

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

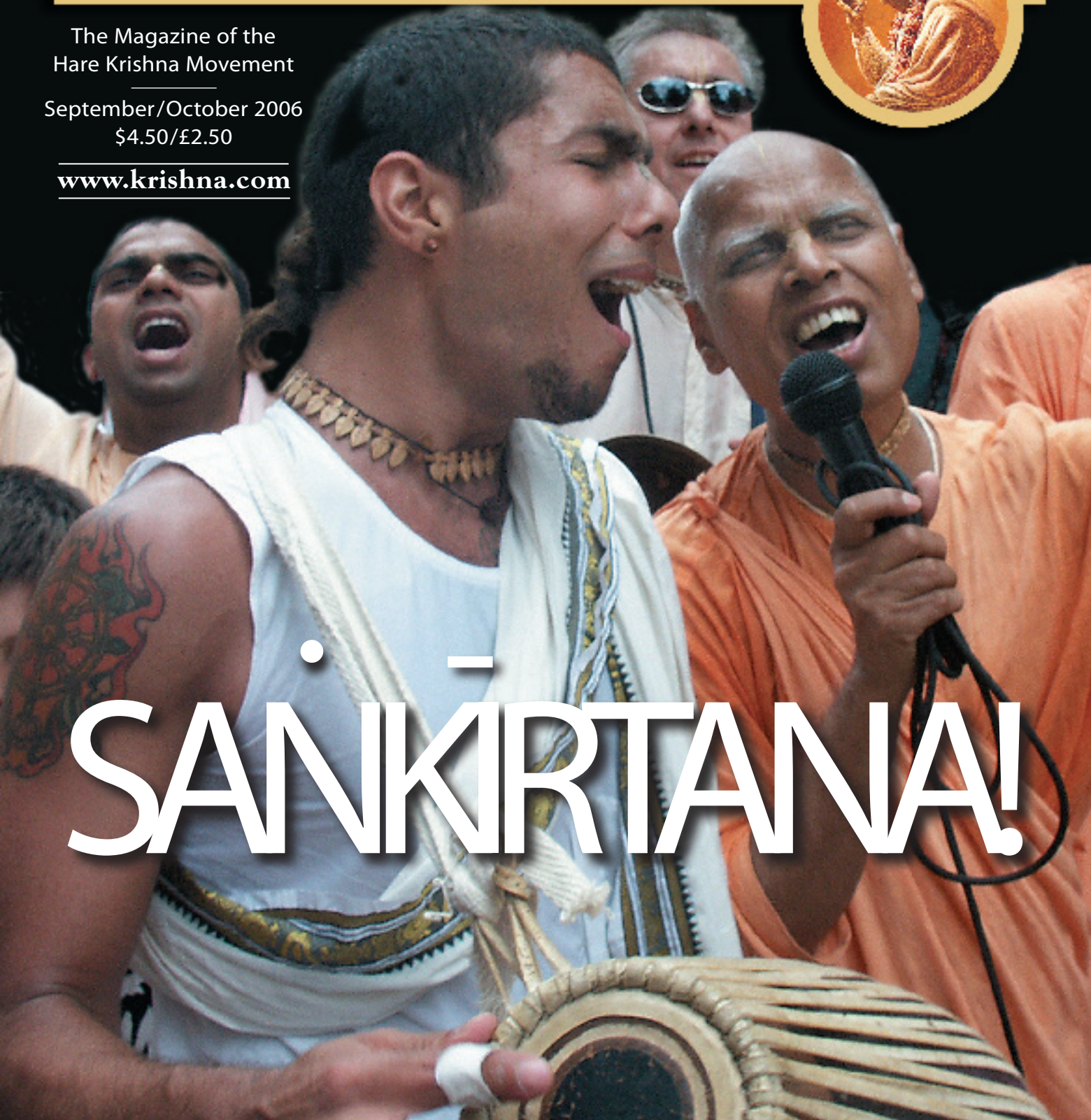


The Magazine of the
Hare Krishna Movement

September/October 2006

\$4.50/£2.50

www.krishna.com



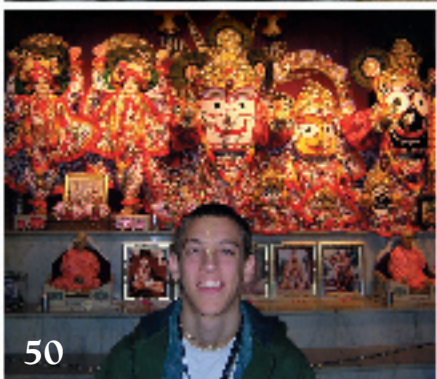
• -

SANKIRTANA!

Assisting you in your quest for the Absolute Truth

Back to Godh

Founded 1944 • Vol. 40, No. 5 • September/October 2006



FEATURES

Founder's Lecture

7 Come into the Light

Śrīla Prabhupāda explains why we need a guru to make the best of our human form of life.

Spiritual Places

13 Kanai Natashala: Where Śrī Caitanya's Ecstasy Awakened

Caitanya Mahāprabhu's first attempt to visit Vṛndāvana ended when he reached this site overlooking the Ganges.

23 My Muslim Brother

An ISKCON leader fondly remembers a Muslim doctor who came to the aid of Kṛṣṇa's devotees.

27 Saṅkīrtana! Welfare for all Beings

Why Hare Kṛṣṇa devotees are doing great service to humanity simply by chanting in the street.

Kṛṣṇa's Incarnations

30 Lord Matsya's Water Sports

God is always God—even when He appears as a fish.

35 Dilation of Time and Consciousness

Though considered a twentieth-century discovery, time dilation is spoken of in the ancient *Vedas*.

47 Making the Best Use of a Bad Bargain

From an enlightened perspective, any material body is a "lemon," a bad bargain for the soul.

How I Came to Kṛṣṇa Consciousness

50 My Mom's Long-Neglected Book

We never know when Śrīla Prabhupāda's books will reach someone and change their life forever.

54 Spiritual Conquest with Banana Bread

Armed with Kṛṣṇa-prasādam, a devotee wins hearts and nourishes souls in the hills of North Carolina.

ead

DEPARTMENTS

Letters 4

Glossary 11

Book Section: Śrīmad-Bhāgavatam 37
Dakṣa Accepts His Punishment

Śrīla Prabhupāda Speaks Out 41
Perfect Knowledge from Perfect Teachers

Calendar 43

Spotlight on Krishna.com 45

Centers Around the World 59

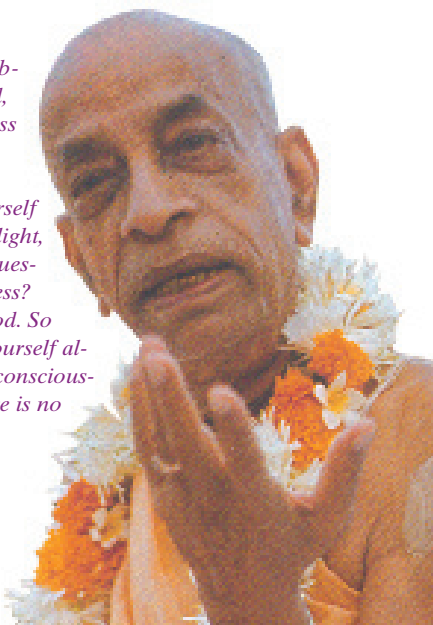
From the Editor 62
Science and Scientism

The Krishna.com Store 63

Vedic Thoughts 67

COVER Hare Kṛṣṇa devotees (foreground: Lokanāth Swami on right, Viśvambhara Dāsa on left) chant the Hare Kṛṣṇa *mahā-mantra* during this year's Rathayātrā parade down Fifth Avenue in New York City. Please see the article on chanting (*saṅkīrtana*) beginning on page 27. (Photo by Yamarāja Dāsa.)

“Evil is the absence of good, just as darkness is the absence of sunlight. If you keep yourself always in the light, where is the question of darkness? God is all-good. So if you keep yourself always in God consciousness, then there is no evil.” —p. 41



WELCOME



IN THIS ISSUE we hear about ways in which Kṛṣṇa consciousness benefits the world. When asked whether Hare Kṛṣṇa devotees perform welfare work, Śrīla

Prabhupāda would generally reply that most people don't know that true welfare work is directed to the soul. The welfare work of Kṛṣṇa consciousness provides eternal benefits.

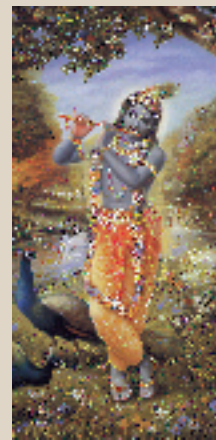
Two primary forms of Hare Kṛṣṇa welfare work are the public chanting of the holy names of God and the distribution of *prasādam*, food prepared for God and offered to Him with devotion. In “*Saṅkīrtana: Welfare for All Beings*,” Dayānanda Dāsa explains why Kṛṣṇa's devotees take the chanting of Kṛṣṇa's holy names to the streets for the benefit of all who hear. And in “*Spiritual Conquest with Banana Bread*,” Arcana Siddhi Devī Dāsī tells of the efforts of Mahārḥa Devī Dāsī to enthusiastically give *prasādam* to whomever she meets.

Devotees' efforts to benefit others with *prasādam* and the holy name are part of their service to Śrī Caitanya Mahāprabhu, the most recent—and most merciful—incarnation of Kṛṣṇa. In this issue we hear of His spiritual ecstasy and His desire to give it to others through his *saṅkīrtana* movement.

Hare Kṛṣṇa.—*Nāgarāja Dāsa, Editor*

OUR PURPOSES

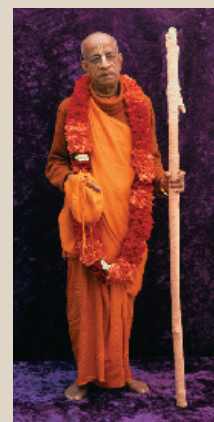
- To help all people discern reality from illusion, spirit from matter, the eternal from the temporary.
- To expose the faults of materialism.
- To offer guidance in the Vedic techniques of spiritual life.
- To preserve and spread the Vedic culture.
- To celebrate the chanting of the holy names of God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

EDITOR Nāgarāja Dāsa • **ASSOCIATE EDITORS** Drutakarmā Dāsa, Kālakaṅṭha Dāsa, Satyarāja Dāsa, Urmilā Devī Dāsī, Viśākhā Devī Dāsī • **EDITORIAL ADVISOR** Hridayānanda Dāsa Goswami • **DESIGN/LAYOUT** Yamarāja Dāsa • **PROOFREADERS** Keśihanta Dāsa, Mahāmāyā Devī Dāsī • **ARCHIVES** Rañjita Dāsa • **CUSTOMER SERVICE** Ijya Dāsa, Lokasākṣiṇī Devī Dāsī • **CIRCULATION** Ganga Sutton, Manjari Gautier, Saranagati McGlinn • **ACCOUNTS** Punya Kīrti Dāsa • **WEBSITE** Balarama Bosch, Jivana Wilhoit, Manu Kaseder, Prāpadā Devī Dāsī

INDIA: PUBLISHER Yudhiṣṭhira Dāsa • **PRODUCTION** Sac-cid-ānanda Dāsa, Sundara Rūpa Dāsa • **GENERAL MANAGER & CIRCULATION** Pāṇḍurāṅga Dāsa • **ACCOUNTS** Sahadeva Dāsa • **SUBSCRIBER SERVICES** Mañjari 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 \$26.95 to BTG, 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., Bhaktivedanta 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 Bhaktivedanta Book Trust International. All rights reserved. (Trustee for The Bhaktivedanta Book Trust: Svavāsa Dāsa.) *Back to Godhead* (ISSN 0005-3643, USPS 604-170) is published bi-monthly (six times a year) for \$24 per year by Back to Godhead, 18024 NW 112th Blvd., Alachua, FL 32615. Periodicals postage paid at Alachua, Florida, and additional mailing offices.

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

Letters

A Jewel in a Dungeon

By the kindness of the devotees of ISKCON Scotland, inmates in North America receive *Back to Godhead* magazine and write me regularly to express appreciation for your transcendental magazine. One prisoner called BTG “a jewel in a dungeon.” Articles such as “Until the Cows Come Home” (July/August) affect them profoundly, and they are inspired to fight for a vegetarian tray so they can lead a violence-free life even in prison. To hear of the rescue of Pushpa, the “chocolate-covered calf,” and to see the transformation of Yashoda touches the hearts of even formerly hardened criminals. With legal action, these men and women have forced the Federal Bureau of Prisons to provide adequate vegetarian meals in all of its ninety-seven institutions nationwide.

We thank BTG for covering so many important stories of ISKCON projects of caring all over the planet, and we thank Braja Sevakī Devī Dāsī, the author of the article, and Kūrma Rūpa Dāsa, the director of Care for Cows in Vrindavan, for their compassionate work. May Govinda bless you all!

Candraśekhara Dāsa
ISKCON Nashville
ISKCON Prison Ministry

Diving Deeply into Truths

To Satyarāja Dāsa: I wish to thank you for yet another masterful article, this one about the “Origins of Disciplic Succession” (May/June). After reading your articulate elaboration on such complex truths, so succinctly presented for common understanding, I could further appreciate your unique style and writing potency.

I specially liked your article’s conclusion about not staying merely on the literary or theoretical level, but rather diving deeply within these truths by personal

application. This is the real beauty of the Vedic tradition: the empowerment therein offered to experience these truths in one’s own self. Please continue to abundantly share your own mining of this treasure trove of perfect God-given knowledge.

Gokulānanda Dāsa
ISKCON Vancouver

Kṛṣṇa, Gods, and Demigods

Why do you worship Kṛṣṇa but not other gods.

Sanjay Kumar
Via the Internet

Our Reply: We are following the *Bhagavad-gītā*, which reveals that Lord Kṛṣṇa is *deva deva*, “the God of gods.” He is not simply one of many gods, whom Prabhupāda preferred to call demigods, to avoid confusion. Kṛṣṇa states in the *Gītā* that those who worship demigods for material benefit are less intelligent (7.20), receive limited and temporary benefits (7.23), and can attain only the temporary planets of the demigods, not the supreme eternal planet of Kṛṣṇa (7.23, 9.25). Kṛṣṇa describes demigod worship as irregular (*avidhi-pūrvakam*) (9.23). He says that He Himself is the source of everything (10.8, 7.7) and one should worship Him (9.34, 18.65).

The Hidden Incarnation

Why isn’t Caitanya Mahāprabhu in the list of Kṛṣṇa’s incarnations given in *Śrīmad-Bhāgavatam*, First Canto, Third Chapter?

Śāksī Gopāla Dāsa
Via the Internet

Our Reply: In his prayers to Lord Nṛsiṃha in *Śrīmad-Bhāgavatam*, Prahlāda Mahārāja says that the Lord is known as Triyuga. That means that Kṛṣṇa is generally understood to appear in three of the four *yugas*, or ages. The reason for this is that in Kali-yuga, the current age, He appears as a “covered incar-

nation” (*cannaḥ kalau*). As Lord Caitanya, Kṛṣṇa appears as His own devotee, not openly as an incarnation of God. His divinity, however, is revealed in the Eleventh Canto (11.5.32): “In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons, and confidential companions.”

Seeking Liberation

What is the easiest way to get liberated in Kali-yuga?

Radhika
Via the Internet

Our Reply: Śrīmad-Bhāgavatam (12.3.51) says that although Kali-yuga is an ocean of faults, it has one great advantage: “One can become liberated simply by chanting the Hare Kṛṣṇa mantra.” The more carefully we chant and render service to Kṛṣṇa, and the more attentive we are to following the rules that Lord Kṛṣṇa and Lord Caitanya have given us for making spiritual advancement, the more quickly we will become liberated from repeated birth and death and go back to the spiritual world.

Seeking Kṛṣṇa’s Company

How can I get close to Lord Kṛṣṇa?

Anand
Via the Internet

Our Reply: Kṛṣṇa makes it possible to easily approach Him even in this life. He is very anxious to have us back in His company. Lord Caitanya recommends chanting the Hare Kṛṣṇa *mahā-mantra* as the easiest way to connect with Kṛṣṇa. This repetition of the names of the Lord is very potent, since the Lord and His name are the same. Chanting puts Kṛṣṇa on the tip of the tongue, and the sound of His name purifies us

and drags our focus to Him.

Chant on your own or with other devotees. Association with devotees can bring you closer to Kṛṣṇa because they are also trying to advance from the material platform to the spiritual platform of knowledge and pleasure. Try to accept what is favorable to devotional service to Kṛṣṇa and reject what is unfavorable.

It is said that if you take one step toward Kṛṣṇa, He’ll take ten steps toward you. Keep cultivating the desire to attain Kṛṣṇa. He knows your desires because He is in your heart.

The Source of Fear

I would like to know why we people have fear and tension.

Jyothsna
Via the Internet

Our Reply: We have fear and tension in this world because we are not practicing devotion to Kṛṣṇa seriously. A child has no fear and tension when it fully depends on its parents, knowing they will take care. Likewise, when we fully depend on Kṛṣṇa, knowing that He is our best friend, the supreme enjoyer, and the supreme controller of everything, then we will be peaceful.

When we see things independent of Kṛṣṇa and try to enjoy things for ourselves, then fear and tension are inevitable. By seeing that Kṛṣṇa controls everything and that nothing can happen without His sanction, we can get peace. To understand things this way, we need to chant Kṛṣṇa’s names so that our mind gets purified and we can see Kṛṣṇa in every aspect of life.

Replies to letters were written by volunteers at the Live Help section of Krishna.com.

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

LiveWebcast



Log on to the Internet, tune in to the webcast, and taste the bliss—daily live webcasts from the Hare Kṛṣṇa temple in Alachua, Florida.

- Two live webcams
- Live audio
- Lecture podcast

ALSO: Links to other live temple webcasts, including Los Angeles, Bergamo (Italy), Salt Lake City, Dallas, New Jersey, Mumbai.



Krishna.com/webcast



COME INTO THE LIGHT

The Vedic scriptures state that it is imperative for all human beings to seek a guru for guidance in leaving this world of darkness and ignorance.

by His Divine Grace

A. C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society
For Krishna Consciousness

*yathā hi puruṣasyeha
viṣṇoḥ pādopasarpaṇam
yad eṣa sarva-bhūtānām
priya ātmeśvaraḥ suhṛt*

“The human form of life affords one a chance to return home, back to Godhead. Therefore every living entity, especially in the human form of life, must engage in devotional service to the lotus feet of Lord Viṣṇu. This devotional service is natural because Lord Viṣṇu, the Supreme Personality of Godhead, is the most beloved, the master of the soul, and the well-wisher of all other living beings.”

—*Śrīmad-Bhāgavatam* 7.6.2

YESTERDAY we discussed that from the beginning of life, children should be given lessons on *bhāgavata-dharma*, or the science of God. *Bhāgavata-dharma* is very clearly explained in the *Bhagavad-*



gītā. Therefore *Bhagavad-gītā* should be read very carefully, attentively, from the beginning of life. Not that *Bhagavad-gītā* should be read only in old age. No. From the very beginning of life. The whole *Bhagavad-gītā* is *bhāgavata-dharma*. And when one is well conversant with the lessons of the *Gīta*, then one begins the study of *Śrīmad-Bhāgavatam*.

In the *Bhagavad-gītā* (18.65) Kṛṣṇa Himself explains *bhāgavata-dharma*:

*man-manā bhava mad-bhaktō
mad-yāji mām namaskuru
mām evaiṣyasi satyaṁ te
prati jāne priyo 'si me*

“Always think of Me, become My devotee, worship Me, and offer your homage unto Me. Thus you will come to Me without fail. I promise you this

At left: The source of all light—spiritual and material—is the effulgent pastimes of Rādhā-Kṛṣṇa in the highest spiritual planet, attainable only under the guidance of a qualified guru.

because you are My very dear friend.” The real aim of life is to go back home, back to Godhead. Generally, people do not know the aim of life. The *R̥g Veda* says, *om tad viṣṇoḥ paramaṁ padam . . .*: “Everyone must meditate upon Lord Viṣṇu.” Meditation means to think of Lord Viṣṇu within the heart. The Supreme Lord is sitting in everyone’s heart, and that Lord’s *mūrti*, or form, is Viṣṇu-mūrti. So yoga means to concentrate the mind on Viṣṇu-mūrti. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ*: “Whom the perfected yogis see within their minds after fixing themselves in trance and absorbing themselves

urally, if you close your eyes and you have no subject to think about, you will sleep, that’s all.

That is not the yoga system. You have to sit down in a secluded place in the *yoga-āsana*—straight body. And not sleeping, but with half-open eyes and looking at the tip of the nose. That is called meditation.

But this kind of meditation is very, very difficult in this age. If one can perform it, that is welcome, but it is very difficult. In Kali-yuga, if I sit down to meditate then I shall think of my family, my business, my friend, so many things. It is not possible. Therefore *śāstra* recommends,

He had no other business.

Therefore, to encourage Arjuna, Kṛṣṇa said, “Don’t be disappointed because you are thinking that you are unfit to meditate upon Lord Viṣṇu. You are a first-class yogi.”

Why? Because:

*yoginām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo mām
sa me yuktatamo mataḥ*

“And of all yogis, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me—he is the most intimately united with Me in yoga and is the highest of all. That is My opinion.” [*Bhagavad-gītā* 6.47] Anyone who is always thinking of Kṛṣṇa within the heart is a first-class yogi.

In this age Caitanya Mahāprabhu recommended, and in the *śāstra* it is recommended:

*harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā*

“In this Age of Kali there is no other means, no other means, no other means for self-realization than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari.” [*Bṛhan-nāradiya Purāṇa* 3.8.126].

We have to follow the injunction of the *śāstra*. We cannot manufacture our own ways of spiritual advancement. That is not possible.

*yaḥ śāstra-vidhim utsrjya
vartate kāma-kārataḥ
na sa siddhim avāpnōti
na sukhaṁ na parām gatim*

“He who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.” [*Bhagavad-gītā* 16.23] Anyone who transgresses the regulative principles recommended in the *śāstra* and whimsically does something never gets success. He’ll get neither salvation nor material happiness.

We have to follow the injunction of the śāstra. We cannot manufacture our own ways of spiritual advancement.

within Him.” [*Śrīmad-Bhāgavatam* 12.13.1]. What is the yogis’ business? *Dhyānāvasthita-tad-gatena manasā*: concentrating the mind, meditating, upon the Viṣṇu-mūrti.

Nowadays, people have invented systems of yoga that involve meditating on some light, or something like that. But that is not in line with the *śāstra*, the scripture. The *śāstric* injunction is to think of Lord Viṣṇu within the heart. He’s already there, and we have to search Him out. That is called meditation. That is called *dhyāna*.

But in the current age, Kali-yuga, that is difficult. It is very, very difficult to sit down in one place and meditate upon Lord Viṣṇu within the heart. It is recommended that one should sit down in a sacred place and in a secluded place. Not, as is the fashion, some hundreds of people sitting together and meditating. That is not the process. *Bhagavad-gītā* recommends that one sit down in a sacred secluded place. And one must sit in a right-angle posture, with the eyes half-closed, not fully closed. If you fully close your eyes, then you will sleep. I have seen so many yogis snoring, sleeping. Nat-

*kṛte yad dhyāyato viṣṇuṁ
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt*

“Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord’s lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa *mahā-mantra*.” [*Śrīmad-Bhāgavatam* 12.3.52] In Satya-yuga, when people used to live for one hundred thousand years, Vālmiki Muni meditated for sixty thousand years. So this meditation—*dhyāna*, *dhāraṇā*, *prāṇāyāma*, *pratyāhāra*—the yogic system, is recommended in the *śāstras*, including *Bhagavad-gītā*. But in this age it is not possible.

Arjuna: The First-Class Yogi

Even Arjuna resisted: “Kṛṣṇa, You are recommending that I undergo the process of yoga, but it is not possible for me.”

But Arjuna was a pure devotee. He was always thinking of Kṛṣṇa.

Three Principles For Success

We must accept *sāstra-vidhi*, the injunctions of scripture. In this age the *sāstra-vidhi* is *hari-kīrtana*, chanting God's names. The more you chant the Hare Kṛṣṇa *mahā-mantra*, the more you become perfect. That is *sāstra-vidhi*. And Caitanya Mahāprabhu confirmed it. *Sādhu-sāstra-guru-vākya*: We have to be fixed up in the injunctions of the *sāstra*; then we have to see what the *sādhus*, the devotees, are doing and what the guru is asking. We have to follow these three principles.

Who is a *sādhu*? One who abides by the injunctions of the *sāstra*. Who is a guru? Also one who abides by the injunctions of the *sāstra*. But if a person gives up *sāstra-vidhi*, what is the question of his being a guru or *sādhu*? *Na sa siddhim*: He has not attained perfection, so he's bogus. We have to test like that to see who is a guru.

*tasmād guruṃ prapadyeta
jijñāsuḥ śreya uttamam
śābde pare ca niṣṇātām
brahmaṇy upasamāśrayam*

"Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide guru is that he has realized the conclusions of the scriptures by deliberation and is able to convince others of these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters." [Śrīmad-Bhāgavatam 11.3.21] The *sāstra* says who is a guru.

One has to approach and surrender to a guru. It is not optional. And who will go to a guru? Accepting a guru should not be a fashion—that we take some guru and we are engaged in our own business and we can say in the society, "Oh, I have got a big guru who can show magic." No. A guru is necessary for one who is inquisitive about transcendental subjects. Such a person requires a guru, not an ordinary person. Someone may keep some cats and dogs as

a fashion, but one should not keep a guru like that.

One who is inquisitive to know about the spiritual world requires a guru. This material world is called the place of darkness or ignorance. Actually it is dark. Because it is dark we require the sun. By the grace of Kṛṣṇa, we have the sun. One who wants to go beyond this world of darkness requires a guru. The Vedic injunction is "Don't remain in this darkness. Go to the world where there is light."

The spiritual world is full of effulgence. On our sun there is no darkness. There is always light. On account of the presence of the sun, we are getting so much light and heat. Just imagine the situation on the sun. It is always light. Similarly, in the spiritual world it is only light. Not only this light, but the light of knowledge. Therefore *sāstra* says, *tamasi mā*: "Don't remain in the darkness." *Jyotir gama*: "Come into the light."

One who wants to go to the world of light requires a guru. One who is inquisitive about *that* world requires a guru. *Jijñāsuḥ* means inquisitive. Everyone is *jijñāsuḥ* about something. We go to the market to purchase something, and we are *jijñāsuḥ* there. "What is the price of this? What is the price of that?" That is also inquiry. But going to a guru requires *jijñāsuḥ śreya uttamam*—to be inquisitive about the real goal of life.

Immediate Versus Ultimate Benefit

In the material world there is no question of *śreya*; it is all *preya*. There are two things: *preya* and *śreya*. Immediate benefit is called *preya*. If you ask a child to sit down and read a book, he does not like to do it. But if you offer him a sweet, he will immediately accept it. That is called *preya*, "dear." Children do not know anything else. If you give a child poison, he will like to eat it. This is the child's nature.

So if you ask the child, "Now sit down and read books and write," he will not like to do it. That is called *śreya*. To become educated is good for him for the future, but he doesn't like to do it. But if you give him a

What Is the Hare Kṛṣṇa Movement?

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

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

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

Pronunciation

We spell Sanskrit words and names by a phonetic system that lets you know how to say each word. Pronounce short **a** like the **u** in **but**, long **ā** like the **a** in **far** (and held twice as long as the short **a**). Pronounce **e** like the **a** in **evade**, long **ī** like the **i** in **pike**. Pronounce the vowel **r** like the **ri** in **rim**, and **e** 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."

sweet, immediately he'll accept it. That is the distinction between *śreya* and *preya*.

We must be interested in *śreya*, not *preya*. *Preya* is sense gratification. For material life, only sense gratification is required. That is the nature of the material world. Prahlāda Mahārāja explains it this way:

*yan maithunādi-grhamedhi-sukhaṁ
hi tucchaṁ
kaṇḍūyanena karayor iva
duḥkha-duḥkham
trpyanti neha kṛpaṇā bahu-duḥkha-
bhājah
kaṇḍūtivan manasijam
viśaheta dhīraḥ*

able. That will be explained in the next verse.

*sukham aindriyakaṁ daityā
deha-yogena dehinām
sarvatra labhyate daivād
yathā duḥkham ayatnataḥ*

“Prahāda Mahārāja continued: My dear friends born of demoniac families, the happiness perceived with reference to the sense objects by contact with the body can be obtained in any form of life, according to one's past fruitive activities. Such happiness is automatically obtained without endeavor, just as we obtain distress.” Sense pleasure is available

because the relationship was of affectionate friendship, there could not be any serious talk. Therefore Arjuna submitted, “Kṛṣṇa, we are talking like friends; it will never come to anything serious. Now I accept You as my guru. I am perplexed.”

When one is actually in knowledge, he feels perplexed. Unless one feels perplexed by the materialistic way of life, his human life is imperfect. One must feel that the material world is not the place of happiness. When Sanātana Gosvāmī approached Caitanya Mahāprabhu, he said, “I am a minister. I am also born of a *brāhmaṇa* family. People call me learned, and I accept that I am learned, but actually I am not.” Why not? “Because I do not know the goal of my life.”

Ask anyone what is the goal of life. He may be a Ph.D., but he does not know. Therefore if one is serious about understanding the value of life, the goal of life, he should approach a guru. *Tasmād guruṁ prapadyeta*. *Prapadyeta* means to surrender. Not that the guru should be approached for challenging. No. If you challenge then you'll be cheated. First of all, you must find a person to whom you can surrender. That is required first. If you think the person is not worth surrendering to, then don't make him your guru. Don't do it just to be fashionable. First of all ask, “Can I surrender to this person?” Then try to understand what he teaches.

And don't only surrender, but also render service so that the guru may be pleased: “This disciple is very humble and meek and is giving service.” Anywhere, even in material world, if you want to take something from somebody, if you please him by service it is very easy.

So, a guru is required for one seeking out Viṣṇu. Why should one seek out Viṣṇu? Because, as today's verse says, *yadā eṣa sarva-bhūtānām priya*: He is everyone's most dear friend. We have forgotten that. We go to friends for some help, but if we accept the natural friend, Kṛṣṇa, then there will be no scarcity. Therefore we should learn how to love Kṛṣṇa, or Viṣṇu. That is the aim of life.

Thank you very much. ☀

When one is actually in knowledge, he feels perplexed. Unless one feels perplexed by the materialistic way of life, his human life is imperfect.

“Sex life is compared to the rubbing of two hands to relieve an itch. *Grhamedhis*, so-called *grhasthas* who have no spiritual knowledge, think that this itching is the greatest platform of happiness, although actually it is a source of distress. The *kṛpaṇas*, the fools who are just the opposite of *brāhmaṇas*, are not satisfied by repeated sensuous enjoyment. Those who are *dhīra*, however, who are sober and who tolerate this itching, are not subjected to the sufferings of fools and rascals.” [Śrīmad-Bhāgavatam 7.9.45]. Here in the material world, happiness is centered on sex. And as soon as a person enters into sex life, then other entanglements follow one after another. That is *preya*. But *śreya* means to approach the lotus feet of the Supreme Personality of Godhead, Viṣṇu. Therefore in today's verse it is said, *yathā hi puruṣasyeha viṣṇoḥ padopasarpaṇam*: how to be engaged in the worship of the lotus feet of Lord Viṣṇu. That is possible.

Preya means sense gratification, culminating in sex life. That is avail-

everywhere. Even cats and dogs have sense pleasure. But human life is not meant for that purpose. Human life is meant for *yathā hi puruṣasyeha viṣṇoḥ padopasarpaṇam*: worship of the lotus feet of Lord Viṣṇu. That is required. But people do not know it.

In another place, Prahāda Mahārāja has said, *na te viduḥ svārtha-gatiṁ hi viṣṇum durāśayā ye bahir-artha-māninaḥ* [Śrīmad-Bhāgavatam 7.5.31]. Generally, those who are not trained by a guru do not know that the *svārtha-gatiṁ*—one's own real interest—is Viṣṇu. They are trying to be happy with the external energy. One who does not know the goal of life is interested only in the external energy. Therefore a guru is required for being delivered from the clutches of the external energy.

Don't accept a guru as a fashion. That is useless. Accept a guru to learn the spiritual science. For that purpose one requires a guru, not for any other purpose.

Arjuna showed the example. He was talking directly with Kṛṣṇa. But

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. Bhaktivedānta Swami Prabhupāda.
Bhakti-yoga—linking with the Supreme Lord through devotional service.
Caitanya Mahāprabhu—the incarnation of Lord Kṛṣṇa who appeared five hundred years ago to teach the chanting of the names of God as the religion for the present age.
Dharma—(1) ordained duties or religious principles; (2) one’s eternal, natural occupation (i.e., devotional service to the Lord).
Godhead—the Absolute Truth, the Supreme Reality, progressively realized first as the impersonal all-pervasive oneness, more fully as the Supersoul within the heart of every living being, and ultimately as the all-opulent Supreme Person.
Gurukula—a school where children learn the philosophy and practices of Kṛṣṇa consciousness along with regular academic subjects (literally “the place of the guru”).
Hare Kṛṣṇa—the great mantra Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
ISKCON—the International Society for Krishna Consciousness.
Japa—individual chanting of names of God, usually while counting on beads.
Kali-yuga—in the endlessly repeated cycle of four cosmic ages, the present and worst age, the Age of Quarrel, of which 5,000 of 432,000 years have passed.
Karma—material action; its inevitable reaction; or the law by which such action and reaction are governed.
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.

Māyāvādī—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. Bhaktivedānta Swami Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness.
Śrīmad-Bhāgavatam—the most important of the eighteen *Purāṇas*, which tells of the nature and pastimes of Lord Kṛṣṇa and his devotees.
Supersoul—the form of the Lord who resides in every heart along with the individual soul.
Upaniṣads—the 108 essential philosophical treatises that appear within the *Vedas*.
Varṇāśrama—the Vedic social system. It organizes society into four occupational and four spiritual divisions (*varṇas* and *āśramas*). The members of the four *varṇas* are the *brāhmaṇas* (intellectuals and priests), the *kṣatriyas* (administrators and soldiers), the *vaiśyas* (farmers and businessmen), and the *śūdras* (laborers and artisans). The members of the four *āśramas* are the *brahmacāris* (celibate students), *gṛhasthas* (married people), *vānaprasthas* (retired people), and *sannyāsīs* (renunciants).
Vṛndāvana—the transcendental abode of Lord Kṛṣṇa, mirrored on earth as the town in India where Kṛṣṇa appeared five thousand years ago.
Vaiṣṇava—a devotee of the Supreme Lord (from the word *Viṣṇu*).
Vedas—the hymns of knowledge revealed by the Lord himself at the beginning of creation.
Vedic—pertaining to the culture in which the *Vedas* and related scriptures guide all aspects of human life.
Viṣṇu—any form of the Personality of Godhead (see “Godhead”); the forms the Lord manifests to create and sustain the material world.





In meditation, Nṛsiṃha Brahmācārī created a beautiful path (opposite page) for Lord Caitanya to travel to Vṛndāvana. Unable to create the path beyond Kanai Natashala, Nṛsiṃha was certain that the Lord's journey would end there. At left, the author leads a chanting party of mostly locals at Kanai Natashala.

Kanai Natashala

Where Śrī Caitanya's Ecstasy Awakened

This little-known holy place played a major role in the inauguration of Śrī Caitanya Mahāprabhu's saṅkīrtana movement.

by Śācīnandana Swami

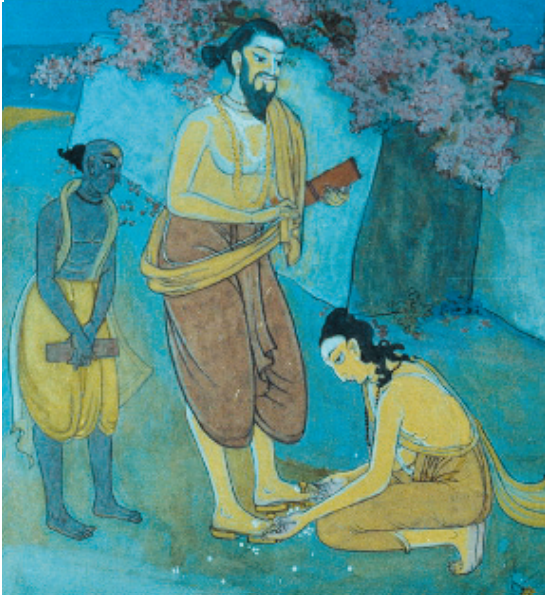
DURING THE month of Kārttika, which falls across October and November in the lunar calendar, devotees of Lord Kṛṣṇa are advised to increase their concentration on His worship by dedicating their daily devotional hearing and chanting to Śrīmatī Rādhārāṇī, His eternal consort. This advisory for Kārttika is best carried out in a secluded place, if possible. But anyone can apply this principle anywhere by chanting the Hare Kṛṣṇa mantra, which addresses both Rādhā and Kṛṣṇa: "O energy of the Lord (Rādhā), O Lord (Kṛṣṇa), please engage me in your service."

Many years ago, during Kārttika I briefly visited Kanai Natashala, in

West Bengal, with a group of devotees and fell in love with its seclusion. It is surrounded by a dense jungle called the Jharikhanda Forest. Five hundred years ago, the forest animals here miraculously chanted Kṛṣṇa's names together under the influence of Śrī Caitanya Mahāprabhu. He is Kṛṣṇa Himself in the role of His greatest devotee, Rādhārāṇī. The jungle is still an untouched wilderness of ornamental trees (the *tamal* and *ashvattha*), fruit- and flower-bearing trees (the *chico*, mango, golden *champak*, *kadamba*, and *malati*), and trees with medicinal properties. Kanai Natashala lies atop a tall rock formation and overlooks the majestic Ganges. Wildlife

abounds. The Ganges is inhabited by dolphins, and the jungle by jaguars and snakes.

In late 2005, I returned to Kanai Natashala with an assistant and stayed there for Kārttika. After a six-hour Jeep ride from ISKCON's world headquarters in Māyāpur, where we crossed the Ganges twice (once by bridge, once by ferry), we arrived and at once felt fascinated by the calm atmosphere. Kanai Natashala now has a new ISKCON temple, and behind it, on the bank of the Ganges, a wonderful guesthouse. The devotees have a bathing place on the river, and the villagers also come there to bathe. The bank is beautiful, with steep rocks



Paintings in Gaya (left and top left), from where Lord Caitanya traveled to Kanai Natashala, show the Lord touching the feet of His guru, Īśvara Purī, and receiving a mantra from him. Above, the Ganges flows serenely past Kanai Natashala.

and crocodile caves; however, there is nothing to worry about, since the crocodiles do not live there anymore. Now one can peacefully chant inside the caves.

What makes Kanai Natashala significant is its connection with Śrī Rādhā-Kṛṣṇa and Śrī Caitanya Mahāprabhu. According to local tradition, it is considered to be *gupta* Vṛndāvana—a hidden replica of Kṛṣṇa’s holy land. When Rādhārāṇī wants to be alone with Kṛṣṇa to relish His sweetness and intimacy, She comes here. And it is the seedling place of *saṅkīrtana*, Śrī Caitanya Mahāprabhu’s ecstatic

movement for the congregational chanting of the holy names of God: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Śrī Caitanya’s Ecstasy

Śrī Caitanya went to Gaya and received initiation into the Gopāla mantra, which is chanted to worship Kṛṣṇa. Then He wanted to visit Vṛndāvana (ninety miles south of present-day Delhi) to search for Rādhā-Kṛṣṇa. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes in *Śrī Brahma-saṁhitā* that one

aspect of chanting the Gopāla mantra is that it makes “the pure soul run after the all-attractive Śrī Kṛṣṇa, the Lord of Gokula [the land of cows] and the divine milkmaids.” How this blessing took effect on Śrī Caitanya Mahāprabhu is described in *Śrī Caitanya-bhāgavata* (*Ādi-khaṇḍa* 17.115–137):

One day He sat down in a solitary place and meditated on His ten-syllable mantra. He directly saw the Lord of His heart. After some time, He regained external consciousness, shed tears, and called for Kṛṣṇa: “O my dear Kṛṣṇa! O Hari, My life and soul! Where did You go after stealing My heart? I saw You, My Lord, but now where have You gone?”

The Lord then cried and recited beautiful verses about Kṛṣṇa, absorbed in sentiments of ecstatic love. His body became covered with dust because He rolled on the ground, loudly calling in distress, “Where did You go, leaving Me behind, My dear Kṛṣṇa?” He became greatly agitated in ecstatic love of God and floated in the ocean of devotional feelings of separation from Kṛṣṇa. His students pacified Him with great care.

Śrī Caitanya then said to them, “You go back to Navadvīpa; I will



The author (below) chants at the edge of one of the many uninhabited crocodile holes that line the Ganges (bottom).



Kanai Natashala's History



On the altar of the ISKCON temple at Kanai Natashala, Śrīla Prabhupāda's photo is flanked by those of Garib Baba (right) and his disciple Nrisimha Baba. At right above: the lotus feet of Śrī Caitanya Mahāprabhu, installed by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

KANAI NATASHALA has long been a holy place, but Caitanya Mahāprabhu's visit made it holier, and it soon became inhabited by yogis and devotees. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura inaugurated a temple there dedicated to the lotus feet of Śrī Caitanya Mahāprabhu, to commemorate His famous visit. A yogi called Garib Baba lived there at that time. "Garib" means "the simple one." He worshiped Kṛṣṇa's incarnation Lord Rāma and was a devotee of Hanumān, Rāma's servant. He would pass his time under a banyan tree reading the *Rāmāyaṇa*, the pastimes of Rāma, to attract local people to that holy place. He also performed big ritualistic sacrifices, during which thousands of people came together, some of them from distant places, riding on elephants. When Garib Baba grew old, he called his only disciple, Nrisimha Baba, to his side and instructed him: "We are devotees of Rāma. We actually do not belong to this beautiful place, connected to the pastimes of Lord Kṛṣṇa and Śrī Caitanya. When you are old and can no longer maintain it, please go to the devotees of Śrī Caitanya

Mahāprabhu and entrust the care of this holy place to them."

This is precisely what Nrisimha Baba did. In his old age, he went to Navadvīpa and Māyāpur. After visiting various temples to find someone to take charge of his guru's holy place in Kanai Natashala, he arrived at ISKCON's center in Māyāpur. Jayapatāka Swami, a leader there, met the elderly yogi and offered him a meal, but Nrisimha Baba replied, "I have come to give you something. I have not come to eat." (His practice was to eat only fruit.) After hearing about Nrisimha Baba's plan to give Kanai Natashala to followers of Caitanya Mahāprabhu, Jayapatāka Swami sent some devotees with him. Their reports from Kanai Natashala were encouraging in spiritual respects, but not in regard to the material aspects. The place looked abandoned, totally isolated in the jungle. The temple was half-broken, and the deity had been stolen.

The devotees, however, could not be discouraged. They knew that even a speck of dust from this holy place could not be purchased by millions of

dollars. They installed deities of Śrī Śrī Rādhā-Kānāi-lāla and began building a new temple. While digging, they found a plaque containing the footprints of Rādhā-Kṛṣṇa and a small deity of Kṛṣṇa in the form of His half-man, half-lion incarnation, Nṛsiṃhadeva.

Mathurā Vallabha Dāsa, a *brahmacārī* (celibate student) from ISKCON Māyāpur, took up performing the regular deity worship. There were snakes and tigers around the property, but all the wildlife behaved peacefully. No snake has ever bitten any devotee.

Mathurā Vallabha says, "I soon found out that I just had to take my bath in the Ganges every morning at three o'clock and do my service. Any sickness I would contract by staying in the jungle was easily cured if I just abided by this program."

He soon adapted to the atmosphere and became like a yogi himself. He many times observed Nrisimha Baba reading by candlelight from a worn copy of the *Rāmāyaṇa* and sometimes crying in spiritual emotion. Nrisimha Baba remained there about five more years, till the end of his life.



Freshly picked plumerias (left), which grow plentifully in the area, are used in the temple worship. Temple resident Nil Kumar (below) offers one to the author's deity of Kṛṣṇa.

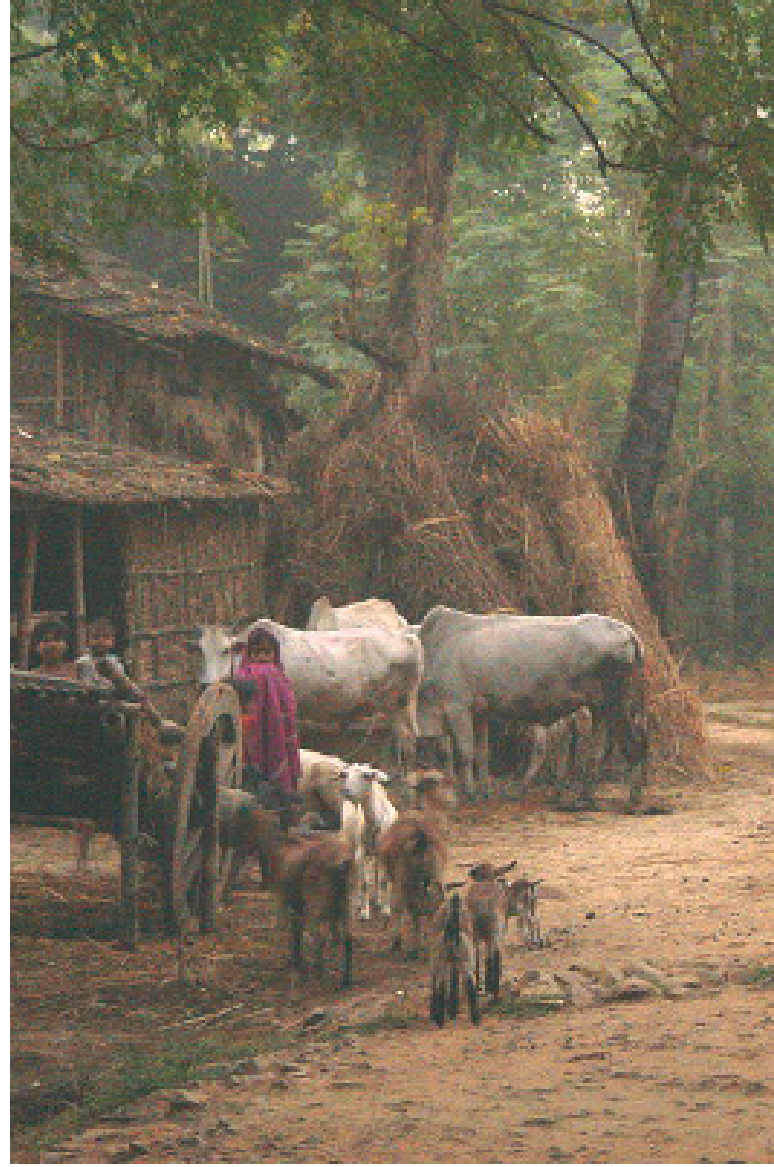
not return to My material life there. I must go to Vṛndāvana, where I will see the Lord of My life, Śrī Kṛṣṇa.”

The students tried to keep Him peaceful, but He was absorbed in devotion, and His heart was agitated. Early one morning, without informing anyone, in ecstatic love Caitanya Mahāprabhu departed for Vṛndāvana. As He walked, He called out, “O Kṛṣṇa! Where can I find You?”

After travelling awhile, the Lord heard a voice from the sky—a representative of the demigods—saying, “O crest-jewel of the twice-born, do not go to Vṛndāvana now. You will certainly go when the appropriate time comes. Now just return to Your house in Navadvīpa. You are the Lord of the spiritual world and have appeared with Your associates to deliver the people of the world. Please start Your movement of congregational chanting. When You distribute the wealth of ecstatic love of God, Your chanting will inundate innumerable universes. We are Your servants, and thus we offer this reminder at Your lotus feet.”

Subduing His immediate desire to visit Vṛndāvana, Śrī Caitanya continued the return journey to Navadvīpa.



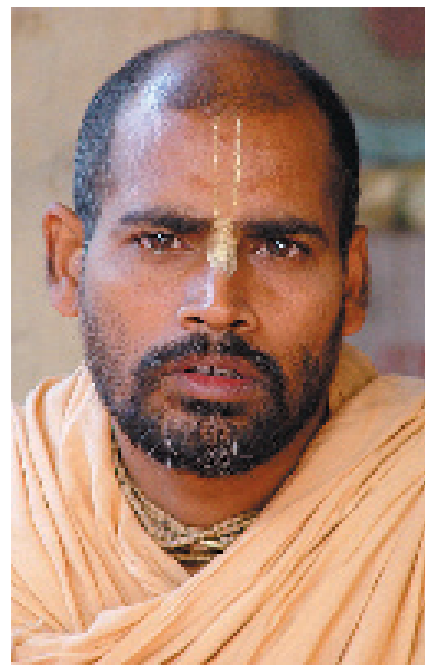


Deities of the sun god (above) and Goddess Gaṅgā (right) are honored during an annual local festival.





The Kanai Natashala neighborhood (left). Mathurā Vallabha Dāsa (below) was the first devotee from ISKCON Māyāpur to move to Kanai Natashala when Nrisimha Baba donated the temple to ISKCON.



In a poem, the devotee and scholar Śrīla Viśvanātha Cakravartī Ṭhākura describes Caitanya Mahāprabhu’s return from Gaya: “I saw the most extraordinary person on the road from Gaya. His form was very handsome, and He roared just like the thundercloud. His eyes rained tears, and He rolled about on the ground, His voice choked up in the ecstasy of love of God. All glories to that Lord!” (*Śrī Śacīnandana Vijayāṣṭakam* 1)

On the way home, Śrī Caitanya made a detour. Alone, He went to Kanai Natashala by crossing the Ganges. It was this encounter with the hidden Vṛndāvana that shaped Him and impelled Him to start His *saṅkīrtana* movement. Before visiting Kanai Natashala, He had played the role of an invincible scholar; after being in Kanai Natashala, He adopted the role of a devotee with an extraordinary

devotion never before seen. Returning home, Śrī Caitanya started the *saṅkīrtana* movement in the mood of searching for Kṛṣṇa. He described His experience in Kanai Natashala to His friends in these words (*Śrī Caitanya-bhāgavata, Madhya-khaṇḍa* 2.180–195):

“There I saw a young, beautiful boy, with a glowing, dark complexion, blackish like the bark of a *tamal* tree. His enchanting curly hair was decorated with wild flowers, a fresh garland of *gunja* berries, and a colorful peacock feather. His jewellery and gems were so bright that I could not see Him properly. Thus it is impossible for Me to describe the beauty of the delicately ornamented flute in His hand. His soft lotus feet were adorned with attractive ankle bells. His strong, graceful arms defeated the strength and beauty of blue pillars. How will I describe the won-

der of His golden-yellow silk dhoti, His dangling fish-shaped earrings, and His lazy lotus-petal eyes? He sweetly smiled as He approached Me, and after embracing Me, He suddenly ran away.”

Śrī Caitanya then fainted. The devotees hastily picked Him up and chanted, “Kṛṣṇa! Kṛṣṇa!” They pacified Him to some extent, but He could not remain calm. He continuously cried, “Where is Kṛṣṇa? Where is Kṛṣṇa?”

The devotees suggested to Caitanya Mahāprabhu that He lead them in *kīrtana*, and this is what He did. He started the *saṅkīrtana* movement, which gave expression to His motto: “Where is Kṛṣṇa? Where is Kṛṣṇa?” In *Śrī Caitanya-caritāmṛta* (*Antya-līlā* 17.60–61), this mood of Śrī Caitanya is revealed: “Alas! Where is Kṛṣṇa, the treasure of My life? Where is the lotus-eyed one? Alas!



A Festival for the Ganges and the Sun

IN MID-NOVEMBER the villagers of Kanai Natashala gathered early in the morning on the bank of the Ganges for an annual festival. They wanted to express their gratitude for everything that mother Ganges and the sun god give them. It was a great celebration. At five o'clock, the people arrived with baskets full of vegetables, fruits, and red *kumkum* powder. They submerged themselves waist-deep

in the river and waited for the sunrise. A joyous music started. While the fascinating jungle rhythms sounded, the people offered back portions of what they have received by the mercy of the Ganges and the sun. The young and old and middle-aged were overflowing with gratitude, and it seemed that mother Ganges accepted their gratitude. There was such a loving atmosphere. I learned a lot from their devotion.



Where is the divine ocean of all transcendental qualities? Alas! Where is the beautiful blackish youth dressed in yellow garments? Alas! Where is the hero of the *rāsa* dance with the milkmaids? Where shall I go? Where

can I find You? Please tell me. I shall go there."

We stayed in this holy place to dedicate our attention to chanting. We would chant, remembering Śrīla Prabhupāda's instructions:

Śrī Śrī Rādhā-Kāñai-lāla and Śrī Caitanya Mahāprabhu at ISKCON Kanai Natashala (right). Below, the ISKCON temple overlooks the Ganges. At bottom right, temple residents and guests enter the temple after chanting in the village in the early morning.





Those under the shelter of the lotus feet of Śrī Caitanya Mahāprabhu can understand that His mode of worship of the Supreme Lord Kṛṣṇa in separation is the real worship of the Lord. When the feelings of separation become very intense, one attains the stage of meeting Śrī Kṛṣṇa. So-called devotees cheaply imagine they are meeting Kṛṣṇa in Vṛndāvana. Such thinking may be useful, but actually meeting Kṛṣṇa is possible through the attitude of separation taught by Śrī Caitanya Mahāprabhu. (*Caitanya-caritāmṛta, Ādi-līlā* 4.108, Purport)

This feeling is required to meet Kṛṣṇa. When we feel separation in this world, we become sad and troubled because we cannot fulfill our own desires for satisfaction. But feeling separation from Kṛṣṇa is different. It awakens in those who have a desire to please Kṛṣṇa. When one feels separation from Kṛṣṇa, something wonderful

happens. Externally, the Lord may not be present, but through those strong feelings, He becomes present in the heart. It is something that needs to be experienced to be understood.

Ferries and Boats

While staying in the jungle, we occasionally received Mr. Santosh Singh, a businessman who owns ferries that run up and down the Ganges. He is known for letting all the devotees ride his ferries for free. When I asked him about his motive, he explained to me, “I want the devotees to give me free passage over the ocean of repeated birth and death when it is my time to go.”

This reminded me of the boatman in Lord Rāma’s pastimes. When Rāma, Sītā, and Lakṣmaṇa came to the river that separated their kingdom from a jungle, a boatman took them across.

On the other bank, the Lord’s exile started, so Rāma told Sītā, “Give the boatman your pearl necklace.”

The boatman declined Sītā’s offer by saying, “In this part of the country, boatmen have an agreement: they ferry one another for free. So I cannot accept your payment.”

Rāma was surprised. Since when had He become a boatman?

The man explained: “My Lord, I am a small boatman; I ferry people from one side of the river to the other. But You are a big boatman, for You ferry the conditioned souls across the ocean of birth and death. When I stand before that ocean, please do not ask me for any qualification. I am not able to give any suitable payment. Please also ferry me across for free.”

The great devotee Śrīla Locana Dāsa Ṭhākura has described that Śrī Caitanya Mahāprabhu also has a ferry:

O brothers and sisters! Who wants to cross beyond the ocean of material existence? My beloved Śrī Caitanya’s ferry is taking everyone across the material ocean, free of charge. The spiritual master is the helmsman on the boat of the holy name. With His arms upraised, He induces everyone to chant. With the help of the wind of divine love, all living entities easily cross the material ocean.

Kanai Natashala is a special place to visit to imbibe the mood of Śrī Caitanya’s devotion. Just by visiting, one feels relieved from the dreadful influences of the present materialistic age. And if one can enter the boat of the holy names there, one soon will feel the transcendental ecstasy made so freely available by Śrī Caitanya Mahāprabhu’s mercy. ☸

Śacinandana Swami, based in Germany, has made many pilgrimages to holy sites in India. He is the author of four books: The Nectarean Ocean of the Holy Name, The Gāyatrī Book, The Way of the Great Departure, and The Art of Transformation. He is active in the Veda Academy, which teaches Kṛṣṇa consciousness in eight European countries through Vedic art, sciences, and philosophy.

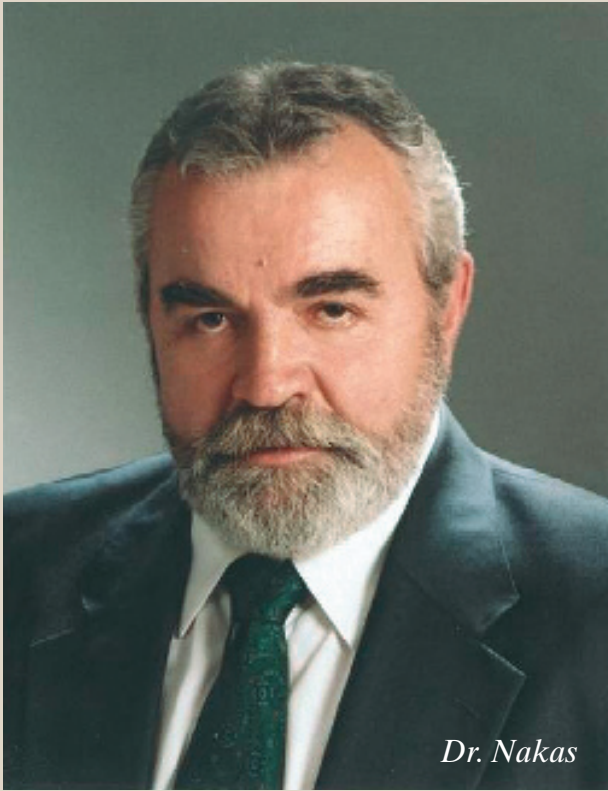


FORTRUE SUCCESS IN LIFE...

Read the Books of His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda.

- Tens of millions of books now in print
- Available in more than fifty languages
- Among Śrīla Prabhupāda’s major works:
Bhagavad-gītā As It Is, Śrīmad-Bhāgavatam,
Śrī Caitanya-caritāmṛta, The Nectar of Devotion

To see a list of all of Śrīla Prabhupāda’s books in print and all available languages, please visit Krishna.com/books, or call 1-800-800-3284.



Dr. Nakas

My Muslim Brother

A Muslim doctor in Sarajevo showed how to live peacefully together, with respect and appreciation for other cultures and religions.

by Indradyumna Swami

EACH DAY, before downloading my email, I mentally prepare myself for dealing with the good, the bad, and the ugly. With hundreds of disciples and many other devotees regularly corresponding with me, the laws of nature force me to see the gamut of situations in this world.

March 16, 2006, was no exception. There were names to be given for babies, condolences for the families of departed souls, blessings for disciples (and rebukes for two), guidelines for a new marriage, and a plea for a departed student to return.

One name on the list in my mailbox caught my eye. It was Jahnukanyakā Dāsī, a devotee from Sarajevo, Bosnia. I had met her years ago, on my first visit there. She had risked her life to spread Kṛṣṇa consciousness throughout the three-year war that took over 100,000 lives there in the early 1990s. Such a devotee deserves attention, so I immediately opened

her email.

I was hoping to read of the recent success the Sarajevo devotees had had in book distribution, but instead I learned with great sadness of the departure of a good friend of mine, Doctor Abdulah Nakas.

Knife-Wielding Soldiers

I first met Dr. Nakas in April 1996 in the bloodstained hallways of the partially destroyed central hospital in Sarajevo just days after the war had ended. Knife-wielding Muslim soldiers had attacked our chanting party that day, and several of our devotees had been seriously wounded.

After taking the other devotees back to the temple, I went to the hospital to check on the injured. When Dr. Nakas heard that a leader of our movement was there, he came out to meet me.

“Your people’s wounds are

serious,” he said, “but not critical. They will live.”

He raised his arms in the air. “I am a devout Muslim,” he said, “but I am ashamed of what my people have done. The war is over, but now we are spilling the blood of foreigners in our town. Please forgive us.”

He put out his hand. “We are brothers,” he said, in a gesture of humility I will never forget.

I took his hand, red with the blood of the devotees and still holding a scalpel.

“Doctor,” I said, “you are not to blame, and neither is your religion. This is the act of a fringe element.”

He once again turned his attention to the injured devotees.

While I was waiting, some of the soldiers who had attacked us came to the hospital to finish the job. They surrounded me and spit in my face. Dr. Nakas heard the commotion. He rushed out of the op-

“The Strong Basic Platform of Love of Godhead”

by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

IN INDIA, even in the interior villages, all the Hindu and Muslim communities used to live very peacefully by establishing a relationship between them. The young men called the elderly members of the village by the name *cācā* or *kākā*, “uncle,” and men of the same age called each other *dādā*, “brother.” The relationship was very friendly. There were even invitations from Muslim houses to Hindu houses and from Hindu houses to Muslim houses. Both the Hindus and the Muslims accepted the invitations to go to one another’s houses to attend ceremonial functions. Even until fifty or sixty years ago, the relationship between Hindus and Muslims was very

friendly, and there were no disturbances. We do not find any Hindu-Muslim riots in the history of India, even during the days of the Muslims’ rule over the country. Conflict between Hindus and Muslims was created by polluted politicians, especially foreign rulers, and thus the situation gradually became so degraded that India was divided into Hindustan and Pakistan. Fortunately, the remedy to unite not only the Hindus and Muslims but all communities and all nations can still be implemented by the Hare Kṛṣṇa movement on the strong basic platform of love of Godhead.

—*Caitanya-caritāmṛta*,
Ādi-līlā 17.148, Purport

erating room and screamed at the soldiers to leave. Although he was defenseless and had no weapons, they backed down and went away.

Jahnukanyakā told me that day that everyone in Sarajevo respected him because of his selfless service during the war. For three years he operated on the endless casualties continuously, day in and day out, and often throughout the night. He performed surgery under the worst of circumstances, often with no water or electricity and few medical supplies. During the last two years of the war, the hospital had no anesthesia. He barely ate or slept. And several times the hospital itself was attacked and severely damaged by rocket fire.

“How was it possible?” I asked her. “Where did he get the strength?”

She smiled.

“During the war,” she said, “several devotees and I would regularly visit the hospital, bringing *prasādam* and sometimes having Kṛṣṇa conscious programs for the patients and medical staff. During those days it was danger-

ous just to walk outside because the Serbian Army had encircled the city and would indiscriminately fire rockets and shoot citizens daily.”

“It was there at the hospital that I met Dr. Nakas,” she continued. “Somehow, he had acquired a *Bhagavad-gītā* and would read it to his colleagues before the surgeries. He said it helped him realize the immortality of the soul and gave him strength as he watched people die before his eyes.

“I was amazed that a staunch Muslim, who visited his mosque daily, was not only reading *Bhagavad-gītā* but sharing it with others. Most of the Muslim doctors I approached at that time bought *Bhagavad-gītā* because they knew that Dr. Nakas was reading it.”

“That makes everything clear,” I said.

Hearing The Gītā at the End

Now, years later, I was sitting in front of my computer, remembering our conversation and feeling over-

whelmed by that morning’s email. I found Jahnukanyakā’s phone number in Sarajevo and called her.

“I received your email about Dr. Nakas,” I said. “I’m sorry to hear of his departure. He was an amazing person, able to bridge gaps that often separate men because of nationality, race, and religion.”

“Here in Sarajevo,” she said, “he is being mourned by everyone—Muslims, Christians, and Jews.”

“Did he remain connected to us and maintain an interest in the *Bhagavad-gītā* after the war?” I asked.

“Yes, he did,” she replied. “After the war I visited London, and when I came back to Sarajevo, I brought *prasādam* to Dr. Nakas. During our discussion, he offered to help us find a building for a new temple in Sarajevo. I was amazed because I knew it would not be easy. Bosnia is primarily a Muslim country.

“During the war I developed a hernia from carrying so many books, and when I told Dr. Nakas, he offered to operate on it for free. He told me I was his godsister. The nurses told me that while performing the operation he recited many verses by memory from *Bhagavad-gītā*.

“He never took a vacation in his entire career. After the war he just continued doing his service, operating every day. Recently he had a heart attack. He was operated on but lapsed into a coma. He was in intensive care, and only members of the medical staff were allowed entry. I called his brother, the director of the hospital, and begged him to let me go to Dr. Nakas’s side.

“To my surprise he let me go, after making sure I was properly dressed in a surgical mask and gown. There were many doctors and nurses present when I entered Dr. Nakas’s room. He was such a famous, much-loved, and respected man. They were trying everything to save him.

“Initially, I was shocked seeing all the tubes and machines keeping him alive. Despite the fact that most of the medical staff there were Muslim, I began reading out loud from his favorite chapter of *Bhagavad-gītā*, Chapter 9. All the doctors and nurses bowed their heads respectfully and remained

silent as I read the entire chapter.

“Several days later they contacted me and asked me to come back a second time. I saw it as a special arrangement of Kṛṣṇa for Dr. Nakas. On that visit I sang the *Dāmodarāṣṭakam* prayers and the Hare Kṛṣṇa mantra, and read the Seventh Chapter of *Bhagavad-gītā*. Again the entire staff listened respectfully. They knew it was what Dr. Nakas would have wanted.

“Two days later he died. I went to his funeral with some devotees. More than 10,000 people attended. He was a national hero. The people of Sarajevo loved him so much. He was buried according to the Muslim tradition. But you can imagine—there we were, dressed in our traditional Vaiṣṇava attire. No one complained. They all knew how much he loved us, and we him.”

A Lesson in Peaceful Coexistence

As she spoke I couldn't hold back my tears, and they were not only for the fact that Dr. Nakas had so much appreciation for the immortal wisdom of *Bhagavad-gītā* and had helped dev-

otees at the end of the war and after, but because of my own encounters with him. I could still envision him apologizing for the wrong his Muslim brothers had inflicted upon us and his screaming at the soldiers who had come to kill me. They were some of the most intense moments I have ever experienced, and he had played an integral part in saving my life and those of our wounded devotees.

When I finished my call with Jahnukanyakā, I went before my deities, bowed down, and prayed that the Lord would honor the devotional service Dr. Nakas had performed as a devout Muslim and as a follower of the sacred wisdom of *Bhagavad-gītā*. The world has much to learn from Dr. Nakas: how to live peacefully together, with respect and appreciation for other cultures and religions.



His Holiness Indradyumna Swami travels around the world teaching Kṛṣṇa consciousness.

Reprinted from *Diary of a Traveling Preacher*, Volume 7, Chapter 4. Visit www.traveling-preacher.com.

A new department is coming soon to BTG . . . and it's being created by you!

“IN YOUR OWN WORDS”

Each issue, we'll ask you a unique question. And each issue, we'll publish the most interesting, inspiring, or entertaining replies.

Here's the first question:

What did you think the first time you saw Hare Kṛṣṇa devotees?



Go to Krishna.com/inyourownwords and let us know. (Please keep your answer to under 150 words.)

BACK TO GODHEAD

SUBSCRIBER SERVICE INFORMATION

Your satisfaction is our highest priority.

LET OUR BTG SERVICE CENTER HELP YOU WITH:

RENEWING:

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

GIFT SUBSCRIPTIONS:

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

CHANGE OF ADDRESS:

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

OTHER QUESTIONS:

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

WRITE SUBSCRIBER SERVICE AT:

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

OR CALL US TOLL FREE:

1-800-800-3284

Fax: 1-386-462-1761
E-mail: btgsubs@krishna.com



5 AV

Saṅkīrtana!

Welfare for All Beings

*“Is chanting all that your religion does?
Don’t you do welfare or anything like that?”*

by Dayānanda Dāsa

ALEX, MY BARBER, works at the Pilatos salon in Queens, New York, on the cusp of a Hispanic neighborhood. The salon has mostly Latino hairdressers and clients, and it is bright and upbeat, with salsa music often playing softly in the background. On a recent visit there, instead of salsa, I heard the chanting of *om namo bhagavate vāsudevāya*, which means “obeisance to the Supreme Lord Kṛṣṇa.” I remarked to Alex that this is one of the Hare Kṛṣṇa chants. He and I sometimes chat about Kṛṣṇa consciousness, so he became quite interested. It seems the CD was a European compilation of various exotic chants and prayers from around the world and Alex was the one who had brought it to the salon.

He asked me about chanting. I explained that the basis of the Hare Kṛṣṇa religion is *saṅkīrtana*, or glorification of the Lord in everything one does. One kind of *saṅkīrtana* is chanting the Lord’s holy names.

Alex had seen groups of people chanting on the streets, and he asked, “Is chanting all that your religion does? Don’t you do welfare or anything like that?”

“We do welfare work,” I responded, “but it’s welfare for the soul.”

Welfare for the Soul

In a previous conversation, I had explained to Alex that we are not these bodies; we are souls. The body is the vehicle for the soul. Still, the idea of welfare for the soul confused him, so I explained that my guru, Prabhupāda, compares welfare for the

body to saving the coat of a drowning person and letting the person drown, whereas welfare for the soul saves the drowning person. Nevertheless, Alex wondered aloud how one might do something to benefit the soul.

I told him that the chanting itself is the greatest welfare, because it invokes the presence of the Lord in the form of His name. When we chant in public, everyone who hears is benefited by association with the Lord. Thus, *saṅkīrtana* is welfare. Alex, who is Catholic and from Costa Rica, said that some of the nuns he knew in school recited the rosary almost all day. He wondered whether that was like our *saṅkīrtana*.

“Yes,” I replied, “it is similar to *saṅkīrtana*. And Prabhupāda once told me that the Muslims’ chanting of Allah’s name is also like *saṅkīrtana*.”

Alex said that he didn’t want to offend me, but he had noticed that many people who see the Hare Kṛṣṇa chanting groups don’t understand what we’re doing.

He asked, “How is that welfare, if they don’t understand?”

I explained that the effect of the chanting doesn’t depend on our understanding. I used the example of a medicine we take to cure a disease. We swallow the pills, but we don’t need to know how they act. After some time, the medicine takes effect, and the disease goes away. Similarly, the chanting acts to cure the soul of its disease, which is bondage to *māyā*.

Alex recalled that we had spoken of *māyā* in our last conversation.

“Yes,” I said, “*māyā* is illusion, and it keeps

us focused on this world, clouding our ability to connect with Kṛṣṇa.”

He liked my explanation of the mysterious effect of chanting, but he still thought it impractical to chant among people who had no idea that their *māyā* was being cured.

“In fact,” I replied, “we do tell people about *māyā* and Kṛṣṇa. Our welfare work includes disseminating Kṛṣṇa’s teachings and glories. And, yes, you’re right—when people understand Kṛṣṇa, they receive a greater benefit from *saṅkīrtana* welfare.”

forts and money for *saṅkīrtana*.”

Alex was wary when I mentioned money. He said that the Catholic priests he knows are always asking for money and he didn’t much like that. I explained that Caitanya had prescribed a kind of formula for *saṅkīrtana* welfare that addresses his concern.

“Caitanya urged everyone to do *saṅkīrtana* welfare by offering their words, intelligence, wealth, and life. He taught that the basis for *saṅkīrtana* welfare is the offering of words, including public chanting or the distri-

cede. We give our money for the chanting festivals and book distribution. We also use it to maintain temples, which are centers for *saṅkīrtana* welfare. Prabhupāda taught that we should see to it that our offerings to *saṅkīrtana* are not misused. Part of the mission of the organization he founded—the International Society for Krishna Consciousness—is to govern the proper use of contributions. It is especially important to offer money, because Kṛṣṇa’s *Gītā* teaches that such an offering is part of a yoga called *karma-yoga*.”

When I mentioned yoga, Alex told me that he does a little yoga at home and sometimes goes to classes. I explained that *karma-yoga* is different from exercise yoga.

“*Karma-yoga* is the offering of one’s efforts and money to Kṛṣṇa as a way to connect with Him. Kṛṣṇa taught that using money selfishly is the cause of worldly bondage, but sacrificing it for welfare frees one from *māyā*. Also, Kṛṣṇa taught that *karma-yoga* is an essential part of the highest and most powerful *yoga*, which is *bhakti-yoga*, or devotional service to Kṛṣṇa. *Bhakti-yoga* is the highest *yoga* because it awakens love for Kṛṣṇa.”

My haircut had been finished for a few minutes, and Alex had another client waiting. I reminded him that everything is based on the chanting. He asked whether I could write down the words to the prayer on the CD, so I wrote *om namo bhagavate vāsudevāya*. Underneath the prayer, I wrote: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

I told him, “The prayer on the CD has the power of Kṛṣṇa’s name, and chanting it will benefit you. However, Prabhupāda taught his followers to chant Hare Kṛṣṇa because it is especially recommended for this age. I find chanting Hare Kṛṣṇa to be wonderful.”

Alex asked his next client to go for a hair wash, and I went to the cashier to pay for the cut. I came back to give him a tip and said that next time I would bring him Kṛṣṇa’s *Gītā*. That way, he could learn how to offer his intelligence as well as his

Alex commented that the attack on the World Trade Center had depressed him and he felt that the Rathayātrā parade had nourished his soul.

I added that book distribution is our most effective means of informing people of the significance of *saṅkīrtana*.

He asked, “Do you sell your books in the subway, like the Scientologists and Jehovah’s Witnesses?”

I explained that we have a number of books.

“One is called the *Gītā*, which has Kṛṣṇa’s teachings, and another is the *Bhāgavatam*, which is a set of books containing Kṛṣṇa’s glories. And we distribute them widely, sometimes even in the subway.”

Emboldened by my candor, Alex expressed concern that a religion where everyone simply chanted all the time didn’t seem practical.

“Well,” I said, “some of our saints were examples of constant chanting, but Prabhupāda advised me not to follow that example. He asked me to chant about one and a half to two hours a day as a disciple’s duty, but he said that for the remaining hours of the day working for Kṛṣṇa is as good as chanting. He cautioned that lazy people might chant to avoid such work. Because I was a family man, Prabhupāda encouraged me to have an honest profession and use my ef-

forts and money for *saṅkīrtana*. Intelligence is also used for welfare by organizing the festive chanting and book distribution. For example, every year in New York we have a grand procession down Fifth Avenue called Rathayātrā that has large, colorful carts adorned with flags and tall canopies. Many Hare Kṛṣṇa people apply their intelligence to obtain permits for the festival, organize displays, prepare food, and coordinate cleanup.”

In the mirror I could see Alex’s face light up. He stopped trimming my hair and told me that he had walked in the Rathayātrā parade in June 2002, just months after the attack on the World Trade Center. He commented that the devastation from the attack had depressed him and he felt that the parade had nourished his soul. It had reminded him of Catholic processions in Costa Rica.

Still, he asked, “What about the money you mentioned? Who gets the money?”

I replied, “The important point is that giving money is based on the offering of words and intelligence, so we are supposed to use our intelligence when we give and not depend on others to dictate or inter-

chanting. At that point he joked that he was a long way from the money part. I laughed.

“That’s no problem,” I said. “Kṛṣṇa says you can begin by offering Him even a leaf.”

As I prepared to leave, Alex asked me how much money I give to *saṅkīrtana*. I replied that Prabhupāda had asked me to give fifty percent of what I earn, so that is what I try to give. He was surprised and said that it seemed to be quite a lot.

“I’ll tell you frankly, Alex,” I replied, “I am deeply grateful for Prabhupāda’s affection and training, so I feel that it is the least I can do. Moreover, Caitanya likened *saṅkīrtana* welfare to distributing fruit that cures old age and death. I am enchanted by that analogy and have definitely experienced the benefits of giving and seeing others benefited.” 🌸

Dayānanda Dāsa is currently working on a saṅkīrtana-yajña commentary on the Gītā.

STAY INFORMED AND INSPIRED

Sign up for these free email services from Krishna.com

“Sanskrit Word of the Week”

Discover the richness of the world’s oldest language.

“Krishna.com Store Deal of the Week”

Don’t miss the deal you’ve been waiting for.
New services and new products, all designed for you.

“What’s New at Krishna.com?”

Keep up with the new pages—we’re always adding more.

“Thought of the Week”

Spiritual candy for the inquisitive mind.

“Verse of the Week”

Ever-fresh insights from the *Bhagavad-gītā*.

Go to www.krishna.com/emailnews to sign up. It’s easy!

ISKCON’s 20th Annual VRAJA MAṆḌALA PARIKRAMĀ

OCTOBER 7–NOVEMBER 5, 2006

Experience the wonders of Kṛṣṇa’s holy land. Walk through the twelve forests of Vraja, roll in the transcendental dust, see the sacred footprints, trees, temples, *kunḍas*, and the Yamunā River while chanting, dancing, feasting, and hearing Kṛṣṇa’s pastimes in the association of devotees.

Participating senior devotees include: Kavicandra Swami, Gopāla Kṛṣṇa Goswami, Bhakti Caitanya Swami, Hanumatpreśaka Swami, Lokanāth Swami, Rādhā Ramaṇa Swami, Dīna Bandhu Dāsa, and others.

For more information, contact bhadradas@gmail.com.



KRṢṢA'S INCARNATIONS

Lord Ma



Matsya's Water Sports

People who demand that God show Himself don't know of the many times He has done so.

by Aja Govinda Dāsa

The Śrīmad-Bhāgavatam describes the incarnations of God to be innumerable, "like rivulets flowing from inexhaustible sources of water." This ten-part series will discuss incarnations of the Lord in the category of līlā-avatāras, or "pastime incarnations," specifically the ten primary līlā-avatāras glorified by the Vaiṣṇava poet Jayadeva Gosvāmī in his Śrī Daśāvatāra-stotra.

WHEN THE Supreme Lord performs His transcendental pastimes while swimming in the Garbhodaka ocean (the ocean that fills the bottom of the universe), He does not have to wear scuba gear, a diving suit, or fins. Rather, He assumes the form of a transcendental fish. Śrīla Jayadeva Gosvāmī glorifies this form of the Lord as follows:

During a universal flood, Lord Kṛṣṇa in His incarnation as Lord Matsya rescues a ship full of sages, herbs, seeds, and every kind of living being.

*pralaya-payodhi-jale dhṛtavān asi
vedam
vihīta-vahitra-caritram akhedam
keśava dhṛta-mīna-śarīra jaya
jagadīśa hare*

“O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of a fish! All glories to You! You easily acted as a boat in the form of a giant fish just to give protection to the Vedas, which had become immersed in the turbulent sea of devastation.” (Daśāvatāra-

stotra 1)

Skeptics may challenge, “How can God incarnate as a fish?”

Vaiṣṇavas offer the rebuttal “Why can't He? The omnipotent Lord can assume any form He wishes. Lord Brahmā, the highest created being in the universe, glorifies the Lord as *ananta-rūpam*, ‘He who possesses unlimited forms.’”

God can enjoy in any way He wants, so His desire to enjoy water sports is one reason for His descent as a fish. There are other reasons too, as we learn from the *Śrīmad-Bhāgavatam*'s descriptions of two fish incarnations of the Lord.

Lord Matsya Saves the Vedas

By human calculation, one day of Brahmā lasts 4.3 billion years, or a thousand cycles of the four *yugas*, or ages: Satya, Tretā, Dvāpara, and Kali. At the end of Brahmā's day, a partial devastation floods the lower half of the universe. Once, when Brahmā was retiring at the end of his day, the powerful atheist Haya-grīva stole the Vedic knowledge as it was emanating from Brahmā's yawning mouth.

One may ask, “How can knowledge be stolen as it exits someone's mouth?” The Vedic literature explains that just after creation,

Gayatri, the seed mantra of all Vedic

Using the celestial serpent Vāsuki as a rope (below), Lord Matsya pulls the ship to safety. King Satyavrata (right) rescues a small fish, who turns out to be Lord Matsya and expands to a gigantic size.



Harshvardan

knowledge, entered Brahmā's heart and inspired him with full knowledge of the *Vedas*. But with mystic powers, Hayagrīva deprived Brahmā of this knowledge.

As an enemy of the Supreme Lord, Hayagrīva tried to conceal the *Vedas*, the foundation of all religious learning. Therefore, to protect His own religious principles, the Supreme Lord as Matsya-avatāra (fish incarnation) traveled to the depths of the waters of inundation, slew Hayagrīva, and returned the *Vedas* to Brahmā.

We can note that although Hayagrīva had come into possession of the greatest asset, knowledge of the Absolute Truth, he couldn't benefit from it. One cannot benefit from knowledge without properly receiving it in submission to a bona fide spiritual master. Even if an unqualified person learns the *Vedas*, his knowledge will only prove harmful to others. For example, unscrupulous commentators misguide the innocent public by covering the real import of the *Vedas*, which Lord Kṛṣṇa proclaims in the *Bhagavad-gītā* (15.15): "By all the *Vedas*, I am to be known. Indeed, I am the compiler of Vedānta, and I am the knower of the *Vedas*."

Lord Matsya Protects His Devotees

In His second fish incarnation, the Lord favored His great devotee King Satyavrata, whom the Lord wanted to establish as the universal ruler for the subsequent millennium.

Once, while the king was offering oblations of water into a river, a small fish appeared in his palms. It expressed its fear of larger aquatics and entreated the king for shelter. Not knowing the fish to be the Supreme Lord Himself, King Satyavrata placed the fish in a water jug. The *Matsya Purāṇa* comments on this incident: "The Supreme Lord possesses unlimited potency. Nonetheless, in His form of a fish He begged protection from King Satyavrata."

Some philosophers argue that when the Lord descends to this world, He is covered by the material nature. The Lord's fish incarnation, however, displayed His transcendence of



Painting by Prema Vilasa Devi Das

the laws of nature when He instantly expanded His body and could no longer be kept in the jug. Satyavrata then transferred the fish to a well, but the extraordinary fish at once grew to the size of the well. Then the king relocated the fish to a lake, but the fish outgrew the lake. Even the ocean seemed insufficient to contain the ever-expanding fish.

Recognizing the fish to be the Supreme Lord, King Satyavrata offered prayers unto Him and inquired about the purpose of His descent. The Lord instructed the king to gather into a boat sages, herbs, seeds, and each kind of living being. He would rescue them from an impending universal flood.

Why did the Lord particularly instruct the king to rescue the sages? Because the sages possessed Vedic knowledge by which they could lead the new generation of mankind on the spiritual path. As the famous Indian moralist Cāṇakya Paṇḍita said, *avidyaṁ jīvanam sūnyam*: "Life without knowledge is empty."

Soon, devastating rains inundated the world, and Lord Matsya appeared on the scene to rescue the king's boat. The king anchored his boat to the horn of Lord Matsya and offered prayers to worship Him. The Supreme Lord, who is situated in everyone's heart, delivered Vedic knowledge to Satyavrata and the sages, drawing it from within the core of their hearts. He guided the boat until the waters of devastation had receded. The omniscient Lord thus directed the king and the sages both internally, by giving knowledge, and externally, by leading the boat.



Aja Govinda Dāsa, a disciple of His Holiness Hanumatpreśaka Swami, is pursuing a master's degree in computer science at Harvard University. Last year, he obtained his B.S. in electrical engineering at the age of seventeen, with a perfect 4.0 GPA. He was a 2005 Top Ten Scholar for Boise State University and an Eta Kappa Nu top graduate in the USA.



DILATION OF TIME AND CONSCIOUSNESS

The Vedic literature speaks of transformations of time due to not only gravitation and motion, as in Einstein's theory of relativity, but also consciousness.

by Aravind Mohanram

TIME IS RELATIVE. This fact is known to most of us through science. Einstein's theory of relativity says that time dilates depending on the motion and position of the observer. Few of us, however, are aware that this fact was well known to ancient seers. The Vedic literature vividly describes the fascinating and paradoxical ideas of the transformations of space and time during interplanetary travels. In addition to having an advanced theory of time, the Vedic seers also possessed a highly evolved understanding of consciousness, which like time is also subject to interesting transformations. Let's explore the fascinating ideas of the dilation of time and consciousness.

In the fast-paced modern world, awareness of time management has become important to many people. But before we can discuss this in much detail, we should first consider some basic ideas about time and consciousness. Based on these ideas, we shall glean useful lessons for effective time management. The ideas discussed in this article are derived from the writings of Śrīla Prabhupāda and his scientist-disciple Sadāpūta Dāsa of the Bhaktivedanta Institute, Florida.

Time Dilation

The concept of time dilation is well known in modern science. A consequence of Einstein's theories of relativity, time dilation is the phenomenon

that makes moving clocks or clocks in stronger gravitational fields run slower than stationary clocks and those in weaker fields. Time dilation due to motion is explained by the famous twin paradox. According to this, when a man on a rocket traveling at nearly the speed of light returns to earth, he will find that he has not aged as much as his twin who stayed on earth. This is because of Einstein's postulate, found within his theory of relativity, that the speed of light is the same irrespective of how fast a person travels.

Time dilation by gravitation is understood by the example of a black hole. Suppose a traveler approaches the event horizon (the imaginary sphere around an object with a gravitational field) of a black hole, which has an incredibly high gravitational field. To an observer watching from a distance, the traveler would seem to slow down, gradually fade, and ultimately become invisible, because of the increase in the wavelengths of light. The traveler wouldn't notice anything unusual, but when he returned to earth, he would find that eons had passed.

The Purāṇic texts of India describe how time dilates (or contracts) as we move through the different planetary systems. In *Śrīmad-Bhāgavatam*, for example, we find the fascinating story of King Kakudmī's meeting with Lord Brahmā, who lives on the highest planet in the universe. Once, Kakudmī went to see Lord Brahmā with his daughter

Śrī Caitanya Mahāprabhu wrote that in His ecstasy of separation from Lord Kṛṣṇa, each moment seemed like many years.

ter Revatī to inquire about a suitable match for her. When they arrived, Lord Brahmā was hearing a performance by celestial musicians, and the king had to wait.

When the performance ended, the king submitted his desire to Brahmā, who laughed loudly and said, “O king, all those whom you may have decided within the core of your heart to accept as your son-in-law have passed away in the course of time. Twenty-seven *catuṛ-yugas* [periods of four ages] have already passed. Those upon whom you may have

Consciousness And Its Dilation

While today’s scientists are familiar with the concept of time dilation, they are largely unaware of the more profound concept of consciousness dilation, described in the Vedic literature. Consciousness, the *Vedas* declare, is a fundamental characteristic of a living being. It is the subjective awareness of one’s self. Although, consciousness is a fundamental truth, explanation of its origin and nature has eluded modern science.

form of a human being or higher life forms, such as the residents of upper planetary systems, the soul exhibits increasing levels of consciousness (the topmost level being its pure spiritual consciousness).

Śrīla Prabhupāda in his writings clarifies that the Vedic understanding of evolution means developed or dilated consciousness and not change of one material form into another. And according to the development of one’s consciousness, one gets a particular type of body. Thus, different states of material consciousness award

us different material bodies, while spiritual or Kṛṣṇa consciousness awards us spiritual forms.

The consciousness of the living entity is influenced by the modes of material nature (*guṇas*): goodness, passion, and ignorance. Thus, within human species, for example, one can find gradations of consciousness

depending on the modes of nature different human beings are situated in. Lord Brahmā, the creator of the cosmos, is said to be the most highly evolved among all species in the material world. He is situated in the topmost planetary system, called Satyaloka.

So, the consciousness of a living being dilates (or expands) as one moves toward higher life forms and contracts as one moves toward lower forms. Thus, both time and consciousness dilate as we move toward higher life forms or higher planetary systems. Viewed in a different way, an expanded consciousness leads to an expanded sense of time. Thus, in addition to time dilation that’s motion-induced and gravitation-induced, there is consciousness-based time dilation. Understanding the relation between these can form the basis for future scientific research. Einstein viewed time and space as a continuum and considered the passage of time an illusion. The *Vedas* say that in the world of pure consciousness, or the spiritual realm, there is no passage of time. Thus, it can be said that

(please turn to page 46)

The Vedic literature offers a nonmechanistic model of consciousness. It is described not only as that which is transcendental to matter, but also as the controlling force behind it.

decided are now gone, and so are their sons, grandsons, and other descendants. You cannot even hear about their names.” (*Śrīmad-Bhāgavatam* 9.3.29–32)

The Purāṇic concept of time involves cycles of *yugas*. Each *yuga* cycle is composed of four *yugas*. The first, Satya-yuga, lasts 1,728,000 years. The second, Tretā-yuga, lasts 1,296,000 years. The third, Dvāpara-yuga, lasts 864,000 years. And the fourth, Kali-yuga, lasts 432,000 years. This gives a total of 4.32 million years for the entire *yuga* cycle. One thousand such cycles—4.32 billion years—make up only one day of Brahmā, called a *kalpa*. Each of Brahmā’s nights lasts as long as his day. Life is manifest on earth only during the day of Brahmā. With the onset of Brahmā’s night, the entire universe is devastated and plunged into darkness. When another day of Brahmā begins, life again becomes manifest. The lifetime of Brahmā, while incredible to us, is insignificant from the viewpoint of eternity.

Thus, both modern scientific and Vedic models accommodate amazing transformations of time and space in this universe and beyond.

The Vedic literature offers a nonmechanistic model of consciousness. It is described not only as that which is transcendental to matter (composed primarily of earth, water, fire, air, ether, mind, intelligence, and false ego), but also as the controlling and moving force behind it. Consciousness is the symptom of the soul. Just as the sun illuminates the universe through its rays, the soul illuminates the body through consciousness. The *Vedas* declare that in their pure state the living entities are of *sat-cit-ānanda*: eternal existence, knowledge (or consciousness), and bliss. Due to interaction with matter, however, the pure consciousness of the soul gets covered, just as a mirror is covered by dust.

The state of one’s consciousness depends not only on the extent of material interaction, but also on the type of bodily form that we take up. The Vedic literature speaks of an evolution of consciousness through various bodily forms (8,400,000 species), such as aquatics, insects, plants, beasts, and humans. For example, in the form of a tree, the soul’s consciousness is hardly manifest, while in the

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 *purāna*, 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.

DAKṢA ACCEPTS HIS PUNISHMENT

*Dakṣa’s head is replaced with that of a goat,
and he offers respectful prayers to Lord Śiva.*

CANTO 4: CHAPTER 7

मैत्रेय उवाच

6 तदा सर्वाणि भूतानि श्रुत्वा मीढुष्टमोदितम्
परितुष्टात्मभिस्तात साधु साध्वित्यथाब्रुवन्

*maitreya uvāca
tadā sarvāṇi bhūtāni
śrutvā miḍhuṣṭamoditam
parituṣṭātmabhis tāta
sādhu sādhu ity athābruvan*

maitreyaḥ—the sage Maitreya; *uvāca*—said; *tadā*—at that time; *sarvāṇi*—all; *bhūtāni*—personalities; *śrutvā*—after hearing; *miḍhuṣṭa*—the best of the benedictors (Lord Śiva); *uditam*—spoken by; *parituṣṭa*—being satisfied; *āt-mabhiḥ*—by heart and soul; *tāta*—my dear Vidura; *sādhu sādhu*—well done, well done; *iti*—thus; *atha abruvan*—as we have said.

The great sage Maitreya said: My dear Vidura, all the personalities present were very much satisfied in heart and soul upon hearing the words of Lord Śiva, who is the best among the benedictors.

PURPORT (continued): Sometimes, of course, it so happens that Lord Śiva becomes the best benedictor in spiritual life. It is said that once a poor *brāhmaṇa* worshiped Lord Śiva for a benediction, and Lord Śiva advised the devotee to go to see Sanātana Gosvāmī. The devotee went to Sanātana Gosvāmī and informed him that Lord Śiva had advised him to seek out the best benediction from him (Sanātana). Sanātana had a touchstone with him, which he kept with the garbage. On the request of the poor *brāhmaṇa*, Sanātana Gosvāmī gave him the touchstone, and the *brāhmaṇa* was very happy to have it. He now could get as much gold as he desired simply by touching the touchstone to iron.

But after he left Sanātana, he thought, “If a touchstone is the best benediction, why has Sanātana Gosvāmī kept it with the garbage?”

He therefore returned and asked Sanātana Gosvāmī, “Sir, if this is the best benediction, why did you keep it with the garbage?”

Sanātana Gosvāmī then informed him, “Actually, this is not the best benediction. But are you prepared to take the best benediction from me?”

The *brāhmaṇa* said, “Yes, sir. Lord Śiva has sent me to you for the best benediction.”

Then Sanātana Gosvāmī asked him to throw the touchstone in the water nearby and then come back. The poor *brāhmaṇa* did so, and when he returned, Sanātana

Gosvāmī initiated him with the Hare Kṛṣṇa mantra. ❶ Thus by the benediction of Lord Śiva the *brāhmaṇa* got the association of the best devotee of Lord Kṛṣṇa and was thus initiated in the *mahā-mantra*, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

7 ततो मीढ्वासमामन्त्र्य शुनासीराः सहर्षिभिः भूयस्तद्देवयजनं समीढ्वद्वेधसो ययुः

*tato mīḍhvāmsam āmantrya
śunāsirāḥ saharṣibhiḥ
bhūyas tad deva-yajanam
sa-mīḍhvat-vedhaso yayuḥ*

tataḥ—thereafter; *mīḍhvāmsam*—Lord Śiva; *āmantrya*—inviting; *śunāsirāḥ*—the demigods headed by King Indra; *saha ṛṣibhiḥ*—with all the great sages, headed by Bhṛgu; *bhūyaḥ*—again; *tat*—that; *deva-yajanam*—place where the demigods are worshiped; *sa-mīḍhvat*—with Lord Śiva; *vedhasaḥ*—with Lord Brahmā; *yayuḥ*—went.

Thereafter, Bhṛgu, the chief of the great sages, invited Lord Śiva to come to the sacrificial arena. Thus the demigods, accompanied by the sages, Lord Śiva, and Lord Brahmā, all went to the place where the great sacrifice was being performed.

PURPORT: The whole sacrifice arranged by King Dakṣa had been disturbed by Lord Śiva. Therefore all the demigods present there, along with Lord Brahmā and the great sages, specifically requested Lord Śiva to come and revive the sacrificial fire. There is a common phrase, *śiva-hīna-yajña*: “Any sacrifice without the presence of Lord Śiva is baffled.” Lord Viṣṇu is Yajñeśvara, the Supreme Personality in the matter of sacrifice, yet in each *yajña* it is necessary for all the demigods, headed by Lord Brahmā and Lord Śiva, to be present.

8 विधाय कात्स्न्येन च तद्यदाह भगवान् भवः सन्दधुः कस्य कायेन सवनीयपशोः शिरः

*vidhāya kārtsnyena ca tad
yad āha bhagavān bhavaḥ*

- (1) How did Lord Śiva give a *brāhmaṇa* the highest benediction?
- (2) Why did Dakṣa’s consciousness remain the same even though he received a new head?

*sandadhuḥ kasya kāyena
savaniya-paśoḥ śiraḥ*

vidhāya—executing; *kārtsnyena*—all in all; *ca*—also; *tat*—that; *yat*—which; *āha*—was said; *bhagavān*—the Lord; *bhavaḥ*—Śiva; *sandadhuḥ*—executed; *kasya*—of the living (Dakṣa); *kāyena*—with the body; *savaniya*—meant for sacrifice; *paśoḥ*—of the animal; *śiraḥ*—head.

After everything was executed exactly as directed by Lord Śiva, Dakṣa’s body was joined to the head of the animal meant to be killed in the sacrifice.

PURPORT: This time, all the demigods and great sages were very careful not to irritate Lord Śiva. Therefore whatever he asked was done. It is specifically said here that Dakṣa’s body was joined to the head of an animal (a goat).

9 सन्धीयमाने शिरसि दक्षो रुद्राभिर्वीक्षितः सद्यः सुप्त इवोत्तस्थौ ददृशे चाग्रतो मृडम्

*sandhīyamāne śirasi
dakṣo rudrābhivikṣitaḥ
sadyaḥ supta ivottasthau
dadṛṣe cāgrato mṛḍam*

sandhīyamāne—being executed; *śirasi*—by the head; *dakṣaḥ*—King Dakṣa; *rudra-abhivikṣitaḥ*—having been seen by Rudra (Lord Śiva); *sadyaḥ*—immediately; *supte*—sleeping; *iva*—like; *uttasthau*—awakened; *dadṛṣe*—saw; *ca*—also; *agrataḥ*—in front; *mṛḍam*—Lord Śiva.

When the animal’s head was fixed on the body of King Dakṣa, Dakṣa was immediately brought to consciousness, and as he awakened from sleep, the King saw Lord Śiva standing before him.

PURPORT: The example given here is that Dakṣa got up as if he were awakened from deep sleep. In Sanskrit this is called *supta ivottasthau*. The meaning is that after a man awakens from sleep, he immediately remembers all the duties which he must execute. Dakṣa was killed, and his head was taken away and burned to ashes. His body was lying dead, but by the grace of Lord Śiva, as soon as the head of a goat was joined to the body, Dakṣa came back to consciousness again. This indicates that consciousness is also individual. ❷ Dakṣa actually took another body when he took on the head of a goat, but because consciousness is individual, his consciousness remained the same although his bodily condition changed. Thus bodily construction has nothing to do with the development of consciousness. Consciousness is carried with the transmigration of the soul.

There are many instances of this in Vedic history, such

as the case of Mahārāja Bharata. ❸ After quitting his body as a king, Mahārāja Bharata was transferred to the body of a deer, but he retained the same consciousness. He knew that although formerly he was King Bharata, he had been transferred to the body of a deer because of his absorption in thinking of a deer at the time of his death. In spite of his having the body of a deer, however, his consciousness was as good as it was in the body of King Bharata. The arrangement by the Lord is so nice that if a person's consciousness is turned into Kṛṣṇa consciousness, there is no doubt that in his next life he will be a great devotee of Kṛṣṇa, even if he is offered a different type of body.

10 तदा वृषध्वजद्वेषकलितात्मा प्रजापतिः शिवावलोकादभवच्छरद्धृद इवामलः

*tadā vṛṣadhvaja-dveṣa-
kalilātmā prajāpatiḥ
śivāvalokād abhavac
charad-dhrada ivāmalaḥ*

tadā—at that time; *vṛṣa-dhvaja*—Lord Śiva, who rides on a bull; *dveṣa*—envy; *kalila-ātmā*—polluted heart; *prajāpatiḥ*—King Dakṣa; *śiva*—Lord Śiva; *avalokāt*—by seeing him; *abhavat*—became; *śarat*—in the autumn; *hradaḥ*—lake; *iva*—like; *amalaḥ*—cleansed.

At that time, when Dakṣa saw Lord Śiva, who rides upon a bull, his heart, which was polluted by envy of Lord Śiva, was immediately cleansed, just as the water in a lake is cleansed by autumn rains.

PURPORT: Here is an example of why Lord Śiva is called auspicious. If anyone sees Lord Śiva with devotion and reverence, his heart is immediately cleansed. ❹ King Dakṣa was polluted by envy of Lord Śiva, and yet by seeing him with a little love and devotion, his heart immediately became cleansed. In the rainy season, the reservoirs of water become dirty and muddy, but as soon as the autumn rain comes, all the water immediately becomes clear and transparent. Similarly, although Dakṣa's heart was impure because of his having slandered Lord Śiva, for which he was severely punished, Dakṣa now came to consciousness, and just by seeing Lord Śiva with veneration and respect, he became immediately purified.

11 भवस्तवाय कृतधीर्नाशक्रोदनुरागतः औत्कण्ठ्याद्वाष्पकलया सम्परेतां सुतां स्मरन्

*bhava-stavāya kṛta-dhīr
nāśaknod anurāgataḥ
autkaṅṭhyād bāṣpa-kalayā
samparetām sutām smaran*

bhava-stavāya—for praying to Lord Śiva; *kṛta-dhīr*—although decided; *na*—never; *aśaknot*—was able; *anurāgataḥ*—by feeling; *autkaṅṭhyāt*—because of eagerness; *bāṣpa-kalayā*—with tears in the eyes; *samparetām*—dead; *sutām*—daughter; *smaran*—remembering.

King Dakṣa wanted to offer prayers to Lord Śiva, but as he remembered the ill-fated death of his daughter Sati, his eyes filled with tears, and in bereavement his voice choked up, and he could not say anything.

12 कृच्छ्रात्संस्तभ्य च मनः प्रेमविह्वलितः सुधीः शशंस निर्व्यलीकेन भावेनेशं प्रजापतिः

*kṛcchrāt saṁstabhya ca manaḥ
prema-vihvalitaḥ sudhīḥ
śāśaṁsa nirvyalikenā
bhāvenēśaṁ prajāpatiḥ*

kṛcchrāt—with great endeavor; *saṁstabhya*—pacifying; *ca*—also; *manaḥ*—mind; *prema-vihvalitaḥ*—bewildered by love and affection; *su-dhīḥ*—one who has come to his real senses; *śāśaṁsa*—praised; *nirvyalikenā*—without duplicity, or with great love; *bhāvena*—in feeling; *īśaṁ*—to Lord Śiva; *prajāpatiḥ*—King Dakṣa.

At this time, King Dakṣa, afflicted by love and affection, was very much awakened to his real senses. With great endeavor, he pacified his mind, checked his feelings, and with pure consciousness began to offer prayers to Lord Śiva.

दक्ष उवाच

13 भूयाननुग्रह अहो भवता कृतो मे दण्डस्त्वया मयि भृतो यदपि प्रलब्धः न ब्रह्मबन्धुषु च वां भगवन्नवज्ञा तुभ्यं हरेश्च कुत एव धृतव्रतेषु

*dakṣa uvāca
bhūyān anugraha aho bhavataḥ kṛto me
daṇḍas tvayā mayi bhṛto yad api pralabdhaḥ
na brahma-bandhuṣu ca vāṁ bhagavann avajñā
tubhyaṁ hareś ca kuta eva dhṛta-vrateṣu*

(3) After quitting his body as a king, what body did Mahārāja Bharata receive?

(4) How did King Dakṣa become purified of his envy of Lord Śiva?

dakṣaḥ—King Dakṣa; *uvāca*—said; *bhūyān*—very great; *anugrahaḥ*—favor; *aho*—alas; *bhavatā*—by you; *kṛtaḥ*—done; *me*—upon me; *daṇḍaḥ*—punishment; *tvayā*—by you; *mayi*—unto me; *bhṛtaḥ*—done; *yat api*—although; *pralabdhaḥ*—defeated; *na*—neither; *brahma-bandhuṣu*—unto an unqualified *brāhmaṇa*; *ca*—also; *vām*—both of you; *bhagavan*—my lord; *avajñā*—negligence; *tubhyam*—of you; *hareḥ ca*—of Lord Viṣṇu; *kutaḥ*—where; *eva*—certainly; *dhṛta-vrateṣu*—one who is engaged in the performance of sacrifice.

King Dakṣa said: My dear Lord Śiva, I committed a great offense against you, but you are so kind that instead of withdrawing your mercy, you have done me a great favor by punishing me. You and Lord Viṣṇu never neglect even useless, unqualified *brāhmaṇas*. Why, then, should you neglect me, who am engaged in performing sacrifices?

PURPORT: Although Dakṣa felt defeated, he knew that his punishment was simply the great mercy of Lord Śiva. He remembered that Lord Śiva and Lord Viṣṇu are never neglectful of the *brāhmaṇas*, even though the *brāhmaṇas* are sometimes unqualified. According to Vedic civilization, a descendant of a *brāhmaṇa* family should never be heavily punished. This was exemplified in Arjuna’s treatment of Aśvatthāmā. 5 Aśvatthāmā was the son of a great *brāhmaṇa*, Dronācārya, and in spite of his having committed the great offense of killing all the sleeping sons of the Pāṇḍavas, for which he was condemned even by Lord Kṛṣṇa, Arjuna excused him by not killing him because he happened to be the son of a *brāhmaṇa*.

The word *brahma-bandhuṣu* used here is significant. 6 *Brahma-bandhu* means a person who is born of a *brāhmaṇa* father but whose activities are not up to the standard of the *brāhmaṇas*. Such a person is not a *brāhmaṇa* but a *brahma-bandhu*.

7 Dakṣa proved himself to be a *brahma-bandhu*. He was born of a great *brāhmaṇa* father, Lord Brahmā, but his treatment of Lord Śiva was not exactly brahminical; therefore he admitted that he was not a perfect *brāh-*

maṇa. Lord Śiva and Lord Viṣṇu, however, are affectionate even to an imperfect *brāhmaṇa*. 8 Lord Śiva punished Dakṣa not as one does his enemy; rather, he punished Dakṣa just to bring him to his senses, so that he would know that he had done wrong. Dakṣa could understand this, and he acknowledged the great mercy of Lord Kṛṣṇa and Lord Śiva towards the fallen *brāhmaṇas*, including even himself. Although he was fallen, his vow was to execute the sacrifice, as is the duty of *brāhmaṇas*, and thus he began his prayers to Lord Śiva.

14 विद्यातपोव्रतधरान् मुखतः स्म विप्रान्
ब्रह्मात्मतत्त्वमितुं प्रथमं त्वमस्माक्
तद्ब्राह्मणान् परम सर्वविपत्सु पासि
पालः पशूनिव विभो प्रगृहीतदण्डः

*vidyā-tapo-vrata-dharān mukhataḥ sma viprān
brahmātma-tattvam avitum prathamam tvam asrāk
tad brāhmaṇān parama sarva-vipatsu pāsi
pālaḥ paśūn iva vibho pragrṛhīta-daṇḍaḥ*

vidyā—learning; *tapah*—austerities; *vrata*—vows; *dharān*—the followers; *mukhataḥ*—from the mouth; *sma*—was; *viprān*—the *brāhmaṇas*; *brahmā*—Lord Brahmā; *ātma-tattvam*—self-realization; *avitum*—to disseminate; *prathamam*—first; *tvam*—you; *asrāk*—created; *tat*—therefore; *brāhmaṇān*—the *brāhmaṇas*; *parama*—O great one; *sarva*—all; *vipatsu*—in dangers; *pāsi*—you protect; *pālaḥ*—like the protector; *paśūn*—the animals; *iva*—like; *vibho*—O great one; *pragrṛhīta*—taking in hand; *daṇḍaḥ*—a stick.

My dear great and powerful Lord Śiva, you were created first from the mouth of Lord Brahmā in order to protect the *brāhmaṇas* in pursuing education, austerities, vows, and self-realization. As protector of the *brāhmaṇas*, you always protect the regulative principles they follow, just as a cowherd boy keeps a stick in his hand to give protection to the cows.

PURPORT: The specific function of a human being in society, irrespective of his social status, is to practice control of the mind and senses by observing the regulative principles enjoined in the Vedic *sāstras*. 9 Lord Śiva is called *paśupati* because he protects the living entities in their developed consciousness so that they may follow the Vedic system of *varṇa* and *āśrama*. The word *paśu* refers to the animal as well as to the human entity. It is stated here that Lord Śiva is always interested in protecting the animals and the animalistic living entities, who are not very advanced in the spiritual sense.

[continued in the next issue]

(5) Why did Arjuna not kill Aśvatthāmā who had killed the sleeping sons of the Pāṇḍavas?

(6) What does *brahma-bandhu* refer to?

(7) Why was Dakṣa considered a *brahma-bandhu*?

(8) What did Dakṣa understand about the punishment he received from Lord Śiva?

(9) Why is Lord Śiva called *paśupati*?

Perfect Knowledge From Perfect Teachers

This conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and physicist Gregory Benford took place in October, 1973, in Los Angeles.

Dr. Benford: You are probably familiar with what Western theology calls “the problem of evil”: Why does evil exist?

Śrīla Prabhupāda: Evil is the absence of good, just as darkness is the absence of sunlight. If you keep yourself always in the light, where is the question of darkness? God is all-good. So if you keep yourself always in God consciousness, then there is no evil.

Dr. Benford: But why was the world created with evil men?

Śrīla Prabhupāda: Why was the police department created? Because there is a necessity. Similarly, some living entities want to enjoy this material world; therefore God creates it. He is just like a father who gives a separate room to his mischievous children to play in. Otherwise, the naughty boys would always disturb him.

Dr. Benford: This world, then, is something like a prison?

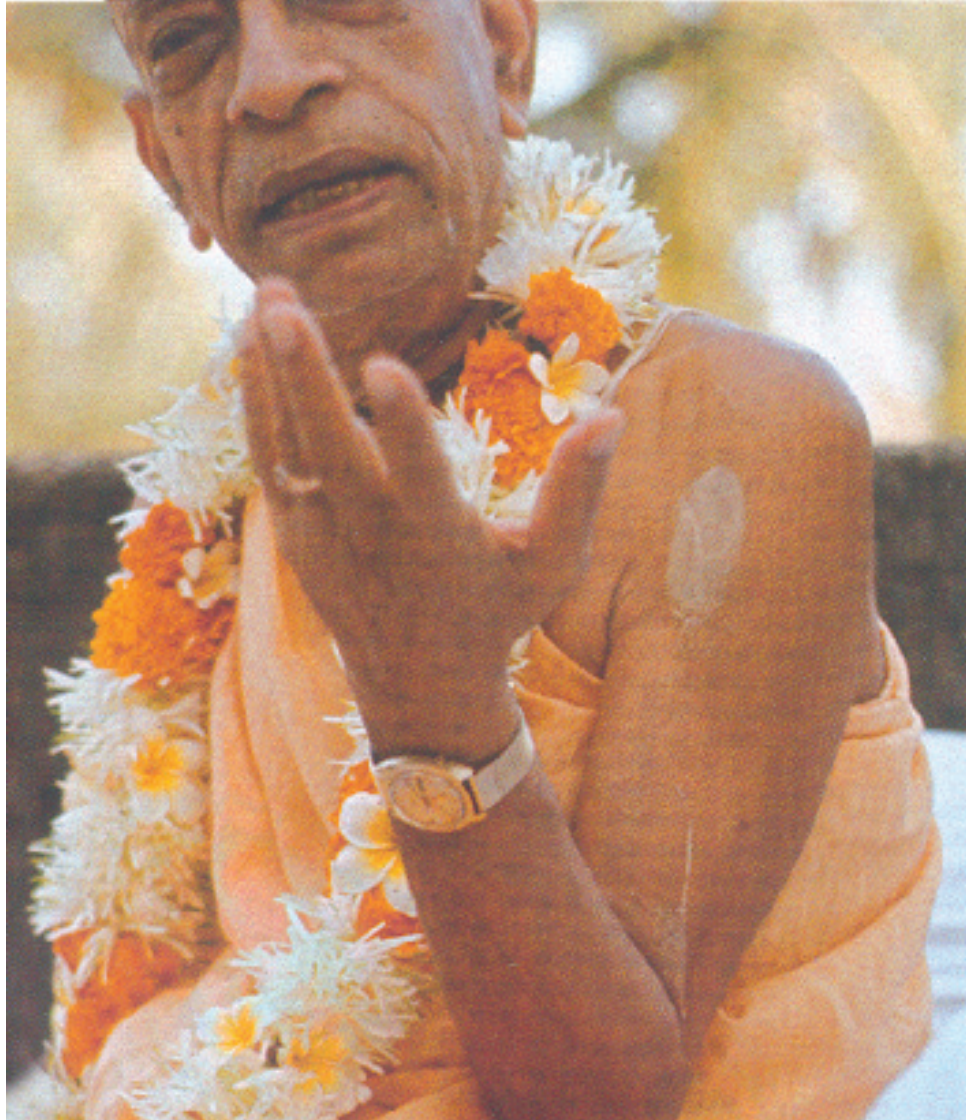
Śrīla Prabhupāda: Yes, it’s a prison. Therefore, there is suffering here. In the prison you cannot expect comfort, because unless there is suffering, there is no lesson for the prisoners. That is stated in the *Bhagavad-gītā*: *duḥkhālayam aśāsvatam*. *Duḥkhālayam* means “the place for suffering.” And *aśāsvatam* means “temporary.” You cannot make a compromise and say, “All right, I am suffering, but I don’t care about that—I shall remain here.” You cannot remain here; you will be kicked out.

Now you are thinking that you are an American, you are a great scientist, you are happy, you are getting a good salary. . . . That’s all right, but you cannot stay in this post. The day will come when you will be kicked out. And you do not know whether you are going to be an American or a scientist or a cat or dog or demigod.

You do not know.

Dr. Benford: I think that I will probably be nothing.

Śrīla Prabhupāda: No, that is another kind of ignorance. Kṛṣṇa explains in *Bhagavad-gītā* [2.13], *dehino ‘smīn yathā dehe kau-māraṁ yauvanaṁ jarā / tathā*



dehāntara-prāptih: first you are in the body of a boy, then a young man, and in the future you will be in the body of an old man—

Dr. Benford: But after I'm an old man I might be nothing.

Śrīla Prabhupāda: No, no. *Tathā dehāntara-prāptih*: after death you will pass into another body. So you cannot say, "I am going to be nothing." Of course, you may say anything, but the laws are different. You may know the law, or you may not know the law. It doesn't matter—the law will act. For example, if you think, "I will touch the fire—it will not burn me," that is not a fact. It will burn. Similarly, you may think there is nothing after death, but it is not a fact.

Dr. Benford: Why does a person like me—someone who's trying to understand the world rationally—seem to

find no way in which to do it?

Śrīla Prabhupāda: You are trying to know things rationally, but you are not going to the proper teacher.

Dr. Benford: But I feel that by studying the world I can acquire knowledge, and there is a way to check that knowledge. You formulate hypotheses, you perform experiments, you verify your ideas, and then you see if you can use these ideas in the practical world.

Śrīla Prabhupāda: That is one more kind of ignorance—because you do not know that you are imperfect.

Dr. Benford: Oh, I know that I'm not perfect.

Śrīla Prabhupāda: Then what is the use of your trying to study the world this way and that way? If you are imperfect, the result will be imperfect.

Dr. Benford: That's true.

Śrīla Prabhupāda: So why waste time?

Dr. Benford: But there doesn't seem to be any other way of finding knowledge.

Śrīla Prabhupāda: Even for material knowledge you have to go to the university and consult a professor. Similarly, when you want to learn spiritual knowledge—perfect knowledge—you have to approach a perfect teacher. Then you will get perfect knowledge.

Dr. Benford: But how does one know when the teacher is perfect?

Śrīla Prabhupāda: It is not difficult. A perfect teacher is one who has learned from another perfect teacher.

Dr. Benford: But that merely removes the problem a step.

Śrīla Prabhupāda: No, because there is one perfect teacher—Kṛṣṇa—who is accepted by all classes of teachers. In India we still find the Vedic culture, which is taught by Vedic scholars. And all these Vedic teachers accept Kṛṣṇa as the supreme teacher. They take lessons from Kṛṣṇa and teach that.

Dr. Benford: So anyone I meet who accepts Kṛṣṇa as the perfect teacher—he is a perfect teacher?

Śrīla Prabhupāda: Yes. Anyone who is teaching the teachings of Kṛṣṇa is a perfect teacher.

Dr. Benford: Then all the devotees here are perfect teachers?

Śrīla Prabhupāda: Yes, because they are teaching only Kṛṣṇa's teachings, that's all. They may not be perfect. But whatever they are speaking is perfect, because it is taught by Kṛṣṇa.

Dr. Benford: Then you are not perfect?

Śrīla Prabhupāda: No, I am not perfect. None of us claim that we are perfect—we have so many defects. But because we don't speak anything beyond Kṛṣṇa's teachings, our teaching is perfect. We are just like a postman who brings you a money order for one thousand dollars. He is not a rich man, but if he delivers to you the envelope as it is, you are benefited. He is not a rich man, but his perfect dealing, his honest dealing, is perfect. Similarly, we are not perfect; we are full of imperfections. But we don't go beyond the teachings of Kṛṣṇa. That is our process. And therefore our teachings are perfect. 🌸

Mayapur Institute for
Higher Education and Training
Systematic Śāstric Study 2006–2007

Bhakti-śāstrī Course

November 2, 2006–February 6, 2007

(Separate instruction for men and women)

The Nectar of Instruction

Bhakti Cāru Swami, Śrīmatī Devī Dāsī

Bhagavad-gītā As It Is

Jayādvaita Swami, Lakṣmīmaṇī Devī Dāsī, Sugītā Vāṇī Devī Dāsī

The Nectar of Devotion

Kadamba Kānana Swami, Śyāmalā Sakhī Devī Dāsī

Śrī Īsopaniṣad

Lokanāth Swami, Nanda Devī Dāsī

Bhaktivaibhava Course

Fourth Canto

November 2, 2006–January 19, 2007

Thematic-discussions facilitators: Bhakti Cāru Swami,
Hari Śauri Dāsa, Jayādvaita Swami, Kadamba Kānana Swami,
Lakṣmīmaṇī Devī Dāsī, Śrīmatī Devī Dāsī

Structured-learning facilitators: Atul Kṛṣṇa Dāsa, Tāra Dāsa

Vedic Cosmology in the Fifth Canto

January 20–February 4, 2007

Ravindra Svarūpa Dāsa

Sannyāsī teachers will lead students on tours of Navadvīpa Dhama on most weekends from November 2, 2006, to February 6, 2007.

Visit www.mihet.info for details.

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 Hṛṣikeśa

(August 10–September 7)

SEPTEMBER

1—Śrī Rādhāṣṭamī, appearance anniversary of Śrīmatī Rādhārāṇī, Lord Kṛṣṇa's eternal consort. Fasting till noon, followed by feasting.

4—Parśvā Ekādaśī. Fasting from grains and beans. (Fasting till noon today for Śrī Vāmana-dvādaśī tomorrow.)

5—Śrī Vāmana-dvādaśī, appearance anniversary of Lord Vāmana, Lord Kṛṣṇa's incarnation as a dwarf *brāhmaṇa*. Appearance anniversary of Śrīla Jiva Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

6—Appearance anniversary of Śrīla Bhaktivinoda Ṭhākura, father of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura (Śrīla Prabhupāda's spiritual master), and a pioneer in spreading Kṛṣṇa consciousness in English. Fasting till noon, then feasting.

7—Disappearance anniversary of Śrīla Haridāsa Ṭhākura, fore-

most teacher of chanting Hare Kṛṣṇa. Anniversary of Śrīla Prabhupāda's accepting *sannyāsa*, the renounced order of life. Third month of Cāturmāsya begins (fasting from milk).

Month of Padmanābha

(September 8–October 7)

14—Anniversary of Śrīla Prabhupāda's arrival in the United States.

18—Indirā Ekādaśī. Fasting from grains and beans.

OCTOBER

2—Rāmacandra Vijayotsava, the anniversary of Lord Rāmacandra's victory over the demon Rāvaṇa. Appearance anniversary of Śrīla Madhvācārya, a Vaiṣṇava philosopher and guru who appeared in the thirteenth century.

3—Pāśāṅkuṣā Ekādaśī. Fasting from grains and beans.

4—Disappearance anniversary of Śrīla Raghunātha Dāsa Gosvāmī, Śrīla Raghunātha Bhaṭṭa Gosvāmī, and Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, great associates and followers of Lord Caitanya.

7—Śrī Kṛṣṇa Śaradiyā Rāsāyātrā. Disappearance anniversary of Śrī Murāri Gupta, an associate of Lord Caitanya. Beginning of Dāmodara-vrata. Offering lamps for one month. Also, the fourth month of Cāturmāsya begins (fasting from *ūrad dāl*).

Month of Dāmodara

(October 8–November 5)

11—Disappearance anniver-

sary of Śrīla Narottama Dāsa Ṭhākura, a great devotee of Kṛṣṇa known for his Bengali devotional songs.

14—Appearance of Radha Kunda.

17—Ramā Ekādaśī. Fasting from grains and beans.

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

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

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

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

NOVEMBER

2—Trisprṣā Mahā-dvādaśī. Fasting from grains and beans for Utthānā Ekādaśī. Disappearance anniversary of Śrīla Gaurakiśora Dāsa Bābājī, the spiritual master of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who was Śrīla Prabhupāda's spiritual master. Fasting till noon.



www.krishna.com

Gift Center

Shop for Krishna gifts and more...

- Art Shells
- Kangaroo Beanie
- Backpacks
- Clipping & Jewelry
- Magazine
- Gift Center
- Home Accents
- Kita Hood
- Neckties
- Music & Audio Store
- Video & DVD Store

www.krishna.com

Live Help

Get answers to your questions...

Blessings

Special offers and more...

Live Help

Get answers to your questions...

www.krishna.com

Live Help

Get answers to your questions...

Music & Audio Store

Shop for Krishna music and more...

www.krishna.com

The Video Store

Shop for Krishna videos and more...

Great Vegetarian Recipes

Discover new recipes and more...

www.krishna.com

Live Help

Get answers to your questions...

Shipping Info

Learn more about shipping...

Click for Live Help

Get answers to your questions...

Why Shop at the Krishna.com Store?

* We have over 5,000 products to support and complement your Kṛṣṇa conscious way of life. And we constantly strive to improve the quality, value, and relevance of the products we offer. Look for “Krishna.com Exclusive” items while you shop.

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

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

* When you shop, you support the whole Krishna.com family of services. The Krishna.com Store is not for profit. Every dollar goes toward services like the Krishna.com Radio, the Krishna Art Gallery, BTG Online, and the Teachings section, a popular destination for people new to Kṛṣṇa consciousness. Think of it: Every time you shop at the Krishna.com Store, you are helping to share Kṛṣṇa consciousness with the 100,000 people who come to the site every month.

www.krishna.com/store

1-800-800-3284



DILATION OF TIME

(continued from page 36)

timelessness is the absolute reality and material conditioning creates various rates of subjective passage of time. Einstein would probably agree with this statement.

Subjective Time

But there is more. Imagine yourself waiting for a bus on a hot, humid day in a largely deserted place. What will be your conception of time in

from Kṛṣṇa, expresses how even a moment feels like many years.

According to the Vedic literature, different relationships—servitude, friendship, parenthood, and conjugal love—exist in the material world because they have their original counterparts in the spiritual realm. In *Bhakti-rasāmṛta-sindhu*, Śrīla Rūpa Gosvāmī, one of the principal followers of Śrī Caitanya Mahāprabhu, discusses in elaborate detail the varieties of spiritual relationship. Every one of us has an eternal relationship

similarly the devotees are busy throughout the day arranging their devotional service to Lord Kṛṣṇa. Therefore they have no time to act like materialistic sense enjoyers.” (*Śrīmad-Bhāgavatam* 11.18.37, Purport)

As for effective time-management: “Concerning time, one should rise by four o’clock in the morning and utilize the auspicious Brāhma-muhūrta to advance in Kṛṣṇa consciousness. Similarly, one should avoid the sinful influence of hours such as midnight when ghosts and demons are encouraged to become active.” (*Śrīmad-Bhāgavatam* 11.13.6, Purport)

If you are interested in trying consciousness-based time management, here are some guidelines:

(a) Cultivate discipline or regulation in your life. As noted above, one should get up early in the morning to take full advantage of the mode of goodness.

(b) Associate with Kṛṣṇa-conscious devotees situated in the mode of goodness. Such association helps us gain a better sense of time and its utility. The concept of subjective time discussed above tells us how association shapes our perception of time. Remember, we become like the people we associate with.

(c) Position yourself, as far as possible, in places saturated with the mode of goodness. For example, temples or homes saturated with a spiritual atmosphere are ideal abodes.

(d) Consume only food offered to Kṛṣṇa. Such food purifies our consciousness quickly.

(e) Practice mantra meditation, such as chanting and singing Hare Kṛṣṇa. These transcendental sounds put us on the spiritual platform, giving us a better sense of time.

(f) Along with the do’s come the don’ts: Avoid association, foods, and places where the lower *guṇas* (passion and ignorance) are predominant. ❀

Aravind Mohanram, an aspiring disciple of His Holiness Romapāda Swami, received his Ph.D. in engineering from Pennsylvania State University. He lives with his wife, Priya Rajagopal, in Shrewsbury, Massachusetts. He can be reached at psuaravind@yahoo.com.

The concept of consciousness-based time dilation can form the basis for a new paradigm on how we measure time.

such a situation? Frustratingly enough for you, time would appear to move extremely slowly. Now, imagine you meet a close friend from high school with whom you begin engaging in lively conversations, bringing back memories of school days. Both of you would notice at the end of your conversation that time had passed quickly and you are left longing for more. Suppose, instead of a friend, you meet your beloved. The long, painful wait for the bus now seems a blissful experience, thanks to your beloved, and the passage of time extremely swift, although the longing for more time also increases. Your sense of time will also be influenced by the *guṇa* of your friend or beloved.

From this simple example, we can note that the perception of time depends on our subjective experiences. It is not difficult to understand, from our day-to-day experience, that the same person perceives time differently depending on the type and depth of relationships he shares, the nature of people he relates to (determined by their *guṇas*), and the arrangement of matter around him. There are also many Vedic examples on subjective time. In His beautiful *Śikṣāṣṭaka* prayers, Śrī Caitanya Mahāprabhu, due to intense feelings of separation

with Kṛṣṇa, but we have forgotten it. We are busy cultivating ephemeral material relationships, thus clouding our pure consciousness and perception of time.

It is clear from the above examples and our day-to-day experiences that there is a definite correlation between time, matter, and consciousness. The fact that all of these originate from God, as mentioned in the *Vedas*, adds validity to this correlation. The concept of consciousness-based time dilation can form the basis for a new paradigm on how we view or measure time and its efficient management.

In the *Bhagavad-gītā*, Lord Kṛṣṇa declares that He is the time factor and also the supreme consciousness. He further declares that material nature is but one of His energies. Whoever understands Kṛṣṇa perfectly can know the intricacies of time, matter, and consciousness. Thus, a pure Kṛṣṇa-conscious devotee, who knows Kṛṣṇa in truth, uses his time in the most efficient manner and is the perfect time-manager. “At every moment the devotee is moved by his desire to serve Lord Kṛṣṇa. Just as those who are inclined to sense gratification pass their time making arrangements for their enjoyment,

Making the Best Use Of a Bad Bargain

How we can see our acceptance of a material body as the ultimate business deal gone wrong and still use the body to maximum advantage.



Photodisc / Getty Images. Montage: Yamaraja Dasa

by Navin Jani

ON MY WAY to work each day, I used to pass a used car lot. For as long as I could remember, the lot had featured a special deal on an attractive Range Rover. A large sign delineated its wonderful features and assured the prospective owner of a markedly superior driving experience. I was happy with my own Honda CRV and had always found it amazingly well suited to my needs, so I never paid much attention to the advertisement. For no apparent reason, however, one day a slight curiosity awakened in my mind about the Range Rover.

“I wonder what it would be like to drive it.” I began to muse. “Maybe it *would* be more enjoyable than my little Honda.”

Gradually, day by day, this desire grew from a passing fancy to a nagging doubt. I still had no factual complaints about my own car; in fact, I couldn’t imagine how any other vehicle could really be better for me. Still, despite my best reasoning, I couldn’t stop thinking of the Range Rover. One day, I went ahead and traded in my car for the impressive Rover. I drove it home with great excitement.

That emotion was short-lived. Before long, I became frustrated by all sorts of problems, from the stereo breaking down to the brakes failing. Eventually I realized I had been had. I had traded in my perfectly good car for a lemon.

We’ve probably all made ill-advised purchases. Some of the things we buy just don’t live up to our expectations. Sometimes these poor decisions

involve only small items, and we shrug them off with a resigned “Oh, well.” Others, however, have longer term consequences and are more problematic. Trying out a new variety of candy bar that ends up tasting awful is no big deal. Buying a car that breaks down or a house that’s sinking into the ground is a more painful mistake.

The Vedic literature explains that the ultimate misguided business decision is the choice to take on a body in the material world. With this understanding, Śrīla Prabhupāda often

Although all subsequent bodies come about more or less automatically as a result of our activities and level of consciousness, our initial descent into this cosmos is the result of consciously willing to leave the association of the Lord. Accepting that our present body is the product of a conscious transaction may take a little time and some serious reflection, but having done so, taking the next step is all too easy; one must conclude that taking birth is a raw deal. After all, what is a bad bargain? It is one in which you end

our so-called happiness: the contact of the senses with the sense objects. No material pleasure is without its concomitant pain. Now that certainly wasn’t in the advertisement.

So we’ve been duped. Thinking we would procure superior enjoyment, we traded in a blissful body and association with the Supreme Lord for a lonely existence in a vehicle of suffering. What should we do now? Śrīla Prabhupāda advises us to make the best use of our situation. Like any other bad bargain, we must try to take

maximum advantage of our unfortunate acquisition until we can ameliorate the situation. In the case of the human body, the *Vedas* explain that the best use is the pursuit of self-realization and reestablishment of our relationship with God. There’s no point in continuing our frenzied quest for sense gratification, pretending that the material body can deliver lasting and genuine satisfaction. Nor is giving up in

despair and taking shelter of intoxicants and nihilistic philosophies of any avail. Just as my defective Range Rover certainly didn’t provide me with the satisfaction I had hoped for yet I still used it to take me to work until I could afford a replacement, so the material body can never be a source of actual happiness through sense gratification but one can still use it to acquire something better.

Kṛṣṇa reveals that the entire material world, from the highest planet down to the lowest, is equally abominable and impermanent, so we should focus our efforts only on getting out. And the wonderful thing about the human body, as the child saint Prahāda once explained to his classmates, is that although it is temporary like other material bodies, it offers one the benefit of being able to perform devotional service to Kṛṣṇa and thus achieve liberation from the cycle of birth and death. By using our present bodies to serve the Lord instead of our senses, we can eventually gain the perfection of reinstatement in our original spiritual bodies and reverse this transaction gone awry.

One illustrative example of using the human body for a higher purpose

Thinking we would procure superior enjoyment, we traded in a blissful body and association with the Supreme Lord for a lonely existence in a vehicle of suffering.

encouraged people to approach their lives in the mood of “making the best use of a bad bargain.” While at first glance such an analogy might not make much sense, when considered more carefully it proves to be profoundly illuminating.

Not What We Bargained For

Generally a bargain requires two parties making an agreement to exchange something, but we mortal beings are ostensibly thrust out of our mother’s womb without much say in the matter. How then is acquiring a material body a bargain? The Vedic literature explains that we are all spiritual beings who originally resided in the transcendental realm beyond this world of time and space. Becoming averse to the Supreme Lord and desiring to enjoy independently from Him, however, we abandoned our eternal life and entered this ever-changing material manifestation. In essence, we made an agreement with God to exchange a body made of spirit for one made of matter, in much the same way that I had traded in my Honda CRV for the Range Rover at the lot.

up with something that fails to meet your expectations. “This isn’t how it was described in the advertisement,” we usually exclaim in such circumstances. We should have the same reaction to our material predicament. While we must have thought at one time (and may even continue to think) that this world is a place of enjoyment and our bodies the perfect pleasure cruisers with which to take advantage of it, the truth is quite to the contrary. I thought I would be happier driving a Range Rover than sticking with my CRV, but I soon found myself in a much worse—not better—situation. So it is with our material bodies.

In the *Bhagavad-gītā* (15.7), Kṛṣṇa Himself explains that although we are part of Him, having chosen to be independent we are forced to struggle hard with our senses and mind in this world. We’re supposed to be enjoying with Him, but instead we’re suffering alone down here. This entire realm of matter is *duḥkhālayam*, or “the abode of misery.” And where do these miseries come from? Amazingly enough, Kṛṣṇa explains in the *Bhagavad-gītā* (5.22) that they are the direct result of the very same activities that produce

is the story of the ancient sage Dadhīci from the *Śrīmad-Bhāgavatam*. Being severely oppressed by the *asuras* (demons) and their new leader Vṛtrāsura, the *devas* (demigods) once approached Nārāyaṇa (an expansion of Kṛṣṇa) for shelter. The Supreme Lord instructed them to request the sage Dadhīci for his body. Because of his austerities and mystic power, his body had become powerful, and his bones could therefore be made into an extraordinary weapon capable of killing Vṛtrāsura. Upon hearing of the *devas*' plight, the sage responded that because the body provides sensual enjoyment and because parting with it at death is so painful, most people are very attached to it and are prepared to sacrifice everything else to protect it. As a result, Dadhīci retorted, who would give up his body, even if the Supreme Lord himself demanded it?

The wise sage was merely teasing the demigods. He went on to explain, in all seriousness, that although the body is indeed the dearest possession of any living being, he was prepared to give his up. Dadhīci knew that the body is temporary and destined to die despite all efforts to maintain it, and so he considered it better to lose it sooner in pursuit of a higher purpose than to succumb to an inconsequential and inglorious death later on. He thus made the best use of a bad bargain by using his human body for eternal glory rather than flickering sensual pleasure.

For most of us, making the best use of a bad bargain in terms of our human body need not be as dramatic as the example of Dadhīci. But the principle is the same. It's the same lesson we learn from the incident I narrated to begin this article, although I must at this point ask the kind reader's forgiveness for fabricating that tale to help illustrate my point (the only part that's true is that I do own a Honda CRV). I may not have bought a substandard automobile, but I do have a material body, which is a much more consequential blunder. Having somehow agreed to set out in the material world in search of pleasure, we have all made that mistake. Trading in our original liberated and blissful body of spirit for this body of matter was a foolish decision; the material body simply doesn't

deliver. Instead of stubbornly and vainly trying to extract a few drops of enjoyment through sense gratification, we should use our bodies in the service of the Lord, and thereby gain re-entry into His kingdom. Then our lives will be successful and glorious, despite our awkward and unfortunate position in the material world. And like any other transaction in which we've once

been cheated, we can rest assured that we won't make the same bad bargain again. ☸

Navin Jani is pursuing a doctoral degree at the University of California, Irvine, studying Vastu Vidya and spiritual aspects of design. He lives in Irvine with his parents and his wife, Kṛṣṇa-priyā Devī Dāsī.

4TH ANNUAL VAIṢṆAVĪ (LADIES) RETREAT

— Satsanga in the Appalachian Foothills —

New Vrindavan Community, West Virginia

October 5–7, 2006

Retreat: \$151

(healthy *prasādam* included, accommodations extra)

Contact: Mālatī Dāsī at Servingskrishna@aol.com

Website: Vaishnaviretreat.com



YOU'RE INVITED!

The Sunday Feast

Most Hare Kṛṣṇa centers around the world put on a special festival every Sunday—for regulars as well as newcomers. Come by and relish the taste of the world's oldest cultural tradition. Call your nearest center to find out the schedule for the Sunday Feast. (See "Centers," pages 59–61.)

MY MOM'S LONG- NEGLECTED BOOK

His mother couldn't supply satisfying answers to all his spiritual questions—until she handed him a book she'd received thirty years before.

by Ben Granofsky

I WAS EIGHTEEN years old and happily enjoying life through the agency of friends, parties, adventures, sports, and so on. I had no real problems to face, nor was I depressed or unloved. My family loved me greatly, my friends deeply cared about me, and I'd never experienced suffering or loss, so things were just fine and dandy. The only negative thing was that I had no passion to do anything great or to take on projects and huge amounts of responsibility.

My only responsibility was to get myself to school and to pass with good grades. With this in mind, I decided it would be cool to study philosophy and religion because there is no right or



wrong answer and I had everything already figured out, so I couldn't mess up. I had always been a church-going person and was active with my church's youth group. I prayed regularly and felt like I had some commitment to God. But I didn't really understand anything about God. That's what philosophy and possibly other religions would teach me. Instead they just confused me about God even more and brought up a new conception: "the Absolute Truth." I remained baffled for some time and kept on living the way I had been.

Now and again I would ponder life's timeless question of what happens after we die. Fortunately I had enough intelli-

Ben visits the ISKCON temple in Baltimore, Maryland, where his family lives.





gence to come to the conclusion that I was eventually going to pass on to the next life (even though, like most teenagers, I was still mostly convinced that I was immortal). I started to wonder what part of me would live on if I were dead. Then it struck me that the “me” I had been identifying with for so long would be gone. No more Ben, no more of my family, no more of my friends, no more 2003, no more America, no more Earth. It would all end. Something would live on, but not “me.” Maybe my essence, but not the

I then asked, “What is His name?” She paused and thought for a moment, then answered, “Well, I don’t know, maybe Yahweh or Jehovah.”

Next I asked, “What does He look like?”

She responded, “Well, He doesn’t have a form.”

Then she paused and said, “Maybe He does, because it says we are made in His image.”

I realized she was as confused about God as I was. Afterwards she thought of a book to give me to read. No, it

Kṛṣṇa, and under that it said *The Supreme Personality of Godhead*.

“Whoa!” I thought. “I’ve never heard God called that before.”

The picture on the front was interesting, but I couldn’t quite tell if it was two girls or a guy and a girl. I figured that one was a guy, but I wasn’t too sure who they were. My mom said that back in the seventies there was a group of eccentric young people who claimed they knew God and this was one of their books. I didn’t really pay her much attention as I turned the book over to read the back cover.

As soon as I saw the picture on the back, I was stunned. The man I was looking at seemed situated in supreme peace. He glowed like a saint, and he appeared to be so humble. His name was A. C. Bhaktivedanta Swami Prabhupāda, but I didn’t know how to pronounce it. The great-

est part of his name, to me, was that it included the words “His Divine Grace.” Simply by seeing his picture, I had sensed that he was divine, and now his title confirmed it. I read the book summary, and it was so simple and sweet. The phrase “relishable content for swanlike men” sunk deep into my heart. It was exactly what I needed to hear.

When I opened the book, I saw the foreword “Words from Apple,” by George Harrison. I liked how he described all names of God as being one.

As I read the first chapter, my heart melted and I was completely convinced that Kṛṣṇa was God. I just knew it. And why would this saint, Prabhupāda, lie to me? I read the book every day, and it was so much nectar. I had no desire to do anything else during that time. I was just totally absorbed in reading about Kṛṣṇa. Reading pastime after pastime increased my faith, and I felt like I was floating on a cloud.

While I read the book—it was the first of three volumes and described only the Vṛndāvana pastimes—I was amazed and felt better than ever. My mind had expanded so much. I was opening up to new concepts of Godhead. I read about the qualities and energies of God and how He can ex-

I didn’t like the Buddhist idea of becoming void, and I didn’t like the idea of merging and becoming love but not being a person.

“me” I identified with. (I was thinking that I was completely the body. I could not imagine that I was a living entity different from the body.)

These thoughts were overwhelming, and I had to find answers. I knew the best place to go for answers was my mother. She always knew everything—well, except for how to do my math and science homework.

Partial Answers

As I told her my thoughts, she assured me that I would be fine after death and not to worry about it until it comes. But I could not brush the subject aside, because the fact remains that we are going to die and leave these bodies, along with all of our identifications. The concept is real, and it was frightening.

My mother tried to console me by saying that our Savior would rescue us and bring us back to God. I had been studying philosophy and Eastern religions, but I knew very little about God as described by my Western faith. It mostly emphasizes the son of God. So I decided to get the full story from my mom.

My first question was “Who is God?”

She said, “The father of Jesus.”

wasn’t the Bible. It was a book called *Be Here Now*.

She knew I had been studying Eastern religions, and the author explained God from the Eastern perspective that He’s all love and we should merge into that love. I didn’t like it one bit. I was looking for God because I didn’t want to give up being “me.” I didn’t like the Buddhist idea of becoming void, and I didn’t like the idea of merging and becoming love but not being a person. The idea freaked me out.

Mercy Off the Shelf

I wanted to go back to a kingdom where I could enjoy in God’s presence, as the Bible describes. So I cast aside the book and told my mom I didn’t like it. She could see that I was really trying to figure out who God was, and just then a light bulb went off in her head. (The *Bhagavad-gītā* says that Kṛṣṇa is the cause of remembrance and forgetfulness.) She thought of a book she had gotten thirty years earlier. So we went to our bookroom, where she found it and gave it to me.

I gazed at the front cover with awe. It was a small blue book, and the title was strange because three of the letters had dots under them. It said

pand and what incarnations He has. I had never thought of these things in my whole life. It was so incredible. I felt as if I was entering into the pastimes, and I could feel how Kṛṣṇa and His associates felt.

Then I came to a part where Śrīla Prabhupāda writes that persons who smoke ganja, thus imitating Lord Śiva's act of drinking poison, cannot enter into the kingdom of God. That really scared me. I was thinking, "Well, maybe Prabhupāda has never heard

bhupāda had been saying about living a godly life. I couldn't give up intoxicants, meat-eating, or women, as he suggested. But the thoughts kept coming back, and I figured that I had to at least try it for a day or two.

It was a difficult test. I couldn't go long without getting intoxicated. Luckily, I didn't have a girlfriend at the time, which made it easier to avoid illicit connections. I also never gambled with money, because I hated to spend it, let alone lose it on games.

us. She had always wanted to try it too. I had also realized that my favorite food is vegetarian—I loved to eat cereal for every meal. Soon enough I was following all four principles. I felt strange but good about my accomplishment. I had occasional fall-downs with intoxicants and meat, but for the most part I went a month straight.

Where Are The Hare Kṛṣṇas?

Then I found it hard to maintain these principles unless I had friends who did this Kṛṣṇa consciousness stuff too. I had just given up the shelter of my closest and dearest friends, and I felt all alone. So I asked my mom if the people who practice Kṛṣṇa consciousness still exist.

To my disappointment she said, "Nope."

She had not seen the Hare Kṛṣṇas for thirty years. She explained that they were a cult that came and went, along with many other religious fads of the era.

But I was determined to find out if there were some Hare Kṛṣṇas left. I looked online for Kṛṣṇa, and after seeing the number of web pages, I realized that He was a little more popular than I had thought. So I looked up ISKCON and found a site. I saw the list of temples, and I was so happy. I found the closest one to me and told my mom that I was leaving to go visit the temple. She wished me luck. I was off to change my life forever.

I would like to thank my mother, who unknowingly became my *patha-pradarśaka-guru* (the guru who shows the way). Little did she know when she received the *Kṛṣṇa* book, so many years ago, that it would be the catalyst to send her future son into a spiritual awakening. I would also like to thank the devotee who handed her the book, not knowing that that book sale would fructify thirty years later. Śrīla Prabhupāda said that his books are like time bombs waiting to go off—to explode our material conception of life and bring us to the shelter of Kṛṣṇa's lotus feet. I'm glad to say that it's true. 🌸



In Regina, Canada, while on a road trip to spread Kṛṣṇa consciousness, Ben inspires a local resident to dance in kirtana.

of Jesus before." I knew for sure that my sins would be washed away if I believed in Jesus. I had the best of both worlds. I now knew who God was, and I had His son as my Savior. My mind once again became peaceful. No more worries. Or was there more to come?

Struggling With the Principles

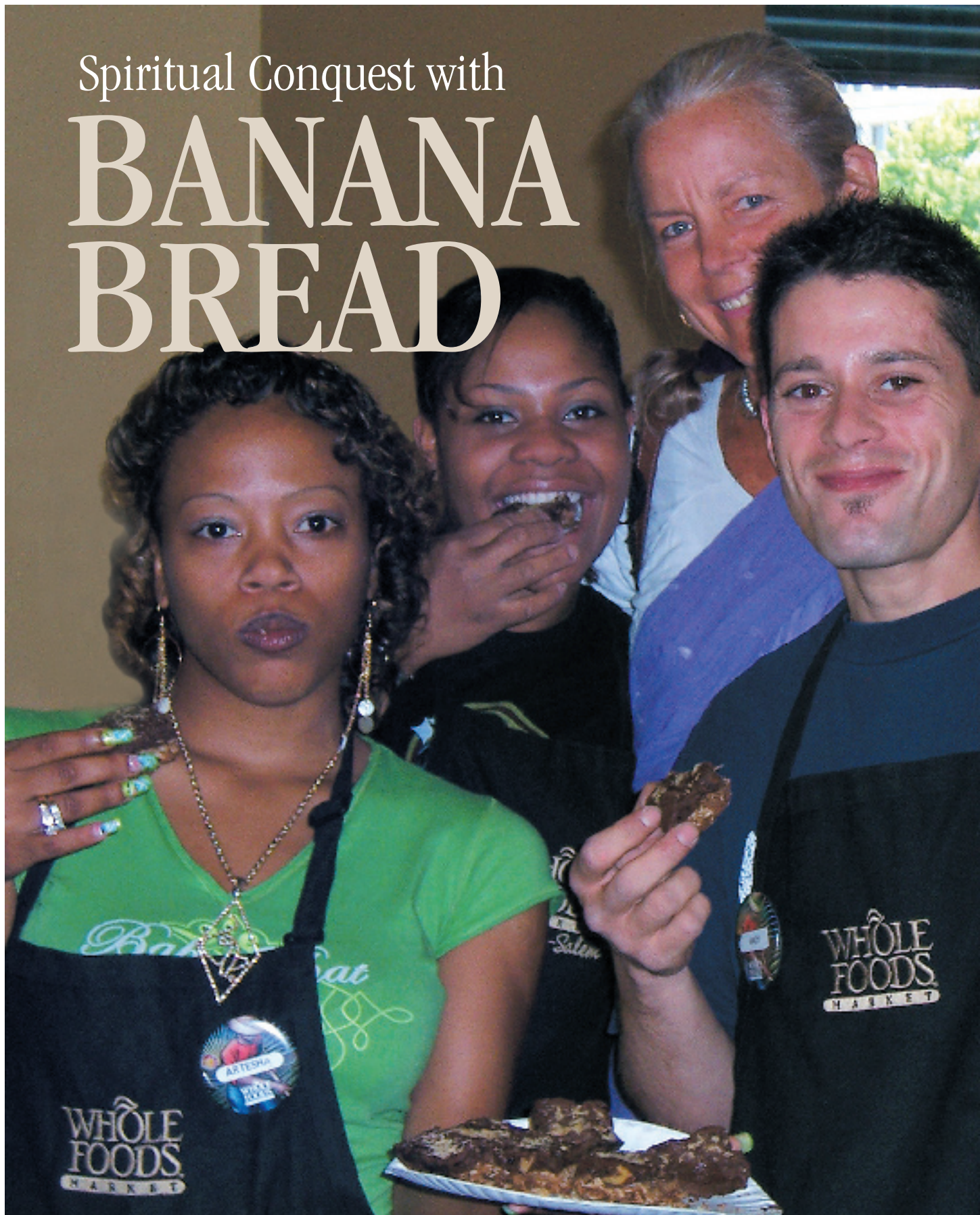
A feeling of restlessness and dissatisfaction began to form within me. I mentioned to my friends that we should try to live a more pious life and go to church more often. But they were completely satisfied, and they assured me that the feeling would blow over. But I couldn't stop thinking about this Kṛṣṇa stuff and what Śrīla Pra-

Then I tried to stop eating meat, but that didn't last for more than a day. I couldn't understand how people can eat salad all the time. I tried to give up intoxicants, but it was still a struggle. I was only able to cut back on my usage.

But then it happened—I actually started to stop getting intoxicated. My friends were shocked. They supported my choice, but they continued to take drugs in my presence, which made it tough for me. I had to shut them out of my life. It was really hard to do, but it was necessary. I had to prove to myself that I could follow these four simple principles.

Finally it came time to give up eating meat. I told my mom about my desire, and she totally agreed and even started cooking vegetarian meals for

Spiritual Conquest with
**BANANA
BREAD**





*In the hills of North Carolina,
an enthusiastic devotee is winning hearts and souls
through her faith in the power of prasādam.*

by Arcana Siddhī Devī Dāsī

NOT LONG AGO I was coming home from the Sunday feast at the Hare Kṛṣṇa temple where I live, in North Carolina, when from across the creek I saw fire engines at the house of my friend Mahārḥā Dāsī. I called her as soon as I got home and was put at ease when she answered the phone in a jovial spirit. She said her husband had been meaning to clean the four years of accumulated creosol in their chimney but was just a little too late. Luckily, the fire hadn't gotten past the chimney.

Mahārḥā then excitedly added, "And the whole crew of firefighters ate *prasādam*!"

Mahārḥā has great enthusiasm for giving out *prasādam*, food offered to Kṛṣṇa, and she is famous in Stokes county for her banana bread. When she and her family first moved here to Prabhupāda Village, she went on a campaign to win the hearts of her Southern Baptist neighbors. She successfully melted even the most dogmatic hearts with her banana bread *prasādam*.

Just a few weeks earlier, Mahārḥā had been shopping at a health food store when an announcement over the loud speaker asked her to go to the parking lot to move her car. She was bewildered, since she had parked in a marked spot and surely wasn't blocking anyone. When she got outside, she panicked on seeing her husband's newly bought 1982 Mercedes abutting a shinny sports car.

Mahārḥā realized she hadn't put on the parking break and her car had rolled into the other car. The owner and a policeman were waiting at the scene. Mahārḥā took a deep breath and approached them, expecting the worst.

The owner of the sports car greeted Mahārḥā with a smile and said, "It's just a little dent. Don't worry about it."

Shocked, Mahārḥā replied, "Really? You're so nice."

She then remembered the banana bread in the back seat of her car and offered slices to the owner of the sport's car and the policeman, who both eagerly accepted the treat.

On hearing this story, I jokingly told Mahārḥā that she will go to great lengths to distribute *prasādam*—even staging fender-benders in parking lots.

Actually, because of her strong desire to do this service for her spiritual master, Kṛṣṇa arranges all kinds of interesting opportunities for her. Another day, while Mahārḥā was standing in the line at the grocery store, the cashier happened to say out loud, "I can't think of what to eat for lunch today." Mahārḥā caught the cue and offered her some fresh banana bread. The cashier, stunned by Mahārḥā's hospitality, readily accepted.

Prasādam and Sense Control

Mahārḥā has great faith in the power of *prasādam* to help people progress in spiritual life. Like many of us, she can personally attest to the power of *prasādam* to help control the senses, so important for spiritual advancement. In a prayer that we Hare Kṛṣṇa devotees generally sing before meals, we thank the Lord for giving us *prasādam*, acknowledging its power to help us gain control over the tongue. Of all the senses, the tongue is considered the most difficult to control.

Before becoming a devotee, I agonized over my inability to gain control over my tongue. One night after eating a half-gallon of ice cream, I lamented miserably. After just a few bites, the experience of pleasure dulled. But driven by the desire to enjoy, I wasn't able to stop even after feeling sick. I remember praying to the Lord: "Please help me. My senses are so much out of control. I don't want to live like this." Soon after that night, Kṛṣṇa

Employees at a health-food store enjoy delicious brownie prasādam compliments of Mahārḥā Dāsī (rear).

brought me to the temple and gave me *prasādam*.

The word *prasādam* means “mercy” and refers to remnants of God’s meals. Devotees offer all their food to the Lord, and if the food is prepared in a loving mood, the Lord agrees to accept it. He eats it in His transcendental way and returns it to us, the material ingredients having been transformed into spiritual energy. Even if we have no knowledge of the potency of *prasādam*, still it will act on us, just as medicine will work even if we don’t know why.

A Blessed Dog

Even animals can benefit from taking the remnants of the Lord’s food. In the *Caitanya-caritāmṛta* there is a wonderful story illustrating the power of *prasādam*. Once, while Lord Caitanya’s followers were traveling from Bengal to Jagannatha Puri to see Him, a dog joined their party. Śivānanda Sena, the devotee in charge, assumed responsibility for the dog. Once, when Śivānanda Sena went ahead to arrange accommodations, he left the dog in someone else’s care. When Śivānanda Sena returned, the dog was missing. He learned that the person left to care for the dog had neglected to feed him. Śivānanda Sena, being a topmost Vaiṣṇava, felt responsible for the dog’s disappearance and fasted.

When the party finally arrived in Jagannatha Puri, they all went to see Lord Caitanya. Upon arriving before the Lord, they witnessed a remarkable sight: The dog was sitting before the Lord, who was tossing him remnants of green coconut pulp and instructing him to chant the name of Kṛṣṇa. To everyone’s astonishment, the dog chanted “Kṛṣṇa.”

The next day the dog vanished, and it was ascertained that he had returned to the spiritual world, Vaikuṅṭha. One may wonder how the dog was able to obtain such a destination. First the dog got the mercy of the devotee and received *prasādam*. That made him the eligible to approach the Lord directly and receive *prasādam* from Him. The dog was able to transcend his nature as a dog and chant the name of Kṛṣṇa. No longer bound by false ego,

Śrīla Prābhupāda on Prasadam

ONE SHOULD take *prasādam* with great faith and should chant the holy name of the Lord and worship the deity in the temple, always remembering that the deity, *mahā-prasādam*, and the holy name do not belong to the mundane platform. By worshipping the deity, eating *prasādam*, and chanting the Hare Kṛṣṇa *mahā-mantra*, one can always remain on the spiritual platform (*brahma-bhūyāya kalpate*).

—*Caitanya-caritāmṛta*,
Madhya-līlā 11.209, Purport

We simply give people the chance to hear about the Supreme Personality of Godhead and give them *prasādam* to eat, and the actual result is that all over the world people are responding to this process and becoming pure devotees of Lord Kṛṣṇa. We have opened hundreds of centers all over the world just to give people in general a chance to hear about Kṛṣṇa and accept Kṛṣṇa’s *prasādam*. These two processes can be accepted by anyone, even a child. It doesn’t

matter whether one is poor or rich, learned or foolish, black or white, old or still a child—anyone who simply hears about the Supreme Personality of Godhead and takes *prasādam* is certainly elevated to the transcendental position of devotional service.

—*Caitanya-caritāmṛta*,
Ādi-līlā 7.141, Purport

A diseased person needs both proper medicine and a proper diet, and therefore the Kṛṣṇa consciousness movement supplies materially stricken people with the medicine of the chanting of the holy name, or the Hare Kṛṣṇa *mahā-mantra*, and the diet of *prasādam*. There are many hospitals and medical clinics to cure bodily diseases, but there are no such hospitals to cure the material disease of the spirit soul. The centers of the Kṛṣṇa consciousness movement are the only established hospitals that can cure man of birth, death, old age and disease.

—*Caitanya-caritāmṛta*,
Ādi-līlā 10.51, Purport

and having fully received the blessings of both the Vaiṣṇava and the Lord, the dog achieved his eternal identity in the spiritual abode.

Prābhupāda’s Weapon

While this is an extraordinary example of the power of *prasādam*, it nonetheless helps us to appreciate the potential of both giving *prasādam* to others and eating it ourselves. My spiritual master, Śrīla Prābhupāda, understood the importance of *prasādam* in helping newcomers commit to the spiritual path. When Prābhupāda came to the West, he knew how addicted Westerners were to eating meat and taking intoxicants, among many other bad habits. Seeing this diseased condi-

tion, Prābhupāda prescribed the cure of chanting the Hare Kṛṣṇa *mahā-mantra* and eating *prasādam*.

In the beginning days, Prābhupāda would make a large batch of *gulabjamins*, an Indian sweet. The golden pastry balls soaked in syrup would be available in a big jar by the front door of the temple. Guests, as well as new devotees living there, were encouraged to dip into the jar without reservation. This divine treat helped the devotees refrain from their addictions, gradually giving them up. Acknowledging the *gulabjamins* as a powerful weapon against the illusory energy, Prābhupāda’s early disciples nicknamed them “ISKCON bullets.”

Of course, Śrīla Prābhupāda also daily prepared nutritious vegetarian

meals for the devotees. On Sundays he and the disciples he was training would prepare special preparations. Guests would inevitably marvel at the special flavor of *prasādam*. Kṛṣṇa provides that unique taste when He accepts the food offered to Him with devotion. Even one bite of *prasādam* brings eternal benefit.

I'm inspired by my friend Mahārḥā's faith in *prasādam* distribution, as well as by all the time and energy she in-

vests in making cookies, granola, and banana bread to distribute. Her faith is contagious. Not long ago she brought *prasādam* to her son's piano recital. The piano teacher announced excitedly at the beginning of the recital that everyone had to sample the delicious cookies Mahārḥā had baked. On the piano teacher's endorsement, everyone accepted *prasādam*.

So, if you're ever in the neighborhood of Prabhupāda Village, located

in Sandy Ridge, North Carolina, make sure you stop by Mahārḥā's house to sample some of her delicious banana bread offered to Kṛṣṇa. She'll be happy to share *prasādam* with you, as she has done with so many others. ❁

Arcana Siddhī Devī Dāsi 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.

60 years of Back to Godhead magazine

ONLY
\$19.95

NOW AVAILABLE ON DVD!

- Includes every issue from 1944–2004
- View over 14,000 pages from 342 issues as Adobe PDF files
- Index of magazine covers
- Index of over 3,000 articles
- Index of authors
- Do word and string searches
- 1 double-sided disk with over 6 GBs of information
- Compatible with both PC and Mac



Order online at www.Krishna.com/store, or call 1-800-800-3284



Imagine if . . .

YES! Send 6 issues of BTG (one year) for \$19.95*.
 Payment enclosed Bill me (US orders only)
 Charge my: VISA MasterCard mEx scover
 Card no. _____ Exp. _____ S.C.** _____
 Signature _____
 GIFT TO (please print): _____
 Address _____
 City _____ State _____ Zip _____
 Country _____ Phone _____
 E-mail _____
 FROM (your name): _____
 Address _____
 City _____ State _____ Zip _____
 Country _____ Phone _____
 E-mail _____

*Canada: \$19.95 (US dollars); other countries: \$29.95 (US funds only and payable on a US bank). Allow 6-8 weeks for the first issue to arrive. Offer good through 12/31/06, and applies to new paid subscriptions only. **Security code. Orders cannot be processed without 3-digit code on back of card (4-digit code on front for AmEx).

for just a few cents a day, you could jet off to holy places all around the world, get the association of saintly persons, experience festivals, take *daršana* of deities, and get complimentary education on how to apply *bhakti-yoga* to your daily life!

You'd like it. Your friends would too.

Make someone happy . . .

buy them a gift subscription to *Back to Godhead*.

CENTERS AROUND THE WORLD

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

INDIA

- Agartala, Tripura — Assam-Agartala Rd., Banamalipur, 799 001/ Tel. (0381) 227053/
Fax: (0381) 224780/ E-mail: premadata@rediffmail.com
- Ahmedabad, Gujarat — Satellite Rd., Gandhinagar Highway Crossing, 380 054/
Tel. (079) 686-1945, -1645, or -2350/ E-mail: jasomatinandan.acbsp@pamho.net
- Allahabad, UP — Hare Krishna Dham, 161 Kashi Raj Nagar, Baluaghat 211 003/
Tel. (0532) 415294
- Amritsar, Punjab — Chowk Moni Bazar, Laxmansar, 143 001/ Tel. (0183) 2540177
- Bangalore, Karnataka — Hare Krishna Hill, 1 'R' Block, Chord Rd., Rajaji Nagar 560 010/
Tel. (080) 332-1956/ Fax: (080) 332-4818/ E-mail: guesthouse@iskonbangalore.org
- Bangalore, Karnataka — ISKCON Sri Jagannath Mandir, No.5 Sripuram, 1st cross,
Sheshadripuram, Bangalore 560 020/ Tel. (080) 353-6867 or 226-2024 or 353-0102
- Baroda, Gujarat — Hare Krishna Land, Gotri Rd., 390 021/ Tel. (0265) 2310630 or 2331012/
E-mail: iskon.baroda@pamho.net
- Belgaum, Karnataka — Shukravat Peth, Tilak Wadi, 590 006/ Tel. (0831) 436267 or 400108/
E-mail: devamrita.rns@pamho.net
- ◆ Bhubaneswar, Orissa — N.H. No. 5, IRC Village, 751 015/ Tel. (0674) 2553517, 2553475,
or 2554283/ E-mail: iskonbhubaneswar@rediffmail.com
- Brahmapur, Orissa — Sri Ram Govinda Mandir, Lanjipalli, N.H. 5, Brahmapur,
Dist. Ganjam 760 008/ Tel. (0680) 2209400 or (094371) 79400
- Chandigarh, Punjab — Hare Krishna Dham, Sector 36-B, 160 036/ Tel. (0172) 601590 or 603232/
E-mail: bhaktivinode.gkg@pamho.net
- Chennai (Madras), TN — Hare Krishna Land, Bhaktivedanta Swami Road, Off ECR Road, Injam-
bakkam, Chennai 600 041/ Tel. (044) 501-9303 or 501-9147/ E-mail: iskonchennai@eth.net
- Coimbatore, TN — Jagannath Mandir, Hare Krishna Land, Aerodrome P.O., Opp. CIT, 641 014/
Tel. (0422) 2626509 or 2626508/ E-mail: info@iskon-coimbatore.org
- Dwarka, Gujarat — Bharatiya Bhavan, Devi Bhavan Rd., 361 335/ Tel. (02892) 34606/
Fax: (02892) 34319
- Gadei Giri, Orissa — Post Alabola via Balikuda, Dist. Jagatsinghpur, 754 108/ Tel. (06724) 238112/
E-mail: srigoalcccd@yahoo.co.in
- Guntur, AP — Opp. Sivalayam, Peda Kakani 522 509
- Guwahati, Assam — Ulubari Chariali, South Sarania, 781 007/ Tel. (0361) 545963
- Hanumkonda, AP — Neeladri Rd., Kapuwada, 506 011/ Tel. (08712) 77399
- Haridaspur, WB — P.O. Chhaygharia, Bongaon, 24 Parganas, West Bengal 743 704/
Tel. (03215) 57856
- Haridwar, Uttaranchal — Prabhupada Ashram, G. House, Nai Basti, Mahadev Nagar, Bhimgoda/
Tel. (01334) 261116
- Hyderabad, AP — Hare Krishna Land, Nampally Station Rd., 500 001/ Tel. (040) 2474-4969 or
2460-7089/ E-mail: guesthouse.iskonhyd@pamho.net
- Imphal, Manipur — Hare Krishna Land, Airport Rd., 795 001/ Tel. (0385) 2455245 or 2455247
or 2455693/ E-mail: manimandir@sancharnet.in
- Indore, MP — 101 Chetak Arch, 7 MG Road/ Tel. (0731) 272665
- Jaipur, Rajasthan — ISKCON Road, Opp. Vijay Path, Mansarovar, Jaipur 302 020 (mail: ISKCON,
84/230, Sant Namdev Marg, Opp. K.V. No. 5, Mansarovar, Jaipur 302 020)/ Tel. (0414)
2782765 or 2781860/ E-mail: jaipur@pamho.net
- Jammu, J&K — Srila Prabhupada Ashram, c/o Shankar Charitable Trust, Shakti Nagar, Near
AG Office/ Tel. (01991) 233047
- Katra, J&K — Srila Prabhupada Ashram, Sri Kalika Mata Mandir, Katra Vaishnodevi/
Tel. (01991) 233047
- Kolkata (Calcutta), WB — 3C Albert Rd., 700 017 (behind Minto Park, opp. Birla High School)/ Tel.
(033) 2287-3757, -6075, or -8242/ Fax: (033) 247-8515/ E-mail: spci@giacs101.vsnl.net.in
- ◆ Kurukshetra, Haryana — 369 Gudri Muhalla, Main Bazaar, 132 118/ Tel. (01744) 234806
- Lucknow, UP — 1 Ashok Nagar, Guru Govind Singh Marg, 226 018/ Tel. (0522) 223556 or 271551
- Ludhiana, Punjab — Sterling Tower, Vrindavan Rd., Civil Lines, 141 001/ Tel. (161) 2770600
or (161) 3118897 or 98159-40005/ E-mail: iskon.ludhiana@pamho.net
- Madurai, TN — 37 Maninagaram Main Road, 625 001/ Tel. (0452) 746472
- ◆ Mayapur, WB — ISKCON, Shree Mayapur Chandrodaya Mandir, Shree Mayapur Dham,
Dist. Nadia, 741 313/ Tel. (03472) 245239, 245240, or 245233/ Fax: (03472) 245238/
E-mail: mayapur.chandrodaya@pamho.net
- Moirang, Manipur — Nongban Enkhoh, Tidim Rd./ Tel. 795133
- ◆ Mumbai (Bombay), Maharashtra — Hare Krishna Land, Juhu 400 049/ Tel. (022) 2620-6860/
Fax: (022) 2620-5214/ E-mail: iskon.juhu@pamho.net; guest.house.bombay@pamho.net
- Mumbai, Maharashtra — 7 K. M. Munshi Marg, Chowpatty 400 007/ Tel. (022) 2366-5500/ Fax:
(022) 2367-7941/ E-mail: rgsevaka@pamho.net
- Mumbai, Maharashtra — Shristhi Complex, Mira Rd. (E), opposite Royal College, Dist.
Thane, 401 107/ Tel. (022) 28454667 or 28454672/ Fax: (022) 28454981/
E-mail: jagjivan.gkg@pamho.net
- Nagpur, Maharashtra — Bhaktivedanta Marg, Srila Prabhupada Town, near Kalmana Market,
440 008/ Tel. (09370) 164102 or (09823) 014688/ Email: rasamandala.lok@pamho.net
- 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) 25222851 or 25227478/
Fax: (011) 25167448/ E-mail: iskonpb@pamho.net
- Noida, UP — UP-A-5, Sector 33, Institutional Land, opp. NTPC Office, Noida/ Tel. (0120)
2506211 or 2506363/ E-mail: vbvdas@hotmail.com
- Pandharpur, Maharashtra — Hare Krishna Ashram (across Chandrabhaga River),
Dist. Sholapur, 413 304/ Tel. (02186) 267241 or 267242/ Email: iskonpdpr@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 Tarapore 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: iskonraipur@yahoo.com
- Ranaghat, WB — Gourdam, 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: iskon.salem@pamho.net
- Secunderabad, AP — 27 St. John's Rd., 500 026/ Tel. (040) 780-5232/ Fax: (040) 814021
- Silchar, Assam — Ambikapatti, Silchar, Dist. Cachar, 788 004/ Tel. (03842) 34615
- Siliguri, WB — ISKCON Road, Gitalpara, 734 406/ Tel. (0353) 426619, 539046, or 539082/
Fax: (0353) 526130
- Solapur, Maharashtra — C-29/49 Naganaath Laghudyog Society, Near Karnik Nagar, Behind
Yalialinga Math, Solapur 413 006/ Tel. (098) 9012 8619/ E-mail: ekalavyadas@yahoo.com
- Sri Ranganam, TN — 103 Amma Mandapam Rd., Sri Ranganam, Trichy 620 006/
Tel. (0431) 2433945/ E-mail: iskon_sranganam@yahoo.com.in
- Surat, Gujarat — Rander Rd., Jahangirpura, 395 005/ Tel. (0261) 765891, 765516, or 773386/
E-mail: surat@pamho.net
- Thiruvananthapuram (Trivandrum), Kerala — Hospital Rd., Thycaud, 695 014/
Tel. (0471) 2328197/ E-mail: sad@pamho.net
- Tirupati, AP — K.T. Rd., Vinayaka Nagar, 517 507/ Tel. (0877) 2230114 or 2230009/
E-mail: revati.raman.jps@pamho.net
- Udhampur, J&K — Srila Prabhupada Ashram, Srila Prabhupada Marg, Srila Prabhupada Nagar/
Tel. (01992) 270298, 276146
- Ujjain, MP — Community Center, Mahanandanagar 456010/ Tel. (0734) 2521020/
Email: iskon.ujjain@pamho.net
- Vallabh Vidyanagar, Gujarat — ISKCON, Opposite Polytechnic, 388 121/ Tel. (02692) 230796
or 233012
- Varanasi, UP — ISKCON, B 27/80 Durgakund Rd., Near Durgakund Police Station, Varanasi 221
010/ Tel. (0542) 246422 or 222617
- Vijayawada, AP — Venkatapalem Karakatta Rd., Undavalli Village, Tadepalli Mandaal, Vijayawada,
Guntur Dist. 522 501/ Tel. (08645) 272513/ E-mail: mmdasiskonvijayawada@gmail.com
- Vishakapatnam, AP — ISKCON, 7-5-108 Pandurangapuram Beach Rd., 530 003/ Tel. (0891)
2528376/ E-mail: nitaisevini@hotmail.com
- ◆ Vrindavan, UP — Krishna-Balaram Mandir, Bhaktivedanta Swami Marg, Raman Reti, Mathura Dist.,
281 124/ Tel. (0565) 254-0021/ Fax: (0565) 2540-053/ E-mail: vrindavan@pamho.net;
(Guesthouse): Tel. (0565) 254-0022; ramamani@sancharnet.in
- Warangal, AP — Mulugu Rd., Ayappa Pidipally, 506 007/ Tel. (08712) 426182
- RURAL COMMUNITIES
- Ahmedabad District, Gujarat (Hare Krishna Farm) — Katwada (contact ISKCON Ahmedabad)
- Assam — Karnamadhu, Dist. Karimganj
- Chamorshi, Maharashtra — 78 Krishnanagar Dham, Dist. Gadchiroli, 442 603/
Tel. (0218) 623473
- Hyderabad, AP (New Naimisaranya Farm) — P. O. Dabilpur Village, Medchal Tq., R.R. Dist.,
501 401/ Tel. (040) 4742018
- Indore, MP (Krishna-Balarama Mandir) — Hare Krishna Vihar, Nipania Village/ Tel. (731) 572794
- Karnataka (Bhaktivedanta Eco-Village) — Nagodi P.O., Vollur Valley, Hosanagar Taluq, Shivmoga
District, 577 425 (mail: Garuda Guha, Kollur, D.K. District, 576 220)
- Mayapur, WB — (contact ISKCON Mayapur)
- Puri, Orissa — ISKCON, Bhaktivedanta Ashram, Sipsarubuli, 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
- ADDITIONAL RESTAURANT
- Kolkata, WB — Govinda's, ISKCON House, 22 Gurusaday Rd., 700 019/ Tel. (033) 24756922,
24749009

CANADA

- Calgary, Alberta — 313 Fourth St. N.E., T2E 3S3/ Tel. (403) 265-3302/ Fax: (403) 547-0795/
E-mail: vamanstones@shaw.ca
- Edmonton, Alberta — 9353 35th Ave., T6E 5R5/ Tel. (780) 439-9999/ E-mail: edmonton@iskon.ca

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

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

CENTERS AROUND THE WORLD

- 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 Retallack 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; Govinda's Bookstore & Cafe: (604) 433-7100 or (888) 433-8722/
E-mail: jaygo@telus.net
- RURAL COMMUNITY
- ◆ Ashcroft, B.C. — Saranagati Dhama (mail: P.O. Box 99, V0K 1A0)/ E-mail: saranagativillage@hotmail.com
- ### U.S.A.
- Atlanta, Georgia — 1287 South Ponce de Leon Ave., N.E., 30306/ Tel. & fax: (404) 377-8680/
E-mail: bala108@earthlink.net
- Austin, Texas — 10700 Jonwood Way, 78753/ Tel. (512) 835-2121/ Fax: (512) 835-8479/
E-mail: sda@backtohome.com
- 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: information@iskconchicago.com
- Columbus, Ohio — 379 W. Eighth Ave., 43201/ Tel. (614) 421-1661/ Fax: (614) 294-0545/
E-mail: rmanjari@sbcglobal.net
- ◆ Dallas, Texas — 5430 Gurley Ave., 75223/ Tel. (214) 827-6330/ Fax: (214) 823-7264/
E-mail: txkrishnas@aol.com; restaurant: vegetarianatate@aol.com
- ◆ Denver, Colorado — 1400 Cherry St., 80220/ Tel. (303) 333-5461/ Fax: (303) 321-9052/
E-mail: naikatma.acbsp@pamho.net
- Detroit, Michigan — 383 Lenox Ave., 48215/ Tel. (313) 824-6000/ Fax: (313) 822-3748/
E-mail: girigovardhana@hotmail.com
- Gainesville, Florida — 214 N.W. 14th St., 32603/ Tel. (352) 336-4183/ Fax: (775) 206-9478/
E-mail: info@krishnalunch.com
- Hartford, Connecticut — 1683 Main St., E. Hartford, 06108/ Tel. & fax: (860) 289-7252/
E-mail: pyari@sbcglobal.net
- ◆ Honolulu, Hawaii — 51 Coelmo Way, 96817/ Tel. (808) 595-3947/ E-mail: tejaprakash@gmail.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
- ◆ Los Angeles, California — 3764 Watseka 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
- Nashville, Tennessee — 2802 10th Ave. South, 37204/ Tel. (615) 403-7566/
E-mail: shyamadasi@hotmail.com
- New Orleans, Louisiana — 2936 Esplanade Ave., 70119/ Tel. (504) 304-0032/
E-mail: rnk196820@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@krishnany.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
- ◆ 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
- 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 Road, 84660/
Tel. (801) 798-3559/ Fax: (801) 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/ E-mail: talavan@hughes.net
- 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: bkgoswami@compuserve.com
- ◆ Moundsville, West Virginia (New Vrindaban) — R.D. No. 1, Box 319, Hare Krishna Ridge, 26041/
Tel. (304) 843-1600; Guest House, (304) 845-5905/ Fax: (304) 854-0023/
E-mail: mail@newvrindaban.com
- Mulberry, Tennessee (Murari-sevaka) — Rt. No. 1, Box 146-A, 37359/ Tel. (931) 759-6888/
E-mail: visunjana@hotmail.com
- Port Royal, Pennsylvania (Gita Nagari) — R.D. No. 1, Box 839, 17082/ Tel. & fax: (717) 527-4101/
E-mail: vrrajlila@acsworld.net
- Sandy Ridge, North Carolina (Prabhupada Village) — 1264 Prabhupada Rd., 27046/ Tel. (336) 593-9888
- ADDITIONAL RESTAURANTS
- Gurabo, Puerto Rico — Goura's, Calle Andrés Arúz 200, Plaza Nazario, 00778/ Tel. (787) 712-0000
- San Juan, Puerto Rico — Gopal, 2018 Calle Tetuan, Viejo San Juan, 00901/ Tel. (787) 724-0229
- Seattle, Washington — My Sweet Lord, 5521 University Way, 98105/ Tel. (425) 643-4664
- Tallahassee, Florida — Higher Taste, 411 St. Francis St., 32301/ Tel. (850) 894-4296
- ### UNITED KINGDOM AND IRELAND
- Belfast, Northern Ireland — Brooklands, 140 Upper Dunmurray Lane, BT17 OHE/
Tel. +44 (028) 9062 0530
- Birmingham, England — 84 Stanmore Rd., Edgbaston B16 9TB/ Tel. +44 (0121) 420 4999/
E-mail: birmingham@iskcon.org.uk
- Cardif, Wales — The Soul Centre, 116 Cowbridge Rd., Canton/ Tel. +44 (02920) 390391/
E-mail: the.soul.centre@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: karuna.bhavan@virgin.net
- Leicester, England — 21 Thoresby St., North Evington, LE5 4GU/ Tel. +44 (0116) 276 2587/
E-mail: pradyumna.jas@pamho.net
- ◆ London, England (city) — 10 Soho St., W1D 3DL/ Tel. +44 (020) 7437-3662; residential/pujaris,
7439-3606; shop, 7287-0269; Govinda's Restaurant, 7437-4928/ Fax: +44 (020) 7439-1127/
E-mail: london@pamho.net
- ◆ London, England (country) — Bhaktivedanta Manor, Dharam Marg, Hilfield Lane, Watford, Herts,
WD25 8EZ/ Tel. +44 (01923) 857244/ Fax: +44 (01923) 852896/ E-mail: bhaktivedanta.
manor@pamho.net; (for accommodations) accommodations.requests@pamho.net
- London, England (south) — 42 Emmore 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
- ◆ Swansea, Wales — 8 Craddock St., SA1 3EN/ Tel. +44 (01792) 468469/ E-mail:
iskconswansea@pamho.net; restaurant: govin-das@hotmail.com
- RURAL COMMUNITIES
- Upper Lough Erne, Northern Ireland — Govindadwipa Dhama, Inisrath Island, Derrylin,
Co. Fermanagh, BT92 9GN/ Tel. +44 (028) 6772 1512/ E-mail: govindadwipa@pamho.net
- London, England — (contact Bhaktivedanta Manor)
(Krishna conscious programs are held regularly in more than forty other cities in the U.K.
For information, contact ISKCON Reader Services, P.O. Box 730, Watford WD25 8EZ,
UK; www.iskcon.org.uk)
- ADDITIONAL RESTAURANTS
- Dublin, Ireland — Govinda's, 4 Aungier St., Dublin 2/ Tel. +353 (01) 475 0309/
E-mail: praghosa.sdg@pamho.net
- Dublin, Ireland — Govinda's, 83 Middle Abbey St., Dublin 1/ E-mail: praghosa.sdg@pamho.net
- ### AUSTRALASIA
- #### AUSTRALIA
- Adelaide — 25 Le Hunte St. (mail: P.O. Box 114, Kilburn, SA 5084)/ Tel. +61 (08) 8359-5120/
Fax: +61 (08) 8359-5120/ E-mail: iskconsa@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: ad@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: iskcon_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: iskconperth@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@iskcon.com.au

CENTERS AROUND THE WORLD

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: iskcon@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: +61 (02) 9957-1893
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 Nitai's, 55 Spence St., Cairns, QLD/ Tel. +61 (07) 4031-2255 or (0425) 725 901/
Fax: +61 (07) 4031 2256/ E-mail: gauranitais@in.com.au
Christchurch, NZ — 83 Bealey Ave. (mail: P.O. Box 25-190)/ Tel. +64 (03) 366-5174/
Fax: +64 (03) 366-1965/ E-mail: iskconchch@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 66303
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
Nausori, Fiji — Hare Krishna Cultural Centre, 2nd Floor, Shop & Save Building, 11 Gulam Nadi
St., Nausori Town (mail: P.O. Box 2183, Govt. Bldgs., Suva)/ Tel. +679 9969748 or
3475097/ Fax: +679 3477436/ E-mail: vdas@frca.org.fj
Rakiraki, Fiji — Rewasa (mail: P.O. Box 204)/ Tel. +679 694243
Suva, Fiji — 166 Brewster St. (mail: P.O. Box 4299, Samabula)/ Tel. +679 3318441/
Fax: +679 3319097/ E-mail: iskconsuva@connect.com.fj
Wellington, NZ — 105 Newlands Rd., Newlands/ Tel. +64 (04) 478-4108/
E-mail: iskcon.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

EUROPE (partial list)*

- Amsterdam — Van Hilligaertstraat 17, 1072 JX/ Tel. +31 (020) 675-1404 or -1694/
Fax: +31 (020) 675-1405/ E-mail: amsterdam@pamho.net
Barcelona — Plaza Reial 12, Entlo 2, 08002/ Tel. +34 93 302-5194/ E-mail:
templobcn@hotmail.com
Bergamo, Italy — Villaggio Hare Krishna (da Medolago strada per Terno d'Isola), 24040
Chignolo d'Isola (BG)/ Tel. +39 (035) 4940706
Budapest — Lehel Street 15-17, 1039 Budapest/ Tel. +36 (01) 391-0435/ Fax: (01) 242-3233/
E-mail: budapest@pamho.net
Copenhagen — Skjulhoj Alle 44, 2720 Vanlose, Copenhagen/ Tel. +45 4828 6446/
Fax: +45 4828 7331/ E-mail: iskcon.denmark@pamho.net
Grödinge, Sweden — Radha-Krishna Temple, Korsnäs Gärd, 14792 Grödinge, Tel. +46 (08)
53029800/ Fax: +46 (08) 53025062/ E-mail: bmd@pamho.net
Helsinki — Ruoholahdenkatu 24 D (III krs) 00180/ Tel. +358 (9) 694-9879/ Fax: +358 (9) 694-
9837/ E-mail: krishna@saunalahti.fi
◆ Lisbon — Rua Dona Estefânia, 91 R/C 1000 Lisboa/ Tel. & fax: +351(01) 314-0314 or 352-0038/
E-mail: iskcon.lisbon@pamho.net
Madrid — Espíritu Santo 19, 28004 Madrid/ Tel. +34 91 521-3096
Paris — 35 Rue Docteur Jean Vaquier, 93160 Noisy le Grand/ Tel. & fax: +33 (01) 4303-0951/
E-mail: paramgati.swami@pamho.net
Prague — Jilova 290, Prague 5 - Zlicin 155 21/ Tel. +42 (02) 5795-0391/
E-mail: info@vedavision.cz
◆ Radhadesh, Belgium — Chateau de Petite Somme, 6940 Septon-Durbuy/ Tel. +32 (086) 322926
(restaurant: 321421)/ Fax: +32 (086) 322929/ E-mail: radhadesh@pamho.net
◆ Rome — Govinda Centro Hare Krsna, via di Santa Maria del Pianto 16, 00186/
Tel. +39 (06) 68891540/ E-mail: govinda.roma@harekrsna.it
◆ Stockholm — Fridhemsgatan 22, 11240/ Tel. +46 (08) 654-9002/ Fax: +46 (08) 650-881/
Restaurant: Tel. & fax: +46 (08) 654-9004/ E-mail: lokanatha@hotmail.com
Warsaw — Mysiadlo k. Warszawy, 05-500 Piaseczno, ul. Zakret 11/ Tel. +48 (022) 750-7797
or -8247/ Fax: +48 (022) 750-8249/ E-mail: kryszna@post.pl
Zürich — Bergstrasse 54, 8030/ Tel. +41 (01) 262-3388/ Fax: +41 (01) 262-3114/
E-mail: kgs@pamho.net
- ### RURAL COMMUNITIES
- France (La Nouvelle Mayapura) — Domaine d'Oublaiss, 36360, Lucay le Mâle/
Tel. +33 (02) 5440-2395/ Fax: +33 (02) 5440-2823/ E-mail: argm@wanadoo.fr
Germany (Simhachalam) — Zielberg 20, 94118 Jandelsbrunn/
Tel. +49 (08583) 316/ Fax: +49 (08583) 1671
Hungary (New Vraja-dhama) — Krisna-völgy, 8699 Somogyvamos, Fö u, 38/ Tel. & fax:
+36 (085) 540-002 or 340-185/ E-mail: krisna-volgy@pamho.net
Italy (Villa Vrindavan) — Via Scopeti 108, 50026 San Casciano in Val di Pesa (FL)/
Tel. +39 (055) 820054/ Fax: +39 (055) 828470/ E-mail: isvaripriya@libero.it
Spain (New Vraja Mandala) — (Santa Clara) Brihuega, Guadalajara/ Tel. +34 949 280436

ADDITIONAL RESTAURANTS

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

COMMONWEALTH OF INDEPENDENT STATES (partial list)*

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

ASIA (partial list)*

Bangkok, Thailand — 15/43 Auangfa Villa, Soi Nuanchan, Sukhapibal Rd., Bungkum/
Tel. +66 (02) 9445346 or (01) 4455401/ E-mail: bvnvnrasmha.swami@pamho.net
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
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
Kuala Lumpur, Malaysia — Lot 9901, Jalan Awan Jawa, Taman Yari, 58200 Kuala Lumpur/
Tel. +60 (3) 7980-7355/ Fax: +60 (3) 7981-1644/ E-mail: uttama@tm.net.my
Manila, Philippines — 52 Copenhagen St., Merville Park Subdivision, Paranaque, Metro Manila
1700/ Tel. +63 (02) 824-5247/ Fax: (02) 823-8689/ E-mail: sridam.gds@pamho.net
Miyitkyina, Myanmar — ISKCON Sri Jagannath Temple, Bogyoke Street, Shansu Taung, Miyitkyina,
Kachin State/ E-mail: mahanadi@mptmail.net.mm
Tai Pei City, Taiwan — Ting Zhou Rd. Section 3, No. 192, 4F, Tai Pei City 100/
Tel. +886 (02) 2365-8641/ E-mail: dayal.nitai.tkg@pamho.net
Tokyo, Japan — Subaru 1F, 4-19-6 Kamitakada, Nakano-ku, Tokyo 164-0002/
Tel. +81 (03) 5343-9147 or (090) 6544-9284/ Fax: +81 (03) 5343-3812/
E-mail: damodara@krishna.jp

LATIN AMERICA (partial list)*

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

AFRICA (partial list)*

- Accra, Ghana — Samsam Rd., Off Accra-Nswam Hwy., Medie, Accra North (mail: P.O. Box
11686)/ Tel. & fax: +233 (021) 229988
Cape Town, South Africa — 17 St. Andrews Rd., Rondebosch 7700/ Tel. +27 (021) 689-1529/
Fax: +27 (021) 686-8233/ E-mail: cape.town@pamho.net
◆ Durban, South Africa — 50 Bhaktivedanta Swami Circle, Unit 5 (mail: P.O. Box 56003),
Chatsworth, 4030/ Tel. +27 (031) 403-3328/ Fax: +27 (031) 403-4429/ E-mail:
iskcon.durban@pamho.net
◆ Johannesburg, South Africa — 58 Kingston Ave., Auckland Park (mail: P.O. Box 649)/
Tel. +27 (011) 726-1168 or (083) 231-0878
Lagos, Nigeria — 12, Gani Williams Close, off Osolo Way, Ajao Estate, International Airport Rd.
(mail: P.O. Box 8793, Marina)/ Tel. & fax: +234 (01) 876169
◆ Lenasia, South Africa — 7971 Capricorn Ave. (Entrance on Nirvana Dr.), Ext. 9, Lenasia
(mail: P.O. Box 926, Lenasia, 1820)/ Tel. +27 (082) 332-9680/ Fax: +27 (011) 852-3176/
E-mail: iskconjb@freemail.absa.co.za
Mombasa, Kenya — Hare Krishna House, Sauti Ya Kenya and Kisumu Rds. (mail: P.O. Box 82224,
Mombasa)/ Tel. +254 (011) 312248
Nairobi, Kenya — Muhuroni Close, off West Nagara Rd. (mail: P.O. Box 28946/
Tel. +254 (02) 744365/ Fax: +254 (02) 740957
◆ Phoenix, Mauritius — Hare Krishna Land, Pont Fer (mail: P.O. Box 108, Quartre Bornes/
Tel. +230 696-5804/ Fax: +230 696-8576/ E-mail: iskcon.hkl@intnet.mu
Port Harcourt, Nigeria — Umuebule 11, 2nd tarred road (mail: P.O. Box 4429), Trans Amadi
Pretoria, South Africa — 1189 Church St., Hatfield, 0083 (mail: P.O. Box 14077, Hatfield, 0028)/
Tel. & fax: +27 (12) 342-6216/ E-mail: iskconpt@global.co.za
- ### RURAL COMMUNITY
- Mauritius (ISKCON Vedic Farm) — Hare Krishna Rd., Vrindaban/ Tel. +230 418-3185 or
418-3955/ Fax: +230 418-6470

*The full list appears in the January/February and July/August issues, and is always available at Krishna.com, where the list also includes Krishna conscious gatherings.

Science and Scientism

ATHEISTS COMMONLY accuse theists of having created the idea of God to satisfy certain psychological needs. A more reasonable person, they say, can do without this crutch and instead learn from the cold, hard facts of science, whose findings inevitably lead us to conclude there's no God.

Atheists, however, are not free of biases and psychological needs, and these influence both their experimental findings and their attitude toward various scientific theories. Though they may flatter themselves, they are not immune to seeing things the way they want. The theory of Darwinian evolution is a case in point.

“Darwin made it possible to be an intellectually fulfilled atheist,” says Richard Dawkins, professor of the public understanding of science at Oxford University. For those with atheistic tendencies, Darwin was a savior. He made it possible for the scientists to do away with the need for God. His theory supposedly shows that all life forms evolved through strictly mechanistic processes.

Evolution is really the only alternative to the idea of creation. Either someone created this world or it evolved on its own. That's why Darwinian evolution is so important to atheists, and they'll do anything to defend it. But is it truly defensible?

In *The Origin of Species*, Darwin wrote, “If it could be demonstrated that any complex organ existed which could not possibly have been formed by numerous, successive, slight modification, my theory would absolutely break down.”

Michael Behe, author of *Darwin's Black Box* and a pioneer in the Intelligent Design movement, writes, “To Darwin, the cell was a ‘black box’—its inner workings were utterly

mysterious to him. Now the black box has been opened up and we know how it works. Applying Darwin's test to the ultra-complex world of molecular machinery and cellular systems that have been discovered over the past 40 years, we can say that Darwin's theory has ‘absolutely broken down.’”

Behe has shown that many mechanisms in the cell are “irreducibly complex,” that is, they could not have been built step by step, as required by Darwinism. Rather, they clearly indicate design—and a designer. Behe stresses that his arguments are strictly scientific, though they may have theological implications. (The same can be said about the Big Bang theory, which scientists accept.)

A survey in *Nature* found that only 7% of members of the National Academy of Sciences (USA) believe in a personal God. Atheistic scientists have powerful influence today, and they will go to great lengths to discredit any evidence that casts doubts on Darwinism. Sometimes they are quite open about revealing their motives. Several years ago, geneticist Richard Lewontin wrote in the *New York Review of Books*, “We take the side of science in spite of the patent absurdity of some of its constructs, . . . in spite of the tolerance of the scientific community for unsubstantiated just-so stories, because we have a prior commitment, a commitment to materialism.”

We shouldn't be fooled by the popular image of scientists as impartial seekers of the truth. There's a difference between science (the search for truth, wherever that search may lead) and scientism (a search that precludes any supernatural explanations). The open-minded scientist can discover that, as the saying goes, “Within the breast of nature throbs the heart of God.” —*Nāgarāja Dāsa*

Śrīla Prabhupāda



Kṛṣṇa, the Supreme Personality of Godhead (1970 Reprint)

—Back by popular demand! The original edition of Prabhupāda's summary study of the Tenth Canto of *Śrīmad-Bhāgavatam*, which focuses on Lord Kṛṣṇa's activities on earth 5,000 years ago. Hardbound, 2 volumes, 752 total pages, 7" x 10". **\$19.95** BLBM244



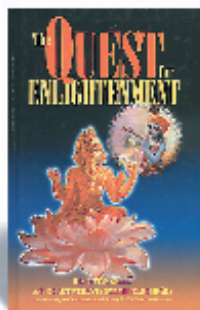
Śrīmad-Bhāgavatam (Collectors' Edition)

—The First Canto was originally printed in the '60s before Prabhupāda arrived in the United States. This set is reprinted to match the original volumes as accurately as possible, with matching layout, typesetting, and even the original printing errors. Hardbound, 3 volumes, 1,236 total pages, dust-jackets, 6½" x 10". **\$59.95** BLBM524



The Path of Yoga

—Learn the science of yoga in all its aspects. Most modern practices fall short of yoga's intended use: achieving the ultimate goal of the soul. Softbound, 207 pages, 5¼" x 8¼". **\$5.95** BLBS296



The Science of Self-Realization

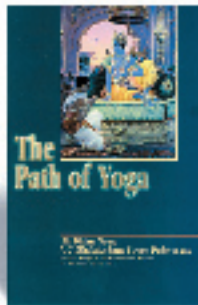
—This collection of Prabhupāda's lectures and conversations from *Back to Godhead* covers knowledge of the soul and the practice of *bhakti-yoga*. Hardbound, 339 pages, 5½" x 8¼". **\$4.95** BLBH271



Bhagavad-gītā As It Is

—The essence of India's spiritual wisdom, the *Gītā* lucidly explains the nature of consciousness, the self, God, and the universe. Hardbound, 924 pages, 16 color plates, 5½" x 9½". **\$9.95** BLBH214

The Journey of Self-Discovery—In these essays, talks, and conversations, Prabhupāda reveals the central point of essential self-knowledge. Hardbound, 283 pages, 5½" x 8½". **\$4.95** BLBH242

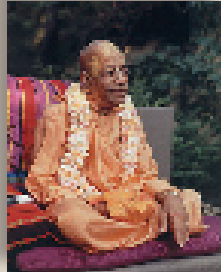


The Quest for Enlightenment

—Prabhupāda answers questions about the views of famous Western philosophers. Hardbound, 272 pages, 8 color plates, 5½" x 8½". **\$5.95** BLBH267



1



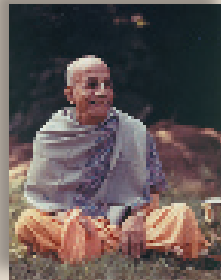
2



3



4

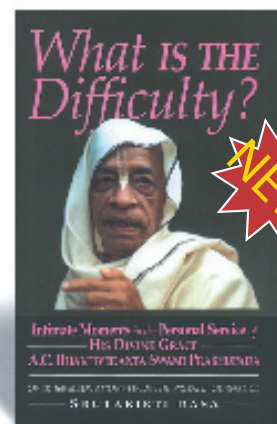


5

Prabhupāda Photo Prints (8" x 10")

—**\$4.95** each

1. *Blue & Red Vyasasana* B6RS854
2. *Conversation in Garden* B6RS821
3. *Lecturing* B6RS819
4. *New Fifth Canto* B6RS811
5. *At the Manor* B6RS817



What Is the Difficulty?—By Śrūtakīrti Dāsa. Inspiring and entertaining moments in the personal service of Śrīla Prabhupāda. An intimate glimpse into the daily life of Prabhupāda during the 2½ years Śrūtakīrti spent as his personal servant. Hardbound, 355 pages, dust-jacket, 5½" x 8¾". **\$29.95** DPBH286

Krishna.com

store

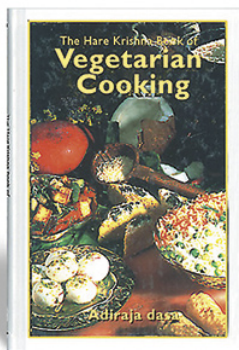
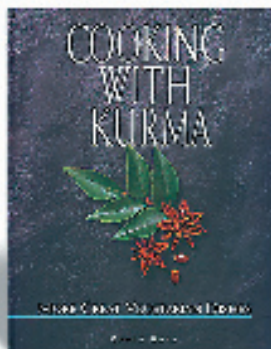
1.800.800.3284 or 386.462.1241

Cooking for Kṛṣṇa



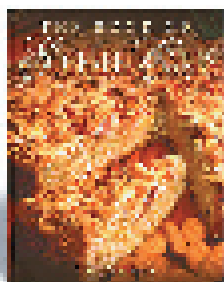
The Higher Taste—New recipes for the health conscious! This revised edition includes ecological and moral reasons to become a vegetarian, and new, healthier recipes. Over fifty recipes organized into nine delicious meals from Italy, India, Mexico, the Middle East, and other countries. Softbound, 156 pages, 4" x 7". **\$2.95** BLBS239 (Available in September.)

Cooking with Kurma: More Great Vegetarian Dishes—By Kūrma Dāsa. This book contains hundreds of recipes from many cultures, an extensive glossary of herbs and spices, and stunning color photos of the finished recipes. Hardbound, 244 pages, profusely illustrated, 8½" x 10¾". **\$22.95** BLBH229



The Hare Krishna Book of Vegetarian Cooking—By Ādirāja Dāsa. An introduction to Indian vegetarian cooking. Over one hundred recipes and detailed instructions on preparing all the essential ingredients that make up Indian vegetarian cuisine. Hardbound, 318 pages, 39 color photos, 6" x 9". **\$14.95** BLBH237

The Book of Eggfree Cakes—By Cintia Stammers. Low-sugar, low-cholesterol, low-fat recipes with an emphasis on flavor, simplicity, and health. Hardbound, 254 pages, 28 full-page color photos. **\$29.95** B8BH311



Spiritual Documentaries Library (DVDs)—Travel from the sacred land of Vṛndavana to the peaks of the Himalayas with this amazing new collection of inspiring documentaries. Set of 8 DVD-Rs; total of 508 minutes. **\$39.95** TVVD527



Great Vegetarian Dishes (Complete 11-DVD Set)—By Kūrma Dāsa. Kūrma brings light and wit into your kitchen while he shows you how to make tasty vegetarian meals. Each DVD is 82 to 120 minutes, for a total of 1,133 minutes of fantastic meals and cooking tips. 11 DVD-Rs in a protective case. **\$49.95** TVVD712

New CDs



Hear it before you buy it at **Krishna.com!**



Turning Point—By Vaiyāsaki Dāsa and Amala Kirtana Dāsa. These two talented singers are accompanied by harmonium, *karatālas*, synthesizer, flute, tablas, and other instruments. Approximately 43 minutes. **\$14.95** V3CD469



Cintāmaṇi: Hope Against Hope—Traditional instruments weave together with a beautiful voice to create melodic *bhajanas* glorifying Lord Kṛṣṇa and Rādhārāṇī. Approximately 1 hour. **\$15.95** DSCD215



Divine Service, Srimad Bhagavatam—By Ātmārāma Dāsa. With moving verses from the *Śrīmad-Bhāgavatam* set to sweet Spanish-flavor melodies, this album is sure to inspire you. Approximately 57 minutes. **\$14.95** A7CD448



Gentle Waves—By Kṛṣṇa Prema Dāsa. The tranquility of traditional Indian instruments and songs blend with contemporary instrumentation to create an ethereal experience. Approximately 1 hour and 11 minutes. **\$17.95** KVCD518



Invocation—By Kṛṣṇa Prema Dāsa. A fusion of classical Indian songs and contemporary instruments. This reissued collection has many of the songs from *Krishna Vision*, Volumes 1 & 2. Approximately 1 hour. **\$15.95** KVCD504

Krishna.com

store

1.800.800.3284 or 386.462.1241

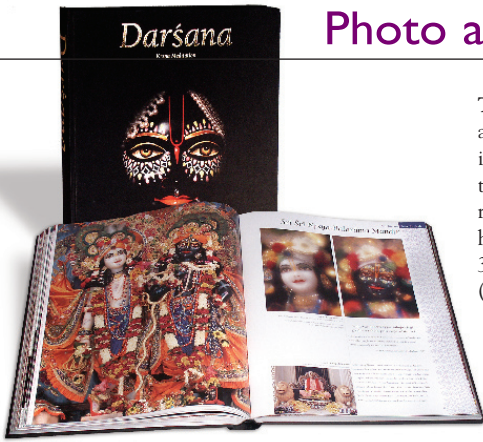
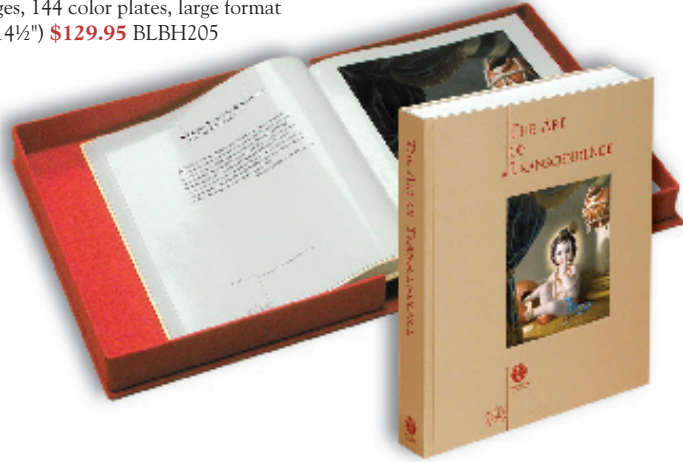


Photo and Art Books

The Art of Transcendence—This second book of art by Hare Kṛṣṇa artists brings a new collection of paintings: favorites, new art, and rare images. Each painting has a quote to describe it, along with the name of the artist and the date it was painted. All work in this edition is new, not repeated from *Kṛṣṇa Art*. Bound in rich cloth, the book comes in its own handmade “clamshell” (cloth-covered box). Hardbound, 336 pages, 144 color plates, large format (12" x 14½") **\$129.95** BLBH205



Darsana—Purify your vision and your heart with this book of beautiful deities in ISKCON temples around the world. Limited Edition! Large format (13" x 15½"), 300 color pages on extra-white paper, more than 800 photos, interactive DVD of all the deities in the book, plus more deities. (Note: The DVD is complimentary. It works on most computers in North America, but will not work on North American TV set-top DVD players. Will work on European TV set-top DVD players.) **\$108.00** BLBH303



1



2



3

Kṛṣṇa PhotoPrints



4



5



6



7



8



9



10

8" x 10", **\$4.95** each

1. *Universal Form*—B6RR257
2. *Sweet Radha & Krishna*—B6RR214
3. *Krishna Speaks the Truth*—B6RR250
4. *The Rasa Dance*—B6RR252
5. *Krishna Shows Himself As Vishnu*—B6RR217
6. *Krishna Holding Dove*—B6RR209
7. *The Supersoul*—B6RR232
8. *Krishna & the Gopas*—B6RR254
9. *Beautiful Flute Music*—B6RR258
10. *Krishna & Balarama Entering Vrindavana*—B6RR240

Krishna.com

store

1.800.800.3284 or 386.462.1241

Gifts for Kids

Vrindavan Activity Set—Created by Kim Waters. A gorgeous kit for children to learn and practice *pūjā* while unleashing their imagination. Encourages *tulsi pūjā*, preparing and offering *prasādam*, deity worship, and *go-pūjā*. **\$19.95** MPBK785



Radha and Krishna's Pets Calendar and Activity Book—By Bimalā Dāsi. Encourage your child to learn counting, the days of the week, the months of the year, and important holidays with this entertaining and educational activity book. Soft-bound, 32 pages, 11" x 14". **\$6.95** BFKA390



Kṛṣṇa Land—By Jāhnavi Devi Dāsi. A must-have board game for any young child on the way to Kṛṣṇa. Two to eight players, ages 4+. **\$18.95** T3KA408



Stories for Growth (CDs)—Stories and “inner-active” games bring classic India to life. Ages 4+. Windows compatible. Choose from:
Adventures of Krishna & Balaram—**\$9.95** BNVR302
Messages from Mahabharat—**\$10.95** BNVR303
Pearls from Pancha Tantra—**\$10.95** BNVR304
Hanuman the Invincible—**\$12.95** BNVR305
Kṛṣṇa, the Butter Thief—**\$12.95** BNVR301

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

Use this promotional code to get 10% off your next online order: BTG405D*

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

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

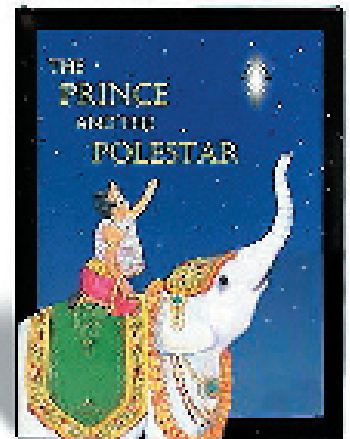
Subtotal _____

Payment method: S / H (6\$ plus 10% of order)** _____
 Credit card Sales tax (Florida only) _____
 Check / money order Amt. enclosed _____

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

Name _____
 Address _____ Apt. _____
 City _____ State _____ Zip _____
 Tel. _____ E-mail _____
 Card no. _____ Exp. _____ S.C.*** _____
 Signature _____

* Cannot be applied to previous orders. Excludes sale & clearance items, as well as shipping / handling charges. Expires Nov. 1, 2006.
 ** Orders outside US, \$6 plus 25% of order.
 *** Security code. Orders cannot be processed without 3-digit code on back of card.



The Prince and the Polestar—Retold and illustrated by Kosarupa Ely. The story of Dhruva Mahārāja is presented in a charming style that will delight young readers, with beautiful full-color illustrations. Hardbound, color dust-jacket, 32 pages, 9" x 11½". **\$14.95** A5BK386

Krishna.com

store

1.800.800.3284 or 386.462.1241

VEDIC THOUGHTS

The whole world is full of violence, and a devotee's first business is to stop this violence, including the unnecessary slaughter of animals. A devotee is the friend not only of human society but of all living entities, for he sees all living entities as sons of the Supreme Personality of Godhead. He does not claim himself to be the only son of God and allow all others to be killed, thinking that they have no soul. This kind of philosophy is never advocated by a pure devotee of the Lord.

—His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Śrīmad-Bhāgavatam 4.22.24, Purport

When a person completely gives up all the sinful desires he is harboring in his heart, he exchanges mortality for eternal spiritual life and attains real pleasure in the Absolute Truth. —*Bṛhad-āraṇyaka Upaniṣad* 4.4.9

As rivers flow to their dissolution in the sea, giving up their names and forms at their destination, so the wise man who becomes free from material names and forms attains the Supreme Absolute, the wonderful Personality of Godhead.

—*Muṇḍaka Upaniṣad* 3.2.8

Devotional service is the process of worshipping the Supreme Lord. It consists of fixing one's mind upon Him by becoming disinterested in all material designations, both in this life and the next. This indeed is true renunciation.

—*Gopāla-tāpanī Upaniṣad* (Pūrva 15)

The whole of this incomparable work [*Śrīmad-Bhāgavatam*] teaches us, according to our great Caitanya, the three great truths which compose the absolute religion of man. Our Nadia preacher calls them *Sambandha*, *Abhidheya*, and *Prayojana*, i.e., the relation between the creator and the created, the duty of man to God, and the prospects of humanity. In these three words is summed up the whole ocean of human knowledge as far as it has been explored up to this era of human progress. These are the cardinal points of religion, and the whole *Bhāgavata* is, as we are taught by Śrī Caitanya, an explanation, both by precepts and examples, of these three great points.

—Śrīla Bhaktivinoda Ṭhākura
Notes on the Bhāgavata (essay)

Now that we have become Your devotees, Your holy names have affectionately created a jubilant festival in our mouths. Your bodily splendor, like a dark rain cloud, has become the black ointment of our eyes, and the music of Your flute has become the ornament of our ears. We no longer take pleasure in material desires. O Almighty Lord, material desires no longer appear beautiful to us.

—Śrīla Rūpa Gosvāmī, *Padyāvalī* 59

Caught in the grip of ignorance, self-proclaimed experts consider themselves learned authorities. Befooled, they wander about this world engaging in arguments and counterarguments, like the blind leading the blind. —*Kaṭha Upaniṣad* 1.2.5

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! Visit
Krishna.com/store
for details.