

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



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Special Pictorial!

World Holy Name Week

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BACK to GODHEAD

Founded 1944 • Vol. 49, No. 4 • July / August, 2015



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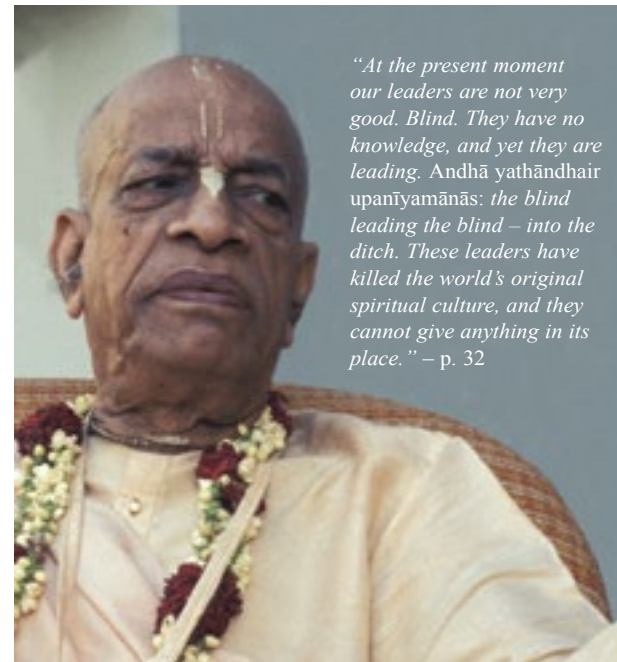
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COVER A Hare Kṛṣṇa devotee in Durban, South Africa, expresses his joy in singing the names of the Lord. From September 24 to October 4 this year, thousands of devotees around the world will celebrate the holy names – and bring the celebration to the streets for the public's benefit. Our pictorial on last year's celebration begins on page 35.



"At the present moment our leaders are not very good. Blind. They have no knowledge, and yet they are leading. Andhā yathāndhair upanīyamānās: the blind leading the blind – into the ditch. These leaders have killed the world's original spiritual culture, and they cannot give anything in its place." – p. 32

WELCOME



In 1966, Śrīla Prabhupāda led his followers in what was probably the first public chanting (*kīrtana*) of Kṛṣṇa's names outside India. The three-hour *kīrtana* in New York's Tompkins

Square Park attracted attention, and public *kīrtanas* became a prominent feature of Prabhupāda's movement. For many people today, *kīrtanas* are the face of the Hare Kṛṣṇa movement. Along with Śrīla Prabhupāda's books, *kīrtanas* are how people know us – and know what to call us.

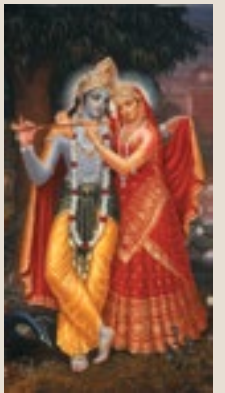
When telling his countrymen about his movement's success in the West, Prabhupāda would often happily remark, "We are known there as 'the Hare Kṛṣṇa people.'" The public, and not Prabhupāda, had come up with the phrase, and it accomplished what Prabhupāda had set out to do – get people to chant Kṛṣṇa's holy names.

Our cover story is a pictorial on last year's World Holy Name Week. Satyarāja Dāsa's "Harināma Saṅkīrtana: Taking Kṛṣṇa's Name to the Streets" continues the theme of public *kīrtana*, as does Caitanya Caraṇa Dāsa's "Rathayātrā: When the Lord Comes Out, Let's Invite Him In." Though his article is not about *kīrtana* per se, anyone who has attended any ISKCON "Chariot Festival" knows that the chanting of the Lord's holy names is at the heart of this soul-changing event.

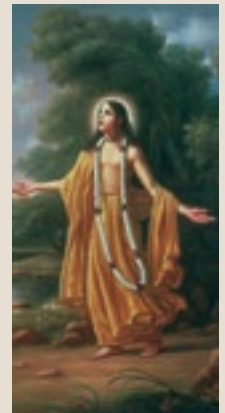
Hare Kṛṣṇa. – Nāgarāja Dāsa, Editor

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.



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Letters

The Sound of God

Satyarāja Dāsa’s recent article “What Does God Sound Like?” [Jan/Feb 2015] nicely elaborated on this fascinating theme central to all religious conviction, especially within our personalist Vaiṣṇava tradition. And he very relevantly quoted Śrīla Prabhupāda’s famous description of the beneficial effects of chanting Hare Kṛṣṇa, which “springs automatically from the spiritual platform,” allowing anyone “to take part . . . and dance in ecstasy.” And that experience of spiritual bliss is the living proof that Kṛṣṇa is God and that through His own name we can all have such a direct access to His divine nature.

There is another access to Kṛṣṇa’s blissful nature, which was also briefly referred to: any selfless prayer chanted with devotion. Such selfless prayer I understand to be the pure soul’s innate surge of loving praise for Kṛṣṇa’s supreme glories. And such pure loving glorification is the essence of all perfect souls, such as Śrīla Prabhupāda. Hearing the sound of such lovers of God affords one a foretaste, a living sample of God’s own sound and blissful nature. Such is the divine force flowing throughout the *saṅkīrtana* movement; thus it also sustains ISKCON’s distribution of God’s own names, full of His living, blissful sound.

Gokulānanda Dāsa
ISKCON Montreal, Canada

Kṛṣṇa and the Universe

Is the whole universe within Kṛṣṇa?
Krishna Dasa
Via the Internet

Our reply: Yes, the entire universe is within Kṛṣṇa. As we learn from the Vedic literature, Kṛṣṇa expands as Mahā-Viṣṇu, from whom emanate an unlimited number of universes. Then, by His mystic opulence, Kṛṣṇa also permeates the universe with what He describes in the *Bhagavad-gītā* as His “unmanifested form.” And sometimes He reveals His personal form within

the universe as well. He is inside, outside, and in-between. With our limited material senses there is no way to grasp His supreme mysticism.

Enjoyable Reading

Your Jan/Feb edition was simply stupendous. I thoroughly enjoyed reading it. All the articles – in particular “The Nature of the Self” – were most comprehensive and informative. Thank you. All glories to your team! Śrīla Prabhupāda will be pleased.

An Avid Reader
Via the Internet

Body and Soul

Does the soul always require a body to express itself? If not, then what does the soul think or do after quitting one body and before entering into another body?

Apoorv Aggarwal
Delhi, India

Our reply: The soul does not need a material body to express itself. The soul has a spiritual form with spiritual senses. That form is made of eternity, knowledge, and bliss, and in that form the spiritual entity eternally serves Kṛṣṇa, the Supreme Lord. We are eternally individual spiritual beings, and we are temporarily covered by illusion. Our natural state is to serve God with love and devotion.

In the *Śrīmad-Bhāgavatam* – in Lord Kapila’s instructions in the Third Canto, for example – you can read about what happens to conditioned souls at death. Those who have neglected the human obligation to advance in God consciousness are taken by force to the abode of Yamarāja, where they are judged according to their deeds. They are destined for a new body according to the consciousness they developed during their human life.

But the liberated souls are sober upon leaving the body, having realized who they are beyond the gross and the subtle body; that is, they know they are the eternal servants of Kṛṣṇa. In that consciousness they depend on

Kṛṣṇa for their next destination, and Kṛṣṇa takes such surrendered souls back home to Him.

Prabhupāda and The Environment

“Recycle, Reduce, Reuse” is the mantra for nature. What is Prabhupāda’s opinion?
Parag
Via the Internet

Our reply: Śrīla Prabhupāda liked the phrase “simple living and high thinking,” and he himself practiced, and encouraged his followers to practice, the same principles implied by the “Recycle, Reduce, Reuse” slogan. He taught that the earth is a person, a goddess who is the consort of the Lord, and so a God-conscious person naturally wants to lead an ecologically responsible life.

According to Prabhupāda, if we become Kṛṣṇa conscious, if we have Kṛṣṇa conscious leaders, and if we serve Kṛṣṇa, then Kṛṣṇa will give us plenty of everything and we will naturally be careful about our treatment of Mother Earth and Mother Cow. This brings auspiciousness.

The Vedic scriptures give this example: If you want to water a tree, you don’t have to water each leaf and branch, but you simply pour water on the roots, and the whole tree will be supplied with water. Similarly, when Kṛṣṇa, the root of everything, is pleased, then He will supply us in abundance with all we need to serve Him. If we abuse nature for our sense gratification, our greed and lust will destroy the planet and make our lives more and more miserable.

Explanation of Ārati Items

While performing *ārati*, why do we offer incense, a ghee lamp, water, cloth, flowers, a *cāmara* fan, and a peacock fan?

Shankar Sharma
Via the Internet

Our reply: The *Hari-bhakti-vilāsa*, a guidebook for devotees written by Sanātana Gosvāmī, one of Lord Caitanya’s main disciples, says that the articles of *ārati* represent the material elements in their pure form and correspond to the sense objects. In other words, the *ārati* articles are satisfying

to the senses and represent our offering all the elements in the Lord’s creation back to the Lord for His satisfaction.

The conch shell blown at the beginning and end of each *ārati* drives away inauspicious elements. The sound of the bell is dear to the Lord and embodies all music. Flowers and incense provide beautiful aromas for the Lord’s pleasure. The ghee lamp represents lighting someone’s way. Offering water in the conch shell represents offering *arghya*, a mixture of auspicious items offered above or touched to the head of an honored guest as part of reception. It is a way to welcome the Lord and make Him feel at home. The handkerchief represents offering new cloth. The yak-tail *cāmara* and the peacock fan are both aspects of kingly service. The *cāmara* keeps flies away (though it may be purely ceremonial as well), while the peacock fan provides a cooling breeze.

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Caitanya Mahāprabhu's Mood of Worship

*Knowing that Kṛṣṇa is difficult to attain,
Lord Caitanya and the devotees in His line
sustain their lives by service in separation.*

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

Founder-Ācārya of the
International Society for
Krishna Consciousness



*nyarundhann udgalad bāṣpam
autkaṅṭhyād devakī-sute
niryāty agārān no 'bhadram
iti syād bāndhava-striyaḥ*

“The female relatives, whose eyes were flooded with tears out of anxiety for Kṛṣṇa, came out of the palace. They could stop their tears only with great difficulty. They feared that tears would cause misfortune at the time of departure.” – *Śrīmad-Bhāgavatam* 1.10.14

LADIES GENERALLY are very apt to shed tears in an ecstatic moment. Kṛṣṇa was leaving Hastinapura, and the Pāṇḍavas and all of the residents

of the palace – not only the ladies, the men also – were very, very much affected. We have already discussed this point in the previous verses. Especially the ladies could not check their tears from forcibly coming out. But at the same time they were thinking, “Kṛṣṇa is going. Everything must be auspicious. There must not be something inauspicious.”

They were in a very perplexed position. Tears were coming by force, and they wanted to check them so that there might not be any inauspiciousness in the matter of Kṛṣṇa's departure. This is the picture.

These are symptoms of love for Kṛṣṇa. That is the highest perfection of life – to shed tears for Kṛṣṇa.

*A fisherman catches Śrī Caitanya
Mahāprabhu in his net, the Lord having
entered the ocean in the spiritual
madness of ecstatic longing for Kṛṣṇa.*

Śrī Caitanya Mahāprabhu taught us this method of worship in separation, called *vipralambha-sevā*. Not that we think, “Oh, last night I saw Kṛṣṇa. He was snatching my clothes.” These are the words of the *sahajiyās*, sentimentalists who think Kṛṣṇa is easy to attain.

Actually, our worship of Kṛṣṇa should be in separation. The Six Gosvāmīs of Vrindavan taught us like that. They are authorized persons, direct followers of Lord Caitanya. They were always searching for Kṛṣṇa. They never said, “We have got Kṛṣṇa.”

In the *Ṣaḍ-gosvāmy-aṣṭaka*, Śrīnivāsa Ācārya has revealed the mood of the Six Gosvāmīs:

*he rādhe vraja-devike ca lalite
he nanda-sūno kutaḥ*

When He was a *grhastha*, living at home with his wife and mother, He was consulting His mother, “Mother, I could not realize Kṛṣṇa. What shall I do? Where shall I go?”

His mother said, “My dear son, you are You impatient? Everything will be all right in due course.”

Caitanya Mahāprabhu was indicating, “I must leave home.” His mother understood. “This boy wants to leave us.” Like the ladies in Hastinapur, His mother was also perplexed.

Caitanya Mahāprabhu taught,

*yugāyitam nimeṣeṇa
cakṣuṣā prāvṛṣāyitam
śūnyāyitam jagat sarvaṁ
govinda-virahena me*

“O Govinda [Kṛṣṇa]! Feeling Your separation, I am considering a moment

to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absence.” (*Śikṣāṣṭaka* 7) *Govinda-virahena*: “In separation from Govinda I am thinking one moment to be twelve years.” All of us have got this experience. If we want something very, very eagerly, then every moment becomes a long time. “Oh, it is not yet received. It is not yet received. It is not yet done.”

Yugāyitam nimeṣeṇa. A moment – the blink of an eye – is called a *nimeṣa*. That appears to be twelve years. The *gopīs*, Kṛṣṇa’s cowherd girlfriends, could not tolerate even the blinking of their eyes. They were condemning the creator. “The creator does not know the art of creating. Why has he created this blinking that disturbs us from seeing Kṛṣṇa? He does not know the art of creation.” This is love.

Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself, the Absolute Supreme Person, the Supreme Spirit. But He appeared as a devotee in the mood of the *gopīs* to taste the *gopīs*’ feelings of love.

Difficult to Attain

For spiritual enjoyment – *brahmānu-bhūti* – great saintly persons, sages, give up all material enjoyment. They give up everything.

*tapasā brahmacaryeṇa
śamena ca damena ca
tyāgena satya-śaucābhyām
yamena niyamena vā*

“To concentrate the mind, one must observe a life of celibacy and not fall down. One must undergo the austerity of voluntarily giving up sense enjoyment. One must then control the mind and senses, give charity, be truthful, clean, and nonviolent, follow the regulative principles, and regularly chant the holy name of the Lord.” (*Śrīmad-Bhāgavatam* 6.1.13)

Śukadeva Gosvāmī said,

*ittham satām brahma-
sukhānubhūtyā
dāsyam gatānām
para-daivatena
māyāśritānām nara-
dārakeṇa*

sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ

“Here is the Supreme Person, who is considered the impersonal Brahman by great sages, the Supreme Personality of Godhead by devotees, and a product of material nature by ordinary men. Now these boys, who have performed many, many pious activities in their past lives, are playing with that Supreme Personality of Godhead.” (*Śrīmad-Bhāgavatam* 10.12.11)

“Here is Kṛṣṇa, playing with the cowherds boys. Who is He?” *Ittham satām brahma-sukhānubhūtyā*: “The great sages, saintly persons, are trying to taste spiritual realization – that supreme objective is here: He is playing as a cowherd boy.” *Dāsyam gatānām para-daivatena*: “For those who are devotees, He is the Supreme Personality of Godhead.” *Māyāśritānām nara-dārakeṇa*: “Those who are *māyā-śrita*, deluded by the material energy, are thinking, ‘This Kṛṣṇa is an ordinary human child.’” *Sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ*: “The boys who

are playing with this boy – the transcendental cowherd boy Kṛṣṇa – are not ordinary. They accumulated pious activities life after life for many, many thousands and millions of lives. Now they have the opportunity to play with Kṛṣṇa.”

This Kṛṣṇa consciousness movement is very serious and important. In today’s verse we see the signs of how the ladies of Hastinapur love Kṛṣṇa. They cannot check the tears from coming out. “Kṛṣṇa is going away.” But they are thinking, “Oh, if I shed tears then there may be inauspiciousness.” How much perplexity! Two sides. Dilemma. Between the horns of Scylla and Charybdis. That is the position. Intense love of God creates such a situation, as Caitanya Mahāprabhu exhibited.

*yugāyitam nimeṣeṇa
cakṣuṣā prāvṛṣāyitam
śūnyāyitam jagat sarvaṁ
govinda-virahena me*

“If I cannot see Govinda, the whole world is vacant.” This is love. Not that one thinks, “Let me try to become Kṛṣṇa conscious. If it is achieved, all right. If it is not, I shall remain in my position. What is the loss?” Not like that. One must be so eager for Kṛṣṇa consciousness that without attaining it one becomes mad. That is Śrī Caitanya Mahāprabhu’s teaching: We should always feel separation from Kṛṣṇa and not think that we have made direct contact with Him.

Direct contact is not possible for us. Nor is that the method of worshipping Kṛṣṇa taught by Śrī Caitanya Mahāprabhu. That is *sahajiyā-vāda*, the way of the *sahajiyās*. “I am talking with Kṛṣṇa. Kṛṣṇa is snatching my clothes.”

One lady has written a book in which she says that Kṛṣṇa comes to her, talks with her, and snatches her clothing. She has written openly. But Kṛṣṇa is not so cheap. Many *sahajiyās* think they can attain Kṛṣṇa by imitating Him, such as by keeping a paramour. But that is not Caitanya Mahāprabhu’s way. No. He observed complete *sannyāsa* life. He followed very, very severe, rigid restrictions in regard to associating with women. But

now these *sahajiyās* are carrying on illicit relations with women in the name of Śrī Caitanya Mahāprabhu’s movement, His *sampradāya*. They are creating *apa-sampradāyas*, unauthorized *sampradāyas*. In the real Caitanya Mahāprabhu *sampradāya* one should feel like Caitanya Mahāprabhu: one should feel separation from Kṛṣṇa.

Always Feel Separation

That is called *vipralambha-sevā*, service in separation: “Oh, I am so wretched that I could not serve Kṛṣṇa. How can I see Kṛṣṇa? It is not possible.” That is the mood taught by Śrī Caitanya Mahāprabhu. “I do not see Him, nor is it possible for me to see Him. What am I? I am an insignificant person. Why should Kṛṣṇa come and see me?” This is right. “Why shall I aspire to see Kṛṣṇa? What qualification do I have?”

This is *bhajana*, worship. Why should I be proud and think, “Now I shall see Kṛṣṇa?” What am I? That is the teaching of Caitanya Mahāprabhu.

*āśliṣya va pāda-ratām pinaṣtu mām
adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampāto
mat-prāṇa-nāthas tu sa eva nāparaḥ*

“I know no one but Kṛṣṇa as my Lord, and He shall remain so even if He handles me roughly by His embrace or makes me brokenhearted by not being present before me. He is completely free to do anything and everything, for He is always my worshipful Lord, unconditionally. (*Śikṣāṣṭaka* 8). *Adarśana*: “Without giving me audience, You kill me; You break my heart. Still, You – and nobody else – are my Lord, my worshipable Lord.” This is love. “Kṛṣṇa may not come. I may not see Kṛṣṇa for thousands and thousands of lives. I may rot in the hellish condition of life for many, many births. That doesn’t matter. Still, I cannot give up Kṛṣṇa consciousness.” This is required. I may be sent to hell or heaven; it doesn’t matter. What qualification have I got that I want to go back home, back to Godhead? It is not so easy. So why should I be sorry for that? I should be happy even in hell

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.”

simply by thinking of Kṛṣṇa. That is wanted. That is Kṛṣṇa consciousness.

So here is the example. Tears by force are coming out: “Oh, Kṛṣṇa is going away.” At the same time they

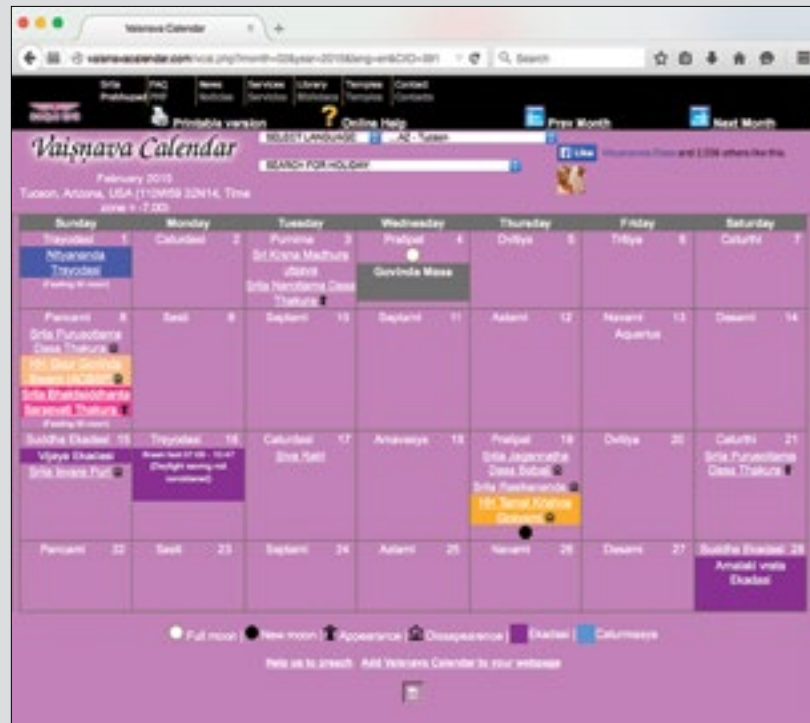
want to check: “There must not be any inauspiciousness for Kṛṣṇa.” They’re thinking about Kṛṣṇa’s welfare, not their own. Not “Oh, I am now crying. I have become very fortunate. I am

crying for Kṛṣṇa.” No. “My crying will create inauspiciousness for Kṛṣṇa; I must check it.” This is Kṛṣṇa consciousness.

Thank you very much. ☪

e-Krishna

Profiles of Kṛṣṇa-related websites



The year is filled with celebrations of the activities of Lord Kṛṣṇa, Lord Caitanya, and many Vaiṣṇava ācāryas. There are appearance and disappearance days, Ekādaśī fasts, and many other occasions to remember the Lord, His activities, and His devotees.

There are so many days that it can be hard to remember them all, or to know exactly when they occur in your country or region. Using the Internet, some devotees have solved this problem for us. You can download a file of dates that merge into the calendar on your PC, so you can plan for upcoming festivals. You can view a cal-

endar online, and you can subscribe to reminder services that send you an email letting you know when Ekādaśī starts and ends, or when various celebrations are coming up.

The following websites can help you keep track of all the festivals, so you will never miss another opportunity to remember the Lord and His pastimes.

www.vaisnavacalendar.com allows you to view an online calendar containing the dates for each festival and celebration. On the right-hand side of the page, you select your country and city in the dropdown box; then the page reloads to reveal

the Vaiṣṇava calendar for the current month.

Some of the entries are underlined; they are links you can click on to see more information about the particular day.

On the right at the top of the page are arrows marked Previous Month and Next Month. You can click on these to navigate to future or past months.

Using the dropdown box titled “Search for Holiday,” in the middle on the top of the page, you can find the date of a particular festival you are interested in. When you choose the festival, the page will reload to reveal the date.

Symbols on the calendar indicate the days for the full moon and the new moon.

www.vaisnavacalendar.info provides a number of options to help you. When the site opens, you are presented with a form to subscribe to an email that reminds you about upcoming festivals. You can choose your location to ensure the email contains the correct dates for where you live.

From this site you can download files to update your Google calendar, your iPhone calendar, or several other systems with the dates for festivals throughout the year. On the black navigation bar running across the page is a tab titled “How to ICS” that tells you how to install the downloaded files into your computer system or mobile device.

On the navigation bar, under the tab “Calendar Events” you will find a list of every festival, every remembrance day, and every Ekādaśī. If you click on a link, you will be presented with useful details about each significant day.

— Antony Brennan

Glossary



Ācārya – a spiritual master who teaches by example.
Balarāma – Lord Kṛṣṇa’s first expansion, who acts in the role of Lord Kṛṣṇa’s elder brother.
Battle of Kurukshetra – an epic battle for rule of the world, fought five thousand years ago.
Bhagavad-gītā – the sacred book in which Lord Kṛṣṇa gives the essence of knowledge to His friend and disciple Arjuna. (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.
Darsana – “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 SPIRITUAL MASTERS

*Echoing the command of Śrī Caitanya Mahāprabhu,
Śrīla Prabhupāda urged his strict followers to become
gurus and spread Kṛṣṇa consciousness everywhere.*

by Sureśvara Dāsa

To honor the fiftieth anniversary of Śrīla Prabhupāda's leaving India to found the worldwide Kṛṣṇa consciousness movement, BTG presents Part One of a ten-part series celebrating Śrīla Prabhupāda's unique, transcendental position in ISKCON, as well as every follower's foundational relationship with him.

THE YEAR IS 1972. In New Vrindaban, West Virginia, it is Śrīla Prabhupāda's Vyāsa-pūjā Day.¹ As the sun climbs to the meridian, the thick mist shrouding the foothills gives way to a spotless blue. Inside a hilltop pavilion, hundreds of devotees and guests – politicians, journalists, and academics among them – have gathered to observe the seventy-sixth anniversary of Prabhupāda's birth. It is to the guests especially that Prabhupāda directs his address.

“Ladies and gentlemen, this ceremony... Of course, those who are my students, they know what is this ceremony. Those who are visitors, for their information, I may inform you something about this ceremony. Otherwise, it may be misunderstood. An outsider may see it that, ‘Why is a person being worshiped like

Right: Śrīla Prabhupāda in New Vrindaban, 1972. Opposite page: The Gauḍīya Vaiṣṇava lineage of prominent spiritual masters traces all the way back to Lord Kṛṣṇa, who directly instructed Lord Brahmā at the beginning of creation.

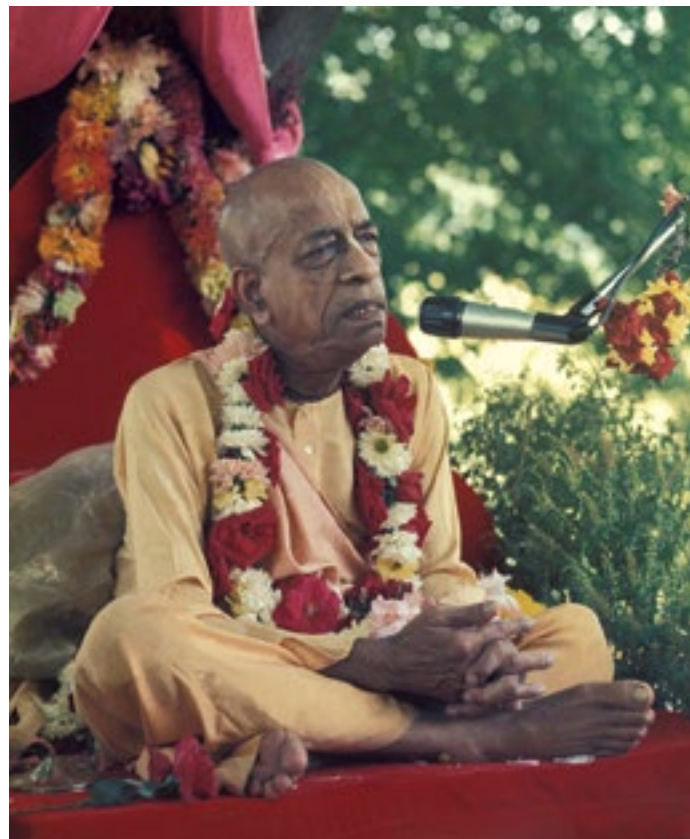
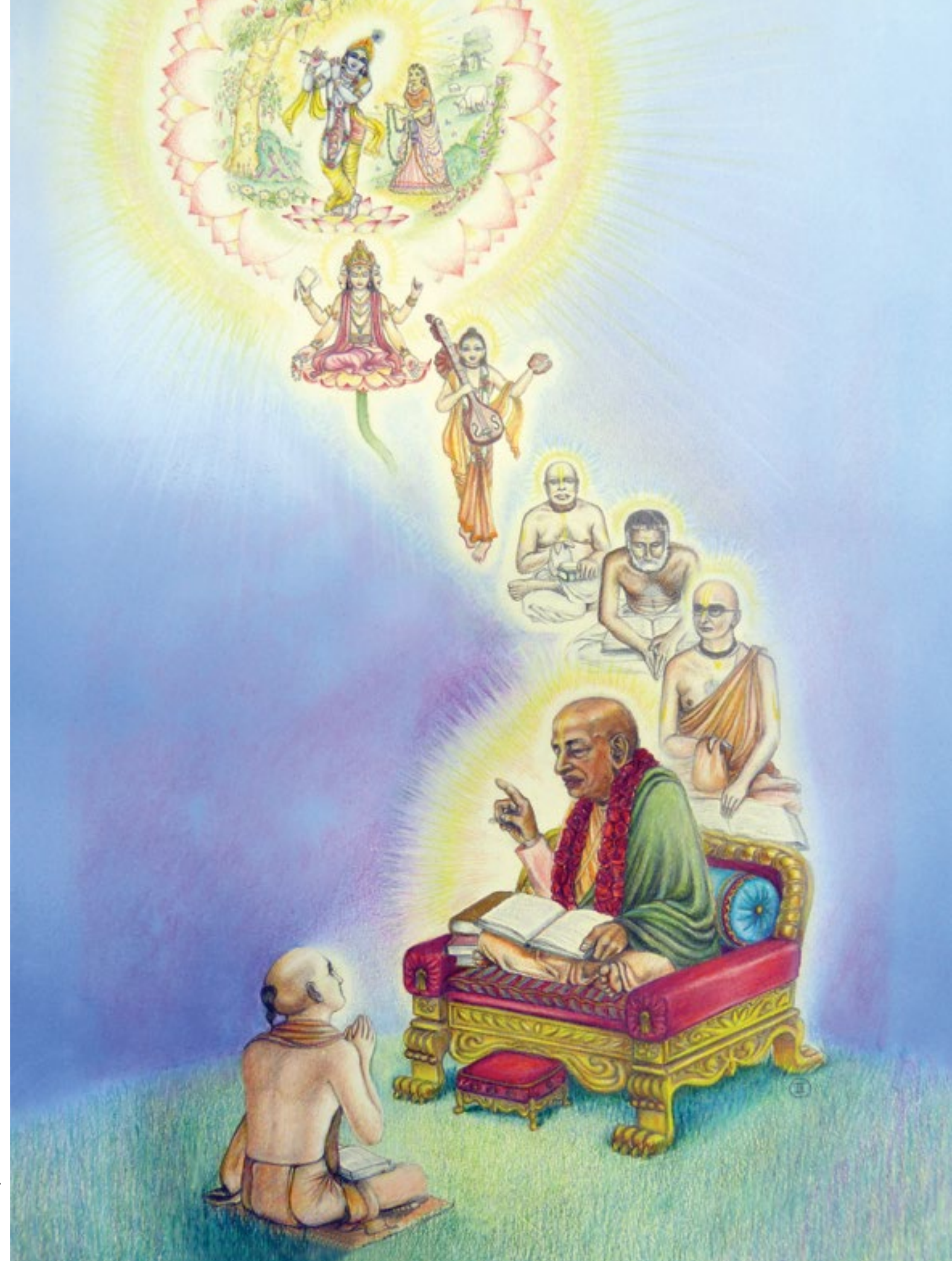


Illustration by Tribhuvaneśvart Devī Dāsi



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Well aware of modern antipathy to authority, Prabhupāda then compares the guru to that venerable American pedestrian, the mailman:

Just like a post peon comes and delivers you, say, one hundred dollars. So *he* is not delivering that one hundred dollars. Your friend has sent you one hundred dollars, and his business is to hand over that one hundred dollars as it is, without any change, without taking one dollar from it, no, or adding. No addition, no subtraction. His honesty, his perfection, is that he delivers you that hundred dollars which is sent by your friend... He may be imperfect in so many other ways, but when he does his business perfectly, he is perfect. Similarly... we receive perfect knowledge from Kṛṣṇa through the agency of spiritual master.

Guru Is One, Gurus Are Different

The guru as God's mailman, down to earth yet out of this world. Because they carry God's message, all genuine gurus are in a sense "one" – that is, identical. Those guests who go on to read Prabhupāda's teachings will learn how all genuine gurus are also different, each one delivering the message, as Prabhupāda writes, "according to personal capacity." In the very first text of the *Śrī Caitanya-caritāmṛta*, the definitive biography of Lord Kṛṣṇa's golden avatar, Lord Caitanya, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī begins by offering his respectful obeisances to *gurūn*, his many spiritual masters. In the book's Introduction Śrīla Prabhupāda notes: "He uses the plural here to indicate the disciplic succession. He offers obeisances not to his spiritual master alone but to the whole *paramparā*, the chain of disciplic succession beginning with Lord Kṛṣṇa Himself."

Later in the first chapter, text 35, Kavirāja Gosvāmī offers his respects to "my initiating spiritual master and all my instructing spiritual masters." Prabhupāda comments:

A devotee must have only one initiating spiritual master because in the scriptures acceptance of more than one is always forbidden. There is no limit, however, to the number of instructing spiritual masters one

may accept. Generally a spiritual master who constantly instructs a disciple in spiritual science becomes his initiating spiritual master later on.

The last sentence indicates the natural, normative guru-disciple relationship sustainable over time. Although Prabhupāda was uniquely empowered to spread Kṛṣṇa consciousness worldwide in less than a dozen years, it is worth noting that he entrusted the thousands of disciples he was initiating to the care of his local leaders and senior devotees.³ Now decades on, to glimpse how his movement's guru-disciple culture can become more local and sustainable, the way he himself describes it, let's continue to examine Prabhupāda's presentation of *Śrī Caitanya-caritāmṛta*'s foundational first chapter, "The Spiritual Masters."

Initiating and Instructing Gurus

In the years since Prabhupāda's passing, the spotlight on the initiating spiritual master may have led members of his movement to believe that to initiate disciples requires more qualification than to instruct them. In his comments to text 34, Prabhupāda disagrees: "The initiating and instructing spiritual masters are equal and identical manifestations of Kṛṣṇa, although they have different dealings." In his comments to text 47, Prabhupāda raises the point to a warning: "There is no difference between the shelter-giving Supreme Lord and the initiating and instructing spiritual masters. If one foolishly discriminates between them, he commits an offense in the discharge of devotional service."

Of course, the potential to have many instructing gurus doesn't remove the requirement to accept initiation from one guru. In *The Nectar of Devotion*, Chapter Six, "How to Discharge Devotional Service," Prabhupāda identifies the first two principles of devotional service as "(1) accepting the shelter of the lotus feet of a bona fide spiritual master," and "(2) becoming initiated by the spiritual master and learning how to discharge devotional service from him." We need both rites of passage on our journey home to Kṛṣṇa.

Writing in Lord Caitanya's time, Śrīla Narahari Sarakāra compared the relationship with one's guru to the relationship with one's father:

A faithful son may go out for earning money and subsequently bring to his father the wealth gained, and later the son may ask for some allowance from the father, and whatever he receives from the father he is entitled to spend on his own enjoyment. Similarly, a disciple may hear some instructions from another advanced Vaiṣṇava, but after gaining that good instruction he must bring it and present it to his own spiritual master. After presenting it, he should hear the same teachings from his own spiritual master with appropriate instructions. (*Śrī Kṛṣṇa-bhajanāmṛta*, text 48)

same time their impact on our lives varies according to the depth of their commitment to us.⁴ Continuing his commentary to text 34, Prabhupāda writes:

Gurūn is plural in number because anyone who gives spiritual instructions based on the revealed scriptures is accepted as a spiritual master. Although others give help in showing the way to beginners, the guru who first initiates one with the *mahā-mantra* is to be known as the initiator, and the saints who give instructions for progressive advancement in Kṛṣṇa consciousness are called instructing spiritual masters.

Notice the progressive commitment from introducing to initiating to instructing. Whoever instructs us the

The potential to have many instructing gurus doesn't remove the requirement to accept initiation from one guru.

When a devotee once asked Prabhupāda which was more important, studying the scriptures or serving a person whose life exemplified the scriptures, without hesitation Prabhupāda indicated the latter: Because the guru "can pull your ear."

In Prabhupāda's movement today, an initiating guru is like a parent, and instructing gurus are like well-wishing relatives. Their comparative influence depends on how those relationships develop practically. My initiating guru is always my initiating guru, just as a parent is always a parent, yet I may develop closer relationships with some of my *sikṣā*-relatives, especially if I see them often and my initiating parent lives far away. Nonetheless, if all gurus are well-wishers, serving cooperatively within the founder-*ācārya*'s mission, harmony and spiritual progress prevail.

The Power of Commitment

Heavy with spiritual knowledge, all genuine gurus are teachers. At the

most is naturally more influential in our lives. "Generally a spiritual master who constantly instructs a disciple in spiritual science becomes his initiating spiritual master later on." Even if the guru doesn't say a word, the guru is always teaching, especially by example, the most powerful teacher. "Example is better than precept," and "Actions speak louder than words."

Once in India a Western devotee approached Prabhupāda with a desire and a doubt. His desire was to sail down the Ganges with a party of devotees dancing and chanting Hare Kṛṣṇa, dock in hamlets, and enliven the local villagers. His doubt was that he didn't speak their language. "Oh, they don't care what you say," Prabhupāda replied. "They just want to see how you behave."

"So You, Every One of You, Become Guru"

For the devotees listening to Prabhupāda's Vyāsa-pūjā address, their appreciation of his unique position is

God?" There may be some doubt."²

Doubt, indeed. The 1960s and '70s have seen a spike in the number of opportunistic gurus coming to the West, streamlining Vedic revelation to suit modern tastes, and reaping the profits. To establish trust, Prabhupāda begins to demystify "the guru" by connecting him to other gurus in *paramparā*, a disciplic succession of authentic spiritual masters descending from Lord Kṛṣṇa

Himself, the Supreme Personality of Godhead. The demystification continues:

On the top of the mango tree there is a very ripened fruit, and that fruit has to be tasted. So if I drop the fruit from up, it will be lost. Therefore it is handed over, after one, after one, after... Then it comes down. So all Vedic process of knowledge is taking from the authority. And it comes down through disciplic succession.

increasing. Speaking from a throne-like crimson seat, Prabhupāda is a guru of gurus, “a master at whose feet all masters sit.” Although their commitment to him is as green as their summer surroundings, his commitment to them is absolute, and his ongoing request difficult for most of them to imagine: “become guru.”

Prabhupāda’s request is no other than the request of Lord Caitanya Himself. In the *Śrī Caitanya-caritāmṛta*, *Madhya-līlā*, Chapter 7, text 128, the Lord tells the *brāhmaṇa* Kūrma: “Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa [as they are given in the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*]. In this way become a spiritual master and try to liberate everyone in this land.” The first sentence of Prabhupāda’s commentary to the text says it all: “This is the sublime mission of the International

but Caitanya Mahāprabhu says that if you are not interested, that is not very good. You should be interested. You must be guru. That is success of your life.” (Conversation, Tehran, 13 March 1975)

Because people are in darkness, we require many millions of gurus to enlighten them. Therefore Caitanya Mahāprabhu’s mission is, He said, that “Every one of you become guru.” [If you say,] “But I have no qualification. How can I become guru?” There is no need of qualification. “Still I can become guru?” Yes. “How?” Whomever you meet, you simply instruct what Kṛṣṇa has said. That’s all. You become guru. (Lecture, Honolulu, 21 May 1976)

“Strictly Follow”

While he was spreading Kṛṣṇa consciousness worldwide, Prabhupāda

indicate a greater concern: that in their supreme esteem for their founder-*ācārya* his followers wouldn’t mature to become gurus in their own right and shelter others in Lord Caitanya’s mission. How then would Kṛṣṇa’s mercy reach every town and village, as the Vedic scriptures had foretold, and how would every sincere aspirant receive the personal care and guidance they would need to make the journey home, back to Godhead?

In his writings, therefore, Prabhupāda made it clear that the most important qualification to become a guru was to “strictly follow” the instructions of guru and Kṛṣṇa: “A person who is liberated acharya and guru cannot commit any mistake,” Prabhupāda wrote an early disciple, “but there are persons who are less qualified or not liberated, but still can act as guru and acharya by strictly following the disciplic succession.” (Letter, 26 April 1968)

A similar message appears in Prabhupāda’s purport to the *Śrīmad-Bhāgavatam*, Canto Four, Chapter 18, text 5:

This Kṛṣṇa consciousness movement directly receives instructions from the Supreme Personality of Godhead via persons who are strictly following His instructions. Although a follower may not be a liberated person, if he follows the supreme, liberated Personality of Godhead, his actions are naturally liberated from the contamination of the material nature. Lord Caitanya therefore says: “By My order you may become a spiritual master.” One can immediately become a spiritual master by having full faith in the transcendental words of the Supreme Personality of Godhead and by following His instructions.

One needn’t be a superman – or a superwoman – to be a regular spiritual master. Liberated or nonliberated, a guru is genuine if he or she “strictly follows” the orders of guru and Kṛṣṇa. By Prabhupāda’s reckoning, his movement may have more local gurus than it knows. They simply need to be formally approached for guidance, and formally encouraged to give it. “We require many millions of gurus. . . .”

Pens scribbling, cameras rolling,

his American guests listen to Prabhupāda close his Vyāsa-pūjā address. As he looks into their eyes, Prabhupāda is concerned that they’ve correctly heard and understood his message. “So this is the position of a spiritual master. Don’t misunderstand that, ‘This person is sitting very comfortably and taking all honors and contribution.’ It is needed just to teach them how to respect the representative of God. This is the sum and substance of Vyāsa-pūjā. Thank you very much.” ☸

NOTES

¹ The birthday of a bona fide spiritual master, who represents Śrīla Vyāsa-deva, the great guru who came to earth some five thousand years ago to codify and preserve Vedic knowledge in writing.

² The entire text of Śrīla Prabhupāda’s 1972 Vyāsa-pūjā address may be found in the Bhaktivedanta VedaBase under Audio Transcripts/1972/Sept. 2.

³ For examples of Prabhupāda’s directing local leaders to help his newly initiated disciples, see the Bhaktivedanta Vedabase/Contents/Compilations/Siksamrta/ISKCON Temple Management/How To Manage and Engage Devotees.

⁴ For more discussion of the different dealings of *dīkṣā-* and *śikṣā-gurus*, see *The Śikṣa-Guru*, by Śivārāma Swami, 1999, Bhaktivedanta Institute, Hungary, pp. 76–80.

All guru-disciple relationships thrive under the shelter of the founder-ācārya, the foundational spiritual master of a disciplic line. In Part Two of our series, we’ll examine the origin and development of the founder-ācārya principle, with a focus on our Gauḍīya Vaiṣṇava tradition.

Sureśvara Dāsa joined the Hare Kṛṣṇa movement in 1970. Since 2011, on behalf of a committee of ISKCON’s Governing Body Commission called “Śrīla Prabhupāda’s Position,” he has been traveling the ISKCON world, presenting the seminar series “Śrīla Prabhupāda, Our Founder-Ācārya.” To find out how to bring the series to your area, please write to Sureśvara at sureshvara@gmail.com.

Liberated or nonliberated, a guru is genuine if he or she “strictly follows” the orders of guru and Kṛṣṇa.

al Society for Krishna Consciousness.”

As recorded in the Bhaktivedanta VedaBase, in hundreds of lectures, conversations, letters, and public and private events, Prabhupāda cited the above verse as a reminder of the Lord’s request. From the beginning through the middle to the end of Prabhupāda’s worldwide ministry, these reminders to his followers were relentless. Here are three examples:

I want that all of my spiritual sons and daughters will inherit this title of Bhaktivedanta, so that the family transcendental diploma will continue through the generations. Those possessing the title of Bhaktivedanta will be allowed to initiate disciples. Maybe by 1975, all of my disciples will be allowed to initiate and increase the numbers of the generations. That is my program.” (Letter, 3 January 1969)

So you, every one of you, can become guru. You may say that, “I am not interested to become a guru,”

foresaw the disorder that would likely befall his movement after his passing. He even referred to it indirectly in one of his Bhaktivedanta purports:

The main business of human society is to think of the Supreme Personality of Godhead at all times, to become His devotees, to worship the Supreme Lord, and to bow down before Him. The *ācārya*, the authorized representative of the Supreme Lord, establishes these principles, but when he disappears, things once again become disordered. The perfect disciples of the *ācārya* try to relieve the situation by sincerely following the instructions of the spiritual master. (*Śrīmad-Bhāgavatam*, 4.28.48, Purport)

Prabhupāda knew that some of his leading disciples, out of immaturity, might try to imitate his unique position as *jagat-guru*, a universal teacher. At the same time, his relentless reminders to become genuine gurus

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On the order of his guru to teach Kṛṣṇa consciousness to the English-speaking world, Śrīla Prabhupāda started *Back to Godhead* magazine in 1944. Over seventy years later, *Back to Godhead* is still a vital tool to introduce people to Lord Kṛṣṇa’s valuable teachings and to nurture the spiritual life of people already familiar with those teachings. Unsold copies of BTG accumulate over time, and we now have around 9,000 magazines, going back about five years. We feel it’s a shame for those magazines to lie in our warehouse rather than in the hands of people who can benefit from everything Kṛṣṇa consciousness has to offer. To encourage you to help us distribute these leftover magazines, we’re offering past issues at drastically reduced prices:

Orders of 10–50: \$1.00 each, 51–500: \$0.75 each, 500+: \$0.60 each. (Shipping costs are extra.)

To order, contact the Krishna.com Store and let one of our customer service representatives know you’re interested in the “BTG Warehouse Clearance Sale.” Because our inventory includes more than thirty different issues in various quantities, and because different issues may be mixed together in one carton, we will send you issues of our choosing, although we can try to fill requests for specific issues.

When the Lord of the universe rides His chariot along city streets throughout the world, beneath the colorful spectacle lie profound devotional truths.



by Caitanya Carāṇa Dāsa

THIS YEAR, some of us will see on a street in our city a grand procession known as the Jagannātha Rathayātrā, the annual “chariot festival” of Lord Jagannātha (Kṛṣṇa) that dates back centuries, even millennia. In its earlier days the Jagannātha Rathayātrā, which originates in Jagannatha Puri, Odisha, was mostly for the residents of Odisha, Bengal, and some nearby states. But today it is much more – it’s a global cultural phenomenon celebrated in scores of countries and hundreds

of cities, from Boston to Belfast to Brisbane, from Dublin to Dubai to Dnepropetrovsk. New York City has hosted an annual Rathayātrā down Fifth Avenue since 1976. The first one was attended by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, in a triumphant return to the city where he had incorporated his International Society for Krishna Consciousness ten years earlier.

Breaking across geographical and cultural boundaries, Lord Jagannātha’s Rathayātrā demonstrates the

universality of spiritual love.

Let’s explore what this ancient festival offers modern people the world over seeking to evolve as better beings.

The Face of the Mystery Of Indian Spirituality

The Rathayātrā expands divine love in circles of increasing grace.

First, it expands divine grace from the sacred space of the temple to the rest of the city. The Lord riding atop the majestic chariot offers the blessing

RATHAYĀTRĀ

When the Lord Comes Out, Let’s Invite Him In



Jagannatha Puri, India (opposite, top), St. Augustine, Florida (left), London (above).

of His *darśana* (audience) to one and all – even those who do not come to the temple. The sway of the magnificent chariots, the embellishments with many meaningful motifs, the beauty of the three deities (Jagannātha with His brother Baladeva and sister Subhadrā), the symphony of musical eulogies by skilled singers, and the worshippers’ heartfelt cries of “Jaya Jagannātha!” –

all such potent devotional stimuli at the Rathayātrā kindle life-transforming spiritual experiences. Second, the globalization of Rathayātrā expands the grace beyond Jagannatha Puri and even India. In 1967, Śrīla Prabhupāda inspired the first Rathayātrā outside India, in San Francisco, which also hosted Jagannātha’s

Orlando, Florida



first Western temple (New Jagannatha Puri). Since then, the festival has assumed international proportions. Indeed, Jagannātha has become a charming face of the beauty and mystery of Indian spirituality.

The Ecstatic Agony

Much of the mystery of Jagannātha centers on His face. He is Kṛṣṇa, yet He doesn't look like the familiar flute-playing cowherd boy. The difference

in their appearances is testimony to the transformational power of love.

The tradition of *bhakti*, the science of devotion to the Lord, holds that emotions are eternal – and are gateways to the eternal. Approaching the Absolute Truth requires not the eradication of emotions, but their elevation. In fact, life's crowning emotion, love, is at the heart of eternal life, where relationships between the Lord and the devotee prevail.

Jagannātha is Kṛṣṇa enraptured by

the spell of love – the love of His topmost devotees, the *gopīs* of Vrindavan, who were afflicted with the ecstatic agony of separation from Him.

Ecstatic agony? The mystery deepens and sweetens.

Love is like a fire. If the fire is small, a gust of wind extinguishes it. But if the fire is large, the same wind expands it. Similarly, when devotion is tender, like a small fire, the wind of separation from the Lord extinguishes it. But if the flame of devotion is strong, the wind of separation intensifies it, evoking rapturous longing for the Lord with every heartbeat. Such was the ecstatic agony of the Vrajagopīs when Kṛṣṇa departed from Vrindavan.

While in Dwarka, Kṛṣṇa heard about their love-afflicted plight. In amazement, His mouth fell open, His eyes became large, and His limbs became motionless and withdrew into themselves just as His consciousness withdrew from everything else to focus on His devotees. And Kṛṣṇa became Jagannātha.

The celestial sage Nārada blissfully beheld this extraordinary form and begged the Lord to bless everyone with its divine *darśana*. His desire was fulfilled through a later king, named Indradyumna, whose haste-induced error turned out to be part of a divine plan, as narrated in the *Skanda Purāna* and the *Brahma Purāna*. The king had assigned the task of fashioning the deity of the Lord to an expert sculptor, who was actually the disguised Viśvakarmā, architect of the demigods. The sculptor asked for total seclusion for twenty-one days as he went about the task, warning that if he were interrupted he would leave. The king kept his distance for fourteen days, being heartened by the sounds of the artisan at work. But when the sounds stopped with no sign of resuming, the anxious king burst into the workshop. True to his threat, the sculptor had departed, leaving the work half-done. The king was dismayed until he realized that the seemingly incomplete forms were devotionally complete – they perfectly revealed the Lord's ecstatic feeling of incompleteness in separation from His devotees.

(please turn to page 33)



Fifth Avenue, New York City

Yamaraia Dāsa

HOW I CAME TO KṚṢṆA CONSCIOUSNESS

My Sources Of Inspiration

A doctor in residency finds that the key to fulfilling the great American dream is not what he expected.

by Prema Vilāsa Dāsa

MY ALARM GOES OFF at six thirty. It's Sunday morning. I take a shower, put on my *dhoī*, *kurtā*, and *tilaka*, and after chanting the *Gāyatrī* mantra drive to the temple, just a few blocks away.

The devotees are chanting the *Brahma-saṁhitā* when I arrive. I join them until it's time to cook Kṛṣṇa's breakfast, a service I have done for nine years now. I make split mung dal, kichari, and papadam, complemented with a fresh salad of seasonal fruit in organic yogurt.

After preparing breakfast, leading Śrīla Prabhu-

pāda's Guru-pūjā *kīrtana*, attending the *śṛṅgāra darśana* (viewing the deities after Their dressing), and taking part in the group reading of *Bhagavad-gītā*, I sit down with the devotees for honoring breakfast *prasāda*. I then clean the kitchen, chant *japa* in front of the deities, and perform some weekly tasks for the temple, like sorting mail and organizing devotee schedules.

In the evening I take part in the Sunday Feast program, sing and dance for the pleasure of the deities, and speak with guests. Then my wife and I go for a long drive to connect, catch up, and close the



week. I feel blissful here, serving Śrī Śrī Rādhā-Nāṭabara in Columbus, Ohio, but this hasn't always been a typical Sunday for me. Sometimes I wonder, *How did I get to this point?*

A Temple Nearby

I came to the United States in September of 2000 to pursue the great American dream. I was twenty-three, had just finished medical school in India, and had secured a residency spot with The Ohio State University Medical Center, one of the top internal medicine residency programs in the country. My apartment was but a few blocks away from the medical center, which I soon discovered was just across the street from an ISKCON temple.

But Thursday morning he received a call and had to leave town on urgent business.

All alone, I began driving back to Columbus. On the road, I suddenly remembered the devotees talking about the festival in New Vrindavan, which was on the way back. I decided to check it out.

The next three days were the happiest of my life. I attended the morning programs, feasted on *prasāda*, met many inspiring devotee exemplars like Peter Burwash, Yajña Puruṣa Dāsa, His Holiness Bhakti Tīrtha Swami, and His Holiness Rādhānāth Swami, and danced in the *kīrtanas* with full abandon. I was amazed at the devotees' beauty and simplicity. The experience was a huge contrast to Manhattan. There, I was spend-

ing two rounds on my beads became a daily practice, and every week or so I embraced more and more chanting. I began to dislike the food I was eating at restaurants and cafes, looking forward instead to the Sunday Feast *prasāda*. I also developed a distaste for the superficiality of modern society – the petty social and political concerns, partying, drinking, and just generally wasting time. I found myself thinking deeply about the meaning of life.

One day I was working a long shift at the hospital, and the local cafeteria had nothing vegetarian to eat. With lots of guilt I ordered a chicken sandwich and prayed to Lord Kṛṣṇa to forgive me. After eating the sandwich I developed intense nausea and vomited during the night. That was the last time I ate meat.

Towards the end of my residency, one of my temple friends, Vṛndāvanānātha, told me he was getting married and invited me to his wedding at New Raman Reti, the ISKCON's rural community in Alachua, Florida. I drove to the wedding with my friend Carl, a student at Ohio State. We had started going to the temple at about the same time and had become good friends. We would discuss Śrīla Prabhupāda's books, especially in terms of pragmatic philosophy and life in general.

While we were enjoying the wedding festivities in Alachua, Carl and I took a walk around New Raman Reti. From a distance we saw a saintly woman in a sari coming toward us. Something about her made us stop and talk to her. I said hello and asked her name. She was Rāgātmikā Devī Dāsī, a disciple of Śrīla Prabhupāda, and she lived nearby. She agreed to my request to visit her house and ask her some questions about her life.

I was already intrigued by the sacrifice and surrender of Śrīla Prabhupāda's disciples. She especially looked radiant and genuinely spiritual as she invited us in to unpack her entire life story for us. We were stunned.

She told us about her one and only meeting with Śrīla Prabhupāda and how she decided to dedicate her life to him completely by distributing his books and sharing Kṛṣṇa consciousness with one and all. At the end of

our discussion, she advised me to read *Śrīla Prabhupāda-līlāmṛta*, the life story of Śrīla Prabhupāda written by one of his earliest disciples, Satsvarūpa Dāsa Goswami.

Inspiration from Prabhupāda's Life Story

Some devotees had given me a copy of *Bhagavad-gītā As It Is*, but it had sat on my desk for three years. I just couldn't understand its structure or content. I came back to Columbus and bought a copy of *Śrīla Prabhupāda-līlāmṛta*. I could not put it down. I read it for seventy-two hours straight, hardly sleeping or eating. I even called in sick for work.

Tears streamed down my cheeks as I read about Śrīla Prabhupāda distributing his books and magazines alone in Delhi in ninety-degree heat, and about how while trying to print his *Bhāgavatam* he had no money to buy breakfast.

I was amazed at Śrīla Prabhupāda's determination, his faith in the Lord, and his compassion for the drunks and

drug addicts on the Bowery in lower Manhattan. Equally astounding were his success at the end of his life and his devotion and detachment in general. You could say I was sold.

After finishing the last page of the *Līlāmṛta*, I went to the temple, took whatever books the temple had, and went to set up a book table outside an Indian grocery store. Before I went I prayed to the *mūrti* (image) of Śrīla Prabhupāda, feeling that His Divine Grace was listening to me and blessing me to distribute his books.

That day, my first day on book distribution, I sold eighty hardbound books and fifty paperbacks. I was thrilled beyond my wildest expectations. Never before had I felt so connected to the Lord. I felt that Lord Kṛṣṇa was pleased by this service. The entire time I was out distributing books, the holy name simply rolled off my tongue without effort, giving me further impetus to approach people and ask them to buy the nectarean literature blessing my hands.

From then on I distributed Śrīla Prabhupāda's books every day – and

read them too. Miraculously, I was now able to understand them and relish them in a way that had previously escaped me. I would listen to Śrīla Prabhupāda's lectures and read his letters as well, trying to follow the language, philosophy, and context. Now I was "tasting the nectar for which I was always anxious," to paraphrase Lord Caitanya. I was happy beyond compare and had the answers to all my questions in life. Everything made sense. Through the lens of Śrīla Prabhupāda's words I was able to weave all religions, philosophies, and scientific theories into one cogent reality. Every conscious experience now had new meaning. I was becoming Kṛṣṇa conscious, awakening to ultimate reality.

I had always loved reading, but now I would spend my entire day in the library relishing the literature left by the Gosvāmīs (Lord Caitanya's direct followers), as well as the commentaries of Vaiṣṇava *ācāryas* and the works of Śrīla Bhaktivinoda Ṭhākura, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, and the current generation of Vaiṣṇava writers. Sadāpūta Dāsa's

Every conscious experience now had new meaning. I was becoming Kṛṣṇa conscious, awakening to ultimate reality.

During my residency, I started visiting the temple regularly for pious association, *prasāda*, and some peace from a hectic life of training. The devotees were nice; they never "preached" to me but always gave me *prasāda* and encouraged me to join the *kīrtanas*. Over time, I made friends with lots of devotees and slowly started relishing going to the temple.

Then, in May 2003, something special happened. I overheard devotees talking about an upcoming festival at New Vrindavan, the ISKCON farm community in West Virginia. The festival had an alluring title: "The Festival of Inspiration." They invited me to join them, but the festival dates conflicted with my planned visit to a high school friend living in New York City.

My friend, a twenty-five-year-old multimillionaire who had amassed his fortune dealing in Belgian and South African diamonds, lived in an apartment he owned on Park Avenue in Manhattan. We spent the first part of the week drinking at all the expensive bars and eating at gourmet restaurants.

ing hundreds of dollars to squeeze out some small semblance of happiness, and here, I was happy just eating simple kichari and fresh yogurt from the wonderfully protected New Vrindavan cows.

The festival made such an impact on my mind that before leaving I decided I'd start chanting a couple of rounds of the Hare Kṛṣṇa *mahā-mantra* and following the regulative principles as far as possible.

Since I enjoyed the *kīrtanas* so much, I bought a CD called *Vrindavan Mellows*, by Aindra Dāsa, from the temple's gift shop. Listening to it on my drive home gave me goose bumps. I began listening to it every day, and I became bewildered by what was happening to me – I couldn't enjoy any other music. I soon collected all my nondevotional CDs and donated them to a charity.

Developing a Higher Taste

I started visiting the temple more often. What began as sporadic chanting

LOOKING FOR NEWS OF THE HARE KṚṢṆA MOVEMENT?

Log on to www.iskconnews.org



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

seminal work *Mechanistic and Non-Mechanistic Science* gave me intense conviction, and his books in general deepened my understanding of Kṛṣṇa consciousness. Another contemporary author who influenced me was Satya-rāja Dāsa (Steven Rosen). His works on Caitanya Vaiṣṇavism, comparative religion, vegetarianism, and yoga helped me bridge the gap between age-old wisdom and modernity. I was able to see Vaiṣṇavism as a whole and in relationship to this world. He was deeply influential in the completion of my spiritual, intellectual, and emotional conversion to the world of devotion.

One day, in New Vrindavan, I heard a talk by Vaiṣeṣika Dāsa on how to distribute books. That presentation inspired me so much that I decided to dedicate my life to the cause of transcendental book distribution. Vaiṣeṣika Dāsa remains my hero and guide.

first lecture I had heard so many months before, where he clearly explained that the human form of life is meant only for service to Kṛṣṇa. For me, Rādhānāth Swami personified Vaiṣṇava humility and etiquette. Everything about him was graceful, sublime, and saturated with divine peace. I felt I had finally met a representative in the mood of Śrīla Prabhupāda. And I realized I was taking part in an entire movement of such representatives, although in my eyes Rādhānāth Swami shone even among so many bright stars.

I had read about the *ṭṛṇād api sunī-cena* verse, in which Lord Caitanya says that to properly chant the holy names one must be more tolerant than a tree and more humble than a blade of grass. But I never understood the purport of the verse until I met His Holiness Rādhānāth Swami. His hum-

someone very serious about Kṛṣṇa consciousness and serving Śrīla Prabhupāda's mission. In Lalitā Devī I found everything I wanted and much more.

Through her I got to meet His Holiness Girirāja Swami, the most honest, courageous, and fully integrated person I have ever met. He personifies the expression "Vaiṣṇava Ṭhākura," which refers to all the finer qualities of a devotee. His association and my many brief encounters with his exemplary disciples and well-wishers have thoroughly enriched my devotional life.

The Real "Great American Dream"

Now, let's return to the present. Each day feels special. I serve in the temple, distribute Śrīla Prabhupāda's

books, facilitate their study, travel all over the world, and attend festivals such as Rathayātrās and retreats organized by devotees I can spend time and make

friends with. Wherever I go I receive Vaiṣṇava association, service to the Lord, and delicious *prasāda*. I like to spend the month of Kārttika (Oct.–Nov.) in Govardhan, India, in the shelter of Vaiṣeṣika Dāsa and His Holiness Keśava Bhāratī Mahārāja. I am grateful to Śrīla Prabhupāda for giving us such an expansive society, which is continually growing worldwide. My great American dream is just beginning, as I explore this brave new world of devotional theism while continuing my practice as a doctor. 🌟

Prema Vilāsa Dāsa is a member of the temple council and board of directors for ISKCON Columbus. He is the managing director for Lord Krishna's Academy, a nonprofit primary school in Accra, Ghana. He and his wife, also a physician, help sick and dying devotees. Among the many ISKCON projects they support are the publishing and distribution of books for west and central Africa.

My great American dream is just beginning, as I explore this brave new world of devotional theism while continuing my practice as a doctor.

Finding My Guru

Shortly thereafter I met my spiritual master, His Holiness Rādhānāth Swami. His dedication to the mission of Śrīla Prabhupāda and Lord Caitanya inspired me greatly. I liked listening to his lectures on Lord Caitanya's pastimes and the *Bhagavad-gītā*. He had inspired thousands of devotees in Chowpatty and Pune in India, and had started many centers and temples around the world. By this time I had met many of his disciples who were exemplary devotees and were trying to explain Kṛṣṇa consciousness to others.

In my first meeting with him, he told me that the purpose of human life is not to work hard for material acquisitions and temporary sustenance, which only ends with the eventual destruction of the body. Rather, the purpose of human life is to find out who I am and my relationship with God.

This was the same message Śrīla Prabhupāda had spoken to me in the

ble dealings, forgiving nature, and indomitable zeal for spreading his teacher's mission won my heart. I had found my preceptor. When I told him I wanted to take initiation from him, he instantly replied that initiation had already taken place in my heart and the remaining formalities could wait.

I was happy, however, that they didn't have to wait too long.

A Partner in Kṛṣṇa Consciousness

Gradually I felt that to practice Kṛṣṇa consciousness properly I needed a partner to help me and to share my life. I prayed to Śrīla Prabhupāda and Rādhā-Nāṭabara for a suitable wife, asking them to send a dedicated servant of theirs to help me serve them.

Shortly thereafter I met my wife, Lalitā Devī. She was visiting Columbus for a residency interview and by the Lord's divine arrangement showed up at the temple. I wanted to marry

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 HUMILITY

Newly coronated, King Pṛthu objects to the praises offered by professional reciters.

CANTO 4: CHAPTER 15

पृथुरुवाच

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

pṛthur uvāca

*bhoḥ sūta he māgadha saumya vandīl
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; *spaṣṭa* – 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.

King Pṛthu said: O gentle sūta, māgadha, and other devotee offering prayers, the qualities of which you have spoken are not distinct in me. Why then should you praise me for all these qualities when I do not shelter these features? I do not wish for these words meant for me to go in vain, but it is better that they be offered to someone else.

PURPORT: The prayers and praises by the *sūta*, *māgadha*, and *vandī* all explained the godly qualities of Mahārāja Pṛthu, for he was a *śaktyāveśa* incarnation of the Supreme Personality of Godhead. 1 Because the qualities were not yet manifest, however, King Pṛthu very humbly asked why the devotees should praise him with such exalted words. He did not want anyone to offer him prayers or glorify him unless he possessed the real qualities of which they spoke. The offering of prayers was certainly appropriate, for he was an incarnation of Godhead, but he warned that one should not be accepted as an incarnation of the Personality of Godhead without having the godly qualities. At the present moment there are many so-called incarnations of the Personality of Godhead, but these are merely fools and rascals whom people accept as incarnations of God although they have no godly qualities. King Pṛthu desired that his real characteristics in the future might justify such words of praise. Although there was no fault in the prayers offered, Pṛthu Mahārāja indicated that such prayers should not be offered to an unfit person who pretends to be an incarnation of the Supreme Personality of Godhead.

23 तस्मात्परोक्षेऽस्मदुपश्रुतान्यलं
करिष्यथ स्तोत्रमपीच्यवाचः
सत्युत्तमश्लोकगुणानुवादे
जुगुप्सितं न स्तवयन्ति सभ्याः

1) Why did King Pṛthu ask why the *sūta*, *māgadha*, and *vandī* were praising him with exalted words?

*tasmāt parokṣe 'smad-upaśrutāny alam
kariṣyatha stotram apīcya-vācaḥ
saty uttamaśloka-guṇānuvāde
jugupsitam na stavayanti sabhyāḥ*

tasmāt – therefore; *parokṣe* – in some future time; *asmat* – my; *upaśrutāni* – about the qualities spoken of; *alam* – sufficiently; *kariṣyatha* – you will be able to offer; *stotram* – prayers; *apīcya-vācaḥ* – O gentle reciters; *sati* – being the proper engagement; *uttama-śloka* – of the Supreme Personality of Godhead; *guṇa* – of the qualities; *anuvāde* – discussion; *jugupsitam* – to an abominable person; *na* – never; *stavayanti* – offer prayers; *sabhyāḥ* – persons who are gentle.

O gentle reciters, offer such prayers in due course of time, when the qualities of which you have spoken actually manifest themselves in me. The gentle who offer prayers to the Supreme Personality of Godhead do not attribute such qualities to a human being, who does not actually have them.

PURPORT: Gentle devotees of the Supreme Personality of Godhead know perfectly well who is God and who is not. Nondevotee impersonalists, however, who have no idea what God is and who never offer prayers to the Supreme Personality of Godhead, are always interested in accepting a human being as God and offering such prayers to him. This is the difference between a devotee and a demon. Demons manufacture their own gods, or a demon himself claims to be God, following in the footsteps of Rāvaṇa and Hiraṇyakaśipu. Although Pṛthu Mahārāja was factually an incarnation of the Supreme Personality of Godhead, he rejected those praises because the qualities of the Supreme Person were not yet manifest in him. He wanted to stress that one who does not actually possess these qualities should not try to engage his followers and devotees in offering him glory for them, even though these qualities might be manifest in the future. If a man who does not factually possess the attributes of a great personality engages his followers in praising him with the expectation that such attributes will develop in the future, that sort of praise is actually an insult.

24 महद्गुणानात्मनि कर्तुमीशः
कः स्तावकैः स्तावयतेऽसतोऽपि
तेऽस्याभविष्यन्निति विप्रलब्धो
जनावहासं कुमतिर्न वेद

*mahad-guṇān ātmani kartum īśaḥ
kaḥ stāvakaiḥ stāvayate 'sato 'pi
te 'syābhaviṣyann iti vipralabdho
janāvahāsaṁ kumatir na veda*

2) What example did King Pṛthu give of praise that is actually cheating?

mahat – exalted; *guṇān* – the qualities; *ātmani* – in himself; *kartum* – to manifest; *īśaḥ* – competent; *kaḥ* – who; *stāvakaiḥ* – by followers; *stāvayate* – causes to be praised; *asataḥ* – not existing; *api* – although; *te* – they; *asya* – of him; *abhaviṣyan* – might have been; *iti* – thus; *vipralabdhaḥ* – cheated; *jana* – of people; *avahāsam* – insult; *kumatih* – a fool; *na* – does not; *veda* – know.

How could an intelligent man competent enough to possess such exalted qualities allow his followers to praise him if he did not actually have them? 2) Praising a man by saying that if he were educated he might have become a great scholar or great personality is nothing but a process of cheating. A foolish person who agrees to accept such praise does not know that such words simply insult him.

PURPORT: Pṛthu Mahārāja was an incarnation of the Supreme Personality of Godhead, as Lord Brahmā and other demigods had already testified when they had presented the King with many heavenly gifts. Because he had just been coronated, however, he could not manifest his godly qualities in action. Therefore he was not willing to accept the praise of the devotees. So-called incarnations of Godhead should therefore take lessons from the behavior of King Pṛthu. Demons without godly qualities should not accept false praise from their followers.

25 प्रभवो ह्यात्मनः स्तोत्रं जुगुप्सन्त्यपि विश्रुताः
ह्रीमन्तः परमोदाराः पौरुषं वा विगर्हितम्

*prabhavo hy ātmanaḥ stotram
jugupsanty api viśrutāḥ
hrīmantāḥ paramodārāḥ
pauruṣaṁ vā vigarhitam*

prabhavaḥ – very powerful persons; *hi* – certainly; *ātmanaḥ* – of themselves; *stotram* – praise; *jugupsanti* – do not like; *api* – although; *viśrutāḥ* – very famous; *hrī-mantaḥ* – modest; *parama-udārāḥ* – very magnanimous persons; *pauruṣam* – powerful actions; *vā* – also; *vigarhitam* – abominable.

As a person with a sense of honor and magnanimity does not like to hear about his abominable actions, a person who is very famous and powerful does not like to hear himself praised.

26 वयं त्वविदिता लोके सूताद्यापि वरीमभिः
कर्मभिः कथमात्मानं गापयिष्याम बालवत्

*vayaṁ tv aviditā loke
sūtādyāpi varīmabhiḥ
karmabhiḥ katham ātmānam
gāpayiṣyāma bālavat*

vayaṁ – we; *tu* – then; *aviditāḥ* – not famous; *loke* – in the world; *sūta-ādya* – O persons headed by the *sūta*; *api* – just now; *varīmabhiḥ* – great, praiseworthy; *karmabhiḥ* – by actions;

katham – how; *ātmānam* – unto myself; *gāpayiṣyāma* – I shall engage you in offering; *bālavat* – like children.

King Pṛthu continued: My dear devotees, headed by the sūta, just now I am not very famous for my personal activities because I have not done anything praiseworthy you could glorify. Therefore how could I engage you in praising my activities exactly like children?

CANTO 4: CHAPTER 16

मैत्रेय उवाच

1 इति ब्रुवाणं नृपतिं गायका मुनिचोदिताः
तुष्टुवुस्तुष्टमनसस्तद्वागमृतसेवया

*maitreya uvāca
iti bruvāṇaṁ nṛpatim
gāyakā muni-coditāḥ
tuṣṭuvuṣ tuṣṭa-manasas
tad-vāg-amṛta-sevayā*

maitreyaḥ uvāca – the great sage Maitreya said; *iti* – thus; *bruvāṇam* – speaking; *nṛpatim* – the King; *gāyakāḥ* – the reciters; *muni* – by the sages; *coditāḥ* – having been instructed; *tuṣṭuvuṣ* – praised, satisfied; *tuṣṭa* – being pleased; *manasaḥ* – their minds; *tat* – his; *vāk* – words; *amṛta* – nectarean; *sevayā* – by hearing.

The great sage Maitreya continued: While King Pṛthu thus spoke, the humility of his nectarean speeches pleased the reciters very much. Then again they continued to praise the King highly with exalted prayers, as they had been instructed by the great sages.

PURPORT: Here the word *muni-coditāḥ* indicates instructions received from great sages and saintly persons. Although Mahārāja Pṛthu was simply enthroned on the royal seat and was not at that time exhibiting his godly powers, the reciters like the *sūta*, the *māgadha*, and the *vandī* understood that King Pṛthu was an incarnation of God. 3) They could understand this by the instructions given by the great sages and learned *brāhmaṇas*. We have to understand the incarnations of God by the instructions of authorized persons. We cannot manufacture a God by our own concoctions. As stated by Narottama Dāsa Ṭhākura, *sādhu-śāstra-guru*. 4) one has to test all spiritual matters according to the instructions of saintly persons, scriptures, and the spiritual master. The spiritual master is one who follows the instructions of his predecessors, namely the *sādhus*, or saintly persons. A bona fide spiritual master does not mention anything not mentioned in the authorized scriptures. Ordinary people have to follow the instructions of *sādhu*, *śāstra*, and *guru*. Those statements made in the *śāstras* and those made by the bona fide *sādhu* or *guru* cannot differ from one another.

Reciters like the *sūta* and the *māgadha* were confidentially aware that King Pṛthu was an incarnation of the Personality

of Godhead. Although the King denied such praise because he was not at that time exhibiting his godly qualities, the reciters did not stop praising him. 5) Rather, they were very pleased with the King, who, although actually an incarnation of God, was so humble and delightful in his dealings with devotees. In this connection we may note that previously (4.15.21) it was mentioned that King Pṛthu was smiling and was in a pleasant mood while speaking to the reciters. Thus we have to learn from the Lord or His incarnation how to become gentle and humble. The King's behavior was very pleasing to the reciters, and consequently the reciters continued their praise and even foretold the King's future activities, as they had been instructed by the *sādhus* and sages.

2 नालं वयं ते महिमानुवर्णने
यो देववर्योऽवततार मायया
वेनाङ्गातस्य च पौरुषाणि ते
वाचस्पतीनामपि बभ्रमुर्धियः

*nālaṁ vayaṁ te mahimānuvarṇane
yo deva-varyo 'vatatāra māyayā
venāṅga-jātasya ca pauruṣāṇi te
vācas-patīnām api babhramur dhiyaḥ*

na alam – not able; *vayaṁ* – we; *te* – your; *mahima* – glories; *anuvārṇane* – in describing; *yaḥ* – you who; *deva* – the Personality of Godhead; *varyaḥ* – foremost; *avatatāra* – descended; *māyayā* – by His internal potencies or causeless mercy; *vena-āṅga* – from the body of King Vena; *jātasya* – who have appeared; *ca* – and; *pauruṣāṇi* – glorious activities; *te* – of you; *vācaḥ-patīnām* – of great orators; *api* – although; *babhramuḥ* – became bewildered; *dhiyaḥ* – the minds.

The reciters continued: Dear King, you are a direct incarnation of the Supreme Personality of Godhead, Lord Viṣṇu, and by His causeless mercy you have descended on this earth. 6) Therefore it is not possible for us to actually glorify your exalted activities. Although you have appeared through the body of King Vena, even great orators and speakers like Lord Brahmā and other demigods cannot exactly describe the glorious activities of Your Lordship.

PURPORT: In this verse the word *māyayā* means “by your causeless mercy.” The Māyāvādī philosophers explain the

- 3) How could the reciters understand that King Pṛthu was an incarnation of God?
- 4) What is the significance of the term *sādhu-śāstra-guru*?
- 5) Why were the reciters pleased with the King?
- 6) Why did the reciters say it was actually impossible for them to glorify the King's exalted qualities?

word *māyā* as meaning “illusion” or “falseness.”⁷ However, there is another meaning of *māyā* – that is, “causeless mercy.”

⁸ There are two kinds of *māyā* – *yogamāyā* and *mahāmāyā*. *Mahāmāyā* is an expansion of *yogamāyā*, and both these *māyās* are different expressions of the Lord’s internal potencies.

⁹ As stated in *Bhagavad-gītā*, the Lord appears through His internal potencies (*ātma-māyayā*). We should therefore reject the Māyāvāda explanation that the Lord appears in a body given by the external potency, the material energy. The Lord and His incarnation are fully independent and can appear anywhere and everywhere by virtue of the internal potency. Although born out of the so-called dead body of King Vena, King Pṛthu was still an incarnation of the Supreme Personality of Godhead by the Lord’s internal potency. The Lord can appear in any family. Sometimes He appears as a fish incarnation (*matsya-avatāra*) or a boar incarnation (*varāha-avatāra*). Thus the Lord is completely free and independent to appear anywhere and everywhere by His internal potency. It is stated that Ananta, an incarnation of the Lord who has unlimited mouths, cannot reach the end of His glorification of the Lord, although Ananta has been describing the Lord since time immemorial. So what to speak of demigods like Lord Brahmā, Lord Śiva, and others? It is said that the Lord is *śiva-virīñci-nutam* – always worshiped by demigods like Lord Śiva and Lord Brahmā. If the demigods cannot find adequate language to express the glories of the Lord, then what to speak of others? Consequently reciters like the *sūta* and *māgadha* felt inadequate to speak about King Pṛthu.

By glorifying the Lord with exalted verses, one becomes purified.¹⁰ Although we are unable to offer prayers to the Lord in an adequate fashion, our duty is to make the attempt in order to purify ourselves. It is not that we should stop our glorification because demigods like Lord Brahmā and Lord Śiva cannot adequately glorify the Lord. Rather, as stated by Prahāda Mahārāja, everyone should glorify the Lord according to his own ability. If we are serious and sincere devotees, the Lord will give us the intelligence to offer prayers properly.

3 अथाप्युदारश्रवसः पृथोर्हरेः

कलावतारस्य कथामृतादृताः

- 7) What is another meaning of *māyā* besides “illusion” or “falseness”?
- 8) What are the two kinds of *māyā*?
- 9) Why should we reject the Māyāvāda explanation that the Lord appears in a body given by the external potency?
- 10) Why should we offer prayers to the Lord even though we are unable to do so in an adequate fashion?
- 11) What is the easiest method by which one can glorify the Lord?

यथोपदेशं मुनिभिः प्रचोदिताः

क्षाघ्यानि कर्माणि वयं वितन्महि

*athāpy udāra-śravasah pṛthor hareḥ
kalāvatārasya kathāmṛtādṛtāḥ
yathopadeśam munibhiḥ pracoditāḥ
ślāghyāni karmāṇi vyaṁ vitanmahi*

atha api – nevertheless; *udāra* – liberal; *śravasah* – whose fame; *pṛthoḥ* – of King Pṛthu; *hareḥ* – of Lord Viṣṇu; *kalā* – part of a plenary expansion; *avatārasya* – incarnation; *kathā* – words; *amṛta* – nectarean; *āḍṛtāḥ* – attentive to; *yathā* – according to; *upadeśam* – instruction; *munibhiḥ* – by the great sages; *pracoditāḥ* – being encouraged; *ślāghyāni* – laudable; *karmāṇi* – activities; *vayaṁ* – we; *vitanmahi* – shall try to spread.

Although we are unable to glorify you adequately, we nonetheless have a transcendental taste for glorifying your activities. We shall try to glorify you according to the instructions received from authoritative sages and scholars. Whatever we speak, however, is always inadequate and very insignificant. Dear King, because you are a direct incarnation of the Supreme Personality of Godhead, all your activities are liberal and ever laudable.

PURPORT: However expert one may be, he can never describe the glories of the Lord adequately. Nonetheless, those engaged in glorifying the activities of the Lord should try to do so as far as possible. Such an attempt will please the Supreme Personality of Godhead. Lord Caitanya has advised all His followers to go everywhere and preach the message of Lord Kṛṣṇa. Since this message is essentially *Bhagavad-gītā*, the preacher’s duty is to study *Bhagavad-gītā* as it is understood by disciplic succession and explained by great sages and learned devotees.¹¹ One should speak to the general populace in accordance with one’s predecessors – *sādhu*, *guru*, and *śāstras*. This simple process is the easiest method by which one can glorify the Lord. Devotional service, however, is the real method, for by devotional service one can satisfy the Supreme Personality of Godhead with just a few words. Without devotional service, volumes of books cannot satisfy the Lord. Even though preachers of the Kṛṣṇa consciousness movement may be unable to describe the glories of the Lord, they can nonetheless go everywhere and request people to chant Hare Kṛṣṇa.

4 एष धर्मभृतां श्रेष्ठो लोकं धर्मेऽनुवर्तयन्
गोप्ता च धर्मसेतूनां शास्ता तत्परिपन्थिनाम्

*eṣa dharmabhṛtām śreṣṭho
lokaṁ dharme ’nuvartayan
goptā ca dharmasetūnām
śāstā tat-paripanthinām*

[Continued in the next issue.]

ŚRĪLA PRABHUPĀDA SPEAKS OUT

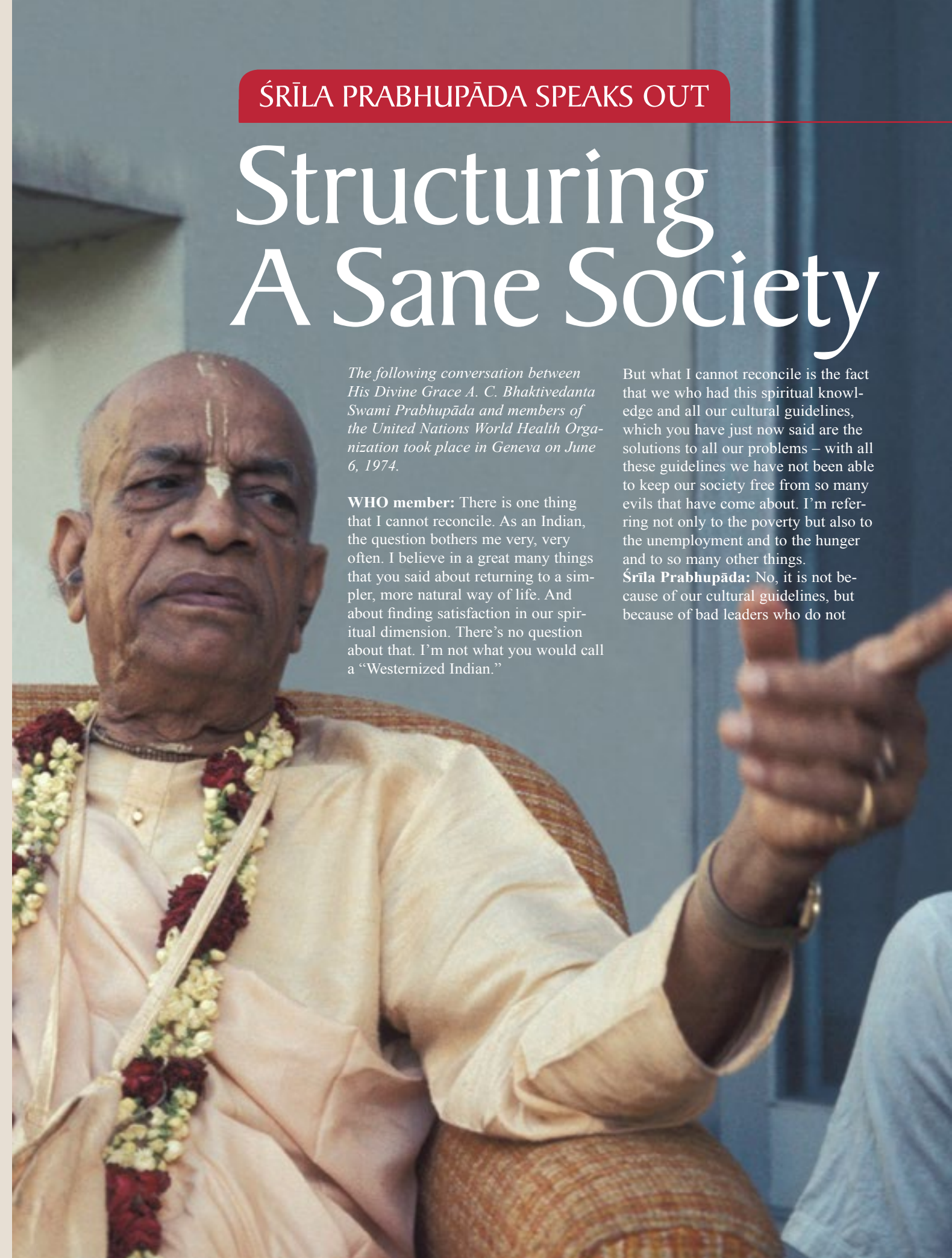
Structuring A Sane Society

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.

WHO member: There is one thing that I cannot reconcile. As an Indian, the question bothers me very, very often. I believe in a great many things that you said about returning to a simpler, more natural way of life. And about finding satisfaction in our spiritual dimension. There’s no question about that. I’m not what you would call a “Westernized Indian.”

But what I cannot reconcile is the fact that we who had this spiritual knowledge and all our cultural guidelines, which you have just now said are the solutions to all our problems – with all these guidelines we have not been able to keep our society free from so many evils that have come about. I’m referring not only to the poverty but also to the unemployment and to the hunger and to so many other things.

Śrīla Prabhupāda: No, it is not because of our cultural guidelines, but because of bad leaders who do not



follow them. It is due to these bad leaders.

WHO member: They are our own people.

Śrīla Prabhupāda: They may be our own people. They may be our own father. Prahāda Mahārāja was a devotee of the Lord, and yet his father was Hiraṇyakaśipu, an utter demon. So what can be done? Most people are good, and yet so often we see that their leader is a godless demon.

WHO member: Yes, Hiraṇyakaśipu had to be destroyed.

Śrīla Prabhupāda: So he was destroyed. By God's grace he was destroyed. And every one of these modern demonic leaders – they will be destroyed. These demonic leaders will not stay. But everything takes time.

At the present moment our leaders are not very good. Blind. They have no knowledge, and yet they are leading. *Andhā yathāndhair upanīyamānās:* the blind leading the blind – into the ditch. These leaders have killed the world's original, spiritual culture, and they

cannot give anything in its place.

WHO member: So has your movement involved itself in social philosophy, then?

Śrīla Prabhupāda: Yes. This movement is most practical. For instance, we are recommending no meat-eating. And the leaders do not like it. We are not very favorable to their propaganda. So the leaders don't like us. After all, they have allowed slaughterhouses, and beef shops anywhere and everywhere, and we are saying, "No meat-eating." So how will they like us? That is the difficulty. "It is folly to be wise where ignorance is bliss." But still we are struggling.

And the alternative we are recommending is also practical. These God-conscious farming villages have proved successful. The inhabitants are finding their life happy and abundant. Nature's bounty supplies fruit and vegetables and grain. And the cows supply milk, from which you can get yogurt, cheese, butter, and cream. So with all these ingredients, you can make hundreds

and thousands of delicious preparations. And you feel fully satisfied. That is the basic principle.

WHO member: That is an example of a successful enterprise, but would you speak about something now that has not been tried before?

Śrīla Prabhupāda: The "new thing" is that these people living in God-conscious farming villages do not have to travel away for their daily bread. That is the new thing for modern society. At present, most people have to travel some distance to the factory or office. I happened to be in Bombay when there was a railway strike – oh, people were suffering so much. You see? From five o'clock in the morning they were standing in a queue for catching a train. Of course, during the strike hardly any trains were running. So people were in so much difficulty. And if one or two trains were running, so many people were trying to squeeze themselves into the cars. Smashing themselves in. They were even on top of the train.

Of course, in the more industrially advanced countries, the people go to the factory or office in cars – and risk being killed in highway crashes.

So the question is, Why should one be induced to go so many miles away from his home simply for earning his livelihood? This is a very bad civilization. One must obtain food locally. That is a good civilization.

WHO member: I understand that your goal is to have everybody become self-sufficient in regard to food. But if all the people are engaged in the production of food, then who will be providing other things?

Śrīla Prabhupāda: We don't say everyone should be engaged in food production. According to the *Bhagavad-gītā*, naturally you will have a section of men who will produce food, a section of men who will give spiritual direction, and a section of men who will manage as the government or king. And the rest of the people are laborers who help all the other sections.

Not that everyone will be a cultivator. No. There must also be a brain department, a management department, and a worker department. These groupings are natural within any society. And all of them should work together for spiritual cultivation. 🌱



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 57–61, or visit directory.krishna.com.

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.

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 Puruṣottama-adhika (June 17–July 16)

JULY

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

Month of Vāmana /second half (July 17–July 31)

18 – Lord Jagannātha's Rathayātrā in Jagannātha Puri. Disappearance anniversary of Śrīla Svarūpa Dāmodara and Śrīla Śivānanda Sena, intimate associates of Lord Caitanya.

27 – **Śayanā Ekādaśī**
Fasting from grains and beans.

31 – Disappearance anniversary of Śrīla Sanātana Gosvāmī, one of the six Gosvāmīs of Vrindavan. First month of Cāturmāsya begins (fasting from green leafy vegetables).

Month of Śrīdhara (August 1–August 29)

AUGUST

4 – Disappearance anniversary of Śrīla Gopāla Bhaṭṭa Gosvāmī, one of the six Gosvāmīs of Vrindavan.

7 – Disappearance anniversary of Śrīla Lokanātha Gosvāmī, a great devotee of Lord Caitanya.

8 – Anniversary of incorporation of ISKCON, in New York City, 1966.

10 – **Kāmikā Ekādaśī**
Fasting from grains and beans.

26 – **Pavitropanā Ekādaśī**
Fasting from grains and beans. Jhulana Yātrā (swing festival) of Śrī Śrī Rādhā-Govinda begins.

27 – Disappearance anniversary of Śrīla Rūpa Gosvāmī, one of the six Gosvāmīs of Vrindavan. Disappearance anniversary of Śrīla Gaurīdāsa Paṇḍita, an associate of Lord Caitanya.

29 – Jhulana Yātrā ends. Appearance anniversary of Lord Balarāma. Fasting till noon, followed by feasting. Second month of Cāturmāsya begins (fasting from yogurt).

Month of Hṛṣīkeśa (August 30–September 28)

30 – Anniversary of the departure of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda to the United States in 1965.

SEPTEMBER

5 – Śrī Kṛṣṇa Janmāṣṭamī, appearance anniversary of Lord Kṛṣṇa. Fasting till midnight. Call your local temple for a schedule of events.

6 – Appearance anniversary of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness. Fasting till noon, followed by feasting.

8 – **Vyañjuli Mahā-dvādaśī**
Fasting from grains and beans for Annadā Ekādaśī.

RATHAYĀTRĀ

(continued from page 22)

An Invitation Immortalized

Just as the form of Jagannātha has a special story behind it, so does His chariot festival. Many deities go out in processions to bestow grace on onlookers, but Jagannātha goes out on another special mission. After Kṛṣṇa left Vrindavan, the Vrajagopīs met Him many decades later in Kurukshetra, where the devout from far and wide had congregated to perform religious ceremonies during a solar eclipse. The *gopīs'* brief reunion with Kṛṣṇa inflamed within them a fervent longing for lasting reunion in the pastoral paradise of Vrindavan – the original and inimitable setting for their pastimes with Kṛṣṇa. They envisioned taking Kṛṣṇa back to Vrindavan on a chariot – drawn not by horses, but by the love of their hearts and the labor of their hands. Their sacred longing is immortalized in the Rathayātrā, wherein the starting point represents Kurukshetra and the ending point represents Vrindavan. When we pull the Lord's chariot, we assist the *gopīs* in their labor of love. By thus assisting those enriched with *bhakti*, we feel our own hearts become enriched with *bhakti*. By our loving pulls, we not only take Jagannātha back to Vrindavan, but also invite Him back into our heart.

The Rathayātrā expands divine love from the temple to the rest of the city, and indeed the whole world. And it offers us a chance to elevate our devotional love from separation to union, from disconnection from the Lord to reconnection with Him. 🌱

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



September 24 – October 4, 2015

“In this Age of Kali there is no other means, no other means, no other means for self-realization than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari.”

– Bṛhan-nārādīya Purāṇa

ŚRĪLA PRABHUPĀDA’S great desire was that the chanting of the Lord’s holy names spread all over the world. To help fulfill that desire, in 1996, the year of the Śrīla Prabhupāda Centennial, ISKCON’s Governing Body Commission established World Holy Name Day. In 2008, World Holy Name Day became World Holy Name Week.

This year, several observances on the Vaiṣṇava calendar during World Holy Name Week relate directly to the spreading of the holy name. September 26 is the birth anniversary of Śrīla Bhaktivinoda Ṭhākura, the

powerful nineteenth-century Gauḍīya Vaiṣṇava who launched the first efforts to spread Kṛṣṇa’s holy names outside India. September 27 marks the anniversary of the passing of Śrīla Haridāsa Ṭhākura, whom Śrī Caitanya Mahāprabhu designated *nāmācārya* – the primary teacher of the holy name, by example and precept. September 28 celebrates the day on which Śrīla Prabhupāda accepted *sannyāsa*, the renounced order of life, freeing him to prepare for and eventually embark on his momentous voyage to America. And on October 4, the last day of WHNW, we honor Śrīla Prabhupāda’s arrival in America, from where he launched a movement that is carrying the holy names to every corner of the world.

To find out how you can take part in this year’s World Holy Name Week, please visit worldholynameweek.com. 🌐

The photos in this article were all taken during the celebration of World Holy Name Week 2014.



Viṣṇujana Dāsa



Japan



Mumbai



Durban

Nanda Kisora Dasa



Mexico City



Israel

Aakash Pahuja



Scotland



Hong Kong

Viṣṇujana Dāsa





London



Kathmandu



Durban



Ukraine



Visvajana Dasa



Mexico City



Auckland

Kalashanvara Dasa



Japan



Boston

Visnujana Dasa



Sydney



New York

Visnujana Dasa



Vrindavan, India



Nellore, India



Saint Petersburg, Russia



New York

Viṣṇujana Dāsa



Germany



Anapa, Russia

Harināma Saṅkīrtana

Taking Kṛṣṇa's Name to the Streets

by Satyarāja Dasa

IN THE MID 1970s the rock band The Doobie Brothers had a hit song called “Takin’ It to the Streets.” It proclaimed man’s brotherhood and the importance of broadcasting this truth where everyone could hear it – in the streets. We should leave behind injustice and exploitation, the song insisted, and help our less fortunate brothers and sisters by asserting our equality and our care for each other.

As a new devotee of Kṛṣṇa, for me the song had a more esoteric meaning. Although I could relate to its message of humanity’s genetic and spiritual bonds, I had recently been introduced to *harināma saṅkīrtana* and was taking something else to the streets – Kṛṣṇa’s holy name, which purifies all within earshot.

The word *kīrtana* can be translated in various related ways, including “speaking,” “telling,” “broadcasting,” “glorifying,” and “eulogizing.” When we devotees of Lord Kṛṣṇa use the word, we usually mean the singing (or, using a synonym, chanting) of Kṛṣṇa’s holy names. Following tradition, we sing the holy names in call-and-response style.

All activities in the Hare Kṛṣṇa movement are meant to support or nurture *kṛṣṇa-kīrtana*. Especially *saṅkīrtana*. *San* means “complete” or “in association.” So *saṅkīrtana* refers to “complete glorification” or “chanting with others,” the implication being that chanting with others is better than chanting alone. In *saṅkīrtana*, we come together to chant and dance for Kṛṣṇa’s pleasure.

The Gauḍīya Vaiṣṇava tradition (followers of Caitanya Mahāprabhu) lauds group chanting as higher and more effective than any other devotional practice. Kṛṣṇadāsa Kavirāja Gosvāmī sums up this idea in his seventeenth-century book *Śrī Caitanya-caritāmṛta*: “Among the ways of executing devotional service, the nine prescribed methods* are the best, for these processes

have great potency to deliver Kṛṣṇa and ecstatic love for Him. Of the nine processes of devotional service, the most important is to always chant the holy name of the Lord [*nāma-saṅkīrtana*]. If one does so, avoiding the ten kinds of offenses, one very easily obtains the most valuable love of Godhead.” (*Caitanya-caritāmṛta, Antya 4.70–71*)

The *Śrīmad-Bhāgavatam*, “the ripe fruit of the tree of Vedic knowledge,” also emphasizes *nāma-saṅkīrtana*. We learn that although one can sing about the qualities (*guṇa*) and deeds (*karmāṇi*) of the Lord, as done in previous ages, in the current age of Kali all that is required is to chant His holy name (12.3.51). The texts inform us that God’s names are nondifferent from His “incarnations, qualities, and deeds” (*avatāra-guṇa-karma*). These names, then, are a kind of shorthand, a mnemonic device that brings to mind in seedlike form the Lord’s incarnations, qualities, and activities. A special blessing for the souls of Kali-yuga.

The basic theology of the name is straightforward: Being absolute, the Lord and His name are the same. Here in the relative world a person and his name are two different things. I am not present merely because someone calls out my name. But in the absolute, spiritual realm, God and His name are identical, as confirmed in the *Padma Purāna*: “The holy name of Kṛṣṇa is transcendently blissful. It bestows

* This refers to the nine processes of devotional service listed in *Śrīmad-Bhāgavatam* (7.5.23): hearing and chanting about Kṛṣṇa, remembering Him, serving Him, worshiping Him, offering Him prayers, becoming His servant, considering Him one’s friend, and surrendering oneself fully to Him.

Śrīla Jīva Gosvāmī asserts in his *Bhakti-sandarbhā* (173), “Although other processes of devotional service should be performed in Kali-yuga, they must all be accompanied by the chanting of the holy names.”



all spiritual benedictions, for it is Kṛṣṇa Himself.” The verse ends *abhinnatvān nāma-nāminoh*: “[For Kṛṣṇa,] the name and the named are nondifferent.” By uttering the name of God, or even by merely hearing it, one associates with the divine, thus garnering for oneself purification and advancement on the spiritual path.

We should hear the holy name from a self-realized soul who has pure love for Kṛṣṇa.

“When the mantra is chanted by a pure devotee of the Lord in love,” Prabhupāda writes, “it has the greatest efficacy on hearers, and as such this chanting should be heard from the lips of a pure devotee of the Lord, so that immediate effects can be achieved.” (*The Science of Self-Realization*) Such hearing starts a chain reaction in which whoever hears from someone who has heard from a pure soul also receives supreme benefit.

Chand Kazi and Nagara Saṅkīrtana

In this age (*yuga*) chanting the holy name, especially group chanting, is the recommended process to revive our dormant Kṛṣṇa consciousness, awakening our pure love for God; no other practice is as powerful. The *Bhāgavatam* (12.3.52) tells us, “Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord’s feet can be obtained in Kali-yuga simply by chanting the holy name of Hari [Kṛṣṇa].”

An incident in the life of Śrī Caitanya Mahāprabhu, Kṛṣṇa Himself in the role of His own devotee, illustrates the profound importance of what is known as *nagara* (town) *saṅkīrtana*. When Śrī Caitanya Mahāprabhu lived in Navadvīp, West Bengal in the early sixteenth century, the area was under Muslim rule. Nawab Hussain Shah, whose full name was Ala al-Din Hussain Shah, ruled as the independent sultan (*nawab*) of Bengal from 1493 to 1519 CE. The small district of Navadvīp was a prominent center of learning, and the highly respected city magistrate serving under Hussain Shah was Maulana Sirajuddin, also known as Chand Kazi (“moonlike judge”).



Painting by Yashwanth Devi Dasi

Lord Caitanya meets with Chand Kazi, the local magistrate, who then removes his ban on public chanting.

These two Muslim officials had in fact taken part in Lord Kṛṣṇa’s pastimes (*līlā*) fifty centuries ago. We learn this from Śrīla Bhaktivinoda Ṭhākura, a prominent nineteenth-century Gauḍīya Vaiṣṇava. In *Śrī Navadvīpa Dhāma Māhātmya* Bhaktivinoda Ṭhākura tells us that Nityānanda Prabhu, Lord Caitanya’s most intimate associate, revealed the following to Śrīla Jīva Gosvāmī:

O Jīva, hear My words. The Chand Kazi’s village is none other than Mathurā. After performing *kīrtana*, Gaurāṅga gave love of God to the Kazi and liberated him. Mathurā’s King Kaṁsa of Kṛṣṇa-*līlā* became Chand Kazi in Gaura-*līlā*. For that reason Gaurāṅga addressed the Kazi as His maternal uncle, and out of fear the Kazi took shelter of Gaurāṅga’s lotus feet. Under orders from Hussain Shah, who was the king of the Bengal Empire and Jarāsandha in Kṛṣṇa-*līlā*, the Kazi caused disturbance during *kīrtana* performance by breaking the *mṛdangas*. The Lord, appearing in the form of Nṛsiṁha [half man, half lion], put fear in the Kazi’s heart. Like Kaṁsa, the Kazi cowered in fear. Śrī Caitanya, however, gave him *prema* [pure love of God] and thus made the Kazi a great

devotee. The very fortunate hear this story of the Kazi’s liberation.

Chand Kazi plays a central role in the story of the first major *nagara kīrtana* in Gauḍīya Vaiṣṇavism. The incident is first reported in *Vṛndāvana Dāsa Ṭhākura’s Caitanya-bhāgavata (Madhyakhaṇḍa)* and then later in Kṛṣṇadāsa Kavirāja Gosvāmī’s *Caitanya-caritāmṛta (Ādi-līlā)*.

Caitanya Mahāprabhu’s followers would regularly go out into the streets and bazaars to sing the names of Kṛṣṇa, creating a spectacle in Navadvīp that brought great pleasure to devotees. But the Muslims were taken aback by the intensity of the *kīrtana*, and even some Hindus didn’t understand how public chanting was part of their tradition. The orthodox *brāhmaṇas*, especially, were annoyed by Mahāprabhu’s joyous *saṅkīrtana* movement and complained to Chand Kazi, saying that the *kīrtana* party was a disturbance.

Manipulated by his constituents, Chand Kazi proclaimed, “No one should perform such chanting on the streets of the city. Today I am excusing the offense and returning home. But the next time I see someone performing this *saṅkīrtana*, I shall certainly chas-

tise him – not only by confiscating all his property, but also by converting him to Islam.”

When it happened again, the Kazi went directly to Śrīvāsa Paṇḍita’s house, the *saṅkīrtana* movement’s central base. He barged in and with intense anger broke a *mṛdaṅga* drum, hoping to instill fear in the devotees’ hearts. Soon after he left, the incident was brought to Mahāprabhu’s attention.

The Lord ordered the townspeople to gather with torches in the evening, and many arrived to fulfill His request. As the crowd grew, they divided into fourteen groups, with Mahāprabhu in the center. They loudly sang Kṛṣṇa’s names with great enthusiasm as they marched through the streets of Navadvīp like an unstoppable army. Their destination: the Kazi’s house.

Once they arrived, the Kazi saw that this was a nonviolent civil-disobedience movement. He and Mahāprabhu sat comfortably and spoke about the merits of Islamic and Vaiṣṇava philosophy. In the end, Lord Caitanya communicated to him the essence of all religious truth: *saṅkīrtana*. Realizing the power and depth of Vaiṣṇava thought, the Kazi wept and joined the chanting party himself, to the amazement of onlookers. By Śrī Caitanya’s mercy, the Kazi had become a devotee of Kṛṣṇa.

Nagara Saṅkīrtana in the Current Era

In the mood of Śrī Caitanya, Śrīla Prabhupāda made *nagara saṅkīrtana* a priority as far back as 1966, when he founded his society in New York City. In Tompkins Square Park he led his earliest American disciples in the Western world’s first public *kīrtana*. Some sat, some danced, but all sang as they glorified Kṛṣṇa under a very special elm tree. The city of New York has commemorated that spot with an ornate plaque.

So important is outdoor chanting that Prabhupāda wrote to devotees in 1969: “My advice to you . . . is that at least for one hour you must all go to have Sankirtana outside on the streets or in the park. That is your life and soul, first business. . . . If need be, the whole temple can be locked, but the outdoor kirtan cannot be stopped.”

(May 17, 1969) To another disciple: “Regarding your questions about Sankirtana . . . , I think you should try to always have Sankirtana going on. All other things are subsidiary. This chanting is our life and soul, so we must arrange our program now so that there will be as much chanting on the streets and at college engagements as possible” (May 14, 1969)

Throughout the early days of the movement, Prabhupāda emphasized public chanting and eventually extended the emphasis to book distribution, for with printed materials Kṛṣṇa’s holy name could be “heard” beyond the circumscribed scope of a *kīrtana* party; it could be heard around the world. Indeed, Śrīla Bhaktisiddhānta Sarasvatī Thakura dubbed the printing press the *bṛhat-mṛdaṅga*, the “great drum.” An ordinary *mṛdaṅga* can be heard within the radius of a few city blocks, but books have no such limitation. Both Bhaktisiddhānta Sarasvatī and Śrīla Prabhupāda wanted book distribution and public *kīrtana* to go on simultaneously.

Kīrtana Stalwarts

Many devotees have championed *harināma saṅkīrtana* throughout ISKCON’s history. For example, Śrīla Prabhupāda’s

knew that chanting would be his primary service. After nurturing his early Kṛṣṇa conscious life in Washington, D.C., he found himself in New York City, where he converted a flatbed truck into a traveling temple and broadcast *harināma* wherever he could. He and his band of enthusiastic chanters made sure the holy name vibrated day and night. From Central Park to the West Village and back again, they brought Kṛṣṇa *kīrtana* to an entire city, as its inhabitants watched Aindra’s spiritual truck glide up and down New York streets.

In 1986 his *kīrtana* brought him to India. He settled in Lord Kṛṣṇa’s holy land, Vrindavan, where he rejuvenated a program started by Śrīla Prabhupāda himself: a nonstop twenty-four-hour *kīrtana* at ISKCON’s Kṛṣṇa-Balarāma Mandir. He often led the *kīrtanas*, but he also organized other *kīrtana* leaders and encouraged devotees from around the world to take part so that the chanting could go on without interruption. He led the project until his death in 2010, but it goes on today in his name.

Aindra’s talent, inspiration, and tireless dedication contributed to the longevity and example of the Vrindavan *kīrtana*, but that program doesn’t stand alone. Public chanting, a main-

The Sweet Holy Name

*madhura-madhuram etan maṅgalaṁ maṅgalānām
sakala-nigama-vallī-sat-phalaṁ cit-svarūpam
sakṛd api pariḡītaṁ śraddhayā helayā vā
bhṛguvara nara-mātraṁ tārayet kṛṣṇa-nāma*

“Kṛṣṇa’s name is the sweetest of the sweet and the most auspicious of all that is auspicious. It is the flourishing creeper, the eternal fully ripened fruit of the *Bhāgavatam* and the embodiment of knowledge. O Bhṛgu, even if someone chants the holy name only once, either with faith or indifference, he is immediately delivered from this ocean of birth and death.”

—*Hari-bhakti-vilāsa* 11.234

disciple Aindra Dāsa (1953–2010) showed pronounced dedication to *harināma*, following in the footsteps of early *kīrtana* aficionados such as Acyutānanda Dāsa, Viṣṇujana Swami, Bharadvāja Dāsa, Madhudvīṣa Dāsa, Yamunā Devī, and Jai Śacīnandana Dāsa.

From the moment he joined the movement in the mid 1970s, Aindra

stay of ISKCON’s philosophy, can be seen throughout the world. The Ghanian devotee Śāstra Dāsa, for example, started a daily program in Mayapur, West Bengal over a decade ago. Today, although the faces of the chanters have changed, the Mayapur chanting party still regularly goes out into the streets in that part of India.

Indradyumna Swami and some fifty enthusiastic devotees have been delivering *harināma* to cities and towns on the northwest coast of Poland for over two decades. In 2002, Rūpa Mañjarī Dāsī and Ratnāvalī Dāsī started a chanting party at Oxford Street in Central London that goes out every afternoon. Devotees in Gainesville chant at the University of Florida on weekdays, bringing transcendental sound to students and teachers alike while serving lunch to the 800 who attend. Viṣṇujana Dāsa from Slovakia and Gaura Karuṇā Dāsa from the Czech Republic formed a World Saṅkīrtana Party that has traveled to six continents.

Rāma Rāya Dāsa, inspired by Aindra and an original member of his Vrindavan *kīrtana* party, has organized a dedicated *saṅkīrtana* contingent in New York City. The troupe of com-

niversary observances of Srīla Prabhupāda's arrival in America on Sept. 17, 1965. . . ."

In 2008 the GBC extended World Holy Name Day to World Holy Name Week.

The Fully Blossomed Name

Sixteenth-century theologian Jīva Gosvāmī, renowned in the Gauḍīya tradition as among history's greatest philosophers, wrote extensively on *nāma-saṅkīrtana*, summing up the tradition's position on the subject. In *Bhakti-sandarbhā* (248) he writes that although chanting relieves one of all sinful reactions (*pāpa-viśodhana*), its ultimate benefit is that it gives direct experience of God's attributes (264) and awakens intense passion (*anurāga*) for Him, causing one to dance, cry,

The ultimate benefit of chanting is that it gives direct experience of God's attributes and awakens intense passion for Him.

mitted devotees chants six hours a day. These saintly crooners are a common sight in Union Square, a central shopping area in the city, though sometimes bad weather sends them elsewhere, including the dark and unpredictable subway system.

"*Kīrtana* is not just for Union Square," says Rāma Rāya, "but for everywhere!"

With the able managerial assistance of Abhirāma Dāsa, an early disciple of Śrīla Prabhupāda, the successful program has its own building in Brooklyn. The devotees who live there chant every day, and many other devotees join in regularly. (If you'd like to learn more about this program, visit nycharinam.com.)

ISKCON's first World Holy Name Day was held on June 9, 1996. The Society's Governing Body Commission (GBC) resolved in 2007 that "World Holy Name Day be made an annual program for all ISKCON centers. The observance of World Holy Name Day is to be held in connection with the an-

scram, and laugh like a madman (263) in spiritual ecstasy. Śrī Jīva further tells us that singing the names out loud (*anugīyate*) is much more effective than reciting the names quietly or simply hearing them, and that people who engage in such singing are humanity's greatest benefactors (269). In this way public chanting is considered a topmost principle in the *bhakti* tradition.

Bhaktivinoda Ṭhākura, too, conveyed the singular importance of *nāma-saṅkīrtana*. In 1892, for example, he wrote a four-verse Bengali song called *Śrī Nāma-pracāra* ("The Preaching of the Holy Name"). It was eventually published as the sixth chapter of a longer work, the *Vaiṣṇava-siddhānta-mālā*, to which he added his own elaborate prose commentary. In this work he outlines the principle of *ājñā tahal* – Lord Caitanya's preeminent order to engage the public in congregational *nāma-saṅkīrtana*.

Picking up on Bhaktivinoda Ṭhākura's mood, his son Bhaktisiddhānta Sarasvatī wrote in an article entitled

"Śrī Nāma-saṅkīrtana" (*The Gaudiya*, Volume 23, Number 10):

Indeed, among all spiritual practices, *saṅkīrtana* is the best and foremost means of attaining the grace of the Supreme Lord Śrī Kṛṣṇa. Other types of *sādhana*, or devotional practices, are only worthy of being called as such if they favorably assist the performance of *saṅkīrtana*; otherwise they should be known as obstructions to actual *sādhana*. Whether one is a child or an old or young man, male or female, learned or illiterate, rich or poor, beautiful or ugly, pious or sinful – regardless of the condition of life someone may be in – there is no spiritual practice for him other than Śrī Kṛṣṇa *nāma-saṅkīrtana*.

Bhaktisiddhānta Sarasvatī used the term *jīvanta-cetana-mṛdaṅga*, or "living drums of consciousness," to refer to the devotees who go out regularly to deliver both transcendental literature and the holy name to one and all. For while books extend the range of *harināma* beyond an ordinary *kīrtana*, these books and the name itself would never reach the mass of people without the brave and enthusiastic souls who distribute them.

Upon embracing such service, one eventually attains the highest destination. Initially, the holy name purifies one's consciousness and aids one's progress in devotional service. On reaching perfection in chanting, one becomes a perfect lover of God. As Bhaktivinoda Ṭhākura poetically tells us in his masterwork *Śaraṅgati*:

pūrṇa vikāśita hañā, vraje more yāya lañā / dekhāya more svarūpa-vilāsa / more siddha-deha diyā, kṛṣṇa-pāse rākhe giyā / e dehera kare sarva-nāśa

"Upon fully blossoming, the Name takes me to Vrindavan and shows me His divine pastimes. He gives me an eternal body, keeps me by Kṛṣṇa's side, and completely vanquishes this material body, granting me supreme perfection." 🌸

Satyarāja 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.

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- Nellore, AP — ISKCON City, Hare Krishna Rd., 524 004/ Tel. (861) 2314577 or (92155) 36589/ sukadevaswami@gmail.com
- ◆ New Delhi — Hare Krishna Hill, Sant Nagar Main Rd., East of Kailash, 110 065/ Tel. (11) 2623-5133, 4, 5, 6 or 7/ Fax: (11) 2621-5421/ delhi@pamho.net; Guesthouse: guesthouse.newdelhi@pamho.net
- New Delhi — 41/77, Punjabi Bagh (West), 110 026/ Tel. (11) 25222851 or 25227478/ iskcon.punjabi.bagh@pamho.net
- 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
- Patna, Bihar — Sri Sri Banke Biharji Mandir, Golok Dham, Budha Marg, 800 001/ Tel. (612) 2220794, 2687637, or 2685081; or 09431021881/ krishna.kripa.jps@pamho.net
- Pondicherry — No. 2b, First floor, 7th Crosscutting (above Sai Departmental Stores), Krishna Nagar Main Road, Krishna Nagar, Lawspet, Pondicherry 605 008/ Tel. (0413) 2210402 or (mobile) 09940864086 or 08190018108/ iskconponddy@gmail.com
- Pune, Maharashtra — 4 Tarapur Rd., Camp, 411 001/ Tel. (20) 41033222 or 41033223/ nvcc@iskconpune.in
- Pune, Maharashtra — New Vedic Cultural Center, Katraj-Kondwa Bypass, 411 048/ Tel. (20) 41033222 or 3/ nvcc@iskconpune.in
- Puri, Odisha — Bhakti Kutī, Swargadwar, 752 001/ Tel. (6752) 231440
- Rajahmundry, AP — Hare Krishna Land, Goutami Ghat, 533 101/ Tel. (883) 2442277 or 2442288/ gopinathdasa@yahoo.com
- Rajkot, Gujarat — Sri Sri Radha Neelmadhav Dham, Kalawad Rd., opposite Kankot Patiya, Mota Mava, 360 005/ Tel. 9898550185/ vaishnavseva@yahoo.co.in
- Raipur, Chhattisgarh — Hare Krishna Land, Alopi Nagar, Opposite Maharshi Vidyalaya, Tatibandh, Raipur 492 001/ Tel. (771) 5037555
- Ranaghat, WB — Gourdhama, Habibpur, Ranaghat, Dist. Nadia, 741 403/ Tel. (3473) 281150 or 281226/ shyamrup.jps@pamho.net
- Salem, TN — ISKCON, Hare Krishna Land, Karuppur 636 012/ Tel. (427) 2001686/ iskcon.salem@pamho.net
- Secunderabad, AP — 27 St. John's Rd., 500 026/ Tel. (40) 780-5232/ Fax: (40) 814021
- Silchar, Assam — Ambikapatti, Silchar, Dist. Cachar, 788 004/ Tel. (3842) 34615
- Siliguri, WB — ISKCON Road, Gitalpara, 734 406/ Tel. (353) 426619, 539046, or 539082/ Fax: (353) 526130
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- Srirangam, TN — 103 Amma Mandapam Rd., Srirangam, Trichy 620 006/ Tel. (431) 2433945/ iskcon_srirangam@yahoo.co.in
- Surat, Gujarat — Ashram Rd., Jahangirpura, 395 005/ Tel. (261) 276-5891 or 276-5516/ surat@pamho.net
- Thiruvananthapuram, Kerala — Hospital Rd., Thycuda, 695 014/ Tel. (471) 2328197/ jsdasa@yahoo.co.in
- Tirunelveli, TN — 10B Tiruvananthapuram, 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; Guesthouse: guesthouse.tirupati@pamho.net
- Udhampur, J&K — Srīla Prabhupada Ashram, Srīla Prabhupada Marg, Srīla Prabhupada Nagar, 182 101/ Tel. (1992) 270298/ info@iskconudhampur.com
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- Vallabh Vidyanagar, Gujarat — Opp. B&B Polytechnic, Mota Bazaar, Dist. Anand, 388 120/ Tel. (26192) 230796 or 233012/ iskcon.vvnagar@pamho.net
- Varanasi, UP — ISKCON, B 27/80 Durgakund Rd., Near Durgakund Police Station, Varanasi 221 010/ Tel. (542) 276422 or 222617
- Vellore, TN — Chennai Ext. Centre, 10-12, 10th East Cross Rd., Gandhi Nagar, 632 006
- Vijayawada, AP — Venkatapalem Karakatta Rd., Undavalli Village, Tadepalli Mandal, Vijayawada, Guntur Dist., 522 501/ Tel. (8645) 272513/ mmdasiskconvijayawada@gmail.com
- Visakhapatnam, AP — Hare Krishna Land, Sagarangar-45 (City office and mail: Plot No. 52, Pandurangapuram Beach Rd., Visakhapatnam 530 043/ Tel. (891) 2528376 or 6537625/ samba.jps@pamho.net; Guesthouse: guesthouse.vizag@pamho.net
- ◆ Vrindavan, UP — Krishna-Balaram Mandir, Bhaktivedanta Swami Marg, Raman Reti, Mathura Dist., 281 124/ Tel. & fax: (565) 2540728/ iskcon.vrindavan@pamho.net; (Guesthouse) Tel. (565) 2540022/ ramamani@sancharnet.in
- Warangal, AP — Mulugu Rd., Ayappa Pidipally, 506 007/ Tel. (8712) 426182

RURAL COMMUNITIES

- Ahmedabad District, Gujarat (Hare Krishna Farm) — Katwada (contact ISKCON Ahmedabad)
- Assam — Karnamadhu, Dist. Karimganj
- Chamorshi, Maharashtra — 78 Krishnanagar Dham, Dist. Gadchiroli, 442 603/ Tel. (218) 623473
- Hyderabad, AP (New Naimisaranya Farm) — P.O. Dabilpur Village, Medchal Tq., R.R. Dist., 501 401/ Tel. (40) 65520070 or 9440057263

CENTERS AROUND THE WORLD

Indore, MP (Krishna-Balarama Mandir) — Hare Krishna Vihar, Nipania Village/ Tel. (731) 572794
Mayapur, WB — (contact ISKCON Mayapur)
Puri, Odisha — ISKCON, Bhaktiviedanta Ashram, Sipasiрубuli, 752 001/ Tel. (6752) 230494
Surat, Gujarat — Bhaktiviedanta Rajavidyalaya, Krishnalok, Surat-Bardoli Rd., Gangapur, P.O. Gangadhara, Dist. Surat, 394 310/ Tel. (02622) 63546
Vrindavan, UP — Vrinda Kund, Nandaqagon, Dist. Mathura, U.P.
Yamunanagar, Haryana — Hare Krishna Dham, Sri Sri Radha Kunj Bihari Mandir, Near Lal Dwara Road, Opposite Raghunathpuri, Lal Dwara Colony, Near Gopal Motor Garage, 135003/ Tel. 9996001817/ kumarstainless@yahoo.in

ADDITIONAL RESTAURANT

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

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Bahau — 156 Taman Sornam, Bahau 72100, Negeri Sembilan/ Tel. +60 (6) 481-4350 or 454-8982/ paramanandakp@yahoo.com

Bukit Mertajam — 429 Jalan Sungai Rambai, 14000 Bukit Mertajam/ Tel. +60 (4) 538-1276/ arumugam@notes.asemal.com.my

Ipoh — 15-H Jalan Lang, Jalan Padang, Tembak, 30000 Ipoh Perak, Darul Ridzuan/ Tel. +60 (5) 506-1601
Kiang — No. 20, Lorong Besi 4, Off J1, Teluk Pulaui, Selangor D.E., 41100/ Tel. +60 (12) 6342464, (12) 3179206 or (603) 3371206/ ramran991@yahoo.com

Kuala Lumpur — Lot 9901, Jalan Aman Jawa, Taman Yari, 58200 Kuala Lumpur/ Tel. +60 (3) 7980-7355/ Fax: +60 (3) 7987-9901/ president@iskconkl.com

Kuching — Lot 680, Block 250, Lorong Ketitir 3, Batu Kawa, 93250 Kuching, Sarawak/ Tel. +60 (82) 688-708

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

Prai — 3051 Lorong Jelawat 4, Seberang Jaya, 13700 Prai/ Tel. +60 43808897 or 43809989/ Fax: 43808898/ kaleshadass@gmail.com

Seremban — 28/7J Taman Desa, Temiang, 70200 Seremban, Negeri Sembilan (mail: 14 RJ 1/1, Taman Rasah Jaya, 70300 Seremban, Negeri Sembilan)/ Tel. +60 (6) 765-1379/ ppnada@tm.net.my
Sungei Petani — Lot 46, Jalan 1/6, Taman Sri Wang, 08000 Sungei Petani/ abbay_143@hotmail.com
Taiping — 24 Lorong Panglima (Cator Ave.), Assam Kumbang, 34000 Taiping, Perak D.R. (mail: 590 Jalan Wat Siam, Kampung Pinang, 34600 Kamunting, Taiping, Perak)/ Tel. +60 (5) 807-9702 or 808-1475

Teluk Intan — Jalan Sungai Manik, 36000 Teluk Intan, Perak/ Tel. +63 (32) 83254

OTHER COUNTRIES

Alaminos, Philippines — 3rd/4th Floors, Donato's Trading Building, F. Fule Street, Alaminos, Laguna 4001/ Tel. +63 (49) 5672104 or 9106576483

Bangkok, Thailand — Soi 3, Tanon Itsarapap, Toonburi/ Tel. +66 29445346, 814455401 or 897810623/ swami.bvv.narasimha@pamho.net

Chittagong, Bangladesh — Caitanya Cultural Society, 23 Nandan Kanan, N. N. Paul Blvd./ Tel. + 880 (31) 610822

Chittagong, Bangladesh — Sri Krishna Mandir, in front of Afmi Plaza, Prabartak Sangha (mail: P.O. Box 440)/ Tel. +880 (31) 2551950, 610822; or 1819395948/ iskconctg@gmail.com
Colombo, Sri Lanka — 188 New Chetty St., Colombo 13/ Tel. +94 (11) 2433325/ Fax: +94 (11) 2471099/ iskcon@stl.lk

Denpasar, Indonesia — Radha-Rasesvara Mandir, J1. Tanah Putih, Gg. Tanah Ayu, Blumbungan, Sibang Gede, Abiansemal, Badung, Bali, 80352/ Tel. +62 (361) 228391, 462596, or 3145052/ Fax: (361) 467722/ iskcon_id@yahoo.com

Dhaka, Bangladesh — 5 Chandra Mohon Basak St., Banagram, 1203/ Tel. +880 (2) 236249/ Fax: (2) 837287/ iskcon_bangladesh@yahoo.com

Dhaka, Bangladesh — 79 Swamibag, Dhaka-11/ Tel. +880 (2) 7122747 or 7122488/ info@iskconbd.org
Hong Kong — 6/F Oceanview Court, 27 Chatham Rd. South (mail: P.O. Box 98919)/ Tel. +852 2739-6818/ Fax: +852 3909-3950/ iskconhk@iskconhk.org

Jakarta, Indonesia — Yayasan Radha-Govinda, P.O. Box 2694, Jakarta Pusat 10001/ Tel. +62 (21) 489-9646/ matsyads@bogor.wasantarna.net.id

Jessore, Bangladesh — Nitai Gaur Mandir, Kathakhali Bazaar P.O., Panja
Jessore, Bangladesh — Sri Rup-Sanatan Smriti Tirtha Mandir, Ramshara, Magurahat P. O., Abhayanagar

Kathmandu, Nepal — Budhanilkantha (mail: GPO Box 3520)/ Tel. +977 (1) 4373790 or 4373786/ Fax: (1) 414409 (Attn: ISKCON/ iskconkathmandu@gmail.com

Mandalay, Myanmar — ISKCON Sri Krishna Temple, Corner of 19th Thukha St., Nanshe, Mandalay/ sdas108@hotmail.com

Manila, Philippines — #9105 Banuyo St., San Antonio Village, Makati City/ Tel. & fax: +63 (2) 8901947; Tel. +63 (2) 8963357/ iskconmanila@yahoo.com

Myitkyina, Myanmar — ISKCON Sri Jagannath Temple, Bogyoke St., Shansu Taung, Myitkyina, Kachin State/ mahanadi@mptmail.net.mm

Osafia, Israel — P.O. Box 2232, Osafia Village 30090/ Tel. +972 (4) 839-2876

Osaka, Japan — 1-1-17 Katamachi, Miyakojima-ku, Osaka 534-0025/ Tel. +81 (6) 6352-0729

Sylhet, Bangladesh — Yugal Tila, Kajalshah, Opp. Osmani Medical College, Gate No. 1, Sylhet 03100/ Tel. +880 821721358, 1711478190, or 1718781144/ info@iskconsylhet.com

Tai Pei City, Taiwan — Zhong Xiao East Rd., Sec. 2, Lane 39, Alley 2, No. 3, 2F/ Tel. +886 (2) 2395-6010 or 2395-6715/ bhavna@ms22.hinet.net

Tokyo, Japan — 2-23-4 Funabori, Edogawa-ku, Tokyo 134-0091/ Tel. +81 (3) 3877-3000/ iskcon.new.gaya.japan@gmail.com

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

RURAL COMMUNITIES

Bangladesh (Kulaura) — Rangirkul Bidyashram, Kulaura, Dist. Moulvibazar/ Fax: +880 (8624) 88035

Bangladesh (Sri Pundarika Dhama) — Mekhla, Hathazari, Dist. Chittagong/ Tel. +880 (31) 610822

Bangladesh (Comilla) — Jagannathpur, Comilla
Indonesia (Govinda Kunja) — (contact ISKCON Jakarta)

RESTAURANTS

Tokyo — Vegetable-Kitchen Govinda's, 5-17-10 Nakano, Nakano-ku, Tokyo 164-0001/Tel. +81 (3) 3387-8998; govindas_murata@yahoo.co.jp

Tokyo — Devadeva Cafe, 2-14-7 Kichijoji-Honcho, Musashino-City, Tokyo/ Tel. +81 (422) 21-6220; info@devadevacafe.com

NORTH AMERICA 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/ Fax: (403) 547-0795/ 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/ Fax: (613) 565-2575/ iskconottawa@sympatico.ca

Regina, Saskatchewan — 1279 Retallack St., S4T 2H8/ Tel. (306) 525-0002 or -6461/ jagadishadas@yahoo.com

- Toronto, Ontario — 243 Avenue Rd., M5R 2J6/ Tel. (416) 922-5415/ Fax: (416) 922-1021/ 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

Austin, Texas — 10700 Jonwood Way, 78753/ Tel. (512) 835-2121/ Fax: (512) 835-8479/ sda@backtohome.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/ info@iskconberkeley.net
Boise, Idaho — 1615 Martha St., 83706/ Tel. (208) 344-4274/ boise_temple@yahoo.com

Boston, Massachusetts — 72 Commonwealth Ave., 02116/ Tel. (617) 247-8611/ Fax: (617) 909-5181/ info@iskconboston.org

Chicago, Illinois — 1716 W. Lunt Ave., 60626/ Tel. (773) 973-0900/ Fax: (773) 973-0526/ chicagoiskcon@yahoo.com

Columbus, Ohio — 379 W. Eighth Ave., 43201/ Tel. (614) 421-1661/ premviladas.rns@gmail.com

- Dallas, Texas — 5430 Gurley Ave., 75223/ Tel. (214) 827-6330/ Fax: (214) 823-7264/ info@radhakalachandji.com

- Denver, Colorado — 1400 Cherry St., 80220/ Tel. (303) 333-5461/ Fax: (303) 321-9052/ info@krishnadenver.com

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/ Fax: (352) 379-2927/ kalkanantha.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/ Fax: (713) 956-9968/ management@iskconhouston.org

Kansas City, Missouri — 5201 Paseo Blvd./ Tel. (816) 924-5619/ Fax: (816) 924-5640/ rvc@rvc.edu
Laguna Beach, California — 285 Legion St., 92651/ Tel. (949) 494-7029/ info@lagunatemple.com

Las Vegas, Nevada — 7181 Dean Martin Dr., 89118/ Tel. (702) 434-8332/ info@govindascenter.com

- Los Angeles, California — 3764 Watseka Ave., 90034/ Tel. (310) 836-2676/ Fax: (310) 839-2715/ 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) 638-3244

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

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

Philadelphia, Pennsylvania — 41 West Allens Lane, 19119/ Tel. (215) 247-4600/ Fax: (215) 247-8702/ info@iskconphiladelphia.com

- Philadelphia, Pennsylvania — 1408 South St., 19146/ Tel. (215) 985-9303/ govindasvegetarian@gmail.com
- Phoenix, Arizona — 100 S. Weber Dr., Chandler, 85226/ Tel. (480) 705-4900/ Fax: (480) 705-4901/ premadhatridd@gmail.com

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Salt Lake City, Utah — 965 E. 3370 South, 84106/ Tel. (801) 487-4005/ utahkrishnas@gmail.com
San Antonio, Texas — 677 Oxford Trace, 78240/ Tel. (210) 420-1182/ aadasa@gmail.com

- San Diego, California — 1030 Grand Ave., Pacific Beach 92109/ Tel. (858) 483-2500/ Fax: (858) 483-0941/ 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/ Fax: (425) 868-8928/ info@vedicculturalcenter.org

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

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. Blackliidge Dr., 85719/ Tel. (520) 792-0630/ Fax: (520) 791-0906/ sandaminid@cs.com

Washington, D.C. — 10310 Oaklyn Dr., Potomac, Maryland 20854/ Tel. (301) 299-2100/ Fax: (301) 299-5025/ info@iskconofdc.org

RURAL COMMUNITIES

Alachua, Florida (New Raman Reti) — 17306 N.W. 112th Blvd., 32615/ Tel. (386) 462-2017/ Fax: (386) 462-2641/ alachuatemple@gmail.com

Carriere, Mississippi (New Talavan) — 31492 Anner Road, 39426/ Tel. (601) 749-9460 or 799-1354/ Fax: (601) 799-2924/ 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) — 3759 McCrearys Ridge Rd., 26041/ Tel. (304) 843-1600 (Guesthouse extension: 1111)/ mail@newvrindaban.com

Mulberry, Tennessee (Murari-sevaka) — 532 Murari Lane, 37359/ Tel. (931) 759-6888/ murari_sevaka@yahoo.com

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

Sandy Ridge, North Carolina — Prabhupada Village, 1283 Prabhupada Rd., 27046/ Tel. (336) 593-2322/ madanmohanmohini72@gmail.com

ADDITIONAL RESTAURANT

Hato Rey, Puerto Rico — Tamal Krishna's Veggie Garden, 131 Eleanor Roosevelt, 00918/ Tel. (787) 754-6959/ Fax: (787) 756-7769/ tkveggiegarden@aol.com

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Belfast, Northern Ireland — Sri Sri Radha-Madhava Mandir, Brooklands, 140 Upper Dunmurray Lane, BT17 OHE/ Tel. +44 (28) 9062 0530/ hk.temple108@gmail.com

Birmingham, England — 84 Stanmore Rd., Edgbaston B16 9TB/ Tel. +44 (121) 420 4999/ iskconbirmingham@gmail.com

- 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

Lesmahagow, Scotland — Karuna Bhavan, Bankhouse Rd., Lesmahagow, Lanarkshire, ML11 0ES/ Tel. +44 (1555) 894790/ Fax: +44 (1555) 894526/ karunabhavan@aol.com

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

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

London, England (country) — Bhaktiviedanta Manor, Dharam Marg, Hilfield Lane, Watford, Herts, WD25 8EZ/ Tel. +44 (1923) 851000/ Fax: +44 (1923) 851006/ info@krishnatemple.com; Guesthouse: bmguesthouse@krishna.com

London, England (south) — 42 Enmore Road, 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

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Upper Lough Erne, Northern Ireland — Govindadwipa Dhama, Inisrath Island, Derrylin, Co. Fermanagh, BT92 9GN/ Tel. +44 (28) 6772 3878/ govindadwipa@pamho.net

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Nottingham, England — Govinda's Nottingham, 7–9 Thurland Street, NG1 3DR/ Tel. +44 115 985 9639/ govindasnottingham@gmail.com

GERMANY

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

- Cologne — Taunusstr. 40, 51105/ Tel. +49 (221) 830 3778/ keshava.bbs@gauradesh.com
- Hamburg — Bhakti Yoga Zentrum, Krummholzberg 9, 21073/ Tel. +49 (151) 10652236/ vaidyanatha.acbsp@pamho.net

Meckesheim — Zuzenhauser Str. 13, 74909/ Tel. +49 (6226) 9530741/ info@iskcon-heidelberg.de

Munich — Wachenheimer Strasse 1, 81539/ Tel. +49 (89) 6880 0288/ info@krishnatempel.de

Wiesbaden — Aarstrasse 8, 65329 Burg Hohenstein/ Tel. +49 (6120) 90 41 07 or (171) 144 5991/ iskconwiesbaden@pamho.net

RURAL COMMUNITY

Passau (Simhachalam) — Zielberg 20, 94118 Jandelsbrunn/ Tel +49 (8583) 316/ info@simhachalam.de

ADDITIONAL RESTAURANTS

Cologne — Govindam, Roonstrasse 3, 50674 Köln
Leipzig — Govinda Vegan + Vegetarisch, Merseburger Str. 95, 04177/ Tel. +49 (341) 351 389 83/ info@govinda-leipzig.de

HUNGARY

Budapest — III. Lehel Street 15–17 (Csillaghegy), 1039 Budapest/ Tel. +36 (1) 391-0435 or 397-5219/ Fax: (60) 514114/ budapest@pamho.net

E

CENTERS AROUND THE WORLD

Poland (New Santipur) — Czarnow 21, 58-424 Piszarzowice, woj. dolnoslaskie/ Tel. +48 (75) 744-8892/ radhu@wp.pl

ADDITIONAL RESTAURANTS

Bratislava, Slovakia — Govinda, Obchodna 30, 811 06 Bratislava/ Tel. +421 (2) 5926 2366
Denmark, Copenhagen — Govinda Vegetar Take-away, Boulevard 7, 1635 Copenhagen V/ Tel. +45 32140362/ info@govinda.dk

Kosice, Slovakia — Govinda, Puskinoва 8, 040 01 Kosice/ Tel. +421 (910) 947112
Locarno, Switzerland — Govinda Restaurant, Via Della Motta 10, Locarno 6600/ Tel. +41 (091) 7523852 or 796260804/ radhakanta@pamho.net
Ljubljana, Slovenia — Holyfood (snackbar), Igriska 5, 1000 Ljubljana/ Tel. +386 (1) 251 13 84 or (41) 32 37 19

Oslo, Norway — Krishna’s Cuisine, Sørkedalsveien 10, 0369 Oslo/ Tel. +47 (2) 269-2269
Prague, Czech Republic — Govinda’s, Soukenicka 27, 110 00 Prague 1/ Tel. +420 605 700 871 or 605 700 874/ info@govindarestaurace.cz

Prague, Czech Republic — Govinda’s, Na hrazi 5, 180 00 Prague 8–Liben/ Tel. +420 (2) 8482-3805/ restaurace@govinda.cz

Prague, Czech Republic — Balarama, Orlicka 9, 130 00 Prague 3–Vinohrady/ Tel. +420 (2) 2272 8885/ info@balarama.cz

Presov, Slovakia — Govinda, Hlavna 70, 08001/ Tel. +421 (910) 947108

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

Zurich, Switzerland — Mohini, Weinbergstr. 15, 8001 Zurich/ Tel. +41 44 252 52 11/ info@mohini.ch

COMMONWEALTH OF INDEPENDENT STATES

RUSSIA

Astrahan — 141052, 8-59, Botvina St./ Tel. +7 (8512) 289431
Chita — 27, Kurmatovskoye St./ Tel. +7 (3022) 234971 or 230911
Ekaterinburg — 620078, G. Ekaterinburg, per. Otdelnyi 5DK V06/ Tel. +7 (343) 2742200 or 2595262
Irkutsk — St. Krimskaya 6A/ Tel. +7 (3952) 387132 or 324062/ irkutsk@cis.pamho.net
Kazan — 13, Sortirovochnaya St. pos.Yudino/ Tel. +7 (843) 2552529 or 2429991
Krasnodar — 418, Stepnaya St., selo Elizavetinskoye, Krsnodarski kraï/ Tel. +7 (861) 2501694
Kурjinovo — 8, Shosseinaya St. pos. Ershovo, Urupski region, Karachayevo-Cherkessia
Moscow — Leningradsky Prospect, Vladenie 39 (mail: Begovaya str., 13, OPS 284, a/ya 17, 125284 Moscow)/ Tel. +7 (495) 7394377/ temple@veda.ru

Moscow — Sri Jagannath Mandir, Seiskohzozyaistvennaya St. 36, Building 1, Moscow 129323/ Tel. +7 (495) 6421084/ jaduradja@rambler.ru

Murmansk — 16, Frolova St. (mail: P.O. Box 5823)/ Tel. +7 (8152) 98-9284/ upendra@mun.rospace.ru
Nijny Novgorod — 14b, Chernigovskaya St., 603001/ Tel. +7 (8312) 305197 or 252592
Novorossijsk — 117, Shillеровskaya St./ Tel. +7 (8617) 438926 or 451415
Novosibirsk — ul. Gogolya 206/1-73/ Tel. +7 (383) 3447827
Omsk — 664099, 42 10th Severnaya St. (mail: P.O. Box 8741)/ Tel. +7 (3812) 245310 or 2414051
Perm — 76, Generala Chernyakhovskogo, 614000/ Tel. +7 (342) 2755002 or 2260681/ prema.vardhana.das@cis.pamho.net

Rostov-na-Donu — 84/1, Saryana St., 344025 (mail: P.O. Box 64, 344007)/ Tel. & fax: +7 (48636) 2510456
Samara — 122, Aeroportovskoye sh., Zubchininovka/ Tel. +7 (846) 2970318 or 2970323
Simbirsk — 10, Glinki St., 432002/ Tel. +7 (842) 2414016
Sochi — 81a, Lesnaya St., Bytha/ Tel. +7 (8622) 985639/ Tel. & fax: +7 (8622) 972483
Ulan-Ude — Prirechnaya St. 23, 670013 (mail: P.O. Box 4268, 670000)/ Tel. +7 (3012) 30795/ ulan.ude@cis.pamho.net

Vladimir — Ul. Nikolo-Galeyskaya 56/25, 60000/ Tel. +7 (4922) 326726
Vladivostok — Pikhrovaya St., 33/ Tel. +7 (4232) 35-30-26/ nram@list.ru

RESTAURANTS

Ekaterinburg — Sankirtana, 33 Bardina St./ Tel. +7 (343) 2412737

St. Petersburg — Govinda’s, 58, Angliysky pr., 190008/ Tel. +7 (812) 1137896

Vladivostok — Vedic Cuisine, 12, Oleansky pr./ Tel. +7 (4232) 26-89-43/ nram@list.ru

UKRAINE

Dnipropetrovsk — Spusk Kalininskiy 39, 320038/ Tel. +380 (56) 2423631 or 2454709
Donetsk — 22, Rubensa St., Makeyevka 339018/ Tel. +380 (62) 3491488/ premada@iskcon.donetsk.ua
Kharkov — 43, Verknegievskaya St., Holodnaya Gora, 310015/ Tel. +380 (57) 7242167/ kharkov@cis.pamho.net
Kiev — 21V, Dmitriyevskaya ap.13, 01054/ Tel. +380 (44) 4844042 or 4821041/ Tel. & fax +380 (44) 4840934
Kiev — 16, Zoryany pereulok. 04078/ Tel. +380 (44) 4338312, or 4347028, or 4345533
Nikolaev — 5-8, Sudostroitelny per., 327052/ Tel. +380 (51) 2479422
Odessa — Sukhoy Liman/ Tel. +380 (48) 7403271
Vinnica — 5, Chkalov St., 28601/ Tel. +380 (43) 2673171

OTHER COUNTRIES

Baku, Azerbaijan — 2A Sharifli, Nizami Dist., AZ1002/ Tel. +994 (112) 4228376/ baku.iskcon@gmail.com
Bishkent, Kyrgyzstan — 5, Omsky per., 720007/ Tel. +996 (312) 242230
Dushanbe, Tajikistan — 38, Anzob St., 734001/ Tel. +7 (372) 271920 or 273990/ gurupriya@cada.tajik.net
Kishinev, Moldova — M. Cogaľnichanu 59/ Tel. +373 (22) 277837
Minsk, Belarus — 11, Pavlova St., 220053/ Tel. +375 (117) 2880629/ new.jaipur@cis.pamho.net
Sukhumi, Georgia — St. Pr-t Mira d 274/ Tel. +995 (122) 29954
Tashkent, Uzbekistan — 54, A. Kodirov St., Mirabad Tumani, 700005/ Tel. & fax: +998 (371) 2918501/ tashkentmandir@mail.ru

Tbilisi, Georgia — 16, Kacharava St., Avchalskoye sh., 380053/ Tel. +995 (32) 623326 or 985812

RESTAURANT

Almaty, Kazakhstan — Govinda’s, 39 Ablay Khan Ave., Almaty City 050004/ Tel. +7 (727) 2710836/ Fax: +7 (327) 2713235/ kazakh@pamho.net

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 — 32 Jennifer St., Seventeen Mile Rocks, QLD 4073 (mail: P.O. Box 525, Sherwood, QLD 4075)/ Tel. +61 (7) 3376 2388/ info@iskcon.org.au

Canberra — 1 Quick St., Ainslie, ACT 2602 (mail: P.O. Box 1411, Canberra, ACT 2601)/ Tel. & fax: +61 (2) 6262-6208/ iskcon@harekrishnacanberra.com

Melbourne — 197 Danks St. (mail: P.O. Box 125), Albert Park, VIC 3206/ Tel. +61 (3) 9699-5122/ Fax: +61 (3) 9690-4093/ melbourne@pamho.net

Newcastle — 28 Bull St., Mayfield, NSW 2304/ Tel. +61 (2) 4967-7000/ iskcon_newcastle@yahoo.com.au
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/ Fax: +61 (2) 9957-1893/ admin@iskcon.com.au

Sydney — Govinda’s Yoga & Meditation Centre, 112 Darlinghurst Rd., Darlinghurst NSW 2010 (mail: P.O. Box 174, Kings Cross 1340)/ Tel. +61 (2) 9380-5162/ Fax: +61 (2) 9360-1736/ 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 Road, Millfield, near Cessnock [mail: P.O. Box 399, Cessnock, NSW 2325])/ Tel. +61 (2) 4998-1800/ Fax: (Sydney temple)/ iskconfarm@mac.com

Murwillumbah, NSW (New Govardhana) — Tyalgum Rd., Eungella (mail: P.O. Box 687), NSW 2484/ Tel. +61 (2) 6672-6579/ Fax: +61 (2) 6672-5498/ 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., W. End, QLD 4000/ brisbane@pamho.net
Burleigh Heads — Govindas, 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
Newcastle — Govinda’s Vegetarian Cafe, 110 King St., corner of King & Wolf Streets, NSW 2300/ Tel. +61 (2) 4929-6900 / info@govindascafe.com.au

Perth — Govinda’s Restaurant, 194 William St., Northbridge, WA 6003/ Tel. +61 (8) 9227-1648/ perth@pamho.net

Perth — Hare Krishna Food for Life, 200 William St., Northbridge, WA 6003/ Tel. +61 (8) 9227-1684/ iskconperth@optusnet.com.au

NEW ZEALAND AND FIJI

Auckland, NZ — The Loft, 1st Floor, 103 Beach Rd./ Tel. +64 (9) 3797301
Christchurch, NZ — 83 Bealey Ave. (mail: P.O. Box 25-190)/ Tel. +64 (3) 366-5174/ Fax: +64 (3) 366-1965/ 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. +679 666 4112/ 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/ Fax: +679 3477436/ 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/ drgsmarina@connect.com.fj

Suva, Fiji — 166 Brewster St. (mail: P.O. Box 4229, Samabula)/ Tel. +679 331 8441/ Fax: +679 3100016/ iskconsuva@connect.com.fj

Wellington, NZ — 105 Newlands Rd., Newlands/ Tel. +64 (4) 472-2233
Wellington, NZ — Gaura Yoga Centre, 1st Floor, 175 Vivian St. (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/ Fax: +64 (9) 412-7130

RESTAURANTS

Auckland, NZ — Hare Krishna Food for Life, 268 Karangahape Rd./ Tel. +64 (9) 300-7585
Labasa, Fiji — Hare Krishna Restaurant, Naseakula Road/ Tel. +679 811364
Lautoka, Fiji — Gopal’s, Corner of Yasawa Street and Naviti Street/ Tel. +679 662990
Suva, Fiji — Hare Krishna Vegetarian Restaurant, Dolphins FNPF Place, Victoria Parade/ Tel. +679 314154/ vdas@govnet.gov.fj

Suva, Fiji — Hare Krishna Vegetarian Restaurant, Opposite University of the South Pacific, Laucala Bay Rd./ Tel. +679 311683/ vdas@govnet.gov.fj

Suva, Fiji — Hare Krishna Vegetarian Restaurant, 18 Pratt St./ Tel. +679 314154
Suva, Fiji — Hare Krishna Vegetarian Restaurant, 82 Ratu Mara Rd., Samabula/ Tel. +679 386333
Suva, Fiji — Hare Krishna Vegetarian Restaurant, Terry Walk, Cumming St./ Tel. +679 312295
Wellington, NZ — Higher Taste Hare Krishna Restaurant, Old Bank Arcade, Ground Fl., Corner Customhouse, Quay & Hunter St., Wellington/ Tel. +64 (4) 472-2233

AFRICA

GHANA

Accra — Samsam Rd., Off Accra-Nsawam Hwy., Medie, Accra North (mail: P.O. Box 11686)/ Tel. & fax +233 (21) 229988/ srivas_bts@yahoo.co.in

Kumasi — twumduasi, near Boadi-Emina, off Kumasi-Accra Road, 3 km from Aninwaa Hospital, Emina, Kumasi/ Tel +233 208320816/ gaurangainkumasi@gmail.com

Nkawkaw — P.O. Box 69
Sunyani — Plot No. 146, South Ridge Estates (mail P.O. Box 685)
Takoradi — New Amanful, P.O. Box 328

Tarkwa — State Housing Estate, Cyanide

RURAL COMMUNITIES

Agona Swedru — Hare Krishna Village, Off Swedru-Winneba Highway, Agona Swedru, Central Region (mail: P.O. Box SW 953, Agonu Swedru 00233)/ Tel. +233 249969922 or 208318312

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

NIGERIA

Abeokuta — Ibadan Rd., Obanotoka (mail: P.O. Box 5177)
Benin City — 108, Lagos-Uselu Rd., Uselu/ Tel. +234 (52) 258636, +234 8023524924, or +234 8056283995
Enugu — 5/6, Destiny Layout, Old Abakaliki Rd., Near Enugu Airport, Emene (by Efemelumna Bus Stop)/ Tel. +234 8035822545

Ibadan — 700 meters from Iwo Rd., Ibadan-Lagos Express Way, University of Ibadan (mail: P.O. Box 9996)/ Tel. +234 8034687595/ sailka108@hotmail.com

Jos — Gwarandok Rd., Near Air Force Base, Abattoir Rd., by Nammua, Giring Village (mail: P.O. Box 6557)/ Tel. +234 8034711933/ sailka108@hotmail.com

Kaduna — Federal Housing Estate, Abuja Rd., Goningora Village (mail: P.O. Box 1121)/ Tel. +234 8035405080

Lagos — No. 23 Egbeyemi St., Off Coker Rd., Ilupeju, Lagos (mail: P.O. Box 8793, Marina)/ Tel. +234 8069245577 or 7066011800/ iskconlagos@yahoo.com

Port Harcourt — Umuebule 11, 2nd tarred road, Etche (mail: P.O. Box 4429, Trans Amadi)/ Tel. +234 8033215096

Warri — Okwodiete Village, Kilo 8, Effurun/Orerokpe Rd. (mail: P.O. Box 1922)/ Tel. +234 8033451265/ kamalaksa@yahoo.com

SOUTH AFRICA

Cape Town — 17 St. Andrews Rd., Rondebosch 7700/ Tel. +27 (21) 6861179/ Fax: +27 (21) 686-8233/ cape.town@pamho.net

◆ Durban — 50 Bhaktivedanta Swami Circle, Unit 5 (mail: P.O. Box 56003), Chatsworth, 4030/ Tel. +27 (31) 403-3328/ Fax: +27 (31) 403-4429/ iskcon.durban@pamho.net

Johannesburg — 7971 Capricorn Ave. (entrance on Nirvana Drive East), Ext. 9, Lenasia (mail: P.O. Box 926, Lenasia 1820)/ Tel. +27 (11) 854-1975 or -7969/ iskconjh@iafrica.com
Ladysmith — 19 Azalea Dr., 3370/ Tel. +27 (084) 6108666, (036) 6330968, or (036) 6333711/ jaya@uthukeladm.co.za

Phoenix — 72 Pandora St., Phoenix 4068 (mail: P.O. Box 60992, Phoenix 4060)/ Tel. +27 (31) 507-6559/ Tel: (031) 500-1923/ iskcon.phoenix@pamho.net

Port Elizabeth — 22 Alexander Road, Newton Park, Port Elizabeth, Eastern Cape Province 6045/ Tel. +27 (041) 365 5242/ vrajbaba@gmail.com

Pretoria — 1189 Church St., Hatfield 0083 (mail: P.O. Box 14077, Hatfield 0028)/ Tel. & fax: +27 (12) 342-6216/ iskcon.pretoria@pamho.net

OTHER COUNTRIES

Abidjan, Cote D’Ivoire — Temple Hare Krishna (AICK-CI), Cocody-Angre, Cite Blanche, Villa 238/ Tel. +225 22423980, 05648329 or 08416770/ carudensabts@yahoo.fr

Baie du Cap, Mauritius — St. Martin/ Tel. +230 521-0028

Gaborone, Botswana — Plot 18678, West Phase 2, Gaborone (mail: P.O. Box 201003, Gaborone)/ Tel: +267 3901977 (Working hours) or 3934911/ devakinandan@iskcon.co.bw

Kampala, Uganda — 9 Dewington Rd. (mail: P.O. Box 1647), Kampala/ Tel. +256 7564-2741
Kisumu, Kenya — Cairo Rd., P.O. Box 9202/ Tel. +254 (57) 40983/ Fax: +254 (57) 43827

◆ Lome, Togo — Sis Face Place Bonke, Cote Blue Night, Tokoin Hospital, 01 BP 3105/

Tel. + 228 2217477 or 9028793/ varaha.bts@pamho.net

Marondera, Zimbabwe — 6 Pine Street (mail: P.O. Box 339)/ Tel. +263 (28) 887-7801

Mombasa, Kenya — Hare Krishna House, Sauti Ya Kenya and Kisumu Rds. (mail: P.O. Box 82224)/ Tel. +254 (41) 312248

Nairobi, Kenya — Hare Krishna Close, Off West Nagara Rd., Nairobi 0100 (mail: P.O. Box 28946)/ Tel. +254 (20) 3744365/ Fax: +254 (20) 3740957/ iskcon_nairobi@yahoo.com

◆ Phoenix, Mauritius — Hare Krishna Land, SriIa Prabhupada St., Pont Fer/ Tel. +230 6965804/ Fax: +230 6987393/ iskcon.phoenix@intnet.mu

Rose Belle, Mauritius — Shivala Lane/ Tel. +230 627-5030

RURAL COMMUNITIES

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

Uganda (Hare Krishna Farm) — Seeta Town, Kampala

LATIN AMERICA

ARGENTINA

◆ Buenos Aires — Ciudad de la Paz 394, Colegiales CP 1427/ Tel. +54 4554-0113 or 3532-9996/ Iskconargentina@gmail.com; Restaurante Naturaleza Divina/ Tel. 3532-9996/ nat.div@gmail.com

Rosario — Paraguay 556 (2000)/ Tel. +54 (341) 252630 or 264243/ Fax: +54 (341) 490838

San Miguel — Muqoz 1745, entre Concejal Tribulato y Espaaq. (1663), Pcia. Buenos Aires/ Tel. +54 (11) 4664-6631 or 4667-0483/ bhaktiyoga@sinectis.com.ar

RURAL COMMUNITY

Bhaktilata Puri — Ciudad de la Paz 3554 (1429) Capital Federal/ Tel. & fax: +54 (11) 523-8085

BOLIVIA

Cochabamba — Villa Vaikuntha, Av. Ayacucho entre cale La Paz y Tte. Arevalo # 108/ Tel. +591 70610864/ villa.vaikuntha.bo@gmail.com

Santa Cruz — Calle 27 de Mayo No. 99 esq. Justo Bazan/ Tel. & fax: +591 (3) 345189

RURAL COMMUNITY

Bolivia — (contact ISKCON Cochabamba)

RESTAURANTS

Cochabamba — Restaurante Vegetariano Gopal, 1375 Mayor Rocha St. (near Colon Square)/ Tel. +591 (4) 452 2532/ gopalbolivia@gmail.com

Cochabamba — Restaurante Vegetariano Gopal, 250 España St. (between Ecuador St. and Colombia St./ Tel. +591 (4) 452 7437/ gopalbolivia@gmail.com

Cochabamba — Restaurante Vegetariano Gopal, 524 Oquendo Av. (near Calama St. corner)/ Tel. +591 (4) 425 6968/ gopalbolivia@gmail.com

Oruro — Restaurant Govinda, Calle 6 de Octubre No. 6071

Santa Cruz — Snack Govinda, Calle Bolivar esq. Av. Argomosa (primer anillo)/ Tel. +591 (3) 345189

Sucre — Restaurant Sat Sanga, Calle Tarapaca No. 161/ Tel. +591 (64) 22547

BRAZIL

Belo Horizonte, MG — Rua Ametista, 212, Prado, 30410-420/ Tel. +55 (31) 3337-7645

◆ Curitiba, PR — Rua Panamá, Bairro Bacacheri, Curitiba 82510-170/ Tel. +55 (41) 3015-5106/ iskconctba@yahoo.com.br

◆ Porto Alegre, RS — Rua Jose Bonifacio, 605, Bom Fim, 90040-130/ Tel. +55 (51) 3332-1704/ mail@harekrishnapoa.org.br

◆ Recife, PE — Rua Bernardo Guimaraes,

Just Chant

SOME YEARS AGO I wrote an editorial about the challenge of coming up with a one-line reply to the question “What is Hare Kṛṣṇa?” The cover story of this issue of BTG suggests one possibility: “It’s a worldwide movement to engage people in chanting the names of God.”

On the authority of the Vedic scriptures, we acknowledge that about five hundred years ago, Kṛṣṇa – God Himself – descended in Bengal as Śrī Caitanya Mahāprabhu. The *Bhagavad-gītā* tells us that Kṛṣṇa appears periodically to re-establish religious principles. As Lord Caitanya, He revealed the universal religious process for the current age: the congregational chanting of the names of God. Because Hare Kṛṣṇa devotees follow that religious process, a mention of chanting is a fitting reply to “What is Hare Kṛṣṇa?”

Since Śrīla Prabhupāda is the founder-*ācārya* of the Hare Kṛṣṇa movement, or the International Society for Krishna Consciousness, the focus of his teachings naturally defines the movement’s identity, and he emphasized above all else the chanting of Hare Kṛṣṇa. Even the publication and distribution of books about Kṛṣṇa, which he pushed with relentless energy, was meant to get people to take up the spiritual practice of chanting.

To get an idea how much Śrīla Prabhupāda spoke and wrote about chanting, consider that the book *Śrī Nāmāmṛta: The Nectar of the Holy Name*, a compilation of Prabhupāda’s teachings about the holy name, is nearly six hundred pages long. *Chanting Hare Krishna* is another compilation, its 230 pages containing much material not found in *Śrī Nāmāmṛta*.

Prabhupāda’s motivation to spread the chanting of the holy name stems from his mood of being the humble servant of Lord Kṛṣṇa, Lord Caitanya, and the succession of gurus from Lord Brahmā to his own spiritual master. But there’s more to it than “blindly following their order,”

a phrase he often spoke to describe himself. No doubt he was a dedicated servant of the Lord, but he was also a fully realized servant constantly in touch with Kṛṣṇa by the pure chanting of His name.

When Prabhupāda embarked on his voyage to America, he didn’t know what to expect. Almost no one he knew in India offered any encouragement. The people of the West were covered by the modes of ignorance and passion – how could they possibly accept the sublime message of Lord Caitanya? But Prabhupāda had the special power of absolute faith in the holy name. He knew that in carrying the holy name across the sea he was carrying Lord Kṛṣṇa Himself, who can drive away the darkness of even the darkest hearts.

Kṛṣṇa as the holy name worked His magic, and Prabhupāda’s movement grew. Reminiscent of Lord Caitanya’s travels in South India, those transformed by Prabhupāda’s direct association went on to transform others by giving them the gift of the holy name.

Lord Caitanya predicted that His name would be chanted in every town and village of the world. Because He is Kṛṣṇa, we chant His name every time we chant the *mahā-mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Śrīla Prabhupāda also instructed us to chant the Pañca-tattva mantra – the names of Lord Caitanya and His four closest associates (*jaya*) *śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*.

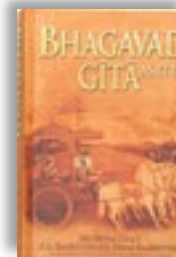
Prabhupāda especially promoted the chanting of these two mantras, but he encouraged people to chant any genuine name of God that was familiar to them. Just chant, he would say, and see how you advance in God realization.

– 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



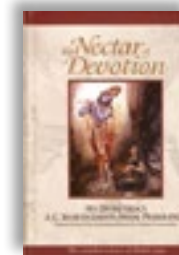
Caitanya-caritāmṛta, 9-Volume Set – In the early sixteenth century the West was on one course, the East on another. In India, Caitanya Mahāprabhu was directing people inward, toward a scientific understanding of the highest knowledge of man’s spiritual nature. Hardbound, 7,379 total pages, 6" x 9". Printed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



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 7¾". **\$12.95** BLBH247

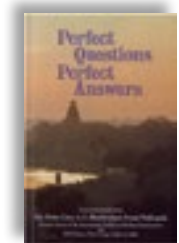


Teachings of Lord Caitanya – Five hundred years ago, Caitanya Mahāprabhu gave the gift of love of God to everyone He met. Now is your chance to take the gift He came to give you. Hardbound, 391 pages, 5¼" x 7¾". **\$12.95** BLBH288



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 Gosvāmi that analyzes the various stages of *bhakti* as a methodical practice resulting in love of God. Hardbound, 521 pages, 5¼" x 7¾". **\$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 Isopaniṣad – The 108 *Upaniṣads* are considered the essence of the *Vedas*, and *Isopaniṣad* 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** 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



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Home Worship



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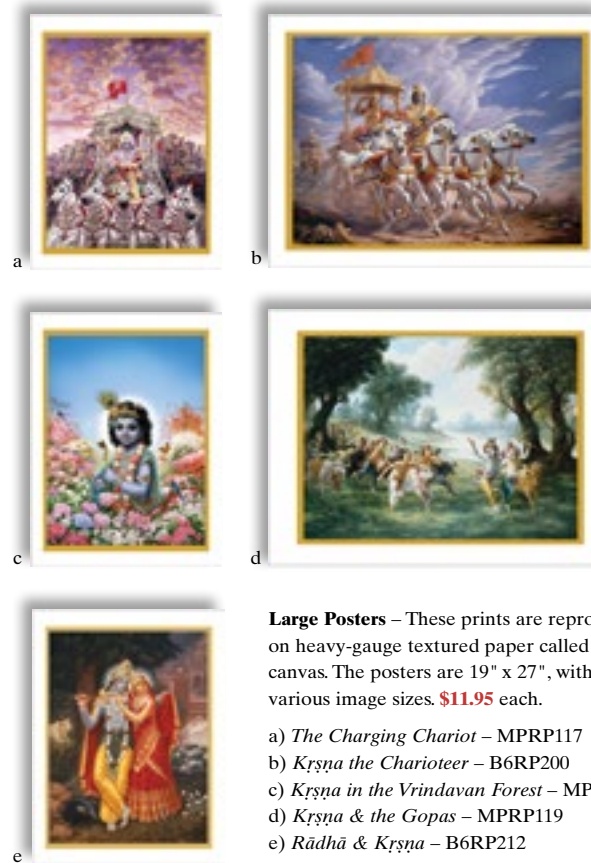
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- d) *Kṛṣṇa & the Gopas* – MPRP119
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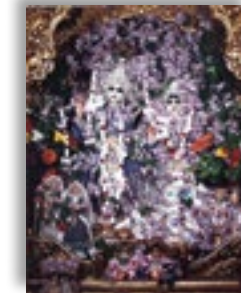
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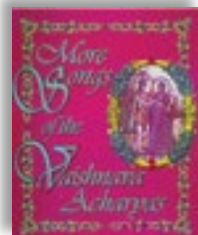


Brass Lotus Karatālas – Traditional Indian hand cymbals for accompanying devotional songs. Made of sturdy and melodious bell metal. Approximately 2½" to 2¾" in diameter. Made in India. **\$11.95** S2MK331



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Devotional Music Lessons (4-DVD Set)—Featuring Various Artists. For the aspiring musician or the serious player, this collection is ideal. Set includes: *Mrdaṅga Lessons* by Kṛṣṇa Kīrtana Dāsa and Nityānanda Prāṇa Dāsa

(130 minutes), *Karatāla Lessons* by Kṛṣṇa Kīrtana Dāsa (37 minutes), *Harmonium Lessons* by Vaiyāsakī Dāsa (132 minutes), and *Harmonium Melodies* by Śrī Prahāda Dāsa (120 minutes). 419 total minutes of lessons. **\$24.95** TVVD504



Bhajana Gift Set – This gift set contains 3" brass *karatālas*, *A Handbook of Vaiṣṇava Songs and Practices*, *Temple Song Book* (pocket book), the *Devotional Music Lessons* DVD set, and an 8" x 10" photo print of Śrīla Prabhupāda playing *karatālas*. Save almost \$6 on this set. **\$49.95** KXGS105

VEDIC THOUGHTS

The materialist thinks that persons engaged in Kṛṣṇa consciousness are crazy fellows wasting time by chanting Hare Kṛṣṇa, but actually he does not know that he himself is in the darkest region of craziness because of accepting his body as permanent. And, in relation to his body, he accepts his home, his country, his society, and all other paraphernalia as permanent. This materialistic acceptance of the permanency of home, land, etc., is called the illusion of *māyā*.

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Śrīmad-Bhāgavatam 3.30.3, Purport

Real heroism is to conquer one's natural tendency to enjoy material life, and reality is seeing the Supreme Personality of Godhead everywhere.

Lord Śrī Kṛṣṇa
Śrīmad-Bhāgavatam 11.19.37

By all methods of spiritual discipline, seeing the Lord in person is the true reward to be attained. That alone destroys illusion down to the root, so that pure love of God may flourish.

The Vaikuṅṭha-dūtas
Śrī Bhāgavatāmṛta 2.3.180

One who loudly chants the holy names of the Lord is a hundred times greater than one who silently chants, because those who chant silently purify only themselves, while those who chant loudly purify themselves as well as those who hear them.

Śrī Prahāda Mahārāja
Śrī Nārāyaṇa Purāṇa

Only the most fortunate can hear these four nectarean sounds – Kṛṣṇa's words, the tinkling of His ankle bells and bangles, His voice, and the vibration of His flute. If one does not hear these sounds, his ears are as useless as small conchshells with holes.

Śrī Caitanya Mahāprabhu
Śrī Caitanya-caritāmṛta, Antya-līlā 17.48

The *Vedas* consist of nonmaterial sound, and they alone should be our *pramāṇa* [evidence], because from them have issued all departments of knowledge, mundane and spiritual, among all schools of human thought since time immemorial.

Śrīla Jīva Gosvāmī
Śrī Tattva-sandarbha, Text 10

Though the water of the Ganges is pure and sweet, when received by the roots of bitter or poisonous trees growing on its bank it becomes distasteful sap. Similarly, when the *Vedas* come from the mouths of faithless people, the meaning becomes distasteful and gives results opposite to the normal results.

Śrīla Viśvanātha Cakravartī Ṭhākura
Commentary on *Śrīmad-Bhāgavatam* 11.14.8

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

Śrī Isopaniṣad, Mantra 7

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2015 Hare Kṛṣṇa Festival of India



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Schedule for North America

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 23: San Francisco
Rathayātrā

August 29–30: Seattle Rathayātrā

September 6: Vancouver, Śrīla
Prabhupāda's Vyāsa-pūja

September 26: Philadelphia Rathayātrā
(CANCELLED*)

September 26–27: Cary, North Carolina
Rathayātrā

October 24: Potomac, Maryland
Śrī Rāmacandra Vijaya Festival

*Preempted by Pope France's visit to Philadelphia.
The Philadelphia Rathayātrā will be back on Festival
of India's annual tour the fourth Saturday in September,
2016, to celebrate the eleventh anniversary of the
Philadelphia Rathayātrā.

Pictured: 2012 Rathayātrā Parade, Benjamin Franklin Parkway, Philadelphia

