

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



The Magazine of the Hare Krishna Movement • May/June 2015 • \$4.50

# A Spiritually DEEPENING EXPERIENCE

— *The International Vaiṣṇavī Retreat* —



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

Assisting you in your quest for the Absolute Truth

# BACK to GODHEAD

Founded 1944 • Vol. 49, No. 3 • May/June, 2015



6



31



16



52



48



44

## FEATURES

### Founder's Lecture

#### 6 Somehow Fix Your Mind on Kṛṣṇa

Śrīla Prabhupāda elaborates on points raised in the introduction to his own book *The Nectar of Devotion*.

#### 12 The Authority of the Purāṇas

A taste of Śrīla Jīva Gosvāmī's six-volume masterpiece.

#### 16 A Spiritually Deepening Experience: The International Vaiṣṇavī Retreat

Women of devotion meet in Kṛṣṇa's home.

#### 31 Are You Having PL?

Applying to our own life the pre-exam focus of a student.

#### 34 Pavarga: A Lesson in Sanskrit and The Miseries of Material Existence

Word play to help us remember Kṛṣṇa.

#### 40 Finding Ultimate Meaning

In the words of Viktor E. Frankl, we all "yearn for the transcendent."

#### 44 Merging or Meeting: The River-Ocean Metaphor Revisited

Is there something better than merging with the One?

#### 48 The Power of Kṛṣṇa's Smile

Who can resist the curve that sets everything straight?

#### 52 Yes! You Are Special

Why we want to be more than just a face in the crowd.

## DEPARTMENTS

Letters 4

Glossary 11

Book Section: Śrīmad-Bhāgavatam 25

*King Pṛthu's Coronation*

Śrīla Prabhupāda Speaks Out 29

*Bad Government*

Calendar 33

Hare Kṛṣṇa Mahā-Mantra 38

e-Krishna 58

Centers Around the World 59

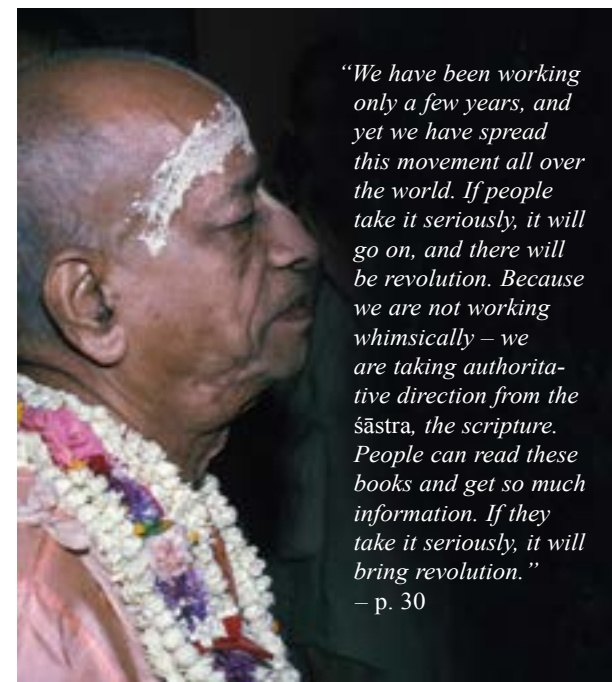
From the Editor 62

*The Ocean in a Bottle*

Krishna.com Store 63

Vedic Thoughts 67

**COVER** Women from around the world meet near Govardhan Hill in Vrindavan, Lord Kṛṣṇa's holy land, for an annual retreat. The article on last year's gathering begins on page 16. (Photo by Bhaktin Deanna.)



"We have been working only a few years, and yet we have spread this movement all over the world. If people take it seriously, it will go on, and there will be revolution. Because we are not working whimsically – we are taking authoritative direction from the śāstra, the scripture. People can read these books and get so much information. If they take it seriously, it will bring revolution."

– p. 30

## WELCOME



Shatakshi Goyal, the author of the cover story in this issue, grew up in Boise, Idaho, where she was home-schooled and later earned an engineering degree at age eighteen. She

worked in her profession for two years before giving it up to study the classic arts of India, where she now lives. Like her, each of the women who attended the 2014 International Vaiṣṇavī Retreat has a unique story, but they all share a desire to nurture their devotion to Lord Kṛṣṇa. Shatakshi's report provides insight into the spiritual value of gatherings of such likeminded souls.

This issue contains articles on various topics, from Sanskrit wordplay and the authority of the ancient *Purāṇas* to the charm of Kṛṣṇa's smile and the universal human quest for specialness. Caitanya Caraṇa Dāsa discusses a metaphor much loved by philosophers of the impersonalist school, looking at it from a fresh, devotion-friendly perspective. Nikuñja Vilāsinī Devī Dāśī explores our search for meaning, and Kṛṣṇa Dhana Dāsa shows how we can learn from the dedication of engineering students facing final exams.

May reading this selection of articles help you "Somehow Fix Your Mind on Kṛṣṇa," as Śrīla Prabhupāda encourages us to do in his lecture leading off this issue.

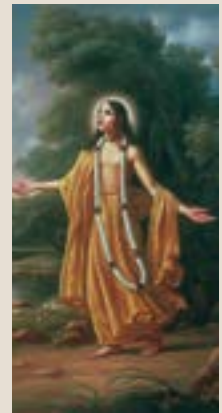
Hare Kṛṣṇa. – Nāgarāja Dāsa, Editor

## 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.



Śrī Rādhā-Kṛṣṇa are together the one Supreme Absolute Truth.



Śrī Caitanya Mahāprabhu, the combined incarnation of Rādhā-Kṛṣṇa, inaugurated the chanting of Hare Kṛṣṇa five hundred years ago.



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



**FOUNDER** (under the direction of His Divine Grace Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda) **His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda** (1896–1977)

**BHAKTIVEDANTA BOOK TRUST REPRESENTATIVE** Govardhana Dāsa • **EDITOR** Nāgarāja Dāsa • **GENERAL MANAGER** Prema-mañjarī Devī Dāśī • **ASSOCIATE EDITORS** Caitanya Carāṇa Dāsa, Druta-karmā Dāsa, Satyarāja Dāsa, Ūrmilā Devī Dāśī, Viśākhā Devī Dāśī • **DESIGN / LAYOUT** Yamarāja Dāsa • **PROOFREADERS** Gadāgrāja Dāsa, Keśihanta Dāsa, Kṛṣṇa-kṛpā Dāsa, Mahānānda Dāsa, Vegavatī Devī Dāśī • **ARCHIVES** Ekanātha Dāsa • **CUSTOMER SERVICE** Ijya Dāsa, Radika Priya Haberland, Śālagrāma Śilā Devī Dāśī, Taralākṣī Devī Dāśī • **ACCOUNTS** Rañjita Dāsa • **WEBSITE** Hari Bhakti Vilas Jagarnauth, Jivana Wilhoit, Manorāma Dāsa, Uddhava Marcotte, Uttama Day

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

**EDITORIAL OFFICES** Send editorial correspondence to BTG, P. O. Box 430, Alachua, FL 32616, USA. Phone: (386) 462-7794. Email: editors@krishna.com. Or BTG, 3rd Floor, 302, Amrut Industrial Estate, Western Express Hwy., Mira Rd. (E), Mumbai 401104, India. Phone: (022) 32556701. Email: btgindia@pamho.net

**SUBSCRIPTIONS** *Back to Godhead* is published six times a year. For a one-year subscription (US and Canada) send \$19.95 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 \$10. 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. WD25 8EZ. In South Africa send R240 to Back to Godhead, P. O. Box 56003, Chatsworth 4030.

**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 email 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 label.

Printed in India

© 2015 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 bimonthly (six times a year) for \$19.95 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 #: 40612608. POSTMASTER: Send address changes to Back to Godhead, P. O. Box 430, Alachua, FL 32616. Canada Returns to be sent to Pitney Bowes, P. O. Box 25542, London, ON N6C 6B2

## Letters

### Inspired by Selfless Sacrifice

The Nov/Dec 2014 edition of *Back to Godhead* provided interesting content. If I had to single out any particular one, the “Inspiring Journey” of Bhagavan Malwadkar was my favored read. To embark on the journey that he did was nothing short of selfless sacrifice. His passion for his door-to-door distribution of BTG perhaps epitomized this servant of Kṛṣṇa as a true believer in the glory of the master. May those hardworking hands now rest, and may he be comforted in the knowledge that he ran a good race.

Brijlall Ramguthie  
Durban, South Africa

### The Power of Bhakti

“For one who remembers Me without deviation, I am easy to obtain, O son of Pṛthā, because of his constant engagement in devotional service.” What does this verse in the *Bhagavad-gītā* mean?

Sumanth Chavasai  
Via the Internet

*Our reply:* Kṛṣṇa is confirming that He is pleased when someone is devoted to Him and serves Him with love. He assures that He will accept such a person back into His kingdom. Kṛṣṇa says elsewhere that He is so pleased with loving service that He finds it impossible to repay the devotee and is purchased by that love. Such is the power of *bhakti*, which is identical to the Lord.

Most of us have a long way to go in achieving that level of devotion, but *bhakti* begins by chanting Kṛṣṇa’s holy names. In the *Bhagavad-gītā* Kṛṣṇa is encouraging us conditioned souls with nice verses like this one. We should take up the chanting without deviation and without offense, begging for service, so that we can start to revive that loving spirit.

### Happy at the Temple, Challenged at Home

Hare Kṛṣṇa. I am a family woman who has been going to an ISKCON temple

with my family for most Janmāṣṭamī celebrations and on Sundays. I have a feeling of fulfillment and contentment while I am in the temple, but I find that when I come home all the happiness slowly disappears. When I chant, my mind starts to wander all different directions.

I would like to ask you: I cook non-veg in the house for the family. What are the results of cooking non-veg while having brass deities of Gaura-Nitāi in a small *mandir*?

What are the simple ways I can be a better person and make space in my mind to be a Kṛṣṇa devotee?

[Name withheld on request]  
Via the Internet

*Our reply:* That you feel fulfilled and content when coming to the temple shows that when surrounded by the Lord and His devotees you are entering into the spiritual atmosphere with your mind and heart and developing a taste for spiritual life. This naturally brings peace and happiness. Fortunately that spiritual atmosphere can be created everywhere, and to the degree that you can replicate it, you can find the same sense of satisfaction and contentment you enjoy when at the temple.

In all facets of life we should recreate that atmosphere, which must permeate deep down into our very consciousness. Every devotee has the responsibility to do whatever is possible to keep the mind and senses focused on Kṛṣṇa and Kṛṣṇa’s service throughout the day and night. Using everything, as much as possible, to serve Him for His satisfaction will allow us to feel His presence and the wonderful relationship with Him that is our natural, constitutional position.

Lord Kṛṣṇa told Arjuna, who was on a battlefield, to “fight and think of Me.” Even as a warrior Arjuna had to focus his mind on Kṛṣṇa’s order and use his skills as a soldier in the Lord’s service. So it must be with us on the battlefield called material life.

In this age of Kali, the time of quarrel and hypocrisy, keeping our

consciousness focused requires great determination and practice. Especially in the beginning, our mind and senses are easily distracted and drawn toward getting pleasure and avoiding misery from whatever we are interacting with. Our close relationships, the material objects we use for entertainment, the pains and pleasures of our body and mind, the stresses and distractions of our daily material lives – all suck our energy and make us forget the true source of happiness, our relationship with Kṛṣṇa.

Considering this, we must work diligently to bring into our lives at every step remembrance of Kṛṣṇa and the real goal of life – developing a loving, service-oriented relationship with Him. We need to do whatever we can to pull our minds back to Kṛṣṇa’s holy name. Daily reading, chanting, and hearing are all part of the process. What we do with our time and what we think of when we do our daily activities can either help keep our minds fixed on Kṛṣṇa or make us forget Him.

In the situation you describe, it sounds like you are “charging your bat-

teries” too infrequently to maintain the consciousness you relish and long for. So you need to analyze your way of life and systematically bring more Kṛṣṇa into it. Pictures of the spiritual world, time to read spiritual books, association with devotees (even virtually), worship of your deities, and spiritual sounds can all be helpful.

The other side of the process involves avoiding, as much as practical, things that have sinful reactions or drag your consciousness away from Kṛṣṇa. Whenever possible these things, like cooking meat for your family, should be avoided. If it is impossible to completely avoid such things, then try to minimize and neutralize them by adding large doses of Kṛṣṇa.

For example, you can try playing Kṛṣṇa chants in the house or singing songs about Him while you cook. Also, you can prepare as many things as possible that are suitable to offer Kṛṣṇa and are tasty and might be enjoyable for your family. Offer them to the Lord and then to your family. In this way you can gradually change their consciousness and inspire them to enjoy a

higher taste. You can also explain the value of vegetarianism to your family. Tell them how it will help their health and offer other good reasons why it is better for them to avoid the bad habit of eating meat. In general, work to minimize your participation in this activity. And surround yourself with spiritual thoughts and opportunities to increase your remembrance of Kṛṣṇa.

If you can help raise the consciousness of your family, that will be a great accomplishment. Lord Kṛṣṇa will be very happy. So be gentle and loving and do all your duties well, but at the same time maintain your spiritual strength and focus on Lord Kṛṣṇa. Then your cooking and intermittent offering of tasty *prasāda*, your chanting, and your happy and focused countenance will all work together to sustain your own consciousness and draw your family closer to Kṛṣṇa and His service.

*Replies were written by Krishna.com Live Help volunteers. Please write to us at: BTG, P. O. Box 430, Alachua, Florida 32616, USA. Email: editors@krishna.com.*

**Start your day with a smile!**

Join the **Krishna.com** Ebook Club

... and read a page a day from a devotional book – such as *Bhagavad-gītā As It Is*, *Kṛṣṇa*, and *Teachings of Lord Caitanya* – emailed to your inbox.

“I look forward to your daily *Bhagavad-gita* texts and Srila Prabhupada’s translations and purports thereon. I’m a financial comptroller at a large bank. I start my workday by first reading your emails prior to other emails. This gives me the right frame of mind to start my daily activities in this maya-laden material world.”  
—Vijay, Australia

**Krishna.com/newsletters**

Photo: © Pixatititude | Dreamstime.com

Lord Kṛṣṇa's fighting with Bhīṣma during the Battle of Kurukshetra was in fact an intimate exchange of love between the Lord and His pure devotee.



## FOUNDER'S LECTURE

Vrindavan, India – October 26, 1972

# Somehow Fix Your Mind On Kṛṣṇa

*Any contact with Kṛṣṇa purifies our consciousness and gradually qualifies us for eternal loving exchanges with Him.*

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

Founder-Ācārya of the International  
Society for Krishna Consciousness

Pradyumna Dāsa, Śrīla Prabhupāda's Sanskrit  
editor, begins reading *The Nectar of Devotion*,  
Introduction:



**I**NVOKING auspiciousness: Lord Śrī Kṛṣṇa is the Supreme Personality of Godhead, the cause of all causes, the reservoir of all *rasas*, or relationships, which are called neutrality, or passive adoration, servitorship, friendship, parenthood, conjugal love, comedy, compassion, fear, chivalry, ghastliness, wonder, and devastation. He is the supreme attractive form, and by His universal and transcendental attractive features, He has captivated all the *gopīs*, headed by Tārakā, Pālikā, Śyāmā, Lalitā, and ultimately, Śrīmatī Rādhārāṇī. Let His Lordship's grace be on us so that there may not be any hindrance in the execution of this duty of writing *The Nectar of Devotion*, impelled by His Divine Grace Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda."

Śrīla Prabhupāda: Kṛṣṇa is described as *akhila-rasāmṛta-sindhu*, "the ocean of *rasas*." There are five primary *rasas*. *Rasa* means the mellow or the taste we enjoy in every activity. Everything is done with some taste. Whatever you do, you must enjoy some taste out of it. There are twelve *rasas*, out of which five are primary and seven are secondary. They are described in this book.

For example, we can consider Bhīṣma, the grandfather of the Pāṇḍavas. During the Battle of Kurukshetra, he fought on the side of Duryodhana, against the Pāṇḍavas.

Duryodhana criticized Bhīṣma: "My dear grandfather, you are not fighting with full strength against Arjuna because he and the other Pāṇḍavas are your grandsons and you have natural affection for them. I think you are not fighting according to your strength. Otherwise, they would have been finished by this time."

Bhīṣma could understand his criticism, so he promised immediately, "Tomorrow I shall finish all these five brothers. Will that make you happy? I have kept five arrows to be used tomorrow to kill these five brothers."

Duryodhana was doubtful, so he requested, "My dear grandfather, may I keep the five arrows with me? You can take them from me tomorrow and use them."

"All right, you keep them."

Kṛṣṇa could understand. "Bhīṣma has promised to kill the Pāṇḍavas tomorrow, and he has selected five arrows for them."

Kṛṣṇa has to protect His devotees, so He told Arjuna, "Duryodhana once promised to give you a benediction. Now is the opportunity to accept it. Go to Duryodhana. He has kept five arrows very carefully; take them from him."

Arjuna went to Duryodhana because after fighting, in the evening, they were friends. There was no enmity. One man could go to the other's camp as a friend, a brother. When Arjuna arrived, Duryodhana received him well. That is the Vedic etiquette.

"Arjuna, why have you come? Ask something from me. I am ready to give you anything. If you want the kingdom without fighting – if you have come for that purpose – I'll give it to you."

Arjuna said, "No, my dear brother, I've not come for that purpose. But remember that you wanted to give me a benediction? I have come for that."

"Yes, I am prepared to give it."

"Give me those five arrows."

Duryodhana immediately delivered the arrows to Arjuna.

The next morning, Bhīṣmadeva asked Duryodhana, "Where are those five arrows? Give them to me."

Duryodhana said, "Sir, this is the story. They



have been taken away by Arjuna.”

Bhīṣma could understand it was Kṛṣṇa’s trick, and immediately, out of devotion, he became angry. Devotional service can be executed in anger, not simply by offering flowers. A devotee can serve Kṛṣṇa by becoming angry.

Bhīṣma then promised, “Today Kṛṣṇa has to break His promise.”

Kṛṣṇa had promised Arjuna, “Although I shall be on the battlefield, I shall simply drive your chariot, but I shall not fight.”

Now Bhīṣma said, “Kṛṣṇa has broken my promise. So I shall fight in such a way today that either Kṛṣṇa will have to break His own promise or His friend Arjuna will be killed.”

When Bhīṣma was fighting very fiercely, severely, Arjuna’s chariot broke and he fell down. At that time

ing His body with arrows. Therefore Kṛṣṇa is *akhila-rasāmṛta-sindhu*.

### Kṛṣṇa Responds To His Devotees

There are twelve *rasas*, five primary and seven secondary. Kṛṣṇa is ready to respond to any *rasa* you want in dealing with Him. That is Kṛṣṇa’s position. Pūtānā wanted to kill baby Kṛṣṇa by offering Him her breast smeared with poison. That was her purpose. But Kṛṣṇa killed her by sucking out her life along with the breast milk, and she was given the position of Kṛṣṇa’s mother. Kṛṣṇa took the bright side. He thought, “Whatever her intention may be, she came to Me just like a mother, and I sucked her breast. Therefore she is My mother.” She came as an enemy,

## The *gopīs* enjoy serving Kṛṣṇa by embracing Him, and Bhīṣma enjoys serving Him by piercing His body with arrows.

Kṛṣṇa took one of the wheels of the chariot and approached Bhīṣma, who was piercing Kṛṣṇa’s body with arrows. Kṛṣṇa accepted the arrows as more lovable than an offering of flowers. This is an example of the dealings between Kṛṣṇa and His devotee Bhīṣma. It is a ghastly *rasa*. It appears very severe that Kṛṣṇa was being pierced by Bhīṣma’s arrows, but Kṛṣṇa was feeling pleasure.

Śrīla Viśvanātha Cakravartī Ṭhākura has explained this exchange very nicely. He has given the example of kissing. Sometimes there is hard pressure of the teeth, but still it is pleasurable. Although Kṛṣṇa was being pierced by the arrows of Bhīṣmadeva, still Kṛṣṇa felt very pleased. And when Bhīṣmadeva was on his deathbed, he wanted to see the form Kṛṣṇa displayed when He was very angry and was approaching Bhīṣma to kill him on the battlefield.

We can enjoy Kṛṣṇa’s loving service in many ways. The *gopīs* enjoy serving Kṛṣṇa by embracing Him, and Bhīṣma enjoys serving Him by pierc-

ing His body with arrows. Therefore Kṛṣṇa is *akhila-rasāmṛta-sindhu*.

Similarly, the *gopīs* came to Kṛṣṇa out of lust, but by that lust they became purified. Kṛṣṇa is like the sun. The sun soaks up water even from a urinal, but the sun is not polluted, and the urinal becomes sterilized. So try to approach Kṛṣṇa some way or other. Then your life is successful.

As soon as you divert your attention to Kṛṣṇa, that is love, although it may be perverted. Kaṁsa was always thinking of Kṛṣṇa. He was Kṛṣṇa conscious, but he was thinking in terms of killing Kṛṣṇa. He was thinking of Kṛṣṇa as an enemy. That is not *bhakti*. This is not *anukūla*, or favorable service; it is *pratikūla*, unfavorable. But still, Kṛṣṇa is so kind that Kaṁsa was given liberation. That is the special kindness of Kṛṣṇa.

### The Senses Follow the Mind

Śrīla Rūpa Gosvāmī writes, *yena tena prakāreṇa manaḥ kṛṣṇe niveśayet:*

“Some way or other, fix your mind upon Kṛṣṇa.” Then your life is successful. Some way or other. *Yena tena*.

If your mind is always fixed on Kṛṣṇa, then your senses will also be engaged in Kṛṣṇa’s service, because mind is the center of all activities of the senses.

Ambarīṣa Mahārāja first of all engaged his mind in Kṛṣṇa: *sa vai manaḥ kṛṣṇa-padāravindayoḥ* (*Śrīmad-Bhāgavatam* 9.4.18). By first fixing his mind upon Kṛṣṇa, he could then engage all the other senses in Kṛṣṇa, beginning with the tongue.

*Bhakti* begins with the tongue. That is the statement in the *śāstras*, the Vedic scriptures:

*ataḥ śrī-kṛṣṇa-nāmādi  
na bhaved grāhyam indriyaiḥ  
sevonmukhe hi jihvādau  
svayam eva sphuraty adaḥ*

“Material senses cannot appreciate Kṛṣṇa’s holy name, form, qualities, and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord’s holy name and taste the remnants of the Lord’s food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is.” (*Bhakti-rasāmṛta-sindhu* 1.2.234). Our present blunt, materially covered senses cannot taste Kṛṣṇa’s name, Kṛṣṇa’s form, Kṛṣṇa’s qualities, Kṛṣṇa’s pastimes, or Kṛṣṇa’s paraphernalia. A person suffering from liver disease or jaundice cannot taste sugar candy. The sugar candy is sweet, but to a jaundiced patient it will taste bitter. Similarly, our senses being covered with material consciousness, we cannot at the present moment taste Kṛṣṇa’s form, Kṛṣṇa’s name, Kṛṣṇa’s qualities, Kṛṣṇa’s pastimes, Kṛṣṇa’s paraphernalia, and so many things. It is not possible.

Our senses are materially contaminated. Therefore we cannot directly perceive Kṛṣṇa by using our present senses. They have to be purified. When your eyes are suffering from cataracts, you cannot see properly. But if the cataracts are removed by a surgical operation, then the eyes become purified and you can see. Similarly, the *Brahma-samhitā* (5.38) states:

*premāñjana-cchurita-bhakti-  
vilocanena  
santaḥ sadaiva hṛdayeṣu vilokayanti  
yaṁ śyāmasundaram acintya-guṇa-  
svarūpaṁ  
govindam ādi-puruṣaṁ tam ahaṁ  
bhajāmi*

“I worship Govinda, the primeval Lord, who is Śyāmasundara, Kṛṣṇa Himself, with inconceivable innumerable attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love.” *Premāñjana-cchurita*: you have to collect the ointment of love for Kṛṣṇa. And if you apply that ointment to your eyes, you’ll see Kṛṣṇa. This is the process.

You also have to free yourself from *upādhis*, designations. The sum and substance of designations is the material body. “I am this body.” “I am Hindu.” “I am Muslim.” “I am American.” “I am Indian.” All these are designations of the body. One has to become free from the contamination of the bodily concept of life. That is called *sarvopādhi-vinirmuktam*. When our spiritual body becomes revealed, the material body – that contamination – is washed off, *nirmalam*.

At that time the senses remain. Our senses are now covered by the material energies. The living entity is not *nirākāra*, formless. The living entity has spiritual hands, legs – everything. For example, my body is covered by this shirt, and because I have arms, the shirt has arms. Unless the spirit soul has hands and legs, how have we got these material hands and legs?

The conclusion is that the spirit soul has form. As Kṛṣṇa has a form of *sac-cid-ānanda*, or eternity, knowledge, and bliss, so the spirit soul, *jīv-ātmā*, being part and parcel of Kṛṣṇa, also has form. That form is also described in the *śāstra*.

*bālāgra-śata-bhāgasya  
śatadhā kalpitasya ca  
bhāgo jīvaḥ sa vijñeya  
iti cāha parā śrutih*

“If we divide the tip of a hair into one hundred parts and then take one part and divide this into another one hundred parts, that ten-thousandth part is

the dimension of the living entity. This is the verdict of the chief Vedic mantras.” (*Śvetāśvatara Upaniṣad* 5.9) A rough idea of the form of the living entity has thus been given. Now, perhaps we have no instrument to measure one ten-thousandth of the tip of the hair. But this information is given in the *śāstra*.

We get information from the *Bhagavad-gītā* (2.22) that the material body is like a garment: *vāsāmsi jīrṇāni yathā vihāya*. As we give up an old garment, when this body becomes useless we give up this body and accept a new body. *Navāni ghrṇāti*.

This is the transmigration of the soul. The soul is transmigrating from one body to another by means of the subtle body. That is a fact. But the gross materialists cannot see the subtle body. They simply see the gross body. Therefore they say, “When this body is finished, everything is finished.” No, that is not the fact. Within the gross body is the subtle body, made of mind, intelligence, and ego. Every day we have experience of this. The gross body is lying on the bed, but the subtle body goes out of the bed, out of the room, and to the top of a hill or somewhere else. That is our practical experience. Similarly, when this gross body is finished, no longer usable, the subtle body carries the soul to the womb of another mother. Through the semen of the father, the living entity is injected within the womb of the mother. The two secretions emulsify and become just like a small pea. Within that pea is the soul, and it develops. That is the process of transmigration of the soul from one body to another.

### Nirākāra: No Material Form

The soul has form; it is not formless. Similarly, Kṛṣṇa has form, but that form is different from our material form. In the *śāstras* it is sometimes said that the soul and the Supersoul are *nirākāra*. According to the Sanskrit dictionary, *nirākāra* means *nirākṛta ākāra*: “This *ākāra*, this form, is being nullified.” *Nirākāra* does not mean there is no *ākāra*, or form. *Nirākāra* means that the Supersoul or the soul has no *ākāra* as we generally see – material form. We are seeing some

## 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 millennia ago. The *Gītā* and the other Vedic scriptures declare Kṛṣṇa to be the original person, God Himself, who appears periodically in this world to liberate all living beings.

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

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

### Pronunciation

We spell Sanskrit words and names by a phonetic system that lets you know how to say each word. Pronounce short **a** like the **u** in **but**, long **ā** like the **a** in **far** (and held twice as long as the short **a**). Pronounce **e** like the **a** in **evade**, long **ī** like the **i** in **pique**. Pronounce the vowel **ṛ** like the **ri** in **rim**, and **ṛ** like the **ch** in **chair**. Pronounce consonants like **ch**, **jh**, and **dh** as in **staunch-heart**, **hedgehog**, and **red-hot**. Pronounce **ś** and **ṣ** like **sh**. So for *Kṛṣṇa* say KRISHNA, for *Caitanya* say CHAITANYA.

### Spiritual Names

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

dog or some cat or some hog, some tree, some plants – 8,400,000 forms. But *nirākāra* means that the soul has a different form.

We cannot see the soul at the present moment. I am not seeing you, and you are not seeing me. When a boy's father dies, the boy cries, "Oh, my father is gone, my father is gone."

"Where has your father gone? He is lying on the bed. Why do you say your father is gone?"

"No, he's gone. He's no more."

That means the boy has never seen the thing that has gone. He has simply seen the outward body, the dress. This is called ignorance. I am not seeing you; still, I am saying that I see you. If I cannot see you, the part and parcel of God, how can I see God with these eyes? Therefore *śāstra* says,

self, and you can see the whole world. Whatever we are seeing now is all illusion. We are not seeing, because our senses are too blunt to see things as they are. In the *Bhagavad-gītā* (5.18) it is said,

*vidyā-vinaya-sampanne  
brāhmaṇe gavi hastini  
śuni caiva śva-pāke ca  
paṇḍitāḥ sama-darśinaḥ*

"The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle *brāhmaṇa*, a cow, an elephant, a dog, and a dog-eater [outcaste]." One who has the eyes to see does not think, "Here is a learned *brāhmaṇa*, and here is a dog." He sees the learned *brāhmaṇa* and the dog with equal vision. He does not see the

offer something without devotion – "Kṛṣṇa, I have brought a very palatable dish; take it" – oh, Kṛṣṇa will not take it. *Nāhaṁ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ* (*Bhagavad-gītā* 7.25). He's not exposed to everyone. You cannot serve Kṛṣṇa if you are not a devotee. Therefore Kṛṣṇa says, *yo me bhaktyā prayacchati*. That is the real thing – *bhaktyā*, with devotion. Not that "I have brought a nice plate of food and Kṛṣṇa will accept it." Not like that.

But Kṛṣṇa can accept whatever you offer with devotion. It doesn't matter what it is. It may be a simple flower, a fruit, a small piece of leaf, or a little water. For worshiping Kṛṣṇa there is no impediment. If you want to worship demigods, so many things are required. But for worshiping Kṛṣṇa, the poorest man in any part of the world can offer his love.

*Bhakti-rasāmṛta-sindhu*, by Rūpa Gosvāmī, which we have translated under the name *The Nectar of Devotion, the Complete Science of Bhakti-yoga*, is a very important book. Its real purpose is to understand how to become purified in devotional service, how to approach Kṛṣṇa, how to satisfy Kṛṣṇa. These things are described very nicely. Kṛṣṇa, being the Supreme, is the Supersoul. We cannot approach Him with our material consciousness. The consciousness has to be changed. Then we can approach Kṛṣṇa. That is the purpose of the Kṛṣṇa consciousness movement.

Without being fire, you cannot enter fire. The *śāstra* says that without being Brahman, you cannot approach Brahman. Similarly, without being purified of all material contamination, you cannot approach Kṛṣṇa. The senses are to be purified. If you simply see Kṛṣṇa with your eyes, then your eyes will be purified and spiritualized. If you keep yourself always in touch with fire, you become warmer, warmer, warmer, warmer. If you put an iron rod into the fire, it becomes warmer, warmer, warmer, and at last it becomes red hot. When it is red hot, it is fire. It is no longer an iron rod. Touch that red-hot iron anywhere, and it will burn. Similarly, if you keep always in touch with Kṛṣṇa, you become Kṛṣṇa-ized, and you can appreciate Kṛṣṇa.

Thank you very much. 🙏

**Because Kṛṣṇa is spirit, the Supersoul, He cannot be served by matter. He has to be served with spirit.**

*ataḥ śrī-kṛṣṇa-nāmādi  
na bhaved grāhyam indriyaiḥ  
sevonmukhe hi jihvādau  
svayam eva sphuraty adaḥ*

You cannot see God, Kṛṣṇa, with your blunt senses. You must purify your senses, and that purification begins with the tongue. With the tongue we can do two things. We can taste food-stuff and we can vibrate sound. If you engage your tongue in vibrating this transcendental sound – Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare – and do not eat anything except the *prasāda* of Kṛṣṇa, then your spiritual life immediately begins. Then gradually, as you advance in spiritual life, Kṛṣṇa reveals Himself to you: "Here I am." You cannot see Kṛṣṇa, but being satisfied with your service, Kṛṣṇa sees you. You cannot see the sun at night, but when the sun sees you, you can see the sun and yourself. Similarly, when Kṛṣṇa sees you, being satisfied with your service, then you can see Kṛṣṇa, you can see your-

dress. He sees the spirit soul within the *brāhmaṇa* and within the dog. That is called *brahma-darśana*. When one has that transcendental vision, then devotional service begins. With blunt eyes and senses one cannot serve God in devotional service.

### The Need for Purified Senses

When our senses are purified, then they can engage in the service of the Lord. Because Kṛṣṇa is spirit, the Supersoul, He cannot be served by matter. He has to be served with spirit.

Kṛṣṇa says in the *Bhagavad-gītā* (9.26),

*patraṁ puṣpam phalaṁ toyam  
yo me bhaktyā prayacchati  
tad ahaṁ bhakty-upahṛtam  
aśnāmi prayatātmanaḥ*

"If one offers Me with love and devotion a leaf, a flower, fruit, or water, I will accept it." *Bhakti* is spiritual activity. Kṛṣṇa says, *bhaktyā prayacchati*: "offers with devotion." If you

## Glossary

SEE OUR  
ONLINE GLOSSARY  
OF OVER  
1,200 WORDS!  
Krishna.com/glossary  
WITH AUDIO!

**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. (Cited as *Gītā*.)  
**Bhakti** – devotional service to the Supreme Lord.  
**Bhaktisiddhānta Sarasvatī Ṭhākura**—the spiritual master of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.  
**Bhakti-yoga** – linking with the Supreme Lord through devotional service.  
**Caitanya Mahāprabhu** – the incarnation of Lord Kṛṣṇa who appeared five hundred years ago to teach the chanting of the names of God as the religion for the present age.  
**Darśana** – "viewing," audience with a deity or saintly person.  
**Dharma** – (1) ordained duties or religious principles; (2) one's eternal, natural occupation (i.e., devotional service to the Lord).  
**Godhead** – the Absolute Truth, the Supreme Reality, progressively realized first as the impersonal all-pervasive oneness, more fully as the Supersoul within the heart of every living being, and ultimately as the all-opulent Supreme Person.  
**Gurukula** – a school where children learn the philosophy and practices of Kṛṣṇa consciousness along with regular academic subjects (literally "the place of the guru").  
**Hare Kṛṣṇa** – the great mantra Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.  
**ISKCON** – the International Society for Krishna Consciousness.  
**Japa** – individual chanting of names of God, usually while counting on beads.  
**Kali-yuga** – in the endlessly repeated cycle of four cosmic ages, the present and worst age, the Age of Quarrel, of which 5,000 of 432,000 years have passed.  
**Karma** – material action; its inevitable reaction; or the law by which such action and reaction are governed.  
**Kīrtana** – congregational singing of names of God, usually accompanied by cymbals (*karatālas*) and drums (*mṛdaṅgas*).  
**Kṛṣṇa** – the Supreme Personality of Godhead in His original 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 action in the material world.  
**Nityānanda** – the incarnation of Lord Balarāma who appeared with Lord Caitanya Mahāprabhu.  
**Prasāda** – vegetarian food that has been prepared for the Lord and offered to Him with devotion.  
**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.  
**Śāstra** – scriptures, especially the Vedic scriptures of India.  
**Śrī** – an honorific meaning "opulent" (similarly: Śrīla, Śrīmad, Śrīmān, Śrīmatī).  
**Śrīla Prabhupāda** – His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness.  
**Śrīmad-Bhāgavatam** – the most important of the eighteen *Purāṇas*, which tells of the nature and pastimes of Lord Kṛṣṇa and His devotees. (Cited as *Bhāg*.)  
**Supersoul** – the form of the Lord who resides in every heart along with the individual soul.  
**Vaiṣṇava** – a devotee of the Supreme Lord (from the word *Viṣṇu*).  
**Varṇāśrama** – the Vedic social system. It organizes society into four occupational and four spiritual divisions (*varṇas* and *āśramas*). The members of the four *varṇas* are the *brāhmaṇas* (intellectuals and priests), the *kṣatriyas* (administrators and soldiers), the *vaiśyas* (farmers and businessmen), and the *śūdras* (laborers and artisans). The members of the four *āśramas* are the *brahmacārīs* (celibate students), *gṛhasthas* (married people), *vānaprasthas* (retired people), and *sannyāsīs* (renunciants).  
**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.  
**Vṛndāvana** – the transcendental abode of Lord Kṛṣṇa, mirrored on earth as the town in India where Kṛṣṇa appeared five thousand years ago.

# The Authority of the Purāṇas

The preeminent philosopher in Caitanya Mahāprabhu’s line explains why, in this age, the Purāṇas are essential for accessing the Absolute Truth.

by Śrīla Jīva Gosvāmī



This illustrated excerpt from the Tenth Canto of the Bhāgavata Purāṇa (Śrīmad-Bhāgavatam) deals with events surrounding the marriage of Lord Kṛṣṇa’s son Aniruddha to Ūṣā, the daughter of Bāṇāsura. (From a Bhāgavata Purana Series, ca. 1610–1650. Opaque watercolor on paper. Brooklyn Museum, Gift of Dr. and Mrs. Richard Dickes.)

Śrī Tattva-sandarbha is the first of Śrīla Jīva Gosvāmī’s Bhāgavata-sandarbha, or Ṣaṭ-sandarbha, six treatises that firmly establish the philosophy of Gauḍīya Vaiṣṇavism. In the texts leading up to this section, the author has discredited direct perception and inference as valid means to acquiring perfect knowledge. He has concluded that only the eternal Vedas can fill that role. Now he argues for the need to turn to the Purāṇas for understanding the unified message of the Vedas.

To save space, we’ve omitted Śrī Jīva’s Sanskrit texts, translated here in bold type.

**TEXT 17.3**  
As the Matsya Purāṇa says, “A historical text is a Purāṇa if it has the five defining characteristics; other histories are known as ākhyānas. Purāṇas that describe days of Brahmā in the mode of goodness

mostly glorify the Supreme Lord Hari. . . .”  
“Purāṇas describing days in the mode of passion especially glorify Brahmā. Purāṇas describing days in the mode of ignorance tell the glories of Agni and Śiva. And those describing mixed days discuss the glories of Sarasvatī and the Pitās.”<sup>2</sup>

**TEXT 17.4**  
Here glorification “of Agni [the fire god]” means glorification of Vedic sacrifices made with offerings into various sacred fires. In the phrase “and of Śiva also” the word “also” implies Śiva’s wife. “During mixed days” means during the many days of Brahmā in which goodness, passion, and ignorance are all prominent. “Of Sarasvatī” indirectly refers to various demigods, since Sarasvatī is the presiding deity of various kinds of Vedic language. “Of the Pitās [celestial forefathers]” means

of the rituals that lead to attainment of the forefathers, according to the śruti statement “By Vedic rituals one achieves the world of the Pitās.”<sup>3</sup>

COMMENTARY: In Kali-yuga one cannot possibly understand the Vedas correctly without resort to the authority of the Purāṇas. Besides the Purāṇas there are other smṛti scriptures, such as the Manu-smṛti and other dharmasāstras, meant mostly for brāhmaṇa specialists in rituals and varṇāśrama duties. But only the clear presentation of the Purāṇas allows the confused people of the modern age definite access to the eternal Vedic wisdom.

Even supposed religious leaders of this age are generally victims of delusion and hypocrisy. We see this tendency throughout the world. Even in India many apparently well educated and strictly religious brāhmaṇas are confused about the purpose of life and the means of achieving it, mainly

because they have failed to approach the right sources of knowledge. Although these brāhmaṇas, through the commentaries of their teachers, presume to have direct access to the Vedas, the manifest fruits of their so-called Vedic education seem to be arrogance, atheism, and entanglement in sense gratification.

Some of these brāhmaṇas, claiming to be purely Vedic, deny the authority of the Purāṇas, which they say teach sentimental and fanatic idolatry. Among these brāhmaṇas are the ritualists of the first millennium AD who followed the Jaimini-mīmāṃsā interpretation of Kumārila and Prabhākara, and the more recent proponents of the Ārya Samāj.

Thus the Vedas, as the Skanda Purāṇa tells us, have just cause to fear abuse at the hands of the brāhmaṇas of our age. Hearing the Vedas’ call for help, the Purāṇas have come to assist. The instructions of the Purāṇas are as trustworthy as the original words of

the Vedas. What need is there for speculative commentaries on the Vedas, then, since the natural commentary on the Vedas is already available in the Purāṇas?

But we live in corrupt times, when people need more definite guidance to find the correct path of spiritual progress. Even the Purāṇas, easy to understand in earlier ages, often bewilder disoriented modern readers. Because demigod worship gradually purifies those who are too materialistic to have an interest in pure devotional service, the Purāṇas, to appeal to people of many different natures, encourage worship of demigods alongside worship of the Supreme Lord.

The universe passes through varying cycles, “days of Brahmā,” during which the lower material modes, the modes of passion (rajas) and ignorance (tamas), are at times prominent. During those periods the Supreme Lord gracefully allows such servants of His as Lord Śiva to defeat Him in

competition and otherwise seem superior. Purāṇas that describe the events of these rājasic and tāmasic kalpas thus superficially seem to elevate demigods to the position of God. It is no wonder that imperfectly informed students of the Purāṇas cannot discern the unity of the underlying Purāṇic message: that the powerful controllers and wonderful opulences of this universe are all energies of the supreme energetic, the Personality of Godhead. Such readers are unable to grasp this statement from the Hari-vamśa Purāṇa:

vede rāmāyaṇe caiva  
purāṇe bhārate tathā  
ādāv ante ca madhye ca  
hariḥ sarvatra gīyate

“Throughout the Vedas and everywhere in the Rāmāyaṇa, Purāṇas, and Mahābhārata, from the beginning to the middle to the end, the praises of Lord Hari are sung.” (Hari-vamśa 3.132.95)

Excerpted from Śrī Tattva-sandarbha, by Śrīla Jīva Gosvāmī, translation and commentary by Gopīparādhana Dāsa. Published by Girirāja Publishing, a branch of the Bhaktivedanta Book Trust. The book is available from the Krishna.com Store.

As a source of further confusion, portions of the *Purāṇas* are now missing and in some cases have even been replaced with spurious substitutes. In recent centuries the brahminical community has become less and less familiar with several of the more rarely preserved *Purāṇas*.

Thus unscrupulous scribes are now able to distort the texts without being detected. The commentaries of reliable authorities provide the only sure protection against such adulterated texts. More than six hundred years ago, Śrīla Śrīdhara Svāmī commented on both *Śrīmad-Bhāgavatam* and the *Viṣṇu Purāṇa*, taking special care to certify the wording of almost every verse. For the other *Purāṇas*, however, there are no such verse-by-verse commentaries by standard *ācāryas*, only citations of isolated passages.

the sages present accepted them as authentic. Nonetheless, three groups of six *Purāṇas* each are meant for three different audiences, depending on which of the three modes of nature predominates each audience. But for each individual *Purāṇa* the situation is more complex because most *Purāṇas* display some mixture of the modes. For example, the pastimes of Lord Kṛṣṇa and those of Lord Rāmacandra, which are in the mode of pure goodness, are described to some extent in most of the *Purāṇas*.

In the *Padma Purāṇa* (*Uttara* 236.19–21, 18) Lord Śiva describes which *Purāṇas* belong to each mode:

*vaiṣṇavaṁ nārādīyaṁ ca  
tathā bhāgavataṁ śubham  
gāruḍaṁ ca tathā pādmaṁ  
vārāhaṁ śubha-darśane*

## Sūta Gosvāmī spoke all eighteen major *Purāṇas* at Naimiṣāraṇya, and the sages present accepted them as authentic.

The *Matsya Purāṇa* verses cited above list the deities typically promoted by each category of *Purāṇa*. Theoretically, the word *kalpa* could be translated as “written work,” were it not for the verse in the very same passage clearly showing “days of Brahmā” as the intended meaning:

*yasmin kalpe tu yat proktaṁ  
purāṇaṁ brahmaṇā purā  
tasya tasya tu mātmyaṁ  
tat-svarūpeṇa varṇyate*

“The greatness of each *Purāṇa* is described in terms of the nature of the *kalpa* in which Brahmā spoke it long ago.” (*Matsya Purāṇa* 290.15) It is illogical to translate *yasmin kalpe* as “the text in which,” because the word *purāṇam* follows, in the subject case, referring to a specific kind of text. This is also confirmed by the use of the word *kalpa* in the next *anuccheda* (text 18.1).

Sūta Gosvāmī spoke all eighteen major *Purāṇas* at Naimiṣāraṇya, and

*sāttvikāni purāṇāni  
vijñeyāni śubhāni vai*

“O beautiful one, the *Viṣṇu Purāṇa*, the *Nārada Purāṇa*, the auspicious *Bhāgavata Purāṇa*, and the *Garuḍa, Padma*, and *Varāha Purāṇas* all belong to the mode of goodness. They are all considered auspicious.

*brahmāṇḍaṁ brahma-vaivartaṁ  
mārkaṇḍeyaṁ tathaiṣa ca  
bhaviṣyaṁ vāmanaṁ brāhmaṁ  
rājasāni nibodhata*

“Know that the *Brahmāṇḍa*, *Brahma-vaivarta*, *Mārkaṇḍeya*, *Bhaviṣya*, *Vāmana*, and *Brahma Purāṇas* belong to the mode of passion.

*mātsyaṁ kaurmaṁ tathā laiṅgaṁ  
śaivaṁ skāndaṁ tathaiṣa ca  
āgneyaṁ ca ṣaḍ etāni  
tāmasāni nibodhata*

“And know that these six *Purāṇas* belong to the mode of ignorance: the

*Matsya, Kūrma, Liṅga, Śiva, Skanda*, and *Agni Purāṇas*.”

The five topics that every *Purāṇa* should include will be discussed later in *Śrī Tattva-sandarbha* (61.2).

### TEXT 18.1

**These being the facts, we can understand that the *Purāṇas* mentioned in the *Matsya Purāṇa* fall into natural categories according to the nature of the days of Brahmā of which each *Purāṇa* tells. But how can we define a hierarchy of these categories to determine which is superior? One suggestion is to rank them by their modes of nature – goodness, passion, and ignorance. We can then conclude that *Purāṇas* and other scriptures in the mode of goodness have the most authority to teach us about transcendental reality. This we may conclude by reasoning from such statements as “From the mode of goodness knowledge develops”<sup>4</sup> and “In the mode of goodness one can realize the Absolute Truth.”<sup>5</sup>**

### TEXT 18.2

**Even so, is there a single standard that can reconcile all these *Purāṇas*, which discredit one another with divergent opinions even when speaking of the same Absolute Truth? Someone might suggest that the powerful saint Śrī Vyāsa wrote the *Vedānta-sūtras* to do just that: determine the purport of the entire *Vedas* and *Purāṇas*. Therefore, that person will say, one should ascertain the meaning of all these scriptures by referring to the *Vedānta-sūtras*. But then the followers of sages who wrote other *sūtras* will not respect our conclusions. Furthermore, some sages may interpret the terse, highly esoteric aphorisms of the *Vedānta-sūtras* in a way that distorts their meaning. What authority, then, can truly reconcile all this?**

### TEXT 18.3

**We would have the basis of such reconciliation, someone might comment, if there were one scripture that were to fit the definition of a *Purāṇa*, have *apauruṣeya* authority, contain the essential ideas of all the *Vedas*, *Itihāsas*, and *Purāṇas*,**

**be faithful to the *Brahmasūtras*, and be extant on earth in full. Well said, because you have called to mind the authority we most prefer: the emperor of *pramāṇas*, Śrīmad-Bhāgavatam.**

COMMENTARY: Faced with the bewildering complexity of the *Purāṇas* – the nonlinear chronology cutting across millennia and universes, the thousands of prehistoric personalities, and the pantheon of deities – many dismiss the whole body of literature as an incoherent collection of competing sectarian myths. Persons who choose to think in such a way might consider the extent to which material nature controls their supposed freedom of judgment. The way such speculators filter what they see, the way they form opinions, and the influence they have on the public are all in fact part of nature’s arrangement for keeping the secrets of transcendence concealed from the intrusions of mundane intelligence. Only by accepting the means of *śabda-pramāṇa* on its own terms can anyone begin to penetrate these secrets.

*yasya deve parā bhaktir  
yathā deve tathā gurau  
tasyaite kathitā hy arthāḥ  
prakāśante mahātmanaḥ*

“If one has unalloyed devotion for the Supreme Lord and equal devotion for his own spiritual master, his intelligence becomes broad, and to him everything described in these texts reveals itself clearly.” (*Śvetāśvatara Upaniṣad* 6.23)

As already discussed, Śrīla Jīva Gosvāmī, in his *Sandarbhās*, is not interested in answering the skepticism of critical scholars. He assumes that his readers accept the authority and consistency of the Vedic literature, an attitude more likely to develop from honesty and humility than from scrutinizing analysis of masses of information.

Now, once we assume that the *Purāṇas* have a coherent purpose, the practical problem at hand is how to discover that purpose. We need to identify a prime authority that can reconcile all other texts. In the *anuccheda* under discussion, Śrīla Jīva Gosvāmī first limits the candidates for primacy

to the *sāttvic Purāṇas*, which address persons in the mode of goodness. These *Purāṇas* glorify the Supreme Lord Viṣṇu and His incarnations.

But in the material world it is rare to find the mode of goodness unmixed with the lower modes, and this state of affairs is reflected in the *Purāṇas*. Several of the *sāttvic Purāṇas* describe the worship of God in mixed modes, rather than in pure devotional service. After reading all the *sāttvic Purāṇas*, therefore, one may still be uncertain whether Lord Viṣṇu is ultimately a person with tangible qualities, an entity impersonal and formless, or a manifestation of the universal mind, or even a product of matter.

Readers who don’t look deeply enough see the *Samhitās* of the four *Vedas* as an unorganized assortment of praise and appeals offered to a large number of demigods. Many of these deities seem nothing more than convenient personifications of the forces of nature, with personalities often overlapping to the extent that their separate identities are difficult to distinguish. Each *Veda*, however, has *Upaniṣads* that correct this misunderstanding. In the *Upaniṣads* the various deities and the energies of nature honored in the *Vedas* are shown to be all integrally related to the one Absolute Truth, Brahma, as expansions that simply borrow Brahma’s own names, forms, and functions:

*seyaṁ devataikṣata hantāham imāṁ  
tisro devatā anena jīvenātman-  
ānupraviśya nāma-rūpe vyākaraṇāṇi.  
tāsāṁ tri-vṛtaṁ tri vṛtam ekaikāṁ  
karavāṇīti.*

“That Lord looked and said, ‘Indeed, along with the *jīva* soul let Me enter these three elements of creation and expand names and forms. I shall bring forth each element’s threefold nature.’” (*Chāndogya Upaniṣad* 6.3.2–3) The three elements (*devatās*) indicated here are the basic elements of creation – earth, water, and fire. Entering into the primordial substance of these elements of creation, the Supreme distributed His own names and forms. *Śrī-nārāyaṇādīni nāmāni vin-  
ānyāni rudrādibhyo harir dattavān:*

(please turn to page 37)

## 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:

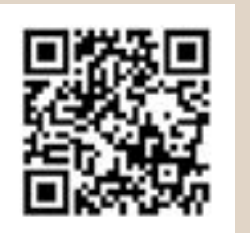
We’ll gladly help you with these and any other questions you may have concerning your BTG subscription.

### CONTACT US:

**1-800-800-3284**

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

E-mail: [btgsubs@krishna.com](mailto:btgsubs@krishna.com)



[http://btg.krishna.com/  
subscriber-services](http://btg.krishna.com/subscriber-services)



# A Spiritually Deepening Experience

## The International Vaiṣṇavī Retreat

*“I felt grateful, and enriched with wisdom, realizations, service, association, and inspiration.”*

by Shatakshi Goyal



VIHE

I RUSHED HOME from my dance practice, grabbed my suitcases, and ran with my mother to catch the bus. Just on time! We sat in the very last seats, sweating from all the rushing. Summer had arrived in Vrindavan, where we live. We were headed to ISKCON’s fourth annual Vaiṣṇavī Retreat,\* as I was scheduled for a dance performance. The retreat was being held in the village of Jatipura, near Govardhan.

As we got off the bus and picked up our luggage, my mother excitedly burst out, “Oh, we’ve been here before, Shatakshi!”

I looked through the gate. We were at the Bala-Krishna Bhawan Ashram, where we had come for another retreat last November. Sweet memories invaded my consciousness. A smiling Vaiṣṇavī (female devotee of Kṛṣṇa) greeted us by putting paste of sandalwood and musk on our foreheads. In seconds all my fatigue vanished. The wet sandalwood paste cooled my forehead, and its scent refreshed me. My mother and

\*This article is about the retreat held in 2014. By the time this article appears, the 2015 retreat will also have taken place (March 11–16).

*At Ter Kadamba near Govardhan Hill, the author depicts tolerance (sahiṣṇunā) during her performance of the Odissi dance she choreographed for Śrī Caitanya Mahāprabhu’s Śikṣāṣṭakam.*





VIHE



Gaurāṅgī Devī Dāsī



VIHE



Gaurāṅgī Devī Dāsī

I shared a glance in appreciation of the excellent arrangements made to host invitees at the retreat. We truly felt welcomed.

As we reached the reception area, the heat reminded us that we had forgotten to bring our water bottles, but there at the first table two Vaiṣṇavīs were serving fresh lemonade. We quenched our thirst with several glassfuls and shared a second appreciative glance.

*Prasāda* was delivered to my room as I started dressing in my Odissi dance attire. Ready to perform, I proceeded

to the rooftop. It was lit up perfectly by the sun, which had gone down just enough for the temperature to cool down a bit. Sacred Govardhan Hill stood before me in all His majesty. Awestruck and filled with gratitude on being bestowed this beautiful opportunity for service, I offered Govardhan the first performance of my favorite dance item.

**Spontaneous Unity**

After a good night’s rest, I headed toward the temple hall. Glancing at the

schedule of seminars, I was impressed by the many attractive titles and speakers that filled the page. One in particular caught my attention: “Our Longing for Reciprocation,” by Ūrmilā Devī.

*Reciprocation*, I thought. *Yes, I long for reciprocation.*

“Shatakshi, come!” my mother called. “It’s time for the morning prayers.”

As we entered the temple hall, I felt I had stepped into the spiritual world. Beautiful goddesses dressed in saris, foreheads marked with fresh, cooling sandalwood paste, moved about the hall, humbly working together to prepare for the early-morning worship of the gorgeously dressed Rādhā-Kṛṣṇa deities. Every Vaiṣṇavī was wonderfully engaged, using her particular talent to serve Their Lordships. I had never before been among a group of devotees working together so humbly and cooperatively.

I thought back to my own hesitation upon hearing the words *Vaiṣṇavī Retreat*. I wondered about the purpose of a program just for female devotees. But here I saw how freely and lovingly all the Vaiṣṇavīs were able to serve the deities together and mingle without holding back. I realized that such spontaneity in association, where every Vaiṣṇavī was given a special, beautiful environment and opportunity to grow, was indeed spiritually healing. This, in action, was the best example I had ever seen of the purpose of Vaiṣṇavī association.

**The Alluring Ambience**

At the end of the ceremony, we all proceeded to the roof for the first seminar. The beautiful morning sun greeted us warmly as we sat on the clean rectangular mats covered in white cotton

cloth. Red chairs for older devotees surrounded the mats. About a hundred Vaiṣṇavīs had gathered. Praśānta Devī, the director of the Vrindavan Institute for Higher Education and the organizer of the Vaiṣṇavī Retreats, sat in front singing on her tamboura. As I absorbed the ambience, I felt my consciousness float higher. I took a moment to reflect on my surroundings, turning to look at Śrī Govardhan and feel His close presence. I had never seen Govardhan so closely for so long. Chirping parrots flew from one tree to another, and monkeys frolicked all about. Every now and then a peacock cried out.

*This is the real Vrindavan, I thought, so peaceful and so beautiful, filled with reservoirs and trees and the river Yamuna offering lotuses to Her beloved Kṛṣṇa. How enchanting must this place have looked when Kṛṣṇa and Balarāma herded Their calves here!*

I gazed at the pasture visible from the roof of the ashram and saw two men in the distance herding their cows into the forest.

Praśānta Devī began a dramatic narration of Kṛṣṇa and Balarāma performing Their pastime of killing the ass demon Dhenukāsura. She told how the cowherd boys were once playing when the sweet aroma of *tāla* fruit attracted them. The boys expressed their desire to enjoy the fruit. Inside their hearts they actually wanted to offer the fruit to Kṛṣṇa and Balarāma, whom they convinced to take them into the forest of Tālavana.

Praśānta Devī was so absorbed in narrating the story that her whole body seemed to emote the mood of the cowherd boys. Knowing that the pastime happened not far from where we sat, I felt a special attraction. Chirping birds, the enchanting vistas, fragrant breezes, and the mild sunshine added special effects to the divine narration and helped us experience the beautiful pastime through all our senses.

After the seminar, it was time for breakfast in the dining hall. The timing was perfect. With a large smile I hurried downstairs, eager to see what there was for breakfast. I was delighted to find all the mats and plates in place and the servers ready, holding their respective buckets. Their service was flawless. Once again I found myself admiring how adept the Vaiṣṇavīs were at serving one another. My consciousness surged with inspiration. The



Sudana Gopi Devi Dasī

### An Initiative for Spiritual Care

THE INTERNATIONAL Vaiṣṇavī Retreat is a fruit of the work of the GBC Devotee Care Committee. The first retreat was organized in 2011 in Govardhan by the Vrindavan Institute for Higher Education (VIHE) to offer spiritual care to the women of ISKCON. It has become a yearly event ever since.

Every devotee needs peer association and intimate relationships on the spiritual platform. Female devotees in ISKCON may find it difficult to have such association in their daily lives. Many live far from a temple, or even if close by, family obligations or other engagements may prevent them from attending the regular programs. Vaiṣṇavī retreats provide inspiration, peer support, and role models to help women sustain their Kṛṣṇa conscious lives in this age of materialism. The retreats celebrate Śrīla Prabhupāda’s mercy on female devotees and serve as a forum for women to develop a taste for active spiritual association.



Gaurāṅgī Devī Dasī

aroma of the rice-and-curry preparation stirred my appetite, and I ate three times my normal amount.

### A Discourse on Faith

Nārāyaṇī Devī, a senior ISKCON member, gave the next seminar. She spoke on the progression of our devotion from *śraddhā* (initial faith) to *niṣṭhā* (firm faith) and beyond. She began her three-day seminar with a glimpse into six topics: (1) What is faith? (2) Do I have faith? (3) How to get faith, (4) How to strengthen faith, (5) How to pass the test of faith, and finally, (6) The benefits of faith. Having never before heard such a detailed study on the nature of faith, I was absorbed. Within one and a half hours, she expertly covered all six topics, supporting her points with convincing statements from the Vedic scriptures.

“To have faith, or ‘unflinching trust

in something sublime,” she said, “one must feel grateful.”

I thought of all the times I had questioned Kṛṣṇa: “Do You really exist?” “Why do You sometimes seem so heartless?” . . .

I realized how my ungratefulness had the power to diminish my faith.

### The Example of the Gopīs

The principle of gratefulness grew clearer in my heart during the seminar given by Ūrmilā Devī, another ISKCON veteran. She gave the example of the *gopīs*, who didn’t give up on Kṛṣṇa. With His flute He invited them to the *rāsa* dance. But when they arrived, He told them to return home – even though they had performed severe austerities for millions and millions of years, intensely longing for Kṛṣṇa to reciprocate with their desire for intimate loving exchanges. When the

time finally arrived to meet their dear beloved who had invited them to the *rāsa* dance with His flute song, Kṛṣṇa told them to return home. I looked disapprovingly at my own faith.

*I wake up for one early-morning service and chant some rounds, and I wonder, “Why hasn’t Kṛṣṇa reciprocated yet?”*

“Kṛṣṇa is not a machine with buttons,” Ūrmilā Devī said with emphasis. “He is a person.”

The “sincerity” of someone offering a few sticks of incense to Kṛṣṇa and demanding His full reciprocation is like the sincerity of a man offering roses to his wife while maintaining a hundred girlfriends. Should the man be surprised and angry when his wife doesn’t reciprocate?

“But it says here in this book that if you bring roses to your wife it will make her happy!” Ūrmilā Devī continued.



Sudana Gopi Devi Dasī

We left Kṛṣṇa to flirt with *māyā*, she explained. We broke our relationship with Him. We broke the trust, and instead of waiting patiently while working to regain Kṛṣṇa’s trust, we demand that He forgive us. Such an attitude prolongs the process of rebuilding any relationship. However, if we pray to Kṛṣṇa for His help to become the kind of person He would want to reciprocate with, we may be able to gain our lost relationship with Him.

As a soft, sad flute-tune played in the background and a beautiful painting of the forlorn *gopīs* was projected on a screen, Ūrmilā Devī described how the *gopīs* asked Kṛṣṇa to explain the nature of His love and reciprocation.

“We will hear Kṛṣṇa’s answers tomorrow.”

With those words, she concluded the first session of her three-day seminar.

### Prabhupāda’s Daughters

By this time, my mother and I were feeling so much bliss that although we had planned to return right after my dance performance the previous day, we decided to stay for just one more seminar: “Learning from Śrīla Prabhupāda’s Daughters.”

The title confused me, and I wondered for a moment if Śrīla Prabhupāda’s biological family had been invited. *After all, we are in India.* I chuckled at my random thought.

Kṛṣṇa Nandinī Devī was the first to speak. By the end of her story I realized, *These ladies are truly Śrīla Prabhupāda’s daughters, and from them we can learn how to love Prabhupāda.*

She told how she was bestowed initiation by Śrīla Prabhupāda at an early age, along with her mother and several brothers, despite many obstacles. Seeing her gratitude and love for Prabhupāda drip from her eyes in the form of tears, I was so moved that tears helplessly dripped from my own eyes.

### Devotional Poetry

We decided to stay for the whole retreat. After spending the night in Vrindavan, we returned to Govardhan just in time for the poetry session of the day: “Uttama Śloka – Poetical Express-



sions of Devotion.” The facilitator, Vrajalīlā Devī, gave a brief introduction to the history of Vaiṣṇava poetry and read the English translation of a Bengali poem written by Śrīla Prabhupāda in which he describes the glorious compassion of a true Vaiṣṇava. Several Vaiṣṇavīs then shared their own poetry written in deep meditation. The session ended with my presentation on the beautiful poetry of Jayadeva Gosvāmī, who is known as *ādi pāda kartā*, or the original Vaiṣṇava poet, because his style of poetry became the standard for many Vaiṣṇava poets for centuries after his departure from the world.

### A Childhood Dream Realized

After the scheduled seminars the next day, a special half-day *kīrtana* program was held at Ter Kadamba, where the sixteenth-century devotional poet and scholar Śrīla Rūpa Gosvāmī lived and wrote many divine books, including *Bhakti-rasāmṛta-sindhu*. The *kīrtana* started with the *Śikṣāṣṭakam*, the eight instructional verses composed by Śrī Caitanya Mahāprabhu. I was given the blessed opportunity to choreograph a dance to it. As I read the verses, I could feel my body freeze in disbelief. From my childhood, Hanumatpreśeka Swami and Rādhānāth Swami encouraged me to dance to Vaiṣṇava songs for the pleasure of the Lord, and here I was, just about to use my training as an Odissi dancer to choreograph and dance to the *Śikṣāṣṭakam*. With as much sincerity as I could muster, I stood there at Ter Kadamba, dressed in my Odissi attire, with folded hands, ready to start performing. Feeling bereft of spiritual intelligence, I cried out, “O Rūpa Gosvāmī, you are described by Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī as *śrī-caitanya-mano-’bhīṣṭam*, one who understands the innermost feelings of Śrī Caitanya Mahāprabhu. Please give me your blessings today and bestow upon me just a small glimpse into the mood of the *Śikṣāṣṭakam*, so that I can perform my service to the best of my ability and reach the hearts of the Vaiṣṇavīs.”

As Praśānta Devī sang in deep devotion, I slowly gestured along with each phrase of the *Śikṣāṣṭakam*.



I thought, *Such profound meanings are locked in each verse that even after a lifetime of meditative practice of these transcendental instructions, I may taste only one drop of this ever-deepening ocean of poetic nectar. Only by the mercy of Śrīla Rūpa Gosvāmī, Śrīla Prabhupāda, and his dear disciples can I get any realizations or understanding of these transcendental prayers.*

My dance was followed by many wonderful *kīrtanas* that led into the night. The late evening began with an energetic *kīrtana* led by Ūrmilā Devī, who danced with the enthusiastic gathering of Vaiṣṇavīs. The session ended with the ecstatic singing of a song glorifying Śrīla Rūpa Gosvāmī: “Śrī Rūpa Mañjarī Pada.” The Vaiṣṇavīs shouted in bliss and danced relentlessly. Finally, the bus took us back to Govardhan.

### Praying for Others

On the last day of the retreat, we headed out by foot for Surabhi Kund,

a sacred reservoir on the *parikramā* (circumambulation) path, walking so close to Govardhan Hill that we could touch His stony body. The uniqueness of the soft sand that surrounds Govardhan reminded me of how the loving cows, on hearing that little Kṛṣṇa was going to take them to pasture the next morning, set out to grind the pathway with their hooves until the sand became as soft as a bed of flower petals. When we arrived, Vrajalīlā Devī explained that Surabhi Kund overflows with mercy because at this spot, at the request of the Surabhi cow, Kṛṣṇa delivered Indra from his great offense of trying to drown the residents of Vrindavan. To help us imbibe the mood of praying for others, Vrajalīlā Devī divided us into pairs and distributed small chits, each labeled with a burdensome emotion that hinders progress in recovering one’s loving relationship with the Lord. We each prayed for our partner to shed this negative emotion before leaving Surabhi Kund.

Upon returning from Surabhi Kund,

we shared the jewels we had collected during the retreat. I reflected on each opportunity bestowed on me to help me grow spiritually. I felt grateful, and enriched with wisdom, realizations, service, association, and inspiration. I realized how the retreat was carefully conceived to provide the most conducive environment for the spiritual growth for every Vaiṣṇavī. 🌸

*Shatakshi Goyal was born near Haridwar, India, and raised in the ISKCON community of Boise, Idaho, where her parents home-schooled her. She completed her education in electrical and computer engineering from Boise State University at age eighteen. After working for two years as an engineer, she decided to pursue a cherished childhood dream to study the Indian classical arts. She moved to Vrindavan, where she lives with her parents. She often travels around India, organizing dances based on Sanskrit dramas written by the Gauḍīya Gosvāmīs and ācāryas.*

## BOOK SECTION: ŚRĪMAD-BHĀGAVATAM

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

# KING PṚTHU’S CORONATION

*Denizens from all planetary systems arrive on earth to honor King PṚthu, a partial incarnation of the Lord.*

## CANTO 4: CHAPTER 15

### मैत्रेय उवाच

7 प्रशंसन्ति स्म तं विप्रा गन्धर्वप्रवरा जगुः  
मुमुचुः सुमनोधाराः सिद्धा नृत्यन्ति स्वःस्त्रियः

*maitreya uvāca  
praśamsanti sma taṁ viprā  
gandharva-pravarā jaguḥ  
mumucuḥ sumano-dhārāḥ  
siddhā nṛtyanti svaḥ-striyaḥ*

*maitreyaḥ uvāca* – the great saint Maitreya said; *praśamsanti sma* – praised, glorified; *taṁ* – him (PṚthu); *viprāḥ* – all the *brāhmaṇas*; *gandharva-pravarāḥ* – the best of the Gandharvas; *jaguḥ* – chanted; *mumucuḥ* – released; *sumanaḥ-dhārāḥ* – showers of flowers; *siddhāḥ* – the personalities from Siddhaloka; *nṛtyanti* – were dancing; *svaḥ* – of the heavenly planets; *striyaḥ* – women (the Apsarās).

The great sage Maitreya continued: My dear Vidurājī, at that time all the *brāhmaṇas* highly praised and glorified King PṚthu, and the best singers of Gandharvaloka chanted his glories. The inhabitants of Siddhaloka showered flowers, and the beautiful women in the heavenly planets danced in ecstasy.

8 शङ्खतूर्यमृदङ्गाद्या नेदुर्दुन्दुभयो दिवि  
तत्र सर्व उपाजग्मुर्देवर्षिपितृणां गणाः

*śankha-tūrya-mṛdaṅgādyā  
nedur dundubhayo divi  
tatra sarva upājagmur  
devarṣi-pitṛṇām gaṇāḥ*

*śankha* – conches; *tūrya* – bugles; *mṛdaṅga* – drums; *ādyāḥ* – and so on; *neduḥ* – vibrated; *dundubhayaḥ* – kettledrums; *divi* – in outer space; *tatra* – there; *sarve* – all; *upājagmuḥ* – came; *deva-ṛṣi* – demigods and sages; *pitṛṇām* – of forefathers; *gaṇāḥ* – groups.

Conchshells, bugles, drums, and kettledrums vibrated in outer space. Great sages, forefathers, and personalities from the heavenly planets all came to earth from various planetary systems.

9 ब्रह्मा जगद्गुरुदेवैः सहासृत्य सुरेध्वरैः  
वैन्यस्य दक्षिणे हस्ते दृष्ट्वा चिह्नं गदाभृतः  
10 पादयोररविन्दं च तं वै मेने हरेः कलाम्  
यस्याप्रतिहतं चक्रमंशः स परमेष्ठिनः

*brahmā jagad-gurur devaiḥ  
sahasṛtya sureśvaraiḥ  
vainyasya dakṣiṇe haste  
dṛṣṭvā cihnaṁ gadābhṛtaḥ*

*pādayor aravindaṁ ca  
taṁ vai mene hareḥ kalām  
yasyāpratihatam cakram  
aṁśaḥ sa parameṣṭhinaḥ*

*brahmā* – Lord Brahmā; *jagat-guruḥ* – the master of the universe; *devaiḥ* – by the demigods; *saha* – accompanied; *āsr̥tya* – arriving; *sura-īśvaraiḥ* – with the chiefs of all the heavenly planets; *vainyasya* – of Mahārāja Pṛthu, the son of Vena; *dakṣiṇe* – right; *haste* – on the hand; *dr̥ṣṭvā* – seeing; *cihnam* – mark; *gadā-bhṛtaḥ* – of Lord Viṣṇu, who carries a club; *pādayoḥ* – on the two feet; *aravindam* – lotus flower; *ca* – also; *tam* – him; *vai* – certainly; *mene* – he understood; *hareḥ* – of the Supreme Personality of Godhead; *kalām* – part of a plenary expansion; *yasya* – whose; *apratihatam* – invincible; *cakram* – disc; *amśaḥ* – partial representation; *sah* – he; *parameṣṭhinah* – of the Supreme Personality of Godhead.

Lord Brahmā, the master of the entire universe, arrived there accompanied by all the demigods and their chiefs. 1 Seeing the lines of Lord Viṣṇu's palm on King Pṛthu's right hand and impressions of lotus flowers on the soles of his feet, Lord Brahmā could understand that King Pṛthu was a partial representation of the Supreme Personality of Godhead. One whose palm bears the sign of a disc, as well as other such lines, should be considered a partial representation or incarnation of the Supreme Lord.

PURPORT: There is a system by which one can detect an incarnation of the Supreme Personality of Godhead. Nowadays it has become a cheap fashion to accept any rascal as an incarnation of God, but from this incident we can see that Lord Brahmā personally examined the hands and feet of King Pṛthu for specific signs. In their prophecies the learned sages and *brāhmaṇas* accepted Pṛthu Mahārāja as a plenary partial expansion of the Lord. During the presence of Lord Kṛṣṇa, however, a king declared himself Vāsudeva, and Lord Kṛṣṇa killed him. 2 Before accepting someone as an incarnation of God, one should verify his identity according to the symptoms mentioned in the *śāstras*. Without these symptoms the pretender is subject to be killed by the authorities for pretending to be an incarnation of God.

## 11 तस्याभिषेक आरब्धो ब्राह्मणैर्ब्रह्मवादिभिः आभिषेचनिकान्यस्मै आजहुः सर्वतो जनाः

*tasyābhiṣeka ārabdho  
brāhmaṇair brahma-vādibhiḥ  
ābhiṣecanikāny asmai  
ājahruḥ sarvato janāḥ*

*tasya* – his; *abhiṣekah* – coronation; *ārabdhaḥ* – was arranged; *brāhmaṇaiḥ* – by the learned *brāhmaṇas*; *brahma-vādibhiḥ* – attached to the Vedic rituals; *ābhiṣecanikāni* – various parapher-

- 1) How could Lord Brahmā understand that King Pṛthu was a partial representation of the Supreme Personality of Godhead?
- 2) Before accepting someone as an incarnation of God, what should one do?

*nalīa* for performing the ceremony; *asmai* – unto him; *ājahruḥ* – collected; *sarvataḥ* – from all directions; *janāḥ* – people.

The learned *brāhmaṇas*, who were very attached to the Vedic ritualistic ceremonies, then arranged for the King's coronation. People from all directions collected all the different paraphernalia for the ceremony. Thus everything was complete.

## 12 सरित्समुद्रा गिरयो नागा गावः खगा मृगाः द्यौः क्षितिः सर्वभूतानि समाजहुरुपायनम्

*sarit-samudrā girayo  
nāgā gāvaḥ khagā mṛgāḥ  
dyauḥ kṣitiḥ sarva-bhūtāni  
samājahruḥ upāyanam*

*sarit* – the rivers; *samudrāḥ* – the seas; *girayaḥ* – the mountains; *nāgāḥ* – the serpents; *gāvaḥ* – the cows; *khagāḥ* – the birds; *mṛgāḥ* – the animals; *dyauḥ* – the sky; *kṣitiḥ* – the earth; *sarva-bhūtāni* – all living entities; *samājahruḥ* – collected; *upāyanam* – different kinds of presentations.

All the rivers, seas, hills, mountains, serpents, cows, birds, animals, heavenly planets, the earthly planet, and all other living entities collected various presentations, according to their ability, to offer the King.

## 13 सोऽभिषिक्तो महाराजः सुवासाः साध्वलङ्कृतः पत्न्यार्चिषालङ्कृतया विरेजेऽग्निरिवापरः

*so 'bhiṣikto mahārājah  
suvāsāḥ sādhu-alāṅkṛtaḥ  
patnyārciṣālāṅkṛtayā  
vireje 'gnir ivāparah*

*sah* – the King; *abhiṣiktaḥ* – being coronated; *mahārājah* – Mahārāja Pṛthu; *su-vāsāḥ* – exquisitely dressed; *sādhu-alāṅkṛtaḥ* – highly decorated with ornaments; *patnyā* – along with his wife; *arciṣā* – named Arci; *alāṅkṛtayā* – nicely ornamented; *vireje* – appeared; *agniḥ* – fire; *iva* – like; *aparah* – another.

Thus the great King Pṛthu, exquisitely dressed with garments and ornaments, was coronated and placed on the throne. The King and his wife, Arci, who was also exquisitely ornamented, appeared exactly like fire.

## 14 तस्मै जहार धनदो हैमं वीर वरासनम् वरुणः सलिलस्रावमातपत्रं शशिप्रभम्

*tasmai jahāra dhanado  
haimam vira varāsanam  
varuṇaḥ salila-srāvam  
ātapatram śaśi-prabham*

*tasmai* – unto him; *jahāra* – presented; *dhana-daḥ* – the treasurer of the demigods (Kuvera); *haimam* – made of gold; *vira* – O Vidura; *vara-āsanam* – royal throne; *varuṇaḥ* – the demigod Varuṇa; *salila-srāvam* – dropping particles of water; *ātapatram* – umbrella; *śaśi-prabham* – as brilliant as the moon.

The great sage continued: My dear Vidura, 3 Kuvera presented the great King Pṛthu with a golden throne. The demigod 4 Varuṇa presented him with an umbrella that constantly sprayed fine particles of water and was as brilliant as the moon.

## 15 वायुश्च वालव्यजने धर्मः कीर्तिमयीं स्रजम् इन्द्रः किरीटमुत्कृष्टं दण्डं संयमनं यमः

*vāyuś ca vāla-vyajane  
dharmah kīrtimayīm srajam  
indraḥ kirīṭam utkṛṣṭam  
daṇḍam saṁyamanam yamaḥ*

*vāyuḥ* – the demigod of air; *ca* – also; *vāla-vyajane* – two *cāmaras* made of hair; *dharmah* – the King of religion; *kīrtimayīm* – expanding one's name and fame; *srajam* – garland; *indraḥ* – the King of heaven; *kirīṭam* – helmet; *utkṛṣṭam* – very valuable; *daṇḍam* – scepter; *saṁyamanam* – for ruling the world; *yamaḥ* – the superintendent of death.

The demigod of air, 5 Vāyu, presented King Pṛthu with two whisks [*cāmaras*] of hair; the King of religion, 6 Dharma, presented him with a flower garland which would expand his fame; the King of heaven, 7 Indra, presented him with a valuable helmet; and the superintendent of death, 8 Yamarāja, presented him with a scepter with which to rule the world.

## 16 ब्रह्मा ब्रह्ममयं वर्म भारती हारमुत्तमम् हरिः सुदर्शनं चक्रं तत्पत्न्यव्याहतां श्रियम्

*brahmā brahmapamayaṁ varma  
bhāratī hāram uttamam  
hariḥ sudarśanam cakram  
tat-patny avyāhatām śriyam*

*brahmā* – Lord Brahmā; *brahma-mayam* – made of spiritual knowledge; *varma* – armor; *bhāratī* – the goddess of learning; *hāram* – necklace; *uttamam* – transcendental; *hariḥ* – the Supreme Personality of Godhead; *sudarśanam cakram* – Sudarśana disc; *tat-patnī* – His wife (Lakṣmī); *avyāhatām* – imperishable; *śriyam* – beauty and opulence.

Lord Brahmā 9 presented King Pṛthu with a protective garment made of spiritual knowledge. 10 Bhāratī [Sarasvatī], the wife of Brahmā, gave him a transcendental necklace. 11 Lord Viṣṇu presented him with a Sudarśana disc, and 12 Lord Viṣṇu's wife, the goddess of fortune, gave him imperishable opulences.

PURPORT: All the demigods presented various gifts to King Pṛthu. Hari, an incarnation of the Supreme Personality of Godhead known as Upendra in the heavenly planet, presented the King with a Sudarśana disc. It should be understood that this Sudarśana disc is not exactly the same type of Sudarśana disc used by the Personality of Godhead, Kṛṣṇa, or Viṣṇu. Since Mahārāja Pṛthu was a partial representation of the Supreme Personality of Godhead's power, the Sudarśana disc given to him represented the partial power of the original Sudarśana disc.

## 17 दशचन्द्रमसिं रुद्रः शतचन्द्रं तथाम्बिका सोमोऽमृतमयानध्वंस्त्वष्टा रूपाश्रयं रथम्

*daśa-candram asim rudraḥ  
śata-candram tathāmbikā  
somo 'mṛtamayān aśvāms  
tvaṣṭā rūpāśrayam ratham*

*daśa-candram* – decorated with ten moons; *asim* – sword; *rudraḥ* – Lord Śiva; *śata-candram* – decorated with one hundred moons; *tathā* – in that manner; *ambikā* – the goddess Durgā; *somaḥ* – the moon-demigod; *amṛta-mayān* – made of nectar; *aśvān* – horses; *tvaṣṭā* – the demigod Viśvakarmā; *rūpa-āśrayam* – very beautiful; *ratham* – a chariot.

13 Lord Śiva presented him with a sword within a sheath marked with ten moons, and his wife, the goddess 14 Durgā, presented him with a shield marked with one hundred moons. 15 The moon-demigod presented him with horses made of nectar, and the demigod 16 Viśvakarmā presented him with a very beautiful chariot.

## 18 अग्निराजगवं चापं सूर्यो रश्मिमयानिषून भूः पादुके योगमय्यौ द्यौः पुष्पावलिमन्वहम्

*agnir āja-gavam cāpam  
sūryo raśmimayān iṣūn  
bhūḥ pādūke yogamayyau  
dyauḥ puspāvalim anvaham*

*agniḥ* – the demigod of fire; *āja-gavam* – made of the horns of goats and cows; *cāpam* – a bow; *sūryaḥ* – the sun-god; *raśmi-mayān* – brilliant as sunshine; *iṣūn* – arrows; *bhūḥ* – Bhūmī, the predominating goddess of the earth; *pādūke* – two slippers; *yoga-mayyau* – full of mystic power; *dyauḥ* – the

What unique gift, respectively, did these demigods present to King Pṛthu upon his coronation?

- |           |               |                |
|-----------|---------------|----------------|
| 3) Kuvera | 8) Yamarāja   | 13) Śiva       |
| 4) Varuṇa | 9) Brahmā     | 14) Durgā      |
| 5) Vāyu   | 10) Sarasvatī | 15) Moon-god   |
| 6) Dharma | 11) Viṣṇu     | 16) Viśvakarmā |
| 7) Indra  | 12) Lakṣmī    |                |

demigods in outer space; *puṣpa* – of flowers; *āvalim* – presentation; *anu-aham* – day after day.

The demigod of fire, 17 Agni, presented him with a bow made of the horns of goats and cows. 18 The sun-god presented him with arrows as brilliant as sunshine. 19 The predominating deity of Bhūrloka presented him with slippers full of mystic power. The demigods from outer space brought him presentations of flowers again and again.

PURPORT: This verse describes that the King's slippers were invested with mystic powers (*pādūke yogamayyau*). Thus as soon as the King placed his feet in the slippers they would immediately carry him wherever he desired. Mystic yogis can transfer themselves from one place to another whenever they desire. A similar power was invested in the slippers of King Pṛthu.

19 नाट्यं सुगीतं वादित्रमन्तर्धानं च खेचराः  
ऋषयश्चाशिषः सत्याः समुद्रः शङ्खमात्मजम्

*nāṭyam sugītam vādītram  
antardhānam ca khecarāḥ  
ṛṣayaś cāśiṣaḥ satyāḥ  
samudraḥ śaṅkham ātmajam*

*nāṭyam* – the art of drama; *su-gītam* – the art of singing sweet songs; *vādītram* – the art of playing musical instruments; *antardhānam* – the art of disappearing; *ca* – also; *khe-carāḥ* – demigods traveling in outer space; *ṛṣayaḥ* – the great sages; *ca* – also; *āśiṣaḥ* – blessings; *satyāḥ* – infallible; *samudraḥ* – the demigod of the ocean; *śaṅkham* – conchshell; *ātma-jam* – produced from himself.

The demigods who always travel in outer space gave King Pṛthu the arts to perform dramas, sing songs, play musical instruments, and disappear at his will. The great sages also offered him infallible blessings. The ocean offered him a conchshell produced from the ocean.

20 सिन्धवः पर्वता नद्यो रथवीथीर्महात्मनः  
सूतोऽथ मागधो वन्दी तं स्तोतुमुपतस्थिरे

*sindhavaḥ parvatā nadyo  
ratha-vīthīr mahātmanah  
sūto 'tha māgadho vandī  
tam stotum upatasthire*

What unique gift, respectively, did these demigods present to King Pṛthu upon his coronation? (Cont.)

- 17) Agni
- 18) Sun-god
- 19) Presiding deity of Bhūrloka

*sindhavaḥ* – the seas; *parvatāḥ* – the mountains; *nadyaḥ* – the rivers; *ratha-vīthīḥ* – the paths for the chariot to pass; *mahā-ātmanah* – of the great soul; *sūtaḥ* – a professional who offers praises; *atha* – then; *māgadhaḥ* – a professional bard; *vandī* – a professional who offers prayers; *tam* – him; *stotum* – to praise; *upatasthire* – presented themselves.

The seas, mountains, and rivers gave him room to drive his chariot without impediments, and a sūta, a māgadha, and a vandī offered prayers and praises. They all presented themselves before him to perform their respective duties.

21 स्तावकांस्तानभिप्रेत्य पृथुर्वैन्यः प्रतापवान्  
मेघनिर्हादया वाचा प्रहसन्नदमब्रवीत्

*stāvakāms tān abhipretya  
pṛthur vainyaḥ pratāpavān  
megha-nīrhrādayā vācā  
prahasann idam abravīt*

*stāvakān* – engaged in offering prayers; *tān* – those persons; *abhipretya* – seeing, understanding; *pṛthuḥ* – King Pṛthu; *vainyaḥ* – son of Vena; *pratāpa-vān* – greatly powerful; *megha-nīrhrādayā* – as grave as the thundering of clouds; *vācā* – with a voice; *prahasan* – smiling; *idam* – this; *abravīt* – he spoke.

Thus when the greatly powerful King Pṛthu, the son of Vena, saw the professionals before him, to congratulate them he smiled, and with the gravity of the vibrating sounds of clouds he spoke as follows.

पृथुरुवाच  
22 भोः सूत हे मागध सौम्य वन्दि-  
ल्लोकेऽधुनास्पष्टगुणस्य मे स्यात्  
किमाश्रयो मे स्तव एष योज्यतां  
मा मय्यभूवन् वितथा गिरो वः

*pṛthur uvāca  
bhoḥ sūta he māgadha saumya vandī  
loke 'dhunāspaṣṭa-guṇasya me syāt  
kim āśrayo me stava eṣa yojyatām  
mā mayy abhūvan vitathā giro vaḥ*

*pṛthuḥ uvāca* – King Pṛthu said; *bhoḥ sūta* – O sūta; he *māgadha* – O māgadha; *saumya* – gentle; *vandīn* – O devotee offering prayers; *loke* – in this world; *adhunā* – just now; *aspaṣṭa* – not distinct; *guṇasya* – whose qualities; *me* – of me; *syāt* – there may be; *kim* – why; *āśrayaḥ* – shelter; *me* – of me; *stavaḥ* – praise; *eṣaḥ* – this; *yojyatām* – may be applied; *mā* – never; *mayi* – unto me; *abhūvan* – were; *vitathāḥ* – in vain; *giraḥ* – words; *vaḥ* – your.

[Continued in the next issue.]

ŚRĪLA PRABHUPĀDA SPEAKS OUT

# Bad Government

The following conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and members of the United Nations World Health Organization took place in Geneva on June 6, 1974.

Śrīla Prabhupāda: All over the world, or anywhere in the world, you can make this experiment, just as we are doing. Live very simply. Be self-sufficient; get your necessities not from factories but from the farmland. And glorify God's holy names.

In this industrial set-up, capitalist or communist, only a few big men can be happy – so-called happy – at the expense of the other people. And because the others are being exploited or simply left unemployed by this corrupt few, the others also become corrupt. They try to avoid all work and sit idly. Or else they do not work honestly. And so many other things.

So the only remedy is that everyone should live naturally and chant God's holy names. Become God conscious. This remedy is simple, and here you can see some of the results. My young European and American students had been addicted to drugs and drinking and smoking and so many other modern bad habits. But now, just see how sober they are and how they are glorifying the Lord's holy names.

You can change the world and make everything all right, provided you take this instruction. There is no other remedy. If you choose not to listen, what can be done? The remedy –

the right medicine – is there. But if you don't take the medicine, how will the disease be cured?

**WHO member:** You referred earlier to the unfortunate departure of villagers to the city. You pointed out that in city life the villagers become factory workers and then so many evils follow. And you suggested as a solution that if we live in the villages and work the land for a mere three months we'll have food to eat for the whole year. But I'd like to point out that there is such a vast amount of unemployment in our towns and villages. Many people there are feeling doomed. They cannot produce enough food for themselves, because they do not have access to the land. The mercantile people use it for their own purposes. And this is why so many of the ordinary people are unemployed. This is why they go into the cities. It is not necessarily that "the good life" in the city

attracts them, but that they don't have access to the land. The land is not used by the mercantile group, and the ordinary people are not able to live in the villages as free men and grow enough food for themselves.

Now, the mercantile group are exploiting. They are exploiting. So unless there is some kind of revolution by which you can curb the power of this mercantile group, how can you hope that someday people will be able to live in their villages and grow their own food on the land?

**Śrīla Prabhupāda:** The thing is, the government has the duty to see that nobody is unemployed. That is good government.

In the Vedic system, society has four natural groupings. The *brāhmaṇas*, or thoughtful group, instruct and advise. The *kṣatriyas*, or dynamic group, protect and organize. Then the *vaiśyas*, or mercantile group, look after the

land and cows and see to food production. And the *sūdras*, or laboring group, assist the other groups.

Now, this means that the government should be composed of dynamic *kṣatriyas*, who will protect everyone else and make sure the various groupings are doing their duties. The government has to see that everyone is properly employed. Then the whole problem of unemployment will be solved.

**WHO member:** But at present the mercantile group are also in the government. In fact, they are entrenched. They have a very strong voice in the government, and in many instances they are outright officials in the government.

**Śrīla Prabhupāda:** No – that means bad government.

**WHO member:** Yes, that is . . . that is true.

**Śrīla Prabhupāda:** That is bad government. The mercantile group should have nothing to do with the government. Otherwise, how can the government see – with no ulterior motives – about everyone's employment?

The government should encourage the mercantile group to use their ingenuity freely, but not to devise unnatural industries that come and go and leave people unemployed. The government has to see that everyone is properly employed.

**WHO member:** That's what I am looking forward to – the day when the Kṛṣṇa consciousness movement can become a real revolutionary movement that will change the face of society.

**Śrīla Prabhupāda:** Yes. I think it will bring revolution, because the American and European people are taking it to heart. I have introduced it to them, and they're very intelligent – they take everything very seriously.

We have been working only a few years, and yet we have spread this movement all over the world. If people take it seriously, it will go on, and there will be revolution. Because we are not working whimsically, capriciously. We are taking authoritative direction from the *śāstra*, the scripture. There is so much information here. People can read all these books and get information. If they take it seriously, it will bring revolution. 🌍

# Are You Having PL?

*What some call fanaticism might more fittingly be called single-pointed focus.*

by Kṛṣṇa Dhana Dāsa

Photo by Yamarāja Dāsa

*Lord Kṛṣṇa says that those who are on the path of devotion to Him "are resolute, and their aim is one." Here an ISKCON sannyāsī (Candraśekhara Swami) uses his time during a river crossing to chant the Hare Kṛṣṇa mantra on his beads.*

**B**EFORE I BEGAN serving as the temple president of ISKCON Nasik (Maharashtra, India), I was an engineer by profession, and therefore I know the value of PL, or Preparation Leave, for engineering and polytechnic students. So I wasn't surprised when an engineering student used PL as his reason for politely

turning down my invitation to come to the temple one weekend. He had been coming on and off for about six months, but now PL was going on and he couldn't spare the time.

Each semester, Preparation Leave before final exams – on at least five subjects for most students – varies from ten to thirty days. Students study

hard during this period, so it's an important part of the preparation for their upcoming career.

Though we're not all engineering students, each of us is a student in life, and each of us has to face the final examination known as death. As the saying goes, "Death is the examination, and life is the preparation."

## STAY INFORMED & INSPIRED

Sign up for these free newsletters and email services from Krishna.com

### "Krishna.com Newsletters"

Weekly verses, Sanskrit words and meanings, Kṛṣṇa conscious pictures, Vedic thoughts, and more.

### "Śrīla Prabhupāda Meditations"

Weekly meditations on Śrīla Prabhupāda's teachings, wisdom, and legacy, including Prabhupāda quotes, photos, audio, video, and remembrances.

### "Digital Media Newsletter"

Stay up-to-date with the latest digital offerings from Krishna.com and the Bhaktivedanta Book Trust.

### "Krishna.com Kitchen: Cooking eClub Newsletter"

### "Back to Godhead Newsletter"

### "eBook Club"

### "BBT Newsletter"

### "Vaishnava Festivals and Events"

Go to [www.krishna.com/emailnews](http://www.krishna.com/emailnews) to sign up. It's easy!



As an exam tests our qualification for further progress, so death determines how well we have used our human life. Our last thoughts (as well as our karma) will determine our destination after death. Lord Kṛṣṇa says in the *Bhagavad-gītā* (8.5),

*anta-kāle ca mām eva  
smaran muktṛvā kalevaram  
yaḥ prayāti sa mad-bhāvam  
yāti nāsty atra saṁśayaḥ*

“And whoever, at the end of his life, quits his body remembering Me alone at once attains My nature. Of this there is no doubt.”

One should not naively say, “I will enjoy my whole life and think of Kṛṣṇa at the time of death.”

That is as good as saying, “I will

not practice, but I’ll get a gold medal in the Olympics.”

If even to get a gold medal in the Olympics takes rigorous practice and hard work, then just think how much practice and preparation are required to be transported to the spiritual world for eternity. Hence life is called a preparation.

The amount of hard work the student does during PL will decide how well he does on his exams. If he has studied hard he will be confident, and his confidence will fetch him good marks. Similarly, the surrendered devotee who prepares for death throughout life will be confident that Kṛṣṇa will save him, and so he can face the final exam confidently. Confidence is one of the symptoms of surrender to the Lord, as mentioned in Śrīla

Sanātana Gosvāmī’s *Hari-bhakti-vilāsa* (11.676):

*ānukūlyasya saṅkalpaḥ  
prātikūlyasya varjanam  
rakṣiṣyatīti viśvāso  
goptrīve varaṇam tathā  
ātma-nikṣepa-kārpaṇye  
ṣaḍ-vidhā śaraṇāgatih*

“The six divisions of surrender are the acceptance of those things favorable to devotional service, the rejection of unfavorable things, the conviction [confidence] that Kṛṣṇa will give protection, the acceptance of the Lord as one’s guardian or master, full self-surrender, and humility.”

I have observed that when student friends meet in PL, they discuss only their studies, subjects, preparations, exam fears, reference books, and so on. Similarly devotees leading their lives keeping Kṛṣṇa in the center and preparing for the final exam discuss only spiritual topics when they meet. In the *Bhagavad-gītā* (10.9) Lord Kṛṣṇa describes this kind of focus:

*mac-cittā mad-gata-prāṇā  
bodhayantaḥ parasparam  
kathayantaś ca mām nityam  
tuṣyanti ca ramanti ca*

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

Because students during PL are concerned with using their valuable time to prepare for their exams, they refrain from idle talk and watching movies and sports. Similarly, devotees determined to pass the final exam stay away from mundane talks and mundane activities. Lord Kṛṣṇa says,

*vyavasāyātmikā buddhir  
ekeha kuru-nandana  
bahu-śākhā hy anantāś ca  
buddhayo ’vyavasāyīnām*

“Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched.” (*Gītā* 2.41)

In *Bhakti-rasāmṛta-sindhu* Śrīla Rūpa Gosvāmī lists “not wasting time” (*avyartha-kālatvam*) as a symptom of one who has attained the stage of *bhāva* – devotional ecstasy.

A student determined to score good marks is regulated in his habits and eats less and sleeps only as much as necessary. Similarly, a devotee who aims to please Kṛṣṇa and reach Him is regulated in his all activities:

*yuktāhāra-vihārasya  
yukta-ceṣṭasya karmasu  
yukta-svapnāvabodhasya  
yogo bhavati duḥkha-hā*

“He who is regulated in his habits of eating, sleeping, recreation, and work can mitigate all material pains by practicing the yoga system.” (*Gītā* 6.17)

A student while studying in PL has a higher objective than sense gratification, and hence he will lose his taste, at least temporarily, for such things as movies and film songs. No doubt a devotee gets a higher taste by performing devotional service and can surpass the lower tastes:

*viṣayā vinivartante  
nirāhārasya dehinaḥ  
rasa-varjam raso ’py asya  
param dṛṣṭvā nivartate*

“The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remains. But, ceasing such engagements by experiencing a higher taste, he is fixed in consciousness.” (*Gītā* 2.59)

So just as no one would call a student a fanatic because of his single-pointed focus on study during PL, no one should call devotees fanatics in their spiritual practices, because they are having PL – with a single-pointed focus to please the Lord and pass the final exam. 🙏

*Kṛṣṇa Dhana Dāsa (BE Mech.) is the author of Student’s Success Handbook. He serves as a fulltime brahmācārī at ISKCON Nasik.*

# CALENDAR

*This calendar is calculated for Mayapur, 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.krishnadays.com](http://www.krishnadays.com).*

*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 Madhusūdana

(April 5–May 4)

### MAY

**1** – Disappearance anniversary of Śrīla Jayānanda Prabhu, a dedicated disciple of Śrīla Prabhupāda who helped him bring the Rathayātrā festival to the Western world.

**3** – Nṛsimha Caturdaśī, appearance anniversary of Lord Nṛsimhadeva, Lord Kṛṣṇa’s half-man, half-lion incarnation. Fasting till dusk, followed by feasting.

**4** – Appearance anniversary of Śrīla Śrīnivāsa Ācārya, a follower of the Six Gosvāmīs. Appearance anniversary of Śrīla Mādhavendra Purī, the spiritual master of Lord Caitanya’s spiritual master (Īśvara Purī).

## Month of Trivikrama

(May 5–June 2)

**9** – Disappearance anniversary of Śrīla Rāmānanda Rāya, an intimate associate of Lord Caitanya.

**14** – **Aparā Ekādaśī**  
Fasting from grains and beans.

**15** – Appearance anniversary of Śrīla Vṛndāvana Dāsa Ṭhākura, the author of *Śrī Caitanya-bhāgavata*, a biography on Lord Caitanya.

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

**20** – **Pāṇḍava Nirjalā Ekādaśī**  
Fasting from grains and beans.

## Month of Vāmana (first half)

(June 3–July 16)

*This year, the month of Vāmana is separated into two parts by Puruṣottama-adhika month.*

### JUNE

**3** – Disappearance of Śyāmānanda Paṇḍita, one of the principal followers of the Six Gosvāmīs of Vrindavan.

**12** – Disappearance anniversary of Śrī Śrīvāsa Paṇḍita, one of the principal associates of Lord Caitanya.

**13** – **Vyañjuli Mahā-dvādaśī**  
Fasting from grains and beans for Yoginī Ekādaśī.

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

## Month of Puruṣottama-adhika

(June 17–July 16)

**28** – **Padminī Ekādaśī**  
Fasting from grains and beans.

### JULY

**12** – **Paramā Ekādaśī**  
Fasting from grains and beans.

60



ONLY  
\$19.95

years  
of Back to Godhead magazine

NOW AVAILABLE ON DVD!

- Includes every issue from 1944 to 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 DVD-ROM disk with over 6 GBs of information
- Compatible with both PC and Mac



Order online at [www.Krishna.com/store](http://www.Krishna.com/store), or call 800-800-3284

*Vaiṣṇava ācāryas have given us a key  
to remember our plight in the material world  
and inspire us to move beyond it.*

# PAVARGA

## A Lesson in Sanskrit and the Miseries of Material Existence



by Satyarāja Dāsa

**T**HE WORLD IS A mixed bag; we know that. Good and bad permeate our lives. Sometimes we are happy, and other times we are sad. Even though our hardships begin with birth itself and then progress to various forms of disease, leading to old age and inevitable death, we manage to find moments of respite, even relish, as we make our way through life. If we are fortunate enough to find spiritual awakening, we can even move beyond the dualities of material existence and taste the sweet nectar of the Absolute, eternally.

The Sanskrit texts of India inform us that the general goals of life – religiosity (dharma), economic development (*artha*), and sense gratification (*kāma*) – known as *trivarga*, or the “three categories” of human endeavor,

are fraught with problems from birth to death. Beyond these three is the pursuit of liberation (*mokṣa*), which is rarely achieved.

*Trivarga* is meant to lead to *mokṣa*, also known as *apavarga*, a word formed by combining the prefix *apa*, “away, off, back,” and *varga* (from the root *vṛj*), meaning “completion or end.” *Varga* can also mean “group, class, or set.” So *apavarga* refers to “going out or away from an established class or group.” Thus, when souls move beyond the common goals of material existence, they embrace *apavarga*. As

Śrīla Śrīdhara Svāmī, the original commentator on the *Śrīmad-Bhāgavatam*, writes, *harim vinā naiva mṛtiṃ taranti*: “Without Hari [Kṛṣṇa], no one will ever cross beyond death.” Therefore, to bid adieu to the path of material tribulation, everyone must surrender unto Kṛṣṇa, develop love for Him, and thus find eternal happiness.

Great Vaiṣṇava ācāryas in the past have explained these philosophical truths by employing a Sanskrit pun based on breaking the word *apavarga* into the prefix *a*, or “not,” and *pa-varga*, the name of one of the five consonant

groups (*vargas*) in Sanskrit: *ka-varga* (guttural, articulated in the throat), *ca-varga* (palatal, articulated with the body of the tongue on the hard palate), *ṭa-varga* (cerebral, tongue between the gum ridge and the hard palate), *ta-varga* (dental, tongue against the upper teeth), and *pa-varga* (labial, with the lips).

The names refer to the first member of each group. In this case we are interested in the *pa* group, the consonants *pa*, *pha*, *ba*, *bha*, and *ma*. When *apavarga* is divided as *a-pa-varga* (or *a-pavarga*), it can be taken to mean

“not the *pa-varga* consonants.” The word play comes about when Vaiṣṇava ācāryas interpret each *pa-varga* consonant as a word that represents one of five misery-laden characteristics of worldly existence.

For example, the prolific sixteenth-century spiritual master Śrīla Rūpa Gosvāmī highlights this play on words in his *Bhakti-rasāmṛta-sindhu* (2.1.205):

*parābhavaṃ phenila-vakratām ca  
bandhaṃ ca bhītiṃ ca mṛtiṃ ca kṛtvā  
pavarga-dātāpi śikhaṇḍa-maule  
tvam śātravāṇām apavarga do 'si*

“O Kṛṣṇa, whose head is decorated with a peacock feather, although You impose *pavarga* on Your enemies – i.e., defeat, foaming mouth, bondage, fear, and death – You give them *apavarga* (liberation) as well.”

Here Rūpa Gosvāmī uses the *pa-varga* consonants poetically to list miseries of material existence: *pa* (*parābhavam*: defeat), *pha* (*phenila-vakratām*: foaming mouth), *ba* (*bandham*: bondage), *bha* (*bhītim*: fear), and *ma* (*mṛtim*: death). So Rūpa Gosvāmī is saying that *apavarga*, or liberation, is the absence of these five miseries.

Śrīla Prabhupāda gives the essential meaning of the pun in *The Nectar of Devotion* (Chapter 22), his summary study of *Bhakti-rasāmṛta-sindhu*:

Another name for salvation is *apa-varga*. *Apavarga* is the opposite of *pavarga*, or the various miserable conditions of material existence. The word *pa-varga* indicates the combination of five Sanskrit letters: *pa*, *pha*, *ba*, *bha*, and *ma*. These letters are the first letters of the words for five different conditions as described below. The first letter, *pa*, comes from the word *parābhava*, which means “defeat.” In this material struggle for existence, we are simply meeting defeat. Actually, we have to conquer birth, death, disease, and old age, and because there is no possibility of overcoming all these mis-

“frustration” (*vyarthā*, for *ba*)\* and “fear” (*bhaya*, for *bha*). But despite these and other minor variations, the result is always the same: *pavarga*, the miseries of material existence, are only counteracted by *apavarga*, or Kṛṣṇa, the source of both matter and spirit.

Śrīla Prabhupāda’s disciple Gour Govinda Mahārāja elaborates on the journey from *pavarga* to *apavarga*:

*Pa* is taken to stand for *parīśrama*, hard labor – *gardabhera mata āmi kari parīśrama* – those on the path of *pa-varga* toil like an ass. Then *pha*. From such hard toil, *phena*, foam, will come out from your mouth. Then comes *ba*, which stands for *biśāda*, lamentation, disappointment, and pessimism. Following that is *bha*, which stands for *bhaya*, fear.

## Pa-varga can be a mnemonic that uses Sanskrit to remind us of specific aspects of misery in the material world.

erable conditions, due to the illusion of *māyā* we are simply meeting with *parābhava*, or defeat. The next letter, *pha*, is taken from the word *phena*. *Phena* is the foam that is found on the mouth when one is very tired (as is commonly observed with horses). The letter *ba* comes from the word *bandha*, or bondage. *Bha* is taken from the word *bhīti*, or fearfulness. *Ma* is taken from the word *mṛti*, or death. So the word *pavarga* signifies our struggle for existence and our meeting with defeat, exhaustion, bondage, fearfulness, and, at last, death. *Apavarga* means that which can nullify all of these material conditions. Kṛṣṇa is said to be the giver of *apavarga*, the path of liberation.

Elsewhere in his books Prabhupāda varies the Sanskrit words used in this connection. For example, in his *Śrīmad-Bhāgavatam* commentary (7.13.25) he writes, “*Pa* means *parīśrama*, very hard labor.” In *Teachings of Queen Kuntī* (Chapter 26) he adds

In this world there is fear at every moment. “Oh, there is war declared now! What shall we do? Now we’ll die! Everything will be destroyed.” The last letter, *ma*, stands for *mṛtyu*, death. These five alphabets are *pa-varga*. Those who do not tread the path of hard labor, foam coming from the mouth, lamentation, fear, leading ultimately only to death, are said to be treading the path of *a-pa-varga*. Kapila Muni [*Śrīmad-Bhāgavatam* 3.25.25] says, *āśv apavarga-vartmani* – you should tread the path of *a-pa-varga*, the path of liberation, the path of devotional service. Then, *śraddhā ratir bhaktir anukramiṣyati* – gradually you’ll develop *śraddhā*, faith; *ratī*, taste; and ultimately pure *bhakti*.

(Lecture, Bhubaneswar, India, January 15, 1991)

So the term *pa-varga* can be a mnemonic that uses letters of the Sanskrit alphabet to remind us of specific aspects of misery in the material world. It affords devotees an outline of the life of

embodied beings. The most common listing would be as follows:

*pa* – *parābhava*, “defeat” (some times also *parīśrama*, “hard labor”)  
*pha* – *phena*, “foam”  
*ba* – *bandha*, “bondage” (sometimes *vyarthā*, “frustration”)  
*bha* – *bhaya* or *bhīti*, “fear”  
*ma* – *mṛtyu*, “death”

Because *pavarga* can be overcome only by surrendering to Kṛṣṇa, He is known as *Anapavarga-vīrya* (*ana*, “without”; *pavarga*, “the materialistic way of life”; *vīrya*, “prowess”). Following the commentator Śrīdhara Svāmī, Śrīla Prabhupāda translates this name as “one whose prowess is never defeated.” (See *Śrīmad-Bhāgavatam* 4.30.43.) Indeed, for us mortals, material tribulation seems insurmountable, attacking us from every angle, but if we take shelter of Kṛṣṇa, who is more powerful than anyone or anything in existence, our liberation from misery is guaranteed.

### Spiritual Consonants

Here’s one more take on the word *apavarga*. Extrapolating freely by taking the *pa* group as representative of all the others, one could interpret *apavarga* (*a-pavarga*) as meaning “without consonants.” If we chant the Hare Kṛṣṇa *mahā-mantra* – Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare – we approach liberation by engaging *spiritual* sound vibration, forgoing material consonants (which make up material words) in favor of spiritual ones. Indeed, if we wish to overcome material miseries as understood by the word *pavarga*, as elucidated in this article, we must enter the world of spiritual sound vibration, where Kṛṣṇa beckons us with the mellifluous tones of His alluring flute. 🎷

*Satya-rāja Dāsa*, a disciple of Śrīla Prabhupāda, is a BTG associate editor and founding editor of the Journal of Vaishnava Studies. He has written more than thirty books on Kṛṣṇa consciousness and lives near New York City.

### PURĀṆAS

(continued from page 15)

“Lord Hari gave away His own names to Rudra and others, with the exception of certain names like Śrī Nārāyaṇa.” (Madhvācārya, *Brahma-sūtra-bhāṣya* 1.3.3) In a later phase of creation, the demigod Brahmā periodically uses the eternal *Vedas* as a blueprint to complete this work on behalf of his creator:

*nāma-rūpaṁ ca bhūtānām  
krtyānām ca prapañcanam  
veda-śabdebhya evādau  
devādīnām cakāra saḥ*

“In the beginning, from the words of the *Vedas* Brahmā expanded the names, forms, and activities of all creatures.” (*Viṣṇu Purāṇa* 1.5.63)

Because the *Upaniṣads* provide such insight into the essential meaning of the *Vedas*, they are called *Vedānta*, the culmination of the *Vedas*. Kṛṣṇa Dvaipāyana Vyāsa commented on the major *Upaniṣads*, reconciling their apparent contradictions, in his

*Vedānta-sūtras*, which establish the Vedānta school of Vedic theology for our age. The founders of orthodox brahminical philosophies wrote in concise *sūtras*, intending that their disciples would explain the *sūtras* for future generations. Still, compared to the relatively mundane level of discourse found in other *sūtras*, like Gautama Rṣi’s *Nyāya-sūtras* on epistemology and logic, the contents of Vyāsadeva’s *Vedānta-sūtras* are particularly difficult to explain. His aphorisms are virtually impossible to decipher without a commentary and therefore also easy to misinterpret. Earlier in Kali-yuga there was a strong tradition of Vaiṣṇava theistic interpretation of the *Vedānta-sūtras*, led by several prominent teachers like Bodhāyana, who are now known only from fragments quoted by Rāmānuja Ācārya and others in their *Vedānta* commentaries. The prime reason why the earlier commentaries were forgotten is that they were completely eclipsed by the popularity of Śaṅkarācārya’s *Śārīraka-bhāṣya*.

Written around AD 700, Śaṅkara’s *Śārīraka-bhāṣya*, his commentary on the *Vedānta-sūtras*, speaks from the monistic Advaita point of view, which relativizes the personal concept of Godhead, regarding it as an inferior aspect of an ultimate Supreme beyond name and form. Śaṅkara’s commentary monopolized the school of Vedānta for some centuries, until the great Vaiṣṇava ācāryas Rāmānuja and Madhva responded with their own commentaries in the eleventh and twelfth centuries. They and other Vaiṣṇavas like Nimbārka vigorously criticized Śaṅkara’s interpretation as being unfaithful to the intention of the *Upaniṣads*. Among the followers of Śaṅkara and all four Vaiṣṇava *sampradāyas*, even up to modern times, the main philosophical activity of both explanatory and polemic authors has been to present updated sub-commentaries on the *Vedānta-sūtras*. In this way the debate between the Advaita and Vaiṣṇava camps has been going on for over a thousand years.

When Lord Caitanya Mahāprabhu established the Gauḍīya branch of the Madhva *sampradāya*, however, He chose to forgo having a *Vedānta* commentary written as the keystone of His new theistic school. He preferred to concentrate on *Śrīmad-Bhāgavatam*, which He considered the natural commentary by the author of the *Vedānta-sūtras*. Not until the early eighteenth century was Baladeva Vidyābhūṣaṇa commissioned by Śrīla Viśvanātha Cakravartī to compose a *Vedānta* commentary to answer the complaints of critics who demanded that the Gauḍīya Vaiṣṇavas defend themselves on the evidence of the *Vedānta-sūtras*.

Śrīla Jīva Gosvāmī proposes that *Śrīmad-Bhāgavatam* is the one *Purāṇa* that reconciles all scriptures and perfectly represents the philosophy of Vedānta. He will now proceed to reveal the glories of the *Bhāgavatam* in the rest of this *Sandarbhā* and the others. 🎷

### ENDNOTES

1. *Matsya Purāṇa* 53.65
2. *Matsya Purāṇa* 53.68–69
3. *Bṛhad-āraṇyaka Upaniṣad* 1.5.16
4. *Bhagavad-gītā* 14.17
5. *Bhāgavatam* 1.2.24



## 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 get a 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, or visit [directory.krishna.com](http://directory.krishna.com).)

\*In Bengali, *v* is pronounced as *b*, and so this alternative is often found in Bengali texts.

# HARE KṚṢṆA, HARE KṚṢṆA, KṚṢṆA KṚṢṆA, HARE HARE HARE RĀMA, HARE RĀMA, RĀMA RĀMA, HARE HARE

PRONUNCIATION:  
ha-ray, krish-na, ra-ma (rhymes with “drama”).  
To hear Śrīla Prabhupāda chanting,  
go to [krishna.com/hare-krishna-maha-mantra](http://krishna.com/hare-krishna-maha-mantra).

*Lakshman Jhula (Bridge), Rishikesh, India*

Photo: Viṣṇujana Dāsa



Photo: Yamaujana Dasa

# FINDING ULTIMATE MEANING

*Is life meaningless until  
we give it meaning?*

by Nikuñja Vilāsinī Devī Dāsī

**A** YOUNG WOMAN from South Africa, where I live, is a candidate for the Mars One project, the brainchild of a Netherlands-based group hoping to set up a colony on Mars by 2025. She anticipates years of vigorous training, many grueling hours of intense research, an eight-month-long journey in a confined spacecraft, and difficult living conditions on a strange planet. She is excited to be part of the first human settlement on Mars, despite the stipulation of never returning to Earth. What would impel her to undertake such a journey – literally the journey of her life?

The meaning we give to life determines the path we take and how we take it. The renowned Austrian neurologist and psychotherapist Dr. Viktor E. Frankl discovered this phenomenon during the Second World War as a prisoner in a Nazi concentration camp. In his book *Man's Search for Meaning*, he describes how he, unlike most of his companions, survived: he was able to endure ruthless torture by his oppressors by giving meaning to his life. Visions of his wife and thoughts of seeing her again after the war gave him courage and the will to fight, as did dreaming of someday lecturing about the psychological lessons from his experiences. Thus, he believed that the primary and most powerful motivating force in humans is to find meaning in life.

Years later, Frankl wrote a sequel, *Man's Search for Ultimate Meaning*, which addressed a person's spiritual rather than existential well-being. He concluded that a religious sense is rooted in every person's unconscious depths and that each person has a "latent intuition and yearning for the transcendent." This book, however, was not as convincing as the first, because of a vague presentation of spiritual phenomena and a lack of practical application. Still, its essential message is evident in man's ongoing quest for spiritual understanding.

---

*Nārada Muni advises the young prince Dhruva to please the Supreme Lord by going to Madhuvana forest to serve the Lord by devotion and meditation.*



## Śrīla Prabhupāda Comes to Give Meaning

The yearning for transcendence was evident on a large scale during the 1960s, when young people, especially in the West, were looking for life's ultimate meaning through various spiritual practices. While most thought that trying to enjoy life was the ultimate meaning to their existence, many looked to the East for spiritual direction. They discovered hatha-yoga and other forms of meditation and sought spiritual experiences through LSD and other drugs. The attempts to find meaning by both the sense enjoyers and the spiritual seekers resulted in dissatisfaction and disappointment. Yet the East did not abandon them. His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda survived two heart attacks onboard a cargo ship from India to bring them a rare gift. He himself was on a quest – not to find meaning but to give it.

Śrīla Prabhupāda knew that the yearning of the soul is to find meaning beyond the fight for survival or the fulfillment of material needs and desires. He taught that the soul is our true identity and is spiritual by nature. If we neglect its quest and simply nurture the material body, we will starve spiritually. He revealed that only ultimate meaning can provide sustenance for the soul.

Śrīla Prabhupāda did not need to fabricate an idea based on his own thoughts or whims. He understood and realized spiritual subjects from authentic Vedic scriptures and previous spiritual teachers. His message was lucid and complete, and the proof was the inspiration people received from his example. He lived what he taught, and although his followers did not at first completely understand all his teachings, by following them they were able to "stay high forever" (as an early ISKCON invitation announced) without the use of stimulants or psychedelic drugs. They could see that Śrīla Prabhupāda was genuinely concerned about their spiritual welfare and would risk his life to share with them life's ultimate meaning.

Śrīla Prabhupāda's presentation of our ultimate purpose is simple yet profound. First he explained that life is not finished by the death of the body. Our present human life – only a moment in our journey through millions of species of life – is a platform from which to seek answers to the questions about life's ultimate meaning and purpose.

Śrīla Prabhupāda elaborated that if we give life only material, temporary meaning, it has no real purpose. In a lecture on *Śrīmad-Bhāgavatam* (3.26.6), he said:

One should first of all understand that this material existence is *anartham*. *Anartham* means purposeless life. There is no purpose. Real purpose should be how to get out of the spell of material nature. That is real purpose. They do not know. They are taking very seriously some temporary purpose of life, which will be changed with the change of body. Now, as human being, I am manufacturing so many purposes of life, but as soon as the body is changed and I get the body of a cat or dog or tree, the whole purpose is changed. Therefore it is purposeless life, *anartham*. There is no meaning of this purpose. Because everything will be changed with the change of your body. Therefore they do not . . . They shudder to think, "We have got next life."

They therefore deny – “No, there is no next life. [After] this life [everything] is finished.”

– Bombay, December 18, 1974

In contrast, Śrīla Prabhupāda told of the child saint Prahāda Mahārāja, who describes human life as *artha-dam*, full of meaning. (*Śrīmad-Bhāgavatam* 7.6.1)

### Like Rebellious Children

From the scriptures that Śrīla Prabhupāda brought to America, we learn that as humans we are meant to delve into higher realms of thought – to understand the soul’s journey through life and to its ultimate destination. Spiritual purpose extends beyond our journey on the material plane. It involves our connection with the source of our divine nature, the Supreme Person, our eternal loving father. To illustrate this point, Śrīla Prabhupāda often gave the example of a lost boy looking for his father. No matter what material arrangements we may make for the child’s safety and well-being, no matter how much we lavish him with

material riches or possessions, he will be happy only when he is reunited with his father. In the same way, we are separated from our original father, Kṛṣṇa, trying to find solace in the temporary pleasures of this world. Only when we find Him and connect with Him in love will we taste happiness that truly fulfills us.

A rebellious child may return to his wealthy father with selfish interests, seeking material gain, but the father will still welcome him, care for him, and forgive him for his past misdeeds. If the child remains loyal, eventually he will receive a handsome inheritance. Similarly, our defiance to Kṛṣṇa has separated us from Him and made us homeless. When we recognize our misfortune and return to Kṛṣṇa even with selfish desires, He will welcome us back and forgive us for our disloyalty. As we revive our love for Him and learn to love Him unconditionally as He loves us, following His instructions and guidance, He will be pleased and eventually award us the inheritance of returning home to His spiritual kingdom. Śrīla Prabhupāda emphasized how

love for God is inherent within us. We are parts of Kṛṣṇa, and although we are infinitesimal and He is unlimited, we cannot be separated from Him, the source of our existence – just as sun-rays cannot be separated from the resplendent sun. Our position as His servants increases our brilliance, and if we turn away from Him, we will feel empty and incomplete.

Śrīla Prabhupāda explained that we are like patients suffering from amnesia. Chanting Kṛṣṇa’s holy names will cure the forgetfulness of our relationship with Kṛṣṇa and remove from our heart undesirable traces of dirt that cloud our love for Him. When we purify our mind and consciousness by chanting Kṛṣṇa’s sublime names, we realize who we are and where we belong. We accelerate our spiritual journey.

### The Example of Dhruva

The *Śrīmad-Bhāgavatam* relates the true story of a young prince who, though seeking the approval and favor of his earthly father, received the audience of his eternal father. Five-year-old

Dhruva was enraged when his envious stepmother insulted him for trying to sit on his father’s lap. Dhruva was even more infuriated when he watched his father favor his half-brother and stepmother. Intent on revenge and material success, on his mother’s advice he decided to leave home to seek Lord Viṣṇu. His life’s meaning and objective were clear to him. He wanted to attain a position greater than that of Lord Brahmā, the creator of the universe.

After leaving his mother, Dhruva met Nārada Muni, who became his guru and directed him how to please the Supreme Lord so that his wishes would be fulfilled. Nārada understood that Dhruva’s pain stemmed from material attachment and illusion, and he gave the cure. He advised Dhruva to serve the Lord by devotion and by meditating on His divine form.

By fasting and performing arduous austerities, Dhruva strictly followed the instructions of his guru. His determination to win the Lord’s favor was so intense that at the end of six months Lord Viṣṇu appeared and made him king of the polestar, which far exceeds the opulence and grandeur of any other planet.

Dhruva was elated to see his Lord face to face, but he felt ashamed.

“O my Lord,” he said, “because I was seeking an opulent material position, I was performing severe types of penance and austerity. Now I have gotten You, who are very difficult for the great demigods, saintly persons, and kings to attain. I was searching after a piece of glass, but instead I have found a most valuable jewel. Therefore I am so satisfied that I do not wish to ask any benediction from You.” (*Hari-bhakti-sudhodaya* 7.28)

### Śrīla Prabhupāda’s Success

Just as Nārada had guided Dhruva, Śrīla Prabhupāda encouraged people to serve God, thus delivering the remedy for their unsatisfied hearts. Whether they were full of material desires, just curious, or seeking genuine spiritual cultivation, the practice of *bhakti-yoga*

– the means to rekindle one’s love for Kṛṣṇa – gave them lasting happiness and satisfaction. Serious practitioners were able to give up their bad habits and addictions. Having received a valuable jewel, they lost their attraction to broken glass.

Śrīla Prabhupāda succeeded in uniting all kinds of people with the common purpose of finding their way back to Kṛṣṇa. Clearly, Śrīla Prabhupāda’s selfless actions and sacrifices to awaken people from their amnesia-like condition stemmed from his pure love for Kṛṣṇa. From that spotless love arose compassion for his brothers and sisters and eagerness to direct them to their eternal father.

Śrīla Prabhupāda’s mission to reclaim lost souls had begun when he met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī, well before he

urgency to reveal life’s ultimate purpose of going back to Godhead, our eternal home. Turning back to God is the sole purpose of human existence, he stressed. And the motto he chose for the cover of the magazine showed that “Godhead” is also a state of consciousness: *Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.*

Lord Kṛṣṇa Himself guided His devotees the Pāṇḍavas in the ultimate meaning of life and on how to be victorious. They were powerful *kṣatriyas* – warriors of the highest caliber, highly qualified in material and spiritual knowledge. But when it was time for Arjuna to perform his duty on the battlefield and rid the world of the unrighteous, he was reluctant and confused. Kṛṣṇa removed his ignorance by advising him on the purpose of his life and

Śrīla Prabhupāda’s selfless actions and sacrifices to awaken people from their amnesia-like condition stemmed from his pure love for Kṛṣṇa.

decided to journey to America. His guru had enlightened him with life’s ultimate purpose and instructed him to share it with others. Carrying out this instruction became Śrīla Prabhupāda’s lifelong work and purpose. His endeavor to publish this magazine, *Back to Godhead*, is one example of his struggle to please his guru by distributing the timeless Vedic wisdom. He had no resources, no money, no contributors. As early as 1944 in Calcutta, he singlehandedly wrote the articles, typed them, collected donations for printing, obtained paper (a scarce wartime commodity), oversaw the printing, and eventually distributed the magazines when Calcutta was in the middle of a war zone.

In later years, Śrīla Prabhupāda continued with the publication and once even suffered heatstroke while delivering copies of the magazine during the scorching Delhi summer. The reason for his perseverance amidst adversity is in the title he gave the magazine: *Back to Godhead*. He felt an

the need to do his duty with full consciousness of Him. Kṛṣṇa explained that we should not abandon our duties, talents, wealth, or possessions but should give them true meaning by using them for His pleasure. In this way we will always connect with Him through loving service. Kṛṣṇa promised Arjuna, “For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me.” (*Gītā* 6.30)

In the journey of life, we may seek meaning by accomplishing a variety of tasks or engaging in different activities. We may even overcome challenges by giving them meaning, as Viktor Frankl suggested. But we cannot neglect the ultimate meaning of life. As lost children separated from our eternal father, we would be foolish to reject our rightful inheritance. 🌐

*Nikuñja Vilāsinī Devī Dāsī, a disciple of His Holiness Girirāja Swami, lives with her husband and two children in Durban, South Africa.*

## LOOKING FOR NEWS OF THE HARE KṚṢṆA MOVEMENT?

Log on to [www.iskconnews.org](http://www.iskconnews.org)



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

# MERGING or MEETING

## The River-Ocean Metaphor Revisited

by Caitanya Carāṇa Dāsa

“THE GOAL OF LIFE is to merge into God.” This is a widespread notion in spiritual circles, and spiritualists who adhere to it are called impersonalists. They believe that the ultimate reality is impersonal and that the ultimate spiritual realization involves shedding one’s personal identity and merging into the impersonal absolute.

Seekers looking into the Vedic wisdom-tradition often assume that this impersonalist notion comes from the scriptures themselves. But does it really?

With the famous river-ocean metaphor, the *Upaniṣads* do describe the ultimate union of the soul with God. For example, the *Muṇḍaka Upaniṣad* (3.2.8) indicates that just as a river unites with

the ocean, so the soul unites with God. This metaphor is visually evocative and intellectually provocative. But does it intrinsically and necessarily point to an impersonalist conclusion?

Not exactly. Let’s see how.

### The Emphasis: Merging or Flowing?

The same metaphor is found even in *bhakti* literature, especially in the *Śrīmad-Bhāgavatam*. Therein we find the metaphor illuminated to highlight the dimension of everlasting devotion. To understand this emphasis, let’s first look at the progression of revelation within the Vedic literature.

The *Upaniṣads* are known to be an abstruse body of literature that often speaks in esoteric and paradoxical terms. The import of the *Upaniṣads* is debated, discussed, and delineated in the *Vedānta-sūtras*, an even more arcane body of knowledge. To clarify all these books, Śrīla Vyāsadeva, the compiler of the *Vedānta-sūtras* – and in fact of all the Vedic literature – wrote the *Śrīmad-Bhāgavatam*, his magnum opus. It contains the essence of all his previous works, and only after writing it was he fully satisfied, for he had finally revealed the highest truth purely and clearly.

The *Bhāgavatam* uses the river-ocean metaphor several times. Let's look at two examples, one from the Lord's side and one from the devotee's side. In *Śrīmad-Bhāgavatam* (3.29.11–

to the sea without hindrance, let my attraction be constantly drawn unto You without being diverted to anyone else." In his purport to this verse, the venerable Vaiṣṇava commentator Viśvanātha Cakravartī Thākura elucidates the import of this prayer by underscoring that the flow of the devotee's heart towards Kṛṣṇa is not restrained either internally or externally: "Just as the Ganga carries a full stream of water to the ocean, the shelter of small and large rivers, may my mind also carry its affection to You, the shelter of all the devotees. Just as the Ganga does not consider any obstacles on its course, my mind should not consider any obstacles that may arise while thinking of You."

We can phrase these two points as a chiasmus:\* a devotee holds nothing

river finds some way to keep moving towards the ocean, no matter what the obstacle. The river may move below, above, or around an obstacle – or even, by persistence, through it. Similarly, a devotee's heart moves towards Kṛṣṇa no matter what the obstacles. A devotee finds some way to keep thinking of Kṛṣṇa and serving Him, whatever the problem. For example, Śrīla Prabhupāda in his final days was physically weakened, immobilized, and debilitated by a prolonged sickness. Yet spiritually he remained clear in his consciousness and fixed in his determination to serve Kṛṣṇa. He kept dictating his Bhaktivedanta purports and guiding others in their devotional lives. External circumstances may change the form of our devotional service, but they can't stop us from practicing devotional service. If we are physically incapacitated, we may not be able to dance in *kīrtanas*, but our hearts can still dance in joyous celebration on seeing the Lord glorified.

### Simultaneous Oneness And Difference

The *bhakti* literature clearly focuses on the flow aspect of the metaphor rather than the merging aspect. Queen Kuntī's prayer invokes the mood of an eternal present tense. Just as the river keeps flowing forever towards the ocean, the devotee's consciousness keeps flowing forever towards the Lord.

This emphasis on the flow aspect helps us see the union aspect in a new light. The union is not a merging of beings, but a meeting of hearts. When two hearts unite in love, they remain two and yet become one. That is the mystery of love, a mystery that finds expression and resolution in the teachings of Lord Caitanya Mahāprabhu.

As the avatar for the present Age of Kali, Lord Caitanya is well known as the propagator of the congregational chanting of God's holy names. What is not so well known is His philosophical contribution. He explained the highest philosophical conclusion of the Vedic literature, known as *acintya-bhedābheda-tattva* (inconceivable simultaneous oneness and difference), an understanding that harmonizes the

personalist and impersonalist schools of thought. We are one with God in quality and different from Him in identity. This unity-and-diversity is illustrated when we take into account both the flowing and the merging aspects of the river-ocean metaphor. Excessive or exclusive fixation on the merging aspect leads to an incomplete understanding. And when the incomplete is thought to be complete, that is incorrect.

The *Bhagavad-gītā* repeatedly underscores the incorrectness of an exclusively impersonalist understanding of the nature of spiritual reality. For example, the *Gītā* (9.11) indicates that those who think that the Absolute Truth is impersonal and assumes a personal human form merely for the

sake of incarnation are deluded. The next verse (9.12) continues the thread by unambiguously declaring that those thus deluded become frustrated in their hopes for progress and success. Then the next verse (9.13) glorifies the devotees who are not attracted by anything other than Kṛṣṇa, for they know Him to be the highest truth. And the verse thereafter (9.14) lauds the devotees' constancy (*satatam, nitya-yuktah*) and tenacity (*dr̥ḍha-vratāḥ*) in their service to Kṛṣṇa. These two attributes correlate respectively with the twin features of the river-ocean metaphor: not holding anything back internally, and not letting anything external hold one back.

The insights given in the *bhakti*

literature reveal spiritual reality in its full glory: flowing forever, meeting forever. The unending dynamism of the flow of our devotional energy complemented by the unceasing ecstasy of the union of our heart with Kṛṣṇa's heart – that is the beauty of the eternal path of divine love. 🌸

*Caitanya Carāṇa Dāsa is a disciple of His Holiness Rādhānāth Swamī. He holds a degree in electronic and telecommunications engineering and serves full time at ISKCON Pune. He is the author of eleven books. To read his other articles or to receive his daily reflection on the Bhagavad-gītā, "Gita-Daily," visit thespiritual-scientist.com.*

**A devotee doesn't hold anything back but offers to Kṛṣṇa his whole heart, his whole life, his whole being.**

12), Kapiladeva, an incarnation of the Supreme Lord, says, "The manifestation of unadulterated devotional service is exhibited when one's mind is at once attracted to hearing the transcendental name and qualities of the Supreme Personality of Godhead, who is residing in everyone's heart. Just as the water of the Ganges flows naturally down towards the ocean, such devotional ecstasy, uninterrupted by any material condition, flows towards the Supreme Lord." Śrīla Prabhupāda writes in his purport, "The basic principle of this unadulterated, pure devotional service is love of Godhead." The verse and the purport focus on the ongoing flow of the river instead of its eventual merging, the focus of the impersonalists.

To better grasp what this difference in emphasis implies, let's look at another reference to the metaphor. The great devotee Queen Kuntī, in her prayers to Kṛṣṇa in the *Śrīmad-Bhāgavatam* (1.8.42), states, "O Lord of Madhu, as the Ganges forever flows

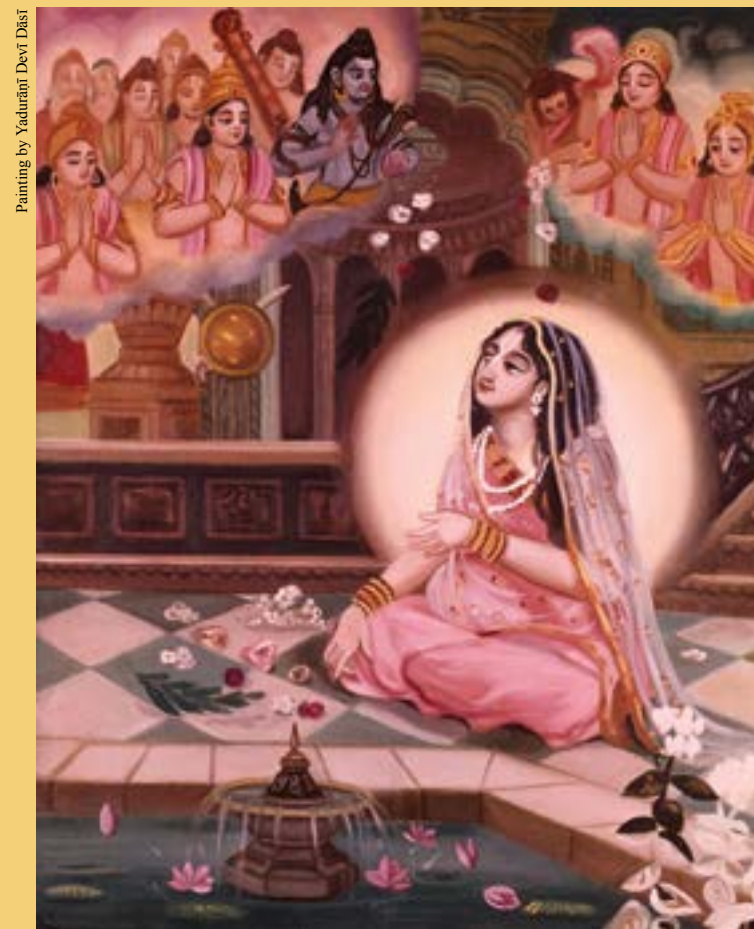
back; nothing holds a devotee back.

A devotee holds nothing back: When flowing towards the ocean, a river doesn't hold back any of its water; it offers everything it has into the flow. Similarly, a devotee doesn't hold anything back but offers to Kṛṣṇa his whole heart, his whole life, his whole being. At present, our impure, misdirected desires prevent us from offering ourselves fully to Kṛṣṇa. But the misdirection of our heart that causes us to hold ourselves back from Kṛṣṇa will decrease as we become increasingly purified by the process of *bhakti*. Queen Kuntī and devotees who follow in her footsteps speak the above prayer to express their longing to love Kṛṣṇa wholeheartedly. By our sincere endeavor and by Kṛṣṇa's grace, we will in time be able to offer ourselves completely to Him, as a river offers itself to the ocean.

Nothing holds a devotee back: A

\*A literary device in which words, phrases, ideas, and so on are repeated in reverse order.

## A Pause for Prayer



The demigods offer prayers to Lord Kṛṣṇa in the womb of Devakī.

"O Lord, You never deviate from Your vow, which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation – creation, maintenance, and annihilation – You are the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favor, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore you are known as *antaryāmī*, the inner force. You are equal to everyone, and Your instructions apply for everyone, for all time. You are the beginning of all truth. Therefore, offering our obeisances, we surrender unto You. Kindly give us protection."

– Demigods to Lord Kṛṣṇa within the womb of Devakī (*Śrīmad-Bhāgavatam* 10.2.26)



# The Power of KRSNA'S SMILE

*The curve that sets everything straight.*

by Toṣaṇa Nimāi Dāsa

**N**OWADAYS I FIND myself increasingly cautious when sending emails or pinging my friends on messengers. This is not because I'm worried about privacy or security, but because of the danger of misinterpretation. Occasionally I've messed up a relationship because of a reckless choice of words or an inconsiderate presentation of thoughts. The written word is a serious form of communication. It's archived, allowing us to revisit it. But it's limited, since it lacks the aid of one's body language. Small grammatical or spelling mistakes can altogether change the meaning of sentences. And clarification of the written word may not be requested or available immediately.

The use of smileys and other emoticons over the Internet makes it possible to incorporate feelings or moods in a few keystrokes. They are extremely popular. A smiley conveys a lighter

note in an instruction or a critique that could otherwise risk feelings of provocation, enmity, or worry. Someone appropriately said, “A smile confuses an approaching frown.” You may want somebody to act in a certain manner, but don’t want to push it; you may be unsure about the validity of something you want to say to someone; or you may want to say something serious with a light tone – just add a smiley, and it’s all right. The comedienne Phyllis Diller once said, “A smile is a curve that sets everything straight.”

When we please someone, the person smiles in reciprocation. A smile is attractive. When someone takes a photo of you, they say, “Smile!” because when you smile you look nice and everyone is attracted. Politicians and celebrities smile when they come to platforms, and everybody thinks “Oh! He is very nice – look at how he is smiling.” When a woman wants to attract a man, she smiles, and the man thinks “Oh! She likes me!”

Our natural tendency to smile when we are pleased is within us because of Kṛṣṇa’s tendency to smile when He is pleased. Many Vedic scriptures and songs by Kṛṣṇa’s devotees celebrate His enchanting smile.

### Characteristics of Kṛṣṇa’s Smile

I’ll use the acronym SMILE to try to elucidate some characteristics of Kṛṣṇa’s smile.

**S:** Satisfying. Because we are spiritual in nature, nothing of this material world can satisfy our hearts. In the *Bhagavad-gītā* (17.16) Lord Kṛṣṇa lists satisfaction of the mind as one of the austerities in the mode of goodness. The more we try to find satisfaction in objects of this world, the more our mind becomes dissatisfied and craves for more. But we can experience satisfaction as soon as we turn our face towards Kṛṣṇa in the attitude of *bhakti*, devotional service. Śrīla Prabhupāda explains, “The exceptional beauty of the laughter of Lord Viṣṇu is that when He smiles His small teeth, which resemble the buds of jasmine flowers, at once become reddish, reflecting His rosy lips. If the yogi is able to place the beautiful face of the Lord in the core of his heart, he will be completely satisfied.” (*Śrīmad-Bhāgavatam* 3.28.33, Purport)

**M:** Mystical, and motherly affection. In the *Śrīmad-Bhāgavatam* (1.8.44) Sūta Gosvāmī describes Lord Kṛṣṇa’s

response to the prayers of Queen Kuntī in this way:

*prthayethaṁ kala-padaih  
pariñūtākhilodayaḥ  
mandaṁ jahāsa vaikuṅṭho  
mohayann iva māyayā*

“The Lord, thus hearing the prayers of Kuntīdevī, composed in choice words for His glorification, mildly smiled. That smile was as enchanting as His mystic power.” Kṛṣṇa is known as *yogeśvara*, the supreme master of all mystic powers. By His mystic potency He resides in countless spiritual Vaikuṅṭha planets, He creates and annihilates countless material universes, and He expands into countless spiritual forms to reside simultaneously in every universe. There is no limit to Kṛṣṇa’s mystic potency. In the *Śrīmad-Bhāgavatam* (2.1.31) “the most alluring illusory material energy” is said to be the smile of the Lord’s universal form. In the spiritual world Kṛṣṇa’s smile is the most attractive spiritual energy. When pervertedly reflected in this world, it takes the form of the material energy, which keeps living entities who are trying to lord over material nature in delusion and binds them with the shackles of

lust. But when the living entity wants to serve Kṛṣṇa, the word *māyayā* in the verse quoted above, which may refer to His mystic power that bewilders the nondevotee, means “affection.” Śrīla Prabhupāda explains that Kṛṣṇa smiles with affection for His devotees as a mother smiles with affection for her baby, and Kṛṣṇa’s smile makes devotees very happy and satisfied.

**I:** Infectious. The Lord’s smile infectiously makes His devotees smile even amid the trying situations of life. In the *Śrīmad-Bhāgavatam* (3.28.32) Lord Kapila says,

*hāsaṁ harer avanatākhila-loka-tīvra-  
sokāśru-sāgara-viśoṣaṇam atyudāram*

A yogi should meditate on “the most benevolent smile of Lord Śrī Hari [Kṛṣṇa], a smile which, for all those who bow to Him, dries up the ocean of tears caused by intense grief.” In our lives, too, there are lots of difficulties, uncertainties, and ups and downs, which can make us hopeless or pessimistic. In such a state – when even kith and kin may flee from us, making our whole situation appear gloomy – we need to look at the smiling face of the Lord for hope and redemption. His smile never fades. He has a unique plan for each one of us.

In *Bhagavad-gītā* Arjuna stands on the battlefield and sees his relatives armed against him. Feeling weakness of heart, he loses his composure. But in that grief-stricken state he accepts Lord Kṛṣṇa as his spiritual master and submits himself before Him. In Lord Kṛṣṇa’s prelude to His counsel, He smiles to show His compassion, and to show that no problem is too big for Him to solve.

Meditation on examples like this one can help us remember the Lord’s promises to His devotees and His inconceivable plan to bring us all closer to Him even in trying situations. We find in the *Śrīmad-Bhāgavatam* the history of the prostitute Piṅgalā, in whose heart detachment arose from frustration. Acknowledging the Lord’s mercy, she became happy in her situation and composed beautiful prayers to Him.

By the infectious nature of Kṛṣṇa

consciousness, the smiles of His pure devotees become so powerful, Śrīla Prabhupāda explained, that simply by smiling they win many disciples, admirers, and followers.

**L:** Lasting forever: Kṛṣṇa, along with His most enchanting smile, is always prepared to reciprocate with his devotees. The plastic smiles of this world for fulfilling personal interests do not last forever. When pleased with the service of His devotees, Kṛṣṇa becomes their debtor. In reciprocation, He smiles. Śrīla Prabhupāda writes,

Devotees do not ask anything from the Lord in exchange for their service. Even the most desirable liberation is refused by devotees, although offered by the Lord. Thus the Lord becomes a kind of debtor to the devotees, and He can only try to repay

sweet gentle smile on that moon-like face is like rays of moonshine.” This supremely attractive smile enchants not only devotees, but even nondevotees.

### My Experience With Kṛṣṇa’s Smile

In my own life when I faced difficulties and went before the Lord in the temple to complain or demand an explanation, I was disarmed by His sweet smile. His smile made my problem, which seemed so tough to endure, like a trifle that could be easily overcome. I felt conviction that He knows everything and is orchestrating things to pull me closer to Him.

Lord Kṛṣṇa is known as Mukunda, one meaning of which is “He whose face (*mukha*) is as beautiful as the

The mild, gorgeous smile on the Lord’s face attracts devotees’ hearts, and at the same time it slays their anxieties.

the devotees’ service with His ever-enchanting smile. The devotees are ever satisfied by the smiling face of the Lord, and they become enlivened. And by seeing the devotees so enlivened, the Lord Himself is further satisfied. So there is continuous transcendental competition between the Lord and His devotees by such reciprocation of service and acknowledgement. – *Śrīmad-Bhāgavatam* 3.8.27, Purport

The Lord in His deity form smiles at everyone who comes before Him. And when He becomes pleased with our service and surrender – with our willingness to dedicate our entire being to please Him – then His smile touches our heart and satisfies our self completely.

**E:** Enchanting. In *Śrī Caitanya-caritāmṛta* (*Madhya* 21.138) Lord Caitanya tells Sanātana Gosvāmī, “Kṛṣṇa’s body is a city of attractive features, and it is sweeter than sweet. His face, which is like the moon, is sweeter still. And the supremely

ever-smiling *kunda* flower.” The mild, gorgeous smile on the Lord’s face attracts devotees’ hearts, and at the same time it slays their anxieties and pride, making them utterly dependent on Him.

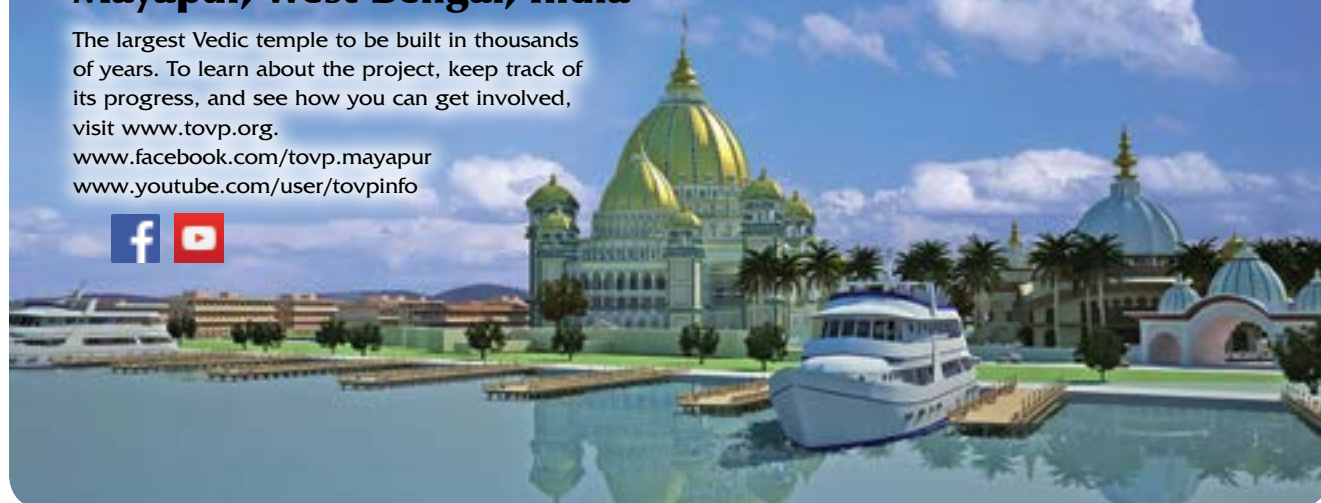
By seeing Lord Kṛṣṇa’s smile in hard times, I always got a new ray of hope. It strengthened my understanding that the Lord is eternal, I am eternal, our relationship is eternal, and nothing matters in this world beyond these realities. This conviction has helped me continue to rediscover and cultivate my relationship with Him even in troubling times. 🙏

*Toṣaṇa Nimāi Dāsa, a disciple of His Holiness Rādhānāth Swami, joined ISKCON in 2007. After earning a bachelor of engineering degree in information technology and working for a few years for multinational IT companies, he became a resident brahmachārī at ISKCON Pune. He serves in the temple’s information department and teaches Kṛṣṇa consciousness at various colleges.*

## TEMPLE OF THE VEDIC PLANETARIUM

### Mayapur, West Bengal, India

The largest Vedic temple to be built in thousands of years. To learn about the project, keep track of its progress, and see how you can get involved, visit [www.tovp.org](http://www.tovp.org), [www.facebook.com/tovp.mayapur](https://www.facebook.com/tovp.mayapur) [www.youtube.com/user/tovpinfo](https://www.youtube.com/user/tovpinfo)



# YES!

## You Are Special

*What is the source of our natural craving for distinction, and can it ever be satisfied?*

by Ajit Nimāi Dāsa

**E**VERY CONDITIONED SOUL wants to be special, but most souls in this world realize sooner or later that they are just one among millions, with no special attributes. We want to be heroes but are in fact quite ordinary. We rejoice in others' heroic deeds, secretly hoping to be in their shoes someday. If a hero happens to be an acquaintance, our mind squirms in unexpressed envy. Even someone relatively materially well placed writhes in the knowledge that others are better placed. And the specially placed few know their glory will be short lived. Craving for specialness causes suffering.

In the *Bhagavad-gītā* (7.27) Lord Kṛṣṇa discloses the conditioned soul's desire to be special and his envy of those he thinks are special:

*icchā-dveṣa-samutthena  
dvandva-mohena bhārata  
sarva-bhūtāni sammohaṁ  
sarge yānti parantapa*

“O scion of Bharata, O conqueror of the foe, all living entities are born into delusion, bewildered by dualities arisen from desire and hate.” The soul's home is the spiritual world, where he blissfully serves Lord Kṛṣṇa. But when the soul chooses independent existence, Kṛṣṇa places him in the material world. This choice constitutes the soul's misuse of his Kṛṣṇa-given free will. In his illusory independent existence the soul forgets his constitutional position as a loving servant of Kṛṣṇa. Furthermore, in the material world the Lord's illusory energy (*māyā*) rules and causes the soul to suffer the duality of desire and envy.

Śrīla Prabhupāda explains in the purport to this verse: “The real constitutional position of the living entity is that of subordination to the Supreme Lord, who is pure knowledge. When one is deluded into separation from this pure knowledge, he becomes controlled by the illusory energy and cannot understand the Supreme Personality of Godhead. The illusory energy is manifested in the duality of desire and hate. Due to desire



and hate, the ignorant person wants to become one with the Supreme Lord and envies Kṛṣṇa as the Supreme Personality of Godhead.”

The soul’s only fountainhead of happiness and satisfaction is service to Kṛṣṇa. In the material world Kṛṣṇa is lost to him, and so the soul turns his attention to himself. He himself, rather than Kṛṣṇa, becomes the center of his existence. His own specialness becomes his sought-after source of happiness and satisfaction. He desires to be special and envies those who are. Eventually, desire and envy culminate in his wanting to become one with Lord.

### From Special to Sensual

The conditioned soul is sad when he thinks he is not special enough in

*puruṣaḥ prakṛti-stho hi  
bhuñkte prakṛti-jān guṇān  
kāraṇaṁ guṇa-saṅgo 'sya  
sad-asad-yoni-janmasu*

“The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil among various species.” (*Gītā* 13.22) Śrīla Prabhupāda explains in the purport: “Due to his [the conditioned soul’s] desire to lord it over material nature [i.e., seeking sense gratification], he is put into such undesirable circumstances. Under the influence of material desire, the entity is born sometimes as a demigod, sometimes as a man, sometimes as a beast, as a bird, as a worm, as an aquatic, as

enjoyment is the very source of his misery.

*ye hi saṁsparśa-jā bhogā  
duḥkha-yonaya eva te  
ādy-antavantaḥ kaunteya  
na teṣu ramate budhaḥ*

“An intelligent person does not take part in the sources of misery, which are due to contact with the material senses. O son of Kuntī, such pleasures have a beginning and an end, and so the wise man does not delight in them.” (*Gītā* 5.22) Starting with this spiritual fundamental, the soul trains his mind in the doctrine of equanimity. He gives up all desire for sense gratification and tries to find satisfaction in the self alone (*Gītā* 2.55). To realize the soul, he trains himself to be equally disposed to all ma-

terial varieties and dualities (*Gītā* 2.56). He acts with his senses only as much as needed to execute his obligatory duties and not for sense gratification (*Gītā* 2.58). He sees all mat-

ter – and then all other souls – with an equal vision. (*Gītā* 14.24–25).

Such equanimity is the result of transcending the duality of material existence by realizing one’s identity as a spiritual spark having nothing to do with matter. An equipoised soul carries out material duties without worrying about the results. He understands that his high or low position in the material world is the consequence of his past work (karma). His desire to be materially special disappears; he finds peace.

*vihāya kāmān yaḥ sarvān  
pumāṁś carati niḥspraḥḥ  
nirmamo nirahaṅkāraḥ  
sa śāntim adhigacchati*

“A person who has given up all desires for sense gratification, who lives free from desires, who has given up all sense of proprietorship and is devoid of false ego – he alone can attain real peace.” (*Gītā* 2.71)

**The soul works hard, piously or otherwise, to earn means of sense gratification. But his work awards him only free passes to roam all over the universe.**

material distinction or influence. And when his position in society makes him think he is special, he soon realizes that many others are better placed. A thoughtful man realizes that to live in perennial dissatisfaction is foolish. He seeks a way out through sense gratification. Thinking, “If I cannot have the egotistic satisfaction of being able to control people and things (*sid-dhi*), let me have the sensual satisfaction of enjoying life to the full (*bhukti*),” he works hard, piously or otherwise, to earn means of sense gratification. But his work awards him only free passes to roam all over the universe. And he wanders – sometimes in higher forms of life, sometimes in lower, enjoying and suffering different grades of sense gratification and material tribulation under the law of karma. But the wandering soul’s countless lives of indulgence cannot quench his thirst for eternal happiness and satisfaction. Lord Kṛṣṇa says:

a saintly man, as a bug. This is going on. And in all cases the living entity thinks himself to be the master of his circumstances, yet he is under the influence of material nature.”

### From Sensual to Nondual

Frustrated by being unable to find satisfaction in the pursuit of material distinction and sense gratification, the inquisitive soul looks for spiritual alternatives. Kṛṣṇa has designed the material world with exactly this outcome in mind. It is a playground for souls to pursue the fulfillment of their material desires. At the same time, it presents enough tribulations to awaken the desire for a way out (*mukti*). If fortunate, the frustrated soul learns he is an eternal spiritual soul and not the temporary material body he occupies. He discovers that since matter and soul are mutually incompatible, seeking happiness in material sense

*True specialness lies in our eternal relationship with Kṛṣṇa, shown here honoring the brāhmaṇa Sudāmā, His beloved classmate from their schooldays at the home of their guru.*



Painting by Dhruva Mahārāja Dāsa

## From Nondual to Special

The cessation of material desires in the state of equanimity is not the end of the spiritual journey; in fact, it's the beginning. Śrīla Prabhupāda explains in the purport of the above *Bhagavad-gītā* verse: "To become desireless means not to desire anything for sense gratification. In other words, desire for becoming Kṛṣṇa conscious is actually desirelessness. To understand one's actual position as the eternal servitor of Kṛṣṇa, without falsely claiming this material body to be oneself and without falsely claiming proprietorship over anything in the world, is the perfect stage of Kṛṣṇa consciousness. One who is situated in this perfect stage knows that because Kṛṣṇa is the proprietor of everything, everything must be used for the satisfaction of Kṛṣṇa."

While equanimity solves the problem of material duality, it might not solve the problem of false ego. The equipoised soul doesn't care for material distinction, but if he's not yet purified of the desire to be indepen-

dent of Kṛṣṇa, he seeks to become one with Him. Thus he continues to envy the Lord and adamantly refuses to serve Him as a subordinate servant. Even though he thinks he is perfect, he still desires to be spiritually special. Not having taken shelter of the lotus feet of the Lord, he persists in his wanderings in the material world.

*ye 'nye 'ravindākṣa vimukta-māninas  
tvayy asta-bhāvād aviśuddha-  
buddhayaḥ  
āruhya kṛcchreṇa paraṁ padaṁ tataḥ  
patanty adho 'nādrta-yuṣmad-  
aṅghrayaḥ*

"O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet." (*Śrīmad-Bhāgavatam* 10.2.32)

The soul wants to be special because that is his natural state. Every

soul has a unique, and thus special, relationship with the Supreme Lord. In the spiritual world he serves the Lord in his own unique way and feels ecstatically special all the while. The soul retains his unique disposition to serve Kṛṣṇa, and thus he unknowingly remains special even in the conditioned state.

Loving friends and relatives make us feel special even though we're ordinary. Just imagine, then, the feelings of the soul knotted with the Lord in an eternal bond of ever-increasing love. To reciprocate with a devotee's love, Kṛṣṇa makes the devotee feel most special. For example, when Kṛṣṇa eats in the midst of His cowherd friends, who sit around Him in concentric circles, every boy thinks Kṛṣṇa is looking at him only. Although each soul is constitutionally exactly the same (as a minute part of Kṛṣṇa), and in that sense not unique or extraordinary, his existence is superexcellently special when united with the Lord.

The *Bhagavad-gītā* (18.54) takes the soul from equanimity to ecstasy:

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

"One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me." When one is situated in material equanimity, it's time to start rendering pure devotional service to Kṛṣṇa, understanding that the soul is a part of the Supreme Lord and therefore eternally a servant.

The stage of equanimity (*brahma-bhūta*) takes one beyond material duality, but only the path of pure devotional service cures the false notion that one can become as great as the Lord by becoming one with Him. Śrīla Prabhupāda explains in the purport:

To the impersonalist, achieving the *brahma-bhūta* stage, becoming one with the Absolute, is the last word. But for the personalist, or pure devotee, one has to go still further, to become engaged in pure devotional service. This means that one who is engaged in pure devotional service to the Supreme Lord is already in a state of liberation, called *brahma-bhūta*, oneness with the Absolute. Without being one with the Supreme, the Absolute, one cannot render service unto Him. In the absolute conception, there is no difference between the served and the servitor; yet the distinction is there, in a higher spiritual sense. . . . In that stage of existence [pure devotional service], the idea of becoming one with the Supreme Brahman and annihilating one's individuality becomes hellish, the idea of attaining the heavenly kingdom becomes phantasmagoria, and the senses are like serpents' teeth that are broken.

The rope of false ego binds the conditioned soul to the material world, making him think himself the center. By destroying the false ego, pure devotional service stops the soul's material existence. A pure devotee, saturated with love for Kṛṣṇa (*kṛṣṇa-prema*), is so focused on serving Kṛṣṇa that his

## How to Put BTG in Your Will

After providing for their families and loved ones, subscribers may want to put *Back to Godhead* in their wills, thus helping to assure the long-term future of this work. In the USA, bequests are free of estate tax and can substantially reduce the amount of your assets claimed by the government.\* You can give needed support for *Back to Godhead* by simply including the following words in your will: *I give, devise, and bequeath to Back to Godhead, 18024 NW 112th Blvd., Alachua, FL 32615 (insert amount being given here) to be used to support Back to Godhead and its related activities, including the Krishna.com website. A bequest can be a specific dollar amount, a specific piece of property, a percentage of an estate, or all or part of the residue of an estate. You can also name BTG as a contingency beneficiary in the event someone named in your will is no longer living. It is recommended that a lawyer help in drafting or amending a will.*

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

false ego truly disappears. For him the problems arising from trying to be special, either materially or spiritually, don't exist because he doesn't want to be special; he is already brimming with spiritual joy.

### The Quest Fulfilled

The conditioned soul's quest for specialness results from his original super-special position in the spiritual world. In the material world he seeks to be special at the egoistic level by trying to be materially distinct and influential (*siddhi*). *Siddhi* is difficult to obtain, and so he immerses himself in sensual indulgence instead (*bhukti*). When even *bhukti* eludes him, he seeks spiritual salvation (*mukti*). *Mukti* does not necessarily rectify the egoistic misconception of considering oneself as great as the Lord. Thus the soul continues his material wanderings.

Lord Śrī Caitanya Mahāprabhu instructed Śrīla Rūpa Gosvāmī:

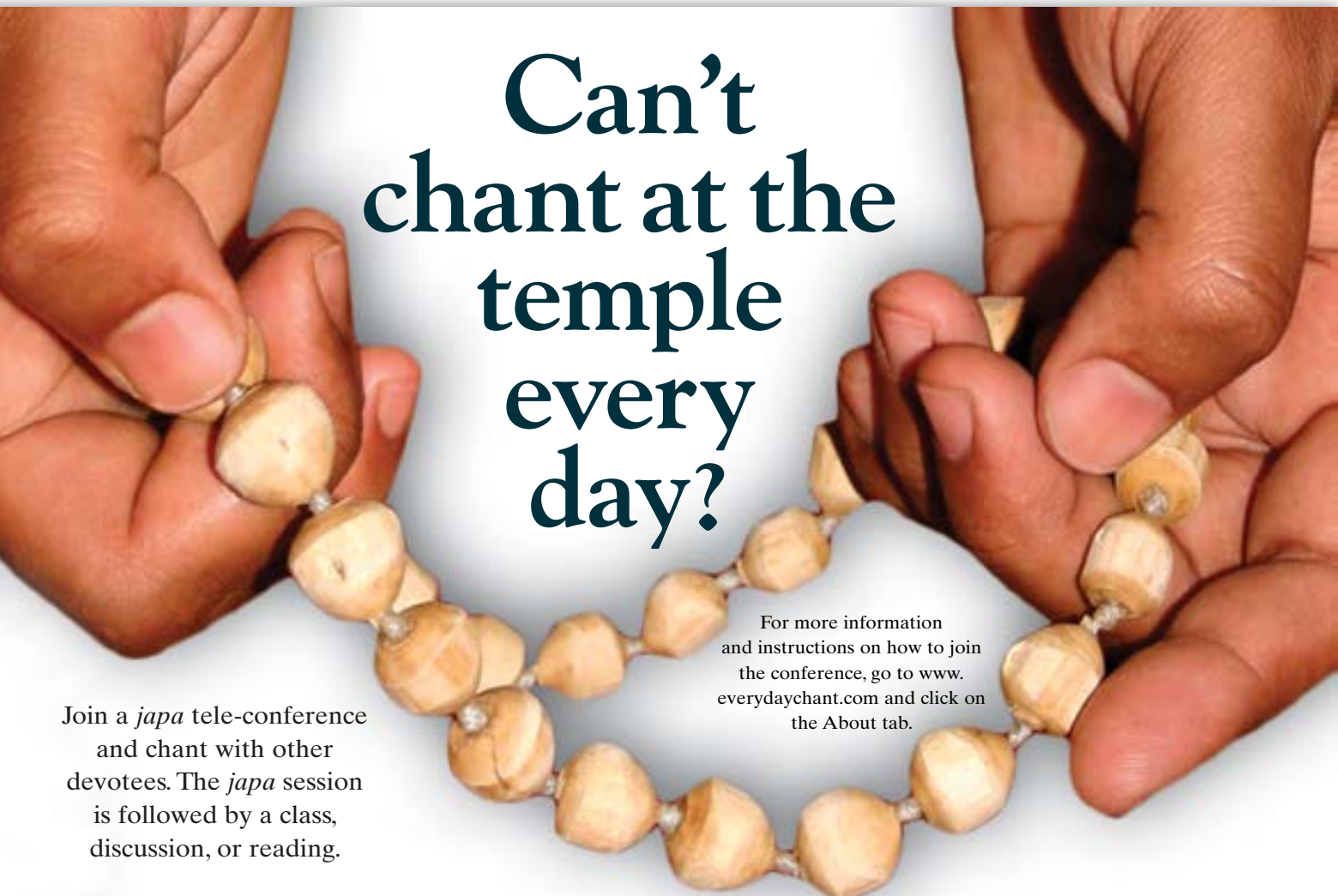
*kṛṣṇa-bhakta – niṣkāma, ataeva 'śānta'  
bhukti-mukti-siddhi-kāmī – sakali  
'aśānta'*

"Because a devotee of Lord Kṛṣṇa is desireless, he is peaceful. Fruitive

workers desire material enjoyment, *jñānīs* desire liberation, and yogis desire material opulence; therefore they are all lusty and cannot be peaceful." (*Caitanya-caritāmṛta, Madhya* 19.149). Śrīla Prabhupāda explains in the purport: "The devotee of Lord Kṛṣṇa has no desire other than serving Kṛṣṇa. Even so-called liberated people are full of desires. Fruitive actors desire better living accommodations, and *jñānīs* want to be one with the Supreme. Yogis desire material opulence, yogic perfections, and magic. All of these nondevotees are lusty (*kāmī*). Because they desire something, they cannot have peace."

Pure devotional service alone re-establishes the soul in his true identity as an eternal intensely loving servant of Kṛṣṇa. In that special state of existence, the Supreme Lord goes out of His way to make the soul feel special at every moment. 🌸

*Ajita Nimāi Dāsa, a disciple of His Holiness Rādhānāth Swami, is a member of the congregation of the Sri Sri Radha Vrindavan Chandra Temple (aka NVCC) in Pune, India. He has a master's degree in computer science from IIT Bombay and works with Symantec Corporation as a senior manager.*



# Can't chant at the temple every day?

For more information  
and instructions on how to join  
the conference, go to [www.  
everydaychant.com](http://www.everydaychant.com) and click on  
the About tab.

Join a *japa* tele-conference  
and chant with other  
devotees. The *japa* session  
is followed by a class,  
discussion, or reading.

# e-Krishna

## Profiles of Kṛṣṇa-related websites



[www.vedicsky.net](http://www.vedicsky.net) is the result of Anand Lakshmanan's desire to find a way to distribute Kṛṣṇa conscious literature as far and wide as possible.

When he ran the bookshop at the ISKCON temple in Adelaide, Australia, Anand found it a challenge to get many of the books devotees would ask for. He hoped someone would make available online all the Kṛṣṇa conscious books ever published. Then he decided to create a website to do just that.

Vedicsky.net is a not-for-profit

website designed to help you easily find the book you are looking for. If you know the name of a book or the author, you can use the search box on the top of the site to see if it is available.

If you are just browsing, you can use the categories down the left of the site to browse by type. If you click on a plus symbol (+), more detailed subcategories will be revealed for more detailed browsing. At the time of this review there were more than nine hundred book titles avail-

able. You can also browse other categories, including games, essential oils, clothing, and devotional paraphernalia.

"I'm trying to get all the relevant books," says Anand, "but I'm not even halfway there. Given the rate new books are being published, I will probably never get there, but still I want to try."

Vedicsky.net is largely a one-man operation. To collect the books he offers for sale, Anand deals with publishers around the world by email and telephone. He says that's time-consuming, but dealing with the shipping and logistics is a mammoth undertaking.

Anand doesn't want his website to compete with temple bookshops or the Bhaktivedanta Book Trust.

"On the contrary," he says. "I'm a big customer and admirer of the BBT. I want to help them make books available through this twenty-first-century form of book distribution."

Many books on Vedicsky.net are not found on other sites, and Vedicsky is not designed to sell directly to book distributors. If you are looking for a book and it is available at the local temple, you should get it there, Anand says.

His website is intended for people in the Asia Pacific area, including Australia and New Zealand. For people in these zones, Anand can offer competitive shipping costs, but he will sell to online visitors from any country.

"My desire is that people unfamiliar with or new to Kṛṣṇa consciousness will come to this site to buy a vegetarian cookbook or even herbal tea, and after browsing may buy a Kṛṣṇa conscious book. In any case, every customer gets a free small book."

In North America you can get Kṛṣṇa conscious books online at [krishna.com](http://krishna.com). In Europe you will find similar books at [blservices.com](http://blservices.com).

— Antony Brennan

# The International Society for Krishna Consciousness CENTERS AROUND THE WORLD

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

## INDIA

- Agartala, Tripura** — Mathchow Muhani, Assam-Agartala Rd., Banamalipur 799 001/ Tel. (381) 2327053, (381) 2204518, or 9436167045/ [premadatadas@rediffmail.com](mailto:premadatadas@rediffmail.com)
- Ahmedabad, Gujarat** — Satellite Rd., Sarkhej Gandhinagar Highway, Bopal Crossing, 380 059/ Tel. (79) 2686-1945, 1644, or 2350/ [jasmatinandan.acbsp@pamho.net](mailto:jasmatinandan.acbsp@pamho.net)
- Allahabad, UP** — Hare Krishna Dham, 161 Kashi Raj Nagar, Baluaghat 211 003/ Tel. (532) 2416718/ [iskcon.allahabad@pamho.net](mailto:iskcon.allahabad@pamho.net)
- Amravati, Maharashtra** — Saraswati Colony, Rathi Nagar 444 603/ Tel. (721) 2666849 or 9421805105/ [iskconamravati@gmail.com](mailto:iskconamravati@gmail.com)
- Amritsar, Punjab** — Chowk Moni Bazar, Laxmansar, 143 001/ Tel. (183) 2540177
- Aravade, Maharashtra** — Hare Krishna Gram, Tal. Tasgaon, Dist. Sangli/ Tel. (2346) 255766 or 255515, or 9371163955
- Bangalore, Karnataka** — Hare Krishna Hill, Chord Rd., 560 010/ Tel. (80) 23471956 or 23578346/ [manjunath36@iskconbangalore.org](mailto:manjunath36@iskconbangalore.org)
- Bangalore, Karnataka** — ISKCON Sri Jagannath Mandir, No. 5, 1st Cross, Sri Puram, Sheshadripuram 560 020/ Tel. 9901060738 or 9886709603/ [varada.krsna.jps@pamho.net](mailto:varada.krsna.jps@pamho.net)
- Baroda, Gujarat** — Hare Krishna Land, Gotri Rd., 390 021/ Tel. (265) 2310630 or 2331012/ [iskcon.baroda@pamho.net](mailto:iskcon.baroda@pamho.net)
- Beed, Maharashtra** — Saint Sawata Mali Chowk, MIDC Rd., Beed 431 122/ Tel. (2442) 231799 or 233054
- Belgaum, Karnataka** — 211 Shukrawar Peth, Tilak Wadi, 590 006/ Tel. (831) 2436267, 2400108, or 4204672/ [iskcon.belgaum@pamho.net](mailto:iskcon.belgaum@pamho.net)
- Bhadrak, Odisha** — Gour Gopal Mandir, Kuansh Bhadrak 756 100/ Tel. (6784) 251730
- Bhubaneswar, Odisha** — N.H. No. 5, IRC Village, 751 015/ Tel. (674) 2553517, 2553475, or 2554283/ [gm.iskconbbsr.ggs@pamho.net](mailto:gm.iskconbbsr.ggs@pamho.net)
- Brahmapur, Odisha** — Hare Krishna Temple, N. H. No. 5, Dist. Ganjam, 760 008/ Tel. (680) 2116100 or 9437179400/ [pancharatna.gkg@pamho.net](mailto:pancharatna.gkg@pamho.net)
- Brahmapur, Odisha** — Sri Rama Govinda Mandir, Aska Rd., at Post Ankuspur, Brahmapur, Dist. Ganjam, 761 100/ Tel. (680) 2485720/ [srigopalccd@yahoo.co.in](mailto:srigopalccd@yahoo.co.in)
- Chamorshi, Maharashtra** — 78, Krishna Nagar, Dist. Gadchiroli, Chamorshi 264 403/ Tel. 09423422914
- Chandigarh, Punjab** — Hare Krishna Dham, Sector 36-B, 160 036/ Tel. (172) 260-1590 or 260-3232/ [iskcon.chandigarh@pamho.net](mailto:iskcon.chandigarh@pamho.net)
- Chennai** — Hare Krishna Land, off ECR, Akkarai, Sholinganallur, Chennai 600 119/ Tel. (44) 24530921 or 24530923/ [iskconchennai@gmail.com](mailto:iskconchennai@gmail.com)
- Coimbatore, TN** — Jagannath Mandir, Hare Krishna Land, Aerodrome P.O., Opp. CIT, 641 014/ Tel. (422) 2574508, 2574812, or 2574813/ [info@iskcon-coimbatore.org](mailto:info@iskcon-coimbatore.org)
- Dwarka, Gujarat** — Bharatiya Bhavan, Devi Bhavan Rd., 361 335/ Tel. (2892) 34606
- Gadei Giri, Odisha** — Post Alabol via Balikuda, Dist. Jagatsinghpur, 754 108/ Tel. (6724) 238112/ [srigopalccd@yahoo.co.in](mailto:srigopalccd@yahoo.co.in)
- Ghaziabad, UP** — Hare Krishna Marg, R-11/35, Raj Nagar, 201 002/ Tel. 9312438001 or 9312438000/ [iskcon.ghaziabad@pamho.net](mailto:iskcon.ghaziabad@pamho.net)
- Guntur, AP** — Opp. Sivalayam, Peda Kakani 522 509
- Guwahati, Assam** — Ulubari Chariali, South Sarania, 781 007/ Tel. (361) 2525963/ [iskcon.guwahati@pamho.net](mailto:iskcon.guwahati@pamho.net)
- Hanumkonda, AP** — Neeladri Rd., Kapuwada, 506 011/ Tel. (8712) 77399
- Haridwar, WB** — P.O. Chhaygharia, Bangaon, 24 Parganas, 743 704/ Tel. (3215) 57856
- Haridpur, Uttaranchal** — Prabhupada Ashram, G. House, Nai Basti, Mahadev Nagar, Bhimgoda 249 401/ Tel. (1334) 260818 or 9411371870
- Hyderabad, AP** — Hare Krishna Land, Nampally Station Rd., 500 001/ Tel. 8106130279 or (40) 24744969/ [iskcon.hyderabad@pamho.net](mailto:iskcon.hyderabad@pamho.net) (Guesthouse: [guesthouse.iskconhyd@pamho.net](mailto:guesthouse.iskconhyd@pamho.net))
- Imphal, Manipur** — Hare Krishna Land, Airport Rd., 795 001/ Tel. (385) 2455693/ [manimandir@sancharnet.in](mailto:manimandir@sancharnet.in)
- Indore, MP** — ISKCON, Nipania, Indore/ Tel. 9300474043/ [mahaman.acbsp@pamho.net](mailto:mahaman.acbsp@pamho.net)
- Jaipur, Rajasthan** — Sri Sri Giridhari Dauji Mandir, ISKCON Road, Village Dholai (Opp. Vijay Path), Mansarovar, New Sanganer Road, Jaipur 302020 (mail: ISKCON, 117/326 Agarwal Farm, Mansarovar, Jaipur 302020)/ Tel. (141) 2782765, 2781860, or (mobile) 9351549864/ [jaipur@pamho.net](mailto:jaipur@pamho.net)
- Jhansi, UP** — Inside Saiyar Gate, Near Kali Badi/ Tel. (510) 2443602
- Kanpur, UP** — Mainawati Marg, Bithur Rd., Nawabganj, 208 002/ Tel. 9037188117, 9198707801, or 9198707804/ [iskcon.kanpur@pamho.net](mailto:iskcon.kanpur@pamho.net)
- Katra, J&K** — Srila Prabhupada Ashram, Sri Kalika Mata Mandir, Katra Vaishnodevi, 182 101/ Tel. (1991) 233047
- Kolkata, WB** — 3C Albert Rd., 700 017 (behind Minto Park, opp. Birla High School)/ Tel. (33) 3028-9258 or -9280/ [iskcon.calcutta@pamho.net](mailto:iskcon.calcutta@pamho.net)
- Kurukshetra, Haryana** — ISKCON, Main Bazaar, 136 118/ Tel. (1744) 234806 or 235529
- Lucknow, UP** — 1 Ashok Nagar, Guru Govind Singh Marg, 226 018/ Tel. (522) 2636500, 9415235050 or 9415008065/ [lucknow@pamho.net](mailto:lucknow@pamho.net)
- Ludhiana, Punjab** — Sterling Tower, Vrindavan Rd., Civil Lines, 141 001/ Tel. 9316970600 or (161) 2770600 / [iskcon.ludhiana@pamho.net](mailto:iskcon.ludhiana@pamho.net)
- Madurai, TN** — 37 Maninagar Main Rd., 625 001/ Tel. (452) 274-6472
- Mangalore, Karnataka** — ISKCON Sri Jagannath Mandir, near Hotel Woodlands, Bunts Hotel Rd., 575 003/ Tel. (824) 2423326 or 2442756, or 9844325616
- Mayapur, WB** — ISKCON, Shree Mayapur Chandrodaya Mandir, Shree Mayapur Dham, Dist. Nadia, 741 313/ Tel. (3472) 245620, 245240, or 245355/ [mayapur.chandrodaya@pamho.net](mailto:mayapur.chandrodaya@pamho.net)
- Moirang, Manipur** — Nongban Enkhol, Tidim Rd./ Tel. (3879) 795133
- Mumbai, Maharashtra** — Hare Krishna Land, Juhu 400 049/ Tel. (22) 26206860/ [info@iskconmumbai.com](mailto:info@iskconmumbai.com); [guest.house.bombay@pamho.net](mailto:guest.house.bombay@pamho.net)
- Mumbai, Maharashtra** — 7 K. M. Munshi Marg, Chowpatty 400 007/ Tel. (22) 23665500/ [info@radhagopinath.com](mailto:info@radhagopinath.com)
- Mumbai, Maharashtra** — Shristhi Complex, Mira Rd. (E), opposite Royal College, Dist. Thane, 401 107/ Tel. (22) 2811-7795 or -7796/ [jagjivan.gkg@pamho.net](mailto:jagjivan.gkg@pamho.net)
- Mysore, Karnataka** — #31, 18th Cross, Jayanagar, 570 014/ Tel. (821) 2500582 or 6567333/ [mysore.iskcon@gmail.com](mailto:mysore.iskcon@gmail.com)
- Nagpur, Maharashtra** — Empress City Mall, Opp. Raman Science Centre, Gandhi Sagar Lake, 440017/ Tel. 9049828549, 9823014688, or 9766447719/ [iskcon.nagpur@pamho.net](mailto:iskcon.nagpur@pamho.net)
- Nellore, AP** — ISKCON City, Hare Krishna Rd., 524 004/ Tel. (861) 2314577 or 9215536589/ [sukadevaswami@gmail.com](mailto:sukadevaswami@gmail.com)
- New Delhi** — Hare Krishna Hill, Sant Nagar Main Rd., East of Kailash, 110 065/ Tel. (011) 2623-5133, 4, 5, 6, or 7/ [delhi@pamho.net](mailto:delhi@pamho.net); (Guesthouse: [guest.house.new.delhi@pamho.net](mailto:guest.house.new.delhi@pamho.net))
- New Delhi** — 41/77, Punjabi Bagh (West), 110 026/ Tel. (11) 25222851 or 25227478
- Noida, UP** — A-5, Sector-33, 201 301 (Opposite NTPC office)/ Tel. (120) 2506211
- Pandharpur, Maharashtra** — Hare Krishna Dhama, East Bank of Chandrabhaga River, Pandharpur, Dist. Solapur, 413 304/ Tel. (2186) 267242 or 267266, or 9423335991/ [iskcon.pandharpur@pamho.net](mailto:iskcon.pandharpur@pamho.net)
- Patna, Bihar** — Sri Sri Banke Biharji Mandir, Golok Dham, Budha Marg, Patna-1/ Tel. (612) 2220794, 2687637, or 2685081; or 9431021881/ [krishna.kripa.jps@pamho.net](mailto:krishna.kripa.jps@pamho.net)
- Pune, Maharashtra** — 4 Tarapur Rd., Camp, 411 001/ Tel. (20) 41033222 or 41033223/ [nvcc@iskconpune.in](mailto:nvcc@iskconpune.in)
- Puri, Odisha** — Bhakti Kuti, Swargadwar, 752 001/ Tel. (6752) 231440
- Raipur, Chhatisgarh** — Hare Krishna Land, Alopi Nagar, Opposite Maharshi Vidyalaya, Tatibandh, Raipur 492 001/ Tel. (771) 5037555 or 9893276985/ [iskconraipur@yahoo.com](mailto:iskconraipur@yahoo.com)
- Rajkot, Gujarat** — Sri Sri Radha Neelmadhav Dham, Kalawad Rd., Opposite Kankot Patiya, Mota Mava, 360 005/ Tel. 9898550185/ [vaishnavseva@yahoo.com](mailto:vaishnavseva@yahoo.com)
- Ranaghat, WB** — Gourdhama, Habibpur, Ranaghat, Dist. Nadia, 741 403/ Tel. (3473) 281150 or 281226/ [shyamrup.jps@pamho.net](mailto:shyamrup.jps@pamho.net)
- Salem, TN** — ISKCON, Hare Krishna Land, Karuppur 636 012/ Tel. (427) 2001686/ [iskcon.salem@pamho.net](mailto:iskcon.salem@pamho.net)
- Secunderabad, AP** — 27 St. John's Rd., 500 026/ Tel. (40) 780-5232
- Silchar, Assam** — Ambikapatti, Silchar, Dist. Cachar, 788 004/ Tel. (3842) 34615
- Siliguri, WB** — ISKCON Rd., Gitalpara, 734 406/ Tel. (353) 426619, 539046, or 539082
- Solapur, Maharashtra** — Hare Krishna Land, 171/2 Uttar Kasabe, Akkalkot Rd., Bhaktivedanta Marg, near New Jakat Naka, Dist. Solapur, 413006/ Tel. 9371178393 or 9370651251/ [shursendas@yahoo.co.in](mailto:shursendas@yahoo.co.in)
- Sri Rangam, TN** — 103 Amma Mandapam Rd., Sri Rangam, Trichy 620 006/ Tel. (431) 2433945/ [iskcon.srirangam@yahoo.com](mailto:iskcon.srirangam@yahoo.com)
- Surat, Gujarat** — Ashram Rd., Jahangirpura, 395 005/ Tel. (261) 2765891 or 2765516/ [surat@pamho.net](mailto:surat@pamho.net)
- Thiruvananthapuram, Kerala** — Hospital Rd., Thycaud, 695 014/ Tel. (471) 2328197/ [jsdasa@yahoo.co.in](mailto:jsdasa@yahoo.co.in)
- Tirunelveli, TN** — 10B Thiruvananthapuram, Near Vannarapettai Circle, 627 002/ Tel. (462) 2501640
- Tirupati, AP** — K.T. Rd., Vinayaka Nagar, 517 507/ Tel. (877) 2231760 or 2230009/ [revati.raman.jps@pamho.net](mailto:revati.raman.jps@pamho.net) (Guesthouse: [guesthouse.tirupati@pamho.net](mailto:guesthouse.tirupati@pamho.net))
- Udhampur, J&K** — Srila Prabhupada Ashram, Srila Prabhupada Marg, Srila Prabhupada Nagar, 182 101/ Tel. (1992) 270298/ [info@iskconudhampur.com](mailto:info@iskconudhampur.com)
- Ujjain, MP** — 35-37 Hare Krishna Land, Bharatpuri, 456 010/ Tel. (734) 2535000 or 2531000, or 9300969016/ [iskcon.ujjain@pamho.net](mailto:iskcon.ujjain@pamho.net)
- Vallabh Vidyanagar, Gujarat** — Opp. B&B Polytechnic, Mota Bazaar, Ananda, 388 120/ Tel. (2692) 230796 or 233012/ [iskcon.vnagar@pamho.net](mailto:iskcon.vnagar@pamho.net)
- Varanasi, UP** — ISKCON, B 27/80 Durgakund Rd., Near Durgakund Police Station, Varanasi 221 010/ Tel. (542) 246422 or 222617
- Vellore, TN** — Chennai Ext. Centre, 10-12, 10th East Cross Road, Gandhi Nagar, 632 006
- Vijayawada, AP** — Venkatapalem Karakatta Rd., Undavalli Village, Tadepalli Mandaal, Vijayawada, Dist. Guntur, 522 501/ Tel. (8645) 272513/ [mmdasiskconvijayawada@gmail.com](mailto:mmdasiskconvijayawada@gmail.com)
- Visakhapatnam, AP** — Hare Krishna Land, Sagaranager-45 (City office and mail: Plot No. 52, Pandurangapuram, Beach Rd., Visakhapatnam 530 043)/ Tel. (891)2528376 or 6537625/ [samba.jps@pamho.net](mailto:samba.jps@pamho.net) (Guesthouse: [guesthouse.vizag@pamho.net](mailto:guesthouse.vizag@pamho.net))
- Vrindavan, UP** — Krishna-Balaram Mandir, Bhaktivedanta Swami Marg, Raman Reti, Dist. Mathura, 281 124/ Tel. & Fax: (565) 2540728/ [iskcon.vrindavan@pamho.net](mailto:iskcon.vrindavan@pamho.net); (Guesthouse: Tel. (565) 2540022; [ramamani@sancharnet.in](mailto:ramamani@sancharnet.in))
- Warangal, AP** — Mulugu Rd., Ayappa Pidipally, 506 007/ Tel. (8712) 426182
- Yamunanagar, Haryana** — ISKCON Hare Krishna Dham, Hare Krishna Marg, Raghunathpuri, Yamunanagar 135001/ Tel. (1732) 321001 or (mobile) 09355330775/ [vishu\\_bakshi05@yahoo.co.in](mailto:vishu_bakshi05@yahoo.co.in)

## RURAL COMMUNITIES

**Ahmedabad District, Gujarat (Hare Krishna Farm)** — Katwada (contact ISKCON Ahmedabad)  
**Assam** — Karnamadh, Dist. Karimganj

Many temples have their own websites, which you can find at our online directory: <http://directory.krishna.com>. Telephone numbers include country codes, identified by a +. To save space, we've skipped the codes for North America (1) and India (91). For information on international calling, go to [www.howtocal abroad.com](http://www.howtocal abroad.com). ♦ Temples with restaurants or dining

## CENTERS AROUND THE WORLD

**Chamorshi, Maharashtra** — 78 Krishnanagar Dham, Dist. Gadhachiroli, 442 603/ Tel. (218) 623473
**Hyderabad, AP (New Naimisaranya Farm)** — P.O. Dabilpur Village, Medchal Tq., Dist. R.R., 501 401/ Tel. (40) 65520070 or 9440057263/ naimisaranya@pamho.net

**Indore, MP (Krishna-Balarama Mandir)** — Hare Krishna Vihar, Nipania Village/ Tel. (731) 572794
**Mayapur, WB** — (contact ISKCON Mayapur)
**Puri, Odisha** — ISKCON, Bhaktivédanta Ashram, Sipasirubuli, 752 001/ Tel. (6752) 230494
**Surat, Gujarat** — Bhaktivédanta Rajavidyalaya, Krishnalok, Surat-Bardoli Rd. Gangapur, P. O. Gangadhara, Dist. Surat, 394 310/ Tel. (2622) 63546

**Vrindavan, UP** — Vrinda Kund, Nandagaon, Dist. Mathura

**ADDITIONAL RESTAURANTS**

**Kolkata, WB** — Govinda's, ISKCON House, 22 Gurusaday Rd., 700 019/ Tel. (33) 24866922 or 24866009

**Surat, Gujarat** — Ashram Rd., Jahangirpura 395005/ Tel. (261) 2765891 or 2765516/ surat@pamho.net

### CANADA

**Brampton, Ontario** — 6 George Street South, 2nd Floor, L6Y 1P3/ Tel. (416) 648-3312/ iskconbrampton@gmail.com

**Calgary, Alberta** — 313 Fourth St. N.E., T2E 3S3/ Tel. (403) 265-3302/ vamanstones@shaw.ca

**Edmonton, Alberta** — 9353 35th Ave. NW, T6E 5R5/ Tel. (780) 439-9999/ harekrishna.edmonton@gmail.com

**Montreal, Quebec** — 1626 Pie IX Blvd., H1V 2C5/ Tel. & fax: (514) 521-1301/ iskconmontreal@gmail.com

◆ **Ottawa, Ontario** — 212 Somerset St. E., K1N 6V4/ Tel. (613) 565-6544/ iskconottawa@sympatico.ca
**Regina, Saskatchewan** — 1279 Retallack St., S4T 2H8/ Tel. (306) 525-0002 or -6461/ jagadshidas@yahoo.com

◆ **Toronto, Ontario** — 243 Avenue Rd., M5R 2J6/ Tel. (416) 922-5415/ info@torontokrishna.com
◆ **Vancouver, B. C.** — 5462 S. E. Marine Dr., Burnaby V5J 3G8/ Tel. (604) 433-9728/ naradmunidas@hotmail.com

**RURAL COMMUNITY**

**Ashcroft, B.C.** — Saranagati Dhama, Venables Valley (mail: P. O. Box 99, V0K 1A0)/ info@saranagati.ca

### U.S.A.

**Atlanta, Georgia** — 1287 South Ponce de Leon Ave., N.E., 30306/ Tel. & fax: (404) 377-8680/ admin@atlantaharekrishnas.com

**Baltimore, Maryland** — 200 Bloomsbury Ave., Catonsville, 21228/ Tel. (410) 744-1624/ contact@iskconbaltimore.org

**Berkeley, California** — 2334 Stuart St., 94705/ Tel. (510) 540-9215/ rajan416@yahoo.com
**Boise, Idaho** — 1615 Martha St., 83706/ Tel. (208) 344-4274/ boise\_temple@yahoo.com

**Boston, Massachusetts** — 72 Commonwealth Ave., 02116/ Tel. (617) 247-8611/ info@iskconboston.org

**Chicago, Illinois** — 1716 W. Lunt Ave., 60626/ Tel. (773) 973-0900/ chicagoiskcon@yahoo.com
**Columbus, Ohio** — 379 W. Eighth Ave., 43201/ Tel. (614) 421-1661/ premvilasdas.rms@gmail.com

◆ **Dallas, Texas** — 5430 Gurly Ave., 75223/ Tel. (214) 827-6330/ tkkrishnas@aol.com; restaurant: vegetarianataste@aol.com

◆ **Denver, Colorado** — 1400 Cherry St., 80220/ Tel. (303) 333-5461/ Fax: (303) 321-9052
**Detroit, Michigan** — 383 Lenox Ave., 48215/ Tel. (313) 824-6000/ gaurangi108@hotmail.com
**Gainesville, Florida** — 214 N.W. 14th St., 32603/ Tel. (352) 336-4183/ kalakantha.acbsp@pamho.net

**Hartford, Connecticut** — 1683 Main St., E. Hartford, 06108/ Tel. & fax: (860) 289-7252/ pyari108@gmail.com

◆ **Honolulu, Hawaii** — 51 Coelho Way, 96817/ Tel. (808) 595-4913/ hawaii.iskcon@gmail.com
**Houston, Texas** — 1320 W. 34th St., 77018/ Tel. (713) 686-4482/ management@iskconhouston.org
**Kansas City, Missouri** — 5201 Paseo Blvd., 64110/ Tel. (816) 924-5619/ rvc@rvc.edu
**Laguna Beach, California** — 285 Legion St., 92651/ Tel. (949) 494-7029/ info@lagunatemple.com
**Las Vegas, Nevada** — Govinda's Center of Vedic India, 7181 Dean Martin Dr., 89118/ Tel. (702) 434-8332/ info@govindascenter.com

◆ **Los Angeles, California** — 3764 Watseka Ave., 90034/ Tel. (310) 836-2676/ membership@harekrishnala.com

◆ **Miami, Florida** — 3220 Virginia St., 33133 (mail: 3109 Grand Ave., #491, Coconut Grove, FL 33133)/ Tel. (305) 461-1348/ devotionalservice@iskcon-miami.org

**New Orleans, Louisiana** — 2936 Esplanade Ave., 70119/ Tel. (504) 304-0032 (office) or (504) 638-1944 (temple)/ gopal211@aol.com

◆ **New York, New York** — 305 Schermerhorn St., Brooklyn, 11217/ Tel. (718) 855-6714/ ramabhadra@aol.com

**Orlando, Florida** — 2651 Rouse Rd., 32817/ Tel. (407) 257-3865/ info@iskconorlando.com

**Philadelphia, Pennsylvania** — 41 West Allens Ln., 19119/ Tel. (215) 247-4600/ iskconphilly@aol.com

◆ **Philadelphia, Pennsylvania** — 1408 South St., 19146/ Tel. (215) 985-9303/ savecows@aol.com
**Phoenix, Arizona** — 100 S. Weber Dr., Chandler, 85226/ Tel. (480) 705-4900/ premadhatridd@live.com

**Portland, Oregon** — 612, N. 1st Ave., Hillsboro, 97124/ Tel. 503-567-7363/ info@iskconportland.com

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

**Salt Lake City, Utah** — 965 E. 3370 South, 84106/ Tel. (801) 487-4005/ utahkrishnas@gmail.com
**San Antonio, Texas** — 6772 Oxford Trace, 78240/ Tel. (210) 401-6576/ aadasa@gmail.com
◆ **San Diego, California** — 1030 Grand Ave., Pacific Beach, 92109/ Tel. (858) 483-2500 or 272-8263/ krishna.sandiego@gmail.com

**San Jose, California** — Mountain View, California, 1965 Latham St., 94040/ Tel. (650) 336-7993/ isvtemple108@gmail.com

**Seattle, Washington** — 1420 228th Ave. S.E., Sammamish, 98075/ Tel. (425) 246-8436/ info@vedicculturalcenter.org

◆ **Spanish Fork, Utah** — Krishna Temple Project & KHQN Radio, 8628 S. State Rd., 84660/ Tel. (801) 798-3559/ utahkrishnas@gmail.com

**Tallahassee, Florida** — 4601 Crawfordville Rd., 32305/ Tel. 850-727-5785/ tallahassee.iskcon@gmail.com

**Towaco, New Jersey** — 100 Jacksonville Rd., 07082/ Tel. & fax: (973) 299-0970/ madhupati.jas@pamho.net

◆ **Tucson, Arizona** — 711 E. Blacklidge Dr., 85719/ Tel. (520) 792-0630/ sandaminidd@cs.com
**Washington, D.C.** — 10310 Oaklyn Dr., Potomac, Maryland 20854/ Tel. (301) 299-2100/ info@iskconofdc.org

**RURAL COMMUNITIES**

**Atachua, Florida (New Raman Reti)** — 17306 N.W. 112th Blvd., 32615/ Tel. (386) 462-2017/ alachuatemple@gmail.com

**Carriere, Mississippi (New Talavan)** — 31492 Anner Rd., 39426/ Tel. (601) 749-9460 or 799-1354/ 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)/ Tel. (787) 367-3530 or (787) 737-1722/ manonatha@gmail.com

**Hillsborough, North Carolina (New Goloka)** — 1032 Dimmocks Mill Rd., 27278/ Tel. (919) 732-6492/ bkgoswami@earthlink.net

◆ **Moundsville, West Virginia (New Vrindaban)** — R.D. No. 1, Box 319, Hare Krishna Ridge, 26041/ Tel. (304) 843-1600; Guest House, (304) 845-5905/ mail@newvrindaban.com

**Mulberry, Tennessee (Murari-sevaka)** — 532 Murari Ln., 37359/ Tel. (931) 759-6888/ murari\_sevaka@yahoo.com

**Port Royal, Pennsylvania (Gita Nagari)** — 534 Gita Nagari Rd., 17082/ Tel. (717) 527-4101/ dhruva.bts@pamho.net

**Sandy Ridge, North Carolina** — Prabhupada Village, 1283 Prabhupada Rd., 27046/ Tel. (336) 593-9888/ madanmohanmohini72@gmail.com

**ADDITIONAL RESTAURANT**

**Hato Rey, Puerto Rico** — Tamal Krishna's Veggie Garden, 131 Eleanor Roosevelt, 00918/ Tel. (787) 754-6959/ tkveggiegarden@aol.com

### UNITED KINGDOM AND IRELAND

**Belfast, Northern Ireland** — Brooklands, 140 Upper Dunmurray Ln., BT17 0HE/ Tel. +44 (28) 9062 0530

**Birmingham, England** — 84 Stanmore Rd., Edgbaston B16 9TB/ Tel. +44 (121) 420 4999/ birmingham@iskcon.org.uk

◆ **Cardiff, Wales** — Cafe Atma / The Soul Centre, 40 Crwys Road, Cathays, CF24 4NN/ +44 (29) 20 390 391, cafe.atma@gmail.com

**Coventry, England** — Kingfield Rd., Coventry (mail: 19 Gloucester St., Coventry CV1 3BZ/ Tel. +44 (24) 7655 2822 or 5420/ haridas.kds@pamho.net

◆ **Dublin, Ireland** — 83 Middle Abbey St., Dublin 1/ Tel. +353 (1) 661 5095/ dublin@krishna.ie; Govinda's: info@govindas.ie

**Leicester, England** — 31 Granby Street, LE1 6EP/ Tel. +44 (0) 7597 786 676/ pradyumna.jas@pamho.net

**Lesmahagow, Scotland** — Karuna Bhavan, Bankhouse Rd., Lesmahagow, Lanarkshire, ML11 0ES/ Tel. +44 (1555) 894790/ karunabhavan@aol.com

◆ **London, England (city)** — Radha-Krishna Temple, 10 Soho Street, W1D 3DL/ Tel. +44 (20) 7437 3662; shop, 7440 5221; Govinda's Restaurant, 7440 5229/ info@iskcon-london.org

◆ **London, England (country)** — Bhaktivédanta Manor, Dharam Marg, Hilfield Ln., Watford, Herts, WD25 8EZ/ Tel. +44 (1923) 851000/ info@krishnatemple.com; (for accommodations:) bmguesthouse@krishna.com

**London, England (south)** — 42 Enmore Rd., South Norwood, SE25 5NG/ Tel. +44 7988857530/ krishnaprema89@hotmail.com

**London, England (Kings Cross)** — 102 Caledonian Rd., Kings Cross, Islington, N1 9DN/ Tel. +44 (20) 7168 5732/ foodforalluk@aol.com

**Manchester, England** — 20 Mayfield Rd., Whalley Range, M16 8FT/ Tel. +44 (161) 226 4416/ contact@iskconmanchester.com

**Newcastle-upon-Tyne, England** — 304 Westgate Rd., NE4 6AR/ Tel. +44 (191) 272 1911

◆ **Swansea, Wales** — Govinda's, 8 Craddock Street, SA1 3EN/ +44 (1792) 468 469/ info@iskconwales.org.uk; restaurant, info@govindas.org.uk

**RURAL COMMUNITIES**

**London, England** — (contact Bhaktivédanta 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)

**Upper Lough Erne, Northern Ireland** — Govindadwipa Dhama, Inisrath Island, Derrylin, Co. Fermanagh, BT92 9GN/ Tel. +44 (28) 6772 1512/ govindadwipa@pamho.net

**ADDITIONAL RESTAURANTS**

**Dublin, Ireland** — Govinda's, 4 Aungier St., Dublin 2/ Tel. +353 (1) 475 0309/ info@govindas.ie
**Nottingham, England** — Govinda's Nottingham, 7–9 Thurland Street, NG1 3DR/ Tel. +44 115 985 9639/ govindasnottingham@gmail.com

### AUSTRALASIA

**AUSTRALIA**

**Adelaide** — 25 Le Hunte St. (mail: P.O. Box 114, Kilburn, SA 5084)/ Tel. & fax: +61 (8) 8359-5120/ iskconsa@tpg.com.au

**Brisbane** — 95 Bank Rd., Graceville (mail: P.O. Box 83, Indooroopilly), QLD 4068/ Tel. +61 (7) 3379-5455

**Canberra** — 44 Limestone Ave., Ainslie, ACT 2602 (mail: P.O. Box 1411, Canberra, ACT 2601)/ Tel. & fax: +61 (2) 6262-6208

**Melbourne** — 197 Danks St. (mail: P.O. Box 125), Albert Park, VIC 3206/ Tel. +61 (3) 9699-5122/ melbourne@pamho.net

**Perth** — 155–159 Canning Rd., Kalamunda (mail: P.O. Box 201 Kalamunda 6076)/ Tel. +61 (8) 6293-1519/ perth@pamho.net

**Sydney** — 180 Falcon St., North Sydney, NSW 2060 (mail: P.O. Box 459, Cammeray, NSW 2062)/ Tel. +61 (2) 9959-4558/ admin@iskcon.com.au

**Sydney** — Govinda's Yoga and Meditation Centre, 112 Darlinghurst Rd., Darlinghurst NSW 2010 (mail: P.O. Box 174, Kings Cross 1340)/ Tel. +61 (2) 9380-5162/ sita@govindas.com.au

**RURAL COMMUNITIES**

**Bambra, VIC (New Nandagram)** — 50 Seaches Outlet, off 1265 Winchelsea Deans Marsh Rd., Bambra VIC 3241/ Tel. +61 (3) 5288-7383

**Cessnock, NSW (New Gokula)** — Lewis Lane, off Mount View Rd., Millfield, near Cessnock (mail: P.O. Box 399, Cessnock, NSW 2325)/ Tel. +61 (2) 4998-1800/ iskconfarm@mac.com

**Murwillumbah, NSW (New Govardhana)** — Tyalgum Rd., Eungella (mail: P.O. Box 687), NSW 2484/ Tel. +61 (2) 6672-6579/ ajita@in.com.au

**RESTAURANTS**

**Brisbane** — Govinda's, 99 Elizabeth St., 1st Floor, QLD 4000/ Tel. +61 (7) 3210-0255
**Brisbane** — Krishna's Cafe, 1st Floor, 82 Vulture St., West End, QLD 4000/ brisbane@pamho.net

**Burleigh Heads** — Govinda's, 20 James St., Burleigh Heads, QLD 4220/ Tel. +61 (7) 5607-0782/ ajita@in.com.au

**Maroochydore** — Govinda's Vegetarian Cafe, 2/7 First Ave., QLD 4558/ Tel. +61 (7) 5451-0299
**Melbourne** — Crossways, 1st Floor, 123 Swanston St., VIC 3000/ Tel. +61 (3) 9650-2939

**Melbourne** — Gopal's, 139 Swanston St., VIC 3000/ Tel. +61 (3) 9650-1578

**Perth** — Govinda's Restaurant, 194 William St., Northbridge, W. A. 6003/ Tel. +61 (8) 9227-1684/ perth@pamho.net

**NEW ZEALAND AND FIJI**

**Christchurch, NZ** — 83 Bealey Ave. (mail: P.O. Box 25-190)/ Tel. +64 (3) 366-5174/ iskconchch@clear.net.nz

**Hamilton, NZ** — 188 Maui St., RD 8, Te Rapa/ Tel. +64 (7) 850-5108/ 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 6664112/ regprakash@excite.com
**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/ vdas@frca.org.fj

**Rakiraki, Fiji** — Rewasa (mail: P.O. Box 204)/ Tel. +679 694243

**Sigatoka, Fiji** — Sri Sri Radha Damodar Temple, Off Mission St., Sigatoka Town/ Tel. +679 9373703 or 6520866/ drgsmana@connect.com.fj

**Suva, Fiji** — 166 Brewster Street (mail: P.O. Box 4229, Samabula)/ Tel. +679 3318441/ iskconsuva@connect.com.fj

**Wellington, NZ** — 105 Newlands Rd., Newlands/ Tel. +64 (4) 478-4108/ info@iskconwellington.org.nz

**Wellington, NZ** — Gaura Yoga Centre, 1st Floor, 175 Vivian Street (mail: P.O. Box 6271, Marion Square)/ Tel. +64 (4) 801-5500/ yoga@gaurayoga.co.nz

**RURAL COMMUNITY**

**Auckland, NZ (New Varshan)** — Hwy. 28, Riverhead, next to Huapai Golf Course (mail: R.D. 2, Kumeu)/ Tel. +64 (9) 412-8075

**RESTAURANT**

**Wellington, NZ** — Higher Taste Hare Krishna Restaurant, Old Bank Arcade, Ground Floor, Corner Customhouse, Quay & Hunter St., Wellington/ Tel. +64 (4) 472-2233

### EUROPE (partial list)

**Abentheuer** — Bückingstr. 4a-8, 55767 Abentheuer/ Tel. +49: (6782) 2214 or (6782) 109 845/ info@goloka-dhama.de

**Amsterdam** — Van Hilligaertstraat 17, 1072 JX/ Tel. +31 (20) 675-1404/ contact@amsterdhama.nl

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

**Bergamo, Italy** — Villaggio Hare Krishna (da Medolago strada per Terno d'Isola), 24040 Chignolo d'Isola (BG)/ Tel. +39 (035) 4940706/ villaggio.hare.krsna@hare.krsna.it

**Budapest** — III. Lehel Street 15-17 (Csillaghegy), 1039 Budapest/ Tel. +36 (1) 391-0435/ nai@pamho.net

**Copenhagen** — Skjulhøj Alle 44, 2720 Vanløse, Copenhagen/ Tel. +45 4828 6446/ iskcon.denmark@pamho.net

**Grödinge, Sweden** — Radha-Krishna Temple, Korsnäs Gärd, 14792 Grödinge/ Tel. +46 (8) 53029800/ bmd@pamho.net

**Helsinki** — Ruoholahdenkatu 24 D (III krs) 00180/ Tel. +358 (9) 694-9879 or -9837/ Email: harekrishna@harekrishna.fi

◆ **Lisbon** — Rua Dona Estefânia, 91 R/C 1000 Lisboa/ Tel. & fax: +351 (1) 314-0314 or 352-0038

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

**Oslo** — Bauneveien 4, 1182 Oslo/ Tel. +47 94 23 45 55/ info@harekrishna.no

**Paris** — 230 Avenue de la Division Leclerc, 95200 Sarcelles Village/ Tel. +33 682590079/ paris@pamho.net

**Prague, Czech Republic** — Postal address: Hare Krishna Temple, Luzce 48, 267 18, post office Karlstejn, Czech Republic (for directions: http://harekrsna.cz/cvs/how\_get\_there)/ Tel. +420 311 516 558 or +420 603 205 991/ info@harekrsna.cz

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

◆ **Rome** — Govinda Centro Hare Krsna, via di Santa Maria del Pianto 16, 00186/ Tel. +39 (6) 68891540/ govinda.roma@harekrsna.it

◆ **Stockholm** — Fridhemsgatan 22, 11240/ Tel. +46 (08) 654-9002; Restaurant: Tel. & fax: +46 (8) 654-9004/ lokanatha@hotmail.com

**Warsaw** — Mysiadlo k. Warszawy, 05-500 Piaseczno, ul. Zakret 11/ Tel. +48 (22) 750-7797 or -8247/ kryszna@post.pl

**Zürich** — Bergstrasse 54, 8032/ Tel. +41 (044) 262 33 88/ kgs@pamho.net

**RURAL COMMUNITIES**

**France (La Nouvelle Mayapura)** — Domaine d'Oublaise, 36360, Lucay le Mâle/ Tel. +33 (2) 5440-2395

**Germany (Simhachalam)** — Zielberg No. 20, 94118 Jandelsbrunn/ Tel. +49 (8583) 316/ info@simhachalam.de

# The Ocean in a Bottle

VILASINI CHECKS MY HEARTBEAT, temperature, and blood pressure, pokes my arm with a syringe, and then makes her incision. Fortunately, my six-year-old granddaughter's plastic scalpel couldn't cut anything tougher than cream cheese, so my post-op recovery is swift.

Vilasini's imitation doctoring is harmless, but when inept adults imitate well-trained practitioners in professions that require knowledge and skill, people get hurt. Medicine and law enforcement come to mind. We don't want gunslingers patrolling our streets or quacks probing our insides.

This all seems like common sense, but what we might not know is that the greatest danger lies in the area of spiritual guidance. That's where we need urgent care from well-trained professionals. And we need it all the time.

For medical treatment or legal aid, we take advantage of systems and laws that protect us from the bogus. But what's to protect us from phony spiritual guides?

The Vedic literature. Books are fundamental in any field. They're authority for doctors and lawyers, cops and engineers, and these people validate the books. Want to find the best medical reference book? Ask a doctor. Want to find the most comprehensive books on Truth? Look to those who have dedicated themselves to finding it.

Historically, no culture in the world has been as serious about the spiritual quest as India. But the Vedic literature covers so much ground that its sheer volume might intimidate us. And because it's so vast, even the intrepid who take it on fail to find a central theme.

Which brings me to Śrīla Jīva Gosvāmī, a sixteenth-century Vaiṣṇava who (to borrow a phrase from Śrīla Prabhupāda) has kindly appeared in this issue of the magazine. His *authori-*

*tative* – I dare use the word – *Tattva-sandarbhā* puts the full range of Vedic literature into focus and shows us exactly where to look to see the whole picture. With persuasive citations from time-honored sources, Jīva Gosvāmī leads us through the Vedic literature to the ultimate spiritual shelter of the *Śrīmad-Bhāgavatam*.

The third verse of the *Bhāgavatam*'s eighteen thousand refers to the Vedic literature as a tree, specifically a fruit tree. Today, in the academic world and elsewhere, most people would deny the aptness of a tree as a metaphor for the Vedic literature; in their view the Vedic literature is just a motley collection of texts without cohesion. The *Bhāgavatam* disagrees. By comparing the Vedic literature to a fruit tree, the *Bhāgavatam* suggests a unified entity with a purpose: to produce fruit. The *Bhāgavatam* boldly asserts that all the perplexing, apparently disjointed information scattered around thousands of Vedic texts works together to produce the ripe fruit that is the message of the *Śrīmad-Bhāgavatam*, "The Beautiful Story of the Supreme Personality of Godhead."

The *Bhāgavatam* has also been compared to an ocean in a bottle. Śrīla Vyāsadeva explained the essence of the *Upaniṣads*, the philosophical parts of the oceanic *Vedas*, in his concise *Vedānta-sūtras*. *Śrīmad-Bhāgavatam* is his own commentary on the *Vedānta-sūtras* and therefore contains all the sublime truths of the Vedic literature.

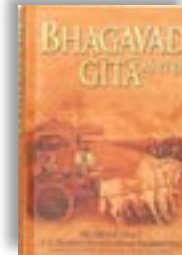
The *Bhāgavatam* can protect us from imitators who lead people far from the Truth and keep them bound to endless suffering in the material world. Śrīla Prabhupāda, by presenting the *Bhāgavatam*, has shown himself to be a genuine spiritual doctor guided by a genuine reference book. He can cure our ailing souls.

– Nāgarāja Dāsa

## Books by Śrīla Prabhupāda

Except where noted, the books on this page are by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and are either original works or scriptural translations with commentary.

**Bhagavad-gītā As It Is** – The largest-selling edition of the *Gītā* in the Western world, *Bhagavad-gītā As It Is* is more than a book. It is alive with knowledge and devotion; thus it has the power to change your life for the better. Hardbound, 924 pages, 5½" x 9½". **\$9.95** BLBH214

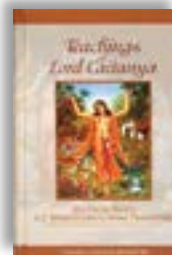


**Caitanya-caritāmṛta, 9-Volume Set** – In the early sixteenth century the West was on one course, the East on another. In India, Caitanya Mahāprabhu was directing people inward, toward a scientific understanding of the highest knowledge of man's spiritual nature. Hardbound, 7,379 total pages, 6" x 9". Printed in India. **\$139.95** BLBM318

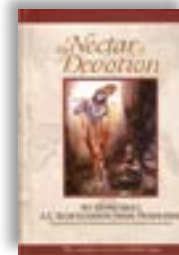
**Śrīmad-Bhāgavatam, 18-Volume Set** – By Śrīla Prabhupāda; completed by his disciples. This epic philosophical and literary classic holds a prominent position in India's voluminous written wisdom, touching upon all fields of human knowledge. Twelve cantos. Hardbound, 18 volumes, 17,900 pages, index, dust-jackets, bookmarks, 6" x 9". Printed in India. **\$399.95** BLBM284



**Kṛṣṇa, the Supreme Personality of Godhead (1-Volume Edition)** – This summary study of the Tenth Canto of the *Śrīmad-Bhāgavatam* recounts the extraordinary activities of Śrī Kṛṣṇa, who appeared on earth five thousand years ago. Hardbound, 814 pages, 5½" x 7¼". **\$12.95** BLBH247

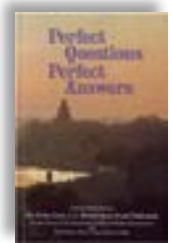


**Teachings of Lord Caitanya** – Five hundred years ago, Caitanya Mahāprabhu gave the gift of love of God to everyone He met. Now is your chance to take the gift He came to give you. Hardbound, 391 pages, 5¼" x 7¼". **\$12.95** BLBH288



**The Nectar of Devotion** – Discover all the intricacies of spiritual love, *bhakti*, in this devotional classic. This is Śrīla Prabhupāda's summary study of *Bhakti-rasāmṛta-sindhu*, the Vaiṣṇava classic written by Śrīla Rūpa Gosvāmī that analyzes the various stages of *bhakti* as a methodical practice resulting in love of God. Hardbound, 521 pages, 5¼" x 7¼". **\$9.95** BLBH257

**The Science of Self-Realization** – This collection of articles, lectures, and interviews by Prabhupāda from *Back to Godhead* presents knowledge of the soul and the practice of *bhakti-yoga*. Hardbound, 339 pages, 5¼" x 8½". **\$4.95** BLBH271



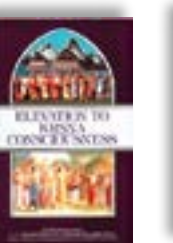
**Perfect Questions, Perfect Answers** – A series of meetings with Prabhupāda transforms the life of a Peace Corps worker in India. Softbound, 110 pages, 4¼" x 7". Printed in India. **\$1.49** BJBS331



**The Journey of Self-Discovery** – In these 31 essays, talks, and informal conversations, Prabhupāda reveals the essence of self-knowledge. Hardbound, 300 pages, 5½" x 8½". **\$5.95** BLBH242



**Śrī Iṣopaniṣad** – The 108 *Upaniṣads* are considered the essence of the *Vedas*, and *Iṣopaniṣad* is foremost among them. Softbound, 182 pages, 4" x 7". **\$1.95** BLBS277



**Elevation to Kṛṣṇa Consciousness** – Spiritual elevation is a simple matter of reawakening our original God consciousness. Softbound, 106 pages, index, 4" x 7". **\$1.95 SALE \$1.09** BLBS234



**Beyond Birth and Death** – Is there life after death? Follow the soul's journey past this universe, breaking the cycle of pain we all experience in the material world. Softbound, 56 pages, 4" x 7". **\$1.50** BLBS208



**Easy Journey to Other Planets** – Forget NASA's clumsy and elaborate arrangements. Learn the easy way to travel the solar system. Softbound, 87 pages, index, glossary, 4" x 7". **\$1.95** BLBS233



**Kṛṣṇa Consciousness: The Topmost Yoga System** – Vedic literature teaches that no matter which yoga practice you choose, success is achieved only when *bhakti* is present. **\$2.95** BLBS297



**A Second Chance** – What do near-death experiences teach us? The history of Ajāmila is dramatic and engaging. The sharp philosophical and metaphysical debates that punctuate his story concern life's deepest questions. Softbound, 208 pages, index, 5½" x 8½". **\$5.95** BLBS203



**The Nectar of Instruction** – Following Śrīla Rūpa Gosvāmī's instructions can melt your heart, light your path, and bring tears of love for God to your eyes. Softbound, 130 pages, index, glossary, 4" x 7". **\$1.95** BLBS258



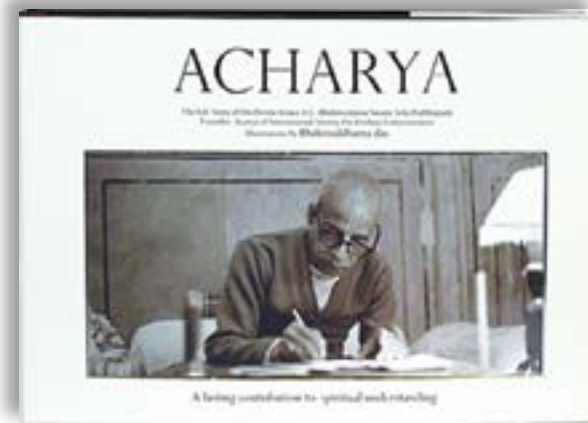
**Dharma: The Way of Transcendence** – "Dharma" refers to the inherent characteristic of something. This book describes the essential, unchanging, undying characteristics of the soul. Softbound, 137 pages, glossary, 5½" x 8½". **\$5.95** BLBH230

Find many more books by Śrīla Prabhupāda at [store.krishna.com](http://store.krishna.com)





## Large-Format Books

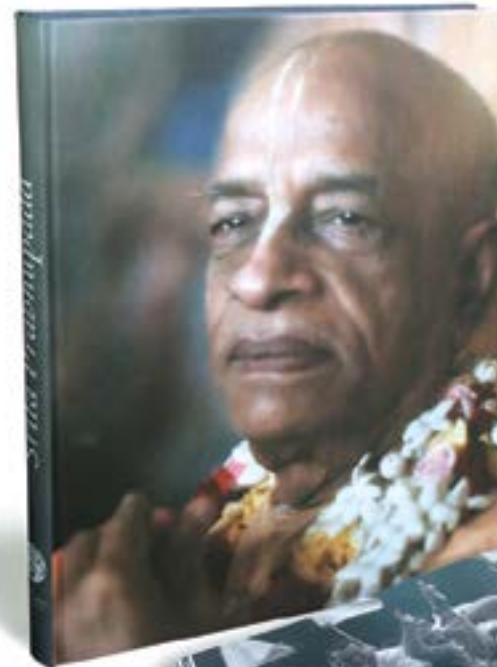


**Acharya** – A wonderful biography of Śrīla Prabhupāda, beautifully illustrated with numerous black-and-white drawings by his disciple Bhaktisiddhānta Dāsa. Discover rare pastimes that have never been told, including Śrīla Prabhupāda speaking of some of his most private moments during his immense life-struggle of dedication to carry out the orders of his spiritual master. Take the journey with Śrīla Prabhupāda and his disciples. Hardbound, 386 pages, dust-jacket, 13" x 9". **\$79.95** VEHB415

**Rāmāyaṇa** – Compiled by Pūrṇa-prajña Dāsa; illustrated by Parama Dāsa. Featuring the artwork of Parama Dāsa, a reputed Italian artist whose innovative techniques are winning him praise among Florence's top art critics. The art, together with the easy-to-read text, brings an imaginative harmony to this classic tale that will captivate a new generation of readers and delight those reading it again. Large format, 240 pages, silk cover with gold-leaf impression, 50 color plates, 15½" x 12½". **\$124.95** BLBH608



**Kṛṣṇa Art**—By Various Artists. A stunning collection of Vaiṣṇava art, featuring some of the most beautiful paintings of Kṛṣṇa and His pastimes. This large-format book includes restored paintings on single pages and double foldout pages, with accompanying text. Hardbound, 320 pages, 146 images, 13" x 15½". **\$124.95** BLBH820



**Śrīla Prabhupāda**—Purify your vision and your heart with this photographic meditation. Hundreds of photos from the twelve years Prabhupāda taught and preached throughout the world are beautifully arranged and displayed in this large-format book. Hardbound, 190 pages, hundreds of color and b&w photos, photo index, cloth-covered protective case, 12½" x 15½". **\$108.00** BLBH308

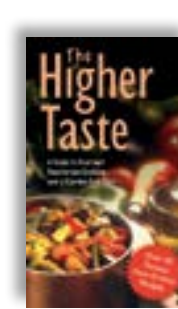
## Cooking, Offering, & Honoring Prasāda



**The Book of Eggfree Cakes** – By Cintia Stammers. Over 200 recipes, all egg free. Low-sugar, low-fat, low-cholesterol recipes with a great emphasis on flavor, simplicity, and health. The ideal book for vegetarians and people allergic to eggs. Hardbound, 254 pages, 28 full-page color photos, 6¼" x 8½". **\$26.95** B8BH311



**The Hare Krishna Book of Vegetarian Cooking** – By Adiraja Dasa. An introduction to Indian vegetarian cooking. Over 100 recipes and detailed instructions on preparing all the essential, unique ingredients that make up Indian vegetarian cuisine. Hardbound, 318 pages, 39 color photos, 6" x 9". **\$14.95** BLBH237



**The Higher Taste** – By disciples of Śrīla Prabhupāda. Over 50 delicious recipes from Italy, India, Mexico, the Middle East, and other countries. This revised edition includes ecological and moral reasons to become a vegetarian. Softbound, 156 pages, 4" x 7". **\$2.95** BLBS739



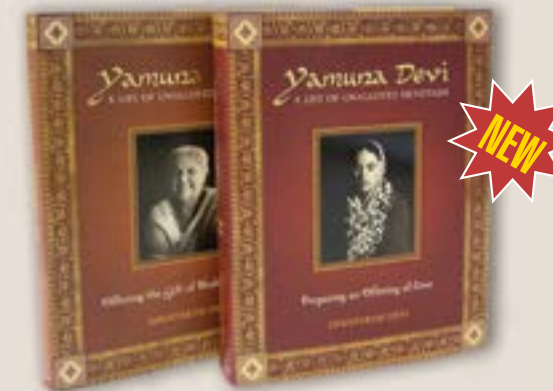
**Simple Vegetarian Cooking, Indian Style** – By Shanka Dasa. A variety of tasty Indian meals especially meant for vegetarians who recognize that the food they eat is a gift from God (Kṛṣṇa) and naturally feel inclined to show their appreciation and gratitude. Softbound, 160 pages, 6" x 9". **\$8.95** VMBS607



**Lord Krishna's Cuisine: The Art of Indian Vegetarian Cooking** – By Yamuna Devi. Yamuna's award-winning cookbook has more than 500 recipes with illustrations from India's great culinary tradition. Hardbound, 800 pages, index, glossary, dust-jacket, 8" x 10". **\$39.95** PGBH612

### Yamuna Devi: A Life of Unalloyed Devotion

– by Dinatarini Devi –



Yamuna Devi was one of the pioneers who helped establish the Hare Kṛṣṇa movement in the Western world. She met Śrīla Prabhupāda in New York City in 1966 and became one of the movement's most visible and influential members. Her passion for excellence pervaded every project she became involved with, including recording a bestselling Hare Kṛṣṇa album with George Harrison of the Beatles, cooking for Śrīla Prabhupāda during his first tour of India with Western disciples, publishing two award-winning cookbooks, and building ashrams for devotional practice in Oregon and British Columbia. She was an expert calligrapher, artisan, chef, and

public speaker. Her legacy continues to inspire new generations of Kṛṣṇa devotees all over the world. This two-volume illustrated memoir and biography unfolds the inspiring internal and external spiritual odyssey of Yamuna's devotional life, recalled in her memories, talks, journals, and other writings, and through the remembrances of the author, Dinatarini Devi – her godsister and companion of 37 years – and other associates and friends. It is richly supplemented with many rare photos and Yamuna's calligraphic works, illustrations, and art. Two-volume set, 1,080 pages, full color photographs, dust-jacket, 9¼" x 7¼". **\$54.95** KMBM126



**Stainless-Steel Thali Set** – This set includes a large plate, four bowls, a cup, and a spoon, all made from sturdy stainless steel. The 11" plate has a 1" rim with a lip to help prevent spills and for easy carrying. The cup is approximately 4½" deep and 3" in diameter. The bowls are 3¼" wide with a 1¼" base. All stainless steel. **\$17.95** S2WT599



**Stainless-Steel Prasadam Plate Set** – The 11" plate has a lip to help prevent spills. The cup is approximately 3½" deep and 2½" in diameter. Simple lines are etched around the cup. The bowl is 1½" deep, 2¾" in diameter at the base, and 4" in diameter at the top. All stainless steel. **\$11.95** GMHH526



**Stainless-Steel Offering Set, Small** – A nice, basic set of stainless-steel dishes for offering food to the Lord daily. Set includes a 7¼" round tray, three 2"-wide bowls, one 2¼"-high cup, and a spoon. All stainless steel. **\$9.95** S2WT391

Find more large-format and regular-size books at store. [krishna.com](http://krishna.com)

## Oils & Incense

**Attar Oil** – These rich, high-quality oils are a delightful addition to any home temple. Use them in your worship and fill your temple with their wonderful scents. Each ½-oz. glass bottle comes with a no-mess roll-on applicator. **\$19.95** each

*Atma* – Mint, lemongrass & frankincense, R9FS507  
*Jiva* – Jasmine, R9FS506  
*Jugala* – Damask rose, R9FS504  
*Manjari* – Violet and amber, R9FS502  
*Padma* – Rose & jasmine, R9FS508  
*Prema* – Rose & sandalwood, R9FS505  
*Tilak* – Orange blossom, vanilla & honey, R9FS501



**Altar Incense** – Relax your mind, body, and soul with these new all-natural fragrances. This hand-rolled fine-quality incense is perfect for any home temple. Made from natural herbs, flowers, and resins and infused with pure oils and sandalwood, these sticks burn for about an hour each. Each packet contains 10 sticks. **\$2.55** each

*Gopala* – flora, R9FS403  
*Gopinatha* – iris, daffodil & jasmine, R9FS404  
*Vrinda Devi* – nag champa, R9FS412  
*Radha* – patchouli, cardamon, & rose, R9FS512  
*Krishna* – vetiver, cedar wood & halamadi, R9FS520  
*Matsya* – rose & jasmine, R9FS416  
*Lalita* – sandalwood & musk, R9FS522  
*Balarama* – clove & lemongrass, R9FS400  
*Bhagavan* – patchouli & vetiver, R9FS521  
*Gokula* – myrrh, vanilla & tulasi, R9FS415  
*Govinda* – sandalwood, sage & lavender, R9FS405  
*Narasingha Dev* – frankincense champa, R9FS414  
*Shyam* – sandalwood, R9FS411



**HEM Incense** – These fresh, enlivening fragrances will lift your spirits and create a welcoming atmosphere in your home temple. Each box contains 25 grams of incense, approximately 20 sticks. **\$1.95** each

*Amber* – BCFS717  
*Precious Chandan* – BCFS381  
*Precious Musk* – BCFS937  
*Patchouli Musk* – BCHS802  
*White Musk* – BCFS656  
*Champa Masala* – BCFS220  
*Indian Flower* – BCFS921  
*Neroli* – BCFS933  
*Sandal Rose* – BCFS619  
*Saffron* – BCHS825  
*Precious Jasmine* – BCFS385  
*Precious Rose* – BCFS936  
*Orange Blossom* – BCFS618

Find many more brands of incense and oils at [store.krishna.com](http://store.krishna.com)

## 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  
 Email: [store@krishna.com](mailto:store@krishna.com) • Web: [www.krishna.com/store](http://www.krishna.com/store)

Use this promotional code to get 10% off your next online order: **BTG493D\***

(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. \_\_\_\_\_ Email \_\_\_\_\_

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

Signature \_\_\_\_\_

\* Cannot be applied to previous orders. Excludes sale and clearance items, as well as shipping / handling charges. Expires July 1, 2015.

\*\* Orders outside US, \$6 plus 25% of order. (For a more accurate shipping quote, please call or email us.)

\*\*\* Security code. Orders cannot be processed without 3-digit code on back of card (for AmEx: 4-digit code on front).

## VEDIC THOUGHTS

If one can accept the subtle body of a dream as false and not identify oneself with that body, then certainly an awake person need not identify with the gross body. As one who is awake has no connection with the activities of the body in a dream, an awakened, liberated soul has no connection with the activities of the present body. In other words, because he is acquainted with his constitutional position, he never accepts the bodily concept of life.

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupāda

*Śrīmad-Bhāgavatam* 3.28.38, Purport

Without being empowered by the direct potency of Lord Kṛṣṇa to fulfill His desire and without being specifically favored by the Lord, no human being can become the spiritual master of the whole world. . . . Only an empowered personality can distribute the holy name of the Lord and enjoin all fallen souls to worship Kṛṣṇa. . . . Such a personality is *kṛṣṇāliṅgita-vigraha* – that is, he is always embraced by the Supreme Personality of Godhead, Kṛṣṇa.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura  
*Śrī Caitanya-caritāmṛta*, *Madhya-līlā* 25.9,  
 Commentary

Attaining liberation, the soul leaves the material body. Then the soul attains its own effulgent spiritual form. Manifesting that form, the soul meets the Supreme Person.

*Chāndogya Upaniṣad* 8.12.2

If someone says, “The individual soul’s becoming the Supreme is the true goal of life,” then that person indeed speaks a lie. The individual soul can never become the Supreme.

*Viṣṇu Purāṇa* 2.14.27

When the Supreme Lord descends to the material world as an avatar, even persons with impure hearts are able to see Him with their own eyes. Still, their seeing Him is not direct. They see the reflection of Him. That is explained in the scriptures. Otherwise, the people have no power to see Him.

Śrīla Jīva Gosvāmī

*Bhakti-sandarbha*, *Anuccheda* 7

Perfection in self-realization cannot be attained by any kind of yogi unless he engages in devotional service to the Supreme Personality of Godhead, for that is the only auspicious path.

Lord Kapila

*Śrīmad-Bhāgavatam* 3.25.19

By understanding the pastimes of Śrī Caitanya Mahāprabhu, one can understand the truth about Kṛṣṇa. By understanding Kṛṣṇa, one can understand the limit of all knowledge described in various revealed scriptures.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī

*Śrī Caitanya-caritāmṛta*, *Madhya-līlā* 25.270

Pure love of God manifests as the most subtle consciousness, devoid of material qualities and material desires, increasing at every moment, and never interrupted.

*Nārada-bhakti-sūtra*

# 2015 Hare Kṛṣṇa Festival of India

*Schedule for North America*



**May 23–24:** Baltimore Rathayātrā  
**May 29–31:** Atlanta Pāṇihāṭī Festival  
& Rathayātrā

**June 13:** New York Rathayātrā

**June 20–21:** Boston Rathayātrā

**June 27–28:** Hartford Rathayātrā

**July 11–12:** Montreal Rathayātrā

**July 18–19:** Toronto Rathayātrā

**July 25:** Calgary Rathayātrā

**August 2:** Los Angeles Rathayātrā

**August 8–9:** Vancouver Rathayātrā

**August 15:** Edmonton Rathayātrā

**August 22–23:** San Francisco Rathayātrā

**August 29–30:** Seattle Rathayātrā

**September 5–6:** Vancouver Śrī Kṛṣṇa  
Janmāṣṭamī & Vyāsa-pūja

**September 26:** Philadelphia Rathayātrā

**October 17:** Potomac, Maryland  
Śrī Rāmacandra Vijaya Festival

**IMPORTANT NOTE:** Some of these dates are yet to be confirmed. Before scheduling your travel, be sure to verify the festival date with the ISKCON temple in the city where the festival is to be held. Or email Festival of India: [madhuhadasa@gmail.com](mailto:madhuhadasa@gmail.com).

---

*Pictured: 2012 Rathayātrā Parade, Benjamin Franklin Parkway, Philadelphia, Pennsylvania*

