of sand up into the air. Now only a faint light was in sight. Small drops of rain hit her tiny face. She was lost.

That small-faced girl lost on the beach was me. I remembered writing the paragraph when I was eleven. I was looking out my bedroom window in the early morning. The sun filled a deep blue sky, unusual for Washington State, yet I was filled with sadness, and tears welled up in my eyes. I felt so alone, as if I didn't belong in this world. I wanted someone to help me through my despair.

Years later in college, after numbing myself with drugs and ephemeral love affairs, I began to feel guided in my search for God. I went through the

motions of life and ended up in graduate school. There I began to question the predictable course of my life: finish school, get a job, get married, buy a house, have kids, buy a bigger house, have grandchildren, grow old, get diseased, and die. I saw my parents and grandparents entrapped in this monotonous drama. For me it had little appeal. In fact, it all seemed downright pointless.

I began to wonder if death somehow freed one from this tasteless pursuit and delivered a more meaningful and satisfying existence. I became intrigued by the notion, and by other questions of death. If death led to a better life, would suicide be a shortcut? How could I find out what happened after death and live my life accordingly?

It was the summer of '76, and many things began to shift in my life. I lost my attraction for nightclubs, parties, and concerts. I spent long hours alone, walking in the park and reading spiritual books. After realizing that meat was nothing but dead carcasses, I became a vegetarian.

As the summer progressed I grew more reclusive and introverted. Life in graduate school loomed ominously before me, only days away. My college stipend required me to live in a dorm and oversee the resident undergraduates. A sick feeling settled in my stomach as I remembered some antics from students the previous year. Some had set a fire in the hallway. One had driven a car through the front door. Others had put the head of a dead bird on a fellow student's doorknob.

## INTERVIEWS ON LIFE

Contemplating a distracting term before me and my pressing questions

about life, I decided to interview several people whom I felt had wisdom. They included a poetry teacher with deep insights into the futility of life, and a clinical psychologist I had worked with in a research project who had impressed me with his realism. I also decided to look up Neil and Elliot, two friends from undergraduate school.

Neil, Elliot, and I would often eat lunch together and discuss metaphysical topics. Although I often didn't understand their philosophical insights, I was attracted to their company.

Then Neil and Elliot began to get involved with the Kṛṣṇa devotees. While I had once seen these exotic-looking men with shaved heads and saffron robes chanting on campus, I knew nothing about their philosophy. With encouragement from Neil and Elliot, I bought a *Bhagavad-gītā As It Is* and a set of chanting beads from them. They taught me how to use the beads to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. But it all felt alien and foreign, so I put the beads in a drawer and the *Bhagavad-gītā* in a closet.

After that I lost touch with Neil and Elliot. I missed our philosophical luncheons and often wondered where they had gone. Now, two years later, I longed to discuss with them my thoughts of life and death, which grew more critical as the clock ticked and summer came to an end. Not knowing how to reach Neil and Elliot, I settled on visits to my poetry teacher and psychologist friend.

The interviews with my mentors didn't go well. My questions made them feel uncomfortable. I could sense they were worried about my state of mind. I tried to convince them I wasn't suicidal in the classical sense but wanted to know their thoughts on death as a

gateway into a more meaningful existence. Somehow, I wasn't able to communicate my intent. Their feedback was more clinical than philosophical. I left each interview feeling disappointed and foolish.

School resumed and I was forced to relinquish my solitude. I missed getting up at dawn and going to the park to read and write and pray. I missed having quiet and free time to myself.

One day I was sitting in my room grieving over the loss of meaning in my life as it seemed to resume an automatic path. Could I change it? Was I the master of my destiny, or its servant?

A knock at the door interrupted my thoughts. It was my friend Steve. He seemed concerned and asked me to attend a meeting the next morning at the counseling center, assuring me it was with people who cared and wanted to help me. I agreed to go.

How could anyone help me when I wasn't sure what I wanted? Actually I knew what I wanted; I just didn't know how to get there. The day before, a professor had taken our class on a "guided visualization," wherein we created our perfect life. I saw myself living in a spiritual community surrounded by beautiful trees in a natural environment. Everyone had the same purpose: to understand the true purpose of life and their eternal identity. I felt some hope from this exercise, as if some place like this actually existed.

## TURNING TO THE *GĪTĀ*

That evening I thought about my old friends Neil and Elliot. I rummaged through my closet and found the large, colorful *Bhagavad-gītā As It Is* I had read with them. I felt comfort from holding the book and looking at the picture on the front cover. I opened the *Gītā* reverentially, feeling a special quality I had missed before. I began to read the first chapter but felt unable to enter the mysteries of the book. I wished my two friends would appear and explain the secrets contained in this ancient text. That night I felt hopeful as I drifted into sleep.

The next morning, at the counseling center, I encountered a grim-faced collection of my friends and teachers. My graduate-school advisor, a strong, mas-

culine woman with a sardonic sense of humor, spoke first. In the past I had perspired in her presence and had tried to the say the right words to impress her. Recently, though, my desire to perform for some scraps of her attention had waned.

I listened as she described the changes she had been observing in me over the past month. While I thought they were positive changes, she saw them quite differently. She voiced concern about my emotional distance and about how I appeared so quiet and sullen. She related how previously I had been outgoing and gregarious and so much more involved in graduate-school life. She then spoke of hearing I was having suicidal thoughts.

At this point I realized the purpose of their meeting. Unless I could convince them I wasn't suicidal I could end up committed to a psychiatric hospital. Although I felt quite intimidated, some strength came into my voice. I confidently spoke out that I was searching for meaning in my life. I was just looking for answers and was not suicidal.

A psychologist I had seen but never spoken to seemed to sympathize with me as he recounted his own search, as a young man, into Buddhism and other Eastern philosophies. I felt some much-appreciated support from this thin, gray-haired man. Although I had no real connection with him as I did with others in the room, I was grateful he had come.

My moment of solace abruptly ended when my advisor again spoke. I had been under a lot of stress and pressure, she said, and everyone felt a few days in the hospital would help me get back to my "old self" (the aimless, frustrated, unhappy self I now loathed). She concluded her appeal saying that they couldn't force me to go but she hoped I would voluntarily agree. She offered to make all the arrangements.

Her words pierced deep into the core of my heart. I felt betrayed by this room full of friends and teachers. Tears welled up in my eyes as I stared out the window. I felt a familiar sense of being out of place and all alone. I silently  
(please turn to page 58)



Yamaraña Dāsa

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

PRONUNCIATION: *Ha-ray, krish-na, raw-ma* (rhymes with "drama")



## Just Say No to No

by Ūrmilā Devī Dāsī

**T**HREE ADULTS ARE taking a group of children on an educational excursion, and the “no’s” begin.

“Don’t climb on that fence!”

“Stop putting your hand in your nose!”

“Please stop hitting Viśākhā!”

“You’re making too much noise!”

A lot of instruction about what not to do.

Educator Michael Grinder calls telling someone what not to do a “double message.” He compares it to telling someone, “Don’t think of a cow.” What happens? The person thinks of a cow.

Grinder suggests putting our messages into positive form. For example, instead of saying, “Don’t climb on that fence,” we can say what we would like the child to do: “Please stay on the sidewalk.” Grinder even suggests that the adult’s actions when giving the instruction be in harmony with the instruction. For example, if a teacher says, “Sit quietly,” while walking around the classroom, the children will get a double message. The teacher should also be sitting.

After becoming aware of how often I admonished children for behavior and attitudes I didn’t want, I gradually changed to a more positive approach. Not only does emphasizing the positive get better results, it also fosters an atmosphere of mutual respect.

In presenting spiritual life, to stop harmful behavior Śrīla Prabhupāda encouraged positive activities and thoughts. He suggested that method

for giving children spiritual and moral instruction. In Paris, 1976, he told Jyotirmāyī Dāsī, “Don’t say ‘no,’ but give a taste for the good, then it will be automatically ‘no.’ If you say ‘no,’ then [the children] will rebel. If they develop Kṛṣṇa consciousness, it will be automatically ‘no.’”

In these instructions Śrīla Prabhupāda was not promoting a sentimental permissiveness. He always expected us to keep our children from anything spiritually or materially harmful. His point is rather that a child busy in Kṛṣṇa consciousness cannot also be busy in illusion. Śrīla Prabhupāda would give the example that not even a drop of ink can enter a cup already full of milk. Once he told a disciple that we have a “no-gap” philosophy—we keep always active in serving Lord Kṛṣṇa, leaving no opportunity for materialistic life.

To practice positive life with children, we have to consider, “What *do* we want them to do? What *do* we want them to say?”

Let’s consider the following typical situation.

A group of women were sitting in the dining area. One woman had her six-year-old son with her.

“Get me some water, Mommy!” he demanded.

After lecturing him for several minutes about the importance of politeness, she got him a cup of water. Her mistake? She never told him the appropriate words and tone of voice he should use to be polite.

If we’ve grown accustomed to

simply telling our children what *not* to do, changing our habits may take time. But we have to realize that it is we who must engineer each day so that the child’s life will be related to Kṛṣṇa.

Sometimes, of course, a child will reject our positive approach. Here’s an example of dealing with such situations. Suppose a child rudely demands water, so you instruct, “Say, ‘Would you get me a cup of water, please?’” If the child refuses to comply, don’t get the water. The child may decide to get his or her own water, but you will have sidestepped the battle of wills that brings rebellion.

Here’s another example of using positive reinforcement. Suppose your child brings you a drawing of a mundane war scene. You can say, “Oh! These people are killing and dying without benefit because Lord Kṛṣṇa is not involved. Come, let’s look in the *Bhāgavatam* and find a story where Kṛṣṇa is fighting. I’ll help you plan the picture.” If the child doesn’t want to draw something about Kṛṣṇa, you can respond, “I’m happy to see your creativity, and I also like to see pictures that remind me of Kṛṣṇa so I can love Him more and more. Just let me know when you’d like to draw that kind of picture. I’m ready to help.”

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Referred to as “the ripe fruit of the tree of Vedic literature,” *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge. Five thousand years ago the great sage Kṛṣṇa Dvaipāyana Vyāsa composed this *purāṇa*, or history, to explain the essence of spiritual knowledge. Here we present *Śrīmad-Bhāgavatam* in serialized form, with the original Sanskrit text, transliteration, word meanings, translation, and purports by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness.

# PRAYERS OF THE UNBORN CHILD

*Lord Kapila, an incarnation of Kṛṣṇa, is relating  
the prayers of an enlightened soul within the womb.*

## CANTO 3: CHAPTER 31

14 यः पञ्चभूतरचिते रहितः शरीरे  
छन्नो ऽयथेन्द्रियगुणार्थचिदात्मकोऽहम् ।  
तेनाविकुण्ठमहिमानमृषिं तमेनं  
वन्दे परं प्रकृतिपुरुषयोः पुमांसम् ॥१४॥

*yaḥ pañca-bhūta-racite rahitaḥ śarīre  
cchanno 'yathendriya-guṇārtha-cid-ātmako 'ham  
tenāvikuṇṭha-mahimānam ṛṣim tam enam  
vande paraṁ prakṛti-pūruṣayoḥ pumānsam*

*yaḥ*—who; *pañca-bhūta*—five gross elements; *racite*—made of; *rahitaḥ*—separated; *śarīre*—in the material body; *channaḥ*—covered; *ayathā*—unfitly; *indriya*—senses; *guṇa*—qualities; *artha*—objects of senses; *cit*—ego; *ātmakaḥ*—consisting of; *aham*—I; *tena*—by a material body; *avikuṇṭha-mahimānam*—whose glories are unobscured; *ṛṣim*—all-knowing; *tam*—that; *enam*—unto Him; *vande*—I offer obeisances; *param*—transcendental; *prakṛti*—to material nature; *pūruṣayoḥ*—to the living entities; *pumānsam*—unto the Supreme Personality of Godhead.

**I am separated from the Supreme Lord because of my being in this material body, which is made of five elements,**

**and therefore my qualities and senses are being misused, although I am essentially spiritual. Because the Supreme Personality of Godhead is transcendental to material nature and the living entities, because He is devoid of such a material body, and because He is always glorious in His spiritual qualities, I offer my obeisances unto Him.**

PURPORT: (continued from the previous issue.) The entire process of devotional service is to purify oneself of the contamination of material nature and put oneself on the spiritual platform, where he is qualitatively one with the Supreme Personality of Godhead. In the *Vedas* it is said that the living entity is always free. *Asaṅgo hy ayaṁ puruṣaḥ*. The living entity is liberated. His material contamination is temporary, and his actual position is that he is liberated. This liberation is achieved by Kṛṣṇa consciousness, which begins from the point of surrender. Therefore it is said here, “I offer my respectful obeisances unto the Supreme Person.”

15 यन्माययोरुगुणकर्मनिबन्धनेऽस्मिन्  
सांसारिके पथि चरंस्तदभिश्रमेण ।  
नष्टस्मृतिः पुनरयं प्रवृणीत लोकं  
युक्त्या कया महदनुग्रहमन्तरेण ॥१५॥

*yan-māyayoru-guṇa-karma-nibandhane 'smin  
sāṁsārike pathi caraṁs tad-abhīrameṇa*

*naṣṭa-smṛtiḥ punar ayaṁ pravṛṇīta lokam  
yuktyā kayā mahad-anugraham antareṇa*

*yat*—of the Lord; *māyayā*—by the *māyā*; *uru-guṇa*—arising from the great modes; *karma*—activities; *nibandhane*—with bonds; *asmin*—this; *sāṁsārike*—of repeated birth and death; *pathi*—on the path; *caran*—wandering; *tat*—of him; *abhiśrameṇa*—with great pains; *naṣṭa*—lost; *smṛtiḥ*—memory; *punaḥ*—again; *ayam*—this living entity; *pravṛṇīta*—may realize; *lokam*—his true nature; *yuktyā kayā*—by what means; *mahad-anugraham*—the mercy of the Lord; *antareṇa*—without.

**The human soul further prays: The living entity is put under the influence of material nature and continues a hard struggle for existence on the path of repeated birth and death. This conditional life is due to his forgetfulness of his relationship with the Supreme Personality of Godhead. Therefore, without the Lord's mercy, how can he again engage in the transcendental loving service of the Lord?**

PURPORT: The Māyāvādī philosophers say that simply by cultivation of knowledge by mental speculation, one can be liberated from the condition of material bondage. But here it is said one is liberated not by knowledge but by the mercy of the Supreme Lord. The knowledge the conditioned soul gains by mental speculation, however powerful it may be, is always too imperfect to approach the Absolute Truth. It is said that without the mercy of the Supreme Personality of Godhead one cannot understand Him or His actual form, quality and name. Those who are not in devotional service go on speculating for many, many thousands of years, but they are still unable to understand the nature of the Absolute Truth.

One can be liberated in the knowledge of the Absolute Truth simply by the mercy of the Supreme Personality of Godhead. It is clearly said herein that our memory is lost because we are now covered by His material energy. Arguments may be put forward as to why we have been put under the influence of this material energy by the supreme will of the Lord. This is explained in *Bhagavad-gītā*, where the Lord says, "I am sitting in everyone's heart, and due to Me one is forgetful or one is alive in knowledge." The forgetfulness of the conditioned soul is also due to the direction of the Supreme Lord. A living entity misuses his little independence when he wants to lord it over material nature. This misuse of independence, which is called *māyā*, is always available, otherwise there would be no independence. Independence implies that one can use it properly or improperly. It is not static; it is dynamic. Therefore, misuse of independence is the cause of being influenced by *māyā*.

*Māyā* is so strong that the Lord says that it is very difficult to surmount her influence. But one can do so very

easily "if he surrenders unto Me." *Mām eva ye prapadyante*: anyone who surrenders unto Him can overcome the influence of the stringent laws of material nature. It is clearly said here that a living entity is put under the influence of *māyā* by His will, and if anyone wants to get out of this entanglement, this can be made possible simply by His mercy.

The activities of the conditioned souls under the influence of material nature are explained here. Every conditioned soul is engaged in different types of work under the influence of material nature. We can see in the material world that the conditioned soul acts so powerfully that he is playing wonderfully in creating the so-called advancements of material civilization for sense gratification. But actually his position is to know that he is an eternal servant of the Supreme Lord. When he is actually in perfect knowledge, he knows that the Lord is the supreme worshipful object and that the living entity is His eternal servant. Without this knowledge, he engages in material activities; that is called ignorance.

16 ज्ञानं यदेतददधात्कतमः स देव-  
स्त्रैकालिकं स्थिरचरेष्वनुवर्तितांशः ।  
सं जीवकर्मपदवीमनुवर्तमाना-  
स्तापत्रयोपशमनाय वयं भजेम ॥१६॥

*jñānaṁ yad etad adadhāt katamaḥ sa devas  
trai-kālikam sthira-careṣv anuvartitāṁśaḥ  
taṁ jīva-karma-padavīm anuvartamānāś  
tāpa-trayopaśamanāya vayaṁ bhajema*

*jñānam*—knowledge; *yat*—which; *etat*—this; *adadhāt*—gave; *katamaḥ*—who other than; *śaḥ*—that; *devaḥ*—the Personality of Godhead; *trai-kālikam*—of the three phases of time; *sthira-careṣu*—in the inanimate and animate objects; *anuvartita*—dwelling; *āṁśaḥ*—His partial representation; *taṁ*—unto Him; *jīva*—of the *jīva* souls; *karma-padavīm*—the path of fruitive activities; *anuvartamānāḥ*—who are pursuing; *tāpa-traya*—from the threefold miseries; *opaśamanāya*—for getting free; *vayaṁ*—we; *bhajema*—must surrender.

**No one other than the Supreme Personality of Godhead, as the localized Paramātmā, the partial representation of the Lord, is directing all inanimate and animate objects. He is present in the three phases of time—past, present and future. Therefore, the conditioned soul is engaged in different activities by His direction, and in order to get free from the threefold miseries of this conditional life, we have to surrender unto Him only.**

PURPORT: When a conditioned soul is seriously anxious to get out of the influence of the material clutches, the Supreme



Personality of Godhead, who is situated within him as Paramātmā, gives him this knowledge: “Surrender unto Me.” As the Lord says in *Bhagavad-gītā*, “Give up all other engagements. Just surrender unto Me.” It is to be accepted that the source of knowledge is the Supreme Person. This is also confirmed in *Bhagavad-gītā*. *Mattaḥ smṛtir jñānam apohanam ca*. The Lord says, “Through Me one gets real knowledge and memory, and one also forgets through Me.” To one who wants to be materially satisfied or who wants to lord it over material nature, the Lord gives the opportunity to forget His service and engage in the so-called happiness of material activities. Similarly, when one is frustrated in lording it over material nature and is very serious about getting out of this material entanglement, the Lord, from within, gives him the knowledge that he has to surrender unto Him; then there is liberation.

This knowledge cannot be imparted by anyone other than the Supreme Lord or His representative. In the *Caitanya-caritāmṛta* Lord Caitanya instructs Rūpa Gosvāmī that the living entities wander in life after life, undergoing the miserable conditions of material existence. But when one is very anxious to get free from the material entanglement, he gets enlightenment through a spiritual master and Kṛṣṇa. This means that Kṛṣṇa as the Supersoul is seated within the heart of the living entity, and when the living entity is serious, the Lord directs him to take shelter of His representative, a bona fide spiritual master. Directed from within and guided externally by the spiritual master, one attains the path of Kṛṣṇa consciousness, which is the way out of the material clutches.

Therefore there is no possibility of one’s being situated in his own position unless he is blessed by the Supreme Personality of Godhead. Unless he is enlightened with the supreme knowledge, one has to undergo the severe penalties of the hard struggle for existence in the material nature. The spiritual master is therefore the mercy manifestation of the Supreme Person. The conditioned soul has to take direct instruction from the spiritual master, and thus he gradually becomes enlightened to the path of Kṛṣṇa consciousness. The seed of Kṛṣṇa consciousness is sown within the heart of the conditioned soul, and when one hears instruction from the spiritual master, the seed fructifies, and one’s life is blessed.

17 देहान्यदेहविवरे जठराग्निनासृग्-  
विष्मूत्रकूपपतितो भृशतप्तदेहः ।  
इच्छभितो विवसितुं गणयन् स्वमासान्  
निर्वास्यते कृपणधीर्भगवन् कदानु ॥१७॥

*dehy anya-deha-vivare jaṭharāgnināsṛg-  
viṣ-mūtra-kūpa-patito bhṛśa-tapta-dehaḥ  
icchann ito vivasitum gaṇayan sva-māsān  
nirvāsyate kṛpaṇa-dhīr bhagavan kadā nu*

*dehī*—the embodied soul; *anya-deha*—of another body; *vivare*—in the abdomen; *jaṭhara*—of the stomach; *agninā*—by the fire; *asṛk*—of blood; *viṣ*—stool; *mūtra*—and urine; *kūpa*—in a pool; *patitaḥ*—fallen; *bhṛśa*—strongly; *tapta*—scorched; *dehaḥ*—his body; *icchann*—desiring; *itaḥ*—from that place; *vivasitum*—to get out; *gaṇayan*—counting; *svamāsān*—his months; *nirvāsyate*—will be released; *kṛpaṇa-dhīḥ*—person of miserly intelligence; *bhagavan*—O Lord; *kadā*—when; *nu*—indeed.

**Fallen into a pool of blood, stool, and urine within the abdomen of his mother, his own body scorched by the mother’s gastric fire, the embodied soul, anxious to get out, counts his months and prays, “O my Lord, when shall I, a wretched soul, be released from this confinement?”**

PURPORT: The precarious condition of the living entity within the womb of his mother is described here. On one side of where the child is floating is the heat of gastric fire, and on the other side are urine, stool, blood, and discharges. After seven months the child, who has regained his consciousness, feels the horrible condition of his existence and prays to the Lord. Counting the months until his release, he becomes greatly anxious to get out of the confinement. The so-called civilized man does not take account of this horrible condition of life, and sometimes, for the purpose of sense gratification, he tries to kill the child by methods of contraception or abortion. Unserious about the horrible condition in the womb, such persons continue in materialism, grossly misusing the chance of the human form of life.

The word *kṛpaṇa-dhīḥ* is significant in this verse. *Dhī* means “intelligence,” and *kṛpaṇa* means “miserly.” Conditional life is for persons who are of miserly intelligence or who do not properly utilize their intelligence. In the human form of life the intelligence is developed, and one has to utilize that developed intelligence to get out of the cycle of birth and death. One who does not do so is a miser, just like a person who has immense wealth but does not utilize it, keeping it simply to see. A person who does not actually utilize his human intelligence to get out of the clutches of *māyā*, the cycle of birth and death, is accepted as miserly. The exact opposite of miserly is *udāra*, “very magnanimous.” A *brāhmaṇa* is called *udāra* because he utilizes his human intelligence for spiritual realization. He uses that intelligence to preach Kṛṣṇa consciousness for the benefit of the public, and therefore he is magnanimous.

18 येनेदृशीं गतिमसौ दशमास्य ईश  
संग्राहितः पुरुदयेन मवादृशेन ।  
स्वेनैव तुष्यतु कृतेन स दीननाथः  
को नाम तत्प्रति विनाञ्जलिमस्य कुर्यात् ॥१८॥

*yenedr̥ṣīm gatim asau daśa-māsya īśa  
saṅgrāhitaḥ puru-dayena bhavādṛṣena  
svenaiva tuṣyatu kṛtena sa dīna-nāthaḥ  
ko nāma tat-prati vināñjalim asya kuryāt*

*yena*—by whom (the Lord); *īdr̥ṣīm*—such; *gatim*—a condition; *asau*—that person (myself); *daśa-māsyaḥ*—ten months old; *īśa*—O Lord; *saṅgrāhitaḥ*—was made to accept; *puru-dayena*—very merciful; *bhavādṛṣena*—incomparable; *svena*—own; *eva*—alone; *tuṣyatu*—may He be pleased; *kṛtena*—with His act; *saḥ*—that; *dīna-nāthaḥ*—refuge of the fallen souls; *kaḥ*—who; *nāma*—indeed; *tat*—that mercy; *prati*—in return; *vinā*—except with; *añjalim*—folded hands; *asya*—of the Lord; *kuryāt*—can repay.

**My dear Lord, by Your causeless mercy I am awakened to consciousness, although I am only ten months old. For this causeless mercy of the Supreme Personality of Godhead, the friend of all fallen souls, there is no way to express my gratitude but to pray with folded hands.**

PURPORT: As stated in *Bhagavad-gītā*, intelligence and forgetfulness are both supplied by the Supersoul sitting with the individual soul within the body. When He sees that a conditioned soul is very serious about getting out of the clutches of the material influence, the Supreme Lord gives intelligence internally as Supersoul and externally as the spiritual master, or, as an incarnation of the Personality of Godhead Himself, He helps by speaking instructions such as *Bhagavad-gītā*. The Lord is always seeking the opportunity to reclaim the fallen souls to His abode, the kingdom of God. We should always feel very much obliged to the Personality of Godhead, for He is always anxious to bring us into the happy condition of eternal life. There is no sufficient means to repay the Personality of Godhead for His act of benediction; therefore, we can simply feel gratitude and pray to the Lord with folded hands. This prayer of the child in the womb may be questioned by some atheistic people. How can a child pray in such a nice way in the womb of his mother? Everything is possible by the grace of the Lord. The child is put into such a precarious condition externally, but internally he is the same, and the Lord is there. By the transcendental energy of the Lord, everything is possible.

19 पश्यत्ययं धिषणया ननु सप्तवध्रिः  
शारीरके दमशरीरपरः स्वदेहे ।  
यत्सृष्टयासं तमहं पुरुषं पुराणं  
पश्ये बहिर्हृदि च चैत्यमिव प्रतीतम् ॥१९॥

*paśyaty ayaṁ dhiṣaṇayā nanu sapta-vadhriḥ  
śārīrake dama-śarīrya aparāḥ sva-dehe  
yat-sṛṣṭayāsaṁ tam ahaṁ puruṣaṁ purāṇaṁ  
paśye bahir hṛdi ca caityam iva pratītam*

*paśyati*—sees; *ayaṁ*—this living entity; *dhiṣaṇayā*—with intelligence; *nanu*—only; *sapta-vadhriḥ*—bound by the seven layers of material coverings; *śārīrake*—agreeable and disagreeable sense perceptions; *dama-śarīrya*—having a body for self-control; *aparāḥ*—another; *sva-dehe*—in his body; *yat*—by the Supreme Lord; *sṛṣṭayā*—endowed; *āsaṁ*—was; *tam*—Him; *ahaṁ*—I; *puruṣaṁ*—person; *purāṇaṁ*—oldest; *paśye*—see; *bahir*—outside; *hṛdi*—in the heart; *ca*—and; *caityam*—the source of the ego; *iva*—indeed; *pratītam*—recognized.

**The living entity in another type of body sees only by instinct; he knows only the agreeable and disagreeable sense perceptions of that particular body. But I have a body in which I can control my senses and can understand my destination; therefore, I offer my respectful obeisances to the Supreme Personality of Godhead, by whom I have been blessed with this body and by whose grace I can see Him within and without.**

PURPORT: The evolutionary process of different types of bodies is something like that of a fructifying flower. Just as there are different stages in the growth of a flower—the bud stage, the blooming stage, and the full-fledged, fully grown stage of aroma and beauty—there are 8,400,000 species of bodies in gradual evolution, and there is systematic progress from the lower species of life to the higher. The human form of life is supposed to be the highest, for it offers consciousness for getting out of the clutches of birth and death. The fortunate child in the womb of his mother realizes his superior position and is thereby distinguished from other bodies. Animals in bodies lower than that of the human being are conscious only as far as their bodily distress and happiness are concerned; they cannot think of more than their bodily necessities of life—eating, sleeping, mating, and defending. But in the human form of life, by the grace of God, the consciousness is so developed that a man can evaluate his exceptional position and thus realize the self and the Supreme Lord.

The word *dama-śarīrya* means that we have a body in which we can control the senses and the mind. The complication of materialistic life is due to an uncontrolled mind and uncontrolled senses. One should feel grateful to the Supreme Personality of Godhead for having obtained such a nice human form of body, and one should properly utilize it. The distinction between an animal and a man is that the animal cannot control himself and has no sense of decency, whereas the human being has the sense of decency and can control himself. If this controlling power is not exhibited by the human being, then he is no better than an animal. By controlling the senses, or by the process of yoga regulation, one can understand the position of his self, the Supersoul, the world and their interrelation; everything is possible by controlling the senses. Otherwise, we are no better than animals.

(continued in the next issue)

# Glossary

**Ācārya**—a spiritual master who teaches by example.

**Balarāma**—Lord Kṛṣṇa's first expansion, who acts in the role of Lord Kṛṣṇa's elder brother.

**Battle of Kurukṣetra**—an epic battle for rule of the world, fought five thousand years ago.

**Bhagavad-gītā**—the sacred book in which Lord Kṛṣṇa gives the essence of knowledge to His friend and disciple Arjuna.

**Bhakti**—devotional service to the Supreme Lord.

**Bhaktisiddhānta Sarasvatī Thākura**—the spiritual master of His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda.

**Bhakti-yoga**—linking with the Supreme Lord through devotional service.

**Caitanya Mahāprabhu**—the incarnation of Lord Kṛṣṇa who appeared five hundred years ago to teach the chanting of the names of God as the religion for the present age.

**Dharma**—(1) ordained duties or religious principles; (2) one's eternal, natural occupation (i.e., devotional service to the Lord).

**Godhead**—the Absolute Truth, the Supreme Reality, progressively realized first as the impersonal all-pervasive oneness, more fully as the Supersoul within the heart of every living being, and ultimately as the all-opulent Supreme Person.

**Gurukula**—a school where children learn the philosophy and practices of Kṛṣṇa consciousness along with regular academic subjects (literally “the place of the guru”).

**Hare Kṛṣṇa**—the great mantra Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

**ISKCON**—the International Society for Krishna Consciousness.

**Japa**—individual chanting of names of God, usually while counting on beads.

**Kali-yuga**—in the endlessly repeated cycle of four cosmic ages, the present and worst age, the Age of Quarrel, of which 5,000 of 432,000 years have passed.

**Karma**—material action; its inevitable reaction; or the law by which such action and reaction are governed.

**Kīrtana**—congregational singing of names of God, usually accompanied by cymbals (*karatālas*) and drums (*mṛdaṅgas*).

**Kṛṣṇa**—the Supreme Personality of Godhead in His original transcendent form (see “Godhead”).

**Mahābhārata**—the epic history of ancient India, a history in which the *Bhagavad-gītā* appears as the most important and well-known text.

**Mayā**—illusion; the energy of the Supreme Lord that deludes living entities into forgetting their spiritual nature and forgetting God.

**Māyāvādī**—one who regards the Absolute Truth as ultimately impersonal or void.

**Modes of nature**—the three qualities (goodness, passion, and ignorance) that hold sway over all action in the material world.

**Nityānanda**—the incarnation of Lord Balarāma who appeared with Lord Caitanya Mahāprabhu.

**Prasādam**—vegetarian food that has been prepared for the Lord and offered to Him with devotion (literally “mercy”).

**Purāṇas**—Vedic histories.

**Rādhārāṇī**—Lord Kṛṣṇa's consort and pleasure potency.

**Rathayātrā**—“chariot festival”: a festival in which the form of Kṛṣṇa is borne in procession on a large canopy-topped chariot or float, especially the festival originating in Purī, India, for Jagannātha (Lord Kṛṣṇa, “the Lord of the universe”).

**Sannyāsa**—the renounced life of a man who relinquishes home to dedicate himself fully to the Supreme.

**Śrī**—an honorific meaning “opulent” (similarly: Śrīla, Śrīmad, Śrīmān, Śrīmatī).

**Śrīla Prabhupāda**—His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness.

**Śrīmad-Bhāgavatam**—the most important of the eighteen *Purāṇas*, which tells of the nature and pastimes of Lord Kṛṣṇa and His devotees.

**Supersoul**—the form of the Lord who resides in every heart along with the individual soul.

**Upaniṣads**—the 108 essential philosophical treatises that appear within the *Vedas*.

**Varṇāśrama**—the Vedic social system. It organizes society into four occupational and four spiritual divisions (*varṇas* and *āśramas*). The members of the four *varṇas* are the *brāhmaṇas* (intellectuals and priests), the *kṣatriyas* (administrators and soldiers), the *vaiśyas* (farmers and businessmen), and the *śūdras* (laborers and artisans). The members of the four *āśramas* are the *brahmacārīs* (celibate students), *gṛhasthas* (married people), *vānaprasthas* (retired people), and *sannyāsīs* (renunciants).

**Vṛndāvana**—the transcendental abode of Lord Kṛṣṇa, mirrored on earth as the town in India where Kṛṣṇa appeared five thousand years ago.

**Vaiṣṇava**—a devotee of the Supreme Lord (from the word *Viṣṇu*).

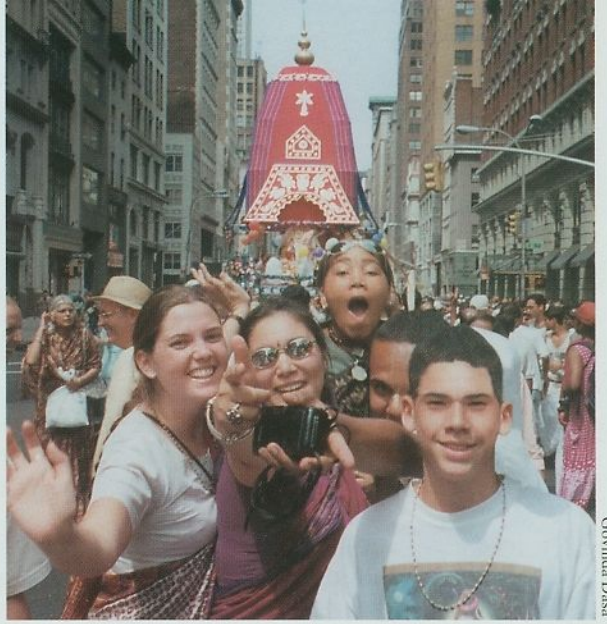
**Vedas**—the hymns of knowledge revealed by the Lord Himself at the beginning of creation.

**Vedic**—pertaining to the culture in which the *Vedas* and related scriptures guide all aspects of human life.

**Viṣṇu**—any form of the Personality of Godhead (see “Godhead”); the forms the Lord manifests to create and sustain the material world.



Yamara Dasu



Govinda Dasu



# Midnight to Midnight

*In New York City, Hare Kṛṣṇa youth meet the Festival of India's greatest challenge.*

by Sureśvara Dāsa



*Madhuha Dāsa (above) has helped organize the Festival of India for more than twenty years. As the Festival of the Chariots moves down New York's Fifth Avenue (left), a spectator (top left) joins in the fun. The festival is a great time for Hare Kṛṣṇa youth (top right) to get together and chant and dance to their heart's content.*

Yamarāja Dāsa

ON SATURDAY, June 12, the Festival of India—the touring spiritual pageant that graces more than a dozen North American cities each summer, often in conjunction with Hare Kṛṣṇa parades—launches its twenty-first season in New York City's Washington Square Park, where Hare Kṛṣṇa first took root in the West.

For veteran festival director Madhuha Dāsa and his youthful crew, New York presents a unique challenge. “To set up and take down over a two-to-four-day period, like we do in other cities, we’d have to hire armed guards round the clock,” says Madhuha. “So for twenty-four hours we go nonstop, midnight to midnight.”

A little before midnight, at the Brooklyn temple, president Rāma-bhadra Dāsa and his wife, Satyā Dāsī, energize the crew with pizza and ice cream. The members are in their late teens and early twenties and often come from far away, even overseas, to help. Many are *gurukulis* (alumni of first-generation-ISKCON schools) and four of those—Govinda, Janani, Īśvara Purī, and Rāmacandra—are also crew

alumni, who wouldn't miss this festival for the world.

“Last call!” honks Madhuha from the leased Ryder tractor that pulls the festival's forty-foot trailer. In 1982, Madhuha bought the then twelve-year-old trailer at a million miles and has since hauled it more than twenty times the distance round the equator. Ten people pile into the cab, another fifteen pack the donated white van following behind. The traffic into Manhattan bumps and grinds the same as at midday, only madder. When the trailer swings wide to turn, the van runs interference, provoking major honking and cursing. “Hare Kṛṣṇa!” laughs the crew, hoping the New Yorkers will cool off at the festival.

Nine miles and nearly an hour later, the festival vehicles roll down Fifth Avenue and up to the park. Beneath a massive stone arch, police barricades block the entrance. A few years ago, rising violence and vandalism in the park compelled the NYPD to impose a curfew. Madhuha and crew jump out to remove the barricades, but within a minute, three squad cars converge to



stop the invasion.

After checking Madhuha's permits, the men in blue have a question: "Our job is to enforce the curfew. How do we tell you guys from the werewolves?"

"Say 'Hare Kṛṣṇa,'" says Madhuha. "If he's one of us, he'll answer, 'Hari bol!'"

Once inside, everyone springs into action. While Madhuha dashes about with a diagram of what goes where, the crew veterans and alumni lead the rest in a frenzy of tasks: Clear the park of broken bottles, drug refuse, and other debris; erect twenty-six tents with large signs and banners; install nine panel-exhibits with a dozen-plus photos each; assemble a fourteen-hundred-pound diorama and a 576-square-foot stage and sound system—all by sunrise.

"No problem."

*Smash!*

"Uh-oh."

*Assembling a canopy frame (above) is definitely not a one-man job.*

*At right, the canopies shelter exhibits that inform you at your own pace.*



Kesava Dasa



Kesava Dāsa



Kesava Dāsa

A beer bottle has shattered against a tree, where Govinda and Janani—the husband-wife team on the crew—are tying down a tent. Two drunks streak past, one chasing the other with a tent pipe. The clubs and bars have let out, flooding the park with predators. Big, burly Syāma Nārāyaṇa recovers the pipe, and the police show the man to his cage.

As the hours tick by, the greater challenge is fatigue. Before the marathon, the combined intensity of New York and the approaching festival made it impossible to sleep. Even rested, the work is very heavy. Yet the crew vets are moving their teams in perfect sync, and Madhuha, twice their age, is working harder than anyone. By dawn, all the tents and exhibits are up—a new record—and Ṛtadhvaja Swami has arrived with an ashram of young male reinforcements. Only the stage and sound system remain to be assembled. Tired but inspired, the alumni take the subway back to the temple to chant Hare Kṛṣṇa, get ready for the parade, and maybe catch a few winks.

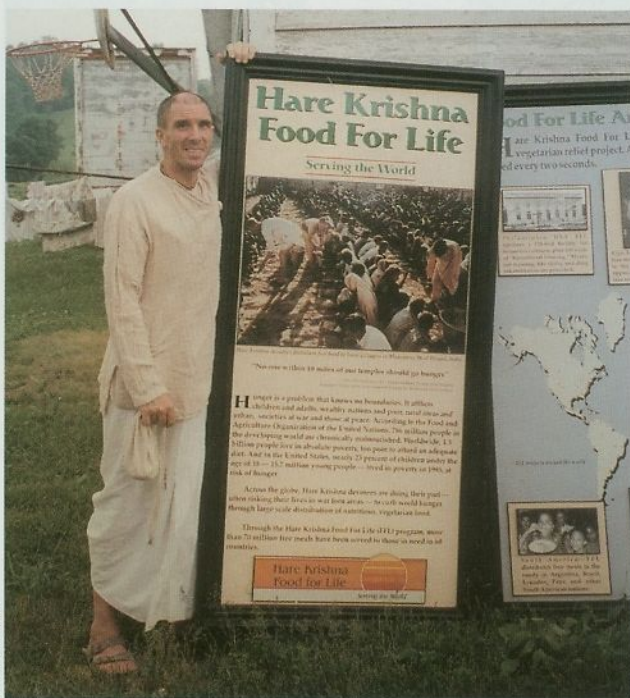
## PHILOSOPHY ON DISPLAY

As the sky lightens, four men carry eighteen 250-pound wooden platforms near the arch to make up the stage. The team leader is Phaṇi-bhūṣana Dāsa, the only middle-ager besides Madhuha on the crew. Sinewy and spontaneous, Phaṇi serves as the festival's drama director.

“Our tractor-trailer is a nuts-and-bolts sample of Kṛṣṇa’s universal form,” enthuses Phaṇi, “which we’re continually unpacking to present the Lord’s message: ‘Please come home, back to Godhead.’”

As Phaṇi knows, nothing quite drives that message home like drama. After working all night and morning, he’ll join the performers onstage this afternoon, with a strength and flair that only God can give.

As the curfew ends, the homeless drift in to bathe in the park’s fountain. Walkers, joggers, and roller-bladers follow. And though they like to play New Yorkers who’ve “seen it all,” they can’t help rubbernecking at what has arisen in the park. Some break ranks, drawn to the panoply of spiritual



Kesava Dāsa

*One canopy up—only twenty-five more to go (above). At left, veteran actor and festival hand Phaṇi-bhūṣana Dāsa with a new display he helped create.*

exhibits, especially the fourteen-foot CHANGING BODIES diorama. After gaping at the humanesque figures showing the soul's incarnations over a lifetime, they read the caption: "As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change." (Lord Kṛṣṇa in *Bhagavad-gītā*, 2.13) And then they want to read more.

"All these exhibits are passive preachers, encouraging people to read Śrīla Prabhupāda's books," says Madhuha, referring to the treasury of spiritual literature left by the Hare Kṛṣṇa movement's founder-spiritual master. He points to a walker with a *Gītā* under her arm. "And when they read, they're on their way home."

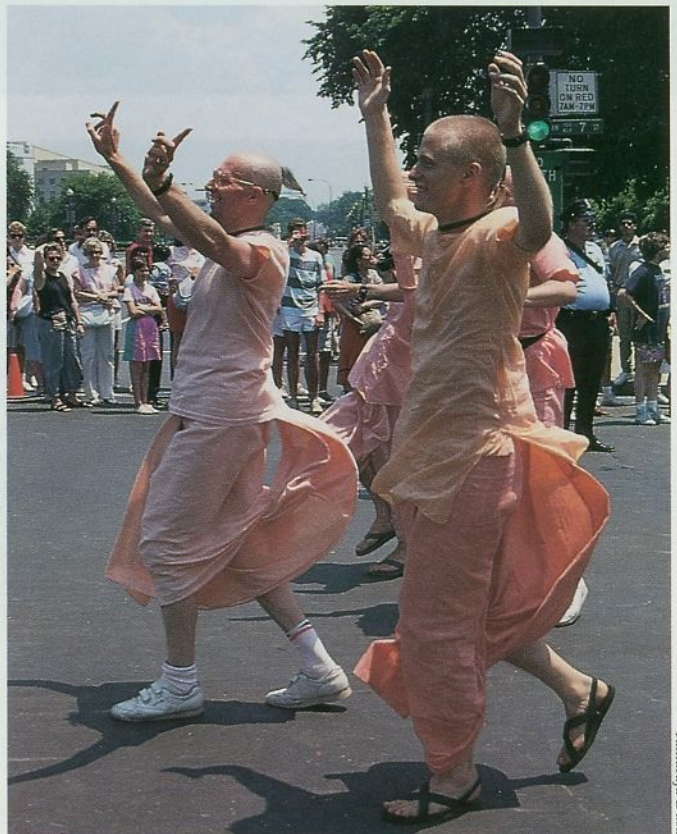
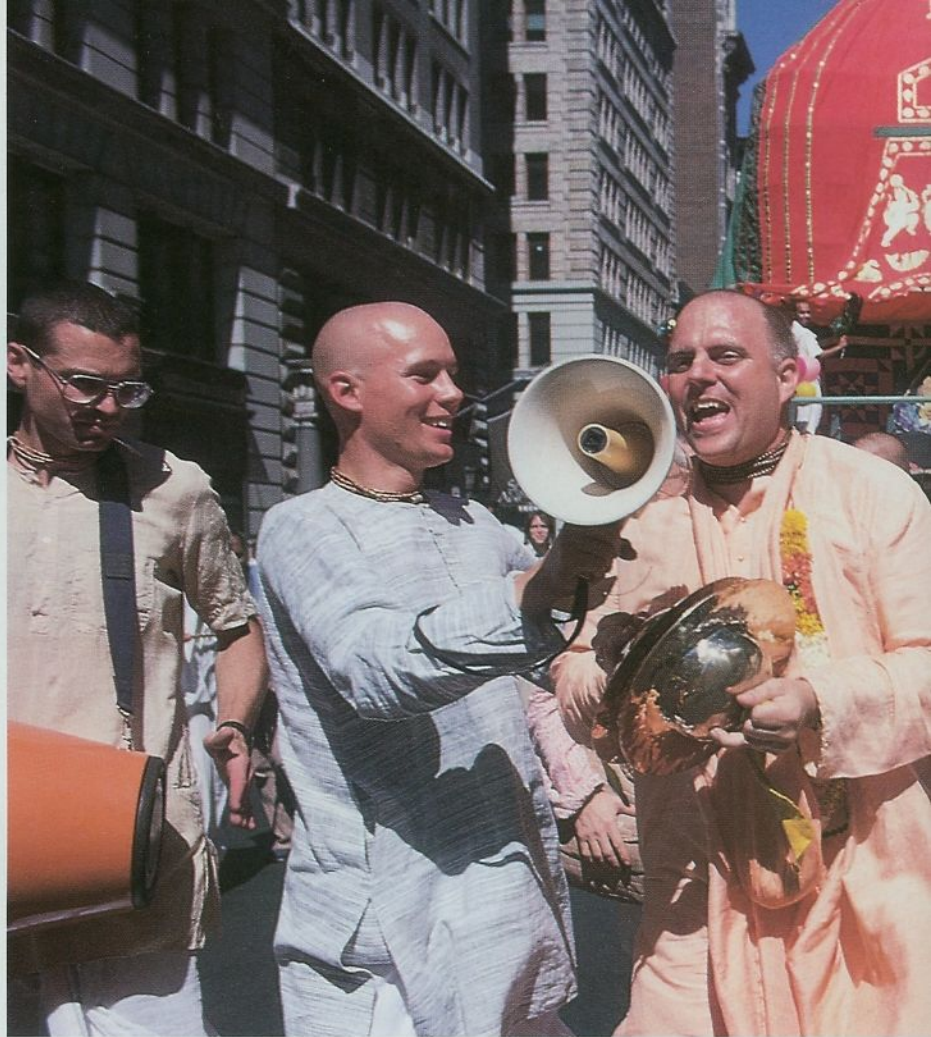
### RAINED OUT?

Dark clouds rumble in across the Hudson. The weather is always the wild card on festival day. (Nineteen ninety-eight's saw the wildest yet, so let's continue with that scenario.) For two weeks New York has been awash with rain. "To clean the city for the festival," some devotees have said. But a storm now could ruin everything.

Suddenly the sky opens and the rain comes down in torrents. For three hours the rain pummels the asphalt around the festival. With poles in hand, the crew go from tent to tent, pushing the water off sagging canopies. Because the site slopes gently toward the fountain, the whole area begins to fill up like a swimming pool. Two inches, four inches, six inches—then over the bases of the exhibits standing inside the tents. Thank God there's no wind.

Meanwhile, five miles up Fifth Avenue the storm has drenched Kṛṣṇa's chariots-in-waiting and now promises to cancel the parade. But Kṛṣṇa can cancel the rain, say the devotees, who are dancing and chanting their hearts out amid the downpour.

The police say their mopeds are now too wet to escort the parade. Rāmabhadra ponders an alternative festival at the temple. Looking at the hundreds of determined devotees, Īśvara Purī thinks a "no-go" may set off a stampede.



*The sounds of the holy names and parade-worthy cymbals echo through the canyon known as Fifth Avenue (above). At right, it's a two-mile parade, and they'll dance the whole way.*

Yamaraia Dāsa





Yamaraja Dasa

“Those metal chariots will fry you guys,” say the police, pointing to the lightning strafing the skyscrapers.

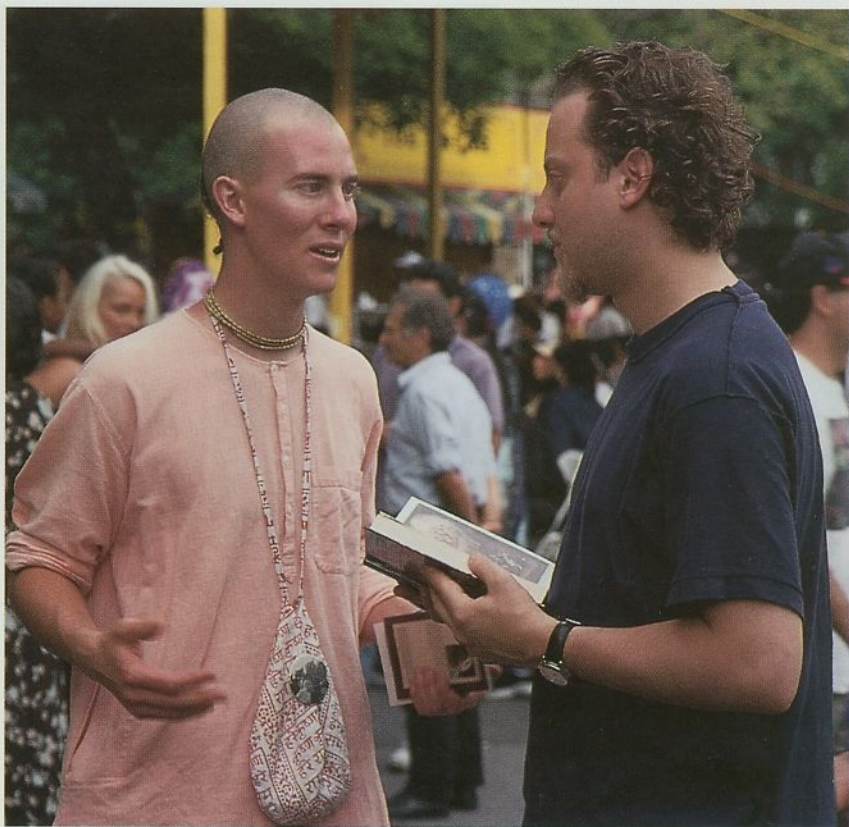
“No problem,” says Govinda, rapping a huge rubber chariot wheel. “If you let us roll, Purī here will hustle us down the Avenue in record time, guaranteed.”

“Not unless it stops raining. You fellas were supposed to roll at noon. It’s five minutes past. If it doesn’t stop by 12:30, party’s over.”

Back at the park, the rain has mercifully slowed to a drip. As the festival crew knocks the last puddles off the tent canopies, whirlpools gurgle around the site as park maintenance men clear clogged drains with big brooms. Madhuha and Vibhu take the tarp off the sound system and start testing the new mikes. If anyone comes down the Avenue, they’ll be ready.

## THE CHARIOTS ROLL

Uptown, the drip-dry sky reaches the chariots just in time.



Yamaraja Dasa

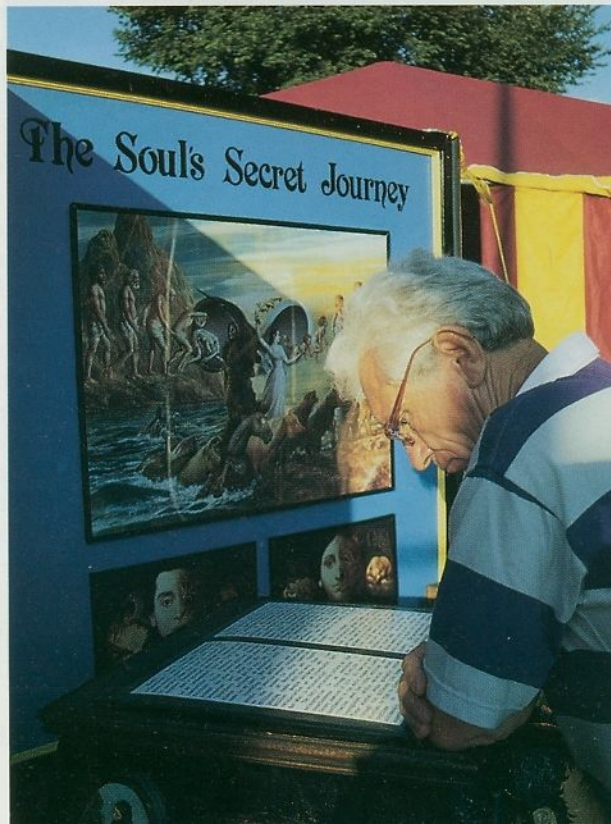


Yamaraja Dasa

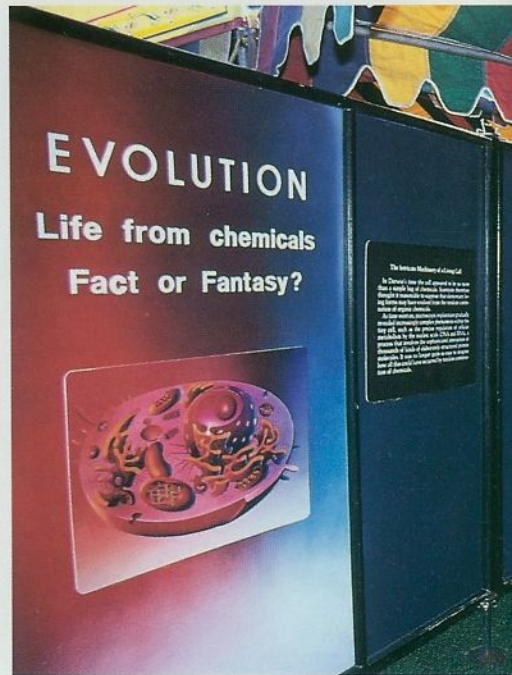
*A book distributor (above) explains that Śrīla Prabhupāda’s books will let you know what the festival is all about—and a lot more too. At left, the view from inside a chariot’s canopy, which can be lowered to avoid overhead wires and branches.*



Washington Square Park, 1976 (above): New York's first Festival of India. At right, a passerby found much more than he'd expected during a stroll through the park.



Caitanyanil Dasa

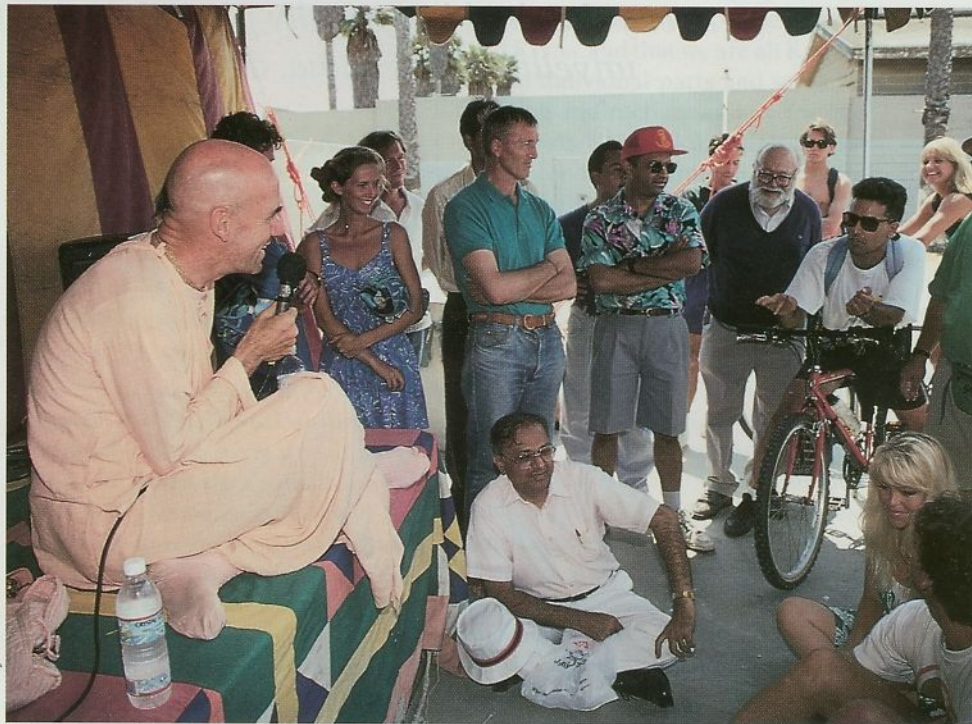




Onstage (left), traditional Bharat Natyam dance is always a cultural treat for the audience.

Yamarāja Dāsa

Right, Trivikrama Swami happily answers questions on the meaning of life. Below, this exhibit has achieved its purpose—to make you stop and think.



Yamarāja Dāsa



Caitanya-ānāṁ Dāsa

“Okay, move!” holler the cops. “Fast!”

“Jaya Jagannātha!” thunder the devotees, now five hundred strong. “Glory to Kṛṣṇa, the Lord of the universe!”

From His chariot, Kṛṣṇa presides as a hugely smiling Deity, His large saucer eyes flying down the Avenue, inviting its corporate idols to forsake their Y2Karma and join His jolly juggernaut. Behind Him follow the chariots of Subhadrā and Balarāma—sibling sides of the Godhead with similarly festive faces—who’ve left the temple

today to party with saints and sinners alike and re-invite everyone to return home to the spiritual world.

So lovingly do the devotees accept the invitation that they make one of their own: “Ride in Rathayātrā (The Parade of the Chariots) and we’ll pull you home!” And so they grapple the thick ropes, sound cymbals and drums, and leap and spin and sing Jagannātha’s praises to the sky. Especially the youth.

Before Subhadrā’s chariot, America’s Gauravāṇī and India’s Nandu lead (please turn to page 56)

# A Meeting in Varanasi

*In visiting Varanasi, Caitanya Mahāprabhu chose a city that had historically played a key role in the gradual unveiling of Vedānta, the perfection of knowledge.*

by Mathureśa Dāsa

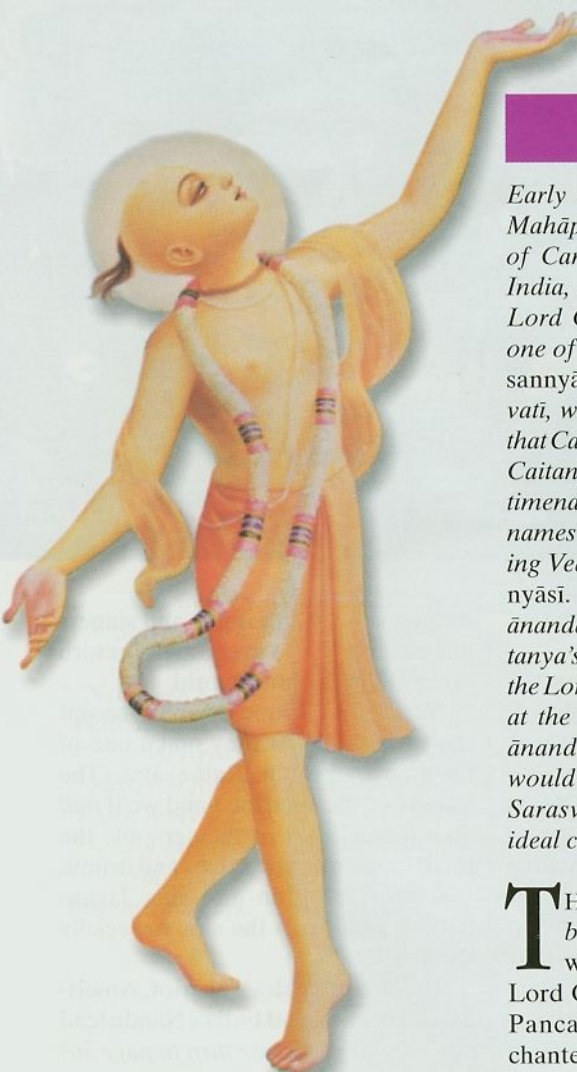
## PART 2

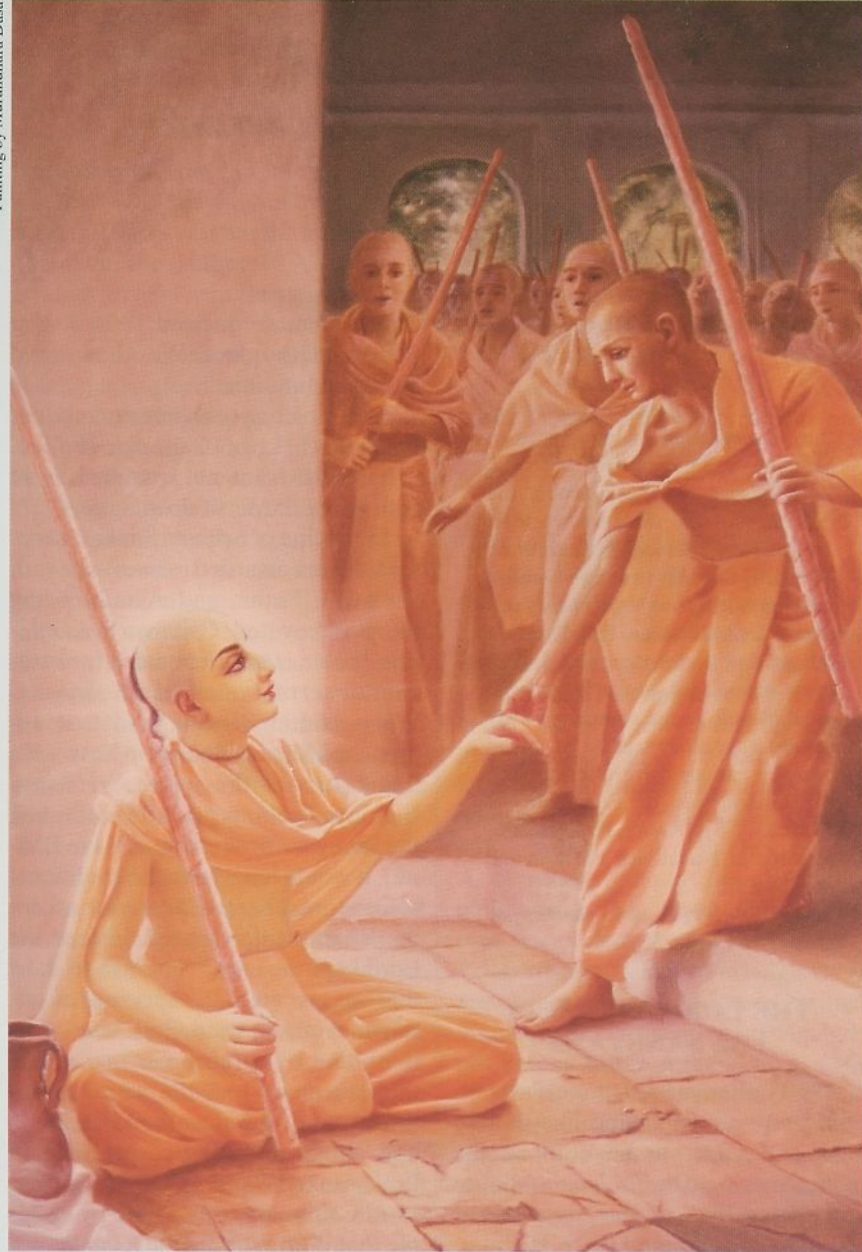
Early in the year 1514, Śrī Caitanya Mahāprabhu was staying at the home of Candraśekara Vaidya in Varanasi, India, then a great center of learning. Lord Caitanya's associates heard that one of the chief scholars of Varanasi, a sannyāsī named Prakāśānanda Sarasvatī, was complaining to his followers that Caitanya Mahāprabhu, or Śrī Kṛṣṇa Caitanya, as He was known, was a sentimentalist who engaged in chanting the names of the Lord rather than in studying Vedānta, the proper duty of a sannyāsī. Greatly disturbed by Prakāśānanda Sarasvatī's criticism, Śrī Caitanya's associates were pleased when the Lord accepted an invitation for lunch at the home of a brāhmaṇa. Prakāśānanda Sarasvatī and his followers would also be there, so Prakāśānanda Sarasvatī could see for himself the ideal character of Śrī Kṛṣṇa Caitanya.

**T**HE DAY AFTER ACCEPTING the brāhmaṇa's invitation to lunch with Prakāśānanda Sarasvatī, Lord Caitanya took His noon bath at Pancanada-ghat as usual, silently chanted the Gāyatrī mantra, and set off

on foot for the brāhmaṇa's house. He walked barefoot, as customary for a sannyāsī, and wore simple saffron cloth. His head was cleanly shaven. He had marked His forehead with tilaka (clay), and as He walked He chanted the Hare Kṛṣṇa mahā-mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. "O Lord Kṛṣṇa, O energy of the Lord! Please engage me in Your loving devotional service."

Lord Caitanya wanted to freely distribute the highest knowledge of devotional service to Kṛṣṇa, knowledge available through the chanting of Kṛṣṇa's holy names. In visiting Varanasi He had chosen a city that had historically played a key role in the gradual unveiling of Vedānta, the perfection of knowledge. Two thousand years earlier Lord Buddha had given His first sermon only six miles away at Saranatha, where there are still many Buddhist stupas and where many followers of the Buddhist philosophy live. And Śrīpāda Śaṅkarācārya, the incarnation of Lord Śiva who toppled Buddhism from its dominant position in India, had come to Varanasi in A.D. 695, shortly after taking sannyāsa at the age of eight. After four years at Badarik-





*Instead of joining the other sannyāsīs, who had taken seats according to title and rank, Lord Caitanya sat on the ground near the washing area, His transcendental body glowing with the effulgence of millions of suns.*

asrama in the Himalayas, where he wrote his famous commentary on the *Vedānta-sūtra*, Śaṅkarācārya returned to Varanasi, which remains a stronghold for his followers and for the worship of Lord Śiva.

From the transcendental perspective of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu and His associates, the teachings of Lord Buddha and those of Śaṅkarācārya, though superficially at odds, are pieces of a well-planned evolution in spiritual realization, as close to each other philosophically as

Saranatha and Varanasi on the map. Lord Buddha is an incarnation of the Supreme Lord, and Lord Śiva's teachings as Śaṅkarācārya were directly ordered by the Supreme Lord. Thus there is a unified purpose to their missions.

To prevent belligerent misuse of scripture by zealots, Lord Buddha as an emergency measure had rejected the *Vedas* and denied the existence of God and the eternal soul. He maintained that life and consciousness are products of matter. Stressing the misery and impermanence of material life,

Buddha proposed only a void after death and infused His followers with tolerance, detachment, simplicity, and nonviolence. By tactical use of atheism, in other words, He replaced zealotry with the stirrings of intelligent, civilized behavior.

## ŚAṅKARĀCĀRYA'S STRATEGY

Building upon Lord Buddha's foundation of intelligent detachment, Śaṅkarācārya brought back the *Vedas* and with them knowledge of God as the supreme soul. But since Śaṅkarācārya was confronting a long tradition of Buddhist atheism, he avoided fully revealing the Vedic conclusion that the Absolute Truth is the Supreme Person, Lord Kṛṣṇa, and that we are all Kṛṣṇa's eternal individual parts and servants. Creating indirect meanings for the Vedic texts, Śaṅkarācārya instead asserted, for the upliftment of his materialistic Buddhist audiences, that consciousness and all living symptoms originate not in matter but in Brahman, the supreme, eternal, all-pervading soul.

Brahman is blissful, omniscient, and impersonal, but acquires, when in contact with *māyā*, the illusory material energy, a temporary existence characterized by misery, ignorance, and individuality. The life and consciousness animating our temporary material bodies are eternal, Śaṅkarācārya taught, but both our individuality and our concepts of God as the supreme individual are illusory products of Brahman's contact with matter. When we are free from matter, we lose our miserable individuality and become one with the blissful Supreme, just as the air in an empty pot becomes one with the sky when the pot is broken. In other words, we are all Brahman, or God, the Supreme Soul. We have just forgotten.

Śaṅkarācārya's offering of impersonal oneness is a partial revelation of Vedānta that awakens voidists to eternal consciousness without upsetting their atheistic demeanor. Thinking oneself God is at least as atheistic as denying He exists. But Śaṅkarācārya's followers paid a heavy price philosophically for accepting this impersonal pitch. In one breath they must

# *Asserting that the Supreme is overcome by illusion, Śaṅkarācārya's followers inadvertently propose that illusion is supreme.*

• • •

say that we are all the Supreme, and in the next they must imply that the Supreme, since it can be conquered by illusion, is not Supreme. Asserting that the Supreme is overcome by illusion or forgetfulness, they inadvertently propose that illusion, or *māyā*, is supreme.

Lord Śrī Kṛṣṇa Caitanya Mahāprabhu and His associates therefore refer to the bewildered followers of Śaṅkarācārya and to all “you are God” philosophers by using the derogatory term *Māyāvādī*, or “one who accepts illusion as the highest truth.” The Buddhists too are *Māyāvādīs*, because they believe that *māyā*, the temporary material nature, generates individual consciousness and the living symptoms. Although the Buddhists do not accept an eternal all-pervading soul, they essentially agree with the Śaṅkarites that matter is superior to the living force.

Lord Śrī Kṛṣṇa Caitanya Mahāprabhu intended to deliver the entire world from these two kinds of *Māyāvādīs*, represented by the Buddhists of Saranatha and the impersonalist Śaṅkarites of Varanasi. As part of that mission, He was on His way to lunch with Prakāśānanda Sarasvatī, current chief of the Varanasi *Māyāvādīs*. By Lord Kṛṣṇa's will elements of Vedānta had been available through the teachings of Lord Buddha and Śrīpada Śaṅkarācārya. But for a long time Lord Kṛṣṇa had not bestowed upon the inhabitants of the world the full import of Vedānta. Lord Caitanya is Kṛṣṇa Himself appearing in the role of His own devotee, and while we cannot know His exact thoughts or plan as He made His way through Varanasi's ancient streets, we do have a broader record of His thinking. Śrīla Kṛṣṇadaśa Kavīrāja Gosvāmī, one of Lord Caitanya's principal biographers, explains:

Lord Kṛṣṇa enjoys His transcendental pastimes [on earth] as long as

He wishes, and then He disappears. After disappearing, however, He thinks thus:

“For a long time I have not bestowed unalloyed loving service to Me upon the inhabitants of the world. Without such loving attachment, the existence of the material world is useless. I shall personally inaugurate the religion of the age—*nāma sankīrtana*, the congregational chanting of the holy name. I shall accept the role of a devotee, and I shall teach devotional service by practicing it Myself. In the company of My devotees I shall appear on earth and perform various colorful pastimes.”

Thinking thus, the Personality of Godhead, Śrī Kṛṣṇa Himself, descended at Navadvīpa early in the Age of Kali.

—*Śrī Caitanya-caritāmṛta*,  
*Ādi-līlā* 3.13–30

## THE LORD ATTRACTS THE SANNYĀSIS

Lord Caitanya had a large and well-built body, a complexion like molten gold, and a face as beautiful as the moon. Arriving at the *brāhmaṇa*'s house and seeing that all the *sannyāsīs* of Varanasi had gathered there, He humbly bowed to them and, as was customary, went to wash His feet before entering the assembly. Then, instead of joining the other *sannyāsīs*, who had taken seats according to title and rank, Lord Caitanya sat on the ground near the washing area, His transcendental body glowing with the effulgence of millions of suns.

Unsettled by the Lord's humility and attracted by the brilliant illumination of His body, the entire assembly rose to receive Him. Prakāśānanda Sarasvatī stepped forward and, mistaking the Lord's meekness for bereavement, spoke to Him with affection and concern.

“Please come here, Your Holiness,”

Prakāśānanda requested. “Why do You sit in that filthy place? What has caused Your lamentation?”

“Oh, I belong to an inferior order of *sannyāsīs*,” Lord Caitanya replied. “Therefore I am not qualified to sit with you. Let Me sit down here.”

In the line of Śrīpada Śaṅkarācārya ten titles are awarded to *sannyāsīs*, with Sarasvatī, Tīrtha, and Āśrama being the most coveted. Caitanya is an inferior, *brahmacārī* title, a name for a student or servant of a Bhāratī *sannyāsī*. When Nimāi Paṇḍita had first approached Kesava Bhāratī in Katwa, He had received the name Śrī Kṛṣṇa Caitanya Brahmacārī. After accepting the *sannyāsa* order from Keśava Bhāratī, it would have been the traditional course for Śrī Kṛṣṇa Caitanya to accept the Bhāratī title Himself. Instead the Lord kept the name Caitanya to show that we are eternally servants of our spiritual masters and God. *Māyāvādīs* think that by earning a *sannyāsa* title they become God, the supreme authority, and therefore need serve no one. While speaking respectfully to Prakāśānanda and other *Māyāvādīs*, Lord Caitanya was teaching by example that if titles or degrees spawn such arrogance it is better to keep your undergraduate designation.

Surprised to see Śrī Caitanya Mahāprabhu reluctant to join the other *sannyāsīs*, Prakāśānanda Sarasvatī caught Him by the hand and seated Him with great respect in the midst of the assembly.

“Well, sir, I think Your name is Śrī Kṛṣṇa Caitanya,” Prakāśānanda said, “and I understand that You belong to our sect. You are living here in Varanasi. Why don't You mix with us? You are a *sannyāsī*. You are supposed to engage Your time simply in Vedānta study. But we see that You are always chanting, dancing, and playing on musical instruments. Why? These things are for emo-

tional and sentimental people. By Your effulgence it appears to us that You are just like Nārāyaṇa, the Supreme Person, but Your low-class behavior speaks otherwise.”

Putting his foot into his mouth in a genteel scholarly manner, Prakāśānanda Sarasvatī challenged Lord Caitanya, the author of Vedānta, to account for neglecting His studies. What to speak of neglect, it is the Lord's position to determine who is a qualified candidate for admission to the study of Vedānta philosophy. To kindly inform Prakāśānanda of the qualifications he would need, Lord Śrī Kṛṣṇa Caitanya Mahaprabhu, Vedānta's dean of admissions, replied:

“My dear sir, I may inform you that My spiritual master considered Me a great fool and told Me I had no qualification to study Vedānta. He kindly gave Me the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. My spiritual master told Me, ‘Go on chanting this Kṛṣṇa mantra, and it will make You perfect in understanding Vedānta.’”

The Lord had already demonstrated three times the importance of humility: by offering obeisances to the entire assembly of *sannyāsīs*, by taking a seat near the washing area, and by retaining the name Caitanya. In His *Śikṣāṣṭaka* verses Lord Caitanya writes that one should always feel lower than straw in the street, more tolerant than a tree, devoid of all sense of false prestige, and ready to offer all respect to others. Only in such a humble state of mind, Lord Caitanya taught, can one constantly savor Vedānta philosophy or the holy names of God. Now the Lord, the spiritual master of everyone, was showing Prakāśānanda by His own example that the test of genuine humility is whether one can submit oneself as an ignorant fool before a qualified spiritual master. That is the Lord's entrance exam for the study of Vedānta.

### THE IMPORTANCE OF DISCIPLIC SUCCESSION

Qualified spiritual masters are those who have themselves heard submissively from a bona fide teacher in a disciplic succession descending from the

Lord Himself, and who have carefully followed their spiritual master's orders. Without receiving knowledge through disciplic succession, one can never fully understand either one's eternal self or God, the supreme self, since both are beyond the limited and faulty jurisdiction of our material senses, minds, and intellects. Research with our defective material faculties distorts even our understanding of material subjects, so that our “knowledge,” full of mistakes, always requires revision. This shifting nature of materialistic knowledge provokes in ordinary researchers a state of frustration that makes the conception of an ultimate void, Buddhist or otherwise, look very attractive.

Lord Kṛṣṇa therefore provides, in the form of the *Vedas*, libraries of conclusive writings in all branches of knowledge, both material and spiritual, and entrusts each branch to learned scholars to carry through the ages in a disciplic succession. According to Vedic historians, all knowledge, however embellished or distorted by empirics, has its origin in the *Vedas*. His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda writes: “Any knowledge you accept is *veda*, for the teachings of the *Vedas* are the original knowledge. There are no branches of knowledge, either mundane or transcendental, which do not belong to the original text of the *Vedas*. They have simply been developed into different branches. They were originally rendered by great, respectable and learned professors. In other words, the Vedic knowledge, broken

into different branches by disciplic successions, has been distributed all over the world. No one, therefore, can claim independent knowledge beyond the *Vedas*.”

In reestablishing the primal position of the Vedic knowledge, Śāṅkarācārya had given the voidists of his time access to preliminary spiritual understanding. But in imagining indirect, impersonal meanings to the *Vedānta-sūtra* to attract his voidist audiences, Śāṅkarācārya had concealed the principle of disciplic succession and opened the door for use of our same defective, material faculties in the study of Vedānta.

Māyāvādīs accept the *Vedas* as the source of transcendental knowledge, but at Śāṅkarācārya's behest they proudly think they can grasp *Vedānta-sūtra* by their own intellectual efforts without referring to recognized experts in the Vedic tradition. This is a dangerous attitude even in material fields. Anyone, for example, can read books at a medical library, but without training under experienced surgeons, you cannot try your hand in an operating room without creating havoc. The Māyāvādīs have created havoc in the sphere of Vedānta, and have thereby polluted every field of knowledge. ❁

(concluded in the next issue.)

*Mathureśa Dāsa, a disciple of Śrīla Prabhupāda, has written many articles for Back to Godhead and other publications. He and his wife and their four children live in Alachua, Florida.*

## You're Invited! The Sunday Feast

Most Hare Kṛṣṇa centers around the world put on a special festival every Sunday—for regulars as well as newcomers. You're invited to join in the festival of music, dance, and spiritual discourse and then share hearty plates of savories, sweets, and vegetable extravaganzas. Come by and relish the taste of the world's oldest cultural tradition. Call your nearest center to find out the schedule for the Sunday Feast. (See “Centers,” page 59.)

## MIDNIGHT TO MIDNIGHT

(continued from page 51)

dozens of *gurukulis* in some of the parade's hottest singing and dancing. Chanting Hare Kṛṣṇa, Rāmacandra looks as if he's about to leap clear of his body.

"We're born into Hare Kṛṣṇa families," he says, "but for many of us, Rathayātrā and the Festival of India is where we actually *join* the Hare Kṛṣṇa movement."

Indeed. Throughout the challenges facing the movement since the passing of Śrīla Prabhupāda, the North American festival has continued as a kind of standard-bearer of Prabhupāda's magnanimous mood and style. The youth know that, because they experience it. And so year after year, they travel to the festival, just as their parents would travel to see Prabhupāda and experience the sublimest Kṛṣṇa consciousness.

Nearing the park, Purī and Satya patrol the parade's margins, keeping the wheels rolling at a steady pace. When Jagannātha's chariot starts to slow down, Satya points to a half-dozen drummers charging a Watusi-dancing swami. Purī walks over and motions them along, gesturing toward the police and the sky. But now the sun bursts forth—drying clothes and bodies and highlighting the swell of celebrants topping five thousand.

As the first wave passes through the arch, a man in blue shakes his head. "Only the Kṛṣṇas could pull off

a parade this large, this loud, and this peaceful."

And in a smooth two hours.

## TAKEDOWN

Inside, Madhuha ushers the deities onstage, along with a likeness of Śrīla Prabhupāda. The stage is rocking, as bandleader Vaiyāsaki Dāsa has a thousand people on their feet dancing and singing Hare Kṛṣṇa. As Madhuha steps offstage, queries follow him wherever he goes: Got more propane for our pizza booth? Got a spare generator? Spare a crewman? Spare a Band-Aid?

"That's my job," smiles Madhuha. "Troubleshooting." His friends don't call him "Mud" for nothing.

Above the World Trade Center's twin towers, the clouds part again, bathing the festival in fresh sunlight. The crowd swells to ten thousand, many of them moving through the New York temple's free-feast line. The temple's shops and book tables are also hopping, as visitors flock, piqued by the walk-through exhibits. "Did you see that picture of the man with the cow's head chopping off the head of the cow with the man's head? And those horrible war scenes in the background? My God, do you suppose . . . ?" The karmic connection between slaughter and war.

Everywhere they lift their tired eyes, Madhuha and crew smile to see people wander through the festival and come a little closer to knowing Kṛṣṇa. In

1966, with a handful of devotees, Prabhupāda began chanting Hare Kṛṣṇa publicly in this very park.

"If Prabhupāda were still walking among us today," says Madhuha, "I think he'd be right here, bringing Kṛṣṇa to the people, and changing their lives."

Through devotees like Madhuha, it is very clear that he is.

It's 4:00 P.M. Onstage, Phaṇi is doing a one-man pantomime. It's hilarious, it's enlightening, it's Phaṇi. Offstage, Madhuha is starting to think about takedown. Crewmen have been slipping away to rest; the alumni are scattered about, catching up with old friends. In two-and-a-half hours, the police will say, "Time's up," and in two hours more, the sun will be down. The crew will need a lot of help to beat the wolves.

At 6:00 it starts to drizzle. Madhuha asks Todd and Tracy—twin crewmen in their twenties—to back the tractor-trailer to within fifty feet of the stage. As crew and alumni return to work, people start to stream out of the park. At 6:30 the police tell Madhuha to pack it up. The exit stream turns to a torrent until Śrīdhara Swami leaps onstage, grabs a mike, and sounds the alarm for service. "Devotional service! Takedown devotional service! And how! And now! Yo! Yo! Hari bol!"

## A RECORD TAKEDOWN

All heaven breaks loose as Madhuha and crew try to supervise everyone coming forward. Hundreds of eyes, hands, and legs moving in all directions. Only the Lord knows what's going on. At the truck, Todd and Tracy become the bottom of an acre-wide funnel. The sound system comes first, then the nine exhibit panels, down in a breakneck twenty-two minutes. From a hundred yards out, a kaleidoscope of floating tents follows, shifting dizzily toward the truck. Unzipping straps, stacking pipes, the twins are focused but call for more hands to help the packing. When the last piece is in, Todd checks his watch. One hour and forty-two minutes. Incredible. And no one hurt. A miracle.

And none too soon in the dampening dusk. As Satya and helpers finish policing the park, Madhuha honks the

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This calendar is calculated for Mayapur, West Bengal, India. The dates, derived from a lunar calendar, may vary by one day for other locations. Consult your local Hare Kṛṣṇa temple for the exact dates for your area.

Because the Hare Kṛṣṇa movement comes in disciplic line from Caitanya Mahāprabhu, the calendar includes not only dates relevant to all followers of the Vedic tradition but also dates relating to Lord Caitanya's associates and prominent spiritual masters in His disciplic succession.

## Month of Trivikrama

(May 1–15, June 14–28)

[This year, this month is divided in two by the month of Puruṣottama.]

### MAY

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

12 — Aparā Ekādaśī. Fasting from grains and beans. Appearance anniversary of Śrīla Vṛndāvana Dāsa Ṭhākura, the author of *Śrī Caitanya Bhāgavata*, a biography on Lord Caitanya.

## Month of Puruṣottama

(May 16–June 13)

26 — Vyañjuli Mahā-dvādaśī. Fasting from grains and beans for Padmini Ekādaśī.

### JUNE

10 — Paramā Ekādaśī. Fasting from grains and beans.

## Month of Trivikrama

(continued)  
(June 14–28)

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

24 — Pañḍava Nirjalā Ekādaśī. Fasting from grains and beans.

26 — Śrīla Raghunātha Dāsa Gosvāmī's chipped-rice-and-yogurt festival at Pāṇihāṭī.

## Month of Vāmana

(June 29–July 28)

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

### JULY

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

9 — Yoginī Ekādaśī. Fasting from grains and beans.

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

14 — Guṇḍicā-mārjana. Festival of cleansing the Guṇḍicā temple in Jagannātha Purī, India. Lord Jagannātha's Rathayātrā in Jagannātha Purī. Disappearance anniversary of Śrīla Svarūpa Dāmodara and Śrīla Śivānanda Sena, intimate associates of Lord Caitanya.

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

24 — Śayanā Ekādaśī. Fasting from grains and beans.

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

horn, and more pile in the vehicles than came. Crew and alumni have done a great job and had the time of their lives. The Saturday-night traffic makes the ride back much slower but now sweeter because of the festival. As tongues and ears sing and hear Kṛṣṇa's wonderful names, minds and hearts fill with spiritual bliss. Friendships deepen in loving exchanges—the intimacy of devotional service. And at midnight, more pizza

and ice cream. "O Kṛṣṇa, You're too much!"

In front of the Brooklyn temple, Madhuha and Phaṇi linger in the Ryder cab. As rain washes the windshield, their talk is reflective. They wish they had this much help at all the festivals; they wish they had the means to buy labor-saving equipment and to upgrade the exhibits to world-class; they wish the festivals could go year round; and

they wish they could give the youth a future running them. But they're more than grateful for all the service Lord Kṛṣṇa has given. And as for their wishes, dear reader, perhaps they are for you and I to ponder. I can wish no better meditation for anyone. ☀

*Sureśvara Dāsa lives with his wife and daughter in Sandy Ridge, North Carolina, home to the Festival of India.*

## LOST AND FOUND

(continued from page 37)

cried for someone to help me through my despair.

I turned my gaze to my advisor.

"No thanks," I said. "I'm fine."

I stood up and left the room. Tears streamed down my cheeks.

"Now what?" I asked myself. "Where do I go from here?"

## MEETING OLD FRIENDS

I pushed the metal bar to the heavy exterior doors. Sunshine flooded my eyes, momentarily blinding me. As my eyes adjusted to the brightness, they focused on two familiar faces standing directly in front of me. A surge of joy filled me. There stood Neil and Elliot—heads shaved except for a tuft of hair at the crown. Clad in saffron robes, they seemed angels from heaven.

Our meeting after two years at this exact moment convinced me that an omniscient being had orchestrated these events. I felt confident that my friends could give me the knowledge I had been desperately seeking. I wasn't disappointed. To my amazement, Neil and Elliot answered each of my inquiries to my full satisfaction.

Quoting from the *Bhagavad-gītā*, Neil and Elliot explained that I am a

spiritual being inside the body. The frustration I felt in material life was a sign that my spiritual life was awakening. My human body was a special gift to enable me to realize my true spiritual identity and revive my eternal love for my creator, my most dear friend. To annihilate the body untimely would hinder, not help, my spiritual journey.

I continued to learn about the *Gītā* from my friends in their spiritual community in Potomac, Maryland. Surrounded by trees and nature, I met a group of people living and working together to perfect their lives by loving God. It was just as I had seen in my vision only days before. I became convinced that a Kṛṣṇa conscious life would bring me the meaning, purpose, and happiness I yearned for.

Soon I withdrew from school and moved into the ashram, bringing a few possessions, including my chanting beads and *Bhagavad-gītā*. Many people in my life, especially my family, viewed my decision as emotional and rash. Yet I knew clearly that all the events in my life had led me to this point. This was the culmination of my spiritual search.

I felt bad that the people I loved were so disconcerted. My mother cried. My father yelled. My boyfriend told

me it would have been easier for him had I committed suicide. Still, I was deeply convinced that this was what I needed to do. Despite this formidable opposition, I stuck with my decision and have never felt any regrets.

## A PURPOSEFUL LIFE

Today, twenty-two years later, I'm married and have a son. I've completed graduate school and work as a psychotherapist counseling children and adolescents. My life now resembles the one I had envisioned and shunned in graduate school, but it is a very different experience.

While I'm far from self-realized, just a little advancement in spiritual life has lifted me out of a suffocating trap of a meaningless existence. I begin my day with meditative spiritual practices, including chanting the Hare Kṛṣṇa mantra on beads, reading from the Vedic scriptures, and worshiping the beautiful Deities in our home. These daily practices allow me to view things differently than I had previously done. Instead of just seeing the bodies of people I interact with, I now know there is a spirit soul inside each of those bodies along with the Lord Himself, who so kindly enters into the body of every living entity to guide our journey.

While working with children in a therapeutic relationship, I pray to the Lord in their heart to assist them in healing from their traumas and help them on their spiritual path. I pray to the Lord in my heart to allow me to be His instrument so that His love and healing energy can work through me. When I'm in this consciousness, my work becomes an offering to Kṛṣṇa and I detect His presence through my feelings of being energized, peaceful, and happy.

And my home, rather than a shell filled with worldly ephemeral possessions, is replete with spiritual paraphernalia. Deities, pictures, books, tapes, and videos inspire our remembrance of the Lord. With one room dedicated to worship, we come together as a family to help one another make spiritual progress.

Every day I thank Śrīla Prabhupāda for translating *Bhagavad-gītā* and coming to America to find a lost child. ☀

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**Siliguri, W. Bengal** — Gitalpara, 734 406/ Tel. (0353) 426619/ Fax: (0353) 526130/  
E-mail: iskcon@dte.vsnl.net.in  
**Sri Rangam, Tamil Nadu** — 16A Thiruvadi St., 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. Rd., Vinayaka Nagar, 517 507/ Tel. (08574) 20114  
**Udhampur, Jammu and Kashmir** — Sri Prabhupada Ashram, Prabhupada Marg, Prabhupada  
Nagar, Udhampur 182 101/ Tel. (01992) 70298  
**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  
◆ **Vrindavana, U. P.** — Krishna-Balarang Mandir, Bhaktivedanta Swami Marg, Raman Reti,  
Mathura Dist., 281 124/ Tel. (0565) 442478 or 442355/ Fax: (0565) 442596/  
E-mail: 105146.1570@compuserve.com; (Gurukula.) vgrukula@com.bbt.se  
★ **Warangal** — Mulugu Rd., Ayappa Pidipally, Warangal 506007/ Tel. 08712-26182

## RURAL COMMUNITIES

- Ahmedabad District, Gujarat** — Hare Krishna Farm, Katwada (contact ISKCON Ahmedabad)  
**Assam** — Karmamadh, Dist. Karimganj  
**Chamrosli, Maharashtra** — 78 Krishnanagar Dham, Dist. Gadchiroli, 442 603/ Tel. (0218) 623473  
**Hyderabad, A. P.** — P. O. Dabilpur Village, Medchal Tq., R.R. Dist., 501 401/ Tel. 552924  
**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)  
**Vrindavana, U. P.** — Vrinda Kund, Nandagaan, Dist. Mathura, U.P./ E-mail: vrinda@aol.com

## ADDITIONAL RESTAURANT

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

## CANADA

- Calgary, Alberta** — 313 Fourth St. N.E., T2E 3S3/ Tel. (403) 265-3302/ Fax: (403) 547-0795/  
E-mail: sahadavs@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: iskconmontreal@sprint.ca  
◆ **Ottawa, Ontario** — 212 Somerset St. E., K1N 6V4/ Tel. (613) 565-6544/ Fax: (613) 565-2575/  
E-mail: 102623.2417@compuserve.com  
◆ **Regina, Saskatchewan** — 1279 Retallick St., S4T 2H8/ Tel. (306) 525-1640  
◆ **Toronto, Ontario** — 243 Ave. Rd., M5R 2J6/ Tel. (416) 922-5415/ Fax: (416) 922-1021/  
E-mail: toronto@com.bbt.se  
◆ **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

## RURAL COMMUNITY

- Ashcroft, B. C.** — Saranagati Dhama (mail: P.O. Box 99, V0K 1A0, attn: Uttama Devi Dasi)/  
Tel. (250) 453-2397/ Fax: (250) 453-2622 [attn: (250) 453-2397/  
E-mail: deva.deva.tsi@com.bbt.se

## U.S.A.

- ◆ **Atlanta, Georgia** — 1287 South Ponce de Leon Ave., 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 Ave., Catonsville, 21228/ Tel. (410) 744-4069 or 719-6738/  
Tel. & fax: (410) 744-1624  
**Berkeley, California** — 2334 Stuart St., 94705/ Tel. (510) 540-9215/ E-mail: berkeley@com.org  
**Boise, Idaho** — 1615 Martha St., 83706/ Tel. (208) 344-4274/  
E-mail: arun.gupta@hp-boise-omd.om.hp.com  
**Boston, Massachusetts** — 72 Commonwealth Ave., 02116/ Tel. (617) 247-8611/  
Fax: (617) 266-3744/ E-mail: iskbboston@aol.com  
**Chicago, Illinois** — 1716 W. Lunt Ave., 60626/ Tel. (773) 973-0900/ Fax: (773) 973-0526/  
E-mail: trvkrm@aol.com

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

# CENTERS AROUND THE WORLD

**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 Ave., 75223/ Tel. (214) 827-6330/ Fax: (214) 823-7264/ E-mail: tkkrishnas@aol.com

◆ **Denver, Colorado** — 1400 Cherry St., 80220/ Tel. (303) 333-5461/ Fax: (303) 321-9052/ E-mail: nmd@com.org

◆ **Detroit, Michigan** — 383 Lenox Ave., 48215/ Tel. (313) 824-6000/ Fax: (313) 822-3748/ E-mail: fmansion@flash.net

**Eugene, Oregon** — 426 E. 12th Ave., 97401/ Tel. (541) 345-9053/ E-mail: eugene@com.bbt.se

**Gainesville, Florida** — 214 N.W. 14th St., 32603/ Tel. (352) 336-4183/ E-mail: krishna@afn.org

**Gurabo, Puerto Rico** — P. O. Box 1338, 00778/ Tel. (787) 737-3917/ E-mail: nrshingha@aol.com

**Hartford, Connecticut** — 1683 Main St., 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 St., 77018/ Tel. (713) 686-4482/ Fax: (713) 686-0669/ E-mail: mbalar@hal-pc.org

◆ **Laguna Beach, California** — 285 Legion St., 92651/ Tel. (714) 494-7029/ Fax: (714) 497-9707/ E-mail: jagai@rupa.com

**Long Island, New York** — 197 S. Ocean Ave., Freeport, 11520/ Tel. (516) 223-4909/ E-mail: nimainitai@aol.com

◆ **Los Angeles, California** — 3764 Watseka Ave., 90034/ Tel. (310) 836-2676/ Fax: (310) 839-2715/ E-mail: svavasa.acbsp@com.bbt.se

◆ **Miami, Florida** — 3220 Virginia St., 33133 (mail: P.O. Box 337, Coconut Grove, FL 33233)/ Tel. (305) 442-7218/ Fax: (305) 444-7145/ E-mail: kesava.swami@com.bbt.se

**New Orleans, Louisiana** — 2936 Esplanade Ave., 70119/ Tel. (504) 486-3583/ E-mail: kmkdas@aol.com

◆ **New York, New York** — 305 Schermerhorn St., Brooklyn, 11217/ Tel. (718) 855-6714/ Fax: (718) 875-6127/ E-mail: ramabhadr@aol.com

**New York, New York** — 26 Second Ave., 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: vmdavana@netreach.net

**Philadelphia, Pennsylvania** — 1408 South St., 19148/ Tel. (215) 985-9335/ E-mail: savecows@aol.com

**Phoenix, Arizona** — 100 South Weber Dr., Chandler, 85226/ Tel. (602) 705-4900/ Fax: (602) 705-4901/ E-mail: 105613.1744@compuserve.com

**Portland, Oregon** — 5137 N.E. 42 Ave., 97218/ Tel. (503) 287-3252/ Fax: (503) 284-8350 (call first)/ E-mail: ksetra@aol.com

◆ **St. Louis, Missouri** — 3926 Lindell Boulevard., 63108/ Tel. (314) 535-8085/ Fax: (314) 535-0672/ E-mail: stl@com.org

**San Diego, California** — 1030 Grand Ave., Pacific Beach, 92109/ Tel. (619) 483-2500/ Fax: (619) 483-0941/ E-mail: dmraj@ix.netcom.com

**San Jose** — 2679 New Jersey Ave., 95124/ Tel. (408) 559-3197

**Seattle, Washington** — 1420 228th Ave. S.E., Issaquah, 98027/ Tel. (206) 391-3293/ Fax: (206) 868-8928/ E-mail: haribol@iskcon.net

**Spanish Fork, Utah** — Krishna Temple Project & KHON Radio, 8628 S. State Rd., 84660/ Tel. (801) 798-3559/ Fax: (801) 798-9121/ E-mail: carudask@burgoyne.com

**Tallahassee, Florida** — 1323 Nyllic St., 32304/ Tel. & fax: (850) 681-9258/ E-mail: frr2897@garnet.acns.fsu.edu

**Towaco, New Jersey** — P.O. Box 109, 07082/ Tel. & fax: (973) 299-0970/ E-mail: samik-rsi.acbsp@com.bbt.se

◆ **Tucson, Arizona** — 711 E. Blackledge 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/ Fax: (301) 261-4797/ E-mail: btswami@ibm.net

**Washington, D.C.** — 10310 Oaklyn Dr., Potomac, Maryland 20854/ Tel. (301) 299-2100/ Fax: (301) 299-5025/ E-mail: potomac@com.bbt.se

## RURAL COMMUNITIES

**Alachua, Florida (New Ramana-reti)** — P.O. Box 819, 32616/ Tel. (904) 462-2017/ E-mail: alachua@com.bbt.se

● **Carriere, Mississippi (New Talavan)** — 31492 Anner Rd., 39426/ Tel. (601) 749-9460 or 799-1354/ Fax: (601) 799-2924/ E-mail: talavan@datastar.net

**Gurabo, Puerto Rico (New Govardhana Hill)** — (contact ISKCON Gurabo)

**Hillsborough, North Carolina (New Goloka)** — 1032 Dimmocks Mill Rd., 27278/ Tel. (919) 732-6492/ Fax: (919) 732-8033/ E-mail: bkgoswami@compuserve.com

**Moundsville, West Virginia (New Vrindavan)** — R.D. No. 1, Box 319, Hare Krishna Ridge, 26041/ Tel. (304) 843-1600/ Fax: (304) 854-0023/ E-mail: palaceofgold@juno.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

**Eugene, Oregon** — Govinda's Vegetarian Buffet, 270 W. 8th St., 97401/ Tel. (503) 686-3531

● **Gainesville, Florida** — Balaji Indian Cuisine, 2106 SW 34th St., 32608/ Tel. (352) 378-2955

**San Juan, Puerto Rico** — Gopal, 2018 Calle Tetuan, Viejo San Juan, 00901/ Tel. (787) 724-0229

## UNITED KINGDOM AND IRELAND

**Belfast, Northern Ireland** — Brooklands, 140 Upper Dunmurray Lane, BT17 0HE, Northern Ireland/ Tel. +44 (01232) 620530

**Birmingham, England** — 84 Stanmore Rd., Edgbaston, B16 9TB/ Tel. +44 (0121) 420-4999

**Bristol, England** — Alberta Cottage, Wraxhall Rd., Nailsea, BS19 1BN/ Tel. +44 (01275) 853788

**Cardiff, Wales** — 18 Greenfield Place, Caerphilly, Mid Glamorgan/ Tel. +44 (01222) 831579

**Cork, Ireland** — Highland Cottage, 81, Lower Glanmire Road, Cork City/ Tel. (021) 552976/ E-mail: cork@com.bbt.se

**Coventry, England** — Sri Sri Radha Krishna Cultural Centre, Kingfield Rd., Radford, West Midlands (mail: 19 Gloucester St., CV1 3BZ)/ Tel. +44 (01203) 552822 or 555420/ E-mail: haridas.kds@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** — 21/21A Thoresby St., North Evington, Leicester LE5 4GU/ Tel. & fax: +44 (0116) 236-7723/ E-mail: gauranga.sundara@com.bbt.se

**Liverpool, England** — 114A Bold St., England, Merseyside, L1 4HY/ Tel. +44 (0151) 708-9400 or 643-8817/ E-mail: iskcon.liverpool.uk@com.bbt.se

◆ **London, England (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/ E-mail: london@com.bbt.se

**London, England (country)** — Bhaktivedanta Manor, Dharam Marg, Hilfield Lane, Watford, Herts, WD2 8EZ, England/ Tel. +44 (01923) 857244/ Fax: +44 (01923) 852896/ E-mail: bhaktivedanta.manor@com.bbt.se

**London, England (south)** — 42 Enmore Rd., South Norwood, London SE25/ Tel. +44 (0181) 656-4296 or 654-3138

**Manchester, England** — 20 Mayfield Rd., Whalley Range, Manchester M16 8FT/ Tel. +44 (0161) 226-4416/ Tel. & fax: +44 (0161) 860-6117/ E-mail: krishna.dharma.mg@com.bbt.se

**Newcastle upon Tyne, England** — 304 Westgate Rd., Tyne & Wear, NE4 6BR/ Tel. +44 (0191) 222-0150

**Plymouth, England** — 5 Erme Park, Ermington, Devon PL2 9LY, England/ Tel. +44 (01548) 830085

**Romford, England** — 3 Rowan Walk, Hornchurch, Essex, RM11 2JA, England/ Tel. +44 (01708) 454092

## RURAL COMMUNITIES

**County Wicklow, Ireland** — Rathgorragh, Kiltegan/ Tel. & fax: +353 (0508) 73305 or 73292/ E-mail: pragosa@connect.ie

**Lisnaskea, Northern Ireland** — Govindadvipa Dhama, ISKCON Inishrath Island, BT92 9GN Lisnaskea, Co. Fermanagh/ Tel. +44 (013657) 21512 or 22682

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## AUSTRALASIA

### AUSTRALIA

**Adelaide** — 227 Henley Beach Rd., Torrensville, SA 5031/ Tel. +61 (08) 8234-1378/ Fax: (08) 8234-1481/ E-mail: nash0024@flinders.edu.au

**Brisbane** — 95 Bank Rd., Graceville (mail: P.O. Box 83, Indooroopilly), QLD 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 (02) 6290-1869/ Fax: +61 (06) 286-4700/ E-mail: adi-p@msn.com

**Melbourne** — 197 Danks St., Albert Park (mail: P.O. Box 125), VIC 3206/ Tel. +61 (03) 9699-5122/ Fax: +61 (03) 9690-4093/ E-mail: melbourne@iskcon.net

**Perth** — 144 Railway Parade (mail: P.O. Box 102), Bayswater, WA 6053/ Tel. +61 (08) 9370-1552/ Fax: +61 (08) 9272-6636/ E-mail: perth@com.bbt.se

**Sydney** — 180 Falcon St., North Sydney, NSW 2060 (mail: P.O. Box 459, Cammeray, NSW 2062)/ Tel. +61 (02) 9959-4558/ Fax: +61 (02) 9957-1893/ E-mail: sraduucp@sraddha.dialix.oz.au

## RURAL COMMUNITIES

**Bambra (New Nadagram)** — 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 [mail: P.O. Box 399, Cessnock], NSW 2325)/ Tel. +61 (049) 981800/ Fax: (Sydney temple)

**Murwillumbah (New Govardhana)** — Tyalgum Rd., Eungella, via Murwillumbah (mail: P.O. Box 687), NSW 2484/ Tel. & fax: +61 (02) 6672-6579 or -3047

## RESTAURANTS

**Adelaide** — Hare Krishna Food for Life, 79 Hindley St., SA 5000/ Tel. +61 (08) 8231-5258

**Brisbane** — Govindas, 1st floor, 99 Elizabeth St., QLD 4000/ Tel. +61 (07) 3210-0255

**Brisbane** — Hare Krishna Food for Life, 190 Brunswick St., Fortitude Valley, QLD/ Tel. +61 (07) 3854-1016/ E-mail: brisbane@com.bbt.se

**Melbourne** — Crossways, 1st Floor, 123 Swanston St., VIC 3000/ Tel. +61 (03) 9650-2939/ E-mail: crossways@iskcon.net

**Melbourne** — Gopals, 139 Swanston St., VIC 3000/ Tel. +61 (03) 9650-1878

**Perth** — Hare Krishna Food for Life, 200 William St., Northbridge, WA 6003/ Tel. +61 (08) 9227-1684/ E-mail: perth@com.bbt.se

**Sydney** — Hare Krishna Food for Life, 529b King St., Newtown, NSW 2042/  
Tel. +61 (02) 9550-6524

### FIJI

**Labasa** — Delailabasa (mail: P.O. Box 133)/Tel. +679 812912/ E-mail: fiji@com.bbt.se  
**Lautoka** — 5 Tavewa Ave. (mail: P.O. Box 125)/Tel. +679 664112/ Fax: +679 663039/  
E-mail: fiji@com.bbt.se

**Rakiraki** — Rewasa, Rakiraki (mail: P.O. Box 204)/Tel. +679 694243/ E-mail: fiji@com.bbt.se  
**Suva** — Joyce Place, Off Pilling Rd. Nasinu 7½ miles, Samabula(mail: P.O. Box 3957)/  
Tel. +679 381161/ E-mail: fiji@com.bbt.se

### RESTAURANTS

**Labasa** — Hare Krishna Restaurant, Naseakula Rd./Tel. +679 811364  
**Lautoka** — Gopal's, Corner of Yasawa St. and Naviti St./Tel. +679 662990  
**Suva** — Gopal's, 18 Pratt St./Tel. +679 314154/ E-mail: fiji@com.bbt.se

### NEW ZEALAND

**Christchurch** — 83 Bealey Ave. (mail: P.O. Box 25-190, Christchurch)/Tel. +64 (03) 366-5174/  
Fax: +64 (03) 366-1965/ E-mail: iskonchch@clear.net.nz  
**Wellington** — 105 Newlands Rd., Newlands (mail: P.O. Box 2753)/Tel. +64 (04) 478-1414

### RURAL COMMUNITY

**Auckland (New Varshan)** — Hwy. 28, Riverhead, next to Huapai Golf Course  
(mail: R.D. 2, Kumeu, Auckland)/Tel. +64 (09) 412-8075/ Fax: +64 (09) 412-7130

### RESTAURANTS

**Auckland** — Gopal's, Civic House (1st floor), 291 Queen St./Tel. +64 (09) 303-4885  
**Christchurch** — Gopal's, 143 Worcester St./Tel. +64 (03) 366-7035

### PAPUA NEW GUINEA

**Port Moresby** — Section 23, Lot 46, Gordonia St., Hohola (mail: P. O. Box 571, POM NCD)/  
Tel. +675 259213

## EUROPE (partial list)

**Amsterdam** — Van Hilligaertstraat 17, 1072 JX, Amsterdam, The Netherlands/  
Tel. +31 (020) 675-1404/ Fax: +31 (020) 675-1405/ E-mail: amsterdam@com.bbt.se  
**Barcelona** — Plaza Reial 12 Entlo 2, 08002 Barcelona/Tel. +34 (09) 302-5194  
**Bergamo, Italy** — Villaggio Hare Krishna, (da Medolago strada per Terno d'Isola) 24040 Chignolo  
d'Isola (BG)/Tel. +39 (035) 494-0706/ Fax: +39 (035) 494-0705/  
E-mail: villaggio.hare.krnsna@com.bbt.se  
**Berlin** — e.V., Cuvrystraße 1, 10997 Berlin/Tel. & fax: +49 (030) 536-98789/  
E-mail: haribalaba.hks@com.bbt.se  
**Budapest** — Mariaremetet ut. 77, Budapest 1028 II/Tel. & fax: +36 (01) 275-8140/  
E-mail:100263.3167@compuserve.com  
**Copenhagen (Hillerød)** — Baunevej 23, 3400 Hillerød/Tel. +45 4828-6446/  
Fax: +45 4828-7331/ E-mail: dk.community@com.bbt.se  
**Gutenstein, Austria** — Vedesches Kulturzentrum, Markt 58, 2770 Gutenstein/  
Tel. & fax: +43 (02) 634731/ E-mail: austria@com.bbt.se  
**Helsinki** — Ruoholahdenkatu 24 D (III krs) 00180, Helsinki/Tel. +358 (0) 694-9879/  
Fax: +358 (0) 694-9837  
**Madrid** — Espiritu 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/ Tel. +33 (01) 4304-3263/  
Fax: +33 (01) 4305-7864/ E-mail: parisvara@wanadoo.fr  
**Prague** — Jilova 290, Prague 5-Zlicin 155 00/ Tel. +420 (02) 302-1282 or 302-1608/  
Fax: +42 (02) 302-1628/ E-mail: prague@com.bbt.se  
◆ **Septon-Durbuy, Belgium** — Chateau de Petite Somme, B-6940 Septon-Durbuy/  
Tel. +32 (086) 322926/ Fax: +32 (086) 322929/ E-mail: radhadash@com.bbt.se  
◆ **Stockholm** — Fridhemsgratan 22, 11240 Stockholm/ Tel. +46 (08) 654-9002/ Fax: +46 (08) 650-881  
**Vienna, Austria** — Bhaktivedanta-Zentrum Wien, Roetzergaase 34/3, 1170 Vienna/  
Tel. & Fax: +43 (01) 481-9212/ E-mail: vienna@com.bbt.se  
**Warsaw** — Mysiadlo, k. Warszawy, 05-500 Piaseczno, ul. Zakret 11 (mail: MTSK, 02-770,  
Warszawa 130, P.O. Box 257)/ Tel. +48 (022) 750-7797 or -8248/  
Fax: +48 (022) 750-8249/ E-mail: warsaw@com.bbt.se  
**Zürich** — Bergstrasse 54, 8030 Zürich/ Tel. +41 (01) 262-3388/ Fax: +41 (01) 262-3114/  
E-mail: syamananda.sns@com.bbt.se

### RURAL COMMUNITIES

**France (Bhaktivedanta Village)** — Chateau Bellevue, F-39700 Chateaufort/ Tel. +33 (03) 8472-8235/  
Fax: +33 (03) 8482-6973/ E-mail: guru-sakti.hks@com.bbt.se  
● **France (La Nouvelle Mayapura)** — Domaine d'Oublaiss, 36360, Lucay le Mâle/  
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## Stubbed Toes And Too-Tight Clothes

IN WRITING ABOUT Kṛṣṇa consciousness for *Back to Godhead*, I sometimes browse through books of quotations from famous people. I recently came across this quote from an American comedian: “Most of the time I don’t have much fun. The rest of the time I don’t have any fun at all.”

The power of wit is in delivering the unexpected, and also in saying something we can all agree with. Wouldn’t we all like to be happy all the time? Why does full satisfaction escape us? And what does our desire for unending happiness say about who we are?

Some people say we evolved from chemicals. I’m not a scientist, but I’d suggest that the theory of evolution can’t explain why we want happiness in the first place. If we’re adapted for this life, and this life can be pretty miserable, why wouldn’t we evolve with the desire to be miserable, and then be satisfied when we are?

Other people say we’re spiritual beings, created by God. That explanation makes more sense to me. We’re after happiness because our original nature is to be happy. We’re not these bodies but eternal happy souls locked inside unhappy bodies.

Think how much misery the body can bring. My big toe gives me pleasure indirectly by making it easy for me to walk. But when I stub it I feel the direct misery it can bring. In fact, the body, with all its demands, constantly gives misery. Try fasting for a day and see how much distress your stomach and tongue can give you.

We’re always trying to pull pleasure from

the body, but it costs us. The currency? Disease, aging, and finally death.

But we don’t give up the quest for happiness even though the body won’t cooperate. Even in the most horrible situations, we cling to the hope that things will get better.

Granted, life’s not all misery, but why settle for imperfect happiness? A healthy dose of pessimism about material life is a good first step toward spiritual awakening. The material world is designed to give us misery. Someone once said that maybe the earth is another planet’s hell. In fact, the whole material world is a kind of hell, compared to our original home in the spiritual world. We’re not supposed to be happy here. No matter how many adjustments we make, we’ll always feel something’s wrong, as if we’re wearing clothes a few sizes too small.

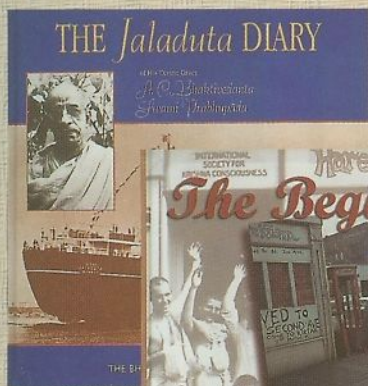
One message of *Back to Godhead* is that sensual enjoyment is a waste of time. But we’re not trying to spoil the party. We’re saying that this party’s an illusion and the forces of nature will inevitably crash it. There’s another party across town at the Hare Kṛṣṇa temple. Singing, dancing, and feasting in relation to God—a taste of a way of life that will prepare you for a one-way trip back to the eternal party you left long ago.

Even while in this world, an awakened soul tolerates bodily suffering and takes pleasure in Kṛṣṇa consciousness. He might say, “Most of the time I don’t suffer much. The rest of the time I don’t suffer at all.”

— Nāgarāja Dāsa

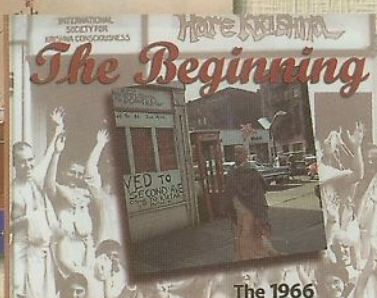
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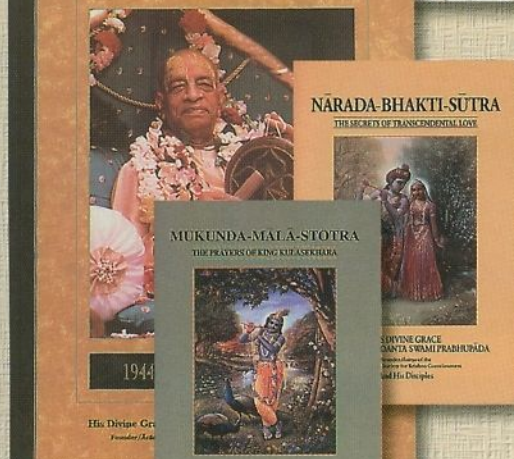
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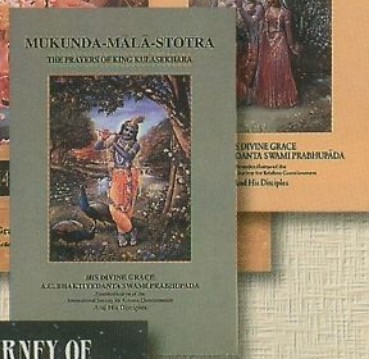


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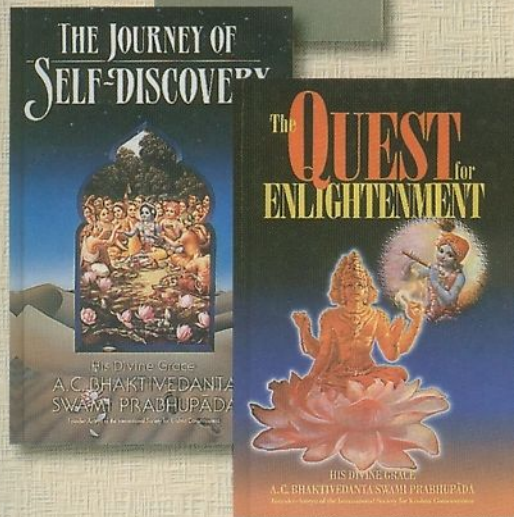
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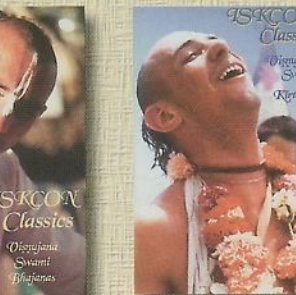
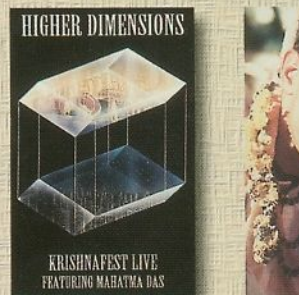
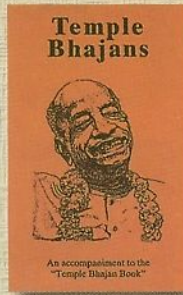
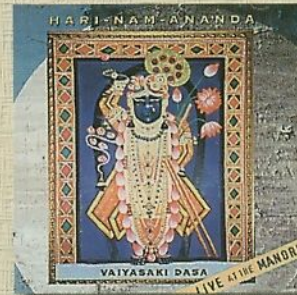
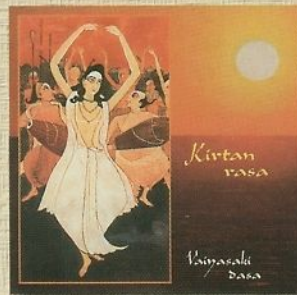
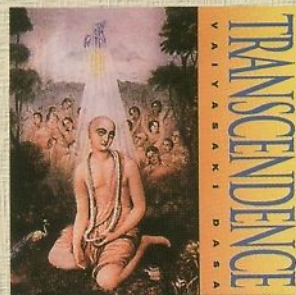
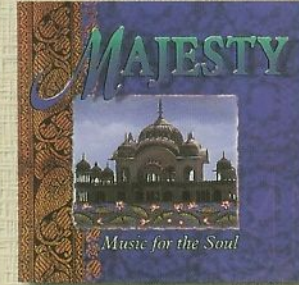
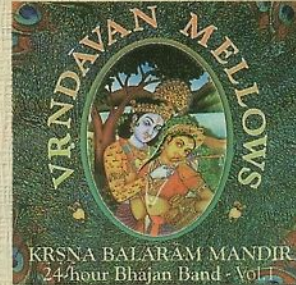
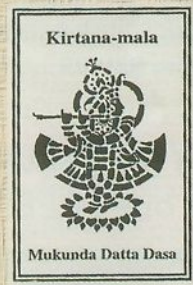
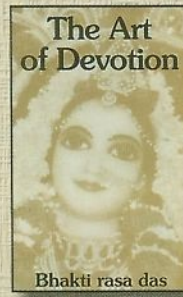
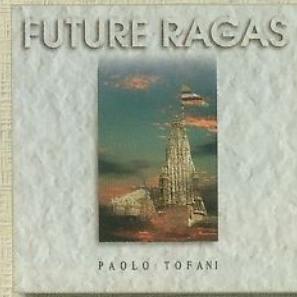
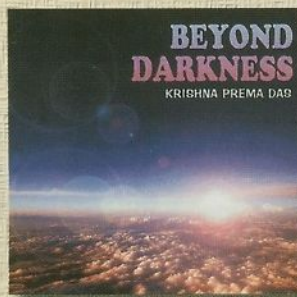
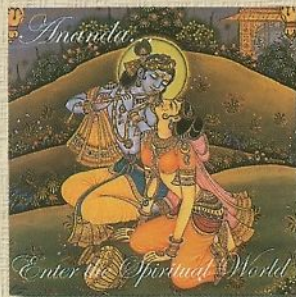
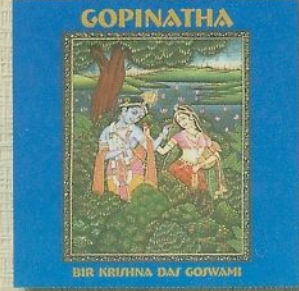
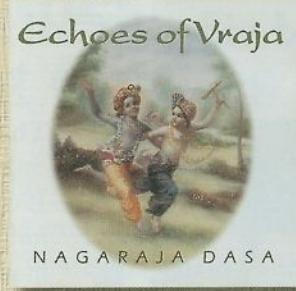
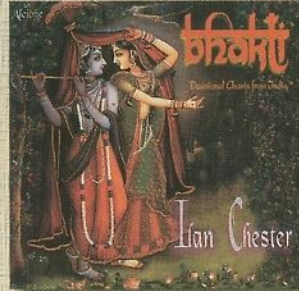
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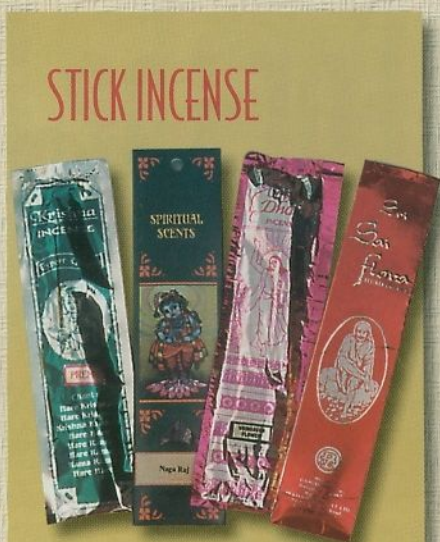
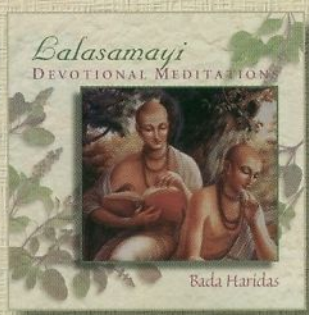
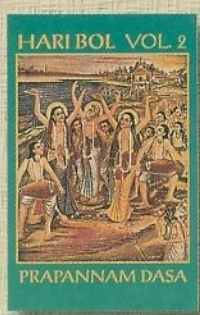
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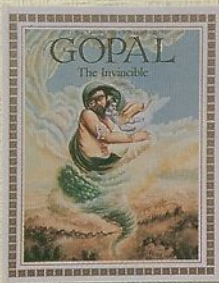
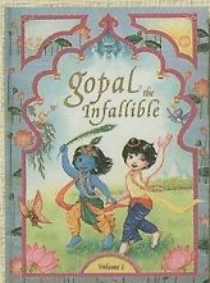
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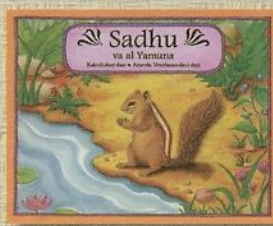
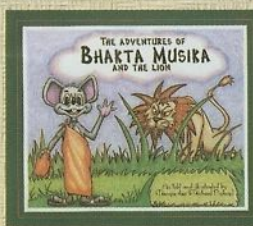
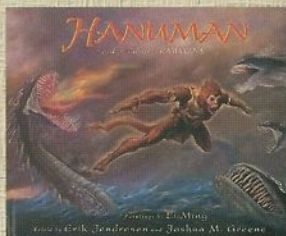
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THE HARE KRṢṆA BAZAAR

# Vedic Thoughts

Without becoming a devotee of the Lord, one cannot perfect one's human life. The perfection of human life is to be elevated to the spiritual world, where there is no birth, no death, no disease, and no old age . . . Without this aim, any amount of material advancement in so-called comforts can only bring the defeat of the human form of life.

His Divine Grace A. C. Bhaktivedanta  
Swami Prabhupāda  
*Śrīmad-Bhāgavatam* 3.3.28, Purport

Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties, and all other means of perfecting life is easily achieved by My devotee through loving service unto Me. If somehow or other My devotee desires promotion to heaven, liberation, or residence in My abode, he easily achieves such benedictions.

Lord Śrī Kṛṣṇa  
*Śrīmad-Bhāgavatam* 11.20.32–33

If something happens by providential arrangement, we should not be very sorry. The more we try to rectify such reversals, the more we enter into the darkest region of materialistic thought.

Lord Brahmā  
*Śrīmad-Bhāgavatam* 4.19.34

My dear Lord [Viṣṇu], I do not wish to have the benediction of merging into Your existence, a benediction in which there is no existence of the nectarean beverage of Your lotus feet. I want the benediction of at least one million ears, for thus I may be able to hear about the glories of Your lotus feet from the mouths of Your pure devotees.

Mahārāja Pṛthu  
*Śrīmad-Bhāgavatam* 4.20.24

A person who is constantly engaged in reading literature enunciating the cultivation of Vaiṣṇava devotional service is always glorious in human society, and certainly Lord Kṛṣṇa becomes pleased with him. A person who very carefully keeps such literature at home and offers respectful obeisances to it becomes freed from all sinful reactions and ultimately becomes worshipable by the demigods.

*Skanda Purāṇa*

One who always sees all living entities as spiritual sparks, in quality one with the Lord, becomes a true knower of things. What, then, can be illusion or anxiety for him?

*Śrī Īsopaniṣad*, Mantra Seven

Send your favorite quotations to:

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# 1999 FESTIVAL OF INDIA



## Schedule for North America

June 12: New York City Rathayatra  
(Chariot Festival)

June 20: New Jersey Rathayatra

June 26-27: Atlanta Panihati Festival  
and Rathayatra

July 3-4: Washington, D.C. Rathayatra

July 10-11: Montreal Rathayatra

July 17-18: Toronto Rathayatra

July 24-25: Denver Rathayatra

August 1: Los Angeles Rathayatra

August 8: San Francisco Rathayatra

August 14-15: Detroit Rathayatra

September 4-6: Seattle Rathayatra

August 28-29: Vancouver Rathayatra

September 2: Vancouver

Sri Krishna Janmastami

(Sri Krishna's Appearance Day)

September 3: Vancouver

Srila Prabhupada's Vyasa Puja

(Srila Prabhupada's Appearance Day)

September 11: Placentia, California

Sri Krishna Janmastami

NOTE: Some of these dates have not yet been confirmed. For more information, get in touch with the center in the city where the festival will be held, or write to Festival of India, 1310 Prabhupada Road, Sandy Ridge, NC 27046.