

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



The Magazine of the Hare Krishna Movement • Jan/Feb 2006 • \$4.00/£2.50



The Gita Condensed

A refresher on the immortal pre-battle dialogue

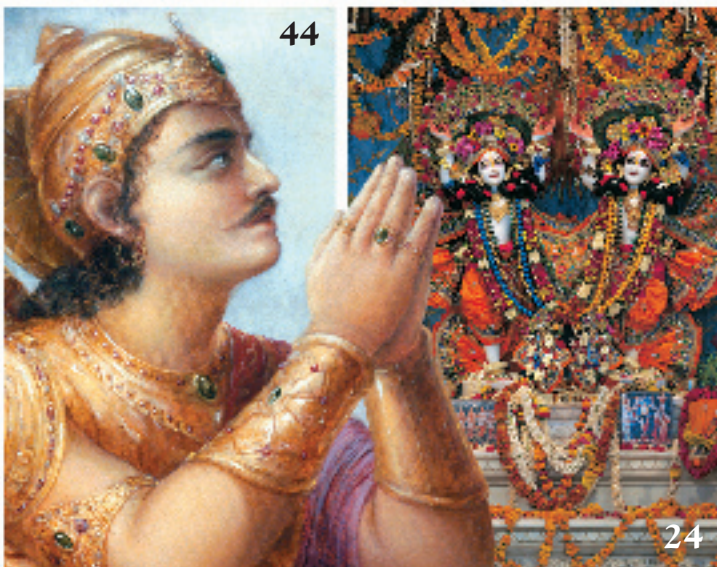


www.krishna.com

Assisting you in your quest for the Absolute Truth

Back to Godh

Founded 1944 • Vol. 40, No. 1 • January / February 2006



FEATURES

Founder's Lecture

7 Lord Kṛṣṇa: The One Above All Others

Śrīla Prabhupāda cites scripture and great spiritual authorities to confirm Lord Kṛṣṇa's supremacy.

12 Cleansing the Temple of the Heart

The tests that Lord Kṛṣṇa sends his aspiring devotees are his special mercy upon them.

16 The Scriptural Basis For the Greatest of All Mantras

Ancient Vedic texts, their corollaries, and saints of the tradition all promote the chanting of the Hare Kṛṣṇa mantra.

24 At Home in Kṛṣṇa's Land

A grand-disciple of Śrīla Prabhupāda finally gets a chance to visit the special place she yearned to see because of his devotion-laden writings.

28 From Morality to Spirituality

Why attempts to legislate morality inevitably fail.

The Vedic Observer

32 The Tend-and-Befriend Hormone

Traditional cultures have always known that marriage and motherhood are natural for women. Now science helps explain why.

44 The Gītā Condensed

A concise refresher on Lord Kṛṣṇa's immortal teachings.

52 Life and Afterlife: Does Modern Science Have It Right?

Tainted perception, entrenched paradigms, and social pressure keep the intellectual community from considering evidence of reincarnation.

ead

DEPARTMENTS

Letters 4

Glossary 11

Śrīla Prabhupāda Speaks Out 15

“Bhagavad-gītā Is Meant for Giving the Real Cure”

Book Section: Śrīmad-Bhāgavatam 35

Lord Śiva: The Supreme Instructor

Calendar 43

Centers Around the World 57

From the Editor 62

The Joy of Sacrifice

The Krishna.com Store 63

Vedic Thoughts 67

COVER Lord Kṛṣṇa and Arjuna on the Battlefield of Kurukshetra. Before the great battle began, Lord Kṛṣṇa spoke the immortal teachings of the *Bhagavad-gītā*. Please see the summary of the *Gītā* beginning on page 44. (Detail from a painting by Bharadvāja Dāsa.)

“When people act sinfully, God is never consulted. But when they suffer, then they cry to God. And if he doesn’t supply their order, they become atheists. ‘God is unjust!’ they say. This is their rascal-dom.”—p. 15

WELCOME



Śrīla Prabhupāda’s lecture opening this issue discusses some of the evidence for Lord Kṛṣṇa’s supremacy. This issue also brings you the essence of the *Bhagavad-gītā* in a few pages. As a book reviewer might say, the *Bhagavad-gītā* is essential reading—for every human being. In “The Gītā Condensed,” Kālakaṅṭha Dāsa draws on Lord Kṛṣṇa’s words and Śrīla Prabhupāda’s insightful commentary to create a concise, highly readable rendition of this great work.

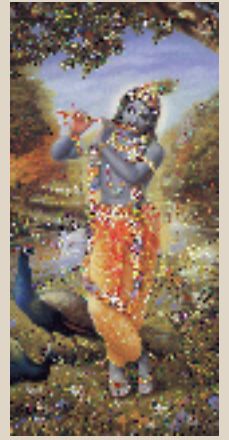
In “The Scriptural Basis for the Greatest of All Mantras,” Satyarāja Dāsa provides scriptural support for another activity essential for all human beings, namely chanting Hare Kṛṣṇa. As we chant Kṛṣṇa’s names, our love for him and everything dear to him grows, and Anaṅga Rādhā Devī Dāsī, in “At Home in Kṛṣṇa’s Land,” shares with us some of the emotions she felt on her first visit to Vṛndāvana.

Lord Kṛṣṇa wants to help us reach the highest levels of love for him, so he sends us tests in life that help purify our hearts. That’s the theme of Arcana Siddhi Devī Dāsī’s article “Cleansing the Temple of the Heart.” And Caitanya Caraṇa Dāsa discusses the relationship between ordinary morality and the pristine spiritual morality of Kṛṣṇa and his pure devotees.

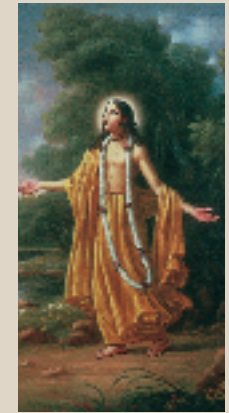
Hare Kṛṣṇa.—Nāgarāja Dāsa, Editor

OUR PURPOSES

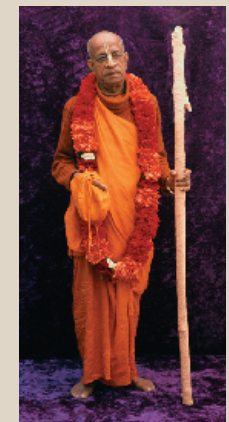
- To help all people discern reality from illusion, spirit from matter, the eternal from the temporary.
- To expose the faults of materialism.
- To offer guidance in the Vedic techniques of spiritual life.
- To preserve and spread the Vedic culture.
- To celebrate the chanting of the holy names of God 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, Viśākhā Devī Dāsī • **EDITORIAL ADVISOR** Hridayānanda Dāsa Goswami • **DESIGN/LAYOUT** Yamarāja Dāsa • **PROOFREADERS** Keśīhanta Dāsa, Mahāmāyā Devī Dāsī • **ARCHIVES** Rañjita Dāsa • **CUSTOMER SERVICE** Ijya Dāsa, Lokasākṣīni Devī Dāsī • **CIRCULATION** Gaṅgā Devī Dāsī, Śaraṅgātī Devī Dāsī • **ACCOUNTS** Puṅya Kīrti Dāsa • **WEBSITE** Balarāma Dāsa, Manu Dāsa, Prāṇadā Devī Dāsī

INDIA: PUBLISHER Yudhiṣṭhira Dāsa • **PRODUCTION** Sac-cid-ānanda Dāsa, Sundara Rūpa Dāsa • **GENERAL MANAGER & CIRCULATION** Paṇḍurāṅga Dāsa • **ACCOUNTS** Sahadeva Dāsa • **SUBSCRIBER SERVICES** Mañjarī Devī Dāsī

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

 © 2006 The Bhaktivedānta Book Trust International. All rights reserved. (Trustee for The Bhaktivedānta 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

Any Path to God?

I have heard in many spiritual lectures that the *jīva* is part and parcel of Paramātmā and that after successfully controlling the mind and senses one can, as told by Rṣabhadeva, merge into God to attain *mokṣa*, or relief from the cycle of death and birth.

Moreover, there are many avatars, and although Kṛṣṇa in the *Gītā* says to surrender unto him, he also says that we will reach him by praying to any god. Many gurus in India have taught that one may concentrate on the form or name of any god. Why does ISKCON focus only on Kṛṣṇa? Are ISKCON members like the Christians and Muslims who insist that there is no salvation unless you obey the Bible or the Koran?

K. Sarma
Via the Internet

OUR REPLY: It is true that the *jīva* soul is a part of Paramātmā (Supersoul), as Lord Kṛṣṇa says in *Bhagavad-gītā* 15.7, but Kṛṣṇa does not tell us to “merge into God,” but to go to the spiritual world and be with God.

In the *Śrīmad-Bhāgavatam* (5.5.6) Lord Rṣabhadeva says, “Until one has love for Lord Vāsudeva, . . . he is certainly not delivered from having to accept a material body again and again.” Rsbhadeva uses the word *vāsudeve*, which means “unto Vāsudeva (Kṛṣṇa).” He does not say unto any god or goddess that you like. Only through love of Vāsudeva can we get liberation.

In *Bhagavad-gītā* 7.20–23, Lord Kṛṣṇa discourages worship of the demigods, concluding: “Those who worship the demigods go to the planets of the demigods, but my devotees ultimately reach my supreme planet.” In verses 9.23–25 he repeats the same points.

Thus it is not a fact that Kṛṣṇa says that worshipping any god yields

the same result. What you are presenting is a popular misconception of the truth spoken by Kṛṣṇa. In ISKCON we accept the authority of Kṛṣṇa, not some popular gurus who misrepresent him.

Only the Supreme Lord can give salvation, not any other deity. So if the Bible and the Koran teach us to worship the Supreme Lord, and if people follow this good advice, they can attain salvation. Similarly, because Kṛṣṇa is the Supreme Lord, he can give salvation.

Unfortunately, many swamis and so-called gurus who present philosophies that disagree with the *Bhagavad-gītā* have created great confusion and led people away from the simple teaching of *Bhagavad-gītā*: pure devotion to the Supreme Lord, Kṛṣṇa.

Motherhood As Devotional Service

Reading the article “What do Hare Kṛṣṇa Women Do?” [Sep/Oct 2005] left me wondering, with all respect, where is the Vedic role model of women as mothers and homemakers? When children are grown, women may do some substantial service for the temple. But aren't motherhood and homemaking services of great importance in Kṛṣṇa consciousness, even if, for the time being, a woman can't do much substantial service for the temple?

Kauṣalya Devī Dāsī
Via the Internet

KARUṆA DHĀRINĪ DEVĪ DĀSĪ
REPLIES: I very much appreciate your question. In writing the article I mainly wanted to portray what women do as service at a temple. I did not present the important Kṛṣṇa conscious role of woman in the home as wife and mother; however, it is perhaps the most essential foundation for a spiritual society.

We know everything starts at home. A regular *ārati* offering be-

fore a home altar has the energy to radiate throughout a household, to touch the lives of everyone you associate with, directly or indirectly. Home *kīrtana* strengthens every family member who has to go off to work or school so he or she can face materialistic association.

A wife and mother must be convinced of the importance of Kṛṣṇa consciousness in the home. For a family that is always coming and going in and out of materialistic association, as most do, her stability and devotion are an anchor in the ocean of *māyā*. And women doing temple services can be an example for her of practices that she can take up in her day-to-day life in the home.

Service Mixed with Offenses

I know a man who commits all kinds of offenses. He does not even try for liberation from his karma. Yet he chants almost daily, offers incense, and attends temple services now and then. He does these things because he likes to, with no thought of reward. He is always telling others that the temple is so beautiful, and he has taken many there. He tells others that spiritual life is good, but he does not follow the rules, even though he has some feelings of love for God. So what happens to such a man? Are his actions rejected by Kṛṣṇa? Why would such a sinner find himself chanting for no reason?

Nevan
Via the Internet

OUR REPLY: Lord Kṛṣṇa is very merciful and is inclined to give us many chances to improve ourselves. He also overlooks the devotee's faults and takes seriously his devotional service. Because of his past service to Kṛṣṇa, the man you speak of has some attraction to devotional activities, but his offenses prohibit him from performing

them steadily, so his progress will be slow. If he offends the devotees regularly, Kṛṣṇa will protect him (from making more offenses) by taking him away from the association of devotees, and he will probably become more materialistic, until he recognizes his mistake and becomes repentant. If his offenses are minor, he will be able to stay in the association of devotees and gradually improve.

Whatever devotional service he does is for his eternal benefit, and his offenses will have a temporary negative reaction.

Source of Negative Thoughts

What should we follow—our mind or our heart? Does Kṛṣṇa give power to the mind to think? If so, why do we get negative thoughts?

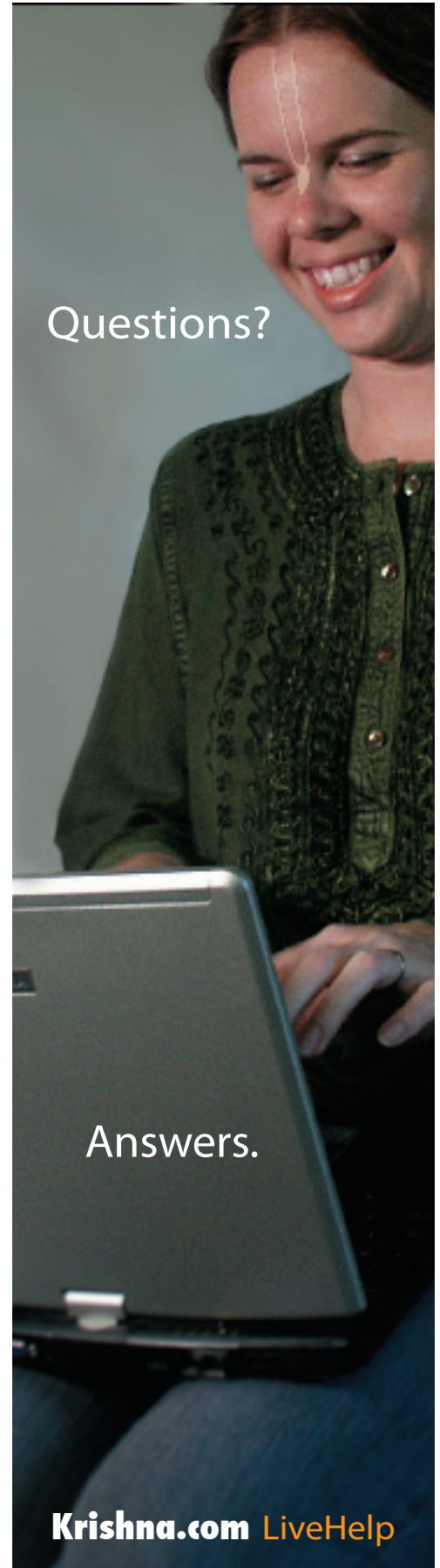
Vijay Raj
Via the Internet

OUR REPLY: Should we follow our mind or our heart? We should follow God. God is in our heart, but until our heart is pure, we cannot see God and get his pure dictation. So we chant the holy name of God to purify our heart. And we follow God's representatives and his instructions as given in scripture.

Kṛṣṇa gives us the power to think, but we create our particular thoughts by our past positive and negative activities. Kṛṣṇa also gives us free will to cultivate positive or negative thoughts at the present moment and change our destiny. We can also choose to surrender to Kṛṣṇa's advice in *Bhagavad-gītā*, become free from all our karma, and attain the spiritual world.

What Is "Worship"?

I am a graduate student doing my masters in architecture at the University of Arizona. My thesis is basically trying to extract what
(please turn to page 34)



Questions?

Answers.

Krishna.com LiveHelp



LORD KṚṢṆA: THE ONE ABOVE ALL OTHERS

The authoritative scriptures and saints in the Vedic tradition agree that Kṛṣṇa stands above all others, with no competition.

by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness

*svayaṁ bhagavān kṛṣṇa ekale īśvara
advitīya, nandātmaja, rasika-śekhara*

“Kṛṣṇa, the reservoir of all pleasure, is the Supreme Personality of Godhead himself, the supreme controller. No one is greater than or equal to Śrī Kṛṣṇa, yet he appears as the son of Mahārāja Nanda.”

—Śrī Caitanya-caritāmṛta, Ādi-līlā 7.7



Kṛṣṇa is the original Personality of Godhead. *Svayaṁ bhagavān kṛṣṇa*. Bhagavān is a person. Bhagavān is not impersonal. *Brahmeti paramātmēti bhagavān iti śabdyate* [Śrīmad-Bhāgavatam 1.2.11]: The first realization of the Absolute Truth, by speculative knowledge, is the impersonal effulgence of the Lord, which is called the *brahmajyoti*. The next realization is the Paramātmā, the localized aspect of the Supreme Personality of Godhead. But realization of Kṛṣṇa is the ultimate realization. *Svayaṁ bhagavān kṛṣṇa*.

Bhagavān means “possessor of opulence,” specifically one full in six opulences. Nobody is richer than Bhagavān, nobody is stronger than Bhagavān, nobody is more beautiful than Bhagavān, nobody is wiser than Bhagavān, and nobody is more renounced than Bhagavān. That is Bhagavān. *Aiśvaryaśya samagrasya vīryasya yaśasaḥ śrīyaḥ . . .* [Viṣṇu Purāṇa 6.5.47]. That is Bhagavān. He is fully opulent, not partially.

WHATEVER Kavirāja Gosvāmī is speaking is not out of his own whimsy. Whatever he’s speaking, he’s following the *paramparā* system of disciplic succession. That is the requirement of Vaiṣṇavism, or the requirement for being an *ācārya*, or guru. *Ācāryavān puruṣo veda*: Unless we accept the *ācārya* in the *paramparā* system, we cannot understand things as they are. It is not possible.

Kavirāja Gosvāmī is writing the *Caitanya-caritāmṛta* strictly according to the verdict of the *śāstras*, the scriptures. His statement is that

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.

When there will be no more clashing— when we shall agree that the central point is Kṛṣṇa—that is oneness.

• • •

For example, he knows everything. Kṛṣṇa says in the *Bhagavad-gītā—vedāhaṁ samatītāni* [7.26]—that he knows past, present, and future. He says, therefore, “My dear Arjuna, it is not that you, I, and all the soldiers and kings assembled here were not existing before. We are existing at the present moment also, and in the future also we shall continue to exist.”

And how shall we exist? Individually. Otherwise Kṛṣṇa would have said that in the future when we become liberated we shall become one. No. He says, “Even in the future we shall continue to exist like this. You are an individual. You are Arjuna. I am Kṛṣṇa. And all other living entities are also individuals.”

That is the real understanding. Every one of us living entities is an individual person, and Kṛṣṇa is also an individual person. That is knowledge.

*nityo nityānām cetanaś cetanānām
eko bahūnām yo vidadhāti kāmān*
[Kaṭha Upaniṣad 2.2.13]

“The Lord is the supreme eternal among innumerable eternals and the supreme living being among the innumerable living beings. He maintains all others.” Kṛṣṇa, or God, is eternal, and we are also eternal. *Na hanyate hanyamāne śarīre* [Bhagavad-gītā 2.20]. We do not die. That is the preliminary spiritual understanding: “I am not this body. I am spirit—*ahaṁ brahmāsmi*—but I am an individual.”

Kṛṣṇa is an individual person; I am also an individual person. Kṛṣṇa says *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*: “Abandon all varieties of religion and just surrender unto me. [Bhagavad-gītā 18.66]. That does not mean that I will become one with Kṛṣṇa or merge into his existence. I keep

my individuality, and Kṛṣṇa keeps his individuality, but I agree to abide by his order. Therefore Kṛṣṇa says to Arjuna in the *Bhagavad-gītā* [18.63], “I have spoken to you everything. Now what is your decision?” As an individual, Arjuna has a choice. It is not that Kṛṣṇa is forcing Arjuna. *Yathecchasi tathā kuru*: “Now whatever you like, you can do.” That is individuality.

MERGING INTO KṚṢṆA’S ORDER

This is the ultimate knowledge. To “become one” or “merge into the existence” means to merge into the order of Kṛṣṇa. Our individuality at the present moment is *māyā*, illusion. We are planning so many things, and therefore your individuality and my individuality clash. But when there will be no more clashing—when we shall agree that the central point is Kṛṣṇa—that is oneness. Not that we lose our individuality.

As it is stated in all Vedic literature and as spoken by Kṛṣṇa, we are all individuals. But the difference is that he is the supreme ruler: *svayaṁ bhagavān ekale īśvara*. He is a ruler, and we are also rulers, but we are subordinate rulers. Therefore He is *ekale īśvara*, “the one ruler.” The *Brahma-saṁhitā* [5.1] says, *īśvaraḥ paramaḥ kṛṣṇaḥ*: “The supreme ruler is Kṛṣṇa.”

Īśvara, the ruler, cannot be many. The Māyāvāda philosophy that everyone is God is not the right conclusion. Kṛṣṇa says, *na mām duṣkṛtino mūḍhāḥ* [Bhagavad-gītā 7.15]. If one does not submit to the supreme *īśvara*, the Supreme Lord, you should know perfectly well that “Here is a *mūḍha*, a rascal.” Because it is not that everyone can become *īśvara*. That is not possible. There is then no meaning to *īśvara*. *Īśvara* means the ruler.

We are in a group, our International Society. But if everyone becomes the ruler or *ācārya*, then how can it be managed? No. There must be some head. That is the principle in our practical life. We follow our political leaders. Unless I follow the leader, I cannot say, “I belong to this party.” That is natural.

That is the Vedic statement: *nityo nityānām cetanaś cetanānām*. There must be one leader. That leader is of the same quality as I. I am *nitya*, eternal, and Kṛṣṇa is *nitya*. Kṛṣṇa is a living entity; I am also a living entity. So what is the difference between Kṛṣṇa and me? The difference is that there are two *nityas* or two *cetanas*. One is described as singular, and the other is described as plural. *Nityo nityānām*. This *nityānām* is plural, and *nitya* is singular. So God is *nitya*—one, singular—and we are being ruled. We are plural. That is the difference.

THE ONE SUPPLYING EVERYTHING

And how is he ruling the plural in number? *Eko bahūnām yo vidadhāti kāmān*: He’s supplying all their necessities of life. Therefore he’s *īśvara*, he’s Kṛṣṇa, he’s God. The one who provides all the necessities of life is *īśvara*. He’s Kṛṣṇa, he’s God.

We can very well understand that we are being maintained by Kṛṣṇa. And why should we not be ruled by him? Now, you can see in this country, in this village, Māyāpur, that so many food grains are growing, but who is supplying? That is Kṛṣṇa. It is not possible to grow these food grains in your factory. No. That is not possible. Kṛṣṇa is helping us. He has stated in the *Bhagavad-gītā* [3.14], *annād bhavanti bhūtāni*. Unless you eat sufficiently, unless you have food grains

in stock, you cannot flourish. *Bhavanti* means flourishing. Both animals and men must eat sufficiently. There must be enough food grain. You cannot manufacture food grain in your factory. You may start a very big factory—Goodyear tire factory—but that tire will not move when there is no supply of petrol. This is your position. You are dependent even for tires and petrol, and what to speak of food grains.

Who is supplying the food grains? *Eko bahūnānī yo vidadhāti kāmān*: that singular number individual person. He is supplying. You can say that *prakṛti*, or nature, is supplying. No. Nature is not supplying. Nature is the agent of supply. The real supplier is Kṛṣṇa. That is also stated in the *Bhagavad-gītā* [9.10]: *mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram*. Nature is working under the instruction or the indication of the Supreme Personality of Godhead, Kṛṣṇa.

In *Brahma-saṁhitā* [5.44] it is stated,

*sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni bibhar-
ti durgā
icchānurūpam apī yasya ca ceṣṭate sā
govindam ādi-puruṣaṁ tam ahaṁ
bhajāmi*

“The external potency Māyā, who is of the nature of the shadow of the *cit* potency, is worshiped by all people as Durgā, the creating, preserving, and destroying agency of this mundane world. I adore the primeval Lord Govinda, in accordance with whose will Durgā conducts herself.” Nature is dependent, although nature has got very extensive power—*sṛṣṭi-sthiti-pralaya*—to create, to maintain, and to annihilate. Nature has such power, and therefore she is called Durgā, Durgā Devī. In Bengal there is a great, pompous Durgā-pūjā, Durgā festival. That is nature worship. But nature is *yasya ajñāya*: She is working under the order of Kṛṣṇa.

It is not that we Vaiṣṇavas do not care for Durgā Devī, as some people say. No. We offer her all respect because she is the agent of Kṛṣṇa, but we do not accept foolishly that Durgā is all in all. No. That we do not ac-

cept. Durgā is the working agent of Kṛṣṇa. And Kṛṣṇa also confirms this: *mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram*. Therefore Kṛṣṇa is the supreme *īśvara*, controller.

Durgā is conducting the activities of the material nature. But those who are *mūḍhas* are captivated by the wonderful action of material nature. They are materialists. *Tribhir guṇamayair bhāvaiḥ . . . mohitam*. That is stated in the *Bhagavad-gītā* [7.13]. They are bewildered. Nature’s business is to keep you a fool always. And if you can surpass the bewilderment of material nature, if you agree to be controlled by the supreme controller, then your life is successful. Therefore the author of the *Caitanya-caritāmṛta* writes, “Here is the one controller, *ekala*.” And Kṛṣṇa says, *mām ekam*: “Me alone.” Not an imitation Kṛṣṇa. Then you’ll be befooled.

UNDERSTANDING THE VERDICT OF SCRIPTURE

The verdict of all the *śāstra*, scriptures, is the same. It is simply our misfortune that we do not understand the verdict of the *śāstra*. In the *śāstra* everything is there. Kṛṣṇa is the Supreme Lord. That is the verdict of the *śāstra*. It is stated in the *Brahma-saṁhitā*. And it is also stated in the *Śrīmad-Bhāgavatam* [1.3.28]:

*ete cāṁśa-kalāḥ puṁśaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokam
mṛḍayanti yuge yuge*

“All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists.”

And in the *Bhagavad-gītā* [7.7] Kṛṣṇa says, *mattaḥ parataram nānyat*: “Nothing is superior to me.” Don’t think that there is something superior to Kṛṣṇa. That is rascaldom. As long as we remain such rascals, we shall not surrender to Kṛṣṇa. Therefore Kṛṣṇa

What Is the HareKṛṣṇaMovement?

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 **ṛ** like the **ri** in **rim**, and **ṛ** like the **ch** in **chair**. Pronounce consonants like **ch**, **jh**, and **dh** as in **staunch-heart**, **hedgehog**, and **red-hot**. Pronounce **ś** and **ṣ** like **sh**. So for *Kṛṣṇa* say KRISHNA, for *Caitanya* say CHAITANYA.

Spiritual Names

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

Nobody can compete with Kṛṣṇa, as he showed by practical example when he was present.

• • •

says [*Bhagavad-gītā* 7.15],

*na mām duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuram bhāvam āśritāḥ*

“Those miscreants who are grossly foolish, who are lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons do not surrender unto me.”

Who does not surrender to Kṛṣṇa? You’ll say, “There are so many big persons, and they do not surrender to Kṛṣṇa. So are they all *mūḍhas*?” Yes, they are all *mūḍhas*. That is the verdict of the *śāstra*. We cannot make any compromise. That is not possible. We cannot go against the principle of the *śāstra*. If you keep a competitor of Kṛṣṇa, then you are a *mūḍha*.

NO COMPETITOR

In today’s verse it is said *advītiya*, “without a second.” Not that there is another Kṛṣṇa. No. There cannot be any competitor of Kṛṣṇa. Therefore Kṛṣṇa says, *mattaḥ parataram nānyat*: “There is no bigger authority than I.” And here Kavirāja Gosvāmī says *advītiya*: no competitor.

Someone may say, “Everyone is God.” But there is competition among such “Gods.” But in the case of Kṛṣṇa, there is no such possibility, no competition. Nobody can compete with Kṛṣṇa, as he showed by practical example when he was present. Nobody could compete with him in knowledge, strength, love affairs, or any field of activity. There was no competition.

When Kṛṣṇa was present, he married sixteen thousand wives. Where is the competition? A person who cannot marry even sixteen wives claims that he has become God. Just see the foolishness. Even from the materialis-

tic point of view, who is that god who can marry sixteen thousand wives? Is there any possibility? Kṛṣṇa showed that he could.

From his very childhood, when Kṛṣṇa was three months old, Pūtānā tried to kill him. But he killed her. Similarly, Aghāsura, Bakāsura, this *asura* [demon], that *asura*. From the beginning of Kṛṣṇa’s life, Kāmsa and others from among the rogues, the *asuras*, were making plans to kill Kṛṣṇa. Even before Kṛṣṇa’s birth Kāmsa was planning, “As soon as Kṛṣṇa is born, I will kill him.” Kāmsa wanted to kill Kṛṣṇa’s mother Devakī, but Vasudeva, Kṛṣṇa’s father, argued, “Don’t do this. Your sister’s son has been prophesied to kill you, but your sister will not kill you. So let the son be born. Then I shall bring him to you.”

Kāmsa believed the honorable words of Vasudeva because he knew, “Vasudeva is a very respectable, honorable man, and he has promised that the child will be brought to me.” So Kāmsa refrained from killing Devakī, his sister. Still, he was such a cruel person that he was ready to kill his own sister. The rogues and cruel persons do not care even for their mother or sister. They can kill anyone. That is their rogueism. Kāmsa was that type of rogue. But Vasudeva, by his intelligence, saved the situation. And as an honorable person, he brought all the children to Kāmsa. You know this history.

GOD IS NOT DEAD

The plan of Kāmsa and the *asuras* is how to kill Kṛṣṇa, or God. That is going on. Everyone says, “God is dead. God is dead.” When I first went to America, the philosophy was “God is dead.” But in a newspaper report they admitted, “No, God is living. Swami-ji has brought him in *saṅkīrtana* [the

chanting of God’s names].”

God cannot be dead. If we are not ever dead—*na hanyate hanyamāne śarīre* [*Bhagavad-gītā* 2.20]—how can God be dead? That is another foolishness. God cannot be dead. He is *nitya*, eternal.

This is the position of Kṛṣṇa: He is the Supreme Person, the supreme ruler without any competitor. *Advītiya*: no competition. Here we have got competition, but for Kṛṣṇa there is no competition. There cannot be any competition. You cannot say that Lord Śiva or Lord Brahmā or any other demigods are as good as Kṛṣṇa, equally. No. That is not possible. Then Kavirāja Gosvāmī would not have used the word *advītiya*.

There cannot be any competition. If somebody puts any competitor before Kṛṣṇa, he’s a *pāṣaṇḍī*.

*yas tu nārāyaṇam devam
brahma-rudrādi-daivataih
samatvenaiva vikṣeta
sa pāṣaṇḍī bhaved dhruvam*

“A *pāṣaṇḍī*, or atheist, is one who considers the great demigods such as Lord Brahmā and Lord Śiva equal to the Supreme Personality of Godhead, Nārāyaṇa.” [*Hari-bhakti-vilāsa* 1.17]

What to speak of gods such as Indra and Candra, even Lord Śiva and Brahmā, the creator of the universe, cannot be compared to Kṛṣṇa. *Advītiya*. Cannot be compared. So those who say, “All the demigods and Kṛṣṇa are on the same level; you can worship anyone”—they are all rascals. Because here it is said *advītiya*: Kṛṣṇa cannot be compared to anyone else. That is Kṛṣṇa. *Īśvaraḥ paramaḥ kṛṣṇaḥ*. Others may be *īśvara*, rulers. Lord Śiva may be *īśvara*, Lord Brahmā may be *īśvara*, but they cannot be *parama īśvara*, the supreme ruler. That is

(please turn to page 42)

ONE ABOVE ALL OTHERS

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 Truth 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 *brahmacārīs* (celibate students), *gṛhasthas* (married people), *vānaprasthas* (retired people), and *sannyāsīs* (renunciants).

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

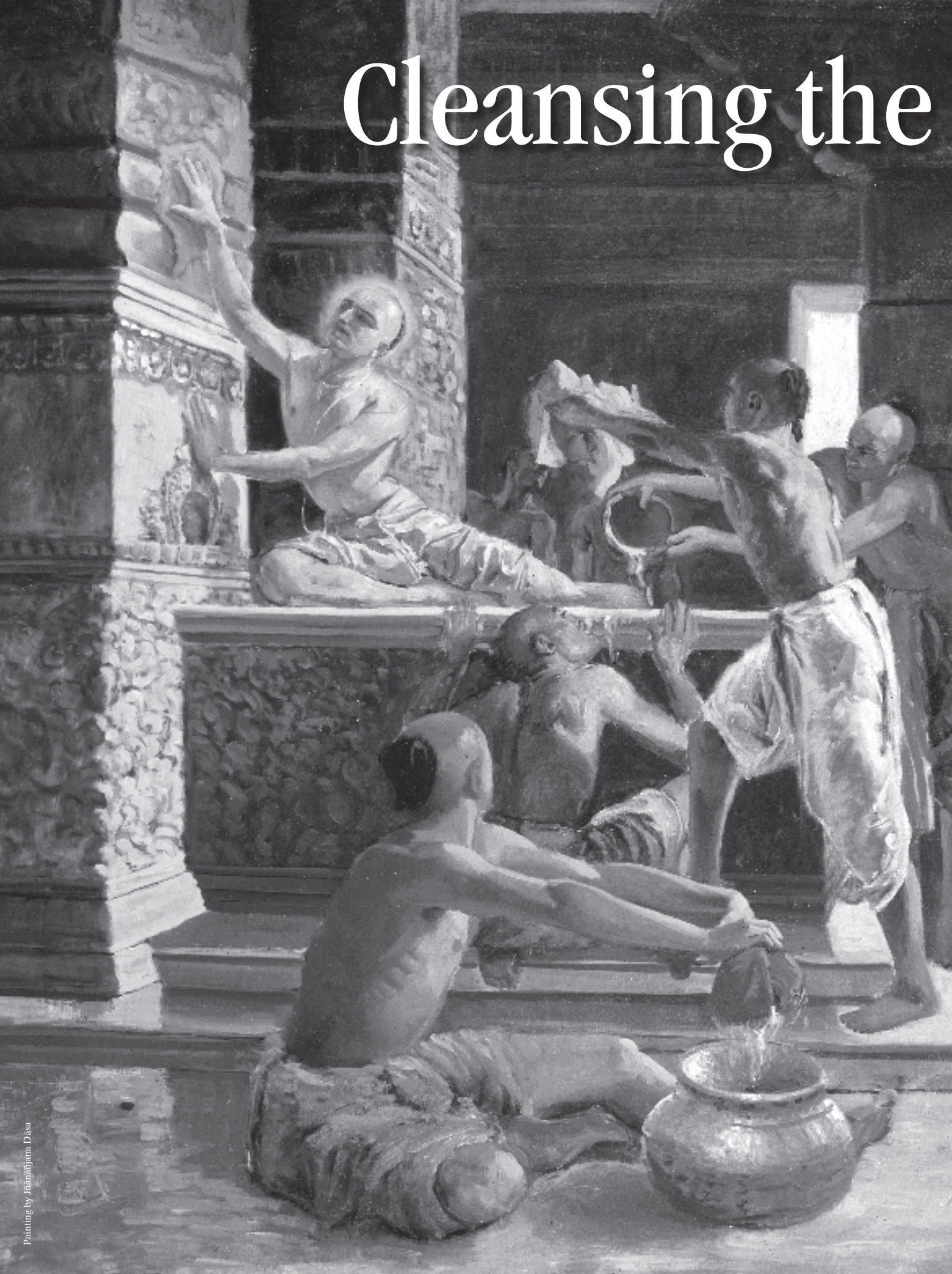
Vaiṣṇava—a devotee of the Supreme Lord (from the word *Viṣṇu*).

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

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

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

Cleansing the



Temple of the Heart

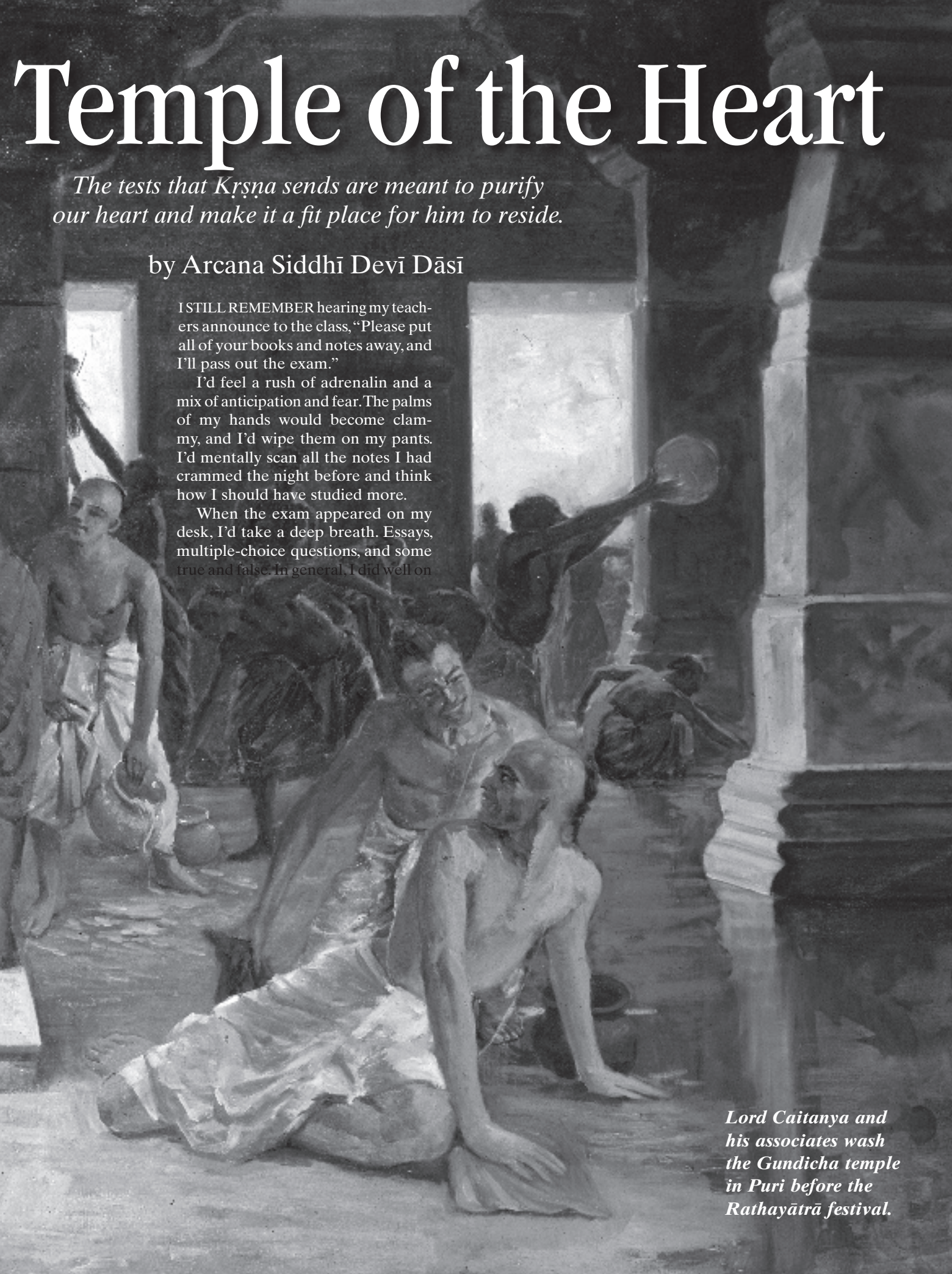
The tests that Kṛṣṇa sends are meant to purify our heart and make it a fit place for him to reside.

by Arcana Siddhī Devī Dāsī

I STILL REMEMBER hearing my teachers announce to the class, “Please put all of your books and notes away, and I’ll pass out the exam.”

I’d feel a rush of adrenalin and a mix of anticipation and fear. The palms of my hands would become clammy, and I’d wipe them on my pants. I’d mentally scan all the notes I had crammed the night before and think how I should have studied more.

When the exam appeared on my desk, I’d take a deep breath. Essays, multiple-choice questions, and some true and false. In general, I did well on



Lord Caitanya and his associates wash the Gundicha temple in Puri before the Rathayātrā festival.

***We constantly confront situations orchestrated
by Kṛṣṇa for our spiritual growth. We can get help
by looking to the examples of great devotees.***



exams, but despite that, even to this day I have dreams of going into a class totally unprepared for the examination or of my mind going completely blank as I stare at the questions.

These commonplace anxiety dreams often bring to the conscious mind our fear of failure. I'm no longer a student in the classroom, where my success hinged on my ability to read, comprehend, and memorize. Now a lifelong student of *bhakti-yoga*, my success depends on the Lord's mercy and my endeavor to make steady progress in my spiritual practices. Every moment of every day I'm taking a series of experiential exams. Am I choosing to do something favorable for advancing in my spiritual life, or am I choosing something unfavorable?

Sometimes when I'm doing a service for the Lord, my mind thinks about many other things, or my attitude about the service is steeped in material consciousness. For example, I recently went into the kitchen to cook an offering for the Lord. I was tired from having been up late the night before with a guest who had come for the Sunday program at the temple. My husband had also been up late and hadn't had a chance to clean the kitchen.

My mind rebelled at the thought of having to clean the kitchen and then cook. I accepted the service, but not with the proper mood. While I plunged the pots into the sink of sudsy water, I could feel the resentment in my chest. I begrudgingly washed the dishes and wiped down the counters. After it was done, I stopped to examine myself. The kitchen was clean, but my heart was contaminated by my poor attitude. I hadn't passed the test.

One thing I have learned from thirty years of practicing *bhakti-yoga* is that Kṛṣṇa will very soon let me take the exam again. I'll have many oppor-

tunities to get this one right. These tests are taking place on the stage of *bhakti-yoga* called *anartha nivṛtti*. *Anarthas* are unwanted things such as lust, greed, anger, misconceptions, and false values within the heart, and *nivṛtti* means to clear away.

In this clearing stage, we constantly confront situations orchestrated by Kṛṣṇa for our spiritual growth. We can get help by looking to the examples of great devotees, who show us how to react to difficult situations and what our proper frame of mind should be. Kṛṣṇa himself also guides us, such as when he appeared as Caitanya Mahāprabhu five hundred years ago. Lord Caitanya is Kṛṣṇa entwined with the sentiments and emotions of his topmost devotee, Śrīmatī Rādhārāṇī. Caitanya Mahāprabhu's mission was to teach us how to obtain very deep loving feelings for the Lord.

To fill our hearts with pure loving emotion, all the negative, impure emotions and thoughts must be purged. Lord Caitanya prescribed a most effective way to clean the heart: chanting the pure names of God.

In his commentary on *Caitanya-caritāmṛta*, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains how one of Lord Caitanya's pastimes illustrates how carefully we must rid our hearts of all impurities. Lord Caitanya took many of his followers to clean the Gundicha temple in preparation for Lord Jagannātha's visit there during the annual Rathayātrā festival in Puri. First, the devotees collected and threw out all the large pieces of debris. Then they swept up smaller and smaller pieces of straw, dirt, and dust. With each successive sweeping, smaller and smaller pieces of dirt and dust remained. Finally, the devotees thoroughly cleaned the temple with hundreds upon hundreds of pots of water. Throughout the process

the devotees chanted the Hare Kṛṣṇa *mahā-mantra* while they cleaned. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes that the cleansing of the temple can be seen a metaphor for cleaning the heart of all unwanted things, even the most subtle.

THE DEBRIS OF PRIDE

When we start practicing *bhakti-yoga* and chanting the Hare Kṛṣṇa mantra, very prominent material attachments become visible. If we are fortunate, those attachments leave our heart, like thieves disappearing at the first glimpse of daybreak.

When I first became a serious student on the *bhakti* path, I moved into a Hare Kṛṣṇa community. The first ugly and unwanted debris I encountered in my heart was my false pride. Most of the young women and men living in the community were younger and less educated than I. Some had dropped out of high school to join Prabhupāda's mission, whereas I had finished college and was a graduate student.

Chanting helped me at once to see that my pride was an impediment to developing love for the Lord and his devotees. I intensified my prayers to become free of this pride. Shortly after, a very wonderful thing happened. For a period of time, perhaps weeks, Kṛṣṇa took away my ability to do even simple tasks. I was able to realize clearly that I had nothing to be proud of and that whatever abilities I had were all the Lord's mercy. Kṛṣṇa can give and he can take away—whatever will aid the devotee's progress.

Caitanya Mahāprabhu would often help people recognize some internal impediment to their achieving devotion to the Lord. Those who were

(please turn to page 39)

TEMPLE OF THE HEART

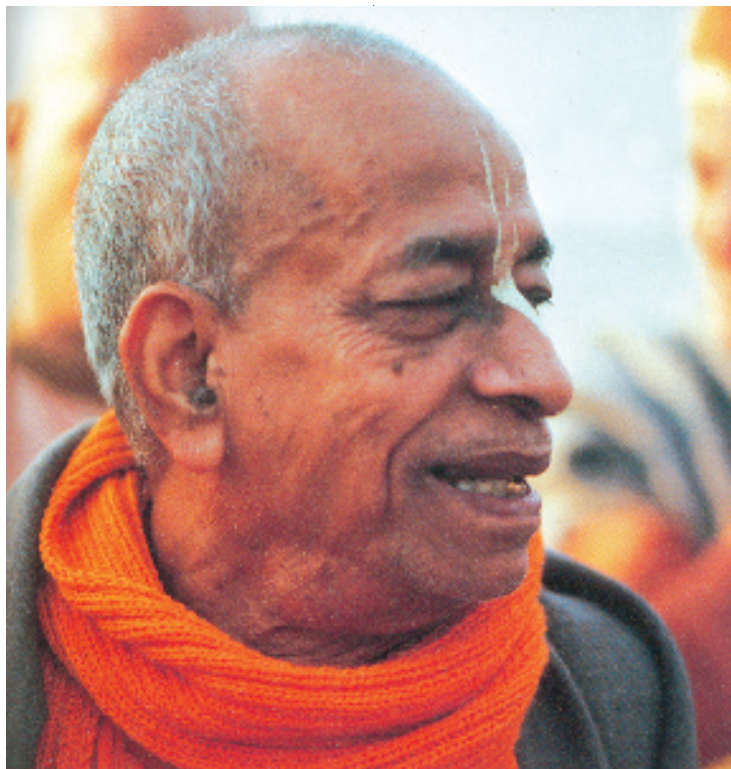
“Bhagavad-gītā Is Meant For Giving the Real Cure”

This conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and social worker Ashoka Chugani took place in Mumbai, India, on January 8, 1977.

Mr. Chugani: I feel that your movement is doing very valuable work here in India. Perhaps you know of our success, also. We are making arrangements for many villagers in the outlying areas around Bombay to receive greatly needed eye operations. We have facilities for 5,200 patients.

Śrīla Prabhupāda: We are following *Bhagavad-gītā* as it is. *Bhagavad-gītā* doesn't teach that you help the people by taking care of their eyes. Kṛṣṇa does not give us any such philosophy in *Bhagavad-gītā*. That is your own idea. But we are applying *Bhagavad-gītā* as it is. That is the difference between your work and ours. Our program is, instead of giving relief only to the eyes, we give people real relief. If you give a man Kṛṣṇa consciousness, he won't have to take another birth in this material world. That means no more material bodies—no more eyes, no more disease. This is real relief from suffering.

Somebody's taking care of the eyes, somebody's taking care of the stomach, somebody the teeth, somebody something else, on and on. But this will not solve the problem. The real problem, *Bhagavad-gītā* says, is *janma-mṛtyu-jarā-vyādhī*—birth, death, old age, and disease. Because you took birth, you have these eyes, so you're bound to have eye disease. Birth, death, old age, and disease: because you have accepted birth, you must accept old



age, disease, and death. Hospitals may give some temporary relief, but that is not the solution. The solution is to stop birth, death, old age, and disease. If you are able to give that solution, then there will be no more eye trouble, ever.

Suppose a diseased man goes to a doctor for treatment. His symptoms are sometimes headache, sometimes eyeache, sometimes stomachache. Now, if the doctor gives medicine only for the symptoms, is that the cure? No. This man has a disease, and if you cure the disease, the symptoms will be cured automatically. Similarly, everyone within the material world is

suffering from repeated birth and death. But *Bhagavad-gītā* is meant for giving the real cure—how not to take another birth in the material world.

Kṛṣṇa's advice in the *Bhagavad-gītā* is that we tolerate this temporary suffering. Just as your body is not permanent, so your diseases are also not permanent. You should tolerate the temporary suffering and solve the real problem—you must stop your repetition of birth and death. But people do not know that birth and death can be stopped, so they are simply busy with the temporary problems.

The *Gītā* explains how, on leaving his body at the time of death, one can go back home, back to Godhead—*tyaktvā dehaṃ punar janma naiti mām eti*. No more birth in the material world—that is the real cure for all suffering.

Mr. Chugani: What about the problem of starvation? We
(please turn to page 42)



Satyarāja Dāsa

The Scriptural Basis For the Greatest of All Mantras

The chanting of Hare Kṛṣṇa, spread by Śrī Caitanya and his followers, is rooted in ancient Vedic texts.

by Satyarāja Dāsa



Yamarāja Dāsa

THE MAIN prayer of the Hare Kṛṣṇa movement—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—is translated as “O Lord! O energy of the Lord! Please engage me in your divine service.” It is traditionally known as the *mahā-mantra*, or “great mantra,” because it contains yet surpasses all other sacred sounds and because it is a completely pure and selfless prayer; it asks only for service to the Supreme Lord and wants nothing else in return.

This being the case, it is surprising that the *Śrīmad-Bhāgavatam*, the *Bhagavad-gītā*, and the *Caitanya-caritāmṛta*, the three most important

texts of the Hare Kṛṣṇa movement, do not quote the mantra even once. Of course, Śrīla Prabhupāda, in his purports and sometimes in his translations, lets us know when a verse is implying the *mahā-mantra*, even if the Sanskrit and Bengali do not explicitly mention it. As an *ācārya*, or exemplary teacher in disciplic succession, his explanations incorporate the context of the vast gamut of Vedic teachings, as well as the insights of the saints and sages of the past.

While the central texts mentioned above do not include direct references to the *mahā-mantra*, they certainly glorify the chanting of the holy name. But I decided that, for those who

want to know, it would be useful to explore the explicit mentions of the *mahā-mantra* in scriptural texts. Some of my findings appear below. For the earliest references, I include the Sanskrit, especially for those specialists who may doubt my translation. For later quotes garnered from the Hare Kṛṣṇa or Gauḍīya Vaiṣṇava tradition, I give only the English, since the entire later tradition would endorse the translations given here.

WHY THE SILENCE?

To my knowledge, no *ācārya* in our tradition has ever explained just why the central texts neglect to mention





Yamarāja Dāsa

“The sixteen
names of
the Hare
Kṛṣṇa mahā-
mantra . . .
destroy the
iniquities
of the Kali
age. This is
the ultimate
conclusion
of all the
Vedas.”

—Kali-santarāṇa
Upaniṣad

the full *mahā-mantra*. Perhaps the *ācāryas* considered the question unimportant. After all, our main scriptures glorify the chanting of the holy name, even if the *mahā-mantra* is absent. Furthermore, scriptures and teachers in the tradition talk about the confidentiality of certain mantras. Śrī Sanātana Gosvāmī, for example, writes in his *Dig-darśinī* commentary on the *Bṛhad-Bhāgavatāmṛta* that such mantras should be chanted only by qualified persons who have received them through proper initiation. He says that even when certain scriptures discuss these mantras, special efforts are often made to disguise their exact syllables, or their explanation is purposely made difficult to understand for those unfamiliar with the cryptic codes of transcendental literature. Kṛṣṇadāsa Kavirāja Gosvāmī, the author of the *Caitanya-caritāmṛta*, Śrī Caitanya’s most authoritative biography, expresses a similar idea (*Ādi* 4. 231–232): “All these conclusions are unfit to disclose in public. But if they are not disclosed, no one will understand them. Therefore, I shall mention them, revealing only their essence, so that loving devotees will understand them but fools will not.”

In other words, the scriptures and sages sometimes reveal esoteric mantras such as the *mahā-mantra*, and sometimes they don’t. So the question becomes not so much why the central texts do not mention the mantra, but why other texts do. The answer is, as Kṛṣṇadāsa Kavirāja Gosvāmī says, so that sincere souls will be able understand it. Also, great saints, in their ecstasy, are sometimes unable to contain themselves, and so the *mahā-mantra* slips through. For these reasons and others, the full mantra appears in sacred texts and in the writings of the sages. That being said, there are no restrictions for chanting the *mahā-mantra* and, once properly received, the practice of chanting is easy and blissful.

Someone might ask, “Who cares? If the tradition teaches that chanting Hare Kṛṣṇa is central to the practice of Kṛṣṇa consciousness, why does it matter if the *mahā-mantra* is not found in the movement’s most important

texts?” In one sense, it doesn’t matter. And yet, Kṛṣṇa consciousness is a scripturally based tradition. All truth is gauged by reference to three authorities: the guru, the scriptures, and the sages, especially the great spiritual teachers in the disciplic succession. If these three don’t tally, the tradition teaches, then something is amiss. In the Vaiṣṇava tradition, gurus and sages attest to the importance of the *mahā-mantra*. But do the scriptures? A quick reading might suggest that they do not, even if the references are highly suggestive—the most important texts speak of the holy name but never mention the *mahā-mantra* directly. It is only in what scholars deem “later” literature that the mantra is generally found.

Modern scholars from outside the tradition say that the four *Vedas* and the *Upaniṣads* constitute the oldest of the Vedic texts (called *śruti*), whereas the *Purāṇas* and the epics came later. Consequently, so the theory goes, Vaiṣṇavism, or Kṛṣṇa consciousness, came later too, for its specific practice is mentioned only in the “later” texts.

Scholars arrive at these conclusions by using their own system of checks and balances, one less reliable than the one composed of gurus, sages, and scriptures. They use techniques of comparative and historical linguistics in conjunction with references to texts whose dates are known with greater certainty. Naturally, these methods are open to error, and scholars will generally admit this quite openly.

Practitioners and scholars from within the tradition, however, teach that Kṛṣṇa consciousness is eternal and that Vedic texts, whether old or new, are based on an oral tradition revealed at the dawn of time. The *mahā-mantra* is certainly part of the Vedic oral tradition. Furthermore, the mantra itself, as well as references to it, can indeed be found in “old” Vedic texts that have survived through the ages.

THE EARLIEST REFERENCES

(1) The *Kali-santarāṇa Upaniṣad*, part of the *Yajur Veda*, states:

*hare kṛṣṇa hare kṛṣṇa
kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma
rāma rāma hare hare*

*iti ṣoḍaśakaṁ nāmnām
kali-kalmaṣa-nāśanaṁ
nātaḥ parataropāyaḥ
sarva-vedeṣu dṛṣyate*

“The sixteen names of the Hare Kṛṣṇa *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—destroy the iniquities of the Kali age. This is the ultimate conclusion of all the *Vedas*.”

The context of the above quote is important: This Upaniṣadic text is a dialogue between Brahmā, the first created being, and Nārada, his disciple, who asks him about the most effective means to attain liberation in the current age. Brahmā answers with the above verse. And in a prior verse he informs Nārada that the *mahā-mantra* is “the real secret of the Vedic literature,” thus underlining the mantra’s confidential nature and its importance for the Vaiṣṇava tradition.

(2) The *Rāma-tāpanī Upaniṣad* (1.6) explains the meaning of the name *Hari* (Hare in the *mahā-mantra*):

*harati tri-vidhaṁ tapaṁ
janma-koti-śatodbhavam
pāpaṁ ca smarataṁ yasmāt
tasmād dharir iti smṛtaḥ*

“The Lord is known as Hari because he takes away the sins—as well as the three types of suffering that result from them—of those who remember him. These are sins that are accumulated over millions of births.”

The *Mahābhārata* (*Udyoga-parva* 71.4) explains the meaning of *Kṛṣṇa*:

*kṛṣir bhū-vacakaḥ śabdo
naś ca nirvṛti-vācakaḥ
taylor aikyaṁ paraṁ brahma
kṛṣṇa ity abhidhīyate*

“The root *kṛṣ* indicates the Lord’s supreme attractiveness; the suffix *na* points to ultimate joy. Thus, the name

Kṛṣṇa indicates the Supreme Brahman [spirit], who is the culmination of these two characteristics.”

In the *Padma Purāṇa*, the *Śata-nāma-stotra* (8) of Lord Rāmacandra defines *Rāma* in this way:

*ramante yogino ’nante
satyānande cid-ātmani
iti rāma-padenāsau
paraṁ brahmābhidhīyate*

“Yogis, or those desiring to link with God, take pleasure in the Supreme Self, who manifests as an absolute form of eternity, knowledge, and bliss. That same truth, known as the Parabrahman, is also called Rāma.”

(3) The *Caitanya Upaniṣad* (verses 11–12), part of the *Atharva Veda*, tells us that the Hare Kṛṣṇa *mahā-mantra* is made up entirely of Kṛṣṇa’s names:

*svanāma-mūla-mantreṇa sarvaṁ hlā-
dayati vibhuḥ sa eve mūlam-mantraṁ
japati haririti kṛṣṇa iti rāma iti*

“The name of God is the root of all mantras, a splendid thing that brings joy to all. This root mantra is chanted with the words *hari*, *kṛṣṇa*, and *rāma*.”

*harati hṛdaya-granthir vāsanā-rūpam
iti hariḥ. kṛṣiḥ smaraṇe tac ca ṇas tad
ubhaya-melanam iti kṛṣṇaḥ. ramayati
sarvam iti rāma ānanda-rūpaḥ. atra
śloko bhavati*

“Hari is he who removes the knot in the heart in the form of material desire. One can unite with the Lord by remembering the root *kṛṣ* and the suffix *na*, which gives us the ultimate hymn of praise: *Kṛṣṇa*. And Rāma is he who gives pleasure to everything and is the form of bliss.”

Because the word *hare* is the vocative case for both *hari* (a name for Kṛṣṇa) and *harā* (a name for Rādhā), some texts, such as the one just quoted, interpret “Hare” in the *mahā-mantra* as a call to Kṛṣṇa. Later commentators, however, insist that, in its most far-reaching and spiritually sublime interpretation, Hare refers to Rādhā, Kṛṣṇa’s eternal consort and the very embodiment of his spiritual

“The name
of God is
the root of
all mantras,
a splendid
thing that
brings joy to
all. This root
mantra is
chanted with
the words
hari, kṛṣṇa,
and rāma.”

—Caitanya Upaniṣad



Yamargha Dasa



Yamarāja Dāsa

“Without Hari, there is no way to eradicate the sins of the age of Kali, and therefore it is essential that the name of Hari should reverberate in all the worlds.”

—Brahma Yāmala

pleasure potency. The Gauḍīya Vaiṣṇava ācārya Śrī Jīva Gosvāmī points us in this direction when, in his explanation of the *mahā-mantra*, the *Mahā-mantrātha-vyākhyā*, he writes (verses 1 and 2):

*hare kṛṣṇa hare kṛṣṇa
kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma
rāma rāma hare hare*

*sarva-ceta-harah kṛṣṇas
tasya cittaṁ haraty asau
vaidagdhi-sāra-vistārair
ato rādhā harā matā*

“Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Kṛṣṇa steals the minds of all living beings [which is the meaning of “Hari”], but Rādhārāṇī steals even his mind when she uses her spiritual talents. Therefore she is known as Harā, as in the *mahā-mantra*.”

(4) The *Ananta-saṁhitā*, another ancient text, tells us:

*hare kṛṣṇa hare kṛṣṇa
kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma
rāma rāma hare hare*

*ṣoḍaśaitāni nāmāni
dvātriṁśad varṇakāni hi
kalau yuge mahā-mantraḥ
sammato jivatāraṇe*

*varjayitvā tu nāmaitad
durjanaiḥ parikalpitam
chandobaddhaṁ susiddhānta
viruddhaṁ nābhyaset padam*

*tāraṇam brahma-nāmaitad
brahmaṇā guruṇādinā
kalisantaraṇādyaśu
śruti-svadhigataṁ hareḥ*

*prāptaṁ śrī brahma-śiṣyeṇa
śrī nāradena dhīmatā
nāmaitad-uttamaṁ śrauta-
pāramparyeṇa brahmaṇaḥ*

*utsrjyāitan-mahā-mantraṁ
ye tvanyat kampitaṁ padam
mahānāmeti gāyanti
te śāstra-guru laṅghanaḥ*

*tattva-virodha-sampṛktaṁ
tādṛsaṁ daurjanaṁ matam
sravathā parihāryaṁ syād
ātma-hitārthinā sadā*

*hare kṛṣṇa hare kṛṣṇa
kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma
rāma rāma hare hare*

“Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This sixteen-name, thirty-two syllable mantra is the *mahā-mantra* in the age of Kali, and it is by this mantra that all living beings can be delivered. One should never forsake this mantra and adopt other so-called religious processes practiced by less qualified souls. Nor should one chant concocted combinations of Kṛṣṇa’s names that contradict the pure conclusions of the scriptures or are filled with incongruent emotions. Regarding this divinely spiritual *mahā-mantra*, which frees one from material existence, the original guru, Lord Brahmā, has said, ‘The *Kali-santaraṇa Upaniṣad* has declared this mantra to be the best means of deliverance in the age of Kali.’ Having heard all this from Brahmā, his sons and disciples, beginning with Nārada, all accepted the Hare Kṛṣṇa *mahā-mantra* and, having meditated on it, attained perfection.”

(5) In the *Brahma Yāmala tantra*, an ancient book of instruction on rituals, one finds the following:

*hariṁ vinā nāsti kiñcat
pāpani-stāraṇam kalau
tasmāl-lokoddhārāṇārthaṁ
hari-nāma prakāśayet*

*sarvatra mucyate loko
mahā-pāpāt kalau yuge
hare-kṛṣṇa-pada-dvandvaṁ
kṛṣṇeti ca pada-dvayam*

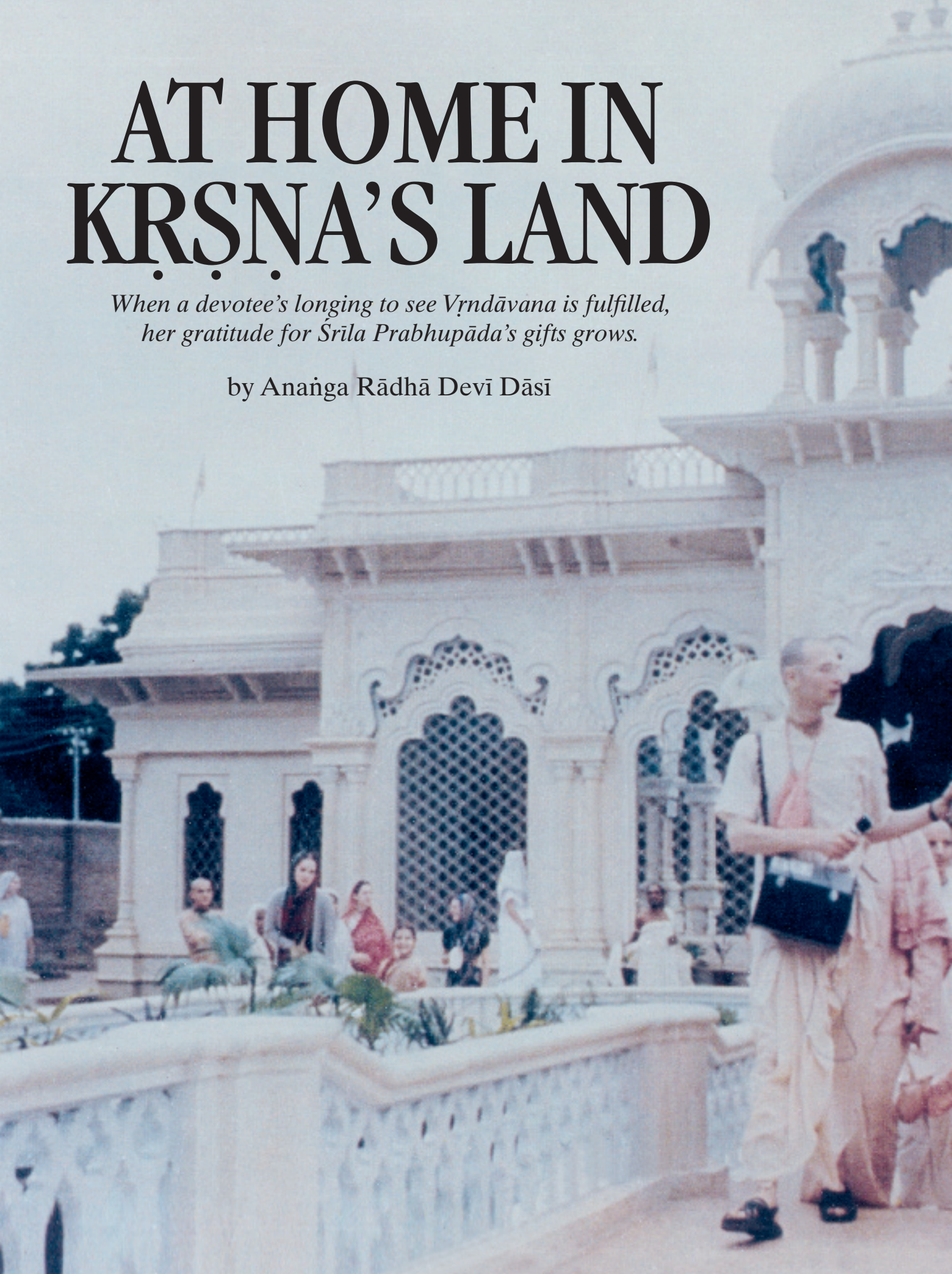
*tathā hare-pada-dvandvaṁ
hare-rāma iti dvayam
tad-ante ca mahā-devī
rāma rāma dvayaṁ vadet*

*hare hare tato brūyād
harināma samud dharet
(please turn to page 39)*

AT HOME IN KṚṢṆA'S LAND

*When a devotee's longing to see Vṛndāvana is fulfilled,
her gratitude for Śrīla Prabhupāda's gifts grows.*

by Anaṅga Rādhā Devī Dāsī





Nitya-īpā Dasi Dāsi

ALL GOOD THINGS come to an end. And so will my first visit to Vṛndāvana after a few hours from now. That we require Rādhārāṇī's special mercy to be here cannot escape my mind, since I'm here after twelve to thirteen years of my association with ISKCON.

It was in the year 1992, during my October holidays (I was studying in the eighth standard then), that I came across the book *Kṛṣṇa, the Supreme Personality of Godhead*, by Śrīlā Prabhupāda. Coming from an orthodox *brāhmaṇa* family in South India, I grew up hearing stories about gods and goddesses from our scriptures. But I was very keen to know who God is. Some people told me that Lord Śiva is God. Yet others told me Gaṇapati was God. I came across neighbors who were worshiping human beings as God. I was confused, and many questions gripped my mind. What did God actually look like? Did he listen to my prayers? Why was I here? Would death separate me and my grandfather, whom I love so much?

As I started reading *Kṛṣṇa, the Supreme Personality of Godhead*, I realized that Kṛṣṇa was God. His amazing childhood pastimes in the holy land of Vṛndāvana were so fascinat-

Śrīlā Prabhupāda in front of the Kṛṣṇa-Balarāma temple (left). Top: Kṛṣṇa-Balarāma. On the next page: Rādhā-Śyāmasundara with Lalitā and Viśākhā (top), Gaura-Nitāi (bottom).



Nitya-ripa Devi Dasi (2)

Vṛndāvana Dhāma is filled with such potency that everything here reminds one of the Lord.



ing that I gave up my Enid Blytons and Nancy Drews. I realized that there was no point in reading make-believe stories about ordinary people when you could read about the real pastimes of the Lord.

As I started turning the pages of *Kṛṣṇa*, Kṛṣṇa's childhood activities were not only a delight to read, but they totally absorbed my mind. It was then that I developed a desire to see Vṛndāvana. I dreamt as far as my imagination could take me. How would I feel when I saw the land where Kṛṣṇa performed his childhood pastimes?

When I reached Vṛndāvana I realized that my dream of so many years was finally coming true. I felt at home on seeing the deities of the ISKCON temple: Kṛṣṇa-Balarāma, Rādhā-Śyāmasundara, and Gaura-Nitāi. The Lord felt so near and yet so far away. The beauty of these deities is simply unparalleled, and one can get lost drinking the nectar of their merciful glance.

Everything about Vṛndāvana is so special. As previous *ācāryas* have said, Vṛndāvana has to be seen with our ears and not just with our eyes. If you see it with your eyes alone, you can see only dust and stones. But if you see it with your ears, you can be reminded of all the wonderful pastimes the Lord performed on this very land five thousand years ago. There are so many temples to see and so many spots where Kṛṣṇa performed his pastimes. Every corner has a rich history and story behind it. Every thing here—animate or inanimate—seems to be enjoying the spiritual ecstasy of separation from the Lord.

UNITED IN SERVICE

During my three-day stay the temple was filled with devotees of Kṛṣṇa from around the world. They were engaged

in various services for the Lord—making garlands, selling books, distributing *prasādam*, teaching, cooking, taking care of Tulasī, doing the *ārati*, hearing classes. All of these devotees are spirit souls in the garb of Europeans, Americans, Indians, and other nationalities. It is as if the entire world has been united under one banner, under the flagship of ISKCON. It was also very heartening to see the little children of the international *gurukula* getting trained in accordance with scriptural injunctions.

All this was made possible by Śrīla Prabhupāda, a seventy-year-old *sannyāsī* who renounced the comforts of Vṛndāvana Dhāma to deliver us fallen souls. If one sees the glorious Rādhā-Dāmodara temple and Prabhupāda's quarters there overlooking Rūpa Gosvāmī's *samādhi* (memorial tomb), one can realize what sacrifice Śrīla Prabhupāda made in leaving the spiritually opulent atmosphere of Vṛndāvana to embark upon his holy mission.

Vṛndāvana Dhāma is filled with such potency that everything here reminds one of the Lord: the beggar on the street holding the *ektara* (a single-stringed instrument) and singing *bhajan*s glorifying Kṛṣṇa's pastimes; the sound of the conch shells announcing worship in a temple; the cycle rickshaw drivers, shopkeepers, and all the Vrajavāsīs (residents of Vṛndāvana) greeting each other with "Rādhē! Rādhē!"; the more than five thousand temples; the innumerable spots where the Lord performed his unlimited pastimes; the chirping of colorful birds; the sound of a flute playing around the corner.

It is startling to see that such a place exists in modern-day India, untouched by the large malls, shopping complexes, discotheques, and pubs that are slowly becoming the norm of every Indian city. Vṛndāvana Dhāma is clearly the recipient of special

mercy from Śrīmatī Rādhārāṇī. The chants of "Radhe! Radhe!" and the Hare Kṛṣṇa *mahā-mantra* are like the anthems of Vṛndāvana Dhāma.

INDEBTED TO PRABHUPĀDA AND HIS FOLLOWERS

Standing in front of the ISKCON bookstall, I realize that I am eternally indebted to Śrīla Prabhupāda. If I had not read his book *Kṛṣṇa* and had not met devotees sent by him, I would be lost in the ocean of nescience, "chewing the chewed" of material life, as Prabhupāda would say.

How indebted all of us should be to all the devotees who helped Prabhupāda set up so many centers, publish so many books, and do all the wonderful things that went into making this exceptional society called ISKCON.

As I prepare to leave with a heavy heart, I come to the conclusion that nothing in this world can surpass the magnificent beauty of their Lordships Śrī Śrī Rādhā-Śyāmasundara. It is very easy to remember Kṛṣṇa here. The real test is this: When I go out and *māyā* spreads her wings, how will I remember the Lord? May Śrīmatī Rādhārāṇī cast her merciful glance towards me—and all the devotees assembled here—and help me remember Kṛṣṇa always. And may she fulfill my desire of coming back every year. I'm sure that each time I come here, I shall be overwhelmed with new revelations of Vṛndāvana Dhāma. All glories to Rādhā-Śyāmasundara! Vṛndāvana Dhāma *ki jaya!* ❀

Anaṅga Rādhā Devī Dāsī, a disciple of His Holiness Jayapatāka Swami, lives with her husband in Mumbai, India. She has a post-graduate degree in management and is currently writing about vegetarian food and vegetarian cooking.

From Morality to Spirituality

*Until people gain the spiritual inspiration
that underlies truly good behavior, attempts
to legislate morality will inevitably fail.*

by Caitanya Carāṇa Dāsa

DAILY NEWS reports of things like corruption, nepotism, favoritism, and infidelity have us fed up. Politicians say, “Education in ethics and values is the solution.” But don’t most people already know right from wrong? I think so. They just feel they’ll fare better in life without following moral codes. And exhortation by moralists or legislation by politicians doesn’t inspire them to think differently.

Living by moral principles is like following traffic laws for smooth and safe travel. The purpose of travel, however, is not to follow the laws but to reach the destination. If a traveler feels that the traffic laws delay him or obstruct his reaching the destination, he may break them if he thinks he can get away with it.

Like traffic laws, moral principles promote order, specifically orderly social interactions. But modern education doesn’t teach us about the goal of social transactions or of life itself. Consequently people may stay moral out of deference to culture or tradition but give up morality when circumstances threaten or tempt them. Worse still, the incessantly glorified goals of modern consumer society—fame, wealth, luxuries, power, plea-

sure, prestige—encourage and even necessitate immoral behavior. The *Bhagavad-gītā* (16.8–15) explains that a materialistic worldview leads to insatiable lust and greed, which impel corrupt actions. When people are surrounded and bombarded by materialistic allurements, they may feel that by being moral they stand to lose a lot and gain nothing tangible. Moreover, our godless education gives us no knowledge about any higher natural laws of cosmic accountability. And the fallibility of our penal systems is all too well known. The result? Morality appears entirely dispensable, especially for the shrewd or powerful. In such an environment, how can we expect mere platitudes to inspire people to be moral?

“Morality means lack of opportunity.” This saying catches the tottering utilitarian approach to morality. The Vedic texts of ancient India assert that morality without spirituality is baseless and therefore short-lived. If we seriously want morality in society, we need to introduce systematic spiritual education centered on a positive goal of life. The Vedic texts inform us of a nonsectarian universal spiritual goal of life: to develop pure



Painting by Bharadvāja Dāsa



At Kurukshetra, Bhīṣma had vowed to fight so fiercely that Lord Kṛṣṇa would have to come to Arjuna's protection, breaking his vow not to fight. To uphold Bhīṣma's vow, and to fulfill Bhīṣma's desire to see him in a fighting mood, Kṛṣṇa was ready to break his own vow. Thus Lord Kṛṣṇa's act of rushing to attack Bhīṣma with a chariot wheel reveals that exchanges of love between Kṛṣṇa and his devotees transcend ordinary morality.

God does not need moral codes because he has not the slightest trace of selfish desires.



love for God. We are all spiritual beings and are meant to rejoice in our eternal loving relationship with the supreme all-attractive spiritual being, God. Being intrinsically spiritual, we find real happiness not in material acquisition but in spiritually awakening our innate love for God. The more we love God, the happier we become.

Love for God results in love for all living beings as our brothers and sisters in the one universal family of God. When we love all living beings, we will no longer desire to exploit or manipulate others for our selfish interests. Instead, our love for God will inspire us to love and serve each other. This will create a culture of warmth and trust, which engenders moral behavior. This contrasts sharply with the modern culture of alienation and suspicion, which fosters immorality.

Genuine spiritual practices, even in their preliminary stages, trigger our innate value system. We intuitively realize that God is our greatest well-wisher. Subsequently we voluntarily and lovingly choose to lead a morally and spiritually principled life, as ordained by God, knowing it to be in our ultimate interest. And as we find inner happiness by loving God, we become freed from selfish, lusty, greedy, and egoistic drives. No longer do we feel we are missing anything because of our morality. Morality ceases to be the “difficult but right” choice. Rather it becomes the easy and natural course of action for our spiritual growth.

Some may feel, “All this sounds good, but it’s unscientific and utopian.” In other words, we live in an age where only the scientific, practical worldview is considered reasonable and acceptable. But is the Vedic worldview really unreasonable or impractical?

We should remember that science has never disproven the existence of God or the soul. Rather the reductionistic approach chosen by most sci-

entists for studying the universe just presumes the non-existence of any spiritual reality. Strikingly enough, even within this framework some scientists conclude that the evidence strongly suggests a super-intelligent designer of the cosmos (God) and a non-material source of consciousness within the body (soul).

Love of God will appear utopian only as long as we do not know the coherent philosophy and the clear-cut path to its attainment. Through genuine spiritual practices like prayer, meditation, and chanting the names of God, anyone can experience spiritual enrichment. Once we taste immortal love, we realize that it is the defining and unifying goal of life.

Someone familiar with episodes in the lives of Kṛṣṇa and his devotees might object: “But Kṛṣṇa Himself sometimes acts immorally. And so do his devotees. How can worshiping an immoral God help us become moral?”

To understand this, we need to first consider the ultimate purpose of all morality. We are lost in the darkness of ignorance in the material world, not knowing what to do and what to avoid. Like a torch, moral codes light the way for us. They protect us from being waylaid by selfish desires and keep us on the way toward our ultimate objective—achieving love for Kṛṣṇa and returning to him. But Kṛṣṇa is the source of all morality, just as the sun is the source of all light. Because he is fully satisfied in himself, he acts only out of selfless love for us, either to reciprocate with our love or to help us rectify our errant ways. He does not need moral codes because he has not the slightest trace of selfish desires. It is we who need moral codes because we are filled with selfish desires. But if we become proud of our morality and try to examine Kṛṣṇa with our moral standards, that’s like searching for the sun with a torch. It’s foolish and futile.

When the sun rises by its own accord, its effulgence reveals its full glory. Similarly when Kṛṣṇa decides to reveal himself by his own sweet will, we can understand his pure morality and glory. Until then it is best for us to scrupulously follow moral codes to please him so that he may eventually reveal himself. And we should be careful not to become proud of our righteousness.

If we accept Kṛṣṇa’s position as the Supreme Lord, we can gain some understanding about how all his acts are moral. For example, Kṛṣṇa steals butter from the houses of the cowherd women of Vṛndāvana. But how can he be considered a thief when he creates and owns everything? He takes the role of a child to reciprocate the maternal affection of his devotees. His stealing, a naughty childhood prank, enhances the sweetness of their loving exchanges. How can that be compared to our stealing, which leads to pain and punishment?

Similarly Kṛṣṇa takes the role of a handsome youth to reciprocate with the devotees who desire a conjugal relationship with him. His love for the *gopīs* (cowherd maidens) is based not on the beauty of their bodies but on the devotion of their hearts. Some people allege that Kṛṣṇa’s pastimes with the *gopīs* are like the lusty dealings of ordinary boys and girls. But then why would highly renounced saints who give up the sexual love of this world, seeing it as disdainful and distasteful, worship the pastimes of Kṛṣṇa with the *gopīs*? Even today thousands of people all over the world are becoming free from the control of lusty desires by chanting Kṛṣṇa’s names and worshiping him. If Kṛṣṇa himself were controlled by lust, how could he free his devotees from lust?

In the battle with the Kauravas, Kṛṣṇa urges the Pāṇḍavas to act immorally. But that is like an authority’s urging policemen to break the speed limit to catch thieves who are speed-

ing away. The policemen are breaking the speed limit to serve the purpose of the law. Similarly the Pāṇḍavas break moral codes to serve a higher purpose that Kṛṣṇa wants to see fulfilled: to establish the rule of morality by removing the immoral Kauravas from power.

In exceptional circumstances, devotees of Kṛṣṇa may act seemingly immorally to do his will, which is meant for the ultimate good of all living beings. But generally devotees follow moral codes as an expression of their devotion to Kṛṣṇa. In fact, without devotion, we will not have the inner strength to sustain lifelong adherence to moral principles.

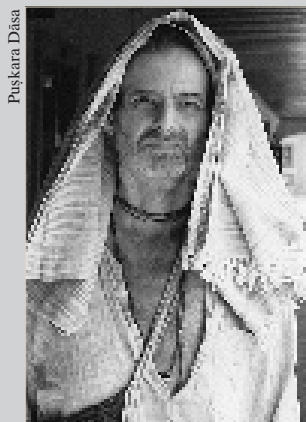
We need to exercise caution in understanding Kṛṣṇa's actions, which are above morality. Otherwise, we may misunderstand him and reject his love, condemning ourselves to staying below morality and suffering the karmic reactions for our misdeeds.

If we want lasting morality, empty exhortation and ineffectual legislation won't do. As long as people are taught to pursue material goals, they will feel morality to be impractical or even undesirable. Only when they know and pursue love for God as the goal of life will morality become desirable and practical for them. Therefore at a social level we need to introduce genuine spiritual education and practices leading to love for God and inner fulfillment. And at an individual level, recognizing the spiritual basis of morality is highly empowering. It opens for us a course of action far superior to apathy, tacit approval, helpless lamentation, or indignant self-righteousness. In a cancerous tissue, one healthy cell can activate the healing process. Similarly when the cancer of immorality afflicts modern society, each one of us can, by leading a life of spiritual and moral integrity, activate the process of social recovery.



Caitanya Carāṇa Dāsa, who serves full-time at the ISKCON temple in Pune, India, runs a free cyber magazine, The Spiritual Scientist. To subscribe, write to iyfpune@vsnl.com.

IN MEMORIAM



Kuśakratha Dāsa

ON OCTOBER 7 Śrīla Prabhupāda's dear disciple Kuśakratha Dāsa peacefully passed away in Vṛndāvana, surrounded by devotees chanting Hare Kṛṣṇa. He'd had cancer for several years.

Kuśakratha joined the Hare Kṛṣṇa movement in 1969 and received initiation from Śrīla Prabhupāda in New York in 1971. From the beginning he showed a great attraction to studying Prabhupāda's books, and he soon became known for his thorough knowledge of the *Bhagavad-gītā*.

In 1975 the leader of the Los Angeles temple was so impressed with his erudition that he brought him there to teach a *Bhagavad-gītā* course to the devotees.

But Kuśakratha was also known for his eccentric personality, and so the course didn't work out and he soon left Los Angeles. By the time he'd returned and settled there in mid-1976, he'd spent time rendering various services in the temples in New York, Boston, Atlanta, and San Diego, and done a short stint on the traveling Rādhā-Dāmodara bus party.

In Los Angeles Kuśakratha joined the Bhaktivedanta Book Trust Sanskrit department. Applying his keen intelligence to learning Sanskrit, he soon mastered the basics and was helping produce books. After Śrīla Prabhupāda's passing in 1977, book production tapered off, but Kuśakratha stayed, and before long he was the Sanskrit department.

It was in mid-1978 that Kuśakratha began his translation of the Vaiṣṇava classics, mostly Sanskrit but also Bengali. This work would continue for more than twenty years. Working day and night, he produced over two hundred volumes of translation, as well as original Sanskrit and English poems. Rūpa Gosvāmī's *Stava-mālā*, *Vidagdha-mādhava*, and *Lalita-mādhava*, Raghunātha Dāsa Gosvāmī's *Stavāvalī*, Jīva Gosvāmī's *sandarbhāṣas*, Sanātana Gosvāmī's *Śrī Bṛhad-bhāgavatāmṛta*, works by Prabodhānanda Sarasvatī, Kṛṣṇadāsa Kavirāja, Bhaktivinoda Ṭhākura, and Narottama Dāsa Ṭhākura—these and many more flowed from his computer and into the hands of eager devotees worldwide.

In 1998 Kuśakratha moved to Vṛndāvana and began writing English poems glorifying Rādhā and Kṛṣṇa and devotional service. By the time he passed away, he'd written thousands, almost all in longhand. The Vaiṣṇava community eagerly awaits their posthumous publication.

THE VEDIC OBSE

THE TEND- AND-BEFRIEND HORMONE

by Karuṇa Dhārinī Devī Dāsī

When I read about oxytocin, I was relieved. Now I have a word to make sense out of all the emotional distractions I've felt since I was a young girl. The feelings I first noticed if a small child came near, took my hand, or sat in my lap, the sudden concern for a crying baby, deep feelings when I would see an old couple struggling through a supermarket, even affection for a puppy or a kitten—I can blame it all on oxytocin.

The intense feelings in a woman to want to care for another have been linked to a chemical release of oxytocin, the “tend and befriend” hormone (so nicknamed by psychiatrist Dr. Michael Gurian.) Researchers say that women simply have more of it. What I interpreted as weakness was actually the call of nature to transform a self-absorbed twenty-year-old into someone who would be able to take care of a child. Was it the beginning of a long road of transformation that might lead to a somewhat more selfless character? Now that I have traveled it, I can say yes.

As Gurian describes it in his latest book, “When a teenage girl hears a baby cry in a crowded theatre, her oxytocin level rises just slightly. When she hears a baby cry just next to her, it rises still more. When she sees a baby nearer her, or sometimes, even just on a television commercial, her oxytocin rises still further, compelling her to want to help the baby. When she holds the baby, oxytocin surges again. The imperative to intimacy in a young

girl's brain is unmistakable.”

In PET (Positron Emission Tomography) scans, Robin Gur of the University of Pennsylvania's neural imaging unit found that among males subjected to the same stimulus for tending and caring as were females, oxytocin changes in the brain are minimal by comparison.

Śrīla Prabhupāda, while explaining the view of the Vedic literature that women should always be protected, offered the example of a sixteen-year-old boy. He said a boy of that age who sets out alone to travel around the world will have more freedom and less difficulty than a sixteen-year-old girl. According to Dr. Gurian, “Males find it easier at times to remain independent and stoic for months on end because they don't have an internal female hormonal cycle returning them, repeatedly, to the intimacy imperative.”

So, shall we just attribute emotional drive to a chemical such as oxytocin and leave it at that? Is being more emotion-driven than someone else an inferior condition? Did Kṛṣṇa invest some people's bodies with extra emotion just to feel a kaleidoscope of ever-changing feelings and never see any reason for it?

No. First and foremost we must always remember that we are not the body, whether that body is male or female, young or old, sick or well, rich or poor. We are the soul who experiences life through the limiting medium of a body, much as a driver has a limited view from inside his car. The “car” of the body may provide a tour of the feminine or masculine experiences of life, and it may be fueled by a slightly different set of chemicals, but it has nothing to do with the constitution of the observant person riding inside. That person, temporarily inside the physical body, is the spir-

it soul, and all spirit souls are equal and eternal parts of God.

As spirit souls we originally spent our time with Kṛṣṇa in the spiritual world. Being pure spirit souls, we are all meant to enjoy an eternal, perfect emotional nature in the spiritual world with Kṛṣṇa, who is Rasarāja, the master of all emotional experience, masculine and feminine. The tend-and-befriend propensities, the intimacy imperative—these are all an integral and joyous part of Kṛṣṇa's world. In his village of Goloka Vṛndāvana every person is fully cognizant and sentient because everyone's personal service relationship with Kṛṣṇa is top priority. Mother Yaśodā's feelings for Kṛṣṇa are so strong that her breasts flow with milk at the very thought of him. When Kṛṣṇa's father sees him at the end of the day, he heartily embraces Kṛṣṇa and smells his head. Here in this world, Kṛṣṇa has invested us with relationship ability because we are made in his image. He has it too. If we don't at least observe and respect the basic nuances of material personality in this world, we lose an opportunity to accept the possibility of variety in the spiritual world with Kṛṣṇa, who is the source of all variety, spiritual and material.

A DEVIATION FROM TRADITIONAL HUMAN BEHAVIOR

As a young devotee mother with a hope that I might be pregnant, I went to a woman's free clinic to take a test. I sat in the waiting room anxiously. When my name was called, I went to sit with the clerk, who gave me the news of my pregnancy. Then, unabashed, she asked, “Would you like to carry the baby full term or terminate the pregnancy?”

Modern society has come a long

RVER *Transcendental Commentary On the Issues of the Day*

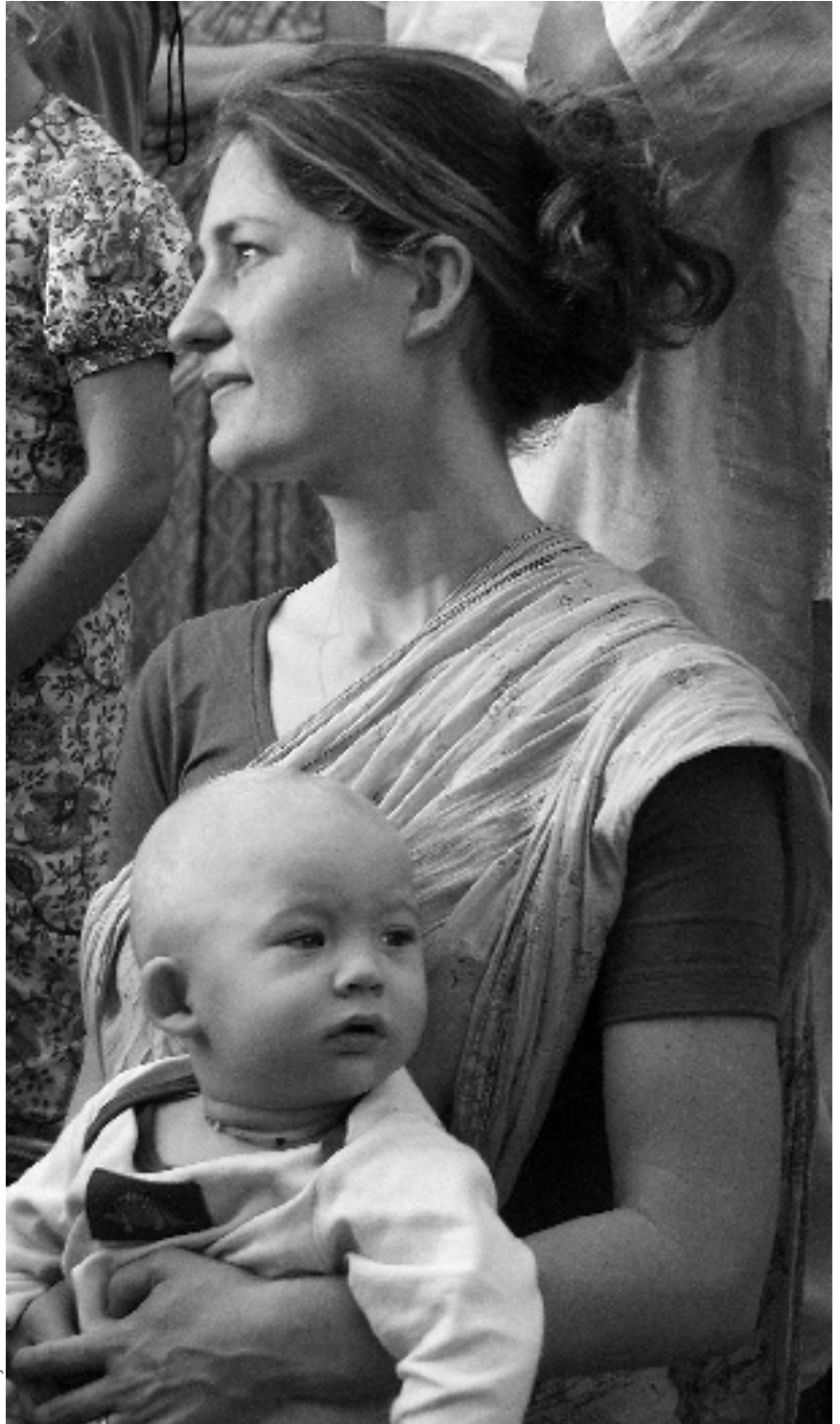
way from traditional human behavior. I left feeling I was lucky to be glad I was pregnant. Many women don't feel that way. With more women than men predicted to graduate with doctorates by the year 2010, more female CEOs in business than ever before, more women working side by side with police, firefighters, and soldiers, oxytocin gets in the way of career. The distraction of the tend-and-befriend hormone is best denied by women who wish to conquer areas of life formerly mostly the realm of men.

As a result, in modern first-world countries we see a strong decline in the birthrate among the middle and upper classes, since motherhood generally used to go on during these years, which are now focused on career. The science of birth control and abortion has become a somewhat hidden tool of several generations of the upwardly mobile professional woman. Whatever the God-given effect of oxytocin, women have the means to circumvent it.

Or redirect it.

Hence the boom of the pet and pet supply industry. In the parks in the seventies, you could generally see more babies in carriages than dogs on leashes. We now observe the great esteem dog owners have for their dogs, along with a growing row of pet products in every grocery store. Chains of giant billion-dollar pet supermarkets have opened up throughout the world. Surgery, chemo-therapy, emergency hospitals, and doggie mental therapy are all part of a modern science that caters to furry companions.

Śrīla Prabhupāda explains that to remain independent a person may refuse to serve anyone. He may live alone and choose to have no family. He may even try to get a job in which he interacts with no one and tries to avoid serving the government



Yamarāja Dāsa

by not paying taxes. He may try to set himself up as self-sufficient and not of service to anyone. And yet, in his solitude, he takes to a pet dog or cat. Why? Because the inherent quality of every living being is to serve another, and that service attitude is ultimately meant to serve the Supreme Being, Lord Kṛṣṇa.

We say in Śrīla Prabhupāda's beautiful *praṇām* mantra:

*namas te sārasvate deve
gaura-vāṇi-pracāriṇe
nirveśeṣa-śūnyavādi-
pāścātya deśa tāriṇe*

“Our obeisances are unto you, O spiritual master, servant of Sarasvatī Goswami. You are kindly preaching the message of Lord Caitanya and delivering the Western countries, which are filled with impersonalism and voidism.” Prabhupāda came to destroy the impersonalism and voidism that have Western civilization spinning in circles. To refuse to recognize our loving tendency to serve God and his children is to deny our own drive for wholeness and happiness. Women as a class have suffered severely from this impersonalism in modern times. Because women have the intimacy imperative, what greater emotional danger could there be for them than to have their tendencies put aside

and depersonalized as they pursue trumped-up material achievements? What greater insult to them and to the forthcoming generation from their wombs than to diminish their ability to foster love and nurturing in favor of material rewards?

NEGLECTED CHILDREN

Women have the very gift of life in their wombs. They can give the soul the opportunity for the human form of life and self-realization. Yet statistics show that children are not a priority. In January 2001 the American Surgeon General reported that the U.S. is facing nothing less than “a public crisis in mental care for children and adolescents.” One in five American children has a diagnosed mental, emotional, or behavioral disorder, according to the National Mental Health Association. Both teenage obesity and prescription psychiatric drugs for children tripled in the last quarter of the 1990s.

Ritalin production for children has increased by seven hundred percent, and in teenage years these same kids tend to take to the abuse of it. Teenage suicide rates are also on the rise, according to the American Psychiatric Association. Such is the fate of the growing number of children in the last three decades who come home every

day to an empty house.

This type of suffering, in which a child feels little attention and care, cannot exist alongside true spiritual practice. Śrīla Prabhupāda gave us the Supreme Personality of Godhead, Śrī Kṛṣṇa, personal relationship with him, and the true spiritual practice of worshipping him. These gifts raise us up to a level of personal responsibility. Prabhupāda introduced *Śrīmad-Bhāgavatam* in the West because it describes Kṛṣṇa's unlimited pastimes and relationships with us. When we hear Kṛṣṇa's glories, we tap into a deep well of pure affection that is precious to the soul.

Śrīla Prabhupāda has written, “The Supreme Absolute Truth Personality of Godhead is never impersonal. Everywhere in the Vedic literatures his glories are sung. As soon as soft-hearted people such as women hear those transcendental pastimes of Lord Kṛṣṇa, they immediately become attracted to him. Soft-hearted women and girls are therefore easily drawn to the Kṛṣṇa consciousness movement.”

When we hear Kṛṣṇa's words, self-realization becomes a natural, spontaneous choice of the heart that we want to share with babies, children, family, friends—anyone Kṛṣṇa sends our way. We see everyone as a wonderful part of Kṛṣṇa. ❀

LETTERS

(continued from page 5)

makes a spiritual place spiritual. Māyāpur is one of my case studies. My question is “What is worship?” and how can I best put it in an academic viewpoint.

Varshas
Tucson, Arizona

OUR REPLY: Here are two references that may help answer your question.

The first is from Dr. Diana L. Eck, Professor of Comparative Religion and Indian Studies at Harvard University. In a 1979 article in *Back to Godhead* (#14-10), entitled “Kṛṣṇa Consciousness in Historical Perspective,” she wrote: “What is worship? It is not elaborate ritual which only a

few can afford, but simple offerings to God, made with a pure heart. As Kṛṣṇa explains to Arjuna: ‘Whoever offers to me a leaf, a flower, a fruit, or water with devotion [*bhakti*], that person's offering of love made with a pure heart do I accept.’ (Bg. 9.26)”

In his purport to *Bhagavad-gītā* 6.47, Śrīla Prabhupāda writes about worship and the special exclusive worship due the Supreme Lord: “Worship means to adore, or to show respect and honor to the worthy one. But service with love and faith is especially meant for the Supreme Personality of Godhead. One can avoid worshiping a respectable man or a demigod and may be called discourteous, but one cannot avoid serving the Supreme Lord without being thoroughly condemned.”

These quotations give some insight into worship from the academic and devotional points of view. ❀

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

Except where otherwise noted, replies to the letters were written by Kṛṣṇa-kṛpā Dāsa.

CORRECTION

Our “Guest Editorial” in the last issue reported that a team of devotees from Houston rescued the deities in New Orleans. The rescue team was actually from Dallas, and the tractor-trailer they used was owned and driven by Daruka Dāsa of Dallas.

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.

LORD ŚIVA: THE SUPREME INSTRUCTOR

*The devas, headed by Lord Brahmā,
approach Lord Śiva in Kailāsa.*

CANTO 4: CHAPTER 6

29 रक्तकण्ठखगानीकस्वरमण्डितषट्पदम्
कलहंसकुलप्रेष्ठं खरदण्डजलाशयम्

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

rakta—reddish; *kaṇṭha*—necks; *khaga-anika*—of many birds; *svara*—with the sweet sounds; *maṇḍita*—decorated; *ṣaṭ-padam*—bees; *kalaharṁsa-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.

PURPORT: The beauty of the forest was intensified by the presence of various lakes. It is described herein that the lakes were decorated with lotus flowers and with swans who played and sang with the birds and the humming bees. Considering all these attributes, one can imagine how beautiful this spot was and how much the demigods passing through enjoyed the atmosphere. There are many paths and beautiful spots created by man on this planet earth, but none of them can surpass those of Kailāsa, as they are described in these verses.

30 वनकुञ्जरसङ्घृष्टहरिचन्दनवायुना
अधि पुण्यजनस्त्रीणां मुहुरुन्मथयन्मनः

*vana-kuñjara-saṅghrṣṭa-
haricandana-vāyunā
adhi puṇyajana-strīṇāṃ
muhur unmathayan manaḥ*

vana-kuñjara—by wild elephants; *saṅghrṣṭa*—rubbed against; *haricandana*—the sandalwood trees; *vāyunā*—by the breeze; *adhi*—further; *puṇyajana-strīṇām*—of the

wives of the Yakṣas; *muhuh*—again and again; *unmathayat*—agitating; *manaḥ*—the minds.

All these atmospheric influences unsettled the forest elephants who flocked together in the sandalwood forest, and the blowing wind agitated the minds of the damsels there for further sexual enjoyment.

PURPORT: Whenever there is a nice atmosphere in the material world, immediately there is an awakening of the sexual appetite in the minds of materialistic persons. This tendency is present everywhere within this material world, not only on this earth but in higher planetary systems as well. In complete contrast with the influence of this atmosphere on the minds of the living entities within the material world is the description of the spiritual world. The women there are hundreds and thousands of times more beautiful than the women here in this material world, and the spiritual atmosphere is also many times better. ❶ Yet despite the pleasant atmosphere, the minds of the denizens do not become agitated because in the spiritual world, the Vaiṣṇava planets, the spiritualistic minds of the inhabitants are so much absorbed in the spiritual vibration of chanting the glories of the Lord that such enjoyment could not be surpassed by any other enjoyment, even sex, which is the culmination of all pleasure in the material world. In other words, in the Vaiṣṇava world, in spite of its better atmosphere and facilities, there is no impetus for sex life. As stated in *Bhagavad-gītā* (2.59), *param dṛṣtvā nivartate*: the inhabitants are so spiritually enlightened that in the presence of such spirituality, sex life is insignificant.

31 वैदूर्यकृतसोपाना वाप्य उत्पलमालिनीः
प्राप्तं किम्पुरुषैर्दृष्ट्वा त आराद्ददृशुर्वटम्

vaidūrya-kṛta-sopānā
vāpya utpala-māliniḥ
prāptam kimpuruṣair dṛṣtvā
ta ārād dadṛśuḥ vaṭam

vaidūrya-kṛta—made of *vaidūrya*; *sopānāḥ*—staircases; *vāpyaḥ*—lakes; *utpala*—of lotus flowers; *māliniḥ*—containing rows; *prāptam*—inhabited; *kimpuruṣaiḥ*—by the Kimpuruṣas; *dṛṣtvā*—after seeing; *te*—those demigods; *ārāt*—not far away; *dadṛśuḥ*—saw; *vaṭam*—a banyan tree.

(1) Why are the inhabitants of the spiritual world not agitated by sexual desire?

They also saw that the bathing ghāṭas and their staircases were made of vaidūrya-maṇi. The water was full of lotus flowers. Passing by such lakes, the demigods reached a place where there was a great banyan tree.

32 स योजनशतोत्सेधः पादोनविटपायतः
पर्यक्कृताचलच्छायो निर्नाडस्तापवर्जितः

sa yojana-śatotsedhaḥ
pādona-ṣaṭpāyataḥ
paryak-kṛtācala-cchāyo
nirñāḍas tāpa-varjitaḥ

saḥ—that banyan tree; *yojana-śata*—one hundred *yojanas* (eight hundred miles); *utsedhaḥ*—height; *pāda-ūna*—less by a quarter (six hundred miles); *ṣaṭpā*—by the branches; *āyataḥ*—spread out; *paryak*—all around; *kṛta*—made; *acala*—unshaken; *chāyāḥ*—the shadow; *nirñāḍaḥ*—without bird nests; *tāpa-varjitaḥ*—without heat.

That banyan tree was eight hundred miles high, and its branches spread over six hundred miles around. The tree cast a fine shade which permanently cooled the temperature, yet there was no noise of birds.

PURPORT: Generally, in every tree there are bird nests, and the birds congregate in the evening and create noise. But it appears that this banyan tree was devoid of nests, and therefore it was calm, quiet and peaceful. There were no disturbances from noise or heat, and therefore this place was just suitable for meditation.

33 तस्मिन्महायोगमये मुमुक्षुशरणे सुराः
ददृशुः शिवमासीनं त्यक्तामर्षमिवान्तकम्

tasmin mahā-yogamaye
mumukṣu-śaraṇe surāḥ
dadṛśuḥ śivam āsinam
tyaktāmarṣam ivāntakam

tasmin—under that tree; *mahā-yoga-maye*—having many sages engaged in meditation on the Supreme; *mumukṣu*—of those who desire liberation; *śaraṇe*—the shelter; *surāḥ*—the demigods; *dadṛśuḥ*—saw; *śivam*—Lord Śiva; *āsinam*—seated; *tyakta-amarṣam*—having given up anger; *iva*—as; *antakam*—eternal time.

The demigods saw Lord Śiva sitting under that tree, which was competent to give perfection to mystic yogis and deliver all people. As grave as time eternal, he appeared to have given up all anger.

PURPORT: In this verse the word *mahā-yogamaye* is very significant. *Yoga* means meditation on the Supreme Personality of Godhead, and *mahā-yoga* means those who engage in the devotional service of Viṣṇu. Meditation means remembering, *smaraṇam*. There are nine different kinds of devotional service, of which *smaraṇam* is one process; the yogi remembers the form of Viṣṇu within his heart. Thus there were many devotees engaged in meditation on Lord Viṣṇu under the big banyan tree.

The Sanskrit word *mahā* is derived from the affix *ma-hat*. This affix is used when there is a great number or quantity, so *mahā-yoga* indicates that there were many great yogis and devotees meditating on the form of Lord Viṣṇu. Generally such meditators are desirous of liberation from material bondage, and they are promoted to the spiritual world, to one of the Vaikuṅṭhas. ❷ Liberation means freedom from material bondage ornescience. In the material world we are suffering life after life because of our bodily identification, and liberation is freedom from that miserable condition of life.

34 सनन्दनाद्यैर्महासिद्धैः शान्तैः संशान्तविग्रहम्
उपास्यमानं सरव्या च भर्त्रा गुह्यकरक्षसाम्

*sanandanādyair mahā-siddhaiḥ
śāntaiḥ saṁśānta-vigraham
upāsyamānaṁ sakhyā ca
bhartrā guhyaka-rakṣasām*

sanandana-ādyaiḥ—the four Kumāras, headed by Sanandana; *mahā-siddhaiḥ*—liberated souls; *śāntaiḥ*—saintly; *saṁśānta-vigraham*—the grave and saintly Lord Śiva; *upāsyamānam*—was being praised; *sakhyā*—by Kuvera; *ca*—and; *bhartrā*—by the master; *guhyaka-rakṣasām*—of the Guhyakas and the Rākṣasas.

Lord Śiva sat there, surrounded by saintly persons like Kuvera, the master of the Guhyakas, and the four Kumāras, who were already liberated souls. Lord Śiva was grave and saintly.

PURPORT: The personalities sitting with Lord Śiva are significant because the four Kumāras were liberated from birth. It may be remembered that after their birth these Kumāras were requested by their father to get married and beget children in order to increase the population of the newly created universe. But they refused, and at that time Lord Brahmā was angry. In that angry mood, Rudra, or Lord Śiva, was born. ❸ Thus they were intimately related. Kuvera, the treasurer of the demigods, is fabulously rich. ❹ Thus Lord Śiva’s association with the Kumāras and Kuvera indicates that he has all transcendental and material opulences. Actually, he is the qualita-

tive incarnation of the Supreme Lord; therefore his position is very exalted.

35 वद्यातपोयोगपथमास्थितं तमधीश्वरम्
चरन्तं विश्वसुहृदं वात्सल्याल्लोकमङ्गलम्

*vidyā-tapo-yoga-patham
āsthitam tam adhiśvaram
carantaṁ viśva-suhṛdam
vātsalyāl loka-maṅgalam*

vidyā—knowledge; *tapah*—austerity; *yoga-patham*—the path of devotional service; *āsthitam*—situated; *tam*—him (Lord Śiva); *adhiśvaram*—the master of the senses; *carantaṁ*—performing (austerity, etc.); *viśva-suhṛdam*—the friend of the whole world; *vātsalyāt*—out of full affection; *loka-maṅgalam*—auspicious for everyone.

The demigods saw Lord Śiva situated in his perfection as the master of the senses, knowledge, fruitive activities, and the path of achieving perfection. He was the friend of the entire world, and by virtue of his full affection for everyone, he was very auspicious.

PURPORT: Lord Śiva is full of wisdom and *tapasya*, austerity. One who knows the modes of work is understood to be situated on the path of devotional service to the Supreme Personality of Godhead. One cannot serve the Supreme Personality of Godhead unless one has achieved full perfectional knowledge in the ways and means of performing devotional service.

Lord Śiva is described here as *adhiśvara*. *Īśvara* means “controller,” and *adhiśvara* means particularly “controller of the senses.” Generally our materially contaminated senses are apt to engage in sense gratificatory activities, but when a person is elevated by wisdom and austerity, the senses then become purified, and they become engaged in the service of the Supreme Personality of Godhead. Lord Śiva is the emblem of such perfection, and therefore in the scriptures it is said, *vaiṣṇavānām yathā sambhuḥ*: Lord Śiva is a Vaiṣṇava. Lord Śiva, by his actions within this material world, teaches all conditioned souls how to engage in devotional service twenty-four hours a day.

(2) What is liberation?

(3) Why are Lord Śiva and the Kumāras intimately related?

(4) What does Lord Śiva’s association with the Kumāras and Kuvera indicate?

5 Therefore he is described here as *loka-maṅgala*, good fortune personified for all conditioned souls.

36 लिङ्गं च तापसाभीष्टं भस्मदण्डजाटजिनम्
अङ्गेन सन्ध्याभ्ररुचा चन्द्रलेखां च बिभ्रतम्

liṅgam ca tāpasābhiṣṭam
bhasma-daṇḍa-jaṭājīnam
aṅgena sandhyābhra-rucā
candra-lekhām ca bibhratam

liṅgam—symptom; *ca*—and; *tāpasa-abhiṣṭam*—desired by Śaivite ascetics; *bhasma*—ashes; *daṇḍa*—staff; *jaṭā*—matted hair; *ajīnam*—antelope skin; *aṅgena*—with his body; *sandhyā-ābhra*—reddish; *rucā*—colored; *candra-lekhām*—the crest of a half-moon; *ca*—and; *bibhratam*—bearing.

He was seated on a deerskin and was practicing all forms of austerity. Because his body was smeared with ashes, he looked like an evening cloud. On his hair was the sign of a half-moon, a symbolic representation.

PURPORT: Lord Śiva's symptoms of austerity are not exactly those of a Vaiṣṇava. Lord Śiva is certainly the number one Vaiṣṇava, but he exhibits a feature for a particular class of men who cannot follow the Vaiṣṇava principles.

6 The Śaivites, the devotees of Lord Śiva, generally dress like Lord Śiva, and sometimes they indulge in smoking and taking intoxicants. Such practices are never accepted by the followers of Vaiṣṇava rituals.

37 उपविष्टं दर्भमय्यां बृश्यां ब्रह्म सनातनम्
नारदाय प्रवोचन्तं पृच्छते शृण्वतां सताम्

(5) Why is Lord Śiva described as *loka-maṅgala*?

(6) What are some practices of Śaivaites that are not accepted by Vaiṣṇavas?

(7) What was the subject of the discussion between Lord Śiva and Nārada?

(8) What is the significance of Lord Śiva's being the supreme instructor and Nārada the supreme audience?

upaviṣṭam darbhamaṅgala
bṛśyām brahma sanātanam
nāradāya pravocantam
prcchate śṛṇvatām satām

upaviṣṭam—seated; *darbha-maṅgala*—made of darbha, straw; *bṛśyām*—on a mattress; *brahma*—the Absolute Truth; *sanātanam*—the eternal; *nāradāya*—unto Nārada; *pravocantam*—speaking; *prcchate*—asking; *śṛṇvatām*—listening; *satām*—of the great sages.

He was seated on a straw mattress and speaking to all present, including the great sage Nārada, to whom he specifically spoke about the Absolute Truth.

PURPORT: The lord was sitting on a mattress of straw because such a sitting place is accepted by persons who are practicing austerities to gain understanding of the Absolute Truth. In this verse it is specifically mentioned that he was speaking to the great sage Nārada, a celebrated devotee. Nārada was asking Lord Śiva about devotional service, and Śiva, being the topmost Vaiṣṇava, was instructing him. 7 In other words, Lord Śiva and Nārada were discussing the knowledge of the *Veda*, but it is to be understood that the subject matter was devotional service.

8 Another point in this connection is that Lord Śiva is the supreme instructor and the great sage Nārada is the supreme audience. Therefore, the supreme subject matter of Vedic knowledge is *bhakti*, or devotional service.

38 कृत्वोरौ दक्षिणे सव्यं पादपद्मं च जानुनि
बाहुं प्रकोष्ठेऽक्षमालामासीनं तर्कमुद्रया

kṛtvorau dakṣiṇe savyam
pāda-padmaṁ ca jānuni
bāhuṁ prakoṣṭhe 'kṣa-mālām
āsīnam tarka-mudrayā

kṛtvā—having placed; *ūrau*—thigh; *dakṣiṇe*—at the right; *savyam*—the left; *pāda-padmaṁ*—lotus feet; *ca*—and; *jānuni*—on his knee; *bāhuṁ*—hand; *prakoṣṭhe*—in the end of the right hand; *akṣa-mālām*—*rudrākṣa* beads; *āsīnam*—sitting; *tarka-mudrayā*—with the *mudrā* of argument.

His left leg was placed on his right thigh, and his left hand was placed on his left thigh. In his right hand he held *rudrākṣa* beads. This sitting posture is called *virāsana*. He sat in the *virāsana* posture, and his finger was in the mode of argument.

[continued in the next issue]

(continued from page 14)

sincere would be grateful to him for exposing dirty things in their heart.

Once a great scholar named Keshava Kashmiri visited the town of Navadvīpa, where Lord Caitanya, then known as Nimai Paṇḍita, lived. At that time Nimai was teaching elementary grammar to children. So great was Keshava Kashmiri's learning that he intimidated everyone. No one dared challenge him to debate. But sixteen-year-old Nimai Paṇḍita, seeing the pride of the scholar, decided to challenge him. His intention was not to discredit the *paṇḍita*, but rather to purify his heart of pride so that love of God could manifest. The Lord met Keshava Kashmiri alone and critiqued his poetic composition glorifying the Ganges River. When Lord Caitanya found many faults in the poetry, the scholar became morose.

In a dream that night, Sarasvatī, the goddess of learning, informed Keshava Kashmiri that Nimai Paṇḍita was the Supreme Lord and that he should surrender to him. Because of the scholar's good fortune, he was able to go before the Lord and give up his ma-

terialistic mentality and pursuits.

Sometimes we tenaciously hold on to our negative qualities even while the Lord expertly tries to pry them from us. As a way to justify keeping a coveted attachment, we might leave the association of Kṛṣṇa's devotees. The company of devotees is extremely important for spiritual advancement, but Kṛṣṇa will keep us in that company only as long as we have faith in the practices of *bhakti-yoga*. With faith, we can successfully pass examinations and make steady spiritual advancement.

As we advance, our *anarthas* become more and more subtle, like the sand and dust particles in the final stages of cleaning the Gundicha temple. They become more difficult to detect and easier to cover up. But before the Lord will agree to come and sit in our hearts, they also must be removed.

Sometimes after spending many hours cleaning our homes, we might be tempted to forgo the last details and feel content with what we did. But the goal of *bhakti-yoga* isn't to be content with an almost clean heart. Rather, a purified heart sets the stage

for the real goal of *bhakti* practices: love of God. If we stop short of this goal, we have done ourselves a great disservice.

Reflecting on my episode in the kitchen, I think about the attitude that would have been more favorable for cultivating love of God. I could have recognized that my husband was an instrument to test my devotion to Kṛṣṇa. The people closest to us often serve us in that way. I could have remembered that this is the Lord's kitchen and to be able to clean it is a privilege. If I had embraced the service in that mood, I would have come a step closer to realizing my eternal loving relationship with Kṛṣṇa. But, as I mentioned earlier, Kṛṣṇa will give me another opportunity to jump this hurdle.



Arcana Siddhi Devī Dāsī was initiated by Śrīla Prabhupāda in 1976. She lives with her husband and son in Sandy Ridge, North Carolina, where she works as a family therapist. She is a frequent contributor to Back to Godhead.

THE SCRIPTURAL BASIS

(continued from page 23)

*mahā-mantraṁ ca kṛṣṇasya
sarva pāpa praṇāśakam iti*

"Without Hari, there is no way to eradicate the sins of the age of Kali, and therefore it is essential that the name of Hari (*hari-nāma*) should reverberate in all the worlds. By this reverberation, all dimensions can be released from the great sins of the age of Kali. First one should twice chant 'Hare Kṛṣṇa,' then twice 'Kṛṣṇa,' then twice 'Hare,' then twice 'Hare Rāma,' and in the end, O Mahādevī, one should chant 'Rāma' twice, and then 'Hare Hare.' In this way one should pronounce Kṛṣṇa's *hari-nāma mahā-mantra*, which destroys all sins."

(6) From the *Rādhā Tantra*:

*śṛṇu mātarmahāmāye
viśva-bija-svarūpiṇi
hari nāmno mahāmāye
krāmam vad sureśvari*

"Hear me, O mother Mahāmāyā, seed of the universe, mistress of the gods! I ask you to please explain the sequence of *hari-nāma*."

*hare kṛṣṇa hare kṛṣṇa
kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma
rāma rāma hare hare*

*dvātrīṁśad akṣarāṇyeva
kalau nāmāni sarvadam
etan mantraṁ suta śreṣṭha
prathamam śṛṇuyān naraḥ*

"Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. O best of sons, this is how you should chant these thirty-two syllables and sixteen names in the age of Kali. This mantra should be heard by all human beings."

(7) Dhyānacandra Gosvāmī, an early follower of Caitanya Mahāprabhu, refers to an old Vedic text in describing the Hare Kṛṣṇa *mahā-mantra* in

his *Gaura-govindārcana-smaraṇa-paddhati* (132–136):

There are three Kṛṣṇa mantras that are very pure and powerful. They are famous for bestowing love of God on their chanters. The *Sanat-kumāra-saṁhitā* refers to the first mantra: "The words Hare Kṛṣṇa are repeated twice, and then Kṛṣṇa and Hare are both separated and repeated twice in the same way. After that, Hare Rāma, Rāma, and Hare are repeated twice as well. The mantra thus flows as follows: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare."

The meditation that accompanies this *mahā-mantra* is also found in the *Sanat-kumāra-saṁhitā*: "Śrī Kṛṣṇa is playing in the cooling waters of the Yamuna or in the shade of a *kadamba* tree in the beautiful Vṛndāvana forest. He is accompanied by cows and cowherd boys, and by Śrī Rādhā. He is very skillful at playing the flute, as he stands in a charming thrice-bending pose,

always bestowing mercy and kindness upon the devotees.”

(8) Gopāla Guru Gosvāmī, Dhyānacandra’s successor, quotes from the *Brahmāṇḍa Purāṇa*, which discusses the names in the *mahā-mantra*:

The Lord is known as Hari because he takes away the ignorance of his devotees. Indeed, he reveals to them his actual nature and his personal spiritual form.

Because Rādhā, Kṛṣṇa’s joy, steals Kṛṣṇa’s mind, she is known by the name Harā.

The dark, lotus-eyed Lord, the true master of the highest bliss, he who brings pleasure to Gokula, the son of Nanda, is known as Kṛṣṇa. He is also known as Rāma because the joys of conjugal life are the essence of his being, because he is the incarnated deity of loving pastimes, and because he brings pleasure to Śrīmatī Rādhārāṇī.

THE MAHĀ-MANTRA IN LATER LITERATURE

While the above represent the few references to the *mahā-mantra* in the earliest Vedic texts, the vast majority of such references appear in the later corpus of Vaiṣṇava literature. In such references, the *mahā-mantra* is sometimes presented in its entirety, but alternately a “shorthand” reference to the *mahā-mantra* appears simply with the words “Hare Kṛṣṇa.” Here are but a few examples of both:

(1) Rūpa Gosvāmī, chief among Caitanya Mahāprabhu’s primary associates, praises the chanting of Hare Kṛṣṇa in his *Laghu-Bhāgavatāmṛta*

(1.4): “The syllables ‘Hare Kṛṣṇa’ emanated from the mouth of Śrī Caitanya himself, drowning the universe in love of God. Let these names be glorified!”

(2) Śrī Rūpa longs to again attain the audience of Śrī Caitanya, who is always chanting Hare Kṛṣṇa. He writes in *Stavamālā, Prathama Caitanyāṣṭakam* (5): “When will Śrī Caitanya Mahāprabhu—whose tongue is always dancing by loudly chanting Hare Kṛṣṇa; who counts the number of times he chants on the wonderful strip of cloth from around his waist, tied with knots for chanting; whose eyes are so large that they seem to wrap around to reach his ears; and whose arms extend down to his knees—again become visible to me?”

(3) Baladeva Vidyābhūṣaṇa, an important eighteenth-century teacher in the Gauḍīya tradition, confirms in his *Stava-mālā-vibhūṣaṇa-bhāṣya* that “Hare Kṛṣṇa” in the verse by Rūpa Gosvāmī just quoted refers to the thirty-two-syllable *mahā-mantra*: “The Hare Kṛṣṇa mantra was resounding in Caitanya Mahāprabhu’s mouth. The mantra consisting of sixteen names and thirty-two syllables was dancing on his tongue.”

(4) Raghunātha Dāsa Gosvāmī, one of the famous six Gosvāmīs of Vṛndāvana, writes in his *Śaci-Sūnvaṣṭakam* (5): “When will that son of Mother Śaci [Śrī Caitanya]—who, taking the residents of Bengal as his own, inspired them to chant Hare Kṛṣṇa a prescribed number of times daily and who like a father gave them many cherished

instructions—again become visible to me?”

(5) Sārvabhauma Bhaṭṭācārya, an intimate associate of Lord Caitanya, states in his *Caitanya-śatakam* (64): “Seeing the people of the world afflicted by the sins of the age of Kali, Śrī Caitanya Mahāprabhu personally gave them the holy name and ordered them to perform loud congregational chanting of this *mahā-mantra* while dancing and playing musical instruments.”

(6) The following instance of Śrī Caitanya’s chanting of the *mahā-mantra* is found in the *Caitanya-maṅgala* of Locana Dāsa: “Once Mahāprabhu visited the home of a *brāhmaṇa* and embraced him. The *kīrtana* that followed made that home become just like Vṛndāvana, and a multitude of people gathered to hear and chant the holy names: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.”

(7) In the *Caitanya-bhāgavata* (2.23.75–78), the earliest biography of Lord Caitanya, Vṛndāvana Dāsa Ṭhākura quotes the *mahā-mantra* directly: “The Lord ordered everyone in great joy, ‘Listen to the *mahā-mantra* of Kṛṣṇa’s names: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. I spoke this *mahā-mantra*. Perform *japa* of this mantra a prescribed number of times. All perfection will be attained through this. Chant this mantra at every moment. There is no other rule.”

(8) In *Caitanya-bhāgavata* (1.14.143–147), Vṛndāvana Dāsa Ṭhākura quotes Lord Caitanya’s instructions to Tāpana Mīśra: “Everything is accomplished by *hari-nāma-saṅkīrtana*, including the goal of life and the means for its attainment. In this age of Kali, the only means for deliverance is the chanting of the names of Hari. There is no other way, there is no other way, there is no other way. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This verse of names is called

MOVING?

If you’re a subscriber and your address will be changing, please let us know your new address as soon as possible. Help us ensure that your issues are delivered without interruption. Call: 1-800-800-3284 (386-462-1241); email: btgsubs@krishna.com; or write: BTG Subscriber Services, P. O. Box 430, Alachua, FL 32616, USA. **NOTE: The US Postal Service will not forward magazines to your new address.**

the *mahā-mantra*. It contains sixteen names of the Lord, consisting of thirty-two syllables. Chanting this mantra again and again will awaken the sprout of pure love of God within the heart. Thus, by chanting, the goal of life and the means for its attainment are understood.”

CONCLUSION

The great *ācāryas* in disciplic succession from Śrī Caitanya (the lineage represented by the Hare Kṛṣṇa movement) have given the world numerous indications and instructions about chanting the *mahā-mantra*. Therefore, although not explicitly quoted in the three primary texts mentioned at the beginning of this article, the implicit reference to the mantra pervades the tradition. The whole of the *Śrīmad-Bhāgavatam*, in fact, centers on hearing and chanting Hare Kṛṣṇa—with many references to *hari-kīrtana* and *hari-saṅkīrtana*—as does the *Bhagavad-gītā*. Both texts glorify the great souls who know that chanting the Lord’s names is the central practice of spiritual life. As for the *Caitanya-caritāmṛta*, Caitanya Mahāprabhu’s most in-depth biography, each turning point in the Lord’s life is highlighted by chanting. For example, we learn how the *mahā-mantra* changed his course early on, and how his chanting inspired and illuminated others.

But, as stated earlier, the *mahā-mantra* is meant to be conveyed by a bona fide spiritual master to a sincere disciple. Of course, the tradition teaches that anyone can chant it, and that there are no hard and fast rules for doing so. But Caitanya Mahāprabhu’s own example shows it was not until he received the *mahā-mantra* from Īṣvara Purī, his spiritual preceptor, that he became intoxicated with love of God. In other words, the real fruit of the mantra is given by one who already relishes its fruit. And the scriptures, while encouraging a devotee to move towards initiation, will generally only hint at the mantra and its efficacy, the total affect only unleashed when one surrenders to a spiritual teacher in disciplic succession.

But let us for a moment revisit the question of why the *mahā-mantra* is not found in the central texts of the Hare Kṛṣṇa movement. First of all, it was originally a *śruti* mantra, found in such texts as the *Kali-santarāṇa Upaniṣad*, quoted earlier. This being the case, it was considered a confidential mantra, and as such would normally be revealed implicitly rather than explicitly, as both Sanātana Gosvāmī and Kṛṣṇadāsa Kavirāja Gosvāmī attested to. This would explain why it is not explicitly found in the *Bhagavad-gītā* or the *Śrīmad-Bhāgavatam*, even if these scriptures stress the importance of chanting the holy name of Kṛṣṇa. However, Caitanya Mahāprabhu broke open the storehouse of love of God, and in so doing ushered in the true glory of the *mahā-mantra*, in terms of both its unending potency and its accessibility to all who would take it. Indeed, he revealed it to be the special dispensation of the current age of quarrel and hypocrisy.

Why is the *mahā-mantra* not in the *Caitanya-caritāmṛta*? Kṛṣṇadāsa Kavirāja Gosvāmī writes that he will not unduly repeat things revealed by the earlier biographer Vṛndāvana Dāsa Ṭhākura, whom, as we have seen, did mention the *mahā-mantra*. Building on the explicit information of his predecessors, Kṛṣṇadāsa Kavirāja Gosvāmī writes many verses glorifying the chanting of the holy name. When he uses words like *hari-nāma* and *mahā-mantra*, his readers would have known what he was referring to.

In this way, the scriptures and the great *ācāryas* sometimes reveal the full *mahā-mantra*, and sometimes they do not. But one thing is certain: Those who are sincere will eventually receive the holy name and thereby attain perfection. ❀

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.

The author would like to acknowledge the research of Mādhavānanda Dāsa in compiling scriptural references to the mahā-mantra.

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: btgsubscribers@krishna.com

GIVING THE REAL CURE

(continued from page 15)

are working to solve . . .

Śrīla Prabhupāda: Starvation? This is not a problem. The *Vedas* say, *nityo nityānām cetanas cetanānām/eko bahūnām yo vidadhāti kāmān*. God is perfectly providing food for all living beings. If someone is not getting any food, that is a blessing. It is God's arrangement to correct him.

Suppose a child is diseased and his father does not give him any food to eat. That is not starvation—it is his father's blessing. It is the cure. Why should the child complain? The so-called starvation problem is just a mental concoction. But we don't concoct anything; we get our knowledge from the scriptures. *Tat te 'nu-kampān susamīkṣamāṇo bhūñjāna evātma-kṛtaṁ vipākam*: if a devotee of the Lord is starving, he doesn't complain. He takes it as God's blessing. "I did something wrong, so God has put me into this difficulty. It is his blessing." This is our view; this is scripture.

People often ask this question: "How can God be unkind to some people and kind to others? It's unjust." But this is foolishness. God is not unjust; God is good, but people do not understand God. Because you are unintelligent, when you see that people are starving you say that God is not good. But the fact is that you are not good. Each man's suffering is simply his own fault. So a devotee takes suffering as Kṛṣṇa's blessing, and because a devotee is thinking like that, his liberation is guaranteed (*mukti-pade sa dāya-bhāḥ*).

Mr. Chugani: The ways of God in the world are difficult for us to understand. They do seem unjust.

Śrīla Prabhupāda: Actually, you don't believe in God. And this godlessness is the real problem. You only believe in God if God is your servant and order supplier. "God, if you don't help me, I won't serve you." People think of God as their servant and order supplier.

One of my Godbrothers—from Germany—told me that in the Sec-

ond World War, when the men of Germany went to fight, all the women were left at home. So, they went to the church and prayed to God that their husbands, their fathers, and their sons would return home. But none of them returned home, and the people all became atheists. "Ah, it is useless to go to the church! I prayed so much for my husband, but he did not come. It is useless!"

So this is their understanding of God. When the war was declared, they didn't consult God. But when their husband is going to die, then they petition God. They order God to make their husbands return from the war unharmed. "God did not bring him back. He did not carry out my order. So God is unjust. We're not interested in God."

And this is the attitude here, also. When people act sinfully, God is never consulted. But when they suffer, then they cry to God. And if he doesn't supply their order, they become atheists. "God is unjust!" they say. This is their rascaldom. ❀

(continued from page 10)

not possible. Parameśvara is Kṛṣṇa. *Īśvaraḥ paramaḥ kṛṣṇaḥ*.

But, at the same time, Kṛṣṇa is Nandātmaja, the son of Nanda, and Vasudevātmaja, the son of Vasudeva. That is Kṛṣṇa's mercy, his dealings between himself and his devotees. Nobody can become Kṛṣṇa's father, because he is the original father—*aham ādir hi devānām* [*Bhagavad-gītā* 10.2]. But he agrees to become the son of his devotee. That is called devotional dealings. Nobody can become the father of Kṛṣṇa. That is not possible. He is the original father. *Ahaṁ bīja-pradaḥ pitā* [*Bhagavad-gītā* 14.4]. Then how can he be Nandātmaja? How can Nanda Mahārāja become the father of Kṛṣṇa? That means Nanda wanted to become the best servant of Kṛṣṇa. When I become the father of my child, I am actually the best servant of the child. You see that the children is moving and the mother is taking care of the child. So the mother is the best servant of the child.

This is Vaiṣṇava philosophy. Others want to become one with the God,

but we keep ourselves always as servants of God. And to become the best servant of God includes becoming his father or mother. Therefore a devotee prayed,

*śrutim apare smṛtim itare
bhāratam anye bhajantu
bhava-bhūtāḥ
aham iha nandaṁ vande
yasyālinde paraṁ brahma*

"Let others, fearing material existence, worship the *Vedas*, the Vedic supplementary *Purāṇas*, and the *Mahābhārata*, but I shall worship Nanda Mahārāja, in whose courtyard the Supreme Brahman is crawling." That is the superior position of Nanda Mahārāja.

Ordinary men cannot understand it. But Vaiṣṇava philosophy is so nice that instead of becoming one with the Supreme, the Vaiṣṇavas want to become the father of the Supreme. That is Vaiṣṇava philosophy. Such relationships are pleasurable for Kṛṣṇa. As a son, Kṛṣṇa wants to be subordinate to his devotee so that he may be punished. He is punishing everyone, but

he wants to be punished also. That is his pleasure. And who will punish him? His father and mother, superiors. Or his superior lover, Rādhārāṇī, can punish him.

This Kṛṣṇa consciousness movement is very scientific and sublime. Try to understand. Always read the books. Don't try to understand Kṛṣṇa in an ordinary way. In the *Bhagavad-gītā* [7.3] Kṛṣṇa says,

*manuṣyānām sahasreṣu
kaścīd yatati siddhaye
yatatām api siddhānām
kaścīd māṁ vetti tattvataḥ*

"Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows me in truth." To understand Kṛṣṇa is not so easy, but if you follow the *mahājanas*, the great souls, if you try to understand the philosophy through the *paramparā* system, then you'll realize Kṛṣṇa, and your life will be successful.

Thank you very much. ❀

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. For the exact dates for your area, go to www.krishna.com/calendar.

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 Nārāyaṇa (December 16–January 14)

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.

FEBRUARY

2—Appearance anniversary of Śrīla Raghunātha Dāsa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. Disappearance anniversary of Śrīla Viśvanātha Cakravartī Ṭhākura, a Vaiṣṇava spiritual master and author who appeared in the 17th century. Appearance anniversary of Śrīmatī Viṣṇupriyā Devī, the consort of Lord Caitanya.

4—Appearance anniversary of Śrī Advaita Ācārya, an incarnation of Lord Kṛṣṇa's expansion Mahā-Viṣṇu and a close associate of Lord Caitanya. Fasting till noon.

6—Disappearance anniversary of Śrīpāda Madhvācārya, a Vaiṣṇava philosopher and spiritual master who appeared in the 13th century.

7—Disappearance anniversary of Śrīla Rāmānujācārya, an 11th-century philosopher and spiritual master.

8—Bhaimī Ekādaśī. Fasting from grains and beans. Fasting till noon for the appearance of Lord Varāha.

9—Appearance anniversary of Lord Varāha, Lord Kṛṣṇa's boar incarnation. (No fasting.)

10—Appearance anniversary of Lord Nityānanda Prabhu, a close associate of Lord Caitanya Mahāprabhu and an incarnation of Lord Kṛṣṇa's elder brother, Lord Balarāma. Fasting till noon.

13—Appearance anniversary of Śrīla Narottama Dāsa Ṭhākura, a spiritual master in the disciplic line from Lord Caitanya who composed many devotional songs in Bengali.

Month of Govinda (February 14–March 14)

18—Appearance anniversary of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the spiritual master of Śrīla A. C. Bhaktivedānta Swami Prabhupāda, the Founder-Ācārya of the International Society for Krishna Consciousness. Fasting till noon, then feasting. Also, disappearance anniversary of Śrīpāda Gour Govinda Swami, an ISKCON guru.

24—Vijayā Ekādaśī. Fasting from grains and beans.

25—Disappearance anniversary of Śrīla Īsvara Purī, Lord Caitanya's spiritual master.

27—Śrī Śiva Rātri, a day in honor of Lord Śiva.

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

MARCH

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

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

14—Śrī Gaura Pūrṇimā, the appearance anniversary of Lord Śrī Caitanya Mahāprabhu, who is Kṛṣṇa himself in the role of his own devotee. Fasting till moonrise, followed by a breakfast of Ekādaśī *prasādam* (no grains or beans). Feasting tomorrow.

THE GĪTĀ CONDENSED

*A concise refresher on
Lord Kṛṣṇa's immortal teachings.*

by Kālakaṅṭha Dāsa

IN 1968 HIS DIVINE Grace A. C. Bhaktivedanta Swami Prabhupāda published the *Bhagavad-gītā As It Is*, which has since sold tens of millions of copies in dozens of languages. As a lifetime devotee of Kṛṣṇa and a consummate Sanskritist, Śrīla Prabhupāda spells out the clear conclusions of the *Gītā* that are often obscured by arms-length commentators with their own agenda. Śrīla Prabhupāda's purports (commentaries) illuminate for us the verses spoken by Kṛṣṇa and Arjuna. The following condensed version of their historic conversation combines key points from the verses and purports in the same sequence as the original. These are not direct quotes and thus cannot replace the complete *Bhagavad-gītā As It Is*. Instead, this version provides an overview of the philosophical thread of the *Gītā*. It is consistent with Śrīla Prabhupāda's comprehensive edition and can be used for introduction or review.



PART 1: ACTION

Arjuna: Kṛṣṇa, please drive my chariot between the two armies. Let me see which followers of that criminal Duryodhana have come here to fight.

Kṛṣṇa (*Steering the fine golden chariot between the two huge armies facing each other on the vast, flat battlefield*): Just see, cousin, all the great warriors assembled here.

Arjuna (*aghast*): Kṛṣṇa, I can't fight all these dear relatives, teachers, and elders. My whole family would be destroyed. I'd rather die, or just live as a beggar.

Kṛṣṇa (*smiling kindly*): You forget that everyone is an eternal soul, not a physical body. You can kill the body but not the soul.

Arjuna: Kṛṣṇa, how could I kill these worshipable men? Any victory would be tainted with their blood. I don't know what to do. Please instruct me.

Kṛṣṇa: My friend, you're a warrior. Fight, but not for yourself. Fight for the Supreme. Then you're acting as the eternal soul you truly are. Fight all varieties of materialism and be a yogi.

Arjuna: What do yogis do? How do they behave?

Kṛṣṇa: Yogis perform their external duties without attachment because they have mastered their mind and senses. They enjoy an

Painting by Dhṛti Devi Dāsi





Painting by Bharadvāja Dāsa

inner happiness that is lost to most people.

Arjuna: You're telling me to be happy within and fight at the same time. That's a contradiction.

Kṛṣṇa: You can't live without acting, Arjuna. Instead of acting for yourself, turn what you do into a sacrifice for the Supreme. Then you'll be happy.

Arjuna: What is this power pushing me toward acting selfishly?

Kṛṣṇa: Lust, Arjuna, born of festering desire. Lust destroys your ability to think clearly. For a long time I've been teaching people how to use yoga to conquer lust. I taught the sun-god, who taught his son, who started a long chain of teachers. Somehow, though, the original knowledge has been lost, so today, dear friend, I'll teach it to you myself.

Arjuna: How could you teach the sun-god, who's so much older than you?

Kṛṣṇa: Ordinary bodies age and die, Arjuna, but my body is spiritual and never deteriorates. From time to time I appear in society to help the good people and to vanquish the bad. Good people get rid of their lust and turn their love to me. But there are many kinds of people, and I respond to everyone individually.

Act for my sake, Arjuna. When you do, everything involved—your work, your equipment, your knowledge—becomes part of a blissful offering, a sacrifice for the Supreme. There are many ways to sacrifice, Arjuna, so you need to find a truly enlightened guru to help you sort them out.

Acting without attachment and acting for me are both forms of yoga. However, by acting for me you automatically act without attachment. Remember that I'm your friend, that I own everything, that all action is meant for me. Then you'll have endless inner peace. You'll do your duty in perfect yoga, or union with me. To do this you may find it helpful to perform the long austerities involved with the mystic process of yoga and meditation.

Arjuna: Making the mind sit still is like trying to control the wind. Mystic yoga seems too hard for me.

Kṛṣṇa: Yes, it is hard, but it's possible.

Arjuna: What if I start the path of yoga and fail? Then I'm a loser, materially and spiritually.

Kṛṣṇa: If you do the right thing, how can you lose? At least in your next lifetime you'll be better off. On the other hand, if you simply learn to serve me with love, at death you'll come to me and leave this horrible world.

PART 2: DEVOTION

Kṛṣṇa: Arjuna, just listen. You're one of the rare souls who want to know the truth. Just try to understand these points:

Everything comes from me, Arjuna, even the three types of materialism, which affect everyone except me, their creator.

People who are materialistic, arrogant, falsely

wise, or dull ignore me. People turn to me when they're curious, desperate, sad, or wise.

People who think I'm just a mouthpiece for Brahman, the formless spirit, never get to know me personally. But wise people who serve me come to me after death.

Arjuna: Tell me about this formless spirit, please, as well as the gods, the soul, karma, and your presence in my heart. And, please, how do I know you at death?

Kṛṣṇa: The formless spirit, or Brahman, is my spiritual effulgence, and the sparklike individual spirit souls are of the same spiritual substance. By nature, the individual souls serve, but if they choose to serve this endlessly changing world of matter they suffer karma. As for the gods, I create them to manage this material world. And yes, I do live in your heart as the Supersoul, Arjuna.

As for remembering me at death, practice by thinking of me as you fight. At other times think of me as both ancient and fresh, grand and minuscule, but always as a person, shining like the sun. Mystic yogis train themselves with long, deep, mechanical meditation to leave their bodies at just the right time. That helps them proceed to me in the spiritual world—the only world free of the extended misery of birth and death. But you can get there simply by remembering me. In fact, by serving me you gain whatever you might achieve from study, austerity, charity, renunciation, or any sort of religion.

Let me tell you more. These lessons comprise the king of education, Arjuna. Because you have no envy toward me you're able to understand them. You must simply listen with faith.

I create the universe and everything in it, but I remain an individual, untouched by my creation. Fools see me as an ordinary man, but great souls bow to Me and serve me with love. Some offer great sacrifices to the gods instead, for they like the material enjoyment the gods can give them. But if one lovingly offers me a little water or a flower or some vegetarian food, I accept it.

Even if you make a mistake, I'll still accept you; I'm equal to everyone but partial to my devotees. Be my devotee, and I promise you'll come to me.

In short, just know that I create everything. Always serve and speak about me, and you'll be happy, for I, sitting in your heart, shall shine the lamp of knowledge and destroy all the ignorance in your life.

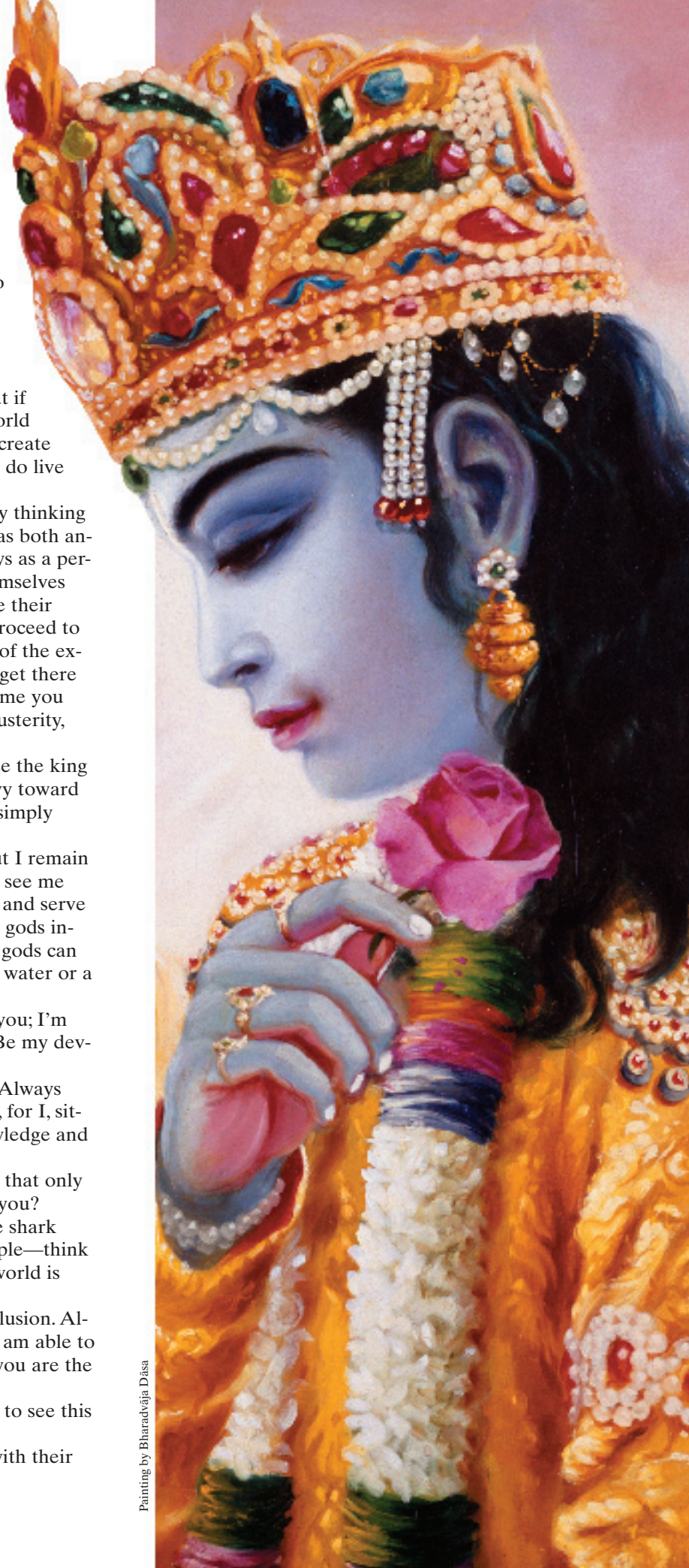
Arjuna: I love listening to you, Kṛṣṇa. It seems that only You can truly know yourself. How can I know you?

Kṛṣṇa: When you see the best of anything—the shark among the fish, or lion among beasts, for example—think of me. Yet anything wonderful you see in this world is just a spark of my true splendor.

Arjuna: Kṛṣṇa, you have kindly dispelled my illusion. Although I see you now as you are, if you think I am able to behold it, please show me your form in which you are the universe and everything within it.

Kṛṣṇa: Yes, Arjuna. I shall give you divine eyes to see this divine vision.

Arjuna (amazed): Kṛṣṇa, I see the huge gods with their



Painting by Bharadvāja Dāsa

weapons and jewels, dispersed on every planet, dazzling with every imaginable color. The blazing glory of it all surrounds and blinds me. And yet the gods bow in fear before you. Truly you are everything, Kṛṣṇa! You see everything with your eyes, which are the sun and moon.

(*fearful*) Now I see you crushing the bodies of every living being with your terribly sharp teeth. My relatives, my enemies—everyone is rushing into your mouth! Why are you doing this?

Kṛṣṇa: I am time, the death of all. All these warriors are already as good as dead, Arjuna. Fight as my weapon and win your fame!

Arjuna (trembling): Almighty Lord, I bow to you from every side! Every living thing should glorify you, but I have foolishly treated you as a friend. Please forgive me, as a father forgives a son or a wife forgives a husband. And please, let me see you again as Kṛṣṇa.

Kṛṣṇa: My universal form has frightened you, Arjuna. Be calm. Now see me in the form you hold dear. Arjuna, even by performing every kind of good deed, a person will not

see me like this, as I am, as Kṛṣṇa. Only by loving devotion can I be truly seen.

Arjuna: My Lord, should I contemplate you as Kṛṣṇa or as infinite, formless spirit?

Kṛṣṇa: Some people meditate on me as an endless spirit. That kind of meditation is troublesome, but eventually they may achieve me. But if you directly think of me, I swiftly rescue you from the sea of birth and death.

If you can't always think of me, then hear and chant about me in the practice of *bhakti*, or devotional yoga. If you can't do that, then work for me, or at least work for charity, because detachment brings peace—more so than mere knowledge.

Those who think of me in devotion show wonderful qualities of kindness, tolerance, steadiness, and determination. They love me, and I love them.

PART 3: SPIRITUAL KNOWLEDGE

Arjuna: Kṛṣṇa, what is the relationship of the body and the soul?



Kṛṣṇa: The body is like a field of action for the soul. An ordinary soul interacts with the body by using the senses and by feeling emotions such as lust and hate. However, taking help from a guru, a wise soul becomes detached from the material body. Such a person is humble, equipoised, and truly independent.

As the Supersoul, I offer guidance to all souls, however wise or unwise they may be. Each soul can choose between me and materialism. Those who choose materialism suffer repeated birth and death in different species. Those who choose me come to see the whole situation—the compassionate Supersoul and the plight of a spiritual soul encased in dull matter.

Let me tell you more about matter. It comes in three varieties, or modes: goodness, passion, and ignorance. As the seed-giving father, I bring dead matter to life by implanting the soul. Then the modes take over. Goodness forces the soul to happiness, passion to ambition, and ignorance to delusion. The three modes compete for supremacy, knocking you, the eternal soul, from one material situation to the next. Only when you are free of their control can you taste real happiness.

Arjuna: How does one rise above the three modes, and having conquered them, how does one behave?

Kṛṣṇa: To conquer the modes and be free of karma, simply love and serve me in every circumstance. Then as the modes come and go you'll observe them without loving or hating them. At that point you'll be unshakably calm and treat everyone equally.

Arjuna, imagine this world as a great, ancient banyan tree with branches that grow down to become roots. No one can figure out where such a tree begins or ends. If you want to escape its entangling branches, you must cut it down. Then you can enter my self-illuminated abode, where there is no need of sunlight or electricity. When you go there, you won't miss this mortal banyan tree.

I want everyone to come to my abode, so I sit in every heart as the Supersoul, offering guidance. I also write the Vedic literature so that people can understand me. I exist beyond both the materialist and the enlightened soul. If you know me, you'll be wise and everything you do will come out perfect.

I've told you something about enlightened souls;

Painting by Rāmādāsa Abhirāma Dāsa



they're honest, pure, self-controlled, and detached. You are such a person, Arjuna, but I'd like you to hear something about the materialistic, atheistic demons.

Demons don't know what to do or what not to do. They're unclean, dishonest, and preoccupied with sex. Thinking my creation to be their personal property, they build costly, destructive weapons and feel powerful and proud. Their occasional pretenses of religion or charity are meaningless, for lust enslaves them. Chained to materialism by greed and anger, they fall into lower species of life birth after birth.

The Vedic scriptures, which could save them from such a fate, are of no interest to demons.

Arjuna: What becomes of those who don't refer to the *Vedas* but make up their own ways of worship?

Kṛṣṇa: Religion by imagination is a product of the three modes. In goodness one worships the gods, in passion, powerful demons, and in ignorance, ghosts.

The three modes affect everything, even your food. Juicy, fatty, wholesome foods are in goodness; bitter, salty, pungent foods are in passion; and stale, cold, putrid foods are in ignorance. The modes also influence what kind of charity you give and what kind of discipline you impose on yourself. Still, you should not renounce charity or penance.

Arjuna: What does it mean, then, for one to be renounced?

Kṛṣṇa: Renunciation means detachment from the fruits of your work. One in the mode of goodness works dutifully but renounces the result. One in the mode of passion renounces work when it grows troublesome. One in ignorance renounces work out of laziness or confusion.

By seeing others as souls and acting with that understanding, you will stay in goodness. That takes a determined mind, but the initial trouble will later bring you happiness. Happiness in passion seems splendid at the start but ends up being painful. Happiness in ignorance, such as taking intoxicants, is bitter from beginning to end.

Those who work in goodness, or *brāhmaṇas*, are often judges, teachers, or priests. *Kṣatriyas*, those who work in passion, are often administrators, police, or soldiers. Passion and ignorance com-





Painting by Parikṣit Dāsa

bine to produce *vaiśyas*, businesspeople or farmers. Those largely in ignorance are called *śūdras*, and they work as artisans, laborers or servants.

Regardless of the kind of work that best suits you, by doing your work for the Supreme you turn it to yoga and become enlightened. For that reason it's better to do your own work imperfectly than someone else's perfectly.

My dear Arjuna, here is a final summary of what I have been teaching you.

By serving me you will learn to act and live in simple wisdom, controlling your mind and senses and renouncing the fruits of your work. Soon you will enjoy peace and insight as you achieve unprecedented happiness and appreciation for everyone. In such a state of mind you will attain my abode.

Think about me and stay with my devotees; I will clear every obstacle from your path. If you become egoistic and think that you can make it on your own, you'll be lost.

You're a warrior, Arjuna; because of your nature you'll fight no matter what. Fight for me and you'll return to your original home in my abode.

Now I've told you the secrets of perfection. Think over what I've said, and then do whatever you wish to do.

Since you are very, very dear to me, I'll conclude with this:

Think about me always. Become my devotee. Worship me and give me homage, and you will return to me. Give up all other duties, Arjuna, and submit yourself to me. Don't worry; I'll free you from the results of any past mistakes.

Please, repeat these words of mine, but only to pious people. That too shall ensure that you will return to me, for no one is more dear to me than one who shares this message. And anyone who hears it faithfully, without envy, attains to the worlds of the pious.

Arjuna, do you understand?

Arjuna (*firmly*): Infallible Kṛṣṇa, you have destroyed my illusions and doubts. By your kindness I have remembered who I really am. Now, according to your instructions, I shall fight. 🌸

Kālakaṅṭha Dāsa, Back to Godhead associate editor and author of *Bhagavad-gītā: The Song Divine*, writes and raises a family in Alachua, Florida.

Life and Af

Does Modern Science Have

The intellectual community fails to even consider the validity of evidence of reincarnation.

by Navin Jani

I RECENTLY READ one of the latest books by Ian Stevenson, entitled *European Cases of the Reincarnation Type*. Dr. Stevenson is a research professor of psychiatry at the University of Virginia, and he has been doing research on the subject of reincarnation for more than thirty years. Over this period, he has accumulated several hundred accounts of young children who consciously remember details of past lives, exhibit birthmarks or phobias connected with a former person's death, or even speak fluently in languages with which they have had no prior contact.

Stevenson and his team have rigorously investigated and verified many of these accounts through interviews, historical record searches, and visits to the often-remote areas described by these children. And yet few people are familiar with his work, and even fewer scholars in conventional academic circles address it seriously. Why such indifference? What is it about the intellectual community that prevents it from embracing Stevenson's research and the idea of reincarnation?

I'm a graduate of the Science, Technology and Society program at Stanford University, and this is not the first time I have thought about the nature of the modern scientific establishment and its relationship with mainstream culture. Among the public there is a perception that scientific inquiry is a dispassionate endeavor that uncovers value-neutral truths about reality. As a result, people are expected to regard scientific knowledge as belonging in a different category than knowledge from other sources, such as opinion, intuition, or scripture. This is justified on the grounds that science is supposedly free from the bias, prejudice, and blind faith that may characterize these other sources.

But this distinction is artificial. Science is far from the objective arbiter of truth it is commonly perceived



terlife

It Right?

to be; rather, it is routinely affected by all manner of subjective considerations. Not only these more general mundane influences, but a more profound spiritual one as well, have played a part in the low esteem with which scientists hold Stevenson's body of work and the concept of reincarnation.

TAINED PERCEPTION

The effect of irrational factors on empirical scientific research has been discussed, most notably by Thomas S. Kuhn in his classic *The Structure of Scientific Revolutions*. Among the issues he highlights that I view as bearing on reincarnation are the theory-laden nature of



Photo: image100 / Getty Images, Computer screen image: Bharadvāja Dīsa

perception, the role of paradigms in scientific research, and the social nature of such research.

The first influence refers to the unconscious effect of existing attitudes and worldviews on what someone perceives. A popular notion is that scientists collect hard facts and then process them in a straightforward, rational way to come up with a theory. Stevenson points out, however, that “prior beliefs influence judgments about evidence; and they influence even more the primary observations that furnish the evidence.” A researcher’s underlying system of values unwittingly shapes the conclusions he or she comes to. What’s more, even the original facts themselves are subjective in that they may mean different things to different people. In this light, the image of the open-minded scientist transparently studying the world to extract an objective truth rings false. What a researcher believes before beginning an investigation necessarily affects what he or she ultimately discovers.

Kuhn cites an interesting psychology experiment as an example of this phenomenon of perceptual bias. In it, the experimenters asked their sub-

jects to identify a series of playing cards that were shown to them in increasingly lengthy exposures. Mixed in with the normal deck, however, were some anomalous cards, such as a red six of spades and a black four of hearts. When the cards were shown in short flashes, almost all of the subjects correctly identified the normal cards but, without hesitation, misidentified the anomalous ones (i.e., they would identify a black four of hearts conventionally as either a black four of spades or a red four of hearts). As the exposure time increased, the subjects started to hesitate in identifying these anomalous cards, until, often quite suddenly, they were able to identify them correctly without difficulty. At first, the subjects fit the strange cards into one of the normal conceptual categories they had derived from experience. Only with an extremely exaggerated exposure time, perhaps forty times as long as that required to identify normal cards, were they able to correctly identify the anomalous cards. One is almost forced to conclude that, until the end, many of the subjects were actually “seeing” something different than what was actually before their eyes.

In terms of reincarnation, this selectivity of perception has affected the way scientists and scientifically minded people have reacted to the same evidence that convinced Stevenson. What to speak of the specific case studies he catalogues, there must be legions of other similar incidents and individuals. Why haven’t these garnered more widespread notice and study? The answer is likely the predisposition in mainstream Western society, even if unconscious, against a belief in transmigration of the soul. Even though some individuals and groups may be found who accept the concept, two views are predominant: either a strictly secular disbelief in the very existence of a soul, or at most a religious belief that accepts only one earthly lifetime. The educational and cultural norms of Western society simply don’t prepare people to be receptive to the idea of reincarnation. Those who do accept it do so in spite of, rather than because of, the underlying biases of their upbringing. Thus, most people, be they scientist or layperson, are predisposed to overlook evidence suggestive of reincarnation, whereas Stevenson, due to his own idiosyncratic background and experiences, was more open-minded and paid heed to such evidence.

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 *BTG* 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.

ENTRENCHED PARADIGMS

A second common source of subjectivity in the practice of modern science is the function of paradigms. Kuhn writes that paradigms are fundamental to the practice of normal science. A paradigm is a way of viewing the world and its study shared by a scientific community and connected to a set of generally accepted assumptions, rules, methods, and instruments. A paradigm aids detailed and precise study because those working within it don’t have to build their argument from scratch in every investigation but can proceed from a common base of accepted fundamentals. Rather than splaying out their efforts in sundry directions, they can focus on specific areas of new research consistent with the paradigm and develop elaborate tools and techniques ap-

There is no room in the worldviews of established scientific communities for disembodied beings who migrate from one body to another.

• • •

propriate to these areas.

The problem with paradigms is that, because they are so useful, they become firmly entrenched and are displaced only with great difficulty. The same implicit beliefs and specialized methods that make research efficient and make certain types of progress possible become hindrances to the acceptance of novel beliefs, the development of new techniques, and the achievement of a grander type of progress. Thus, problems and phenomena that don't fall within the parameters of the dominant paradigm are usually rejected, Kuhn writes, as "metaphysical, as the concern of another discipline, or sometimes as just too problematic to be worth the time."

This obstinate resistance to change reminds me of a book I read as an undergraduate that compared the modern scientific enterprise to the mythical Jewish golem. This zombielike creature, fabricated from clay, was completely subservient to its creator, with no mind of its own. The point made by the authors was that one can no more expect the scientific establishment to be genuinely flexible and responsive to new information than one could expect the dull, lumbering golem to perform a ballet; both have so much unconscious momentum behind their bulk that they tend to simply roll over anything in their way.

The work of Ian Stevenson has been marginalized precisely because it is not in line with most contemporary paradigms. Despite his volumes of convincing evidence, the idea of reincarnation is anathema to traditional disciplines, and Stevenson's case studies are explained away on other grounds or rejected outright as unscientific. The logic or elegance of reincarnation as an explanation of many of his observations is irrelevant. There is simply no room in the worldviews

or approaches of established scientific communities for disembodied living beings who migrate from one body to another. Thus, only a shift in paradigms is likely to raise Stevenson's studies to greater prominence.

SELF-PRESERVATION

A third influence that colors the practice of science is the social nature of research. Academics are reluctant to embrace ideas that stray too far from established laws and principles because their reputations, and possibly their careers, depend on their credibility and the respect of their peers. At an informal level, scientists usually don't want to risk being ridiculed or minimized by presenting unconventional theories. At a formal level, researchers may hold prestigious positions or may have been honored with distinctive awards based on work they've done related to a particular theory. As a result, they are unlikely to welcome new discoveries that undermine their work.

The temptation to suppress such information by reassigning the "renegade researchers," cutting their funding, or simply firing them is often too strong to resist. Dr. Richard Thompson and Michael Cremo refer to the effect of this sort of strongly vested interest in maintaining the status quo as a "knowledge filter." Their work on archaeological anomalies cites several cases in which up and coming scientists were permanently stigmatized for presenting findings that deviated too far from the conventional wisdom (e.g., dating certain types of fossils tens or even hundreds of thousands of years further into the past than was generally accepted at the time).

The scenario is somewhat reminiscent of Hans Christian Anderson's "The Emperor's New Clothes." There

was once a vain emperor whose only fondness was for extravagant and refined clothing. A couple of clever scoundrels decided to take advantage of this weakness by making a proposal: for a small fortune, they would weave an outfit for the emperor out of a revolutionary new cloth so fine that it appeared invisible to those too foolish to perceive it. The emperor agreed, and the rascals took advantage of his gullibility by dressing him in nothing at all. When he paraded his new "outfit" before his subjects, however, no one was willing to admit that the emperor was actually naked for fear of appearing too foolish to be able to see the cloth. Finally, a simple child pointed out the obvious, and the crowd took up the cry, leaving the emperor in the ridiculous position of having to finish the procession with a straight face, knowing he was indeed naked.

The response of the intellectual community to Ian Stevenson's findings is not unlike the response of the crowd to the emperor's new clothes. Even if some individuals agree with some of his ideas or find some of his evidence persuasive, they are loath to publicly or professionally acknowledge their sympathy for fear of censure from their colleagues. Practically everyone is aware of the weaknesses and limitations of standard explanations for the evidence Stevenson presents, but they think it better to play along and preserve their status than to risk deviating from the norm and being labeled irrational.

SCIENTIFIC HUBRIS

The three factors listed above—the effect of preconceptions on perception, the entrenchment of paradigms in modern science, and the social nature of research—are among

The Vedic understanding of reincarnation doesn't preclude its systematic study and experimental investigation.

• • •

the problems, as pointed out by Kuhn and others, associated with a strictly objective and rational image of science. I have indicated how all three probably play a role in keeping professional research communities from appreciating the pioneering work of Ian Stevenson on the subject of reincarnation. I believe another dynamic is at work, however, perhaps more significant and certainly subtler and less well understood: the *hubris* of modern science.

The goal of scientific research as it exists today is to understand, manipulate, and ultimately master matter. Physicists even speak of a desire to develop a grand uniform theory that would take the form of a few equations (or even a single one) that could be printed on a T-shirt. In their search for truth, scientists tend to rely solely on their own intellect and innate abilities in making new discoveries. "Man is the measure of all things" is their motto, and the infinite potential of the human intellect is their creed. Even those who believe in God relegate him to the background, as at most the initiator of a universe now completely mechanistic and rational. Indeed, scientific inquiry is predicated on the belief that the universe is a riddle answerable through human endeavor. The privileged position in society of science as a whole, and of scientists as individuals, rests on this belief.

HIGHER SOURCES OF INFORMATION

Phenomena such as reincarnation that indicate a reality beyond the reach of the microscope and telescope remind scientists too poignantly that their collective sense of mastery is only illusory and threaten their high status. The fact is that empiric research, such as that of Ian Stevenson, can take us

only so far in understanding the transmigration of a nonmaterial soul. Even if they accepted his work, researchers of reincarnation would be forced to turn to other sources of information, such as scripture, to more fully understand it. To do this they would have to admit their dependence on an authority higher than themselves. Such submission is anathema to the very spirit of contemporary scientific inquiry, however, and so it ends up being much easier to reject reincarnation altogether.

If only scientists were able to accept a more humble stance, they could take fruitful advantage of the Vedic literature of India, which represents a coherent source of information on reincarnation and other topics not addressed by mainstream science. The Vedic literature explains that the true nature of the universe is in fact inconceivable to ordinary human perception, and information about it must ultimately descend from God through his messengers and revealed scriptures. Among such scriptures is the *Bhagavad-gītā*, which informs us that we are all eternal spirit souls who belong in the spiritual sky with the Supreme Lord. There we are all immortal and full of complete knowledge and uninterrupted happiness. Due to a desire to enjoy separately from the Lord, however, we have been forced to descend to this material world and endure the cycle of repeated birth and death. Here we must reincarnate through various species of life until we again accept the supremacy of God, or Kṛṣṇa, and are allowed to re-enter his realm. Until then, the actions of our current life determine what our next material body will be.

Significantly, the Vedic understanding of reincarnation doesn't preclude its systematic study and experimental investigation. That is to say, scientific research could go on, but simply

in a different spirit (and perhaps with some different theories and tools). Rather than approaching the study of nature as the lords of all they survey and pretending that scientific research as currently practiced is a completely reliable source of objective truth, the intellectual community would have to acknowledge its limitations, some of which have been described in this article, and adopt a more appropriate humility.

In this mood, scientists could begin to embrace reincarnation based on Stevenson's work, and then turn to the Vedic scriptures for further guidance and information. The texts themselves guarantee that such a sincere cultivation of knowledge will result in genuine realization and verifiable truth. Backed by a robust and well-grounded understanding of reincarnation, scientists could offer society answers to some of its most pressing questions: Why do some people suffer and some people prosper in their present lives? They are simply experiencing the results of actions taken in their past lives. Why should people be moral and avoid sinful activities? By doing so, they ensure a better next life.

Of course, the ultimate understanding of reincarnation enunciated by the Vedic scriptures is that we should try to break free from the cycle of repeated birth and death by reconciling ourselves with God. As soon as we surrender unto him, he promises us in the *Bhagavad-gītā*, he'll fill our hearts with complete knowledge of everything to be known. And we'll get to live with him in eternal bliss to boot. What more could any scientist hope for? ❀

Navin Jani has a master's degree in city planning from the University of Florida. He lives with his wife, Kṛṣṇa-priyā Devī Dāsī, in Irvine, California.

CENTERS AROUND THE WORLD

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

ASIA INDIA

- Agartala, Tripura — Assam-Agartala Rd., Banamalipur, 799 001/ Tel. (0381) 22-7053/
Fax: (0381) 22-4780/ E-mail: premadata@rediffmail.com
- Ahmedabad, Gujarat — Satellite Rd., Gandhinagar Highway Crossing, 380 054/
Tel. (079) 2686-1945, 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) 231-0630 or 233-1012/
E-mail: iskcon.baroda@pamho.net
- Belgaum, Karnataka — Shukrarav Peth, Tilak Wadi, 590 006/ Tel. (0831) 243-6267
or 240-0108/ E-mail: devamrtna@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) 260-1590
or 260-3232/ E-mail: bhaktivinode.gkg@pamho.net
- Chennai (Madras), TN — Hare Krishna Land, Bhaktivedanta Road, Injambakkam, Off ECR
Road, 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) 262-6509 or 262-6508/
E-mail: iskconcb@pamho.net
- 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) 254-5963
- 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 — Srila Prabhupada Ashram, G. House, Nai Basti, Mahadev Nagar,
Bhimgoda, 249 401/ Tel. (01334) 261116
- Hyderabad, AP — Hare Krishna Land, Nampally Station Rd., 500 001/
Tel. (040) 2474-4969 or 2460-7089/ E-mail: guesthouse.iskconhyd@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, Giridhari Dauji Temple, ISKCON Rd., Opp. Vijay Path, Mansarovar,
Jaipur 302 020 (mail: 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. (0191) 2582306
- Katra, J&K — Srila Prabhupada Ashram, Sri Kalika Mata Mandir, Katra Vaishnodevi, 182 101/
Tel. (01991) 233047
- Kolkata (Calcutta), WB — 3C Albert Rd. (behind Minto Park, opp. Birla High School), 700 017/
Tel. (033) 2287-3757, -6075, -8242/ 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, 141001/ 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) 274-6472
- ◆ Mayapur, WB — ISKCON, Shree Mayapur Chandrodya Mandir, Shree Mayapur Dham,
Dist. Nadia, 741 313/ Tel. (03472) 245239, 245240, or 245233/ Fax: (03472) 245238/
E-mail: mayapur.chandrodya@pamho.net
- Moirang, Manipur — Nongban Enkhoh, 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,
401107/ 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.gkg@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/ E-mail: 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 Tarapur 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 Vidyalaya, Tatibandh,
Raipur 492 001/ Tel. (0771) 5037555/ E-mail: iskconraipur@yahoo.com
- Ranaghat, WB — Gourdharm, Habibpur, 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 or 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
- Srirangam, TN — 103, Amma Mandapam Rd., Srirangam, Trichy 620 006/ Tel. (0431) 2433945/
E-mail: iskcon_srirangam@yahoo.co.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, Madhya Pradesh — Community Center, Mahanandanagar 456 010/ Tel. (0734) 2521020/
E-mail: 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) 276422 or 222617
- Vijayawada, AP — Venkatapalem Karakatta Rd., Undavalli Village, Tadepalli Mandal,
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) 254-0053/ E-mail: vrindavan@pamho.net;
(Guesthouse) Tel. (0565) 254-0022; ramamani@sancharnet.in
- Warangal, AP — Mulugu Rd., Ayappa Pidipally, 506 007/ Tel. (08712) 426182

MALAYSIA

- 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
- Bahau — 156 Taman Sornam, Bahau 72100, Negeri Sembilan/ Tel. +60 (6) 481-4350 or 454-8982/
E-mail: paramanandakp@yahoo.com
- Bukit Mertajam — 4 29 Jalan Sungai Rambai, 14000 Bukit Mertajam/ Tel. +60 (4) 538-1276/
E-mail: arumugam@notes.asemal.com.my
- Ipoh — 15-H Jalan Lang, Jalan Padang, Tembak, 30000 Ipoh Perak, Darul Ridzuan/
Tel. +60 (5) 506-1601
- Kuala Lumpur — Lot 9901, Jalan Awan Jawa, Taman Yarl, 58200 Kuala Lumpur/
Tel. +60 (3) 7980-7355/ Fax: +60 (3) 7981-1644/ E-mail: uttama@tm.net.my

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

Kuching — Lot 680, Block 250, Lorong Ketitir 3, Batu Kawa, 93250 Kuching, Sarawak/
Tel. +60 (82) 688-708/ E-mail: kripa@tm.net.my

Penang — 43A Jalan Kebun Bunga, 11350 Penang/ Tel. +60 (4) 229-5958/
E-mail: isana_gauranga@hotmail.com

Seremban—28/7J Taman Desa, Temiang, 70200 Seremban, Negeri Sembilan (mail: 14 RJ 1/1,
Taman Rasah Jaya, 70300 Seremban, Negeri Sembilan)/ Tel. +60 (6) 765-1379/
E-mail: ppnada@tm.net.my

Sungei Petani — Lot 46, Jalan 1/6, Taman Sri Wang, 08000 Sungei Petani/
E-mail: smahsufi@usm.my

Taipung — 24 Lorong Panglima (Cator Ave.), Assam Kumbang, 34000 Taipung, Perak D.R.
(mail: 590 Jalan Wat Siam, Kampung Pinang, 34600 Kamunting, Taipung, Perak)/
Tel. +60 (5) 807-9702 or 808-1475

Malaysia — Jalan Sungai Manik, 36000 Teluk Intan, Perak/ Tel. +63 (032) 83254

Malaysia — (contact ISKCON Kuala Lumpur)

OTHER COUNTRIES

Bangkok, Thailand — 15/43 Auangfa Villa, Soi Nuanchan, Sukhaphibal Rd., Bungkum, Bangkok/
Tel. +66 (02) 9445346 or (01) 4455401 or (09) 4452919/
E-mail: bvnvnrasmhaswami@pamho.net

Cebu, Philippines — Hare Krishna Paradise, 231 Pagsabungan Road, Basak, Mandaua City/
Tel. +63 (032) 345-3590

Chittagong, Bangladesh — Caitanya Cultural Society, 23 Nandan Kanan, N.N. Paul Blvd./
Tel. + 88 (031) 610822

Colombo, Sri Lanka — 188 New Chetty St., Colombo 13/ Tel. +94 (01) 433325/
E-mail: iskcon@sl.lk

Dhaka, Bangladesh — 5 Chandra Mohon Basak St., Banagram, 1203/ Tel. +880 (02) 236249/
Fax: (02) 837287/ E-mail: iskcon@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: iskcon.hong.kong@pamho.net

Jakarta, Indonesia — Yayasan Radha-Govinda, P.O. Box 2694, Jakarta Pusat 10001/
Tel. +62 (021) 489-9646/ E-mail: matsyads@bogor.wasantara.net.id

Jessore, Bangladesh — Nitai Gaur Mandir, Kathakhali Bazaar P. O., Panjia

Jessore, Bangladesh — Sri Rupa-Sanatan Smriti Tirtha Mandir, Ramshara, Magurahat P. O.,
Abhaynagar

Katmandu, Nepal — Budhanilkantha (mail: GPO Box 3520)/ Tel. +977 (01) 373790 or 373786/
Fax: +977 (01) 372976 (Attn: ISKCON)/ E-mail: iskcon@wlink.com.np

Mandalay, Myanmar — ISKCON Sri Krishna Temple, Corner of 19th Thukha Street, Nanshe,
Mandalay/ E-mail: sds108@hotmail.com

Manila, Philippines — 52 Copenhagen St., Merville Park Subdivision, Paranaque, Metro Manila
1700/ Tel. +63 (02) 824-5247/ Fax: (02) 823-8689/ E-mail: sridam.gsd@pamho.net

Miytkyina, Myanmar — ISKCON Sri Jagannath Temple, Bogyoke Street, Shansu Taung,
Miytkyina, Kachin State/ E-mail: mahanadi@mptmail.net.mm

Osaia, Israel — P.O. Box 2232, Osaia Village 30090/ Tel. +972 (04) 839-2876

Sylhet, Bangladesh — Sri Sri Radha-Madhava Mandir, Yugalatila, Kazal Sah Rd.

Taipei City, Taiwan — Ting Zhou Road, Sec. 3, No. 192, 4F, Taipei 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

Yogyakarta, Indonesia — P.O. Box 25, Babarsari YK, DIY

RURAL COMMUNITIES

Bangladesh (Kulaura) — Rangirik Bidyashram, Kulaura, Dist. Moulvibazar/
Fax: +880 (08624) 88035

Bangladesh (Sri Pundarika Dhama) — Mekhla, Hathazari, Dist. Chittagong/ Tel. (031) 610822

Bangladesh (Comilla) — Jagannathpur, Comilla

Indonesia (Govinda Kunja) — (contact ISKCON Jakarta)

NORTH AMERICA

CANADA

Calgary, Alberta — 313 Fourth Street 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

◆ Ottawa, Ontario — 212 Somerset St. E., K1N 6V4/ Tel. (613) 565-6544/ Fax: (613) 565-2575/
E-mail: iskconottawa@sympatico.ca

Regina, Saskatchewan — 1279 Retailack St., S4T 2H8/ Tel. (306) 525-1640

◆ Toronto, Ontario — 243 Avenue Rd., M5R 2J6/ Tel. (416) 922-5415/ Fax: (416) 922-1021/
E-mail: toronto@iskcon.net

◆ Vancouver, B.C. — 5462 S.E. Marine Dr., Burnaby V5J 3G8/ Tel. (604) 433-9728/
Fax: (604) 648-8715/ E-mail: jaygo@telus.net; Govinda's Bookstore & Cafe/
Tel. (604) 433-7100 or 1-888-433-8722

RURAL COMMUNITY

Ashcroft, B.C. — Saranagati Dhama (mail: P.O. Box 99, VOK 1A0)/ Tel. (250) 453-2397/
Fax: (250) 453-2622 [attn: (250) 453-2397]/ E-mail: saranagatavillage@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@iskconberkeley.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: chicago@iskcon.net

Columbus, Ohio — 379 W. Eighth Ave., 43201/ Tel. (614) 421-1661/ Fax: (614) 294-0545/
E-mail: rmanjari@sbcglobal.net

◆ Dallas, Texas — 5430 Gurlay Ave., 75223/ Tel. (214) 827-6330/ Fax: (214) 823-7264/
E-mail: txkrishnas@aol.com; restaurant: vegetariantaste@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 Coelho 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@iskconhouston.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@rvc.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

Long Island, New York — 197 S. Ocean Ave., Freeport 11520/ Tel. (516) 223-4909/
E-mail: gauda@optonline.net

◆ Los Angeles, California — 3764 Watsaka Ave., 90034/ Tel. (310) 836-2676/ Fax: (310) 839-2715/
E-mail: niranantara@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: ramabhadr@aol.com

New York, New York — 26 Second Avenue, 10003/ Tel. (212) 253-6182/
E-mail: webmaster@krishnanyc.com

Philadelphia, Pennsylvania — 41 West Allens Lane, 19119/ Tel. (215) 247-4600/
Fax: (215) 247-8702/ E-mail: iskconphilly@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: iskconoregon@
hotmail.com

Queens, New York — 114-37 Lefferts Blvd., 11420/ Tel. & fax: (718) 848-9010/
E-mail: sunandanadas@hotmail.com

◆ St. Louis, Missouri — 3926 Lindell Blvd., 63108/ Tel. (314) 535-8085 or 534-1708/
Fax: (314) 535-0672/ E-mail: iskcon.stl@pamho.net

◆ San Diego, California — 1030 Grand Ave., Pacific Beach 92109/ Tel. (858) 483-2500/
Fax: (858) 483-0941/ E-mail: gandharvika@pamho.net

San Jose, California — 951 S. Bascom Ave., 95128/ Tel. (408) 293-4959/
E-mail: iskconsanjose@yahoo.com

Seattle, Washington — 1420 228th Ave. S.E., Sammamish 98075/ Tel. (425) 391-3293/
Fax: (425) 868-8928/ E-mail: iskconseattle@yahoo.com

◆ Spanish Fork, Utah — Krishna Temple Project & KHQN Radio, 8628 S. State Rd., 84660/
Tel. (801) 798-3559/ Fax: (810) 798-9121/ E-mail: carudas@earthlink.net

Tallahassee, Florida — 1323 Nlyic 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@iskcon.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: ad@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/ Fax: (601) 799-2924/ E-mail: talavan@directway.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: iskconpr@hotmail.com

Hillsborough, North Carolina (New Goloka) — 1032 Dimmocks Mill Rd., 27278/ Tel. (919) 732-6492/
E-mail: bkgsowami@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/
Fax: (615) 759-5785/ E-mail: visnujana@hotmail.com

Port Royal, Pennsylvania (Gita Nagari) — R.D. No. 1, Box 839, 17082/ Tel. & fax: (717) 527-4101/
E-mail: vraljilala@acsworld.net

CENTERS AROUND THE WORLD

Sandy Ridge, North Carolina (Prabhupada Village) — 1264 Prabhupada Rd., 27046/
Tel. (336) 593-9888

ADDITIONAL RESTAURANTS

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

EUROPE

UNITED KINGDOM AND IRELAND

Belfast, Northern Ireland — Brooklands, 140 Upper Dunmurray Lane, BT17 OHE/
Tel. +44 (028) 9062 0530

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

Cardiff, Wales — 116, Cowbridge Road East, Cardiff CF11 90X/ Tel. +44 (029) 0391/
E-mail: thesoulcentre@pamho.net

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

Liverpool, England — 114 Bold St., L1 4HY/ Tel. +44 (01555) 894-790

- ◆ 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 (north) — Matchless Gifts, 102 Caledonian Rd., Kings Cross, N1 9DN/
Tel. +44 (020) 7168 5732 or (079) 4642 0827/ E-mail: foodforalluk@aol.com

London, England (south) — 42 Enmore Road, South Norwood, SE25 5NG/
Tel. +44 (020) 8656 4296

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

Lisnaska, 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 infor-
mation, contact ISKCON Reader Services, P.O. Box 730, Watford WD25 8EZ, UK; www.iskcon.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

GERMANY

Abentheuer — Boecking Str. 4a, 55767/ Tel. +49 (06782) 980436/ Fax: +49 (06782) 980437/
E-mail: gaura.bhavini.sns@pamho.net

Berlin — Kastanien Allee 3, D-10435/ Tel. +49 (030) 44357296 or 44315921/
E-mail: harekrishna-berlin@pamho.net

- ◆ Cologne — Taunusstr. 40, 51105/ Tel. +49 (0221) 830-1241/ Fax: +49 (0221) 837-0485

Hamburg — Eiffestrasse 422, 20537 Hamburg/ Tel. +49 (040) 4102848

Heidelberg — Forum 5, Wohnung 4, Baden-Württemberg 69126/ Tel. & fax: +49 (06221) 384553/
E-mail: Vipula.ss@pamho.net

Munich — Wachenheimer Strasse 1, 81539/ Tel. +49 (089) 6880-0288/ Fax: +49 (089) 6880-0289/
RURAL COMMUNITY

Jandelsbrunn (Simhachalam) — Zielberg 20, 94118/ Tel. +49 (08583) 316/
Fax: +49 (08583) 1671/ E-mail: njnk@pamho.net

HUNGARY

Budapest — Mariaremetei ut. 77, Budapest 1028 II/ Tel. +36 (01) 397-0435, 397-0436/
E-mail: budapest@pamho.net

Debrecen — Csapo u. 1. III./4., 4024 Debrecen/ Tel. +36 (052) 431-727/
E-mail: debrecen@pamho.net

Eger — Szechenyi u. 64, 3300 Eger/ Tel. +36 (036) 410-515 or 313-761/ E-mail: eger@pamho.net
Kecskemet — Dobo krt. 3. II./3., 6000 Kecskemet (mail: Pf. 546, 6001 Kecskemet)/
Tel. +36 (076) 480-920/ E-mail: kecskemet@pamho.net

Miskolc — Bethlen G. u. 3, 3526 Miskolc/ Tel. +36 (046) 416-643/ E-mail: miskolc@pamho.net
Pecs — Agota u-1-3, 7625 Pecs/ Tel. +36 (072) 515-991/ Fax: (072) 313-771/
E-mail: pecs@pamho.net

Szeged — Berkert u. 25, 6723 Szeged/ Tel. +36 (062) 471-639/ E-mail: szeged@pamho.net
RURAL COMMUNITY

Somogyvamos — Krsna-völgy, Fő u. 38, 8699 Somogyvamos/ Tel. & fax: +36 (085) 540-002 or
340-185/ E-mail: krisna-volgy@pamho.net

ADDITIONAL RESTAURANT

Budapest, Hungary — Govinda, Vigyazo F. u. 4, 1051/ Tel. +36 (01) 2691625

ITALY

Bergamo — Villaggio Hare Krishna (da Medolago strada per Terno d'Isola), 24040 Chignolo d'Isola
(BG)/ Tel. +39 (035) 4940706

Catania — via della Regione 16 - Tarderìa, 95030 Pedara CT/ Tel. +39 (095) 7896216

Milan — via Valpètra 5, 20123/ Tel. +39 (02) 862417/ Fax: +39 (035) 4940705 or 4940945/
E-mail: radharamana@lombardiacom.it

- ◆ Rome — Govinda Centro Hare Krsna, via Santa Maria del Pianto, 16, 00186/ Tel. +39 (06)
68891540/ E-mail: govinda.roma@harekrsna.it

Vicenza — via Roma 9, 36020 Albetone (VI)/ Tel. +39 (0444) 790573/ Fax: +39 (0444) 790581/
E-mail: giridhari.rns@pamho.net

RURAL COMMUNITY

- ◆ Florence (Villa Vrindavan) — via Scopeti 108, 50026 San Casciano in Val di Pesa (FI)/
Tel. +39 (055) 820054/ Fax: +39 (055) 828470/ E-mail: isvaripriya@libero.it

ADDITIONAL RESTAURANTS

Milan — Govinda's, via Valpètra 5, 20123/ Tel. +39 (02) 862417

SPAIN

Barcelona — Plaza Reial 12, Entlo 2, 08002/ Tel. +34 93 302-5194/
E-mail: templobcn@hotmail.com

Madrid — Espiritu Santo 19, 28004/ Tel. +34 91 521-3096

Málaga — Ctra. Alora, 3, Int., 29140 Churriana/ Tel. +34 95 262-1038/ E-mail: malaga@pamho.net
RURAL COMMUNITY

Brihuega (New Vraja Mandala) — (Santa Clara) 19411 Brihuega / Tel. +34 949 280436
RESTAURANT

Barcelona — Restaurante Govinda, Plaza de la Villa de Madrid 4-5, 08002/
Tel. +34 (93) 318-7729

SWEDEN

- ◆ Gothenburg — Karl Johansgatan 57, SE-414 55, Göteborg/ Tel. +46 (031) 879648 (restaurant:
421462)/ E-mail: info@harekrishnagoteborg.com (restaurant: info@govindasgoteborg.com)

Grödinge — Radha-Krishna Temple, Korsnäs Gärd, 14792 Grödinge, Tel. +46 (08) 53029800/
Fax: +46 (08) 53025062/ E-mail: bmd@pamho.net

- ◆ Lund — Bredgatan 28, 222 21/ Tel. +46 (046) 399500; Restaurant: +46 (046) 120413/
Fax: +46 (046) 188804/ E-mail: locan@pamho.net

- ◆ Stockholm — Fridhemsgatan 22, 11240/ Tel. +46 (08) 654-9002/ Fax: +46 (08) 650-8813/
Restaurant: Tel. & fax: +46 (08) 654-9004/ E-mail: lokanatha@hotmail.com

- Uppsala — Kragsta, Vassunda, 74191 Knivsta/ Tel. +46 (018) 381550/
E-mail: papujaka@hotmail.com

RURAL COMMUNITY

Järna — Almviks Gärd, 153 95/ Tel. +46 (08551) 52050/ Fax: +46 (08551) 52060/
E-mail: almviks.gard@pamho.net

OTHER COUNTRIES

Amsterdam, The Netherlands — Van Hillaertstraat 17, 1072 JX/ Tel. +31 (020) 675-1404
or -1694/ Fax: +31 (020) 675-1405/ E-mail: amsterdam@pamho.net

Antwerp, Belgium — Amerikalei 184, 2000/ Tel. +32 (03) 237-0037

Basel, Switzerland — St. Jakob-Strasse 33, 4132 Muttenz/ Tel. & fax: +41 (061) 462-0614/
E-mail: acidulal.bcs@pamho.net

Cakovec, Croatia — Radnicka 2, Svaska ves, 40000 Cakovec/ Tel. & fax: +385 (040) 334312

Copenhagen, Denmark — Skjulhoj Alle 44, 2720 Vanlose, Copenhagen/ Tel. +45 4828 6446/
Fax: +45 4828 7331/ E-mail: iskcon.denmark@pamho.net

Helsinki, Finland — Ruoholahdenkatu 24 D (III krs) 00180/ Tel. +358 (9) 694-9879/
Fax: +358 (9) 694-9837/ E-mail: krishna@saunalahti.fi

Kaunas, Lithuania — 37, Savanoryu pr., 3000/ Tel. +370 (7) 22-2574 or 26-8953/
Fax: +370 (7) 70-6642

Kokosovce, Slovak Republic — Abranovce 60, 08252 Kokosovce/ Tel. +421 (51) 7798482

- ◆ Lisbon, Portugal — Rua Dona Estefania, 91 R/C 1000 Lisboa/ Tel. & fax: +351(01) 314-0314
or 352-0038/ E-mail: iskcon.lisbon@pamho.net

Ljubljana, Slovenia — Zibertova 27, 1000/ Tel. +386 (01) 4312319 or 4312124/
Fax: +386 (061) 310815/ E-mail: ananta.rns@pamho.net

- ◆ Locarno, Switzerland — Govinda Rama, Via Borghese 14, 6600/ Tel. +41 (091) 752-3851/
Fax: +41 (091) 752-3852/ E-mail: bhaktiya.labhya.hks@pamho.net

Osijek, Croatia — Ivana Gundulica 9, 31000 Osijek/ Tel. +385 (031) 202759

Paris, France — 35 Rue Docteur Jean Vaquier, 93160 Noisy le Grand/ Tel. & fax: +33 (01)
4303-0951/ E-mail: paramgati.swami@pamho.net

Porto, Portugal — Rua S. Miguel 19, 4050-560 (mail: Apartado 4108, 4002-001)/
Tel. & fax: +351 (0222) 007-223/ E-mail: oriente.porto@teleweb.pt

Prague, Czech Republic — Jilova 290, Prague 5 - Zlicin 155 21/ Tel. +42 (02) 5795-0391/
E-mail: info@vedavision.cz

Pula, Croatia — Vinkuran centar 58, 52000 (mail: P.O. Box 16)/ Tel. & fax: +385 (052) 573581

- ◆ Radhadesh, Belgium — Chateau de Petite Somme, 6940 Septon-Durbuy/ Tel. +32 (086) 322926
(restaurant: 321421)/ Fax: +32 (086) 322929/ E-mail: radhadesh@pamho.net

- ◆ Riga, Latvia — 56, K. Baron st., LV1011/ Tel. +371 (02) 27-2490/ Fax: +371 (2) 27-4120

Rijeka, Croatia — Ivana Zajca 6/2, 51000 Rijeka (mail: P.O. Box 61)/ Tel. +385 (098) 697436/
E-mail: dvaraka-gamana.kkd@pamho.net

Sarajevo, Bosnia-Herzegovina — ISKCON, Gornjo Vakufska 12, 71000/ Tel. +387 (071) 201530
Skopje, Macedonia — Vvz. "ISKCON" Roze Luksemburg 13, 91000/ Tel. +389 (091) 201451

- Sofia, Bulgaria — 4 J. Kjuri Str., 1113 Sofia/ Tel. +359 (02) 9719714
- ★ Sofia, Bulgaria — 119 Kliment Ohridski Str., kv. Malinova Dolina/ Tel. +359 (02) 9616050

- ◆ Tallinn, Estonia — Luise Street 11a, 10142/ Tel. +372 6460047/ E-mail: tallinn@pamho.net

Timisoara, Romania — Porumbescu 92, 1900/ Tel. & fax +40 (056) 154776/

Vilnius, Lithuania — 23-1, Raugyklos G, 2024/ Tel. +370 (5) 2135218/ E-mail: vilnius@pamho.net

Warsaw, Poland — Mysiadlo k. Warszawy, 05-500 Piaseczno, ul. Zakret 11/
Tel. +48 (022) 750-7797 or -8247/ Fax: +48 (022) 750-8249/ E-mail: kryszna@post.pl

Wroclaw, Poland — ul. Brodzka 157, 54-067 Wroclaw/ Tel. & fax: +48 (071) 354-3802/
E-mail: kavicandra.kkd@pamho.net

Zagreb, Croatia — Centar Za Vedske Studije, II Bizet 36, 10000 (mail: P.O. Box 68, 10001)/
Tel. & fax: +385 (01) 3772-643/ E-mail: ripuha@pamho.net

CENTERS AROUND THE WORLD

Zürich, Switzerland — Bergstrasse 54, 8030/ Tel. +41 (01) 262-3388/ Fax: +41 (01) 262-3114/
E-mail: kgs@pamho.net

RURAL COMMUNITIES

Czech Republic — Krsnuy Dvur c. 1, 257 28 Chotysany/ Tel. +420 (602) 375978

◆ France (Bhaktivdanta Village) — Chateau Bellevue, F-39700 Chateaufort/ Tel. +33 (03) 8472-8235/ Fax: +33 (03) 8482-6973/ E-mail: guru-sakti.hks@pamho.net

France (La Nouvelle Mayapura) — Domaine d'Oublaiss, 36360, Lucay le Mâle/
Tel. +33 (02) 5440-2395/ Fax: +33 (02) 5440-2893/ E-mail: new.mayapur@pamho.net

Poland (New Santipur) — Czarnow 21, 58-424 Piszarowice, woj. dolnoslaskie/
Tel. +48 (075) 744-8892/ E-mail: radhu@wp.pl

ADDITIONAL RESTAURANTS

Copenhagen, Denmark — Govinda's, Nørre Farimagsgade 82, DK-1364 Kbh K/ Tel. +45 3333-7444

Oslo, Norway — Krishna's Cuisine, Kirkeveien 59B, 0364/ Tel. +47 (022) 606-250

Prague, Czech Republic — Govinda's, Soukenicka 27, 110 00 Prague-1/ Tel. +420 (02) 2481-6631 or 2481-6016/ E-mail: info@vedavision.cz

Prague, Czech Republic — Govinda's, Na hrazi 5, 180 00 Prague 8-Liben/ Tel. +420 (02) 683-7226/ E-mail: goodday@volny.cz

Prague, Czech Republic — Balarama Restaurant, Orlicka 9, Praha 3, Vinohrady 130 00/
Tel. & fax: +420 222 728 885

Presov, Slovak Republic — Govinda's, Hlavna 70, 08001/ Tel. +0042 (191) 722 819

Tallinn, Estonia — Damodara, Lauteri Street 1, 10114/ Tel. +372 6442650

Zürich, Switzerland — Govinda's Veda-Kultur, Preyergasse 16, 8001/ Tel. & fax: +41 (01) 251 88 59/
E-mail: info@govinda-shop.ch

COMMONWEALTH OF INDEPENDENT STATES RUSSIA

Astrahan — 141052, 8-59, Botvina st./ Tel. +7 (8510) 28-9431

Chita — 27, Kurnatovskogo st./ Tel. +7 (30222) 23-4971 or -0911

Ekaterinburg — 620078, G. Ekaterinburg, per. Otdelniy SDK VOG/ Tel. +7 (3432) 74-2200 or 49-5262

Irkutsk — st. Krimskaia 6A/ Tel. (3952) 38-71-32 or 3240-62/ E-mail: iosk@iosk.irkutsk.su

Kazan — 13, Sortirovochnaya st., pos. Yudin/ Tel. +7 (8432) 55-2529 or 42-9991

Krasnodar — 418, Stepnaya st., selo Elizavetinskoye, Krsnodarski kraï/ Tel. +7 (8612) 50-1694

Kurjino — 8, Shosseinaya st., pos. Ershovo, Uruopski region, Karachayev-Cherkessia

Moscow — 8/3, Khoroshevskoye sh. (mail: P.O. Box 69), 125284/ Tel. +7 (095) 255-6711/
Tel. & fax: +7 (095) 945-3317

Moscow — Nekrasovskiy pos., Dmitrovskiy reg., 141700/ Tel. +7 (095) 577-8543, -8601, or -8775/
Fax: +7 (095) 446-4746/ E-mail: shyama.rns@pamho.net

Murmansk — 16, Frolova st. (mail: P.O. Box 5823)/ Tel. +7 (8152) 58-9284/
E-mail: upendra@mun.rospac.ru

Nijny Novgorod — 14b, Chernigovskaya Str., 603001/ Tel. +7 (8312) 30-5197 or 25-2592

Novorossiysk — 117, Shilleroyskaya st./ Tel. +7 (86134) 38-926 or 51-415

Novosibirsk — 18/2, Kholodilnaya st., 630001/ Tel. +7 (3832) 46-2655 or -2666

Omsk — 664099, 42 10th Severnaya st. (mail: P.O. Box 8741)/ Tel. +7 (3812) 24-5310 or 41-4051

Perm — 12, Verkhnekyrinskaya st., 614065/ Tel. +7 (3422) 33-5740 or 27-0681/ E-mail: fl@pt.cel.ru

Rostov-Na-Donu — 84/1, Saryana st., 344025 (mail: P.O. Box 64, 344007)/ Tel. & fax: +7 (8632) 51-0456

Samara — 122, Aeroportovskoye sh., Zubchinovka/ Tel. +7 (8462) 97-0318 or -0323

Simbirsk — 10, Glinki st., 432002/ Tel. +7 (8422) 21-4016

Sochi — 81a, Lesnaya st., Bytha/ Tel. +7 (8622) 98-5639/ Tel. & fax: +7 (8622) 97-2483

Ulan-Ude — Prirechnaya str. 23, 670013 (mail: P.O. Box 4268, 670000)/ Tel. +7 (3012) 30-795/
E-mail: abpchk@burnet.sibea.ru/ E-mail: iskon@vtsnet.ru

Vladimir — Ul. Nikolo-Galeyskaya 56/25, 60000/ Tel. +7 (0922) 32-6726

Vladivostok — 5-1, Rudneva st., 690087/ Tel. +7 (4232) 23-6685

RESTAURANTS

Ekaterinburg — Sankirtana, 33 Bardina st./ Tel. +7 (3432) 41-2737

St. Petersburg — Govinda's, 58, Angliyskiy pr., 190008/ Tel. +7 (812) 113-7896

Vladivostok — Gopal's, 10/12, Oleanskiy pr. Tel. +7 (4232) 26-8943/
E-mail: vrajendra.kumar.pvs@pamho.net

UKRAINE

Dnepropetrovsk — Spusk Kalininskiy 39, 320038/ Tel. +380 (0562) 42-3631 or 45-4709/
E-mail: vibhuti@iskon.dp.ua

Donetsk — 22, Rubensa st., Makeyevka 339018/ Tel. +380 (0622) 94-9104 or -3140/
E-mail: premada@iskon.donetsk.ua

Kharkov — 43, Verknegievskaya St., Holodnaya Gora, 310015/ Tel. +380 (0572) 20-2167
or 72-6869/ E-mail: kharkov@pamho.net

Kiev — 21V, Dmitrievskaya ap.13, 01054/ Tel. +380 (044) 484-4042 or 482-1041/
Tel. & fax +380 (044) 484-0934

Kiev — 16, Zorany per., 04078/ Tel. +380 (044) 433-8312, or 434-7028 or -5533

Nikolaev — 5-8, Sudostroitelny per., 327052/ Tel. +380 (0510) 35-1734

Vinnica — 5, Chkalov st., 28601/ Tel. +380 (0432) 32-3152

OTHER COUNTRIES

Almaty, Kazakhstan — 5, Kommunarov per., 480022/ Tel. +7 (327) 235-3830 or -3930

Baku, Azerbaijan — 2, Zardobi per., Uzbekistan st., pos. 8th km. 370060/ Tel. +994 (12) 21-2376/
E-mail: baku@pamho.net

Bishkek, Kirgizstan — 5, Omskiy per., 720007/ Tel. +7 (3312) 24-2230 or 44-3776

Dushanbe, Tadjikistan — 38, Anzob st., 734001/ Tel. +7 (3772) 27-1920 or -3990/
E-mail: gurupriya@cada.tajik.net

Kishinev, Moldova — 13, A. Popovich st., 277022/ Tel. +373 (2) 55-8099 or 76-9254

Minsk, Belarus — 11, Pavlova st., 220053/ Tel. +375 (172) 13-0629

Sukhumi, Georgia — st. Pr-t Mira d 274/ Tel. +995 (8122) 2-9954

Tashkent, Uzbekistan — 54, Ul. Cervyakova, 700005/ Tel. +7 (3712) 93-0352 or 34-4612

Tbilisi, Georgia — 16, Kacharava st., Avchalskoye sh., 380053/ Tel. +995 (32) 62-3326 or 98-5812

RESTAURANT

Almaty, Kazakhstan — 4, Zalomova st., 480037/ Tel. +7 (327) 235-1444

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: iskonsa@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

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 Nital's, 55 Spence St., Cairns, QLD/ Tel. +61 (07) 4031-2255 or (0425) 725 901/
Fax: +61 (07) 4031 2256/ E-mail: gauranital@in.com.au

Maroochydore — 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 — 166 Brewster St. (mail: P.O. Box 4229)/
Tel. +679 331 8441/ Fax: +679 331 9097/ E-mail: iskonsuva@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 FNPF 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

AFRICA

GHANA

Accra — Samsam Rd., Off Accra-Nsawam Hwy., Medie, Accra North (mail: P.O. Box 11686)/
Tel. & fax +233 (021) 229988

Kumasi — Twumduase Land, Near Emina Hospital (mail: P.O. Box KS 10076)/
E-mail: shastra316@yahoo.com

Nkawkaw — P. O. Box 69

Sunyani — Plot No. 146, South Ridge Estates (mail P.O. Box 685)

Takoradi — New Amanful, P.O. Box 328

Tarkwa — State Housing Estate, Cyanide

RURAL COMMUNITY

Eastern Region — Hare Krishna Farm Community, P.O. Box 15, Old Akrade

NIGERIA

Ibadan — Ibadan Rd., Obanatoka (mail: P.O. Box 5177)

Benin City — 108, Lagos-Uselu Rd. (mail: P.O. Box 1207)/ Tel. +234 (052) 258636

CENTERS AROUND THE WORLD

Enugu — 5/6, Destiny Layout, Old Abakaliki Rd., Near Enugu Airport, Emene
 Ibadan — Ibadan-Lagos Express Way, Opposite Ile-Marun (mail: UIPO Box 9996)/
 E-mail: gboyega@ibadan.skannet.com
 Jos — Airforce Base, Abattoir Rd., by Nammua, Giring Village (mail: P.O. Box 6557)
 Kaduna — Federal Housing Estate, Abuja Rd. (mail: P.O. Box 1121), Goningora Village/
 Tel. +234 (062) 231335
 Lagos — 12, Gani Williams Close, off Osolo Way, Ajao Estate, International Airport Rd.
 (mail: P.O. Box 8793, Marina)/ Tel. & fax +234 (01) 876169
 Port Harcourt — Umuebule 11, 2nd tarred road (mail: P.O. Box 4429), Trans Amadi
 Warri — Okwodiete Village, Kilo 8, Effurun/Orokope Rd. (mail: P.O. Box 1922)

SOUTH AFRICA

Cape Town — 17 St. Andrews Rd., Rondebosch 7700/ Tel. +27 (021) 689-1529/
 Fax: +27 (021) 686-8233/ E-mail: cape.town@pamho.net
 ◆ Durban — 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: iskcon.durban@pamho.net
 ◆ Johannesburg — 58 Kingston Ave., Auckland Park (mail: P.O. Box 649)/ Tel. +27 (011) 726-
 1168 or (083) 231-0878
 ◆ Lenasia — 7971 Capricorn Ave. (Entrance on Nirvana Dr.), Ext. 9, Lenasia (mail: P.O. Box 926,
 Lenasia, 1820)/ Tel. +27 (011) 894-1975 or 7969/ Fax: +27 (011) 894-1975/
 E-mail: iskconjh@iafrica.com
 Pretoria — 1189 Church St., Hatfield 0083 (mail: P.O. Box 14077, Hatfield 0028)/
 Tel. & fax: +27 (12) 342-6216/ E-mail: iskcompt@global.co.za

OTHER COUNTRIES

Abidjan, Cote D'Ivoire — AICK-CI, 01 B.P. 8366/ Tel. & fax +225 563402
 Baie du Cap, Mauritius — St. Martin/ Tel. +230 521-0028
 Gaboronne, Botswana — P.O. Box 201003/ Tel. +267 307768/ Fax: +267 301988/
 E-mail: dkkoshal@infow.bw
 Kampala, Uganda — 9 Dewington Rd. (mail: P.O. Box 1647), Kampala/ Tel. +256 7564-2741
 Kisumu, Kenya — Cairo Rd., P.O. Box 9202/ Tel. +254 (035) 40983/ Fax: +254 (035) 43827
 Lome, Togo — BP 3105 Lome-Togo, Sis Face Place Bonke, Cote Blue Night, Toloin Kodome
 228/ Tel. +228 2217477 or 9028793/ Fax: +228 2217477/ E-mail: varaha.bts@pamho.net
 Marondera, Zimbabwe — 6 Pine Street (mail: P.O. Box 339)/ Tel. +263 (028) 887-7801
 Mombasa, Kenya — Hare Krishna House, Sauti Ya Kenya and Kisumu Rds.
 (mail: P.O. Box 82224)/ 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: iskcon.hkl@intnet.mu
 Rose Belle, Mauritius — Shivala Lane/ Tel. +230 627-5030
 RURAL COMMUNITIES
 Mauritius (ISKCON Vedic Farm) — Hare Krishna Rd., Vrindaban/ Tel. +230 418-3185
 or 418-3955/ Fax: +230 418-6470
 Uganda (Hare Krishna Farm) — Seeta Town, Kampala

LATIN AMERICA

ARGENTINA

Bolivia — (contact ISKCON Cochabamba)
 ADDITIONAL RESTAURANTS
 Cochabamba — Restaurant Gopal, calle España N-250 (Galeria Olimpia)/ Tel. +591 (042) 34082
 Cochabamba — Restaurant Govinda, calle Mexico #E0303/ Tel. +591 (042) 22568
 Cochabamba — Restaurant Tulasi, Av. Heroínas E-262
 La Paz — Restaurant Imperial, Calle Sagarnaga No. 213
 Oruro — Restaurant Govinda, Calle 6 de Octubre No. 6071
 Santa Cruz — Snack Govinda, Calle Bolivar esq. Av. Argomosa (primer anillo)/
 Tel. +591 (03) 345189
 Sucre — Restaurant Sat Sanga, Calle Tarapacá No. 161/ Tel. +591 (64) 22547

BRAZIL

Belo Horizonte, MG — Rua Ametista, 212, Prado, 30410-420/ Tel. +55 (31) 3337-7645/
 E-mail: sriksnarnurtidas@hotmail.com.br
 ◆ Curitiba, PR — Rua Dona Branca do Nascimento Miranda, 50, Pilarzinho, 82120-340/
 Tel. +55 (41) 277-3176; E-mail: gourasundaradas@hotmail.com
 ◆ Porto Alegre, RS — Rua Jose Bonifacio, 605, Bom Fim, 90040-130/ Tel. +55 (51) 3332-1704/
 E-mail: mathuranath@bol.com.br
 ◆ Recife, PE — Rua Bernardo Guimaraes, 114, Boa Vista, 50050-440/ Tel. +55 (32) 214-2021/
 E-mail: nitaygouranga@ig.com.br
 Rio de Janeiro, RJ — Rua Vilhena de Moraes, 309, Barra da Tijuca, 22793-140/
 Tel. +55 (21) 2491-1887/ E-mail: sergio.carvalho@pobox.com
 Salvador, BA — Rua Alvaro Adorno, 17, Brotas, 40255-460/ Tel. +55 (71) 389-0402/
 E-mail: salvador@iskconbahia.com.br
 Sao Paulo, SP — Rua do Paraíso, 694, Paraíso, 04103-000/ Tel. +55 (11) 3263-0975/
 E-mail: comunicacao@grupos.com.br
 Sao Paulo, SP — Rua Dom Leopoldo, 44, Alto da Lapa, 05468-040/ Tel. +55 (11) 4752-2553/
 E-mail: info@ccvsprabhupada.com.br
 Suzano, SP — Rua XV, 585, Jardim Chacara Mea, 08696-550/ Tel. +55 (11) 4752-2553/
 E-mail: info@suzanomandir.com.br
 RURAL COMMUNITIES
 Caruaru, PE (Nova Vrajadhama) — Serra dos Cavalos, Distrito de Murici,
 P.O. Box 283, 55000-000/ E-mail: yagnivi@yahoo.com.br
 Parati, RJ (Goura Vrindavana) — P.O. Box 74.862, 23970-000/ Tel. +55 (24) 3371-7364/
 E-mail: goura@paratyweb.com.br
 ◆ Pindamonhangaba, SP (Nova Gokula) — Ribeirao Grande, P.O. Box 1009, 12400-990/
 Tel. +55 (12) 3645-8238/ E-mail: giriraj@ig.com.br

Teresopolis, RJ (Vrajabhumi) — Prata dos Aredes, P. O. Box 92430, 25953-970/
 Tel. +55 (21) 2644-7213/ E-mail: lrvrajra@uol.com.br

ADDITIONAL RESTAURANTS

Campina Grande, PB — Govinda, Rua Teodosio de Oliveira Ledo, 144, Centro, 58101-440/
 Tel. +55 (83) 342-0239/ E-mail: mahanm12000@yahoo.com.br
 Natal, RN — Govinda, Rua Juiz Amaro Bezerra, 196, Cabo Branco/ Tel. +55 (83) 247-876/
 E-mail: govinda_dd@hotmail.com
 Rio de Janeiro, RJ — Sabor Saber, Rua das Laranjeiras, 430-A, Sobreloja, Laranjeiras,
 22240-006/ Tel. +55 (21) 9169-3192
 Sao Paulo, SP — Gopala Prasada, Rua Antonio Carlos, 413, 01309-011/ Tel. +55 (11) 3283-
 3867/ E-mail: gopalaprasada@bol.com.br

MEXICO

◆ Guadalajara — Pedro Moreno No. 1791, Sector Juarez, Jalisco, 261278/ Tel. +52 (33) 616-4481
 Mexico City — Tiburcio Montiel 45, Colonia San Miguel, Chapultepec D.F., 11850/
 Tel. +52 (55) 273-1953/ Fax: +52 (55) 272-5944
 Monterrey — Juan Ignacio Ramón 841, Col. Barrio Antiguo, entre Dr. Coss y Diego de Montemayor,
 Zona Centro, Nuevo León, 64000/ Tel. +52 (88) 8340 5950
 Monterrey — Playa Revolcadero 3329, Col. Primavera, c.p. 64830/ Tel. +52 (81) 83871883/
 E-mail: ambujaksa.gps@pamho.net
 Saltillo — Blvd. Saltillo No. 520, Col. Buenos Aires/ Tel. +52 (84) 178752/ E-mail: govinda@mcsa.net.mx
 Tulancingo — Apartado 252, Hildago/ Tel. +52 (775) 34072

RURAL COMMUNITIES

Guadalajara — (contact ISKCON Guadalajara)
 Veracruz — Mail: Jesus Garcia 33, Col. Ferrocarril, Cerro Azul/ E-mail: libbhkti@mail.internet.com.mx

ADDITIONAL RESTAURANT

Veracruz — Restaurante Radhe, Sur 5 No. 50, Orizaba, Ver./ Tel. +52 (2717) 14825

PERU

Lima — Pasaje Solea 101, Santa Maria-Chosica/ Tel. +51 (511) 360 3381
 ◆ Lima — Schell 634 Miraflores/ Tel. +51 (014) 444-2871
 ◆ Lima — Av. Garcilaso de la Vega 1670/ Tel. +51 (014) 433-2589
 RURAL COMMUNITY
 Correo De Bella Vista — DPTO De San Martin
 ADDITIONAL RESTAURANT
 Cuzco — Espaderos 128

OTHER COUNTRIES

Asunción, Paraguay — Centro Bhaktivedanta, Mariano R. Alonso 925/ Tel. +595 (021) 480-266/
 Fax: +595 (021) 490-449
 Bogotá, Colombia — Calle 66, nro. 16-50/ Tel. +57 (01) 248-9078/
 E-mail: dharma-pdb@navegante.net.co
 Cali, Colombia — Avenida 2 EN, #24N-39/ Tel. +57 (023) 68-88-53
 ● Caracas, Venezuela — Av. Los Proceres-con, Av. Marquez del toro, Quinta Lucia, San Bernardino,
 Caracas, Venezuela/ Tel. +0058 (212) 501-1818
 Chinandega, Nicaragua — Edificio Hare Krsna No. 108, Del Banco Nacional 10 mts. abajo/
 Tel. +505 (341) 2359
 Essequibo Coast, Guyana — New Navadvipa Dham, Mainstay, Essequibo Coast/
 Tel. +592 771-4894/ E-mail: supersoul@solutions2000.net
 Guatemala, Guatemala — Calzada Roosevelt 4-47 tercer nivel, Zona 11
 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
 Panama, Republic of Panama — Via las Cumbres, entrada Villa Zaita, casa #10, frente a INPSA,
 (mail: P.O. Box 6-1776, El Dorado)/ Tel. +507 231-6561/ E-mail: iskconpanama@hotmail.com
 Paramaribo, Suriname — Kwattaweg #459 (mail: P.O. Box 713)/ Tel. +597 435051/
 E-mail: iskconsur@hotmail.com
 Pereira, Colombia — Carrera 5a, No.19-36
 San Salvador, El Salvador — Cuidad Merliot (mail: Apartado Postal 1506)/ Tel. +503 78-0799
 Santiago, Chile — Carrera 330/ Tel. +56 (02) 698-8044/ E-mail: adikesavadasa@yahoo.com.ar
 Santo Domingo, Dominican Republic — Calle San Francisco de Asis No. 73, Ensanche Ozama/
 Tel. +809 597-5078/ E-mail: svats1949@hotmail.com
 Tegucigalpa, Honduras — (mail: Apartado Postal 30305)/ Tel. +504 32-3172/ Fax. +504 34-780
 Trinidad and Tobago, West Indies — Eastern Main Rd., Garden Village, Arouca (mail: B. Narine,
 Rice Mill Rd., Garden Village, Arouca)/ Tel. +1 (868) 646-1062
 Trinidad and Tobago, West Indies — 4 Orion Drive, Debe/ Tel. +1 (809) 647-3165/
 Fax: +1 (868) 647-6809/ E-mail: iskcondebe@yahoo.com
 Trinidad and Tobago, West Indies — Prabhupada-Edinburgh Road, Longdenville, Chaguana/
 Tel. +1 (868) 665-2249/ Fax: +1 (868) 671-2005/ E-mail: agni.sdg@pamho.net
 West Coast Demerara, Guyana — Sri Gaura Nitai Ashirvad Mandir, Lot "B," Nauville Flanders
 (Crane Old Road), West Coast Demerara/ Tel. +592 254 0494/
 E-mail: prabhupadadeva@yahoo.com
 West Coast Demerara, Guyana — New Godruma, 24 Uitvlugt Front, West Coast Demerara
 Williamsburg, Guyana — New Kulinagram, Block 6, Williamsburg, Corentyne, Berbice/
 Tel. +592 333-3563/ E-mail: prabhoh@yahoo.com
 RURAL COMMUNITIES
 Colombia (Nueva Mathura) — Cruzero del Gualí, Municipio de Caloto, Valle del Cauca/
 Tel. +57 (023) 612688
 Costa Rica (Nueva Goloka Vrindavana) — Carretera Cartago-Paraiso, de la iglesia cristiana Rios
 de Agua Viva, 75 metros al oeste y 300 metros al sudeste, Cartago (mail: Apartado 166,
 1002, San Jose)/ Tel. +506 551-0990/ E-mail: nuevagolokavrindavan@yahoo.es
 Ecuador (Giridhari Desa) — Chordeleg km 5, Via Sig-sig, Cuenca/ Tel. +593 7 2887599
 or 2830462/ E-mail: jervesmr@etapa.com.ec
 Ecuador (Nueva Mayapur) — Ayampe (near Guayaquil)
 El Salvador — Carretera a Santa Ana, Km. 34, Canton Los Indios, Zapotitan, Dpto. de La Libertad
 ★ Trinidad (New Madhuvan) — Sri Jagannatha Mandir, mm #13 Cumuto Main Road, Coryal/
 Tel. +1 (868) 745-0294/ E-mail: madhuvan_fcct@msn.com

The Joy of Sacrifice

I WAS GOING TO open this essay with this simple declarative sentence: The essence of spiritual life is service to others. But then I hesitated. As an editor, I deal every day with the challenge of achieving clear communication. So I thought, “Will everyone understand what that sentence means?” You might think the sentence is clear, but not everyone will read it the same way. The main problem here has to do with the word *spiritual*, which means different things to different people.

What image comes to mind when you hear the word? If you’re a regular reader of this magazine, you’ll probably think of the soul or Kṛṣṇa or the spiritual world or the practices of Kṛṣṇa consciousness. You’ll naturally equate *spiritual* with *transcendental*.

But not everyone thinks that way. One definition of *spiritual* is “showing great refinement and concern with the higher things in life.” Someone with that idea of *spiritual* might agree with the statement “The essence of spiritual life is service to others” but miss the intended point. He or she might think, “Serving others is a refined human quality, and therefore it’s spiritual.”

So let me be clearer. When I say “spiritual,” I’m talking about the reality that exists beyond matter and the temporary things of this world. I’m talking about eternal truths. And “spiritual life” is the transcendental life of the soul in its relationship with God, whether in this world or beyond it.

To say that service is the essence of spiritual life means that serving others is intrinsic to our real identity. We can’t escape it, nor, in our pure state, do we want to. It’s essential to who

we are, and therefore it’s ultimately what fills us with joy.

Someone who thinks of spirituality in a more humanistic way might say that the good feelings one gets from serving others, in the philanthropic sense, indicate that helping others is spiritual. It’s a higher kind of happiness than self-centered acts. That’s true. Śrīla Prabhupāda says something similar, but he takes the idea to a higher level. He says that our joy in voluntarily sacrificing for the benefit others, with no apparent reward for ourselves, reveals our true nature as eternal servants of God.

In the *Bhagavad-gītā* (3.10) Lord Kṛṣṇa says, “Be thou happy by this sacrifice.” We become happy by giving to God and his creatures.

Once, when a reporter asked Śrīla Prabhupāda what the purpose of life was, Prabhupāda answered, “To enjoy.” Surely not the answer the reporter expected. Prabhupāda then explained that in our true identity as spiritual beings we are by nature happy. Real life, therefore, is enjoyment, but in this world we look for joy in the wrong places. We’ll find bliss in service to others, in sacrifice.

“Service to others” is another part of my opening statement that might be misunderstood. Not all service is equal—or spiritual. What is truly beneficial, spiritual service? Chanting Hare Kṛṣṇa, because all who hear God’s names receive eternal spiritual benefit. The Vedic scriptures prescribe different kinds of sacrifice for different ages. In this age, the recommended sacrifice is to chant God’s names—a simple sacrifice that requires only that we give up some of our time and words. —*Nāgarāja Dāsa*

Books on Śrī Caitanya Mahāprabhu

Śrī Caitanya-bhāgavata Now Complete in Seven Volumes!



By Śrīla Vṛndāvana Dāsa Ṭhākura, with commentary by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. This well-known biography of Lord Caitanya includes his birth in Navadvīpa, the early *saṅkīrtana* movement, his taking of *sannyāsa*, and his pastimes in Jagannātha Puri. Translated by Bhūmipatī Dāsa. Edited and published by Puṇḍarīka Vidyānidhī Dāsa. Hardbound. 5½" x 8½". **\$117.00** PVB538

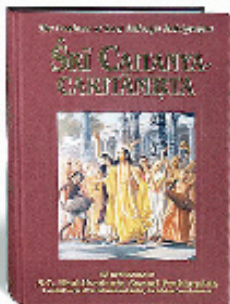
Also available as single volumes at **\$17.50** each:

- Ādi-khaṇḍa, Part One—PVBH431
- Ādi-khaṇḍa, Part Two—PVBH432
- Madhya-khaṇḍa, Part One—PVBH433
- Madhya-khaṇḍa, Part Two—PVBH434
- Madhya-khaṇḍa, Part Three—PVBH435
- Antya-khaṇḍa, Part One—PVBH436
- Antya-khaṇḍa, Part Two—PVBH537

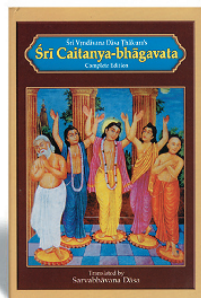
Śrī Caitanya-caritāmṛta (9-Volume Set)—Translation and commentary by His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda. The principal work on the life and teachings of Lord Caitanya, by Kṛṣṇādas Kāvīrāja Gosvāmī. Bengali text, English translation, commentary, glossary, subject and verse indexes, color illustrations, dust-jackets and silk bookmarks. Hardbound, over 7,300 pages, 6" x 9". **\$269.95** BLBM223. Buy the set on installment, in three easy payments of \$90.00 plus shipping! (Call or email for details.) *Śrī Caitanya-caritāmṛta* Installment Plan, **\$270.00** BLBP223



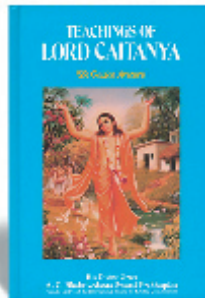
Śrī Caitanya-caritāmṛta (9-Volume Compact Set)—The reduced size of this edition makes it a wonderful solution for students or those with limited space. Same content as the full edition, but in a nicely compact size—with a compact price to match! Hardbound, over 7,370 pages, illustrations, 5" x 7". **\$99.95** BLBM523



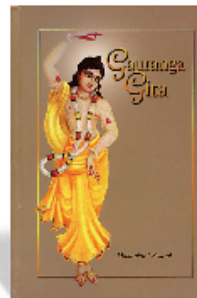
Śrī Caitanya-caritāmṛta (1 Volume)—This all-in-one edition of the life and teachings of Caitanya Mahāprabhu contains the full text of the 9-volume edition. Hardbound, 1,608 pages, illustrations, 8½" x 11½". **\$71.95** BLBH222



Śrī Caitanya-bhāgavata (1 Volume)—By Śrīla Vṛndāvana Dāsa Ṭhākura, translation (without commentary) by Sarva-bhāvana Dāsa. Hardbound, 781 pages. **\$26.95** RLBH453



Teachings of Lord Caitanya—Śrīla Prabhupāda's summary study of the key philosophical dialogues of *Śrī Caitanya-caritāmṛta*. Hardbound, 440 pages, illustrations, 5½" x 8¾". **\$9.95** BLBH288



Gaurāṅga Gītā—Compiled by Mahānidhī Swami. An encyclopedia of spiritual knowledge spoken by Lord Caitanya, from *Śrī Caitanya-bhāgavata*, *Śrī Caitanya-caritāmṛta*, and other sources. Hardbound, 587 pages. **\$24.95** S2BH815



The Life and Times of Lord Chaitanya—By Steven Rosen (Satyarāja Dāsa). A unique biography covering important historical and philosophical points. Softbound, 195 pages, 40 color and B&W images, maps, index. **\$12.95** ~~\$5.99~~ SEBS749

See over 4,000 items online
at Krishna.com/store

Krishna.com

store

1.800.800.3284 or 386.462.1241

Home Worship

Krishna.com
store
1.800.800.3284 or 386.462.1241



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



Lavender outfit for Gaura-Nitai

Gaurāṅga Statuettes—Dancing Lord Caitanya Mahāprabhu cast from a warm, resilient ivory-substitute. A light-golden antique finish enhances the beauty and brings out the exquisite detail.

Large: 5¼" tall, 2½" wide. **\$39.95** M9SF342

Small: 2¾" tall, 1¼" wide. **\$15.95** M9SF242



Ārati Set—A quality set of *ārati* (worship) items in brightly polished brass for your home altar. Set includes two *ghee* lamps, a water cup with spoon, a small *lota*, a hand bell, a water conch and holder, a flower plate, and an incense holder. The sturdy tray has a deep rippled lip to protect altars and tabletops from dripped water and hot incense ashes. Because these sets are hand-selected in India, details may vary slightly from picture.

Large (18"): **\$31.95** S2WT390

Small (12"): **\$21.95** S2WT696

Stainless Steel Offering Set (Small)—A nice, basic set for offering food to the Lord. Includes a 7¼" round tray, three 2" wide bowls, two cups, and a spoon. Made in India. **\$8.95** S2WT391

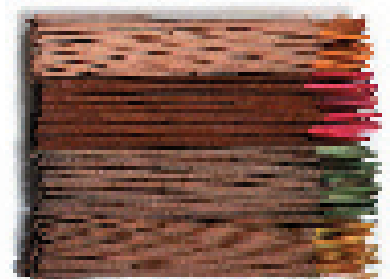


Chamara Whisk (Small)—This small *chamara* whisk has a 6¾" silver handle and approximately 16" of natural whisk hair. Made in India. **\$11.95** S2WT748



Blowing Conch—Smooth temple-quality conch shell etched with a traditional design. Approximately 4" long. **\$11.95** R2WT424

Peacock Fans—These beautiful fans are covered with opulent peacock feathers on both sides. Handles are wrapped in metallic gold ribbon. Handmade in India; slight variations in each. Large: 10" handle, and approximately 13" across. S2WT754 **\$10.95**
Small: 7" handle, and approximately 10" across. S2WT753 **\$5.95**

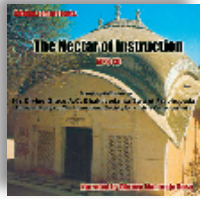


Krishna.com Prema Mix—This is first-class incense for your home temple, made in India exclusively for Krishna.com.

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

CDs, DVDs, MP3s

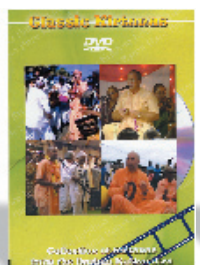
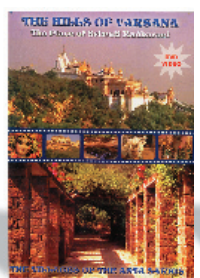


Śrī Caitanya-caritāmṛta, Ādi-līlā, Ch. 4 (CD)
—By Kṛṣṇadāsa Kavirāja Gosvāmī. Translation and commentary by Śrīla Prabhupāda. Narrated by Dhruva Mahārāja Dāsa. With musical accompaniment. Approximately 1¼ hours. **\$7.95** D8CB444

Śrī Brahma-Saṁhitā, Chapter 5 (MP3-CD)
—With excerpts from Śrīla Bhaktisiddhānta Sarasvatī's commentary. Narrated by Dhruva Mahārāja Dāsa. Approximately 1 hour. **\$7.95** D8CB455

The Nectar of Instruction (MP3 CD)—By Śrīla Rūpa Gosvāmī. Translation and commentary by Śrīla Prabhupāda. Narrated by Mukunda Datta Dāsa. These eleven short verses give essential instructions on how to clean your heart and prepare it for loving devotion to Kṛṣṇa. With musical accompaniment. Approximately 2½ hours. **\$7.95** D8CB454

Embankment of Separation (CD)—By Gour Govinda Swami. Narrated by Dhruva Mahārāja Dāsa. Includes *Beggar of Prema*, *The Fainting of Rāmānanda Rāya*, and *Mahābhāva Prakāśa*. With musical accompaniment. Approximately 1 hour. **\$7.95** D8CB446



Best of New Raman Reti (Vols. 1–15 CD Set)—Compiled by Pañcatattva Dāsa. Live devotional music and singing from the New Raman Reti temple and community in Alachua, Florida. Featuring dozens of voices, including Baḍa Haridāsa, Ekendra Dāsa, Puruṣārtha Dāsa, Rādhānātha Swami, Jagannātha, Gaurāṅga Dāsa, and Kṛṣṇa Keśava Dāsa. Each CD about 60 minutes. **\$99.95** KXCD570

Spiritual Narrations (MP3 CD Collection)
—Nine great titles to learn from and enjoy. Narrated by Amal Bhakta Dāsa. Includes *Bhagavad-gītā As It Is*, *Śrīmad-Bhāgavatam*, *Śrī Caitanya-caritāmṛta*, *Kṛṣṇa* book, *Teachings of Lord Caitanya*, *The Nectar of Devotion*, *The Nectar of Instruction*, *Śrī Isopaniṣad*, and *Rāmāyana*. Total time of 10 MP3 CDs is approximately 266½ hours. **\$99.95** K6CB921



Om Purnam—By Bada Haridasa. A collection of *bhajan*s from Baḍa Haridāsa, Jahnvi Dāsi, Karṇāmṛta Dāsi, and friends. A wonderful variety of vocals, backed by an eclectic array of instruments, from keyboard and guitar, to dulcimer, dolak, and drums. **\$14.95** B3CD435

Temple of the Heart—By the Temple Bhajan Band. Devotional hymns and mantras by a group from the Hare Kṛṣṇa temple in Los Angeles. The Temple Bhajan Band was a prize-winner at the 2004 Hollywood Spiritual Film and Entertainment Festival. **\$10.95** BLCD292

Manah Śikṣā: Teachings to the Mind—By Swarupa Damodar Das. Soothing, melodic performances of traditional Vaiṣṇava songs. Captures the mood of humility and devotion. Accompaniment includes sitar, tabla, flute, and other traditional Indian instruments. **\$14.95** DVCD249

Hills of Varsana (DVD)—Visit the temples and places where Rādhā and Kṛṣṇa enjoyed their transcendental pastimes together 5,000 years ago. Also visit the villages of Rādhā's eight main *gopī* friends. **\$17.95** B8VD332

Rathayatra, Lenasia, South Africa (DVD)—The 2002 Lenasia, South Africa, Rathayātrā. Includes the chariot procession, *prasādam* distribution, dramas, *kirtanas*, and lectures by senior devotees. **\$17.95** B8VD333

Classic Kirtanas (DVD)—*Kirtanas* from the Durban Rathayātrā. Kadamba Kānana Swami, Bhakti Viśrambha Mādhava Swami, B. B. Govinda Swami, and many others. **\$17.95** B8VD335

Rathayatra: Durban, South Africa, & More (2 DVDs)—Experience the nectar of the Durban Rathayātrā, including the opening ceremony, questions and answers, *Rāmāyaṇa* drama, *kirtanas*, and more. Also includes a slideshow of Śrīla Prabhupāda and deities from around the world. **\$22.95** B8VD334

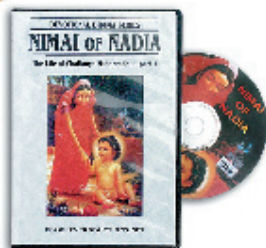


Sita's Wedding (DVD)—The events leading up to the wedding of Rāma, the warrior king, and princess Sitā are gorgeously dramatized in this award-winning film. Hindi with English subtitles, color, 99 minutes. **\$14.95** TVVD605



Not Just for Children

Krishna.com
store
1.800.800.3284 or 386.462.1241



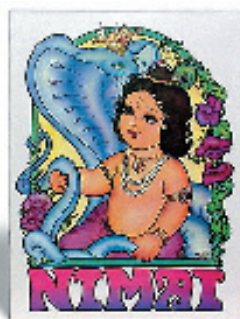
Nimai of Nadia: The Life of Chaitanya Mahaprabhu, Part 1 (DVD)—A devotional classic portraying the life of Lord Caitanya Mahāprabhu, from his birth in Nadia to his acceptance of the *sannyāsa* order. Bengali with English subtitles, B&W, 80 minutes. **\$14.95** TVVD610



Nilacala Mahaprabhu: The Life of Chaitanya Mahaprabhu, Part 2 (DVD)—The sequel to *Nimai of Nadia*: Lord Caitanya revolutionizes Indian society. Bengali with English subtitles. B&W, 79 minutes. **\$14.95** TVVD611



Puppet Shows: Ramachandra Puri and More (DVD)—Six puppet shows that entertain and educate, including *Ramacandra Puri*, *Rescuing Lord Caitanya from the Sea*, *Sanatana Goswami*, and more. **\$14.95** TVVD633



Nimai Coloring Book—Illustrated by Govinda Devi Dasi. Break out the crayons, and color over 40 pictures from Lord Caitanya's childhood, when he was called Nimai. This is one of the classic coloring books illustrated by Govinda Devi Dasi. Softbound, 48 pages, 11" x 14". **\$4.95** RLBC853



Jagannatha Pendants—The smiling face of Lord Jagannātha, surrounded by a lotus flower. Golden disc, conch shell, lotus, and club delicately decorate the lotus petals. Protected by clear enamel. Choose from yellow, white, blue, and red. About 1" in diameter. **\$8.95** J8JP81P



Jagannatha Coloring Book—This wonderful coloring and activity book is filled with images related to Lord Jagannātha, his temple, and the Rathayātrā festival. Softbound, 32 pages, 11" x 14½". **\$7.95** MPBC789

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!

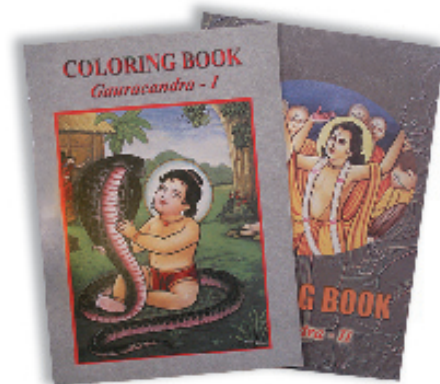
Please send me:	Qty.	Amount
(Include item codes when ordering. Please print clearly.)		
_____	_____	_____
_____	_____	_____
_____	_____	_____

(To order additional items, use a separate sheet.) Subtotal _____
 Payment method: S / H (6\$ plus 10% of order)* _____
 Credit card Amt. enclosed _____
 Check / money order

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.



Gauracandra Coloring Book (No. 1)—An oversized coloring book that contains the sweet childhood pastimes of Lord Caitanya, also known as Gauracandra. Read along as you color. Softbound, 22 pages, 9¾" x 13½". **\$2.95** RLBC854

Gauracandra Coloring Book (No. 2)—An oversized coloring book that continues the pastimes of Lord Caitanya in his youth. Read along as you color. Softbound, 24 pages, 9¾" x 13½". **\$2.95** RLBC855

Vedic Thoughts

Advancement of civilization is estimated not on the growth of mills and factories to deteriorate the finer instincts of the human being, but on developing the potent spiritual instincts of human beings and giving them a chance to go back to Godhead.

His Divine Grace A. C. Bhaktivedanta
Swami Prabhupāda
Śrīmad-Bhāgavatam 1.11.12

One who is the kind well-wisher of all living beings, who is peaceful and firmly fixed in knowledge and realization, sees me within all things. Such a person never again falls down into the cycle of birth and death.

Lord Śrī Kṛṣṇa
Śrīmad-Bhāgavatam 11.7.12

The Supreme Truth is spiritual. The Supreme Personality of Godhead is spiritual. The individual spirit soul is a tiny particle of spirit. Great variety exists in the realm of spirit. Spirit is by nature full of bliss. By performing spiritual activities one becomes blissful.

Śrīla Bhaktivinoda Thākura
Tattva-viveka 2.9–10

All of one's sins, whether accumulated by words, actions, or the mind, can be removed only by remembering the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa.

Brahma-vaivarta Purāṇa
Quoted in *Śrī Hari-bhakti-vilāsa* (3.55)

Those who drink through aural reception, fully filled with the nectarean message of Lord Kṛṣṇa, the beloved of the devotees, purify the polluted aim of life known as material enjoyment and thus go back to Godhead, to the lotus feet of him [the Personality of Godhead].

Śrīla Śukadeva Gosvāmī
Śrīmad-Bhāgavatam 2.2.37

Persons simply initiated into the chanting of Kṛṣṇa's names certainly attain liberation, what to speak of those who constantly worship Lord Acyuta [Kṛṣṇa] with pure devotion.

Brahma Purāṇa 119.6

If the sense of speech, which sets all the external and internal senses in motion, is brought under constant control, then the mind becomes stable and can properly engage in transcendental remembrance of the Lord. Remembrance thus develops as the fruit of chanting.

Associates of Lord Viṣṇu
Śrī Bṛhad-bhāgavatāmṛta 2.3.150

You should know Kṛṣṇa to be the original Soul of all living entities. For the benefit of the whole universe, he has, out of his causeless mercy, appeared as an ordinary human being. He has done this by the strength of his internal potency.

Lord Brahmā
Śrīmad-Bhāgavatam 10.14.55

The pastimes of
Lord Caitanya Mahāprabhu

Śrī Caitanya- Caritāmṛta

In the late 15th century, the European kings sent their boldest explorers in search of new routes to treasure-filled India. Many returned home on ships laden with silks and spices. But they missed the real treasure of India just then being profusely distributed by the great avatar Śrī Kṛṣṇa Caitanya. Lord Caitanya pioneered a great social and spiritual movement that continues to spread its profound influence worldwide. He transformed India in four respects: philosophical, by defeating the greatest philosophers of his day; socially, by opposing the blindly rigid caste system; politically, by organizing India's first civil disobedience movement against repressive government; and, most important, spiritually, by teaching and demonstrating the science of love of God. This work presents the life and teachings of the Golden Avatar, the incarnation of Kṛṣṇa in this age, in the form of his own devotee.



Available in
three editions! See page 63
inside for more details.