

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



The Magazine of the  
Hare Krishna Movement

Nov/Dec 2005  
\$4.00/£2.50

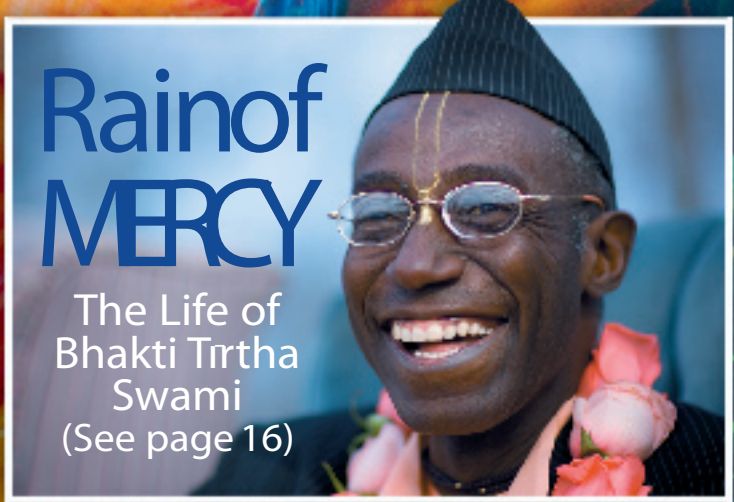


# The Cause Of All Causes

A guided search  
for the origin of  
everything.

## Rain of MERCY

The Life of  
Bhakti Tirtha  
Swami  
(See page 16)



[www.krishna.com](http://www.krishna.com)

Assisting you in your quest for the Absolute Truth

# Back to Godh

Founded 1944 • Vol. 39, No. 6 • November / December 2005



## FEATURES

### Founder's Lecture

#### **7 The Cause of All Causes**

Śrīla Prabhupāda explains that because we observe that everything has a cause, it is reasonable to search for the original cause.

#### **13 The Mood of Surrender**

To be able to chant the names of God purely, we must sincerely want him to remove the garbage from our hearts.

#### **16 Rain of Mercy: The Exemplary Life Of Bhakti Tirtha Swami**

A departed Hare Kṛṣṇa leader leaves behind a legacy of dedication, vision, and love.

#### **28 Daily Prayers**

Bhakti Tirtha Swami offers heartfelt appeals to Lord Kṛṣṇa in his various forms.

### Spiritual Places

#### **40 The Temple of Chenna Keshava in Belur**

This South Indian temple shows how artisans of a former time used their extraordinary skills to honor the Supreme Lord.

### Hare Kṛṣṇa People

#### **52 Taking the Long Way Home**

A successful physician discovers Kṛṣṇa consciousness at a young age and renews his commitment thirty years later.



## DEPARTMENTS

Letters 4

Glossary 11

# ead

**Calendar 33**

**Book Section: Śrīmad-Bhāgavatam 35**  
*Kailāsa: A Celestial Playground*

**Śrīla Prabhupāda Speaks Out 39**  
*“How Can They Say There Is No Creator?”*

**Spotlight on Krishna.com 50**

**BTG Index, 2005 55**

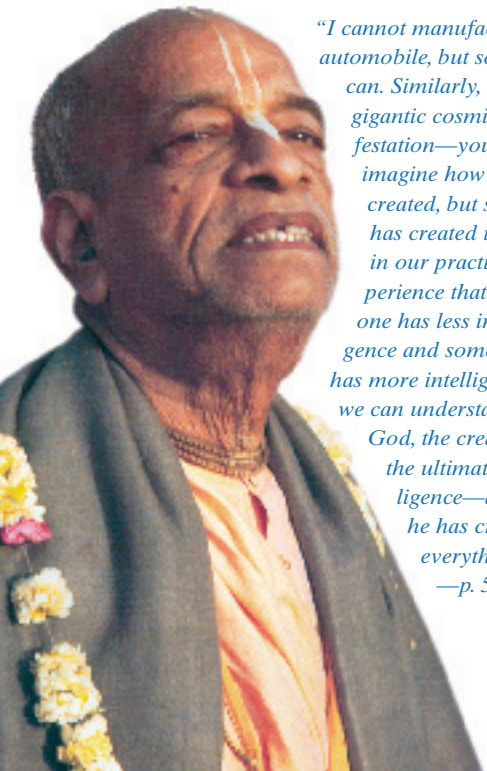
**Centers Around the World 59**

**Guest Editorial 62**  
*Into the Teeth of the Wind*

**The Krishna.com Store 63**

**Vedic Thoughts 67**

**COVER** The Vedic scriptures tell us that Lord Kṛṣṇa, shown here with Śrīmatī Rādhārāṇī, his eternal consort, is the source of everything and everyone. (Painting by T. K. Sharma, used by permission of S. S. Brijbasi & Sons, Mumbai, India. Inset photo by Lawson Knight.)



*“I cannot manufacture an automobile, but someone can. Similarly, the whole gigantic cosmic manifestation—you cannot imagine how it was created, but someone has created it. We see in our practical experience that someone has less intelligence and someone else has more intelligence. So we can understand that God, the creator, has the ultimate intelligence—and that he has created everything.”*  
—p. 57

## WELCOME



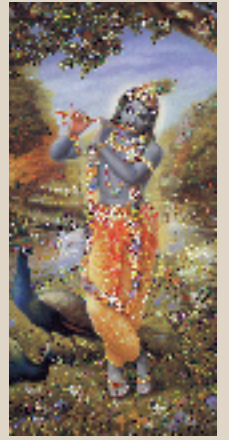
**IN THIS ISSUE** we honor the memory of His Holiness Bhakti Tīrtha Swami, a disciple of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the founder/ācārya of the Hare Kṛṣṇa movement. When Śrīla Prabhupāda left this world in 1977, he had spent twelve years training his disciples to carry on his mission of spreading Kṛṣṇa consciousness around the world. Among the many disciples who have steadfastly served Śrīla Prabhupāda, both before and after his passing, Bhakti Tīrtha Swami is noteworthy in many respects. His tireless dedication and his full absorption in his service are an inspiration to all who knew him. Our article on his life was written by his close friend and godbrother Satyarāja Dāsa, who is currently working on a book-length biography of Bhakti Tīrtha Swami.

Also in this issue, Adbhuta Hari Dāsa takes us to a temple in South India noted for its unique architecture and centuries-old worship of the deity. Śrīla Prabhupāda presents scriptural evidence for Lord Kṛṣṇa’s supremacy. Ūrmilā Devī Dāsī describes the diligence required for pure chanting of Kṛṣṇa’s names. Murāri Gupta Dāsa tells how he came to be a doctor and a devotee of the Lord. And, in a guest editorial, Dāsānudāsa Vanacārī reports on how Hurricane Katrina affected the Hare Kṛṣṇa temple in New Orleans and the New Talavan farm.

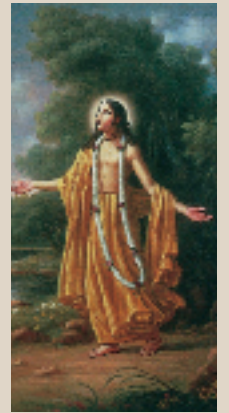
Hare Kṛṣṇa.—Nāgarāja Dāsa, Editor

## OUR PURPOSES

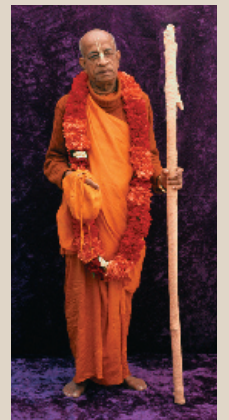
- To help all people discern reality from illusion, spirit from matter, the eternal from the temporary.
- To expose the faults of materialism.
- To offer guidance in the Vedic techniques of spiritual life.
- To preserve and spread the Vedic culture.
- To celebrate the chanting of the holy names of God 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



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

**EDITOR** Nāgarāja Dāsa • **ASSOCIATE EDITORS** Drutakarmā Dāsa, Kālakāṅṭha Dāsa, Mukunda Goswami, Satyarāja Dāsa, Ūrmilā Devī Dāsī, Viśākha Devī Dāsī • **EDITORIAL ADVISOR** Hridayānanda Dāsa Goswami • **DESIGN/LAYOUT** Yamarāja Dāsa • **PROOFREADERS** Keśīhanta Dāsa, Mahāmāyā Devī Dāsī • **ARCHIVES** Rañjita Dāsa • **CUSTOMER SERVICE** Ijya Dāsa, Lokasākṣīnī Devī Dāsī • **CIRCULATION** Gaṅgā Devī Dāsī, Śaraṅāgati Devī Dāsī • **ACCOUNTS** Puṅya Kīrti Dāsa • **WEBSITE** Balarāma Dāsa, Manu Dāsa, Prāṇadā Devī Dāsī

**INDIA: PUBLISHING COORDINATOR** Yudhiṣṭhira Dāsa • **PRODUCTION** Sac-cid-ānanda Dāsa • **ACCOUNTS** Sahadeva Dāsa • **SUBSCRIBER SERVICES** Mañjarī Devī Dāsī, Trivikrama Dāsa

**EDITORIAL OFFICES** Send editorial correspondence to BTG, P. O. Box 430, Alachua, FL 32616, USA. Phone: (386) 462-7794. Fax: (386) 462-1761. Or BTG, 33 Janki Kutir, Next to State Bank of Hyderabad, Juhu, Mumbai 400 049, India. Phone: (022) 2618-1718. Fax: (022) 2618-4827. E-mail: editors@krishna.com

**SUBSCRIPTIONS** *Back to Godhead* is published six times a year. For a one-year subscription (US and Canada) send \$24 to Back to Godhead, P. O. Box 430, Alachua, FL 32616, USA. Or call toll-free: 1-800-800-3284.


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

In the UK send £18.99 to BTG UK Ltd., Bhaktivedānta Manor, Dharam Marg, Hilfield Lane, Watford, Herts. WD2 8EZ.

In South Africa send R240 to Back to Godhead, P. O. Box 56003, Chatsworth 4030, South Africa.

**SUBSCRIBER SERVICE** To change your address or clear up any questions about your subscription, write to BTG Service Center, P. O. Box 430, Alachua, FL 32616, USA. Or call 1-800-800-3284. Or e-mail (btgsubs@krishna.com). We can answer your questions faster if you send a recent mailing label or invoice. Please allow eight weeks for changes to show on your mailing label.

**PREPRESS & PRINTING** Interprint, Clearwater, Florida, USA

 © 2005 The Bhaktivedanta Book Trust International. All rights reserved. (Trustee for The Bhaktivedanta Book Trust: Svavāsa Dāsa.) *Back to Godhead* (ISSN 0005-3643, USPS 604-170) is published bi-monthly (six times a year) for \$24 per year by Back to Godhead, 18024 NW 112th Blvd., Alachua, FL 32615. Periodicals postage paid at Alachua, Florida, and additional mailing offices.

CANADA POST AGREEMENT #: 0571016  
POSTMASTER: Send address changes to Back to Godhead, P. O. Box 430, Alachua, FL 32616.

# Letters

## Kṛṣṇa Loves Cows

Why does Kṛṣṇa love cows?

Ravinder Singh  
Via the Internet

**OUR REPLY:** Just as an ordinary human being may have affection for certain animals, so does Kṛṣṇa. He is the supreme person, and he takes great pleasure playing the role of a cowherd boy. His affection for the cows is part of his eternal transcendental personality.

## Fearless, Yet Practical

Please enlighten me as to the meaning of the word “safety” in *Bhagavad-gītā* 2.45. Kṛṣṇa says that one should be free from all anxieties for gain and safety. How does one walk down the street, or cross a busy intersection, or even drive a car without being anxious for one’s safety? Especially these days when one is afraid there may be a terrorist on every street corner. And how does a brave soldier, whether on the battlefield (as Arjuna) or in modern-day Iraq or even in a bad neighborhood, become fearless, yet practical, knowing there is “danger at every step”?

Bruce Gatten  
Via the Internet

**OUR REPLY:** We may make practical arrangements for our safety, but we should not be anxious about our safety because as souls we know we can never be destroyed and as devotees we know that Kṛṣṇa will protect us.

Highly advanced devotees have such confidence in Kṛṣṇa’s protection that they do not bother to protect themselves. That was true of Prahlaḍa Mahārāja, whom the Lord protected from at least five attempts on his life by his father and his father’s associates. It was also true of Ambarīṣa Mahārāja,

whom the Lord, using his own disc weapon, protected from the fiery demon created by Durvāsā Muni. Such advanced spiritual states are attained by constantly engaging in the Lord’s service.

## Supreme Power Defined

What do you mean by “supreme power”? Please explain in a way that I can imagine it.

Kamlesh  
Via the Internet

**OUR REPLY:** Generally we think of nature as being all-powerful. For example, who can stop the winds of a hurricane, the erupting of a volcano, or the movement of an earthquake? But in reality, Kṛṣṇa, or God, is in control of the laws of nature, so his power is supreme. He can create universes, maintain them, and destroy them in due course.

## The Power of Chanting

Controlling the mind is next to impossible. I am chanting Hare Kṛṣṇa as you advise, but in vain, as there is no change in my mind.

Samrat Roy  
Via the Internet

**OUR REPLY:** You may think that there is no change in your mind, but in fact the mind becomes purified by the sound of the holy name. Sometimes, especially in the beginning, the mind objects to being controlled and actually causes more trouble than usual. But in the long run it cools out, and the end result is that the holy name pacifies the mind.

When we begin to clean a room, we stir up the dust, and it appears more dirty. But as we remove the dust, it becomes clean.

So be patient and go on with the chanting, and you will see that your

mind becomes peaceful. Consider that the mind has raged uncontrolled for millions of births, so it takes a little time to control it. But by the grace of the holy name it can be done within one lifetime, and even sooner if we are very sincere. Try always to pay attention to the sound, no matter how hard it is or how successful you may or may not be. Just by making the attempt to concentrate, you are becoming successful.

### Śiva and Kṛṣṇa

I have attended a few lectures by ISKCON gurus and noted that they mention Lord Kṛṣṇa as the supreme God and other gods as “demigods.” They rely on *Śrīmad-Bhāgavatam* to support this.

*Śrīmad-Bhāgavatam* is written by Vedavyāsa, so since ISKCON regards whatever was written by Vedavyāsa as correct, it should accept whatever is written in the *Mahābhārata* as correct, since it was also written by Vedavyāsa.

The *Mahābhārata* clearly says that Kṛṣṇa performed severe penances to please Lord Śiva and obtain boons from him. How is this possible if Śiva is a demigod and Lord Kṛṣṇa is supreme? In the *Mahābhārata* there are many praises of Lord Śiva by Kṛṣṇa. Can anyone kindly enlighten me on this?

Ajay Lakhani  
Via the Internet

OUR REPLY: First of all, even though ISKCON accepts the *Mahābhārata* as authoritative, the *Śrīmad-Bhāgavatam* stands above all of Vyāsa’s other works, because Vyāsa was not fully satisfied with his compositions until he had directly glorified Lord Kṛṣṇa in the *Śrīmad-Bhāgavatam*. That was the crowning glory of his work.

Lord Kṛṣṇa is the Supreme

Godhead, but because he was playing the part of a human being and a follower of Vedic culture, he generally acted like an ordinary man. Lord Śiva is the greatest of the demigods, so it is proper for Kṛṣṇa, acting as a *kṣatriya*, or military man, to offer worship to him. Lord Śiva is not to be considered greater than or equal to Kṛṣṇa, nor is he independent of him. The scriptures tell us that Lord Śiva is both the greatest demigod and the greatest Vaiṣṇava, or servant of Kṛṣṇa.

Because of his exalted position, Lord Śiva is worshipable, but he always remembers his subordinate position in relation to Kṛṣṇa. Kṛṣṇa is the original source of everything, including whatever boons he may have received from Śiva. He was giving Śiva the opportunity to serve him by granting him boons. This was a devotional exchange between Kṛṣṇa and his devotee, Lord Śiva.

### Developing Consciousness

In the May/June 2005 issue, in the article “Evolution: The Soul’s Upward Transmigration,” Śrīla Prabhupāda says that as one’s consciousness develops, one moves up to higher species of life. I want to know, when does the consciousness of an animal develop?

Harish Kumar  
Ujjain, M.P., India

OUR REPLY: By suffering in animal lives, the soul becomes free from sinful reactions, and his consciousness gradually increases, until he attains the human form, in which he is endowed with free will. 🌸

Please write to us at: BTG, P. O.  
Box 430, Alachua, FL 32616, USA.  
Email: [editors@krishna.com](mailto:editors@krishna.com).

Replies to the letters were written by Kṛṣṇa-kṛpā Dāsa.



Questions?

Answers.

Krishna.com LiveHelp



# THE CAUSE OF ALL CAUSES

*Nothing happens without a cause,  
and the origin of all causes is Kṛṣṇa's desire.*

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

Founder-Ācārya of the International Society for Krishna Consciousness

*yad adhātu-mato brahman  
dehārambho 'sya dhātubhiḥ  
yadṛcchayā hetunā vā  
bhavanto jānate yathā*

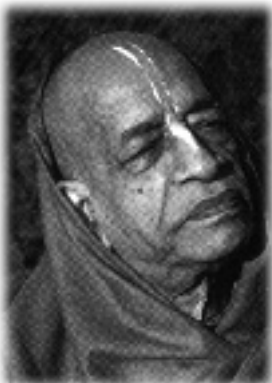
“O learned *brāhmaṇa*, the transcendental spirit soul is different from the material body. Does he acquire the body accidentally or by some cause? Will you kindly explain this, for it is known to you.”

—*Śrīmad-Bhāgavatam* 2.8.7

IF YOU WANT TO receive knowledge, then you must approach a guru who is *brahma-niṣṭham*, fixed in the Absolute Truth. That is the qualification of the guru. *Brahmaṇy upaśamāśrayam*. These words are there in the *Śrīmad-Bhāgavatam*. The guru is living in Brahman, the Absolute Truth. He has no other business.

Lord Kṛṣṇa says,

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



“Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth.” [*Bhagavad-gītā* 4.34] *Tattva-darśinaḥ* means “one who has seen the truth.” One who is only imagining the truth cannot be a guru. The guru must have actually seen the truth.

These are the injunctions in the *sāstras*, the scriptures. Parīkṣit Mahārāja is strictly following the same principles and asking Śukadeva Gosvāmī, *bhavanto jānate yathā*: “As you have learned from your predecessor.” That is perfect knowledge. Knowledge of the Absolute Truth comes originally from Kṛṣṇa. Kṛṣṇa is all-perfect. Arjuna is hearing directly from Kṛṣṇa, and Arjuna’s statement is there in the *Bhagavad-gītā*. He understands that Kṛṣṇa is the Supreme Personality of Godhead, and he acquired knowledge from Kṛṣṇa.

Parīkṣit Mahārāja’s question here is a question asked by intelligent persons: “We living entities have come to the material world and are suf-

*Left: The same Lord Kṛṣṇa who sports as a cowherd boy in Vṛndāvana also spoke the Bhagavad-gītā, revealing his identity as the source of everything.*

***Kṛṣṇa is not impersonal.  
He's a person, but he is not a person like us.  
His personality is supreme.***

• • •

fering, but we are part and parcel of Kṛṣṇa, or God. How, then, have we come to the material world?"

That is a very intelligent question. And he asks, *yadṛcchayā*: "Has it happened automatically, by nature's law?" Or *hetunā*: "Is there some cause?"

Without any cause, there cannot be anything. That is logic. The rascal philosopher says, "It happened automatically. There was a chunk, and the creation came." That is rascals' philosophy. *Jagad āhur anīśvaram* [*Bhagavad-gītā* 16.8]. The rascals do not accept that there is a cause of this creation. That they do not understand. They do not know, and they theorize. Darwin, for example, could not give any reasonable cause. Some theory: "It may be, perhaps, for millions of years there was no . . ." He speculated. And he admits, "Whatever I am presenting, it is all my speculation." We have seen a letter her wrote to a friend. He admitted, "Whatever I am presenting, that is speculation."

But science is not speculation. Science cannot be speculation. That is not science. "Two plus two equals four." That is science. And if you speculate—"Two plus two equals five" or "Two plus two equals three"—that is not science.

**SCIENTIFIC  
UNDERSTANDING  
OF GOD**

The science of Kṛṣṇa is not speculation. It is exactly science. *Tad-vijñānam*. *Vijñāna* means science, not speculation.

One should understand God scientifically. That is required, not imagination. The Māyāvādī [impersonalists] philosophers say, "You can imagine your God." That is rascaldom. How you can imagine your God? God is

God. God means the supreme controller, the Supreme Being. In the dictionary you'll find that God means the Supreme Being. He is also a being like us, individual. We are here face to face. You are one individual; I am one individual. We are talking or hearing. Similarly, God is also an individual.

Kṛṣṇa told Arjuna,

*imaṁ vivasvate yogaṁ  
proktavān aham avyayam  
vivasvān manave prāha  
manur ikṣvākave 'bravīt*

"I instructed this imperishable science of yoga to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku." [*Bhagavad-gītā* 4.1] So Kṛṣṇa's an individual person. He instructed the sun-god millions and millions of years ago. Arjuna inquired, "How it that possible? You are my contemporary. You and I are the same age." Kṛṣṇa said, "Millions and millions of years ago, when I spoke this philosophy to the sun-god, you were also present because you are my intimate friend. Whenever I descend, you are also there. But the difference is that you have forgotten; I remember that I said like this."

That is the difference between Kṛṣṇa and the ordinary living being. Kṛṣṇa remembers everything, knows everything. *Vedāham samatītāni*: "I know everything." [*Bhagavad-gītā* 7.26] That is Kṛṣṇa. But we do not know everything. That is the difference. Kṛṣṇa is not impersonal. He's a person, but he is not a person like us. His personality is supreme.

Nobody is greater than Kṛṣṇa. That is the Vedic information. He's an individual, but he has nothing to do. He's such individual. We see Kṛṣṇa here

in the temple in his deity form with Śrīmatī Rādhārāṇī. The whole world is going on under Kṛṣṇa's direction, but he has nothing to do. He's enjoying with Śrīmatī Rādhārāṇī. That is Kṛṣṇa's position.

When it is necessary to create or destroy a universe, Kṛṣṇa doesn't have to pay any attention. He's the reservoir of pleasure, and his pleasure is never disturbed by all these activities. He's perfect.

**BEHIND EVERYTHING  
IS KṚṢṆA'S DESIRE**

In our Hare Kṛṣṇa society I am not perfect. Still, you boys and girls love me, so whatever I say is immediately done. So if an ordinary person like me can do things without his personal endeavor, how much more so for Kṛṣṇa. No one is equal to or greater than Kṛṣṇa. How great he is, how powerful he is, you can just imagine. If an ordinary person can do things simply by his desire, why not Kṛṣṇa also? Where is the difficulty?

In the Bible it is said, "God said, 'Let there be creation,' and there was creation." So that is Kṛṣṇa. He simply desires, "Let there be creation," and immediately everything is ready. That is Kṛṣṇa. How is it being done? Automatically? Not automatically. It is done regularly, as you do things. *Hetunā*: there is a cause. But the original cause is Kṛṣṇa's desire.

*iśvaraḥ 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 or-



igin, and He is the prime cause of all causes.” [*Brahma-saṁhitā* 5.1]

The original desire is Kṛṣṇa’s. The original cause of whatever we are doing is also Kṛṣṇa. We cannot do anything independently. If I go to heaven or to hell, that is sanctioned by Kṛṣṇa. Without Kṛṣṇa’s desire I cannot do anything. That is also stated in the *Bhagavad-gītā* [15.15]:

*sarvasya cāham hṛdi sanniviṣṭo  
mattaḥ smṛtir jñānam apohanam  
ca  
vedaiś ca sarvair aham eva vedyo  
vedānta-kṛd veda-vid eva cāham*

“I am seated in everyone’s heart, and from me come remembrance, knowledge, and forgetfulness. By all the *Vedas*, I am to be known. Indeed, I am the compiler of Vedānta, and I am the knower of the *Vedas*.”

## THE CAUSE OF OUR NEXT BODY

The rascals say that the world is going on automatically and that we have come into the material world without any reason, without any cause. They say that our coming to the material world is due to the lusty desires of the father and mother. Therefore the child has no meaning; it is a by-product of lusty desire. So if I don’t want it, I kill it. Destroy it. This is going on.

But it is not a fact that lust is the cause of the child. A particular child comes into the womb of a particular type of mother. It is not that every mother is producing the same type of child. No. Why? There is a cause. That cause is the child’s previous activities. According to our activities, we automatically produce our next body. So there is a cause: our activities.

That is also stated in the *Bhagavad-gītā* [13.22]: *kāraṇam guṇa-saṅgo ’sya sad-asad-yoni-janmasu. Kāraṇam* means cause. What is the cause of one’s next life? The cause is the living entity’s association with a particular mode of nature: *sattva-guṇa* [goodness], *rajo-guṇa* [passion], or *tamo-guṇa* [ignorance]. If the living entity associates with *tamo-guṇa*, then he’s preparing his next life to be in the lower animal kingdoms or in a most

degraded family.

Those who associate with the mode of goodness are elevated to the higher planetary systems. The mode of goodness encompasses the brahminical qualities: truthfulness, control of the mind, control of the senses, simplicity, tolerance, full faith in scripture and God, full knowledge, and practical application of knowledge. These are under *sattva-guṇa*, the mode of goodness. If you cultivate *sattva-guṇa*, then you are elevated to the higher planetary systems.

Why are there so many planets? Because there are different places for different kinds of living creatures.

So there is a cause for everything. Nobody has taken birth in the material world without any cause. And according to the cause, the particular type of body is built up. How this works is a great science. Unfortunately there is no education for this science. Maybe in the future people will take interest. Because we are publishing books and going to the universities and to the professors, there may be interest. There is that possibility now. Otherwise these rascals do not know this science. They do not care about it. Big, big professors, big, big scientists, they are putting forward the theory that life has come from chemicals—chemical evolution—and they are getting the Nobel Prize. And if they are challenged, “Take these chemicals and produce a life,” they’ll balk.

This ignorance is going on. Therefore for future guidance Parīkṣit Mahārāja asked, “How does the living entity get a material body? Does it happen automatically, without any cause? Or is there a cause?”

## A SOCIETY FOR LIBERATION

If you infect some disease, automatically you’ll suffer from the disease. Your becoming infected is the cause. So if you become cautious not to be “infected” by the lower modes of nature, then you can avoid the cause of a lower birth or suffering. Therefore we have started this Hare Kṛṣṇa society. Here you’ll get the cause of being elevated. There are so many societies. “Birds of a feather flock together.” So

## 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 a great ancient tradition rooted in the *Bhagavad-gītā*, the teachings Lord Kṛṣṇa spoke five millenniums 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 **rī** like the **ri** in **rim**, and **c** 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.”

# BACK TO GODHEAD

## SUBSCRIBER SERVICE INFORMATION

Your satisfaction is our highest priority.

### LET OUR BTG SERVICE CENTER HELP YOU WITH:

#### RENEWING:

We will automatically notify you by mail when it's time to renew. If you prefer, you can even renew your subscription by calling us toll-free.

#### GIFT SUBSCRIPTIONS:

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

#### CHANGE OF ADDRESS:

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

#### OTHER QUESTIONS:

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

### WRITE SUBSCRIBER SERVICE AT:

BTG Service Center  
P. O. Box 430  
Alachua, FL 32616, USA

### OR CALL US TOLL FREE:

**1-800-800-3284**

Fax: 1-386-462-1761  
E-mail: [btgsubs@krishna.com](mailto:btgsubs@krishna.com)

here is a society. Who will flock here? Who will come here? This society is meant for liberation.

People are suffering so much on account of the material condition of life. Nobody is happy. That is a fact. But because people are in ignorance, they are accepting unhappiness as happiness. This is called *māyā*. *Yan maithunādi-grhamedhi-sukham hi tuc-cham* [Śrīmad-Bhāgavatam 7.9.45]. *Māyā* is very much manifest in sex life. People accept that sex is very nice, but after sex there are so many distresses. Whether the sex is legal or illegal, it doesn't matter. The result is distress. Every one of us knows this.

We have to make the best use of a bad bargain. We have this material body because the cause was there. The cause was that we wanted to enjoy and did not like to serve Kṛṣṇa. We are serving Kṛṣṇa in any case. To serve Kṛṣṇa is our constitutional position. But sometimes we desire, "Why shall I serve Kṛṣṇa? Why shall I serve the spiritual master? I shall enjoy." Enjoyment was there by serving Kṛṣṇa, but we wanted to become an enjoyer independent of Kṛṣṇa. That is the cause of our fall down.

With Kṛṣṇa, you can enjoy very nicely. You have seen the picture,

how with Kṛṣṇa the *gopīs* are nicely dancing, enjoying; the cowherd boys are playing. Enjoy with Kṛṣṇa—that is your real enjoyment. But when you want to enjoy without Kṛṣṇa, that is *māyā*.

Unless there is darkness, you cannot appreciate the quality of brightness. Therefore Kṛṣṇa has created darkness, *māyā*, so that you can appreciate brightness. Two things are required. Without brightness the darkness cannot be appreciated; without darkness the brightness cannot be appreciated. The two things are there, side by side. There is sunlight, and there is shadow, side by side. You can remain within the shadow; you can remain within the sunshine. That is your choice.

If we remain in the darkness, then our life is miserable. Therefore Vedic literature instructs us, *tamasi mā*: "Don't remain in the dark." *Jyotir gama*: "Go to the light." This Kṛṣṇa consciousness movement is an attempt to bring people from darkness to the light. Don't misuse this opportunity. Some way or other you have come in contact with this movement. Properly utilize it. Don't go to the darkness. Always remain in bright light.

Thank you very much. ❁



### BHAKTIVEDANTA COLLEGE

Radhadesh, Belgium

#### — Bhakti-sāstri Course —

**Dates:** February 20–June 23, 2006

#### Courses and instructors:

*The Nectar of Instruction*—

Kadamba Kānana Swami

*Śrī Īsopaniṣad*—Smita Kṛṣṇa Swami

*Bhāgavad-gītā As It is*—

Lilāśuka Dāsa, Vāsudeva Dāsa

*The Nectar of Devotion*—

Alakanandā Devi Dāśī

**Tuition:** 200 Euros

**Room and board:** 1,050 Euros

#### For more info and registration, contact:

Bhaktivedanta College, Petite Somme 2, 6940

Septon-Durbuy, Belgium • +32 86 323277

[www.bhaktivedantacollege.com](http://www.bhaktivedantacollege.com)  
[college@pamho.net](mailto:college@pamho.net)

## Looking for News of the Hare Kṛṣṇa Movement?

Log on to  
[www.ISKCON.com](http://www.ISKCON.com).

The Internet is the ideal place for timely news, and ISKCON.com, run by ISKCON Communications, maintains an active news page. So whether you want to see what's happening in ISKCON or have some news to report, log on to [www.ISKCON.com](http://www.ISKCON.com).

# 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 Kurukshetra**—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 Ṭhākura**—the spiritual master of His Divine Grace A. C. Bhaktivedanta 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.

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

**Kṛṣṇa**—the Supreme Personality of Godhead in his original transcendental 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.

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

**Māyāvādi**—one who regards the Absolute as ultimately impersonal.

**Modes of nature**—the three qualities (goodness, passion, and ignorance) that hold sway over all actions 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 Puri, 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. Bhaktivedanta 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 *brahmacāris* (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.

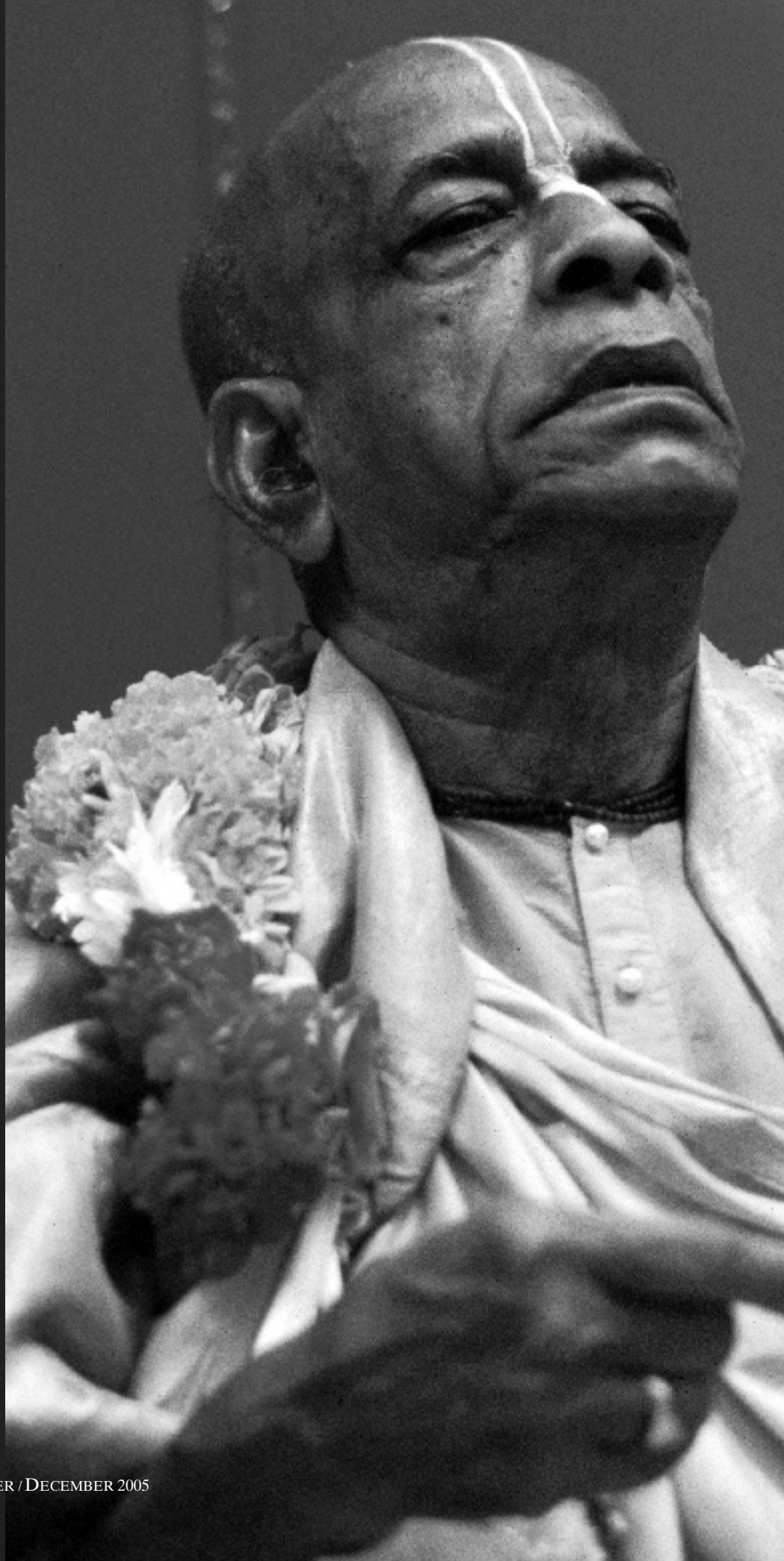
**Vaiṣṇava**—a devotee of the Supreme Lord (from the word *Viṣṇu*).


**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.

*“Our primary means of serving the Lord and evoking his pleasure is through the chanting of his holy name, as in the mahā-mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. By chanting we invite Kṛṣṇa to purify us, to make us fit for his service and entrance into the spiritual world.”*





*Success in chanting the Lord's holy names requires both faith and a willingness to let go of harmful material attachments.*

# The Mood Of Surrender

by Ūrmilā Devī Dāsī

*This is the eighth in a series of articles on offenses to be avoided when trying to progress spiritually by chanting God's names. This article discusses the offense of not having complete faith in the spiritual nature of chanting Hare Kṛṣṇa and holding on to material attachments.*

A REAL SUMMER JOB—not babysitting! I made it to the hotel before six in the morning so as to have the breakfast buns done on time. Sweating in front of a wall of ovens, we turned out cakes, pies, and bread. All of us in the kitchen were servants of the hotel. We had to cook what was on the menu, following our given recipes and rules. But I was unlike the others in at least one respect: Most of them felt that their job was simply a step to becoming a hotel manager themselves. While they labored as servants, their hearts yearned to become the masters.

The ambition to be the master is certainly the stuff of worldly success. But spiritual achievement requires the opposite: the more one is a servant, the higher one's position. Accustomed through habits of many lifetimes, we conditioned souls assume that happiness, knowledge, and vitality will come by grasping and controlling the world. But these actually come from letting go of our false ego as controllers and enjoyers and, instead, holding on

## *We fear that holding the diamond of devotion will mean letting go of our broken bits of colored glass, carefully gathered on the shores of our many lives.*



to the feet of the Lord, Śrī Kṛṣṇa, as his servants.

Imagine that we see in front of us what appears to be all we desire. But when we reach out to grab those pleasures, we find instead a solid block to our progress. Turning around, we find the source of real enjoyment. Pleasure from trying to exploit life and matter appears in front of us, but it is only a reflection, as in a mirror. There is no substance to that satisfaction. The mirror is catching the image, in a twisted way, of what fallen souls have turned their back to—service to God. Accessing that service and concomitant pleasure, however, requires us to often do exactly the opposite of what seems to bring fulfillment in this world.

Our habit of embracing materialistic, self-centered plans and solutions is long standing. Anyone starting on the spiritual path is expected to be full of such mundane attachments, with merely a spark of interest in surrender to Kṛṣṇa, though that ember may seem significant to a beginner. As we progress in a life of holy service, we gradually become aware of our foolish attempts to enjoy a reflection. Such awareness comes to our consciousness primarily through the grace of Śrī Kṛṣṇa, who from within our hearts reveals the truth about himself and the dirt remaining within us. Kṛṣṇa's revelation is a response to any and all service we do for him with devotion. Our primary means of serving and evoking his pleasure is through the chanting of his holy name, as in the *mahā-mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

As we are chanting, however, if we consciously and deliberately maintain our illusory position as master of the world, we try to accomplish two ir-

reconcilable purposes, and thus cheat the holy name. Our chanting is then only official, as if some shallow ritual, and Kṛṣṇa in the form of his name is offended. We become like the hotel dishwasher who, while seemingly revering his boss, is enviously desiring his position.

### LACK OF FAITH

Generally, this offense to the holy name comes from a lack of faith. We know that material life over-promises and under-delivers, yet we fear that holding the diamond of devotion will mean letting go of our broken bits of colored glass, carefully gathered on the shores of our many lives. We fear that the diamond is false and that the glass, once abandoned, cannot be reclaimed.

The scriptures describe this offense as “not having complete faith in the holy name and maintaining material attachments even after understanding so many instructions on this matter.” The very fact that the scripture tells us that we may be holding on to material attachments while chanting Hare Kṛṣṇa is instructive. In the *Bhagavad-gītā* Kṛṣṇa states that he destroys the ignorance in the heart of a person absorbed in his glories. In the *Bhāgavatam* we learn that hearing Kṛṣṇa's name and activities eradicates our materialistic consciousness. Based on scriptural quotes such as these, some people claim purification of material attachment to be automatic for anyone chanting the holy name. But if the cleaning of our heart happens with no effort on our part, how would it be possible to “maintain material attachments” while chanting?

Kṛṣṇa does not interfere with the living being's free will. Our ability to desire is the defining principle of be-

ing alive. Though Descartes claimed that thinking is the prime indicator of existence, more primal than thinking is feeling, desire. Kṛṣṇa will illumine our heart, showing us what is valuable and what is trash. We then have to want Kṛṣṇa to remove the garbage. If we persist in holding on to our lust, envy, greed, illusion and so forth, after Kṛṣṇa reveals these to us, he won't change us against our will. We'll keep our rubbish—and offend the Lord. By chanting we invite Kṛṣṇa to purify us, to make us fit for his service and entrance into the spiritual world. If after inviting him we refuse to follow his direction, how will he be pleased?

We can understand this principle through an everyday example. Sometimes a friend might invite us to help clean up a storage area. As we go through their belongings, if they want to keep everything—no matter how old, broken, or unused—then we would ask, “Why did you ask me to come?”

To avoid this block to our progress, we need to nurture a mood of surrender while we chant and live a life of such surrender moment by moment.

### UNWORTHY SHELTERS

Here we'll examine some specific symptoms of the materialistic mentality we need to avoid, and then consider the six facets of surrender.

Materialists feel sheltered and empowered by their insatiable desire for mental and physical pleasure. Greed, lust, anger, and arrogance seem like friends and protectors who will give both impetus for the drive to success and armor against attacks along the way. Obstacles or reversals, including people who oppose one's plans, need to be dispensed with through one's

*(please turn to page 31)*

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

PRONUNCIATION: ha-ray, krish-na, ra-ma (rhymes with “drama”)



*2005 Rathayātrā Festival, Jacksonville Beach, Florida*



# Rain of Mercy

The Exemplary Life of Bhakti Tīrtha Swami

*As a determined, charismatic spiritual leader,  
his example of dedication to the mission of the  
spiritual master can inspire us all.*

by Satyarāja Dāsa





BHAKTI TĪRTHA Swami (1950–2005), one of my dearest friends and mentors, was a person of singular determination, a courageous and bold preacher of Kṛṣṇa consciousness. He had a passion for Śrīla Prabhupāda’s mission that took him around the world, particularly to Eastern Europe, behind the Iron Curtain, where he surpassed all others in distributing his spiritual master’s books, often risking his own life, and to Africa, where kings and queens acknowledged him as a chief and recognized him as a spiritual leader. He was esteemed in Prabhupāda’s own institution as well. In ISKCON he was a respected *sannyāsī*, a monk in the renounced order of life, and a guru, with disciples of his own. He was the world’s first Afro-American Vaiṣṇava spiritual master, and he published many books, too, explaining how to apply Kṛṣṇa consciousness in the modern world. His books use the language of conflict resolution and depth psychology, as well as that of the New Age. They foster spiritual advancement through principle-centered leadership techniques and inner realizations. In addition, he had a tremendous ability to touch people on a deep level, to change lives, as thousands of godbrothers, friends, and disciples can attest to.

The various names by which Bhakti Tīrtha Swami is known in ISKCON tell us much about who he was. And I often enjoyed discussing this with him. For example, Śrīla Prabhupāda gave him the name Ghanaśyāma Dāsa, which means “servant of the blackish cloud.” The name Ghanaśyāma refers to Kṛṣṇa, who is as beautiful as a dark rain cloud, with a complexion to match. So I used to playfully say to Bhakti Tīrtha Swami that in naming him “Ghanaśyāma” Prabhupāda had acknowledged his beauty as a charismatic black man, an Afro-American with marked exquisiteness both materially and spiritually. Upon hearing this, of course, he would characteristically laugh, or shine his contagious smile, expressing humility as he waved away with his hand the very notion of being like Kṛṣṇa or of possessing some form of visible beauty, whether mundane or otherworldly.

I also pointed out to him that “Bhakti Tīrtha,” the name he was given at his *sannyāsa* ceremony, was highly appropriate as well. He is like the true *tīrtha*, or

“holy place,” I would say, in that such places are like bridges to the spiritual world. The word *tīrtha* is conceptually linked to *tīrthāṅkāra*, or “bridge-builder,” the idea being that a true holy place is like a bridge to the spiritual realm, and that teachers who help people achieve that realm are like *tīrthas* in their own right. He, especially, was like a bridge, using *bhakti*, or devotion, to bring people to Kṛṣṇa. Hence, “*Bhakti Tīrtha*.”

Along related lines, his style of conveying Kṛṣṇa consciousness emphasized the importance of “bridge-building,” so that outsiders would have easy access to the philosophy. Due to his highly developed sense of compassion, he intensely labored to bring people to the lotus feet of Kṛṣṇa. For a brief period in ISKCON’s history, in fact, Bhakti Tīrtha Swami was known as Śrīla Kṛṣṇapāda, which, again, indicates his favored position at Lord Kṛṣṇa’s lotus feet and his ever broadening capacity to give others shelter there. Of course, he was also a “swami,” which indicates one who is able to control his senses. As we shall see, his life as a devotee of Kṛṣṇa reveals these qualities in abundance

### JOHN FAVORS GOD, AND GOD FAVORS HIM

Bhakti Tīrtha Swami was born John Edwin Favors on February 25, 1950, the youngest of four sisters and two brothers. He was marked by a speech impediment that he thought he might never conquer. An additional obstacle was that he was born into a poor family in a Cleveland ghetto. But his parents taught him well, giving him confidence, religion, and a sense of giving. Although he had few clothes, for example, his mother would often donate them to neighboring boys and girls, hoping to teach her children the importance of charity. She also volunteered long hours at local churches, giving her family a sense of sacrifice.

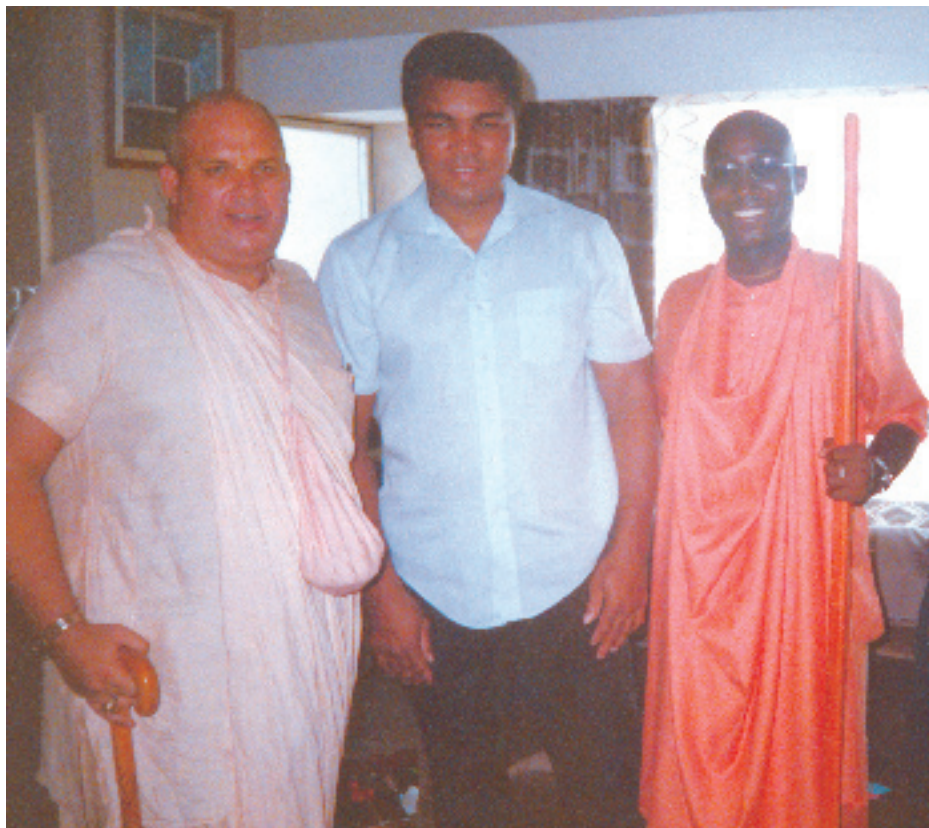
In fact, John was a child evangelist, and while his speech defect made giving sermons difficult, he spoke best when speaking on religious topics. Somehow, his stuttering lessened when he shared the words of scripture, and in

later years it subsided, with only the barest hint of it when he spoke. As a youth he regularly appeared on local television stations to preach the Christian Gospel.

“Because I had seen so much poverty,” he said, “I was interested in doing something for myself and others.”

He excelled as a student while at

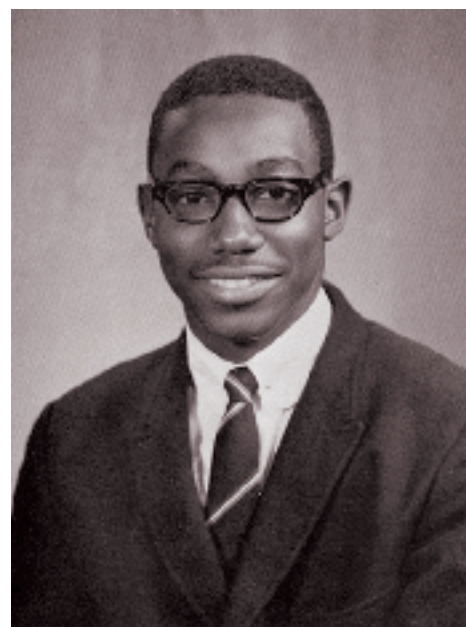
*Below: With Muhammad Ali and Brahmānanda Dāsa in Africa in the early 1980s. Bottom: Hawken Academy yearbook photo, 1968. Right: On pilgrimage in Māyāpur, India.*



Cleveland’s East Technical High School and spent a good portion of his spare time doing welfare work.

He received a scholarship to Hawken Academy, a distinguished preparatory school in Cleveland. While there he became enamored of Dr. Martin Luther King’s civil rights movement, and he eventually became a local leader for the cause. Despite his involvement in political concerns, or perhaps because of it, he became an exemplary student.

In 1968 his exceptional grades earned him a scholarship to Princeton University, where he majored in psychology and African-American studies. At Princeton his political interests grew as he joined the Student Non-violent Coordinating Committee, the Black Panther Party, and other activist





groups. He was elected student body president in 1971 and chairman of the Third World Coalition in 1972.

Melvin R. McCray, one of his colleagues at Princeton, remembers him as an extraordinary person. McCray wrote in the *Princeton Alumni Weekly*:

I saw John Favors for the first time at the introductory meeting of the Association of Black Collegians (ABC) in the fall of 1970. As ABC's president, he delivered an impassioned speech on the role of blacks at Princeton. Though only 5' 9", he was an imposing figure in his leopard-print dashiki and matching

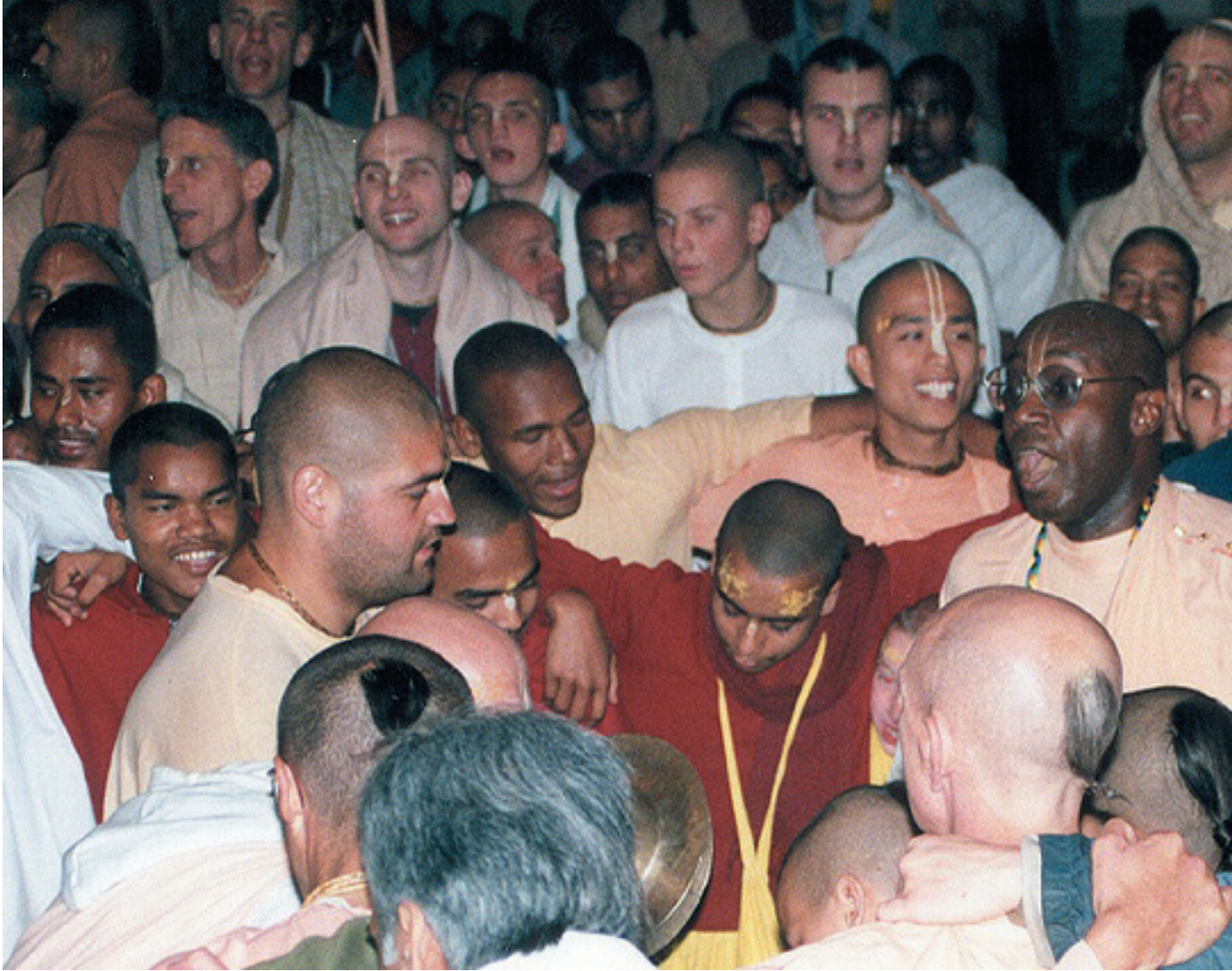
fez-like hat, with walking stick, pipe, bushy afro, and full beard. At that time he called himself Toshombe Abdul, and he spoke with the force and dynamism of Malcolm X.

While at Princeton and soon thereafter John began serving as assistant coordinator for penal programs in the State of New Jersey in the Public Defender's office. He was also a director in several drug abuse clinics and a special consultant for Educational Testing Services in the United States. Through it all he maintained a healthy interest in "mystic Christianity," as he called

it, and earnestly pursued his spiritual calling. This is not to say that while at college he didn't indulge in the usual activities of the day. It was, after all, the turbulent '60s, with its sex, drugs, and rock 'n' roll.

Still, while reminiscing he said, "I tried my best in those days to forget God. But despite my best efforts, I inevitably found myself continually glorifying him."

He explored the teachings of Sri Chinmoy, Swami Satchidananda, and a little-known mentor whom he never named. This latter mentor directed him to the saint who would become



his spiritual master, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. At first, however, he was reluctant to pursue Prabhupāda and his teachings.

“The first time I saw a Hare Kṛṣṇa,” he said, “was up in Harvard Square at a football game. It was very cold, and a group of them were standing on the corner chanting. I looked at them and thought, ‘This is the epitome of absurdity.’ I presumed they were rich white students just out looking for some different kind of drug or alternate experience. But when I passed by again two hours later, they were still on the corner chanting in the cold. I knew then there was something extraordinary about them.”

Finally, a girlfriend gave him an album of Prabhupāda singing, called “Krishna Meditation.” As he listened intently to the guru whom his mentor had suggested he would recognize as

his eternal spiritual teacher, he began to remember something he had long forgotten: He was a soul caught in a material body, and he wasn’t black or white but, rather, a spiritual being. He began to weep uncontrollably.

Soon he was visiting the Brooklyn Hare Kṛṣṇa temple, and soon after that he renounced the little he had to pursue Kṛṣṇa consciousness with complete conviction. He moved into the temple, where the leading devotees, seeing his intellectual acumen and natural teaching ability, sent him to Dallas, Texas, to assist in the then fledgling Gurukula, a school for ISKCON children. Upon arriving there, however, he met Satsvarūpa Dāsa Goswami, and the course of his life changed. He was attracted to Satsvarūpa Mahārāja’s simple and straightforward presentation of Kṛṣṇa consciousness and accepted the senior devotee as a sort of instructing spiritual

master. At the time, Satsvarūpa was starting a mobile *saṅkīrtana* party, a group of devotees who would travel together distributing Śrīla Prabhupāda’s books. John wanted in.

### A BEAUTIFUL BLACKISH CLOUD ARISES

It quickly became evident that John Favors was no ordinary devotee. For example, he chanted at least thirty-two rounds of Hare Kṛṣṇa on his beads daily, rather than the standard sixteen. To accomplish this, he would rise earlier than most devotees and would usually go to sleep late into the night. He also kept a diary in which he wrote a letter to Śrīla Prabhupāda every day. In these letters, he would reveal his weaknesses, pray to overcome them, and express his determination to become pure. His eating was sparse, usually fruits and



*Above, left: Leading a kirtana during ISKCON's annual festival in Māyāpur, India, 1998. Above: At the New Māyāpur farm community in France, 2003. Left: April 2005, Gīta-nagari, Pennsylvania, during his weekly class on his book The Beggar IV: Die Before Dying.*

nuts, sometimes a few carrots, bananas, and a little butter.

Most amazingly, he outdid everyone else on the team he traveled with, distributing Prabhupāda's books with the skill of an experienced book salesman. Soon, Hridayānanda Mahārāja took over the party. He trained the young men, particularly Mahābuddhi Dāsa and John, to sell books to university libraries. The party became known in ISKCON as "The Library Party," underlining its newly chosen venue for selling books. John was highly successful in bringing books to the collegiate intelligentsia.

As weeks turned into months, he was initiated. Satsvarupa Mahārāja recommended him highly to Śrīla Prabhupāda, who wrote back a letter in February, 1973, giving him the name Ghanaśyāma Dāsa. As Prabhupāda's "blackish cloud," he lovingly created a distinct brand of torrential rain—a



Photo © 2005 Lakshminvan das ACBSP/Lawson Knight

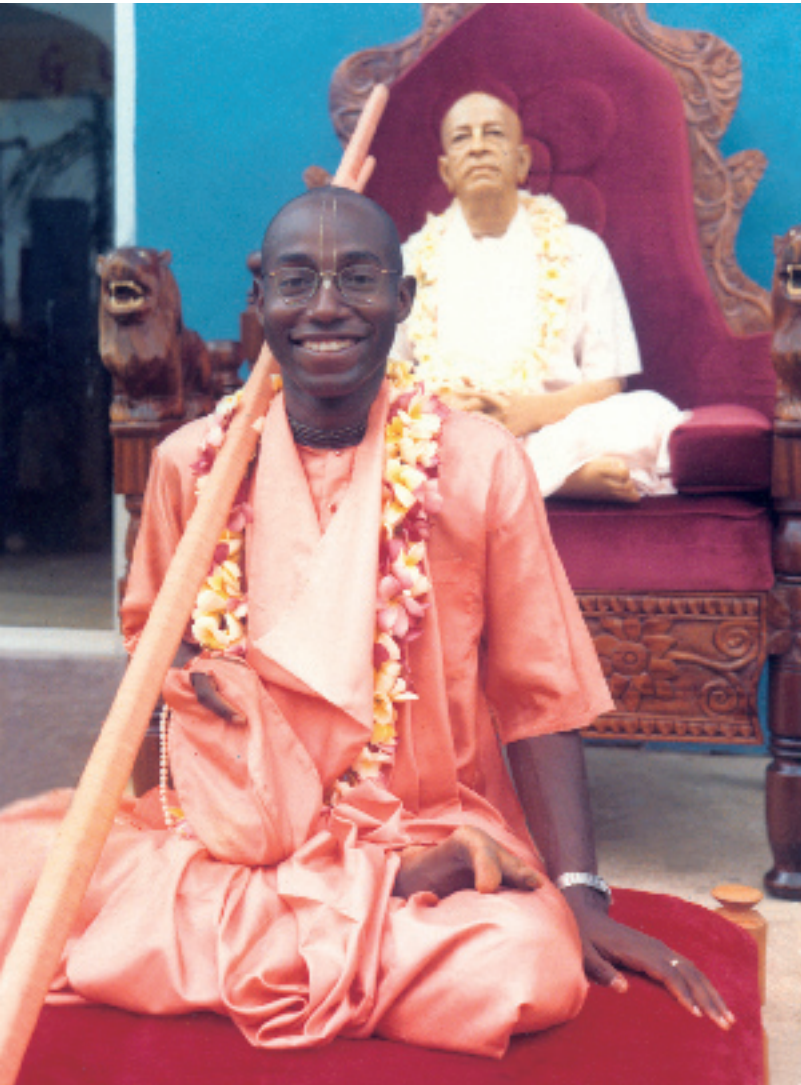


Photo © 2005 Lakshminivan das ACBSP/Lawson Knight

downpour of spiritual literature.

Throughout 1974 and 1975, Śrīla Prabhupāda wrote numerous letters to Satsvarūpa Mahārāja and Rāmeśvara Mahārāja, under whom Ghanaśyāma served. Prabhupāda praised his activities and marveled at his success in selling books. Prabhupāda also wrote Ghanaśyāma several personal letters during this period. In one, he wrote, “You are rendering first quality service to Kṛṣṇa by your preaching success. Be blessed and continue your efforts and Kṛṣṇa will recognize you very quickly.”

Teaming up with Kālakaṅṭha Dāsa, Ghanaśyāma next went to Europe, specifically England, to carry on the book distribution of the Library Party. However, success there was minimal. As Kālakaṅṭha later reflected, “The Brits, at that time, seemed reluctant

because of the India connection. It was still a sore spot for them.”

After a while, the two ISKCON compatriots split up, with Ghanaśyāma going to Eastern Europe. There he distributed Prabhupāda’s books in communist countries, where in most cases religion was banned. He lived his Kṛṣṇa conscious life in secret, and in austere conditions. In Russia he lived on public trains, going from one to another throughout the night, chanting his rounds in public bathrooms. Despite all contrary odds, he continued to distribute with great success, remaining the top Library Party salesman. His determination and positive results brought great pleasure to Śrīla Prabhupāda.

When Prabhupāda was ill, preparing to depart from this world in the summer and fall of 1977, reports of

Ghanaśyāma’s exploits were among the few things that brought him solace. Numerous letters from Tamāl Kṛṣṇa Goswami, Prabhupāda’s secretary at the time, reported Prabhupāda’s unparalleled joy when hearing of Ghanaśyāma’s activities. Naturally, then, when Prabhupāda made his final trip to the West, to England, Ghanaśyāma received special mercy in Prabhupāda’s presence. He called the young book distributor into his room and, asking him to sit at his side, embraced him. With tears in his eyes, Prabhupāda told him, “Your life is perfect.”

But his “perfection” did not make him complacent. After Prabhupāda left this world, Ghanaśyāma continued to distribute books like a man possessed, and to serve his guru’s mission with full enthusiasm. In due course, in New



*Far left: (date and place unknown). Left: May 29, 2005. At Gitanagari, with god-brothers during his last public appearance, when he announced that he was taking up nirjanabhajana (solitary prayer and meditation). Below: Passing out plates of prasādam in Africa.*



Vrindavan, West Virginia, he took *sannyāsa* from Kīrtanānanda Swami, receiving the name Bhakti Tīrtha Swami. This was in 1979. Soon thereafter he started The Committee for Urban Spiritual Development. The aim of this project was close to his heart, since, as an inner-city child himself, he could relate to the concerns of the downtrodden and knew how to bring them to Kṛṣṇa consciousness. Inner-city preaching, combined with welfare work and *prasādam* distribution, usually through opening restaurants, became a mainstay of his endeavors. His restaurant in Washington, D.C., was particularly successful.

It was around this time that he had a dream wherein Śrīla Prabhupāda requested him to “open the door.” In the dream, he continued to tend to other services, leaving Prabhupāda’s re-

quest aside. Finally, after Prabhupāda uttered the request for a second and then a third time, Bhakti Tīrtha opened the door, and a multitude of African people came running through. From this dream, he deduced that Śrīla Prabhupāda wanted him to go to Africa, and so, without any particular inclination toward that part of the world and in the midst of a successful project in Washington, he left, suddenly, and with little planning.

In the end, his African venture was immensely successful. His accomplishments in Africa, and elsewhere, are too many and too vast to describe in detail here. In Africa, he opened and oversaw two farm communities and more than twenty temples across six countries. In addition, he maintained two pub-

*Right: Gita-nagari Rathayātrā, 2001. Below: Fanning Śrīla Prabhupāda with a fan of peacock feathers, Toronto, 1975.*



Bhaja Govinda Devi Das



lic schools and worked at a grassroots level to enhance the spiritual lives of people throughout the continent, particularly in West Africa.

Among his most prominent accomplishments in America is perhaps his founding, in 1988, of the Institute for Applied Spiritual Technology (IFAST), dedicated to presenting Kṛṣṇa consciousness to spiritual seekers around the world. One of the aims of the Institute was to establish self-sufficient farm communities, and to that end he rejuvenated ISKCON's Gita-nagari project in Port Royal, Pennsylvania. With this project, the

Swami found an attentive audience among professionals as well—high-powered doctors, lawyers, and others saw truth in his message.

A few highlights of his illustrious career:

- Soon after taking *sannyāsa*, he went to Jagannatha Puri and, although Westerners are not allowed in the temple, managed to get in to see the beautiful Jagannātha deities.
- He met Muhammad Ali in 1981 and became one of his spiritual advisors.
- He became a member of ISKCON's governing body in 1982 and an initi-





ating spiritual master in 1985.

- He went to Africa, where Puṣṭa Kṛṣṇa Dāsa, Brahmānanda Dāsa, and others were preaching, and opened it up in an unprecedented way. He stayed there, on and off, for sixteen years, meeting and working with the country's most distinguished dignitaries, celebrities, and leaders, including Nobel Peace Prize laureate Nelson Mandela.
- In 1990 he was honored by being given the position of a high chief in Warri, Nigeria, in recognition of his outstanding work in Africa. He was widely accepted as an authentic religious leader throughout the African subcontinent.
- He has sixteen books in print and three more ready for press. His interna-



*Above:  
Dimona, Israel,  
April 1992,  
with disciples  
and members  
of a group  
called African  
Hebrew  
Israelites.  
Left: With  
Nelson  
Mandela in  
South Africa,  
1994, during  
an ISKCON-  
sponsored  
cultural  
program for  
thousands of  
children.*





*Left: Gitanagari, February 2005, Vyāsa Pūjā festival (held on the spiritual master's birthday), singing Jaya Rādhā-Mādhava before a morning lecture on Śrīmad-Bhāgavatam. Above: During the same festival, embracing his godbrother Mahāpurāṇa Dāsa.*

tional book team consists of translators working on the following languages: German, French, Spanish, Portuguese, Macedonian, Croatian, Russian, Hebrew, Slovenian, Balinese, and Italian. Many of the books have already been printed in these languages, and a few are still in the process of being translated.

• As he became something of a well-known international spiritual leader, with numerous college lectures, TV and radio talk shows, and inter-religious conferences lined up for years to come, the ravages of time manifested in an unexpected way, changing his plans forever.

### **DIE BEFORE YOU DIE**

Bhakti Tirtha Swami was diagnosed with a stage-four melanoma on his left foot. Ten years before, he had been told of a suspicious lump there. But it was benign, and removal would mean losing the use of his foot entirely. In a later attempt to remove it, doctors found that it was malignant. A diagnosis of diabetes limited the medical options. At first, he tried natural cures, which showed some promise but ultimately helped little.

In August 2004, his specialist advised him of the need for chemotherapy, immediate amputation of the foot, and the removal of affected lymph nodes. He conceded, but when only minimal success was reported, he prepared to leave this world. Bhakti Tirtha Swami saw in this an opportunity: “Krishna is allowing me to develop more purity, more potency to stage a change; he is allowing me to help others as well as myself to focus in a deeper way; we have to be ready to go the extra mile for the devotees.”

Actually, the illness did not come as a surprise to him. He had long prayed to take on the karmic debts of others, to suffer so that others might be released from suffering. He had prayed:

Dear Lord,

Whatever we need to be better servants for Śrīla Prabhupāda’s mission, let it happen or come to us. Whatever we need to have taken away to become pure in Śrīla Prabhupāda’s service, let it be taken away.

He wrote that he was willing to die for the misdeeds of others, and that  
(please turn to page 58)

# DAILY PRAYERS

*Heartfelt appeals to Lord Kṛṣṇa  
in his various forms.*

by Bhakti Tīrtha Swami

***M**y dear Lord Śyāma, please kindly hear my cry. Grant my devotional desires and eliminate my undevotional desires. I am your instrument; please make me worthy enough to serve you in all circumstances.*

***M**ay the Lord, who is known as Maṇimān, protect my thighs. Protect them from evil, from māyā, and give them protection so that the mind does not allow them to be a source of captivating the opposite sex.*

***M**ay Lord Viṣṇu, who is known as Yajña, protect my legs. Let my legs do only duties that are meant for your glorification and for the glorification of Śrīla Prabhupāda. Dear sweet Lord, please direct them in auspicious directions.*

***M**ay Lord Acyuta protect my arms. Use them only for your divine service and nothing more. Dear Lord, please protect them from all unnecessary and inauspicious activities.*





Lord Viṣṇu

**M**ay Lord Hayagrīva protect my abdomen. Dear Lord, let it be used for eating only things offered at your lotus feet and please protect whatever I take into it. Allow me to eat only things that can sustain me to serve you more and serve you better.

**M**ay Lord Keśava protect my heart. Please Lord, make my heart an eternal dwelling place of the sweet love of the Divine Couple. Please make my heart an abode of surrender, humility, dedication, and selflessness. Make my heart grow only in love of your supreme majesty and allow your pastimes to eternally remain blissful in my heart.

**M**ay Lord Īśvara protect my head. May he only allow me to use my head in working for his glorification. Bless this lowborn head of mine and give me knowledge of how to serve and please you better.

**M**ay Lord Cakradhara protect my front, and may Lord Gadādhara protect my back. Please dear Lord, kindly protect me from all material influences from any direction. Protect me with your love and divine strength.

**M**ay Lord Viṣṇu, with his conch shell, protect my left side. May the Supreme Godhead Upendra protect me from above, and may Lord Tārṅṣya protect me from below the earth. May Lord Haladhara protect me from all sides.

**M**ay Lord Madhusūdana, who carries a bow in his hand, protect my eyesight. The eyes are the major object of false gratification—a quick route to hell. Please dear Lord, kindly guide my vision. Protect my eyes from māyā, and please protect them from scenes that can pollute my mind and make it go crazy. Please put them under your full protection and divine control.

**M**ay the Supreme Lord in his Hṛṣikeśa form protect all my senses. May he engage all my senses only in service. Protect them from all contamination and entangling pleasures. Let them be used only to please you. Tie them against any material nonsense and release them only when they are to serve you.

**M**ay Lord Nārāyaṇa protect my breath. May he encourage me to use my breath only for appreciating things offered at his divine feet.

**M**ay Lord Yogeśvara, in his divine mystic potentiality, protect my mind and intelligence. The mind is the greatest of all senses. Please dear Lord, control this rascal entity and make it a place where only your pastimes are being relished and appreciated. Dear Lord, close up all false entrances to my mind. Cleanse it of all inauspicious thoughts, and always check any such thoughts, as I am a fool who does not know how auspicious and purifying it is to meditate on your divine form.

**D**ear Lord Kṛṣṇa, please protect my soul. While sleeping, may Lord Mādhava protect me from all dangers, and may the Supreme Personality of Godhead, in His Nṛsīmha form protect me from all evils, all danger, all inauspiciousness, and all illusions.

**D**ear Lord, I humbly beg that you daily and eternally hear these prayers of mine and ultimately make me your useful, dedicated eternal servant and a devoted son of my beloved spiritual master, Om Viṣṇupāda Paramahaṁsa His Divine Grace Śrīla Prabhupāda. May his love be my source of inspiration, and may I learn to eternally be a humble servant of my beloved spiritual master.

All glories to Śrīla Prabhupāda! ❁

## THE MOOD OF SURRENDER

(continued from page 14)

own intelligence and power. People think they will achieve happiness, knowledge, and security by manipulating their environment.

People may think they will achieve fulfillment by getting everything to behave as they like—nature, other people, their own body and mind, anyone and anything. Kṛṣṇa calls such thinking demonic, directly opposed to saintly character. The irony is that this mentality can disguise itself as *bhakti*, loving service to Kṛṣṇa. How? We may feel that other devotees of Kṛṣṇa need to change their behavior to support our own service to Kṛṣṇa, or that our pleasure in such service depends on our control of our environment. While in a spiritual process, we may keep trying to control and change the outer world to get satisfaction. Kṛṣṇa therefore states that those opposed to him consider the lust of material desire to be their shelter and protector.

## SIX ASPECTS OF SPIRITUAL SURRENDER

In contrast, *mahātmās*, or great souls, find their shelter in Kṛṣṇa's spiritual energy. This energy is the Lord's most exalted devotee, Śrīmatī Rādhārāṇī. Unlike the witch of misleading lust, Rādhārāṇī is the soothing mother of love, presenting us to Kṛṣṇa, the supreme father. Coming under her protection involves six aspects that directly counteract and contradict the materialistic tendencies that have only brought us despair and disappointment.

First, we should accept anything favorable for Kṛṣṇa's service, and use in a favorable way situations we cannot change. We do not need to guess what is helpful for serving the Lord. The scriptures, gurus, and saintly persons give clear instructions in this regard. For example, we are advised to take a firm vow to chant the Hare Kṛṣṇa *mahā-mantra* a minimum number of times daily. Further, we should wake up before sunrise, using the early morning for chanting, worship, and scriptural study. Having such a program follows the example of great devotees.

Our vegetarian meals should be offered first to Kṛṣṇa, considering him the master of our house, who must eat before we, his servants, partake of our meals. We should see our duties as having been given to us by Kṛṣṇa and use the fruits of our activities for his pleasure. Our time should be spent in

devotional service. Confident of achieving the perfection of life through our service to Kṛṣṇa, we should continue with patience and enthusiasm in both the ups and downs of the waves of the material modes.

Sometimes seemingly unfavorable situations come unbidden and beyond

# The MIHE Gaura Pūrṇimā Courses

(Fees required)

January 30–March 13, 2006

*Vastu: An Aid to Spiritual and Material Development*, Ajāmila Dāsa • *VTE Leadership and Management Course One*, Anuttama Dāsa • *How to Facilitate a Meeting*, Braja Bihārī Dāsa • *From Śraddhā to Prema*, BVV Narasimha Swami; *Śrī Īsopaniṣad* (Part of the VTE Bhakti-śāstrī Course), Hari Śaurī Dāsa, Śyāmala Sakhī Devī Dāsī • *Pañcarātrika Process of Deity Worship, Nitya-sevā One*, Jananivāsa Dāsa, Pañkajāṅghri Dāsa, Nrsimha Kavaca Dāsa • *Pañcarātrika Process of Deity Worship, Nitya-sevā Two*, Jananivāsa Dāsa, Pañkajāṅghri Dāsa, Nrsimha Kavaca Dāsa • *Classical Hatha Yoga Taught in the Iyengar Tradition—Level One* (Separate sections for men and women), Krodhasamaṇi Dāsī, Yamarāja Dāsa • *Classical Hatha Yoga Taught in the Iyengar Tradition—Level Two* (Separate sections for men and women), Krodhasamaṇi Dāsī, Yamarāja Dāsa • *Ayurvedic Self-healing One*, Dr. Liladhar Gupta • *The Transcendental Art of Deity Dressing*, Rāmabhadra Dāsa • *VTE Teacher Training Course One*, Rāsamaṇḍala Dāsa • *VTE Teacher Training Course Two*, Rāsamaṇḍala Dāsa • *VTE Bhakti-śāstrī Teacher Training Course*, Rāsamaṇḍala Dāsa, Atul Kṛṣṇa Dāsa • *The Catur-Ślokī of the Śrīmad-Bhāgavatam* (Part of the VTE Bhaktivaibhava Course), Ravindra Svarūpa Dāsa

## Bhaktivaibhava Course Facilitators

March 20–June 24, 2006

(Air-conditioned classroom, library, and computer lab)

*First and Second Cantos*

BVV Narasimha Swami, Vedavyāsapriya Swami,  
Atul Kṛṣṇa Dāsa, Nārāyaṇī Devī Dāsī

*Third Canto*

BVV Narasimha Swami, Jayādvaīta Swami,  
Vedavyāsapriya Swami, Atul Kṛṣṇa Dāsa, Devāmṛta Dāsa,  
Nārāyaṇī Devī Dāsī

Visit <http://www.mihe.info> for details.

our ability to alter. We may become sick or injured and unable to externally perform our worship of Kṛṣṇa. Others may insult us or treat us unfairly, unsettling our mind. The weather may prevent our planned trip to the temple. While the demonic tendency is to try to eliminate all such obstacles though manipulating externals, one who wants spiritual success seeks to understand the Lord's purpose.

A good teacher gives lessons and homework that highlight students' weaknesses. To complete the assignment and pass the exam, a student must understand and apply what was lacking. Similarly, Kṛṣṇa will set up situations we can use for spiritual advantage if we address and correct some area of weakness or lack within ourselves. Such apparently unfavorable situations, therefore, when un-

derstood and used properly, are truly the great favor of Kṛṣṇa.

Second, we have to reject anything irredeemably unfavorable for Kṛṣṇa's devotional service. Activities that must be absolutely discarded are gambling, illicit sex (sex should be in marriage for procreation), taking intoxicants, and eating meat, fish or eggs. Furthermore, it is best to work for only as much money, knowledge, and achievement as will help us think of Kṛṣṇa with love and spread his glories. We should give up friends, objects, activities, and discussions that drag our heart from the Lord, or deal with them only superficially. If we live simply, preferably in a society of Kṛṣṇa's devotees, avoiding problems is much easier.

Third, humility, or the lack of desire to receive the honor of others, is an essential requirement for receiving the enlightenment that will erase

even difficult attachments. True humility is gratitude for Kṛṣṇa's gifts, joy at the privilege of service to him, and an honest appraisal of our position in the universe.

Fourth, a surrendered soul looks only to Kṛṣṇa for protection. While we certainly have a duty to live a healthy life and take normal measures to protect ourselves (seatbelts, for example), ultimately the protection of our body, mind, and advancement in Kṛṣṇa's service is in Kṛṣṇa's hands. Acknowledging Kṛṣṇa as the controller gives us a deep sense of inner peace no matter how great the present difficulty.

Fifth, we should depend exclusively on the mercy of Kṛṣṇa for our maintenance. We should not claim to be able to maintain ourselves independently. And when taking help from others, we must know that ultimately Kṛṣṇa is working through them. Everything that comes to us does so by his sanction only.

The sixth facet of surrender is to have no interest other than Kṛṣṇa's interest. That implies harmony, not the absence of personal initiative. Just as all family members can work for the good of the family by their individual plans and desires, so one can interlock personal plans and aspirations with Kṛṣṇa's will. A surrendered devotee understands Kṛṣṇa to be the whole and knows that by pleasing Kṛṣṇa we please ourselves when we're connected to him with love.

For most people, chanting Kṛṣṇa's holy names with faith and without material attachments is a gradual process. Most of us start on the spiritual path with many material desires. The chanting itself is the key to attaining a holy inner and outer life. As we chant, we see things more clearly, from the spiritual perspective. If we use that clarity to improve the spiritual quality of our lives, we will attain the full potency of chanting, which will quickly bring us to the fulfillment of our true desire: union of love with Kṛṣṇa. ☀

*Ūrmilā Devī Dāsī is a BTG associate editor and the major author and compiler of Vaikuṅṭha Children, a guide to Kṛṣṇa conscious education for children.*

## How to Put BTG in Your Will

After providing for their families and loved ones, subscribers may want to put *Back to Godhead* in their wills, thus helping to assure the long-term future of this work. In the USA, bequests are free of estate tax and can substantially reduce the amount of your assets claimed by the government.\* You can give needed support for *Back to Godhead* by simply including the following words in your will: *I give, devise, and bequeath to Back to Godhead, 18024 NW 112th Blvd., Alachua, FL 32616 (insert amount being given here) to be used to support Back to Godhead and its related activities, including the Krishna.com website.*

A bequest can be a specific dollar amount, a specific piece of property, a percentage of an estate, or all or part of the residue of an estate. You can also name *Back to Godhead* as a contingency beneficiary in the event someone named in your will is no longer living.

It is recommended that a lawyer help in drafting or amending a will.

\*If you live outside the USA, check the estate tax laws for your country.



# CALENDAR

This calendar is calculated for Māyāpur, 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 Dāmodara

(October 18–November 16)

### NOVEMBER

**2**—Diwali, the festival of illuminating Kṛṣṇa's temples with lamps. Call your local Hare Kṛṣṇa temple for details.

**3**—Govardhana Pūjā, the festival commemorating the worship of Govardhana Hill by the residents of Vṛndāvana and Kṛṣṇa's lifting the hill. Call your local Hare Kṛṣṇa temple for details.

**5**—Disappearance anniversary of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, founder-*ācārya* of the International Society for Krishna Consciousness. Devotees observe this day with personal remembrances of Śrīla Prabhupāda, readings from his biography, and fasting till noon, followed by feasting.

**9**—Disappearance anniversary of Śrīla Śrīnivāsa Ācārya, a great follower of the six Gosvāmīs of Vṛndāvana.



Śrīla Bhaktisiddhānta  
Sarasvatī Ṭhākura

**12**—Utthānā Ekādaśī. Fasting from grains and beans. Disappearance anniversary of Śrīla Gaurakiśora Dāsa Bābājī, the spiritual master of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who was Śrīla Prabhupāda's spiritual master. Fasting till noon.

**16**—Śrī Kṛṣṇa Rāsa-yātrā. Last day of Dāmodara-vrata and Cāturmāsya.

## Month of Keśava

(November 17–December 15)

**27**—Utpannā Ekādaśī. Fasting from grains and beans.

### DECEMBER

**11**—Mokṣadā Ekādaśī. Fasting from grains and beans. Also, the anniversary of the day on which Lord Kṛṣṇa spoke the *Bhagavad-gītā*.

## Month of Nārāyaṇa

(December 16–January 14)

**19**—Disappearance anniversary of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the spiritual master of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

**27**—Saphalā Ekādaśī. Fasting from grains and beans.

**31**—Appearance anniversary of Śrīla Locana Dāsa Ṭhākura, a great devotee of Kṛṣṇa known for his Bengali devotional songs.

### JANUARY

**2**—Disappearance anniversary of Śrīla Jīva Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

**10**—Putradā Ekādaśī. Fasting from grains and beans.

## Month of Mādhava

(January 15–February 13)

**19**—Appearance anniversary of Śrīla Gopāla Bhaṭṭa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

**20**—Disappearance anniversary of Śrīla Jayadeva Gosvāmī, a great spiritual master and author of *Gīta-govinda*.

**21**—Disappearance anniversary of Śrīla Locana Dāsa Ṭhākura, a great spiritual master whose Bengali devotional songs perpetuate the simple Kṛṣṇa conscious method of self-realization.

**26**—Ṣaṭ-tilā Ekādaśī. Fasting from grains and beans.

# 2006 Mayapur Festival

*Celebrating the 500th Anniversary of Śrī Caitanya Mahāprabhu's  
Inauguration of the Saṅkīrtana Movement & ISKCON's 40th Anniversary*

**January 30–March 13:** MIHE Gaura Pūrṇimā Courses  
(VTE-style seminars)

**February 10:** Lord Nityānanda's Appearance

**February 16–26:** GBC Meetings

**February 18:** Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's Appearance

**February 27–March 2:** World Saṅkīrtana & Congregational  
Preaching Festival, MIHE Sat-saṅga Seminars (see list below)

**March 1:** Congregational Preaching Night

**March 2:** Book Distribution Awards

**March 3–9:** Navadvīpa Dhāma Parikrama (no seminars)

**March 10:** MIHE Sat-saṅga Seminars Resume after  
Parikrama, Śrī Śrī Rādhā-Mādhava Boat Festival,  
World Excellency Awards Presentation

**March 11:** Shantipur Festival / Film Festival

**March 12:** Gaṅgā Pūja / Immersion of Ashes of Departed Souls

**March 13:** Rathayātrā

**March 14:** Gaura Pūrṇimā, Lord Caitanya's Abhiṣeka

**March 15:** Jagannātha Miśra's Feast

## The MIHE Sat-saṅga Seminars

(No service charges. Sponsored by donors.)

**February 27–March 2 and March 10–13**

*Holistic Cow Care: Not Just Milk, Balabhadra Dāsa • Understanding Śrī Caitanya Mahāprabhu's Teachings through Śrī Bṛhad-bhāgavatāmṛta, Bhakti Cāru Swami • The Scientific Presentation of Kṛṣṇa Consciousness, Bhaktisvarūpa Dāmodara Swami • Brahma Jijñāsā: Questions and Answers, Bhakti Vikāśa Swami • Concerning Ultimate Reality: Śrī Śikṣāṣṭakam, BVV Narasimha Swami • Brightside Seminars, Dānavīra Goswami • Brain Gain Seminars, Dānavīra Goswami • Garga Saṁhitā, Dānavīra Goswami • Simplified Romanized Sanskrit: Perfect Sanskrit Pronunciation for Everyone, Dīna-Anukampana Dāsa • Poetry in Praise of Mahāprabhu: Rūpa Gosvāmī's Caitanyāṣṭaka, Dvija-maṇi Dāsa • Recruiting Workshop: Shooting the Rhinoceros, Gaurāṅga Dāsa • (To be announced) Gopāla Kṛṣṇa Goswami • (Three seminars–to be announced) Jayapatāka Swami • Developing the Divine Quality of Forgiveness, Kavicandra Swami • Yoga for Kids, Kavicandra Swami • Lord Śrī Caitanya Mahāprabhu's Visit to Śrī Vṛndāvana, Lokanāth Swami • Gaura Kathā, Rādhānātha Swami • The Unique Gift of Śrī Caitanya Mahāprabhu, Śacīnandana Swami • The Sādhana of Writing, Tulasī-priyā Devī Dāsī • Harināma Cintāmaṇi: Begging for the Mercy of the Holy Name, Vedavyāsapriya Swami*

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.

# KAILĀSA: A CELESTIAL PLAYGROUND

*Kailāsa, the abode of Lord Śiva, is so beautiful that the inhabitants of the heavenly planets travel there to enjoy the atmosphere.*

## CANTO 4: CHAPTER 6

- 19 कुमुदोत्पलकह्लारशतपत्रवनद्धिभिः  
नलिनीषु कलं कूजत्खगवृन्दोपशोभितम्  
20 मृगैः शाखामृगैः क्रोडैर्मृगेन्द्रैर्ऋक्षशल्यकैः  
गवयैः शरभैर्व्याघ्रै रुरुभिर्महिषादिभिः

*kumudotpala-kahlāra-  
śatapatra-vanarddhibhiḥ  
naliniṣu kalam kūjat-  
khaga-vṛndopāśobhitam*

*mṛgaiḥ sākhāmṛgaiḥ kroḍair  
mṛgendrair ṛkṣa-śalyakaiḥ  
gavayaiḥ śarabhair vyāghrai  
rurubhir mahiṣādibhiḥ*

*kumuda—kumuda; utpala-utpala; kahlāra-kahlāra; śatapatra—lotuses; vana—forest; rddhibhiḥ—being covered with; naliniṣu—in the lakes; kalam—very sweetly; kūjat—whis-*

pering; *khaga*—of birds; *vṛnda*—groups; *upāśobhitam*—decorated with; *mṛgaiḥ*—with deer; *sākhā-mṛgaiḥ*—with monkeys; *kroḍaiḥ*—with boars; *mṛga-indraiḥ*—with lions; *ṛkṣa-śalyakaiḥ*—with *ṛkṣas* and *śalyakas*; *gavayaiḥ*—with forest cows; *śarabhaiḥ*—with forest asses; *vyāghraiḥ*—with tigers; *rurubhiḥ*—with small deer; *mahiṣa-ādibhiḥ*—with buffalo, etc.

**There are different kinds of lotus flowers, such as kumuda, utpala, and śatapatra. The forest appears to be a decorated garden, and the small lakes are full of various kinds of birds who whisper very sweetly. There are many kinds of other animals also, like deer, monkeys, boars, lions, ṛkṣas, śalyakas, forest cows, forest asses, tigers, small deer, buffalo, and many other animals, who are fully enjoying their lives.**

- 21 कर्णान्त्रैकपदाश्वस्यैर्निर्जुष्टं वृकनाभिभिः  
कदलीखण्डसंरुद्धनलिनीपुलिनश्रियम्

*kaṛṇāntraikapadāśvāsyaier  
nirjuṣṭam vṛka-nābhibhiḥ*

*kadalī-khaṇḍa-saṃruddha-  
nalinī-pulina-śriyam*

*karṇāntra*—by the *karṇāntra*; *ekapada*—the *ekapada*; *aśvāsyaiḥ*—by the *aśvāsyā*; *nirjuṣṭam*—fully enjoyed; *vṛka-nābhībhiḥ*—by the *vṛka* and *nābhi*, or *kastūrī* deer; *kadalī*—of banana trees; *khaṇḍa*—with groups; *saṃruddha*—covered; *nalinī*—of small lakes filled with lotus flowers; *pulina*—with the sandy banks; *śriyam*—very beautiful.

**There are varieties of deer, such as *karṇāntra*, *ekapada*, *aśvāsyā*, *vṛka*, and *kastūrī*, the deer which bears musk. Besides the deer there are many banana trees which decorate the small hillside lakes very nicely.**

## 22 पर्यस्तं नन्दया सत्याः स्नानपुण्यतरोदया विलोक्य भूतेशगिरिं विबुधा विस्मयं ययुः

*paryastam nandayā satyāḥ  
snāna-puṇyatarodayā  
vilokya bhūteśa-girim  
vibudhā vismayam yayuḥ*

*paryastam*—surrounded; *nandayā*—by the Nandā; *satyāḥ*—of Satī; *snāna*—by the bathing; *puṇya-tara*—especially flavored; *udayā*—with water; *vilokya*—after seeing; *bhūta-īśa*—of Bhūteśa (the lord of the ghosts, Lord Śiva); *girim*—the mountain; *vibudhāḥ*—the demigods; *vismayam*—wonder; *yayuḥ*—obtained.

**There is a small lake named Alakanandā in which Satī used to take her bath, and that lake is especially auspicious. All the demigods, after seeing the specific beauty of Kailāsa Hill, were struck with wonder at the great opulence to be found there.**

PURPORT: According to the commentary called *Śrī-Bhāgavata-candra-candrikā*, the water in which Satī used to bathe was Ganges water. In other words, the Ganges flowed through the Kailāsa-parvata. ❶ There is every possibility of accepting such a statement because Ganges water also flows from the hair of Lord Śiva. Since Ganges water rests on the head of Lord Śiva and then flows to

**(1) On what basis may we accept the statement that Satī bathes in the Ganges at Kailāsa?**

**(2) What does Saugandhika mean, and why does the forest in Alakā have that name?**

the other parts of the universe, it is quite possible that the water in which Satī bathed, which was certainly very nicely scented, was Ganges water.

## 23 ददृशुस्तत्र ते रम्यामल्कां नाम वै पुरीम् वनं सौगन्धिकं चापि यत्र तन्नाम पङ्कजम्

*dadṛśus tatra te ramyām  
alakām nāma vai purīm  
vanam saugandhikam cāpi  
yatra tan-nāma paṅkajam*

*dadṛśuḥ*—saw; *tatra*—there (in Kailāsa); *te*—they (the demigods); *ramyām*—very attractive; *alakām*—Alakā; *nāma*—known as; *vai*—indeed; *purīm*—abode; *vanam*—forest; *saugandhikam*—Saugandhika; *ca*—and; *api*—even; *yatra*—in which place; *tat-nāma*—known by that name; *paṅkajam*—species of lotus flowers.

**Thus the demigods saw the wonderfully beautiful region known as Alakā in the forest known as Saugandhika, ❷ which means “full of fragrance.” The forest is known as Saugandhika because of its abundance of lotus flowers.**

PURPORT: Sometimes Alakā is known as Alakā-purī, which is also the name of the abode of Kuvera. Kuvera’s abode, however, cannot be seen from Kailāsa. Therefore the region of Alakā referred to here is different from the Alakā-purī of Kuvera. According to Vīrarāghava Ācārya, *alakā* means “uncommonly beautiful.” In the region of Alakā the demigods saw, there is a type of lotus flower known as Saugandhika that distributes an especially fragrant scent.

## 24 नन्दा चालकनन्दा च सरितौ बाह्यतः पुरः तीर्थपादपदाम्भोजरजसातीव पावने

*nandā cālananandā ca  
saritau bāhyataḥ puraḥ  
tīrthapāda-padāmbhoja-  
rajasātīva pāvane*

*nandā*—the Nandā; *ca*—and; *alakanandā*—the Alakanandā; *ca*—and; *saritau*—two rivers; *bāhyataḥ*—outside; *puraḥ*—from the city; *tīrtha-pāda*—of the Supreme Personality of Godhead; *pada-ambhoja*—of the lotus feet; *rajasā*—by the dust; *ātīva*—exceedingly; *pāvane*—sanctified.

**They also saw the two rivers named Nandā and Alakanandā. These two rivers are sanctified by the dust of the lotus feet of the Supreme Personality of Godhead, Govinda.**

25 ययोः सुरस्त्रियः क्षत्तरवरुह्य स्वधिष्यतः  
क्रीडन्ति पुंसः सिञ्चन्त्यो विगाह्य रतिकर्षिताः

*yayoḥ sura-striyaḥ kṣattar  
avaruhya sva-dhiṣṇyataḥ  
krīḍanti puṁsaḥ siñcantyo  
vigāhya rati-karṣitāḥ*

*yayoḥ*—in both of which (rivers); *sura-striyaḥ*—the celestial damsels along with their husbands; *kṣattar*—O Vidura; *avaruhya*—descending; *sva-dhiṣṇyataḥ*—from their own airplanes; *krīḍanti*—they play; *puṁsaḥ*—their husbands; *siñcantyaḥ*—sprinkling with water; *vigāhya*—after entering (the water); *rati-karṣitāḥ*—whose enjoyment has become diminished.

**My dear Kṣattā, Vidura, the celestial damsels come down to those rivers in their airplanes with their husbands, and after sexual enjoyment, they enter the water and enjoy sprinkling their husbands with water.**

PURPORT: It is understood that even the damsels of the heavenly planets are polluted by thoughts of sex enjoyment, and therefore they come in airplanes to bathe in the rivers Nandā and Alakanandā. It is significant that these rivers, Nandā and Alakanandā, are sanctified by the dust of the lotus feet of the Supreme Personality of Godhead. In other words, just as the Ganges is sacred because its water emanates from the toes of the Supreme Personality of Godhead, Nārāyaṇa, so whenever water or anything is in touch with devotional service to the Supreme Personality of Godhead, it is purified and spiritualized. The rules and regulations of devotional service are based on this principle: ③ anything in touch with the lotus feet of the Lord is immediately freed from all material contamination.

The damsels of the heavenly planets, polluted by thoughts of sex life, come down to bathe in the sanctified rivers and enjoy sprinkling water on their husbands. Two words are very significant in this connection. ④ *Rati-karṣitāḥ* means that the damsels become morose after sex enjoyment. Although they accept sex enjoyment as a bodily demand, afterwards they are not happy.

Another significant point is that Lord Govinda, the Supreme Personality of Godhead, is described here as Tīrthapāda. ⑤ *Tīrtha* means “sanctified place,” and *pāda* means “the lotus feet of the Lord.” People go to a sanctified place to free themselves from all sinful reactions. In other words, those who are devoted to the lotus feet of the Supreme Personality of Godhead, Kṛṣṇa, automatically become sanctified.

⑥ The Lord’s lotus feet are called *tīrtha-pāda* because under their protection there are hundreds and thousands of saintly persons who sanctify the sacred places of pil-

grimage. Śrīla Narottama dāsa Ṭhākura, a great *ācārya* of the Gauḍīya Vaiṣṇava-sampradāya, advises us not to travel to different places of pilgrimage. Undoubtedly it is troublesome to go from one place to another, but one who is intelligent can take shelter of the lotus feet of Govinda and thereby be automatically sanctified as the result of his pilgrimage. ⑦ Anyone who is fixed in the service of the lotus feet of Govinda is called *tīrtha-pāda*; he does not need to travel on various pilgrimages, for he can enjoy all the benefits of such travel simply by engaging in the service of the lotus feet of the Lord. Such a pure devotee, who has implicit faith in the lotus feet of the Lord, can create sacred places in any part of the world where he decides to remain. *Tīrthī-kurvanti tīrthāni* (*Bhāg.* 1.13.10). The places are sanctified due to the presence of pure devotees; any place automatically becomes a place of pilgrimage if either the Lord or His pure devotee remains or resides there. In other words, such a pure devotee, who is engaged one hundred percent in the service of the Lord, can remain anywhere in the universe, and that part of the universe immediately becomes a sacred place where he can peacefully render service to the Lord as the Lord desires.

26 ययोस्तत्स्नानविभ्रष्टनवकुङ्कुमपिञ्जरम्  
वितृषोऽपि पिबन्त्यम्भः पाययन्तो गजा गजीः

*yayos tat-snāna-vibhraṣṭa-  
nava-kuṅkuma-piñjaram  
vitṛṣo ‘pi pibanty ambhaḥ  
pāyayanto gajā gajāḥ*

*yayoḥ*—in both of which rivers; *tat-snāna*—by the bathing of them (the damsels of the heavenly planets); *vibhraṣṭa*—fallen off; *nava*—fresh; *kuṅkuma*—with *kuṅkuma* powder; *piñjaram*—yellow; *vitṛṣaḥ*—not being thirsty; *api*—even; *pibanti*—drink; *ambhaḥ*—the water; *pāyayantaḥ*—causing to drink; *gajāḥ*—the elephants; *gajāḥ*—the female elephants.

- (3) What happens to anything in touch with the lotus feet of the Lord?
- (4) How do the damsels of the heavenly planets feel after sexual enjoyment?
- (5) What do the words *tīrtha* and *pāda* mean?
- (6) Why is the Supreme Lord called Tīrthapāda?
- (7) Why does a pure devotee of the Lord not need to go on pilgrimage?

After the damsels of the heavenly planets bathe in the water, it becomes yellowish and fragrant due to the kunikuma from their bodies. Thus the elephants come to bathe there with their wives, the she-elephants, and they also drink the water, although they are not thirsty.

27 तारहेममहारत्नविमानशतसङ्कुलाम्  
जुष्टां पुण्यजनस्त्रीभिर्यथा खं सतडिङ्गनम्

*tāra-hema-mahāratna-  
vimāna-śata-saṅkulām  
juṣṭām puṇyajana-sṭrībhir  
yathā kham sataḍid-ghanam*

*tāra-hema*—of pearls and gold; *mahā-ratna*—valuable jewels; *vimāna*—of airplanes; *śata*—with hundreds; *saṅkulām*—crowded; *juṣṭām*—occupied, enjoyed; *puṇyajana-sṭrībhiḥ*—by the wives of the Yakṣas; *yathā*—as; *kham*—the sky; *sa-taḍit-ghanam*—with the lightning and the clouds.

**The airplanes of the heavenly denizens are bedecked with pearls, gold, and many valuable jewels. The heavenly denizens are compared to clouds in the sky decorated with occasional flashes of electric lightning.**

PURPORT: The airplanes described in this verse are different from the airplanes of which we have experience. In the *Śrīmad-Bhāgavatam* and all the Vedic literatures, there are many descriptions of *vimāna*, which means “airplanes.” On different planets there are different kinds of airplanes. ❸ On this gross planet earth, there are airplanes run by machine, but on other planets the airplanes are run not by machine but by mantric hymns. They are also used especially for enjoyment by the denizens of the heavenly planets so that they can go from one planet to another. On other planets which are called Siddhalokas, the denizens can travel from one planet to another without airplanes. The beautiful airplanes from the heavenly planets are compared here to the sky because they fly in the sky; the passengers are compared to the clouds. The beautiful damsels, the wives of the denizens of the heavenly planets, are compared to lightning. In summation, the airplanes with their passengers which came from higher planets to Kailāsa were very pleasant to look at.

(8) How are airplanes on other planets run?

(9) What is another name of Yakṣeśvara and what is his position?

28 हित्वा यक्षेश्वरपुरी वनं सौगन्धिकं च तत्  
द्रुमैः कामदुघैर्हृद्यं चित्रमाल्यफलच्छदैः

*hitvā yakṣeśvara-purīm  
vanam saugandhikam ca tat  
drumaiḥ kāma-dughair hṛdyam  
citra-mālya-phala-cchadaiḥ*

*hitvā*—passing over; *yakṣa-īśvara*—the lord of the Yakṣas (Kuvera); *purīm*—the abode; *vanam*—the forest; *saugandhikam*—named Saugandhika; *ca*—and; *tat*—that; *drumaiḥ*—with trees; *kāma-dughaiḥ*—yielding desires; *hṛdyam*—attractive; *citra*—variegated; *mālya*—flowers; *phala*—fruits; *chadaiḥ*—leaves.

**While traveling, the demigods passed over the forest known as Saugandhika, which is full of varieties of flowers, fruits, and desire trees. While passing over the forest, they also saw the regions of Yakṣeśvara.**

PURPORT: ❶ Yakṣeśvara is also known as Kuvera, and he is the treasurer of the demigods. In the descriptions of him in Vedic literature, it is stated that he is fabulously rich. It appears from these verses that Kailāsa is situated near the residential quarters of Kuvera. It is also stated here that the forest was full of desire trees. In *Brahmasamhitā* we learn about the desire tree which is found in the spiritual world, especially in Kṛṣṇaloka, the abode of Lord Kṛṣṇa. We learn here that such desire trees are also found in Kailāsa, the residence of Lord Śiva, by the grace of Kṛṣṇa. It thus appears that Kailāsa has a special significance; it is almost like the residence of Lord Kṛṣṇa.

29 रक्तकण्ठखगानीकस्वरमण्डितषट्पदम्  
कलहंसकुलप्रेष्ठं खरदण्डजलाशयम्

*rakta-kaṇṭha-khagānika-  
svara-maṇḍita-ṣaṭpadam  
kalahaṁsa-kula-preṣṭham  
kharadaṇḍa-jalāśayam*

*rakta*—reddish; *kaṇṭha*—necks; *khaga-anika*—of many birds; *svara*—with the sweet sounds; *maṇḍita*—decorated; *ṣaṭ-padam*—bees; *kalahaṁsa-kula*—of groups of swans; *preṣṭham*—very dear; *khara-daṇḍa*—lotus flowers; *jala-āśayam*—lakes.

**In that celestial forest there were many birds whose necks were colored reddish and whose sweet sounds mixed with the humming of the bees. The lakes were abundantly decorated with crying swans as well as strong-stemmed lotus flowers.**

[continued in the next issue]

# “How Can They Say There Is No Creator?”

*The following conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and some of his disciples took place during an early-morning walk at Venice Beach, Los Angeles, on June 4, 1976.*

**Śrīla Prabhupāda:** Everything that we see has been created—how can these scientists claim there is no creator? They are also created. How can they say that there is no creator?

**Disciple:** They are trying to avoid their responsibility to the creator, so they say he doesn't exist.

**Śrīla Prabhupāda:** You can avoid the creator, but you cannot say he doesn't exist. Whether or not you accept the creator's authority is your business, but

you cannot say there is no creator. For example, there are so many outlaws who say, “We don't want to obey the government.” If you don't like the government, that is your business. But there is a government—you can't deny that.

**Disciple:** It is just in the last few generations that the material scientists have received so much prestige and have been able to influence so many people with their propaganda.

**Śrīla Prabhupāda:** Therefore we have to challenge all these rascal scientists.

**Disciple:** You are giving us the weapon—the transcendental knowledge in your books.

**Śrīla Prabhupāda:** If people are after real scientific knowledge, they have to accept Kṛṣṇa consciousness. They have been cheated by these so-called scientists. Now, if people are actually serious to know the truth, they'll accept this knowledge.

**Disciple:** The scientists say that the atom is the source of everything.

**Śrīla Prabhupāda:** And our reply is, “You rascal. You are not coming from an atom—you are coming from your father.”

**Disciple:** “Originally,” they say, “everything has come about from chance atomic . . .”

**Śrīla Prabhupāda:** “Originally!” You do not even know where you have come from. Why are you making theories about the origin? There is a story about a snake charmer. He couldn't even catch a harmless water snake, but he was trying to catch a cobra. This is the scientists' defect. The scientists are tiny, insignificant creatures, but they are saying such big things. This is the defect of modern science. They have no importance; still they are saying big things. Just like the story: the snake charmer cannot catch even a non-poisonous snake, and he says, “I'll catch a cobra.” You have not even understood that you are created by your mother and father, so why do you try to understand the original creation?  
(please turn to page 57)

SPIRITUAL PLACES

# The Temple of Chenna Keshava in Belur

*At the heart of this exquisite display of classical Indian architecture  
lies a centuries-old tradition of deep devotion to the deity.*

Text and photos by Adbhuta Hari Dāsa







BELUR IS A small town in southern Karnataka State. It became the capital of the Hoysala dynasty (A. D. 1000–1346) during the reign (1108–1142) of Bittideva, originally a follower of Jainism. Impressed and inspired by Rāmānujācārya, he became a Vaiṣṇava and accepted the name Vishnuvardhana. In 1117 he began building the famous Chenna Keshava temple in Belur. The temple took 103 years to complete. Considered a unique example of the Hoysala style of architecture, it attracts many tourists as well as pilgrims. (*Chenna* means

“beautiful,” and *Keshava* is a name for Kṛṣṇa meaning “one with lovely long hair.”)

I arrived in Belur during a nine-day religious festival (Navarātrī). The whole town was decorated with lamps and flowers, and people were in a festive mood. At the Chenna Keshava temple, the *utsava* deity (a small deity used for festivals) went out on a procession around the temple each evening. Accompanied by the sounds of trumpets and drums, priests invited the deity and then placed him on a palanquin, carried by about a dozen

---

*Groups of pilgrims gather in the courtyard of the Chenna Keshava temple complex (below). The main temple is on the right and houses the main Chenna Keshava deity, shown at left.*





## Visiting Belur

### Getting There

*By air*—Near-est airports: Mangalore (194 km), Bangalore (222 km)

*By train*—Near-est railway junction:

Hassan, 40 km

*By road*—Regular buses from Bangalore (222 km), Halebid (16 km), Hassan (40 km), Hospet (330 km), Mangalore (124 km), Mysore (149 km).

### Where to Stay

KSTDC Hotel Mayura Velapuri (phone: 22209). Convenient to the temple and the bus stand. The best place in Belur. Other hotels have only very basic rooms.

### Where to Eat

Many restaurants serve vegetarian South Indian meals. The restaurant at Hotel Mayura Velapuri has a vegetarian meal and Continental dishes. Hotel Shankar has good, inexpensive meals and good service.

Travel information taken from *India*, by John Howley (Jaḍa Bharata Dāsa), available from the Krishna.com Store.



*Lakshmi leaves her temple (top) for a procession held every morning during the Navaratri festival. Above, priests offer special items and prayers to Lord Chenna Keshava and his consort before their evening procession.*



people. Everyone followed the Lord as he traveled out of the temple to circle it and visit some neighboring areas. At the end of the procession, the deity arrived at a small open pavilion next to the temple compound. While some priests chanted mantras, others offered spiced rice, a flame (ghee lamp), fragrant *mogra* garlands, and water. When the ceremony was over, priests distributed *prasādam* to everyone. Then the deity returned to the temple, and very soon the temple was closed.

For nine days Chenna Keshava rode on the palanquin in the evening and Lakṣmī, the consort of the Lord, went out in the morning. After the Lakṣmī procession the next morning, I approached Parthasarthi Bhattar, one of the main priests of the temple. He kindly took me to the small shrines of Rāmānujācārya, Nṛṣimha, Kṛṣṇa, and Sitā-Rāma-Lakṣmaṇa-Hanumān in the temple compound. Then he showed

me the deities of Śānti Nārāyaṇa, Sudevī (Saumyanayaki), Vīra Nārāyaṇa, and Bhūdevī (Raṅganayaki). They are in beautiful small temples situated around the main temple. At each temple, he offered me *caraṇāmṛta* (water that has bathed the deity), some *tulasī* leaves, a ghee lamp, and a red powder (*kumkum*). The deity in the temple of Śānti Nārāyaṇa, which was built by Vishnuvardhana's queen Shantala Devi, is identical to Chenna Keshava but smaller. The temple is also similar to the main temple.

In the right corner of the compound, Parthasarthi Bhattar showed me a small pond called Vasudeva Tirtha and, extending along the inside of the compound wall, a row of cells fronted by a long pillared veranda that contains many sculptures and inscriptions in stone. The inscriptions record details of the construction of the temple, the artists employed, the grants and endowments given, and the ren-



Some of the deities worshiped in smaller shrines around the main temple: Śrī Rāmānujācārya (left), Lord Nṛṣimha (far left), and Sitā-Rāma-Lakṣmaṇa (above).



ovations to the temple.

As special mercy, Parthasarthi Bhattar then took me to the inner shrine of the life-sized Chenna Keshava deity. Most visitors can view the deity only from the temple hall. The four-armed deity holds the disc and conch shell in his upper hands and the lotus and club in his lower ones. A silver knife was on his belt. Parthasarthi Bhattar told me that the deity is self-manifested. It is said that Lord Brahmā had worshiped him on Satyaloka. Later, King Indradyumna brought him here and worshiped him until his passing. The deity was then worshiped by the *devas* until the service was taken up by King Vishnuvardhana.

The story is that once, when the king was traveling in the Belur area, one of his servants, who had leprosy, was cured after bathing in the lake known as Vishnu Samudra. Seeing this, the king thought that this must be a very sacred place, so he decided to build a temple. To confirm his decision, Śrī Keśava simultaneously appeared in his dream and in the dream



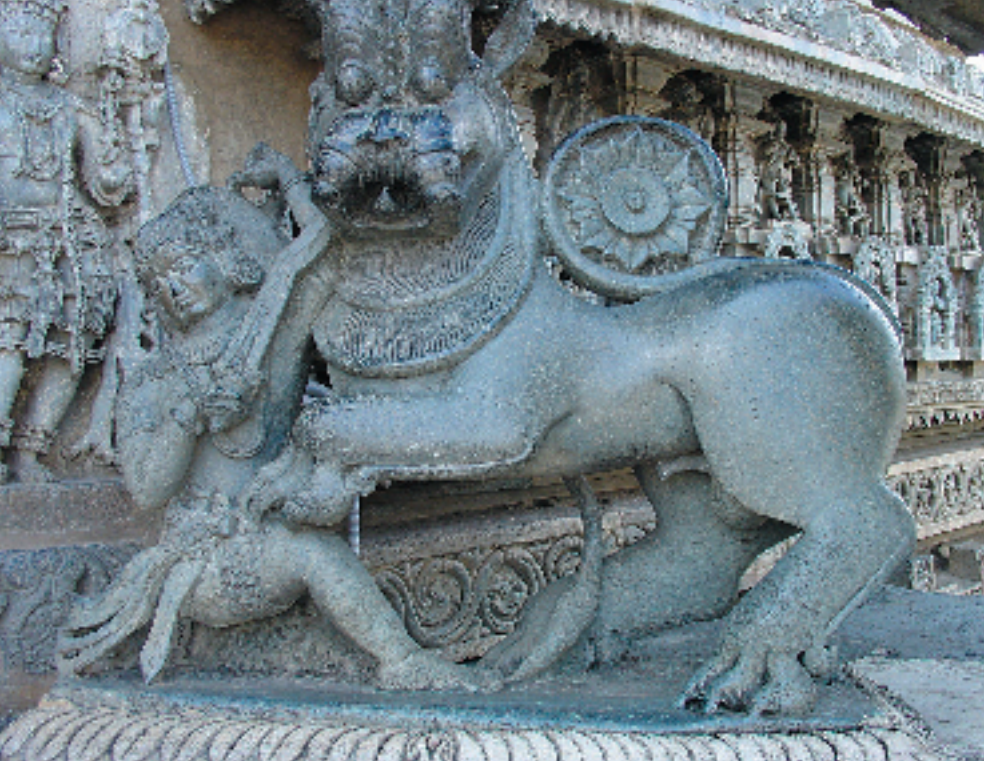
*Temple priest Parthasarthi Bhattar worships Lakṣmī in his home each evening during the Navarātrī festival (above, left). Above, right, he points to carvings of King Vishnuvardhana and Śrī Rāmānujācārya on the wall of the Chenna Keshava temple. At left, Garuḍa, Lord Viṣṇu's carrier, stands reverentially facing Lord Chenna Keshava. At right: the entrance gate to the compound.*



of Rāmānujācārya and ordered them to build the temple for him. As instructed in his dream, the king took several devotees to Chandra Drona Hill and discovered the deity. He then took the deity to Sri Narayanapura, and from there to Velapura (present-day Belur).

Parthasarathi Bhattar then introduced me to the history of the temple construction and details and stories of the sculptures. Some of hundreds of tourists who daily visit the temple joined us on a tour. Parthasarathi Bhattar explained that the one-hundred-foot-high entry gate was built in Dravidian style four hundred years later than the temple. Because the peak of the tower represents the horns of a cow, it is called a *gopura* (*go* means “cow,” and *pura* means “city”). In front of the temple is a pillar and a deity of the Lord’s carrier, Garuḍa, standing with folded hands. The main structure of the temple is an architectural unit set upon a raised platform in the shape of a sixteen-pointed star.





As we came closer to the temple, Parthasarthi Bhattar pointed to a sculpture near the entrance—depicting a man fighting a lion—and told us how the Hoysala dynasty got its name. He said that this sculpture represents Sala, legendary head of Hoysala dynasty. The words *hoysala* mean “Strike, Sala!” and were shouted out to the king when he was fighting a tiger. Sala immortalized himself and the tiger by single-handedly killing the beast, and his act of heroism inspired the royal emblem of the Hoysala dynasty. The rulers of this clan were called the Yadava kings, and they ruled with tremendous power. After defeating the Chalukyas, they rose above all to become the paramount rulers in South India, even over the famed Cholas and Pandyas.

The temple hall has three majestic entrances, each with two flights of steps: one up to the platform and one up to the floor level of the hall. Flanking the steps are miniature shrines for deities of different forms of Viṣṇu, such as Nārāyaṇa, Mādhava, and Govinda. The elaborate nine-foot-tall doorways are each carved from a single piece of stone. The front one shows Lord Nṛsiṃha in the center, wearing an intestine garland while killing the demon Hiraṇyakaśipu. Miniature forms of the other prominent avatars of Viṣṇu frame the sculpture.

Below Nṛsiṃha is Garuḍa, and on the sides are two Makaras, from whose mouths arches spring. Makaras are an aquatic species with a crocodile face, a monkey’s eyes, a cow’s ears, a lion’s feet, an elephant’s trunk, and a peacock’s tail.

On the left side of the wall is a bas-relief representing the meeting hall of King Vishnuvardhana. He is seated in the center, receiving instructions from his spiritual master Rāmānujācārya. On the right side is Queen Shantala Devi.

Intricately carved horizontal friezes fill the surface of the temple exterior. The sculptors authentically executed stories from the *Purāṇas*, *Upaniṣads*, *Mahābhārata*, and *Rāmāyaṇa*. The lowest frieze is a series of 650 charging elephants, each one unique. They symbolize stability and strength and are considered the support of the temple. There is much symbolism in the carvings. Lions symbolize courage, horses symbolize speed, vines symbolize beauty—admirable qualities in a cultured society.

### UNPARALLELED CRAFTSMANSHIP

After circling the temple and studying the remarkable artistic details of the sculptures on its walls, we entered the dark, mysterious interior, which shyly reveals its greatness through





*Examples of the skilled craftsmanship found at the Chenna Keshava temple (clockwise from bottom right): one of many figures in various poses, the ceiling of the temple, King Vishnuvardhana single-handedly killing a lion, King Vishnuvardhana with his queen and Rāmānujācārya, and one of many intricately carved pillars.*



the dim light of a few ghee lamps. The forty-six pillars of various sizes, shapes, and designs show that King Vishnuvardhana wanted to build a temple surpassing all others. The most amazing pillar is the Nṛsimha pillar. Lord Nṛsimha was a family deity of the Hoysala dynasty. The pillar reveals the artists' special care, and once rotated on stone ball-bearings. Its adornments include miniature sculptures of dancing goddesses, Viṣṇu incarnations, Lord Śiva, Gaṇeśa, and Nandi (Śiva's bull). In the middle of the pillar is the sculpture of Lord Nṛsimha. A small space has been left unsculpt-

ed, a challenge to any artist to surpass the original. So far, no one has taken up the challenge.

Four central pillars support a domed ceiling made of seven interlocked pieces of stone. It is one of the most elaborately decorated ceilings in all of India. In the middle of the circular dome hangs a stone representing Lord Śiva. Above that is a lotus, representing Lord Brahma. On the lotus sits Lord Nṛsimha. The entire ceiling is spotlighted from the smooth circular floor, where dance and music are performed for the pleasure of Chenna Keshava.

## WORSHIPING LAKṢMĪ

It took us all afternoon to examine most of the sculptures. In the evening Parthasarathi Bhattar invited me to his home to take part in the worship of Lakṣmī. Every evening of the Navarātrī festival he would offer flowers, fruits, and a ghee lamp to Lakṣmī. On the last day he worshiped Lord Hayagrīva, represented by books, for the blessing of knowledge and prosperity. Many neighbors joined the celebration, singing devotional songs. During the festival, in every house people kept different kinds of dolls.





Parthasarthi Bhattar had the ten incarnations of Lord Viṣṇu, as well as dolls of devotees dancing, playing instruments, and carrying a deity on a palanquin. There were many toy animals. Two dolls represented the king and queen. This exhibition of different objects and living entities symbolizes worship of the cosmic form of the Lord.

The next day was the final day of the festival, Vijaya Daśamī. On this day Lord Rāma killed Rāvaṇa after nine days of fighting. The anniversary of Madhvācārya's birth falls on the same day. So early in the morning I visited Raghavendra Swami Math, where devotees in the Madhva line worship deities of Lakṣmi-Nṛsimha and Hanumān.

Later, Parthasarthi Bhattar took me to the lake Vishnu Samudra on the outskirts of the town. It is said that the lake appeared from a drop of nectar that fell from Garuḍa's pot, and that the king of the ocean resides here on the order of Lord Paraśurāma. This is the lake in which King Vishnuvardhana's servant was cured of leprosy.

### PROCESSION TO THE SAMI TREE

In the late afternoon the celebration of Vijaya Daśamī began by bringing the festival deity of Chenna Keshava to the courtyard. For the procession, the deity rode on a metal, gold-painted horse, set on a trailer pulled by a tractor. Priests of the temple and

priests from Madhva line decorated the deity and the tractor with garlands of flowers and leaves. Musicians playing trumpets and drums led the procession. Many people followed, offering items and prayers. The deity went down Main Street, filled with many restaurants and shops, past the bus station, over the Badari River, and proceeded four kilometers to a stone pavilion at the edge of town.

Many people gathered there. Leaving the deity, the priests walked to a nearby Sami tree. The *Mahābhārata* states that on Vijaya Daśamī day Arjuna retrieved the weapons he had hidden in a Sami tree and went to fight with the Kauravas, who were stealing King Virāṭa's cattle. One of the priests took the deity's sword and cut some Sami leaves to signify Arjuna's retrieving his weapons. Another priest offered the leaves to the deity, who represents the king. This ceremony celebrates the king's victory over evil and his bringing peace to the citizens.

King Vishnuvardhana wanted to build a magnificent temple for Lord Viṣṇu in Belur, and the extraordinary Hoysala builders and artists developed a new style of temple architecture to fulfill his desire. By offering their skills to the Supreme Person, they attained perfection, creating highly expressive sculptures that almost seem alive. 🌸

*Adbhuta Hari Dāsa joined ISKCON in 1994 in Croatia. BTG has run several of his articles on Indian holy places, as well as one on Angkor Wat.*

*On Vijaya Daśamī day, a priest cuts leaves from a Sami tree (above, left) to commemorate Arjuna's retrieving his weapons from a Sami tree to fight for King Virāṭa. At left: Vishnu Samudra lake.*





# Why Shop at the Krishna.com Store?

✿ We have over 4,000 products to support and complement your Kṛṣṇa conscious way of life. And we constantly strive to improve the quality, value, and relevance of the products we offer. Look for “Krishna.com Exclusive” items while you shop.

✿ Our customer service team is #1—and not just because we say so. If you’ve called, emailed, or used our LiveHelp service, you know that our friendly Krishna.com family works hard to make you happy. We get calls and letters thanking us for going that extra mile. With Krishna.com you can expect that kind of personal attention every time. That’s a guarantee.

✿ We believe your Krishna.com experience should be easy and safe. We constantly update our technology to make your online shopping fast and secure. While we’re at it, we think, “Why not make it look good too?” Great pictures, useful information, many choices—and yes, great prices!

✿ When you shop, you support the whole Krishna.com family of services. The Krishna.com Store is not for profit. Every dollar goes toward services like the Krishna.com Radio, the Krishna Art Gallery, BTG Online, and the Teachings section, a popular destination for people new to Kṛṣṇa consciousness. Think of it: Every time you shop at the Krishna.com Store, you are helping to share Kṛṣṇa consciousness with the thousands of people who come to the site every month.

[www.krishna.com/store](http://www.krishna.com/store)

1-800-800-3284



# Taking the Long Way

*A successful physician tells his story of discovering Kṛṣṇa consciousness at a young age and renewing his commitment thirty years later.*



*The author, far left, receives initiation from Bhaktimārga Swami at the ISKCON Miami temple in December 2004.*

CROSSING THE campus of the University of Florida in Gainesville one day in 1973, I heard the chiming of bells in the distance. A shaven-headed man in saffron robes singing by himself in an open courtyard caught my eye. Knowing nothing about the Hare Kṛṣṇa movement, I thought he must be a Buddhist. I sat at a distance and watched for a long while, enchanted by

his blissful singing. Finally I left without approaching him, but I couldn't get him out of my mind.

The next day I returned at the same time, and there he was again. This time two or three younger monks, also with shaven heads, were singing along with him and passing out plates of food. I came closer and was delighted to find out that it was a vegetarian prepara-

tion. One young man handed me a colorful magazine and spoke to me. But I kept looking at the older monk, who was playing hand cymbals. He seemed to emit tranquility and wisdom. I had to speak to him.

This is my tale of how I came to the Hare Kṛṣṇa movement, left, and eventually found my way back. Perhaps others who were once attracted

# Home

by Murāri Gupta Dāsa



to this wonderful movement and left for one reason or another can identify with my journey and give ISKCON another chance.

In the fall of 1973 I was a freshman at the University of Florida. I had started college young, at age sixteen. Like so many others in those days, I was searching for a deeper meaning of life. As far back as I can remem-

ber, the thought of aging, dying—the entire temporal nature of our existence—troubled me.

Brought up in a nominally Catholic family and educated in Jesuit institutions, I was always a spiritual person. From the age of eleven or twelve I read everything I could about theology, philosophy, parapsychology, and mysticism. By sixteen I was convinced that the priests, rabbis, and yogis I'd met were all as lost as I. What made the most sense to me was the philosophy of a simple Christian sect called The Christ Family. They believed that one should not kill (they were vegetarians), that one should not covet material possessions, and that one should be celibate. But they had no deep opinions about anything else and were basically wandering, homeless hippies. After a while I decided this group was just copping out on life.

When the senior monk was through chanting, I began drilling him with question after question. His initial response was laughter. Then he told me to slow down and ask one question at a time, and he would do his best to satisfy me.

Time seemed to fly, and before I realized it I had been talking with this man for hours. His explanations of the philosophy of Kṛṣṇa consciousness touched me deeply. The other monks had gone, and I had missed all of my classes for the day. The senior monk invited me to their temple to eat and chant. I didn't go that day, but for the days that followed I couldn't focus on any classes or talk with anyone. I was really confused about my next step. The philosophy of Kṛṣṇa consciousness appealed to me. But I knew that if I went to the temple it would be very difficult to leave. And I wasn't ready for that. My entire life was in a tailspin.

A week later I approached a group of devotees and asked about the monk. They told me his name was Tamāl Kṛṣṇa Goswami. That afternoon I went to the temple on Depot Avenue. Suddenly a modified Greyhound

bus pulled up. Fifteen young men, all with shaven heads, unloaded a variety of exotic instruments from the bus. A tall, attractive devotee saw me gazing in amazement and invited me on to the bus. There was Tamāl Kṛṣṇa Goswami.

Although only one week had gone by, he immediately said, "What took you so long to return?"

## BRAHMACĀRĪ LIFE

The tall devotee—Viṣṇujana Swami—then began singing Hare Kṛṣṇa to melodies so sweet that tears came to my eyes. I knew these people had experienced what I was searching for, true love of God. Soon I dropped out of school and moved into the Gainesville temple, where the temple president, Amarendra Dāsa, trained me as a *brahmacārī*, a celibate student living in the ashram. Later I went with the Rādhā-Dāmodara Traveling Saṅkīrtana Party, headed up by Tamāl Kṛṣṇa Goswami and Viṣṇujana Swami. The bus party, as it was called, was made up of dozens of young men who traveled around America in converted buses and vans, spreading Kṛṣṇa consciousness.

Though *brahmacārī* life was austere and a complete change from anything I was familiar with, my transition was natural and surprisingly pleasant. To explain why, I have to tell you a bit more about myself. As far back as I can remember, I never felt like I belonged here. I am a social being, not a loner, but in truth I did feel quite alone, despite plenty of friends and a close-knit family. To me, trivial conversations and worldly knowledge were as boring as philosophical arguments with abundant questions and few answers.

The *brahmacārī* ashram, however, was full of colorful personalities, more enthusiastic and talented than any of my previous companions. There were musicians, artists, poets, cooks, philosophers, mechanics—all linked by devotion to Śrīla Prabhupāda. This

***Instead of getting initiated, I left the movement.  
The truth is I tried to leave, but the Kṛṣṇa conscious  
life had become a part of me.***

• • •

conglomerate of fired-up beings emanated warmth, love, and devotion. Their association turned what at first glance were unbearable austerities (and radical changes to my existence) into exciting adventures, lived as in a dream state. Every day I awoke to dancing and singing, followed by deep meditation and study of profound spiritual books. Where else, I asked myself, could I experience all this?

For the first time my life had meaning. Viṣṇujana Swami, Tamāl Kṛṣṇa Goswami, and so many others transformed the austerities into a dynamic and meaningful yet incredibly fun existence. I felt that the devotees really cared about me and my spiritual progress and were happy to take me along on the journey back to Godhead. Śrīla Prabhupāda's books—combined with an unexpected taste for chanting—solidified my commitment.

My downfall came from feelings that I was underachieving. I had abandoned my family and my dreams of becoming a physician. When I brought this topic up, the young devotees, who were not so mature in those days, were generally unsympathetic. That was difficult to understand.

Another problem: I always enjoyed temple life. To this day I still get excited each time the curtains open and *ārati* begins. Traveling away from the temple was difficult. I missed the temple, but I was quite good at distributing books, so my supervisors naturally liked to keep me on the road.

In February of 1975 I visited my family. Then I returned to my devotee companions in Atlanta. Śrīla Prabhupāda was at the temple. The mood was very high. Śrīla Prabhupāda led some astonishing *kīrtanas* and gave some unforgettable classes. Feeling unworthy and not yet serious enough, I had been avoiding initiation for over a year. I was supposed to take

initiation that weekend. Initiation was a heavy commitment, and because of my conflicted feelings, I decided I wasn't ready. Instead of getting initiated, I left the movement. The truth is I tried to leave, but the Kṛṣṇa conscious life had become a part of me.

### BACK TO COLLEGE

Upon returning home, I found it difficult to fit in. Ordinary life could not compare with Kṛṣṇa consciousness. My family and friends seemed like strangers, and no doubt they looked at me as if I had landed from another planet, because I retained remnants of a *brahmacārī* lifestyle.

My first week back I resumed undergraduate studies at Loyola University in Chicago. Though my major was pre-medical, all of my electives were in Eastern philosophy and theology. I decided to seek employment and apply for student loans so as not to depend on my family for financial support.

After placing an ad for vegetarian roommates, I proceeded to convert an apartment near the campus into a quasi-temple. A nearby Indian shopping area proved a fertile ground for Indian musical instruments—harmonium, tambura, *mṛdaṅga*, and *karaṭālas*. I painted the walls bright yellow and wrote Sanskrit texts from the *Bhagavad-gītā* on every free space. Soon my place was known as a meeting ground for vegetarians, hippies, and even estranged devotees from the local Evanston temple. My family became convinced that I had left my mind in some distant Hare Kṛṣṇa temple.

I would often visit the Chicago temple, but the Rādhā-Dāmodara parties sometimes passed through and did not give me a very warm reception. That didn't stop me from attending

the *āratis* regularly, but I did begin the practice of slipping in and leaving the temple before anyone had the chance to talk to me.

My studies advanced quickly because I never took summer breaks. After completing undergraduate studies, I continued my graduate and postgraduate studies at a similar pace. Because I sometimes attended class with robes and a shaved head, my colleagues and professors thought I was eccentric. Still, they respected me because I was at the top of my class. I used what I'd learned from the devotees. Rising at 3:30 A.M., I chanted on my beads, and before any other medical student was awake, I had already studied for my courses.

I greatly missed my devotee friends. Prayers to Śrīla Prabhupāda and Lord Caitanya (and a continuing taste for chanting the holy name) got me through difficult moments. But the material energy is far too strong to face alone. Gradually I stopped chanting and receded to a mostly illusory life, although I did find comfort in the thought that I could still dedicate my career to Kṛṣṇa's service.

For many years I practiced medicine in Europe, Africa, the Caribbean, and the US. During this time I visited almost every temple on earth. I would come in like a thief in the night. Sneaking in the back during the early-morning *maṅgala-ārati*, I would slip out before anyone could speak to me.

### MY ARREST RECORD: A FORTUNATE DISCOVERY

For the last sixteen years my medical practice was in Miami. One day, in the spring of 2002, I received a notice from the Board of Medicine in Florida that a new law had been passed  
(*please turn to page 57*)

### THE LONG WAY HOME



## DEPARTMENTS

### “Book Section: Śrīmad-Bhāgavatam”

- Satī Gives Up Her Body*, January/February, page 29.  
*Lord Śiva Creates the Demon Virabhadra*, March/April, page 33.  
*The Destruction of Dakṣa’s Sacrifice*, May/June, page 33.  
*Virabhadra Wreaks Havoc*, July/August, page 33.  
*Description of Kailāsa*, September/October, page 33.  
*Kailāsa: A Celestial Playground*, November/December, page 35.

### “From the Editor”—Nāgarāja Dāsa

- Ten Essential Points*, January/February, page 62.  
*Purely Devotees*, May/June, page 62.  
*Paths in the Bhāgavad-gītā*, July/August, page 62.  
*Responsible for Our Faith*, September/October, page 62.

### “Guest Editorial”

- Responding to Tsunami Trama*, Hridayānanda Dāsa Goswami, March/April, page 62.  
*Into the Teeth of the Wind*, Dāsānudāsa Vanacārī, November/December, page 62.

### “Śrīla Prabhupāda 108 Celebration”—Lokanāth Swami

- Equal to All*, January/February, page 38.  
*The Highest Thinker*, March/April, page 28.  
*A Lover of Festivals*, May/June, page 12.  
*A Year of Expansion*, July/August, page 28.

### “Śrīla Prabhupāda Speaks Out”

- “The Original Vedic Literature—Is It Not Education?”* January/February, page 15.  
*“The Citizens Must Be God Conscious,”* March/April, page 15.  
*Evolution: The Soul’s Upward Transmigration*, May/June, page 15.  
*“If You Have No Idea of God, How Will You Think of Him?”* July/August, page 43.  
*Disunited Nations*, September/October, page 15.  
*“How Can They Say There Is No Creator?”* November/December, page 39.

### “Spotlight on Krishna.com”

- Why Shop at the Krishna.com Store?* November/December, page 50.

## FEATURES

- The Album of My Festive Year*, Nṛtya Kīśorī Devī Dāsī, March/April, page 44.  
*Between Matter and Spirit*, Navin Jani, May/June, page 38.  
*Blood Brothers*, Indradyumna Swami, March/April, page 31.  
*Conversion, Harmonic*, Satyarāja Dāsa, January/February, page 52.  
*Daily Prayers*, Bhakti Tīrtha Swami, November/December, page 28.  
*The Deity Book Is Here!* Nitya-tṛptā Devī Dāsī, January/February, page 16.  
*Dream, Waking from the*, Jahnudvīpa Dāsa, January/

February, page 35.

*Dying to Teach*, Arcana Siddhī Devī Dāsī, May/June, page 9.

### FOUNDER’S LECTURE—Śrīla Prabhupāda

- Teach the Children*, January/February, page 7.  
*Where Spiritual Knowledge Begins*, March/April, page 7.  
*Seeing God on His Terms*, May/June, page 7.  
*When Knowledge Is Nescience*, July/August, page 7.  
*Worshipable by Everyone*, September/October, page 7.  
*The Cause of All Causes*, November/December, page 7.

*God Proposes, Man Accepts*, Caitanya Caraṇa Dāsa, March/April, page 38.

### HARE KṚṢṂA PEOPLE

- Soldier for Kṛṣṇa*, Pārthasārathi Dāsa, March/April, page 25.  
*There’s No Place Like Home*, Arcana Siddhī Devī Dāsī, September/October, page 39.  
*Taking the Long Way Home*, by Murārī Gupta Dāsa, November/December, page 52.

### HOW I CAME TO KṚṢṂA CONSCIOUSNESS

- An End to Suffering in Comfort*, Madhumaṅgala Dāsa, March/April, page 43.  
*Getting Right With God*, Devahotra Dāsa, May/June, page 43.

*Holy Name, Receiving and Giving the*, Ūrmilā Devī Dāsī, March/April, page 12.

*Holy Names, the Medicine of the*, Indradyumna Swami, May/June, page 44.

*Inventive Spirit, Purpose for the*, Kṛṣṇa Rāgini Devī Dāsī, May/June, page 31.

*Karma’s Flawless Justice*, Caitanya Caraṇa Dāsa, September/October, page 12.

*Kṛṣṇa’s Dance of Divine Love*, Krishna Kanta Dasi, September/October, page 31.

*Lord Kṛṣṇa, Yaśodā Binds*, Kālakaṅṭha Dāsa, September/October, page 50.

*Maharaja Prataparudra: Humble Servant in Kingly Dress*, Satyarāja Dāsa, July/August, page 24.

*Mercy Rains Down Under the Long White Cloud*, Janānanda Dāsa, March/April, page 16.

*The Mood of Surrender*, Ūrmilā Devī Dāsī, November/December, page 13.

*Neither Here Nor There: Exploring Borders with Lord Nṛsimha*, Satyarāja Dāsa, May/June, page 24.

*Poetic Praise of a Holy Hill: Rūpa Gosvāmī’s Govardhan-āṣṭaka*, Dvīja Maṇi Dāsa, July/August, page 38.

*Purpose, Our Eternal*, Jahnudvīpa Dāsa, July/August, page 31.

*Rādā’s Cuisine: A Restaurateur’s Dream*, Satyarāja Dāsa, September/October, page 27.

*Rain of Mercy: The Exemplary Life of Bhakti Tīrtha Swami*, Satyarāja Dāsa, November/December, page 16.

*Sacred Writings, Esteem for*, Ūrmilā Devī Dāsī, July/August, page 10.



*Service to Guru: No Higher Duty*, Girirāja Swami, July/August, page 16.

SPIRITUAL PLACES

*Kṛṣṇa Consciousness in the Heart of Europe*, Divya-kiśorī Devī Dāsī, January/February, page 44.

*Suva Welcomes the Emperor of Sweetness*, Ūrmilā Devī Dāsī, May/June, page 16.

*Dwarka's Playground*, Adbhuta Hari Dāsa, July/August, page 44.

*Hampi: Crown Jewel of a Glorious Empire*, Adbhuta Hari Dāsa, September/October, page 16.

*The Temple of Chenna Keshava in Belur*, Adbhuta Hari Dāsa, November/December, page 40.

*Śrīmad-Bhāgavatam, the Novel Quality of the*, Satyarāja Dāsa, March/April, page 52.

*“Sure You Will Come to Me”: The Divine, Eternal Promises of the Lord*, Bhrāntī Devī Dāsī, May/June, page 29.

*Thieves, Are We All?* Arcana Siddhī Devī Dāsī, January/February, page 26.

*What Do Hare Kṛṣṇa Women Do?* Karuṇa Dhārīnī Devī Dāsī, September/October, page 42.

*Yama & Niyama: Rules for Enlightenment and Happiness*, Prahlādānanda Swami, January/February, page 13.

**“THERE IS NO CREATOR?”**

(continued from page 39)

These scientists and philosophers—their only business is to defy God. All of them are demons.

**Disciple:** But they say that before the scientific revolution . . .

**Śrīla Prabhupāda:** It is not scientific—it is all a rascal revolution. The scientists cannot even answer this question: “You are created by your father, so why shouldn’t there be an original creator? You have not dropped from the sky.”

**Disciple:** They say man came from the monkey, the monkey came from another animal, and originally everything came from an atom.

**Śrīla Prabhupāda** [addressing the scientists]: That’s all right, but now come to the practical issue. You are created by your father—that you have to accept. Similarly, everything we see—these cars, the houses—everything was created by someone. So how can you say there is no creator? Everything within your experience is created by someone.

**Disciple:** But then who created the creator?

**Śrīla Prabhupāda:** That is something

we can discuss later, but at least you have to accept that there is a creator.

**Disciple:** Some scientists will agree that there is a creative energy, but they do not give one creator, one person, the credit.

**Śrīla Prabhupāda:** No, no. For instance, Mr. Ford manufactures a car, but he does not fashion it by his own hand. He has money—that’s his energy—and he has to pay so many mechanics and supervisors to create the car. But ultimately Ford is the creator. Ford is not personally creating all his cars, but Ford’s money, Ford’s employees, and Ford’s workers are creating them. Similarly, everything is being created by God. In the *Bhagavad-gītā* (9.10) Kṛṣṇa says,

*mayādhyakṣeṇa prakṛtiḥ  
sūyate sa-carācaram  
hetunānena kaunteya  
jagad viparivartate*

“This material nature is working under my direction, O son of Kuntī, and it is producing all the moving and unmoving beings. By its rule this manifestation is created and anni-

hilated again and again.” Like Mr. Ford, Kṛṣṇa has so many working energies and assistants. The Vedic literature says, *parāsyā śaktir vividhāiva śrūyate*: God’s multi-energies are doing everything automatically. But the creator is supervising. A child may not understand how this car is created, but we know it is created by a person. Everything is created by a person.

**Disciple:** So these scientists who don’t accept the creator are like ignorant children.

**Śrīla Prabhupāda:** That’s all. They cannot imagine that the sky is created by a person, the water is created by a person. The scientists cannot do it, but that does not mean no one can do it. I cannot manufacture an automobile, but someone can. Similarly, the whole gigantic cosmic manifestation—you cannot imagine how it was created, but someone has created it. We see in our practical experience that someone has less intelligence and someone else has more intelligence. So we can understand that God, the creator, has the ultimate intelligence—and that he has created everything. ☸

(continued from page 54)

requiring all physicians to be fingerprinted and to undergo background checks. Since I am the type of person who avoids even parking tickets, I thought nothing of this.

One morning the administrator of the hospital where I work called me to his office. He asked me for an explanation of my arrest record. I had no idea

what he was talking about. Suddenly the recollection hit me and brought an immediate smile to my face.

The administrator, perplexed, said, “You must explain why you were arrested fifteen times in twelve states from 1973 to 1975!”

The simple answer was Hare Kṛṣṇa book distribution, but I knew a longer explanation was in order. I told him

that I was in the Hare Kṛṣṇa movement when I was very young and that we often got picked up for selling books without permits.

To expunge my record I learned I would have to perform one hundred hours of community service. Since working for churches met the criteria, I decided to visit the Miami ISKCON temple to pay my debt to society.

On returning to the temple, I felt like I was home again. The movement is different in many ways, but I soon realized that Śrīla Prabhupāda is still the force that forges the way.

Many great souls have again blessed me with their guidance and association. Trivikrama Swami, Dakṣiṇā Dāsa, Dharma Dāsa, Lakṣmīmaṇī Devī Dāsī, Mālatī Devī Dāsī —the list would fill this page. I felt restored and ready for a more mature commitment to spiritual life.

I resumed chanting sixteen rounds a day and following the regulative principles with conviction. Soon I concluded that I must continue where I left off, so I searched for a spiritual master to take mercy on an old goat named Dr. Hugo Romeu. In May 2004, at the Festival of Inspiration in New Vrindavan, I became attracted to the speaking and preaching of a very loving and dedicated devotee named Bhakti Mārga Swami. He heard my story and, after a time, agreed to accept me as his disciple and guide me in my service to Śrīla Prabhupāda. Later that year, feeling like a nervous groom, I took the plunge. After thirty-two

years of chanting Hare Kṛṣṇa, I finally accepted a formal initiation into Kṛṣṇa consciousness.

I have heard sad tales from some disgruntled devotees who have left ISKCON, but as far as I'm concerned, my days in ISKCON were the best of my life. I was living out a spiritual experience that most seekers just dream about. I had the opportunity to meet Śrīla Prabhupāda, the founder/*ācārya* of ISKCON. I had the association of Tamāl Kṛṣṇa Goswami and so many great souls. To this day I have no idea why I have been so fortunate.

To exist in the material world and simulate happiness is impossible once you have tasted the life of devotion to Kṛṣṇa. I found out that you can run but you just can't hide from Kṛṣṇa.

I've become a successful physician, but I feel that my greatest accomplishment has been to resume Kṛṣṇa consciousness. To chant sixteen good rounds on my beads is more difficult and tastes much sweeter than any material accomplishment.

It took me a lifetime to realize that real medicine for suffering people is found in the gifts Śrīla Prabhupāda

gave the world.

I am happily married and have fathered three wonderful children. My family members are all vegetarians. Although they always knew of my love for Śrīla Prabhupāda, they were surprised at my newfound commitment to ISKCON. When they ask if I'm going to run off like I did when I was sixteen, I assure them that ISKCON has matured and gives great emphasis to family life as a solid foundation for practicing Kṛṣṇa consciousness.

Today I feel my life has truly become full. I hope to give a little back from all that Lord Kṛṣṇa has given me. I've become a member of the Miami temple board and try to help devotees as much as I can. I hope to please Śrīla Prabhupāda, who has always remained in my heart, by pleasing his dear servant Bhakti Mārga Swami, my spiritual master.

Dear reader, after my experience I have one request of you: Please reaffirm your commitment to push Śrīla Prabhupāda's dream of a flourishing Kṛṣṇa conscious society into yet another generation.



## RAIN OF MERCY


(continued from page 27)

in dying he would somehow bring his friends and godbrothers closer together. This is in fact what happened. According to Bhakti Cāru Swami, another ISKCON leader and a friend who had been in close contact with him at the end, "Mahārāja [Bhakti Tīrtha Swami] emphasized that the sufferings of so many devotees had become too much for him to bear. He was praying very intensely to Śrīla Prabhupāda that he wanted to become purified, become a better disciple, and help those who are struggling, at any cost."

Rādhānātha Swami, an ISKCON leader and one of Bhakti Tīrtha Swami's dearest friends, was constantly by his side for the last couple of months as his main caregiver. Others also stayed with Bhakti Tīrtha Swami, including disciples who were physicians. Friends and well-wishers poured in, showing support, offering prayers, seeking blessings. Devotees from around the world resolved longstanding differences in his name.

As the last few weeks emerged, his consciousness was more and more absorbed in Kṛṣṇa and he went into solitary meditation, allowing only those who spoke about Kṛṣṇa to be with him. By the time of his departure his absorption was total. He listened only to Kṛṣṇa's Vṛndāvana pastimes and viewed only a beautiful painting of Kṛṣṇa and one of Prabhupāda, in front of his bed. As he passed away, he was clasping a *sālagrāma* deity, and another one was placed on his head. He was sprayed with sacred Radhakunda water, and a *tulasī* leaf was placed on his tongue. Truly, he left this world as he had lived: as an exemplary devotee.

When his rich, productive life was reaching its close, he and I began signing our letters to each other with the Sanskrit words *aham tvam priṇāmi*: "I love you." This gesture signified our deep appreciation for each other's work. He had many times expressed his high regard for my books, and he knew well how much I relished his. But there was more. He and I felt like

kindred spirits in yet another way. We both took it as our service to stretch the envelope, as it were, to show devotees, through word and deed, that there are many approaches to Kṛṣṇa consciousness, that there is more than one way to serve the Lord. Still further, the new way of signing our letters showed the kind of person he was, always ready to express his love for other devotees. I love you, too, Bhakti Tīrtha Swami, and you will always be in my heart. 

*Satyarāja Dāsa, a disciple of Śrīla Prabhupāda, is a BTG associate editor. He has written over twenty books. He lives with his wife and daughter near New York City.*

*Books by Bhakti Tīrtha Swami are available through the Krishna.com Store. Please see page 64.*

### ONLINE EXTRA

For more about Bhakti Tīrtha Swami, visit [www.btswami.com](http://www.btswami.com).

# CENTERS AROUND THE WORLD

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

## INDIA

- Agartala, Tripura — Assam-Agartala Rd., Banamalipur, 799 001/ Tel. (0381) 227053/  
Fax: (0381) 224780/ E-mail: premadata@rediffmail.com
- Ahmedabad, Gujarat — Satellite Rd., Gandhinagar Highway Crossing, 380 054/  
Tel. (079) 686-1945, -1645, or -2350/ E-mail: jasomatinandan.acbsp@pamho.net
- Allahabad, UP — Hare Krishna Dham, 161 Kashi Raj Nagar, Baluaghat 211 003/  
Tel. (0532) 415294
- Amritsar, Punjab — Chowk Moni Bazar, Laxmansar, 143 001/ Tel. (0183) 2540177
- Bangalore, Karnataka — Hare Krishna Hill, 1 R' Block, Chord Rd., Rajaji Nagar 560 010/  
Tel. (080) 332-1956/ Fax: (080) 332-4818/ E-mail: guesthouse@iskconbangalore.org
- Bangalore, Karnataka — ISKCON Sri Jagannath Mandir, No.5 Sripuram, 1st cross,  
Sheshadripuram, Bangalore 560 020/ Tel. (080) 353-6867 or 226-2024 or 353-0102
- Baroda, Gujarat — Hare Krishna Land, Gotri Rd., 390 021/ Tel. (0265) 2310630 or 2331012/  
E-mail: iskcon.baroda@pamho.net
- Belgaum, Karnataka — Shukravar Peth, Tilak Wadi, 590 006/ Tel. (0831) 436267 or 400108/  
E-mail: devamrita.rns@pamho.net
- Berhampur, Orissa — Sri Ram Govinda Mandir, Aska Road, at Post Ankuspur, Brahmapur,  
Dist. Ganjam 761 100/ Tel. (0680) 330720
- ◆ Bhubaneswar, Orissa — N.H. No. 5, IRC Village, 751 015/ Tel. (0674) 2553517, 2553475,  
or 2554283/ E-mail: iskconbhubaneswar@rediffmail.com
- Chandigarh, Punjab — Hare Krishna Dham, Sector 36-B, 160 036/ Tel. (0172) 601590 or 603232/  
E-mail: bhaktivinode.gkg@pamho.net
- Chennai (Madras), TN — Hare Krishna Land, Bhaktivedanta Swami Road, Off ECR Road, Injam-  
bakkam, Chennai 600 041/ Tel. (044) 501-9303 or 501-9147/ E-mail: iskconchennai@eth.net
- Coimbatore, TN — Sri Jagannath Mandir, 100 ft. New Scheme Road, Hare Krishna Land,  
Aerodrome P.O., Coimbatore 641 011/ Tel. (0422) 626509 or 626508/  
E-mail: iskconcbce@yahoo.com
- Dwarka, Gujarat — Bharatiya Bhavan, Devi Bhavan Rd., 361 335/ Tel. (02892) 34606/  
Fax: (02892) 34319
- Guntur, AP — Opp. Sivalayam, Peda Kakani 522 509
- Guwahati, Assam — Ulubari Chariali, South Sarania, 781 007/ Tel. (0361) 545963
- Hanumkonda, AP — Neeladri Rd., Kapuwada, 506 011/ Tel. (08712) 77399
- Haridaspur, WB — P.O. Chhaygharia, Bangaon, 24 Parganas, West Bengal 743 704/  
Tel. (03215) 57856
- Haridwar, Uttaranchal — Prabhupada Ashram, G. House, Nai Basti, Mahadev Nagar, Bhimgoda/  
Tel. (01334) 261116
- Hyderabad, AP — Hare Krishna Land, Nampally Station Rd., 500 001/ Tel. (040) 2474-4969 or  
2460-7089/ E-mail: vedantacaitanya@pamho.net
- Imphal, Manipur — Hare Krishna Land, Airport Rd., 795 001/ Tel. (0385) 2455245 or 2455247  
or 2455693/ E-mail: manimandir@sancharnet.in
- Indore, MP — 101 Chetak Arch, 7 MG Road/ Tel. (0731) 272665
- Jaipur, Rajasthan — ISKCON Road, Opp. Vijay Path, Mansarovar, Jaipur 302 020 (mail: ISKCON,  
84/230, Sant Namdev Marg, Opp. K.V. No. 5, Mansarovar, Jaipur 302 020)/ Tel. (0414)  
2782765 or 2781860/ E-mail: jaipur@pamho.net
- Jammu, J&K — Srila Prabhupada Ashram, c/o Shankar Charitable Trust, Shakti Nagar, Near  
AG Office/ Tel. (01991) 233047
- Katra, J&K — Srila Prabhupada Ashram, Sri Kalika Mata Mandir, Katra Vaishnodevi/  
Tel. (01991) 233047
- Kolkata (Calcutta), WB — 3C Albert Rd., 700 017 (behind Minto Park, opp. Birla High School)/ Tel.  
(033) 2287-3757, -6075, or -8242/ Fax: (033) 247-8515/ E-mail: spci@giasc101.vsnl.net.in
- ◆ Kurukshetra, Haryana — 369 Gudri Muhalla, Main Bazaar, 132 118/ Tel. (01744) 234806
- Lucknow, UP — 1 Ashok Nagar, Guru Govind Singh Marg, 226 018/ Tel. (0522) 223556 or 271551
- Ludhiana, Punjab — Sterling Tower, Vrindavan Rd., Civil Lines, 141 001/ Tel. (161) 2770600  
or (161) 3118897 or 98159-40005/ E-mail: iskcon.ludhiana@pamho.net
- Madurai, TN — 37 Maninagar Main Road, 625 001/ Tel. (0452) 746472
- ◆ Mayapur, WB — ISKCON, Shree Mayapur Chandrodaya Mandir, Shree Mayapur Dham,  
Dist. Nadia, 741 313/ Tel. (03472) 245239, 245240, or 245233/ Fax: (03472) 245238/  
E-mail: mayapur.chandrodaya@pamho.net
- Moirang, Manipur — Nongban Enkhol, Tidim Rd./ Tel. 795133
- ◆ Mumbai (Bombay), Maharashtra — Hare Krishna Land, Juhu 400 049/ Tel. (022) 2620-6860/  
Fax: (022) 2620-5214/ E-mail: iskcon.juhu@pamho.net; guest.house.bombay@pamho.net
- Mumbai, Maharashtra — 7 K. M. Munshi Marg, Chowpatty 400 007/ Tel. (022) 2369-7228/ Fax:  
(022) 2367-7941/ E-mail: rgsevaka@pamho.net
- Mumbai, Maharashtra — Shrusthi Complex, Mira Rd. (E), opposite Royal College, Dist. Thane,  
401 107/ Tel. (022) 2811-7795 or -7796/ Fax: (022) 2811-8875/  
E-mail: jagjivan.gkg@pamho.net
- Nagpur, Maharashtra — Sri Sri Radha Gopinath Mandir, 8 Shastri Layout, Ring Road, Khamla,  
400 015/ Tel. (0712) 2273987 or 2273988/ E-mail: bhaktagaurav@hotmail.com
- Nellore, AP — ISKCON City, Hare Krishna Rd., 524 004/ Tel. (0861) 2314577 or (092155) 36589/  
E-mail: sukadevaswami@gmail.com
- ◆ New Delhi, UP — Hare Krishna Hill, Sant Nagar Main Rd., East of Kailash, 110 065/  
Tel. (011) 2623-5133, 4, 5, 6, 7/ Fax: (011) 2621-5421/ E-mail: delhi@pamho.net;  
(Guesthouse) neel.sunder@pamho.net
- New Delhi, UP — 14/63, Punjabi Bagh (West), 110 026/ Tel. (011) 25109851 or 25167478/  
Fax: (011) 25167448/ E-mail: samba@pamho.net
- Noida, UP — B-4, Sector 31, 201 301/ Tel. (095120) 245-4912 or 245-5015/  
E-mail: vraja.bhakti.vilas.lok@pamho.net
- Pandharpur, Maharashtra — Hare Krishna Ashram (across Chandrabhaga River),  
Dist. Sholapur, 413 304/ Tel. (02186) 267241 or 267242/ Email: iskconpdr@rediff.com
- Patna, Bihar — Arya Kumar Rd., Rajendra Nagar, 800 016/ Tel. (0612) 687637 or 685081/  
Fax: (0612) 687635/ E-mail: krishna.kripa.jps@pamho.net
- Pune, Maharashtra — 4 Tarapoor Rd., Camp, 411 001/ Tel. (020) 2633-2328 or 2636-1855/  
E-mail: iyfpune@vsnl.com
- Puri, Orissa — Bhakti Kuti, Swargadwar, 752 001/ Tel. (06752) 231440
- Raipur, Chhatisgarh — Hare Krishna Land, Alopi Nagar, Opposite Maharshi Vidyalyaya, Tatibandh,  
Raipur 492 001/ Tel. (0771) 5037555/ E-mail: iskconraipur@yahoo.com
- Ranaghat, WB — Gourdam, Habiapur, Ranaghat, Dist. Nadia 741 403/ Tel. (03473)  
281150 or 281226/ E-mail: shyamrup@pamho.net
- Salem, TN — ISKCON, Hare Krishna Land, Rajaram Nagar, Salem 636 007/ Tel. (0427) 2418245/  
E-mail: iskcon.salem@pamho.net
- Secunderabad, AP — 27 St. John's Rd., 500 026/ Tel. (040) 780-5232/ Fax: (040) 814021
- Silchar, Assam — Ambikapatti, Silchar, Dist. Cachar, 788 004/ Tel. (03842) 34615
- Siliguri, WB — ISKCON Road, Gitalpara, 734 406/ Tel. (0353) 426619, 539046, or 539082/  
Fax: (0353) 526130
- Solapur, Maharashtra — C-29/49 Naganaath Laghudyog Society, Near Karnik Nagar, Behind  
Yalialinga Math, Solapur 413 006/ Tel. (098) 9012 8619/ E-mail: ekalavyadas@yahoo.com
- Sri Rangam, TN — 103 Amma Mandapam Rd., Sri Rangam, Trichy 620 006/  
Tel. (0431) 2433945/ E-mail: iskcon\_srirangam@yahoo.com.in
- Surat, Gujarat — Rander Rd., Jahangirpura, 395 005/ Tel. (0261) 765891, 765516, or 773386/  
E-mail: surat@pamho.net
- Thiruvananthapuram (Trivandrum), Kerala — T.C. 224/1485, WC Hospital Rd., Thycaud, 695 014/  
Tel. (0471) 328197/ E-mail: sarvaisvarya.jps@pamho.net
- Tirupati, AP — K.T. Rd., Vinayaka Nagar, 517 507/ Tel. (0877) 2230114 or 2230009/  
E-mail: revati.raman.jps@pamho.net
- Udhampur, J&K — Srila Prabhupada Ashram, Srila Prabhupada Marg, Srila Prabhupada Nagar/  
Tel. (01992) 270298, 276146
- Ujjain, MP — Community Center, Mahanandanagar 456010/ Tel. (0734) 2521020/  
Email: iskcon.ujjain@pamho.net
- Vallabh Vidyanagar, Gujarat — ISKCON, Opposite Polytechnic, 388 121/ Tel. (02692) 230796  
or 233012
- Varanasi, UP — ISKCON, B 27/80 Durgakund Rd., Near Durgakund Police Station, Varanasi 221  
010/ Tel. (0542) 246422 or 222617
- Vijayawada, AP — Venkatapalem Karakatta Rd., Undavalli Village, Tadepalli Mandaal, Vijayawada,  
Guntur Dist. 522 501/ Tel. (08645) 272513
- Vishakapatnam, AP — ISKCON, 7-5-108 Pandurangapuram Beach Rd., 530 003/ Tel. (0891)  
2528376/ E-mail: nitaisevini@hotmail.com
- ◆ Vrindavan, UP — Krishna-Balaram Mandir, Bhaktivedanta Swami Marg, Raman Reti, Mathura Dist.,  
281 124/ Tel. (0565) 254-0021/ Fax: (0565) 2540-053/ E-mail: vrindavan@pamho.net;  
(Guesthouse): Tel. (0565) 254-0022; ramamani@sancharnet.in
- Warangal, AP — Mulugu Rd., Ayappa Pidipally, 506 007/ Tel. (08712) 426182  
RURAL COMMUNITIES
- Ahmedabad District, Gujarat (Hare Krishna Farm) — Katwada (contact ISKCON Ahmedabad)
- Assam — Karnamadhu, Dist. Karimganj
- Chamorshi, Maharashtra — 78 Krishnanagar Dham, Dist. Gadchiroli, 442 603/  
Tel. (0218) 623473
- Hyderabad, AP (New Naimisaranya Farm) — P. O. Dabilpur Village, Medchal Tq., R.R. Dist.,  
501 401/ Tel. (040) 4742018
- Indore, MP (Krishna-Balarama Mandir) — Hare Krishna Vihar, Nipania Village/ Tel. (731) 572794
- Karnataka (Bhaktivedanta Eco-Village) — Nagodi P.O., Vollur Valley, Hosanagar Taluq, Shivmoga  
District, 577 425 (mail: Garuda Guha, Kollur, D.K. District, 576 220)
- Mayapur, WB — (contact ISKCON Mayapur)
- Puri, Orissa — ISKCON, Bhaktivedanta Ashram, Sipasirubuli, 752 001/ Tel. (06752) 230494
- Surat, Gujarat — Bhaktivedanta Rajavidyalaya, Krishnalok, Surat-Bardoli Rd. Gangapur,  
P. O. Gangadhara, Dist. Surat, 394 310/ Tel. (02622) 63546
- Vrindavan, UP — Vrinda Kund, Nandagaon, Dist. Mathura, U.P./ E-mail: vrinda@aol.com

## CANADA

- Calgary, Alberta — 313 Fourth St. N.E., T2E 3S3/ Tel. (403) 265-3302/ Fax: (403) 547-0795/  
E-mail: vamanstones@shaw.ca
- Edmonton, Alberta — 9353 35th Ave., T6E 5R5/ Tel. (780) 439-9999/ E-mail: edmonton@iskcon.ca
- Montreal, Quebec — 1626 Pie IX Boulevard, H1V 2C5/ Tel. & fax: (514) 521-1301/  
E-mail: iskconmontreal@bellnet.ca

Note for international phone calls: When dialing from outside the country, drop the "0" that begins most city codes (the numbers shown in parentheses).

Exception: For Russia, drop the initial "8." Telephone numbers include country codes, identified by a +. To save space, we've skipped the codes for North America (1) and India (91). ◆ Temples with restaurants or dining ★ New listing ● Revised listing

# CENTERS AROUND THE WORLD

- ◆ Ottawa, Ontario — 212 Somerset St. E., K1N 6V4/ Tel. (613) 565-6544/ Fax: (613) 565-2575/  
E-mail: iskonottawa@sympatico.ca
  - Regina, Saskatchewan — 1279 Retalack St., 54T 2H8/ Tel. (306) 525-1640
  - ◆ Toronto, Ontario — 243 Avenue Rd., M5R 2J6/ Tel. (416) 922-5415/ Fax: (416) 922-1021/  
E-mail: toronto@iskon.net
  - ◆ Vancouver, B.C. — 5462 S.E. Marine Dr., Burnaby V5J 3G8/ Tel. (604) 433-9728/  
Fax: (604) 648-8715; Govinda's Bookstore & Cafe: (604) 433-7100 or (888) 433-8722/  
E-mail: jaygo@telus.net
- RURAL COMMUNITY
- Ashcroft, B.C. — Saranagati Dhama (mail: P.O. Box 99, V0K 1A0)/ Tel. (250) 453-2397/  
Fax: (250) 453-2622 [attn: (250) 453-2397]/ E-mail: saranagativillage@hotmail.com

## U.S.A.

- Atlanta, Georgia — 1287 South Ponce de Leon Ave., N.E., 30306/ Tel. & fax: (404) 377-8680/  
E-mail: bala108@earthlink.net
- Austin, Texas — 10700 Jonwood Way, 78753/ Tel. (512) 835-2121/ Fax: (512) 835-8479/  
E-mail: harekrishna@swbell.net
- Baltimore, Maryland — 200 Bloomsbury Ave., Catonsville, 21228/ Tel. (410) 719-1776/  
Fax: (410) 799-0642/ E-mail: info@baltimorekrishna.com
  - Berkeley, California — 2334 Stuart Street, 94705/ Tel. (510) 649-8619/ Fax: (510) 665-9366/  
E-mail: tp@iskonberkeley.com
  - Boise, Idaho — 1615 Martha St., 83706/ Tel. (208) 344-4274/ E-mail: boise\_temple@yahoo.com
  - Boston, Massachusetts — 72 Commonwealth Ave., 02116/ Tel. (617) 247-8611/  
E-mail: radhagopi@juno.com
  - Chicago, Illinois — 1716 W. Lunt Ave., 60626/ Tel. (773) 973-0900/ Fax: (773) 973-0526/  
E-mail: information@iskonchicago.com
  - Columbus, Ohio — 379 W. Eighth Ave., 43201/ Tel. (614) 421-1661/ Fax: (614) 294-0545/  
E-mail: rmanjari@sbcglobal.net
  - ◆ Dallas, Texas — 5430 Gurley Ave., 75223/ Tel. (214) 827-6330/ Fax: (214) 823-7264/  
E-mail: tkkrishnas@aol.com; restaurant: vegetarianataste@aol.com
  - ◆ Denver, Colorado — 1400 Cherry St., 80220/ Tel. (303) 333-5461/ Fax: (303) 321-9052/  
E-mail: naikatma.acbsp@pamho.net
  - Detroit, Michigan — 383 Lenox Ave., 48215/ Tel. (313) 824-6000/ Fax: (313) 822-3748/  
E-mail: girigovardhana@hotmail.com
  - Gainesville, Florida — 214 N.W. 14th St., 32603/ Tel. (352) 336-4183/ Fax: (775) 206-9478/  
E-mail: info@krishnalunch.com
  - Hartford, Connecticut — 1683 Main St., E. Hartford, 06108/ Tel. & fax: (860) 289-7252/  
E-mail: pyari@sbcglobal.net
  - ◆ Honolulu, Hawaii — 51 Coelmo Way, 96817/ Tel. (808) 595-3947/ E-mail: vrnda@aol.com
  - Houston, Texas — 1320 W. 34th St., 77018/ Tel. (713) 686-4482/ Fax: (713) 956-9968/  
E-mail: management@iskonhouston.org
  - Kansas City, Missouri — Rupanuga Vedic College (Men's Seminary), 5201 The Paseo, 64110/  
Tel. (800) 340-5286/ Fax: (816) 361-0509/ E-mail: info@rvcc.edu
  - ◆ Laguna Beach, California — 285 Legion St., 92651/ Tel. (949) 494-7029/ E-mail:  
tuka108@hotmail.com
  - Las Vegas, Nevada — 5226 Sandstone Dr., 89142/ Tel. (702) 440-4998/ E-mail:  
surapala@pamho.net
  - ◆ Los Angeles, California — 3764 Watseka Ave., 90034/ Tel. (310) 836-2676/ Fax: (310) 839-  
2715/ E-mail: nirantrara@juno.com; restaurant: arcita@webcom.com
  - ◆ Miami, Florida — 3220 Virginia St., 33133/ Tel. (305) 442-7218/ Fax: (305) 444-7145
  - New Orleans, Louisiana — 2936 Esplanade Ave., 70119/ Tel. (504) 486-3583/  
E-mail: rrk196820@cs.com
  - ◆ New York, New York — 305 Schermerhorn St., Brooklyn, 11217/ Tel. (718) 855-6714/  
Fax: (718) 875-6127/ E-mail: ramabhadra@aol.com
  - New York, New York — 26 Second Avenue, 10003/ Tel. (212) 420-1130/  
E-mail: webmaster@krishnanyc.com
  - Philadelphia, Pennsylvania — 41 West Allens Lane, 19119/ Tel. (215) 247-4600/  
Fax: (215) 247-8702/ E-mail: iskonphilly@aol.com
  - Philadelphia, Pennsylvania — 1408 South St., 19146/ Tel. (215) 985-9335/  
E-mail: savecows@aol.com
  - Phoenix, Arizona — 100 S. Weber Dr., Chandler, 85226/ Tel. (480) 705-4900/ Fax: (480) 705-  
4901/ E-mail: jayagaurasundar@gmail.com
  - Portland, Oregon — 3766 SE Division, 97202/ Tel. (503) 236-6734; E-mail: iskonoregon@hotmail.com
  - ◆ St. Louis, Missouri — 3926 Lindell Blvd., 63108/ Tel. (314) 535-8085 or 534-1708/  
Fax: (314) 535-0672/ E-mail: iskon.stl@pamho.net
  - ◆ San Diego, California — 1030 Grand Ave., Pacific Beach, 92109/ Tel. (858) 483-2500/  
Fax: (858) 483-0941
  - San Jose, California — 951 S. Bascom Ave., 95128/ Tel. (408) 293-4959/  
E-mail: iskonsanjosese@yahoo.com
  - Seattle, Washington — 1420 228th Ave. S.E., Sammamish, 98075/ Tel. (425) 391-3293/  
Fax: (425) 868-8928/ E-mail: iskonseattle@yahoo.com
  - ★ Spanish Fork, Utah — Krishna Temple Project & KHQN Radio, 8628 S. State Road, 84660/  
Tel. (801) 798-3559/ Fax: (801) 798-9121/ E-mail: carudas@earthlink.net
  - Tallahassee, Florida — 1323 Nyllic St., 32304/ Tel. & fax: (850) 224-3803/  
E-mail: darudb@hotmail.com
  - Towaco, New Jersey — 100 Jacksonville Rd. (mail: P.O. Box 109), 07082/ Tel. & fax: (973)  
299-0970/ E-mail: newjersey@iskon.net
  - ◆ Tucson, Arizona — 711 E. Blacklidge Dr., 85719/ Tel. (520) 792-0630/ Fax: (520) 791-0906/  
E-mail: tucphx@cs.com
  - Washington, D.C. — 10310 Oaklyn Dr., Potomac, Maryland 20854/ Tel. (301) 299-2100/  
Fax: (301) 299-5025/ E-mail: sri.trikalajna.mg@pamho.net
- RURAL COMMUNITIES
- Alachua, Florida (New Raman Reti) — 17306 N.W. 112th Blvd., 32615 (mail: P.O. Box 819,  
32616)/ Tel. (386) 462-2017/ Fax: (386) 462-3468/ E-mail: alachuatemple@alltel.net

- Carriere, Mississippi (New Talavan) — 31492 Anner Road, 39426/ Tel. (601) 749-9460  
or 799-1354/ Fax: (601) 799-2924/ E-mail: talavan@direcway.com
- Gurabo, Puerto Rico (New Govardhana Hill) — Carr. 181, Km. 16.3, Bo. Santa Rita, Gurabo  
(mail: HC-01, Box 8440, Gurabo, PR 00778)/ (Office) Tel. & fax: (787) 737-4265/ (Temple)  
Tel. (787) 712-0358/ E-mail: iskonpr@hotmail.com
- Hillsborough, North Carolina (New Goloka) — 1032 Dimmocks Mill Rd., 27278/  
Tel. (919) 732-6492/ E-mail: bkgoswami@compuserve.com
- ◆ Moundsville, West Virginia (New Vrindaban) — R.D. No. 1, Box 319, Hare Krishna Ridge, 26041/  
Tel. (304) 843-1600; Guest House, (304) 845-5905/ Fax: (304) 854-0023/  
E-mail: mail@newvrindaban.com
  - Mulberry, Tennessee (Murari-sevaka) — Rt. No. 1, Box 146-A, 37359/ Tel. (931) 759-6888/  
E-mail: visnujana@hotmail.com
  - Port Royal, Pennsylvania (Gita Nagari) — R.D. No. 1, Box 839, 17082/ Tel. & fax: (717) 527-4101/  
E-mail: vrajalila@acsworld.net
  - Sandy Ridge, North Carolina (Prabhupada Village) — 1264 Prabhupada Rd., 27046/ Tel. (336)  
593-9888
- ADDITIONAL RESTAURANTS
- New York, New York — Radha Vegetarian Restaurant, 173 Ludlow St., 10002/ Tel. (212) 473-3374
- San Juan, Puerto Rico — Gopal, 201B Calle Tetuan, Viejo San Juan, 00901/ Tel. (787) 724-0229
- Seattle, Washington — My Sweet Lord, 5521 University Way, 98105/ Tel. (425) 643-4664
- Tallahassee, Florida — Higher Taste, 411 St. Francis St., 32301/ Tel. (850) 894-4296

## UNITED KINGDOM AND IRELAND

- Belfast, Northern Ireland — Brooklands, 140 Upper Dunmurray Lane, BT17 OHE/  
Tel. +44 (028) 9062 0530
- Coventry, England — Kingfield Rd., Coventry (mail: 19 Gloucester St., Coventry CV1 3BZ)/  
Tel. +44 (024) 7655 2822 or 5420/ E-mail: haridas.kds@pamho.net
- Glasgow, Scotland — Karuna Bhavan, Bankhouse Rd., Lesmahagow, Lanarkshire, ML11 0ES/  
Tel. +44 (01555) 894790/ Fax: +44 (01555) 894526/ E-mail: karunabhavan@aol.com
- Leicester, England — 21 Thoresby St., North Evington, LE5 4GU/ Tel. +44 (0116) 276 2587/  
E-mail: pradyumna.jas@pamho.net
- ◆ London, England (city) — 10 Soho St., W1D 3DL/ Tel. +44 (020) 7437-3662; residential /pujaris,  
7439-3606; shop, 7287-0269; Govinda's Restaurant, 7437-4928/ Fax: +44 (020) 7439-1127/  
E-mail: london@pamho.net
  - ◆ London, England (country) — Bhaktivedanta Manor, Dharam Marg, Hilfield Lane, Watford, Herts,  
WD25 8EZ/ Tel. +44 (01923) 857244/ Fax: +44 (01923) 852896/ E-mail: bhaktivedanta.  
manor@pamho.net; (for accommodations: accommodations.requests@pamho.net
  - London, England (south) — 42 Enmore Road, South Norwood, SE25 5NG/ Tel. +44 (020) 8656 4296
  - London, England (north) — 176 Royal College St., Camden, NW10SP/ Tel. +44 (0207) 485 4188  
or (0790) 642 0827/ E-mail: foodforalluk@aol.com
  - Manchester, England — 20 Mayfield Rd., Whalley Range, M16 8FT/ Tel. +44 (0161) 226-4416
  - Newcastle-upon-Tyne, England — 304 Westgate Rd., NE4 6AR/ Tel. +44 (0191) 272 1911/  
E-mail: bhakti.rasa@pamho.net
  - Romford, England — 3 Rowan Walk, Hornchurch, RM11 2JA/ tel. +44 (01708) 454092
- RURAL COMMUNITIES
- Lisnaske, Northern Ireland — Govindadwipa Dhama, Inisrath Island, Co. Fermanagh, BT92 9GN/  
Tel. +44 (028) 6772 1512/ E-mail: govindadwipa@pamho.net
- London, England — (contact Bhaktivedanta Manor)  
(Krishna conscious programs are held regularly in more than forty other cities in the U.K.  
For information, contact ISKCON Reader Services, P.O. Box 730, Watford WD25 8EZ,  
UK; www.iskon.org.uk)
- ADDITIONAL RESTAURANTS
- Dublin, Ireland — Govinda's, 4 Aungier St., Dublin 2/ Tel. +353 (01) 475-0309/ Fax: (01) 478-6204
- Dublin, Ireland — Radha Govinda's Restaurant, 83 Middle Abbey St., Dublin 1/  
Tel. +353 (01) 872-9861
- Swansea, Wales — Govinda's, 8 Craddock St., SA1 3EN/ Tel. +44 (01792) 468469/  
E-mail: govindas.swansea@pamho.net

## AUSTRALASIA

### AUSTRALIA

- Adelaide — 25 Le Hunte St. (mail: P.O. Box 114, Kilburn, SA 5084)/ Tel. +61 (08) 8359-5120/  
Fax: +61 (08) 8359-5120/ E-mail: iskonsta@tpg.com.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@pamho.net
  - Canberra — 1 Quick St., Ainslie, ACT 2602 (mail: P.O. Box 1411, Canberra, ACT 2601)/  
Tel. & fax: +61 (02) 6262-6208/ E-mail: adi@actweb.net
  - Melbourne — 197 Danks St. (mail: P.O. Box 125), Albert Park, VIC 3206/ Tel. +61 (03) 9699-5122/  
Fax: +61 (03) 9690-4093/ E-mail: melbourne@pamho.net
  - Newcastle — 28 Bull St., Mayfield, NSW 2304/ Tel. +61 (02) 4967-7000/  
E-mail: iskon\_newcastle@yahoo.com.au
  - Perth — 144 Railway Parade (corner of The Strand) [mail: P.O. Box 102], Bayswater, WA 6053/  
Tel. +61 (08) 9370-1552/ Fax: +61 (08) 9272-6636/ E-mail: iskonperth@optusnet.com.au
  - 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: info@iskon.com.au
  - ★ Sydney — Govinda's Yoga and Meditation Centre, 112 Darlinghurst Rd., Darlinghurst NSW 2010/  
Tel. +61 (02) 9380-5155/ E-mail: info@govindas.com.au
- RURAL COMMUNITIES
- Bambra, VIC (New Nandagram) — 50 Seaches Outlet, off 1265 Winchelsea Deans Marsh Rd., Bambra  
VIC 3241/ Tel. +61 (03) 5288-7383/ E-mail: iskon@bigpond.net.au
- Cessnock, NSW (New Gokula) — Lewis Lane (off Mount View Rd., Millfield, near Cessnock  
[mail: P.O. Box 399, Cessnock, NSW 2325])/ Tel. +61 (02) 4998-1800/ Fax: (Sydney temple)
- Murwillumbah, NSW (New Govardhana) — Tyalgum Rd., Eungella (mail: P.O. Box 687), NSW 2484/  
Tel. +61 (02) 6672-6579/ Fax: +61 (02) 6672-5498/ E-mail: ajita@in.com.au

# CENTERS AROUND THE WORLD

## RESTAURANTS

- Brisbane — Govinda's, 99 Elizabeth St., 1st floor, QLD 4000/ Tel. +61 (07) 3210-0255
- ★ Brisbane — Krishna's Cafe, 1st Floor, 82 Venture St., West End, QLD 4000/  
E-mail: brisbane@pamho.net
- ★ Cairns — Gaura Nita's, 55 Spence St., Cairns, QLD/ Tel. +61 (07) 4031-2255  
or (0425) 725 901/ Fax: +61 (07) 4031 2256/ E-mail: gauranitas@in.com.au
- ★ Maroochyodore — Govinda's Vegetarian Cafe, 2/7 First Avenue, QLD 4558/  
Tel. +61 (07) 5451-0299
- Melbourne — Crossways, 1st Floor, 123 Swanston St., VIC 3000/ Tel. +61 (03) 9650-2939
- Melbourne — Gopal's, 139 Swanston St., VIC 3000/ Tel. +61 (03) 9650-1578
- New Castle — Krishna's Vegetarian Cafe, 110 King Street, corner of King & Wolf Streets,  
NSW 2300/ Tel. +61 (02) 4929-6900
- Perth — Hare Krishna Food for Life, 200 William St., Northbridge, WA 6003/ Tel. +61 (08) 9227-1684/ E-mail: perth@pamho.net

## NEW ZEALAND, FIJI, AND PAPUA NEW GUINEA

- ★ Auckland, NZ — The Loft, 1st Floor, 103 Beach Road/ Tel. +64 (09) 3797301
- Christchurch, NZ — 83 Bealey Ave. (mail: P.O. Box 25-190)/ Tel. +64 (03) 366-5174/  
Fax: +64 (03) 366-1965/ E-mail: iskonchch@clear.net.nz
- ★ Hamilton, NZ — 188 Maui St., RD 8, Te Rapa/ Tel. +64 (07) 850-5108/  
E-mail: rmaster@wave.co.nz
- Labasa, Fiji — Delailabasa (mail: P.O. Box 133)/ Tel. +679 812912
- Lautoka, Fiji — 5 Tavewa Ave. (mail: P.O. Box 125)/ Tel. +679 664112/ Fax: +679 663039
- Rakiraki, Fiji — Rewasa (mail: P.O. Box 204)/ Tel. +679 694243
- Suva, Fiji — Joyce Place, Off Pilling Rd., Nasinu 7.5 miles (mail: P.O. Box 2183, Govt. Bldgs./  
Tel. +679 393 599/ Fax: +679 314 583/ E-mail: iskonсуva@connect.com.fj
- Wellington, NZ — 105 Newlands Rd., Newlands/ Tel. +64 (04) 478-4108/  
E-mail: iskon.wellington@paradise.net.nz
- ★ Wellington, NZ — Gaura Yoga Centre, 1st Floor, 175 Vivian St. (mail: P.O. Box 6271,  
Marion Square)/ Tel. +64 (04) 801-5500

## RURAL COMMUNITY

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

## RESTAURANTS

- Auckland, NZ — Hare Krishna Food for Life, 268 Karangahape Road/ Tel. +64 (09) 300-7585
- Labasa, Fiji — Hare Krishna Restaurant, Naseakula Road/ Tel. +679 811364
- Lautoka, Fiji — Gopal's, Corner of Yasawa St. and Naviti St./ Tel. +679 662990
- Suva, Fiji — Hare Krishna Vegetarian Restaurant, Dolphins FHPF Place, Victoria Parade/  
Tel. +679 314154/ E-mail: vdas@govnet.gov.fj
- Suva, Fiji — Hare Krishna Vegetarian Restaurant, Opposite University of the South Pacific,  
Laulaca Bay Rd./ Tel. +679 311683/ E-mail: vdas@govnet.gov.fj
- Suva, Fiji — Hare Krishna Vegetarian Restaurant, 18 Pratt St./ Tel. +679 314154
- Suva, Fiji — Hare Krishna Vegetarian Restaurant, 82 Ratu Mara Rd., Samabula/ Tel. +679 386333
- Suva, Fiji — Hare Krishna Vegetarian Restaurant, Terry Walk, Cumming St./ Tel. +679 312295

## EUROPE (partial list)\*

- Amsterdam — Van Hilligaertstraat 17, 1072 JX/ Tel. +31 (020) 675-1404 or -1694/  
Fax: +31 (020) 675-1405/ E-mail: amsterdam@pamho.net
- Barcelona — Plaza Reial 12, Entlo 2, 08002/ Tel. +34 93 302-5194/ E-mail:  
templobcn@hotmail.com
- Bergamo, Italy — Villaggio Hare Krishna (da Medolago strada per Terno d'Isola), 24040  
Chignolo d'Isola (BG)/ Tel. +39 (035) 4940706
- Budapest — Mariaremetei ut. 77, Budapest 1028 II/ Tel. +36 (01) 397-0435 or 397-0436/  
E-mail: budapest@pamho.net
- Copenhagen — Skjulhoj Alle 44, 2720 Vanlose, Copenhagen/ Tel. +45 4828 6446/  
Fax: +45 4828 7331/ E-mail: iskon.denmark@pamho.net
- Grödinge, Sweden — Radha-Krishna Temple, Korsnäs Gärd, 14792 Grödinge, Tel.+46 (08)  
53029800/ Fax: +46 (08) 53025062 / E-mail: bmd@pamho.net
- Helsinki — Ruoholahdenkatu 24 D (III krs) 00180/ Tel. +358 (9) 694-9879/ Fax: +358 (9) 694-9837/ E-mail: krishna@saunalahti.fi
- ◆ Lisbon — Rua Dona Estefânia, 91 R/C 1000 Lisboa/ Tel. & fax: +351(01) 314-0314 or 352-0038/  
E-mail: iskon.lisbon@pamho.net
- Madrid — Espiritu Santo 19, 28004 Madrid/ Tel. +34 91 521-3096
- Paris — 35 Rue Docteur Jean Vaquier, 93160 Noisy le Grand/ Tel. & fax: +33 (01) 4303-0951/  
E-mail: paramgati.swami@pamho.net
- Prague — Jilova 290, Prague 5 - Zlicin 155 21/ Tel. +42 (02) 5795-0391/  
E-mail: info@vedavision.cz
- ◆ Radhadesh, Belgium — Chateau de Petite Somme, 6940 Septon-Durbuy/ Tel. +32 (086) 322926  
(restaurant: 321421)/ Fax: +32 (086) 322929/ E-mail: radhadesh@pamho.net
- ◆ Rome — Govinda Centro Hare Krsna, via di Santa Maria del Pianto 16, 00186/  
Tel. +39 (06) 68891540/ E-mail: govinda.roma@harekrsna.it
- ◆ Stockholm — Fridhemsgatan 22, 11240/ Tel. +46 (08) 654-9002/ Fax: +46 (08) 650-881;  
Restaurant: Tel. & fax: +46 (08) 654-9004/ E-mail: lokanatha@hotmail.com
- Warsaw — Mysiadlo k. Warszawy, 05-500 Piaseczno, ul. Zakret 11/ Tel. +48 (022) 750-7797  
or -8247/ Fax: +48 (022) 750-8249/ E-mail: krysna@post.pl
- Zürich — Bergstrasse 54, 8030/ Tel. +41 (01) 262-3388/ Fax: +41 (01) 262-3114/  
E-mail: kgs@pamho.net

## RURAL COMMUNITIES

- France (La Nouvelle Mayapura) — Domaine d'Oublaiss, 36360, Lucay le Mâle/  
Tel. +33 (02) 5440-2395/ Fax: +33 (02) 5440-2823/ E-mail: argm@wanadoo.fr
- Germany (Simhachalam) — Zielberg 20, 94118 Jandelsbrunn/  
Tel. +49 (08583) 316/ Fax: +49 (08583) 1671
- Hungary (New Vraja-dhama) — Krisna-völgy, 8699 Somogyvamos, Fö u, 38/ Tel. & fax:  
+36 (085) 540-002 or 340-185/ E-mail: krisna-volgy@pamho.net

- Italy (Villa Vrindavan) — Via Scopeti 108, 50026 San Casciano in Val di Pesa (FL)/  
Tel. +39 (055) 820054/ Fax: +39 (055) 828470/ E-mail: isvaripriya@libero.it
- Spain (New Vraja Mandala) — (Santa Clara) Brihuega, Guadalajara/ Tel. +34 949 280436

## ADDITIONAL RESTAURANTS

- Barcelona — Restaurante Govinda, Plaza de la Villa de Madrid 4-5, 08002/  
Tel. +34 (93) 318-7729
- Copenhagen — Govinda's, Nørre Farimagsgade 82, DK-1364 Kbh K/ Tel. +45 3333 7444
- Milan — Govinda's, Via Valpetrosa 5, 20123/ Tel. +39 (02) 862417
- Oslo — Krishna's Cuisine, Kirkeveien 59B, 0364/ Tel. +47 (02) 260-6250
- Zürich — Govinda Veda-Kultur, Preyergrasse 16, 8001/ Tel. & fax: +41 (01) 251-8859/  
E-mail: info@govinda-shop.ch

## COMMONWEALTH OF INDEPENDENT STATES (partial list)\*

- Kiev — 16, Zorany per., 04078/ Tel. +380 (044) 433-8312, or 434-7028 or -5533
- Moscow — 8/3, Khoroshevskoye sh. (mail: P.O. Box 69), 125284/ Tel. +7 (095) 255-6711/  
Tel. & fax: +7 (095) 945-3317

## ASIA (partial list)\*

- Bangkok, Thailand — 15/43 Auangfa Villa, Soi Nuanchan, Sukhapibal Rd., Bungkum/  
Tel. +66 (02) 9445346 or (01) 4455401/ E-mail: bvnvarasimha.swami@pamho.net
- Dhaka, Bangladesh — 5 Chandra Mohon Basak St., Banagram, 1203/ Tel. +880 (02) 236249/  
Fax: (02) 837287/ E-mail: iskon@citechco.net
- Hong Kong — 6/F Oceanview Court, 27 Chatham Road South (mail: P.O. Box 98919)/  
Tel. +852 (2) 739-6818/ Fax: +852 (2) 724-2186/ E-mail: iskon.hong.kong@pamho.net
- Jakarta, Indonesia — Yayasan Radha-Govinda, P.O. Box 2694, Jakarta Pusat 10001/  
Tel. +62 (021) 489-9646/ E-mail: matsyads@bogar.wasantara.net.id
- Katmandu, Nepal — Budhanilkantha (mail: GPO Box 3520)/ Tel. +977 (01) 373790 or 373786/  
Fax: +977 (01) 372976 (Attn: ISKCON)/ E-mail: iskon@wlink.com.np
- Kuala Lumpur, Malaysia — Lot 9901, Jalan Awan Jawa, Taman Yari, 58200 Kuala Lumpur/  
Tel. +60 (3) 7980-7355/ Fax: +60 (3) 7981-1644/ E-mail: uttama@tm.net.my
- Manila, Philippines — 52 Copenhagen St., Merville Park Subdivision, Paranaque, Metro Manila  
1700/ Tel. +63 (02) 824-5247/ Fax: (02) 823-8689/ E-mail: sridam.gds@pamho.net
- Myitkyina, Myanmar — ISKCON Sri Jagannath Temple, Bogoyoke Street, Shansu Taung, Myitkyina,  
Kachin State/ E-mail: mahanadi@mptmail.net.mm
- Tai Pei City, Taiwan — Ting Zhou Rd. Section 3, No. 192, 4F, Tai Pei City 100/  
Tel. +886 (02) 2365-8641/ E-mail: dayal.nitai.tkg@pamho.net
- Tokyo, Japan — Subaru 1F, 4-19-6 Kamitakada, Nakano-ku, Tokyo 164-0002/ Tel. +81 (03) 5343-9147 or (090) 6544-9284/ Fax: +81 (03) 5343-3812/ E-mail: damodara@krishna.jp

## LATIN AMERICA (partial list)\*

- Buenos Aires, Argentina — Centro Bhaktivedanta, Andonaegui 2054, Villa Urquiza, CP 1431/  
Tel. +54 (01) 523-4232/ Fax: +54 (01) 523-8085/ E-mail: iskon-ba@gopalm.net
- Guayaquil, Ecuador — 6 de Marzo 226 and V. M. Rendon/ Tel. +593 (04) 308412 or 309420/  
Fax: +564 302108/ E-mail: gurumani@ecua.net.ec
- ◆ Lima, Peru — Schell 634 Miraflores/ Tel. +51 (014) 444-2871
- Mexico City, Mexico — Tiburcio Montiel 45, Colonia San Miguel, Chapultepec D.F., 11850/  
Tel. +52 (55) 273-1953/ Fax: +52 (55) 2725944
- Rio de Janeiro, Brazil — Rua Vilhena de Moraes, 309, Barra da Tijuca, 22793-140/ Tel. +55 (021)  
2491-1887/ E-mail: sergio.carvalho@pobox.com
- San Salvador, El Salvador — (mail: Apartado Postal 1506)/ Tel. +503 780799
- São Paulo, Brazil — Rua do Paraíso, 694, 04103-000/ Tel. +55 (011) 326-0975/ E-mail:  
comunicacaomandir@grupos.com.br
- West Coast Demerara, Guyana — Sri Gaura Nita Ashirvad Mandir, Lot "B", Nauville Flanders  
(Crane Old Road), West Coast Demerara/ Tel. +592 254 0494/ E-mail:  
prabhupadadeva@yahoo.com

## AFRICA (partial list)\*

- Accra, Ghana — Samsam Rd., Off Accra-Nsawam Hwy., Medie, Accra North (mail: P.O. Box  
11686)/ Tel. & fax +233 (021) 229988
- Cape Town, South Africa — 17 St. Andrews Rd., Rondebosch 7700/ Tel. +27 (021) 689-1529/  
Fax: +27 (021) 686-8233/ E-mail: cape.town@pamho.net
- ◆ Durban, South Africa — 50 Bhaktivedanta Swami Circle, Unit 5 (mail: P.O. Box 56003),  
Chatsworth, 4030/ Tel. +27 (031) 403-3328/ Fax: +27 (031) 403-4429/ E-mail:  
iskon.durban@pamho.net
- ◆ Johannesburg, South Africa — 58 Kingston Ave., Auckland Park (mail: P.O. Box 649)/  
Tel. +27 (011) 726-1168 or (083) 231-0878
- Lagos, Nigeria — 12, Gani Williams Close, off Osolo Way, Ajao Estate, International Airport Rd.  
(mail: P.O. Box 8793, Marina)/ Tel. & fax +234 (01) 876169
- ◆ Lenasia, South Africa — 7971 Capricorn Ave. (Entrance on Nirvana Dr.), Ext. 9, Lenasia  
(mail: P.O. Box 926, Lenasia, 1820)/ Tel. +27 (082) 332-9680/ Fax: +27 (011) 852-3176/  
E-mail: iskonjnb@freemail.absa.co.za
- Mombasa, Kenya — Hare Krishna House, Sauti Ya Kenya and Kisumu Rds. (mail: P.O. Box 82224,  
Mombasa)/ Tel. +254 (011) 312248
- Nairobi, Kenya — Muhuroni Close, off West Nagara Rd. (mail: P.O. Box 28946)/  
Tel. +254 (02) 744365/ Fax: +254 (02) 740957
- ◆ Phoenix, Mauritius — Hare Krishna Land, Pont Fer (mail: P.O. Box 108, Quartre Bornes)/  
Tel. +230 696-5804/ Fax: +230 696-8576/ E-mail: iskon.hkl@intnet.mu
- Port Harcourt, Nigeria — Umuebule 11, 2nd tarred road (mail: P.O. Box 4429), Trans Amadi  
Pretoria, South Africa — 1189 Church St., Hatfield, 0083 (mail: P.O. Box 14077, Hatfield, 0028)/  
Tel. & fax: +27 (12) 342-6216/ E-mail: iskonpt@global.co.za

## RURAL COMMUNITY

- Mauritius (ISKCON Vedic Farm) — Hare Krishna Rd., Vrindavan/ Tel. +230 418-3185 or  
418-3955/ Fax: +230 418-6470

## Into the Teeth of the Wind

ON AUGUST 29, the ISKCON New Orleans temple and the nearby New Talavan community were hit by Hurricane Katrina. The eye of the storm passed within ten miles of New Talavan. Remarkably, there were no casualties at either the New Orleans temple or the farm, and service to the deities continued.

But there was no electricity or phone service. Fallen trees blocked the roads, and there was no gas or water. The next day, two levees broke and the city began to fill up with water.

Heavy wind and rain damaged the farm. Extensive cleanup and repairs will be required before we are back to normal. Fortunately, we have water and plenty of food. Just before the storm, Kṛṣṇa arranged for us to get a satellite Internet system, which I am using to submit this article. The farm community is pulling together to repair the damage, and we expect that things will turn out well.

In the aftermath of Hurricane Katrina, everyone here has direct experience of the fragility of material existence. Twelve hours of wind, some rain, a few tornadoes—and a major city is crippled, a community shattered, and opulent lifestyles destroyed for many, perhaps millions of people.

Our material comfort and convenience remain at the mercy of Kṛṣṇa's *māya* potency, whose pitiless intrigues conspire to make every materialist's life story an inevitable tragedy. But Kṛṣṇa protects his devotees, and can turn defeat into victory by his great and causeless mercy.

The proof of this is that despite the terrible consequences of the storm, the devotees in New Talavan and New Orleans made it through the worst disaster in North American history without a single casualty. This is a tremendous con-

firmation of our transcendental faith in Kṛṣṇa consciousness and pure devotional service to the lotus feet of our guru, His Divine Grace Śrīla Prabhupāda.

And a week after the storm stranded the New Orleans temple, a courageous posse of devotees from Houston drove an eighteen-wheeler into the storm-tossed city, talking their way past police checkpoints to rescue the New Orleans temple devotees and deities. They reported that the temple building sustained only minor damage. All the devotees and deities are now in Dallas, where they will take shelter until we can reopen the New Orleans temple.

Meanwhile, despite the horrific impact of the storm on New Talavan, we are not only continuing our service, but increasing it. Immediately after the storm, intrepid New Talavan devotees ventured into the hardest-hit areas of the Gulf Coast, braving vast fields of debris and destruction to distribute Lord Kṛṣṇa's mercy in the form of hot meals of Kṛṣṇa's delicious *prasādam* to the starving hurricane victims.

To contribute to rebuilding New Talavan or reopening the New Orleans temple, please contact His Holiness Bir Kṛṣṇa Goswami (bkgoswami@earthlink.net). To contribute to, or volunteer for, the Gulf Coast Food for Life project, please contact Priyavrata Dāsa of Food for Life International (priyavrata@ffl.org). Thank you very much for your kind well-wishes, generous donations, and prayers. Now we know why Śrīla Prabhupāda wanted self-sufficient farm communities. In this material world, what happened to the Gulf Coast can happen anywhere.

—*Dāsānudāsa Vanacārī*

*Secretary, ISKCON New Talavan Community*

# The Science of God In a Three-Volume Set

## Śrī Bṛhad-Bhāgavatāmṛta of Śrīla Sanātana Gosvāmī

by Gopīparāṇadhana Dāsa

While detailing the spiritual journeys of two exceptional souls, *Śrī Bṛhad-Bhāgavatāmṛta* presents the science of God as revealed in the *Śrīmad-Bhāgavatam*. Nārada Muni is on a quest to find the greatest recipient of Lord Kṛṣṇa's mercy, and Gopa Kumāra is searching for the highest truth—a quest that will ultimately take him to Lord Kṛṣṇa himself.

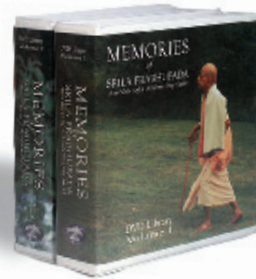
*Śrī Bṛhad-Bhāgavatāmṛta* is truly a unique book. Nowhere in world literature—including other Vedic books—can one find a clearer view of life throughout the material and spiritual worlds. The story of the travels of Nārada Muni and Gopa Kumāra to higher and higher realms reveals progressively deeper spiritual truths.

The commentary by Gopīparāṇadhana Dāsa closely follows Śrīla Sanātana Gosvāmī's own commentary on the work.

Three-volume set: **\$94.85** BLBM441  
(Each volume is also sold separately.)

To order, call 1-800-800-3284 (outside the USA and Canada, call 386-462-1241), or visit [www.Krishna.com/store](http://www.Krishna.com/store).

## Śrīla Prabhupāda

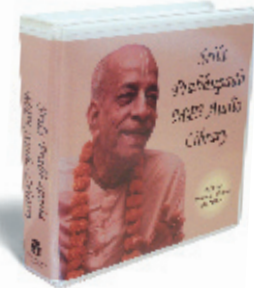


### Memories (Vols. 1 & 2)

—Disciples and followers tell of their association with Śrīla Prabhupāda and how he affected their lives and the world as they perceived it. He was sometimes a father figure, offering support and guidance, sometimes a teacher, sometimes a passionate visionary. But he always urged his followers toward Kṛṣṇa and the practices of Lord Caitanya's *saṅkīrtana* movement. Each volume is 21 DVDs in a protective case. Will play in most set-top DVD players, and computers with DVD drives.

Volume 1: **\$99.00** J3VD643

Volume 2: **\$99.00** J3VD644



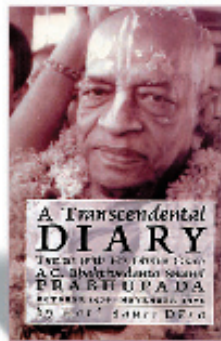
### Śrīla Prabhupāda MP3 Audio Library

—New and improved version with digitally re-mastered and enhanced sound has practically eliminated tape hiss. More than 200 new audio programs: lectures, music, morning walks, chanting. Optimized for iPod and portable players. Select files by date, verse, or temple. 24 MP3 CDs (3 more than the original!) **\$99.00** B6CM512



### The Complete Prabhupāda Library

—All the video footage of Śrīla Prabhupāda, originally produced on VHS, now on 23 DVDs, each with a unique disk label. Includes nearly five unreleased hours of material plus bonus programs not included in the VHS or VCD sets. Includes the "Acarya" series, "Śrīla Prabhupāda Images," "Vintage Series," "Festival Series," and much more. Now with subtitles in 19 languages. **\$99.00** TVVD688



### A Transcendental Diary

(Vol. 5)—By Hari Sauri Dāsa. Memoirs of serving Śrīla Prabhupāda from October 1976 to November 1976.

647 pages, 6½" x 9".

Hardbound **\$29.95** B6BH285

Softbound **\$19.95** B6BS285

See all of our over  
**3,500 items online at**  
**Krishna.com/store**

Krishna.com

store

1.800.800.3284 or 386.462.1241

# For Your Home Temple

**Krishna.com**  
**store**  
**1.800.800.3284 or 386.462.1241**



Gold & magenta outfit for Rādhā-Kṛṣṇa



Lavender outfit for Gaura-Nitai

**Rādhā-Kṛṣṇa Deity Set**—Brass deities, 8" tall. Each set comes with two silk outfits: gold and magenta; and yellow, purple, and silver. Each outfit includes a skirt, a blouse, and a veil for Rādhā, and pants, a dancing skirt, a shirt, and a *chadar* (shawl) for Kṛṣṇa. One set of matching jewelry for each outfit, includes necklaces, bracelets, anklets, belts, earrings, and crowns. There are also peacock feathers for Kṛṣṇa, and a beautiful flute with rhinestones. **\$139.95** KXWT653



**Gaura-Nitai Deity Set**—Brass deities, 8" tall. Each set comes with two silk outfits: gold and red; and lavender, blue, and gold. Each outfit includes a dancing skirt, a shirt, pants, and a *chadar* (shawl). One set of matching jewelry for each outfit, including necklaces, bracelets, anklets, belts, earrings, and crowns. There are also peacock feathers for each. **\$139.95** KXWT654



Gold & pink outfit for Laddu-Gopala



**Laddu Gopala Deity Set**—Brass deity of baby Kṛṣṇa holding a sweet. 4" tall, and 5" from extended hand to back foot. He comes with two silk outfits: gold and pink; and red and silver. One set of matching jewelry for each outfit, including necklaces, bracelets, anklets, belts, earrings, and crowns with a peacock feather. **\$54.95** KXWT652

## DARSHAN (Kṛṣṇa Meditation)



Purify your vision and your heart with this long-awaited book of beautiful deities in ISKCON temples around the world. Large format: 13" x 15½"

- Silk cover with gold-leaf imprint
- High-quality binding
- 300 color pages on extra-white paper
- More than 800 photos
- Printed by a special 5-color process
- Multimedia DVD of all the deities in the book plus other deities

**\$108.00** BLBH303



### Krishna.com Prema

**Incense Mix**—We received so many requests for larger quantities of good quality incense at affordable prices that we had it made special! This is first-class incense for your home temple, made in India exclusively for Krishna.com.

*Large:* A mix of four fragrances (200 sticks): Nag Champa, Sandalwood, Prabhupada, and Sai Flora.

**\$9.95** KXFB649

*Extra-large:* A mix of five fragrances (400 sticks): Nag Champa, Sandalwood, Prabhupada, Sai Flora, and Frankincense. **\$16.95** KXFB650







**Tilak Kit**—This sturdy little green velveteen box is perfect for travel *tilaka*. Inside is a small stainless-steel container of *tilaka*, a sealable vial for water, and just enough room for *bindis*, coins, etc. On the inside of the lid is a handy mirror too. The box closes with a snap and stores away in any small space for when you need it. Keep it in your car, or by the front door. Makes a great gift! Approximately 3½" x 3½" x 1½". Made in India. **\$7.95** KXHT635



**Spiritual First-Aid Kit**—Small stainless-steel containers hold *Vṛndāvana* dust, flowers, and *tulasī* leaves; an aluminum vial contains sacred water from the Yamuna River. Also included are a small *harināma chadar* (13½" x 13½"), *tulasī* beads, laminated cards of the Hare Kṛṣṇa mahā-mantra, an image of Prabhupāda's feet, a CD of Prabhupāda chanting, and instructions on how to use the kit. Keep the small maroon velveteen box in the car or by a bedside, or take it on the go. Approximately 5¾" x 5¾" x 1½". Made in India. **\$14.95** KXGS634



**Japa Malā Kit**—This wonderful kit contains neem-wood *japa* beads, rose-wood counter beads, and a cotton bead bag. Also included in this custom-made kit are a laminated mantra card for your meditation, an introductory pamphlet of instructions and good-to-know info, and a CD of Śrīla Prabhupāda chanting *japa*. The elegant blue velveteen case is 6¼" x 7" x 1½". Made in India. **\$13.95** KXGS633

## 2006 Calendars

**BBT Art Calendar**—The newest edition of the wildly popular BBT Art calendar includes Vedic and Western holidays, alternate dates for Ekādaśīs and other holy days, moon phases, and other important events. Each of the twelve paintings are accompanied by original poems by Draviḍa Dāsa. Softbound, 12" x 9". **\$5.95** BLBV206

**BBT Art Gift Calendar**—The regular BBT Art Calendar was so incredibly popular that we're offering a second style this year. Slightly more compact, this edition makes an ideal gift for the holidays. Vedic and Western events are marked, along with variant dates, moon phases, and full information on each of the twelve highlighted paintings. Softbound, 7" x 7". **\$3.95** BLBV306

(Order five or more Gift calendars for only \$2.95 each! Do you want 20 or more for your holiday gift giving? Call us for a special rate!)



**Blessing Waters**—Water from 108 holy places, infused with exceptional fragrance extracts. A new way to lift your spirit! 4 fl. oz. each.

- Be Comforted, Rose*  
**\$7.95** KXHH376
- Be Tranquil, Lavender*  
**\$7.95** KXHH374
- Be Released, Jasmine*  
**\$7.95** KXHH373
- Be Uplifted, Neroli*  
**\$7.95** KXHH375

## Books by Bhakti Tirtha Swami



*Spiritual Warrior* volumes IV and V were written at the same time to complement each other, but each can stand alone. They were taken from lectures on live radio and television, and offer guidelines to meeting the challenges of today's society and becoming spiritual warriors.

**Spiritual Warrior IV: Conquering the Enemies of the Mind**—Softbound, 285 pages. **\$14.95** H2BS338

**Spiritual Warrior V: Making the Mind Your Best Friend**—Softbound, 275 pages. **\$14.95** H2BS339

**The Beggar IV: Die Before Dying**—With humility and gratitude, Bhakti Tirtha Swami lovingly shares his heart with us, addressing his fears, struggles, and pains when facing imminent death. Softbound, 156 pages. **\$12.95** H2BS343

**Reflections on Sacred Teachings (Vol. 4)**—Bhakti Tirtha Swami takes us through some of the essential elements of the *Śrī Īsopaniṣad* and gives us keys to unlock their secrets and put them to work for us. Softbound, 320 pages. **\$14.95** H2BS434

Please visit the Krishna.com Store to browse our full offering of books by Bhakti Tirtha Swami.

# Gifts for Children



**Dolls**—Designed by Hrimati Dāsi. Soft, lovable dolls with embroidered faces, necklaces, and detailed palm and foot markings. Because clothing is made with vintage deity clothing, each doll is unique. Approximately 19" tall.

- Rādhārāni*  
\$39.95 G4KD53Z
- Kṛṣṇa*  
\$36.95 G4KD531
- Balarāma*  
\$36.95 G4KD532



**Sitā's Wedding (DVD)**—Best selling kids' favorite! The events leading up to the wedding of Rāma and Sitā are gorgeously dramatized in this award-winning film. Includes the details of their births, their childhood adventures, and the magic moment when they first meet. Sitā and Rāma are perfectly adorable. You'll love Rāvaṇa's smug moustache-twirling, Śiva's wild dancing, and the sweet looks exchanged by Sitā and Rāma. Hindi with English subtitles, color, 99 minutes. **\$14.95** TVVD605

**Stories for Growth**—Children will thoroughly enjoy the animated stories and interactive games on these fun and entertaining CD-ROMs. Includes mazes, jigsaw puzzles, quizzes and much more. Ideal for children ages 4–10. Windows compatible.



*Adventures of Krishna & Balaram*  
**\$9.95** BNVR302

- Pearls from Panchatantra* **\$10.95** BNVR304
- Krishna the Butter Thief* **\$12.95** BNVR301
- Messages from Mahabharat* **\$10.95** BNVR303
- Hanuman the Invincible* **\$12.95** BNVR305

## KRISHNA.COM STORE

P. O. Box 430, Alachua, FL 32616, USA • (800) 800-3284  
Outside USA & Canada: +1 (386) 462-1241 or fax (386) 462-1761  
E-mail: store@krishna.com • Web: www.krishna.com/store

**Get a FREE gift with a purchase of \$35 or more!**

Please send me:

(Include item codes when ordering. Please print clearly.)

	Qty.	Amount
_____	_____	_____
_____	_____	_____
_____	_____	_____

(To order additional items, use a separate sheet.)

Payment method:

Credit card

Check / money order

Subtotal \_\_\_\_\_

S / H (6\$ plus 10% of order)\* \_\_\_\_\_

Amt. enclosed \_\_\_\_\_

Make checks payable to Krishna.com. (US funds only.) For subscriptions, make checks payable to Back to Godhead. We accept the following credit cards: VISA, MasterCard, American Express, Discover.

Name \_\_\_\_\_

Address \_\_\_\_\_ Apt. \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Tel. \_\_\_\_\_ E-mail \_\_\_\_\_

Card no. \_\_\_\_\_ Exp. \_\_\_\_\_ S.C.\*\* \_\_\_\_\_

Signature \_\_\_\_\_

\*Orders outside US, \$6 plus 25% of order. \*\*Security code. Orders cannot be processed without 3-digit code on back of card.



**Epic Characters of the Mahabharata**—

Colorfully illustrated, easy-to-read stories of some of the many characters in the *Mahābhārata*. Printed in India. Softbound, 6½" x 8½", **\$4.95** each. *Kunti* T4BK555; *Bhisma* T4BK554; *Draupadi* T4BK556; *Vidura* T4BK557



**Krishna Land**—By Jahnvi Devi Dāsi. Two to eight players, ages 4–12 (and up). Includes board, 80 Lotus cards, 30 Om cards, 60 tokens, and 4 each cowherd girl and cowherd boy pieces. **\$18.95** T3KA408

Krishna.com

store

1.800.800.3284 or 386.462.1241

# Vedic Thoughts

The word *hari* conveys various meanings, but the chief import of the word is that he (the Lord) vanquishes everything inauspicious and takes away the mind of the devotee by awarding pure transcendental love. By remembering the Lord in acute distress one can be free from all varieties of miseries and anxieties.

His Divine Grace A. C. Bhaktivedanta  
Swami Prabhupāda  
*Śrīmad-Bhāgavatam* 1.7.10, Purport

If somehow or other by good fortune one develops faith in hearing and chanting my glories, such a person, being neither very disgusted with nor attached to material life, should achieve perfection through the path of loving devotion to me.

Lord Śrī Kṛṣṇa  
*Śrīmad-Bhāgavatam* 11.20.8

There is nobody whom I can call my own except one who is solely devoted to Kṛṣṇa. Kṛṣṇa alone is the one object of my service. This faith is the one glory of the Vaiṣṇava. This is the supreme necessity of life. Material fame full of the idea of selfish enjoyment is never desirable.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura  
Lecture, Vṛndāvana, 1928

The soul is atomic in size and can be perceived by perfect intelligence.

*Muṇḍaka Upaniṣad* 3.1.9

One is immediately freed from the clutches of *māyā* if he seriously and sincerely says, “My dear Lord Kṛṣṇa, although I have forgotten you for so many long years in the material world, today I am surrendering unto you. I am your sincere and serious servant. Please engage me in your service.”

Śrī Caitanya Mahāprabhu  
*Śrī Caitanya-caritāmṛta*, *Madhya-līlā* 22.33

Then the liberated soul who has achieved the causeless mercy of the Lord leaves his body and attains the supreme effulgent Lord. He is then reinstated in his constitutional position as a servant of the Lord. He then reaches the conclusion that the Lord is the immortal, fearless, and almighty Supreme Soul.

*Chāndogya Upaniṣad* 8.3

The *Veda* is present in every pure spirit soul’s existence in the form of *svataḥ-siddha-jñāna* [self-evident knowledge]. According to the different levels of different souls in the materially conditioned state, this *Veda* will spontaneously manifest itself to someone or remain veiled to someone else. Therefore to help reawaken the forgetful conditioned souls to the eternal self-evident truths, the *Veda* incarnates in the form of written books that are to be heard, recited, and remembered.

Śrīla Bhaktivinoda Ṭhākura  
*Vaiṣṇava-siddhānta-mālā*, Chapter 3

Great gift ideas!

# © 2006 Art Calendars

## BBT Art Gift Calendar

The regular BBT Art Calendar was so incredibly popular that we're offering a second style this year. Slightly more compact, this edition makes an ideal gift for the holidays. Vedic and Western events are marked, along with variant dates, moon phases, and full information on each of the twelve highlighted paintings. Softbound, 7" x 7".

**\$3.95** BLBV306

(Order five or more Gift Calendars for only \$2.95 each! Do you want 20 or more for your holiday gift giving?)

## BBT Art Calendar

The newest edition of the wildly popular BBT Art Calendar includes Vedic and Western holidays, alternate dates for Ekādaśis and other holy days, moon phases, and other important events. Softbound,

12" x 9". **\$5.95** BLBV206

TO ORDER, call 1-800-800-3284 (outside the USA and Canada, call 1-386-462-1241), or visit [www.Krishna.com/store](http://www.Krishna.com/store).

