

# **Volume 8**

# ISKCON World Review

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The Newspaper of the Hare Krishna Movement

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## 1977-1988: Changing Face of ISKCON

In the years since Srila Prabhupada left ISKCON in the hands of his disciples, many trends have emerged that are changing the organization. A major one is the development of a "congregation"—members who live outside the *ashram* or temple property.

Previously, moving into a temple was the most widely accepted index of commitment to Krishna Consciousness. But the emphasis has changed to support a congregation of members who may never move in.

Temples keep in touch with their members through personal contact, mail, telephone calls, and by holding gatherings such as the Sunday Feast and other festivals. Thriving Hare Krishna restaurants are an indication of this growing congregation.

In North America, the growing congregation happens to coincide with shrinking full-time temple populations. Devotees—especially those who are married—leave the shelter of the temples to earn a living. Many move to an area where there is no ISKCON temple and lose contact with the movement.

Because of the decrease in full-time devotees and the loss of once-committed members, some temples are strained to continue basic functions. Estimates run as high that 90 percent of Srila Prabhupada's original disciples are no longer living in temples.

In this issue of *ISKCON World Review*, we present the views of Lokanatha Swami on the subject of "Inside and Outside" ISKCON (pages 4-5). The movement's membership and congregation are also discussed in an *IWR* editorial on page 2.

## Miami Beach, New Orleans, and New York Celebrate Ratha-yatra

*Summer is the season for Ratha-yatra, when the Deity of Lord Jagannatha comes out to greet His devotees. The festival, a 2,000-year-old tradition from Puri, India, is performed in dozens of ISKCON centers worldwide. Following are reports of the Ratha-yatras in Miami Beach, New Orleans, and New York City.*

MIAMI BEACH, FL.—Memorial Day weekend was a time for the Miami Beach devotees to remember Lord Jagannatha. On Sunday, May 29, devotees pulled Lord Jagannatha, Lord Balarama, and Lady Subhadra in a five-mile procession along the beach. The parade included 200 devotees.

Originally the parade was scheduled for February, but it was postponed due to poor weather. After the festival was delayed, someone tried to steal the three-story wooden cart from the construction site. Devotees described the incident as follows: "Instead of allowing His cart to be misused, Lord Jagannatha, who is Krishna Himself, let it simply collapse and simultaneously showed the devotees that some structural improvements had to be made."

NEW ORLEANS, La.—A motor-powered Ratha-yatra float, surrounded by chanting devotees, graced the Mardi Gras parade again this year. Mardi Gras is one of the oldest and most well-known celebrations in America. It attracts thousands of participants



A young devotee (above) looks down on the crowd from the Mardi Gras Ratha-yatra float in New Orleans. The Ratha-yatra procession rolls down Miami Beach (below).

from all over the country to New Orleans' French Quarter every February.

\* \* \*

NEW YORK, NY—Fifth Avenue is the parade route for the New York Ratha-yatra, held every year since 1976. Traffic along the busy Manhattan artery is held back by a police motorcade, while onlookers from the sidewalks and tall buildings watch the

*continued on page 8*



## American Padayatra Considered

SAN DIEGO, Calif.—America is closer than ever to having its own Padayatra. Lokanatha Swami, leader of the Indian Padayatra, recently visited the U.S. to do a feasibility study, and found America favorable for starting the festival.

"Padayatra" literally means "walking festival." "Pada" means foot, whereas "Ratha" means "cart." "Yatra" means "festival" or "parade." Both Padayatra and Ratha-yatra are traditional celebrations popular through the centuries in India. The proposed American Padayatra would walk from San Francisco to San Diego, holding festivals along the way.

According to Lokanatha Swami, American ISKCON leaders and the Indian community showed support and cooperation for the idea.

"I have met hundreds of devotees in America, and I have a strong feeling that they all want the Padayatra," Lokanatha Swami said. "I take this as an indication of Srila Prabhupada's and Krishna's desire, and the most important result of my feasibility study."

Lokanatha Swami also noted the popularity of group long-distance walk-

ing in America. On June 12 he was invited to join the "Yes to Life" walk as it passed through Los Angeles.

The proposed theme of the American Padayatra is "In God We Trust."

Meanwhile, the Indian Padayatra is scheduled to continue for at least eight more years, leading to the 100 year anniversary of Srila Prabhupada's birth.

In July, the Pada-yatra devotees will join the Dindi Padayatra in Maharashtra. The 700-year-old festival involves 150,000 to 200,000 people in walking and chanting, from Poona to Pandharpur. This will be the first time ISKCON devotees have participated in the Dindi festival.

In October, the Padayatra will tour the holy places of Vrindavana. The first *Braja-mandala-parikrama* [Vrindavana pilgrimage] was held in February-March of this year. All devotees planning to be in Vrindavana for Kartika (October-November) are invited.

Next January the Padayatra will walk to Alahabad for the Kumba-mela festival. The exact dates will be announced in the *Padayatra Newsletter* and *ISKCON World Review*.

## Tokyo Preaching Continues Despite Fire

TOKYO, Japan—A devastating fire in May left devotees here with no temple. But a recent letter from Jagadvira dasa of Tokyo reports continued vigorous preaching in this important international city.

Despite the fire, devotees conduct *hari-nama* in Shinjuku and Shibuya, and book distribution six days a week.

At Tokyo Train Station, women devotees dress in saris and *tilaka* to distribute newly-published Japanese *Bhagavad-gitas*. Busi-

nessmen and students are the main takers.

Currently devotees use a residential apartment as the temple. "The Sunday feast gets a bit crowded," Jagadvira notes. The small Deities survived the fire, but will not be publicly worshiped until a suitable altar is built.

Since the fire, two new devotees have joined. The devotee that jumped from the third floor to escape the blaze is now out of the hospital and recovering at the temple.



Tokyo devotees go out six days a week to chant and distribute literature.

# ISKCON World Review

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Inspired by the Founder-Acharya (spiritual master)  
of the International Society for Krishna Consciousness

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

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## Flexibility in a Changing ISKCON

While striving for pure states of Krishna Consciousness, we face the reality that most future ISKCON members will belong to its "laity," rather than its "clergy." Even now it appears that most ISKCON members, initiated or otherwise, live outside of the temples.

In the early days of ISKCON, Srila Prabhupada insisted on a strong central core of devotees and openly discouraged "living outside." Today, few temples are large enough to accommodate even the initiated devotees—especially those with families living in the immediate vicinity.

For the initiated, many will feel it a greater strain to maintain the strictness of their vows (i.e. to chant, and avoid food not offered to Krishna, intoxication, illicit sex, and gambling). In addition, the movement will have to adjust to the increasing number of members, many of whom may not accept initiation for many years, if at all in this lifetime.

In recruiting core members, is it not time we consider that living within an ISKCON temple—when it is practical—be segmented and re-evaluated periodically? Perhaps they should hear that they will probably "re-enter" society in the future. It seems to happen too often—if only because of marriage—and ISKCON should be prepared to help them maintain their Krishna Consciousness when it does.

More defined policies will be needed for congregational members, and more training needed to recruit them. Then there are devotees whose commitment to devotional standards or service may have slackened. They should be encouraged by example and friendship. We should remember that once one returns to strict observance, "he is to be considered saintly," according to *Bhagavad-gita*.

As distinctions between devotees living in ISKCON centers and those living outside them become less pronounced, and the differences in classifications of congregational members becomes less important, we tend to regard the "outside" or non-devotee world from a more compassionate perspective.

Moving toward the end of this century, we find that the house Srila Prabhupada built is indeed greater than that of the traditional temple environs. Our capacity to adjust to this fact will help ease ISKCON through its present phase of transition.

## LETTERS TO THE EDITOR

### Animal Rights/Vegetarianism

Dear IWR,

I don't want to take a particular stand on what is right and wrong, because I feel the scriptures must be the authority. But let me call to your attention the following quotation from *Srimad-Bhagavatam* (1.3.24, ppt.):

"Maharaja Pariksit said that only the animal killer cannot relish the transcendental message of the Supreme Lord. Therefore if people are to be educated to the path of Godhead, they must be taught first and foremost to *stop the process of animal killing* as above mentioned. *It is nonsensical to say that animal killing has nothing to do with spiritual realization.*" [Emphasis in original text.]

So if we follow Srila Prabhupada's teachings given herein, it seems perfectly acceptable to associate with animal rights people for the purpose of popularizing vegetarianism.

Your servant,  
Nalini-kanta dasa  
Los Angeles, Calif.

Dear Editor:

Animal rights and vegetarianism were never a central theme in Srila Prabhupada's presentation of Krishna Consciousness. In genuine spiritual life these issues really don't require much emphasis. Nonviolence is a foregone conclusion.

I therefore agree with Jayadvaita Swami and Gauridasa Pandita dasa, from this perspective, that ISKCON's involvement with the animal rights/vegetarian movement is unnecessary and undesirable. But before we reject our involvement with these movements, let us consider the following.

In our enthusiasm to preach purely we should not forget that Srila Prabhupada has taught us "utility is the principle." A devotee should be so expert that he can utilize everything for the satisfaction of the Lord, and enthusiastically accept whatever opportunity he gets to spread Krishna Consciousness.

Temples all over the world have applied this "vegetarian formula" and have been tremendously successful in making Krishna Consciousness accessible to the public. As a result, many vegetarians have become full-time devotees. Tens of thousands of plates of delicious prasadam have been distributed, and our Higher Taste cookbook has been accepted by millions of eager hands. Aside from this, our movement needs to be appreciated by the public. If they don't have sufficient vision to appreciate the many spiritual aspects of the movement, then at least we should be expert enough that they may come to appreciate devotees as compassionate, hard-working, involved people that are making a positive contribution to society.

It's important not to lose our Krishna conscious perspective and priorities. After all, ISKCON isn't a vegetarian/animal rights society. As such, perhaps we don't need to see so many veggie/animal rights headlines in *IWR*. But through the vegetarian/animal rights movement, Krishna Consciousness can be successfully presented to the public.

The animal rights activists are thoughtful, sensitive people who appreciate our help, and the public desperately needs an education in regards to their perception of

how animals are to be treated.

Why then shouldn't ISKCON work with these groups? When Krishna Consciousness is preached, from any platform, everyone benefits. I don't think Srila Prabhupada would object.

Hare Krishna,  
Sarva-drk dasa  
Denver, Col.

### Soviet Hare Krishnas

Dear Editor:

Just before President Reagan visited Moscow, I called all the temples in the USA on behalf of the Committee to Free Soviet Hare Krishnas (CFSHK). Thirty-two temples sent a telegram appealing for the release of seven Soviet devotees still in labor camps. Two of them in particular are in critical condition due to poor health and exhausting work.

An official of the CFSHK said that the battle is not over yet, even though the devotees obtained legal status. They still need a lot of support from us. And even those who get released still encounter other kinds of harassment and persecution in their jobs, housing, and so on.

The good news can be counterproductive in the sense that the support goes down. We need to keep the campaign going—now more than ever!

Your servant,  
Guruseva-devi dasi  
San Diego, Calif.

### Letters Policy

It is the policy of *ISKCON World Review* to allow fair representation for all viewpoints. We reserve the right to edit letters for brevity and clarity, but care is taken not to change the intent of the writer. All letters must be signed.

*IWR* is published under the auspices of the ISKCON International Ministry of Public Affairs.

### Correction

Ilapati dasa, an ISKCON member based in Dakha, Bangladesh, has noted the following corrections to recently published *IWR* news stories about his preaching field:

ISKCON *plans* to build a new temple on property recently acquired in Jessore. Currently there is a temporary brick building, and the area is flooded four months a year.

Furthermore, the average number of visitors to the Jessore temple in a day is 50, not 500, and never as early as 4 a.m.; the average attendance at an ISKCON festival never exceeds 20,000, although we erroneously printed 50,000.

Prema Bhag is not the birthplace of Rupa and Sanatana Gosvamis. The actual birthplace is lost, lying some 30 to 70 miles south-east. Prema Bhag was a gift, given to Rupa and Sanatana by the Nawab during the time of their government service.

The pond named Rupa-Sanatana Dighi did not exist during the time of the Gosvamis, but is rather a current ISKCON project about three miles from Prema Bhag.

*IWR* regrets the errors.



Bhaktin Priya serves *prasadam* at a Hare Krishna Food for Life program in S. Africa.

## Chanting and Prasadam Welcomed in Mission Vale

PORT ELIZABETH, South Africa—When devotees visited Mission Vale, residents welcomed them to chant and distribute Hare Krishna Food for Life. The chanting party, led by Giriraja Swami, first wound its way through the indigent camp, attracting young and old to join in and follow.

The procession ended at a building where the *prasadam* was cooked and distributed. "We cooked enough for 1,000 people, but had well over 2,000 with us when we arrived," Giriraja Swami said. "We didn't know how the people would react if the food

did not last. But they took it very well," he said.

Nandarani-devi dasi of South Africa described the Mission Vale district as a squatters' colony of shacks built with rusted corrugated tin sheets. Nandarani, Manjari-devi dasi, and one other woman noticed the area and planned the Food for Life program. They contacted a friend named Mr. Bigg, who donated the ingredients for the *prasadam*. He also arranged a place to cook.

This was the first Food for Life program in the east cape area of South Africa.



## New Temple Opens in Amsterdam

AMSTERDAM, Netherlands—ISKCON is under a new roof in Amsterdam—a large house located on one of the city's canals. It is called Krishna-dham, named after the numerous dikes (pronounced "dham" in Dutch) that protect the city. "Dham" is Sanskrit for "holy place."

The four-story building (pictured above), previously a nursing home, has 65 rooms.

Remodeling has begun. When completed, the facilities will include a main temple room, a theater for lectures and plays, and Life Membership facilities. Bhudhara dasa carved Jagannatha Deities for the temple.

Hare Krishna Food for Life received a donation from a private foundation. The money will be used to expand the kitchen facilities in the new building.

Manchester, England:

## Hare Krishna Movement Settles in British Cotton Center

By Krishna-dharma dasa

"Krishna should be as famous in Manchester as Manchester cotton is famous in India."

This was Srila Prabhupada's instruction to the first devotees who opened a temple in that rain-soaked city. At the center of the industrial revolution, Manchester was the hub of the cotton industry. It shipped thousands of tons of milled cloth to India, whence came the raw materials. Even the redoubtable Gandhi himself, although passionately opposed to its industry, visited Manchester while in England.

Since then, Manchester has seen many changes; the great mills that are still in use are divided up into many small enterprises. The huge houses built by tycoon mill owners are now dorms swarming with students.

The boom days of big business are long past, and the dust has settled to leave many a bleak and desolate landscape, stark against the grey skyline. With its notorious high unemployment figures and acute housing shortage, its welfare and crime problems, Manchester presents as good a representation of Kali-yuga as any city might. Indeed, it would be difficult to find a better—and more needy place to present the message of Lord Chaitanya.

In fact, for the last two years my wife, Cintamani-dhama, and I have been doing just that. Starting with a rented house near

Stockport, we have managed to progress to a permanent temple purchased in the suburb of Whalley Range. A substantial Victorian property, it boasts a fair size (and recently opened) temple room. The temple already offers a full morning and evening program (commencing at 4:30 a.m. and 7:00 p.m. respectively), as well as the Sunday feast program at 5 p.m.

The temple also holds scheduled study retreats, open to both initiated devotees and Nama-hatta [congregational] members. Study retreats are of particular interest to all those wishing to ground themselves in a solid understanding of Vaishnava philosophy. Presided over by advanced members of the society, the courses are of two or three days' duration, and specialized topics can be covered upon request, e.g. initiation, stages of advancement, etc.

A nominal fee is charged, and further details can be obtained by writing to the temple. The devotees in Manchester are organizing Nama-hatta centers in Liverpool, North Wales, Lancaster, and Leeds. They also handle *prasadam* catering for all social functions at a nominal rate.

For more information, write to the "Manchester Krishnas," at the Sri Sri Radha Krishna Temple, 20 Mayfield Road, Whalley Range, Manchester, England.

—Reprinted from *Nama-hatta, Newsletter of the Vaishnava Community in Britain*

Editorial:

## Killing and Praying for Rain

Across America, agricultural fields and rivers are drying up. The country is suffering from the worst drought since 1934.

*Time* magazine [June 27] says that people have resorted to prayer. The article quotes Secretary of Agriculture Richard Lyng saying, "The best thing for us to do is pray for rain."

It is ironic to note that in 1986, Lyng masterminded the USDA Dairy Termination Program to reduce U.S. milk production. The plan was to pay farmers to slaughter their milk herds, after branding them on the face with a hot iron. Animal rights activists stopped the face-branding, but could do nothing to stop the mass slaughter of one million innocent milk cows.

Lyng had no idea that this heinous act could bring about a negative reaction. Can Lyng order the slaughter of a million cows in 1986 and then beg God to bail him out in 1988? Hardly.

What are farmers doing now to get God's grace? In Toledo, Ohio, 200 farmers prayed for rain while a priest shook holy water on the fields. Locals in Clyde, Ohio, paid a Sioux Indian \$2,000 to perform a rain dance. But these attempts to get God's mercy can hardly be fruitful. Along with the praying, farmers send their animals to slaughter early, being unable to provide for them.

Adding to the destruction of God's creatures, the National Pork Producers Council held a "Pork BerbeQlossal" in Des Moines, Iowa. An estimated 35,000 people gathered at the Iowa State Fairgrounds and in a single day consumed 13 tons of barbecued pork.

God is so merciful that despite their crimes, He sent 1.1 inches of rain to Iowa after 150 farmers gathered in a public prayer session.

People are simply suffering for their karma. Even most animal rights activists and vegetarians don't realize the connection between animal slaughter and natural disaster. Therefore, it is up to the devotees to convince the public that animal killing is not pleasing to God.

## Interview with Lokanatha Swami:

# What is Meant by "Inside"

Lokanatha Swami is the leader of the Padayatra festival, which has been traversing India for the last several years. When he visited America in June, we asked him to talk about the identity of ISKCON members. In other words, what does it take to be part of ISKCON?

The American Padayatra could potentially involve thousands of newcomers in ISKCON's activities, but naturally not every one of them can move into a temple. Lokanatha Swami said he felt America is ready to accept Krishna Consciousness, so we asked his opinion what actually constitutes an ISKCON member.

**IWR:** Is it possible for someone to be part of ISKCON without moving into a temple?

**Lokanatha Swami:** You cannot become part of ISKCON just by moving into a temple. ISKCON doesn't refer to some

Mahaprabhu—that the name of the Lord will be chanted in every town and village.

**IWR:** What really determines whether someone is in ISKCON or outside?

**Lokanatha Swami:** Faith. First you have a little faith, then you accept the association of devotees. Next you accept a process of purification and begin to cleanse the unwanted things from your heart. That is how you make progress in the direction of the lotus feet of Krishna to ultimately attain love of Godhead.

Inside means in the association of devotees. So if you lose your faith, you go outside the association of devotees. Once you are outside the association of devotees, you may not feel inspired to continue on with your purification. And if you stop the process of purification, you will not become free of unwanted things.

What truly determines whether someone is inside ISKCON or outside ISKCON is his faith and his consciousness.

**IWR:** Why is it necessary to distinguish between "inside" and "outside"?

**Lokanatha Swami:** A completely pure devotee never makes those kinds of distinctions. But let us take the example of people who were once inside ISKCON as members, who have now gone outside. At one time it was a clear-cut matter. If they lived inside the temple—supported by the temple—they were "inside." But now, when they move outside, the distinction is not so clear.

To call them "outside" or "outsiders" depends on how far out they have gone. If they are too far out there, engaging in the same sinful activities they were engaged in before they came to Krishna Consciousness, then I think they are outside.

On the other hand, just because someone has moved outside, he doesn't become an outsider. Some intelligent discrimination has to be there. It's not all one. But sentimentally and blindly we cannot just say everyone is inside ISKCON. No, that's not true. Of course, we can invite everyone inside ISKCON—everyone can come. And those who have moved out and away, they are the first ones to be welcomed.

But to maintain the purity, I personally think such distinction has to be made. If we make a distinction, then those who are out-



Lokanatha Swami leads the Pada-yatra in India.

**"What truly determines whether someone is inside ISKCON or outside ISKCON is his faith and his consciousness."**

place—some building—and if you move into there, you become part of it. ISKCON implies becoming Krishna Conscious. If you are able to maintain Krishna Consciousness wherever you are, then you are very much part of ISKCON.

It is a tough job to maintain Krishna Consciousness—a spirit of chanting Hare Krishna—if you are not in the temple, or somehow connected with the devotees at the temple. So that connection has to be there.

The real idea is to make the whole world a big huge temple. Then everywhere in the world there is constant worship and chanting of the holy name, and there is no question of moving into or out of something. That is the goal of our Krishna Consciousness Movement and the prediction of Lord Chaitanya

side may think of someday coming inside. And coming inside, as already explained, does not mean moving into a temple complex or a compound wall. Coming inside refers to a change of consciousness and an increase of faith.

**IWR:** What about those who now live outside the temples? How can they best assist the mission of ISKCON?

**Lokanatha Swami:** The best thing they can and should do is maintain Krishna Consciousness. Chant 16 rounds, follow four regulative principles, take *krsna-prasadam*, organize *mangala-arati* and read the scriptures. If they do that, then they can assist the mission of ISKCON, not otherwise.

Some householders in the Western world  
*continued on page 5*

## PASTIMES

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## Interview . . .

continued from page 4

are moving outside, and it is accepted as a kind of transition in ISKCON. In other places people are literally forced out because of increased financial responsibility in their family life.

But I don't see this as something new. It reminds me of ancient days when *brahmacaris* used to live 25 years in the guru's ashrama. After a training period they would go back to their family, get married, make money, and maintain their family. It seems that this is finally happening in ISKCON. In earlier years, even the householders were living as *brahmacaris*. They lived in the *ashrama*, surrendering everything to the spiritual master, but now there are different circumstances.

But just like in ancient days, after returning to family, even becoming a family man and attending to family affairs, the man would never ever forget the instructions he received from his spiritual master. Those who have now left ISKCON have to remember the instructions of Srila Prabhupada. Better not to concentrate just on maintaining the family institution, but also keep in the forefront of the mind that there is also a worldwide institution of their spiritual master or grand spiritual master, Srila Prabhupada. That also has to be maintained.

In Italy, where I just came from, they have a building called Villa Bhaktivedanta. The temple was thinking of selling the build-

ing to a non-devotee buyer, but instead they sold to devotees. There are now 33 householder couples living in the building, so it remains the property of ISKCON, or ISKCON householder followers. The devotees get each others' association and possibly they will organize a morning program.

Something similar is being tried in Saranagati farm in Canada. Householders are purchasing different parcels of land and building their own houses. So gradually there are more and more communities of

If someone who once followed can no longer follow, what is their position in relation to the movement?

**Lokanatha Swami:** For someone who cannot follow the basic requirements, the relationship with the movement will differ according to the degree of one's deviation. Those who deviate less will have a closer relationship; others will have a more distant relationship.

Chaitanya Mahaprabhu was very strict. We could be very lenient and patient,

**“After returning to family, even becoming a family man and attending to family affairs, the man would never ever forget the instructions he received from his spiritual master. Those who have now left ISKCON have to remember the instructions of Srila Prabhupada.”**

household devotees scattered all over the world. ISKCON could be greatly benefited by such a following.

I think it is also time for our Governing Body Commissioners to prepare some kind of structure for the devotees who are moving out and trying to settle. Maybe different businesses could be started by some expert householder devotees to employ other devotees.

**IWR:** There is a certain standard for temple devotees (dress, *sadhana*, regulations, etc.).

embracing everyone—even those who cannot follow basic rules. But in the process it would change the character of our movement.

If we didn't wear Vaishnava dress, practice *sadhana*, and follow regulative principles, then the society would have to be renamed the International Society for Maya Consciousness—not Krishna Consciousness. Such a society is already existing. The whole material world is such a society; you don't need to make any organized effort.

## Vaishnava Calendars Now Available

Send \$2 to IWR, P.O. Box 1487,  
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### July

- 13 Disapp. of Srila Gadadhara Pandita Gosvami and Srila Saccidananda Bhaktivinoda Thakura (fast till noon); ISKCON formed in 1966 by Srila Prabhupada.
- 14 Gundica Marjana (cleaning the temple for Lord Jagannatha's arrival).
- 15 Ratha-yatra of Lord Jagannatha in Puri; Disapp. of Srila Svarupadmodara Gosvami and Srila Sivananda Sena.
- 19 Hera Pancami.
- 23 Return Ratha of Lord Jagannatha.
- 25 Sayana Ekadasi (fast from grains and beans).
- 26 Break fast before 9:30 a.m.
- 29 Beginning of Caturmasya Vrata (fast from spinach for one month); Sri Guru-purnima; Disapp. of Srila Sanatana Gosvami.

### August

- 2 Disapp. of Srila Gopala Bhatta Gosvami.
- 5 Disapp. of Srila Lokanatha Gosvami.
- 8 Kamika Ekadasi (fast from grains and beans).
- 9 Break fast before 9:32 a.m.
- 16 Disapp. of Srila Raghunananda Thakura and Srila Vamsidasa Babaji Maharaja.
- 23 Pavitra-ropani Ekadasi (fast from grains and beans); Jhulan-yatra (Swing Festival) begins.

**Public Affairs  
Seminar  
Aug. 13**

**Venice Beach  
Rathayatra  
Aug. 14**

### Public Affairs Seminar in Los Angeles

This year the Public Affairs Ministry will hold a meeting and workshop for all devotees interested in ISKCON public affairs. The date is Aug. 13—the day before the L.A. Rathayatra parade. The day-long seminar will include guest speakers with discussion periods, and lunch at Govinda's Restaurant. Topics will include:

- \* Generating Good Media Coverage
- \* Building a Positive Public Image
- \* Interpersonal Communications as a Public Affairs Tool
- \* Understanding Public Opinion
- \* Communicating Our Message
- \* Internal Communications
- \* Afternoon Workshops:  
How to Write Press Releases  
When the Media Calls

Registration Deadline: August 5  
\$10 Conference Fee requested to cover organizational expenses. Advanced registration required; initiated devotees only; registration subject to approval.  
Other Costs:

- Optional lunch at Govinda's Restaurant (\$5-\$10)
  - Accommodations (arrange with L.A. temple)
  - Public transportation to and from LAX—\$8.50 (we recommend Prime Time Shuttle service—call \*377 from white courtesy phone in baggage claim area)
- Send registration to the ISKCON Ministry of Public Affairs, 1030 Grand Ave., San Diego, CA 92109; tel.: (619) 272-8334.

## Back In Print!

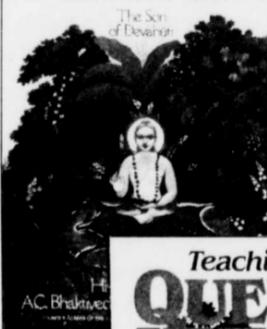
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## ISKCON NewsBriefs

### Suva, Fiji

Patrons of the Suva, Fiji, Hare Krishna restaurant can now enjoy dining at private tables in the restaurant's new wing. The new facility, located upstairs from the main restaurant, has arched, glittering ceilings. The new dining hall is equipped with an emergency light system to compensate for surprise power failures. Lunch begins at 11 a.m. and dinner is served from 6 to 9 p.m.

### Miami Beach, Florida

The Miami Beach temple scored a good round of publicity in the *Miami Herald* recently. On the front page, a color picture of Lord Balarama appeared with the headline, "Hare Krishna Devotees Living Ascetic Lives at Beach Temple." Inside, the headline "KRISHNA" stands next to a 14-inch by 10-inch picture of Lakshmi-priya-devi dasi and her seven-month-old baby, Narayana Kavacha.

The story describes temple life and quotes devotees on what it's like to live in the temple. The article also describes part of the history and current situation of the Hare Krishna Movement.

### New Haven, Connecticut

Yale University Assistant Professor Richard Davis recently had devotees out to talk to his religious studies class. Dr. Davis wrote to Satyaraja dasa, thanking him for the presentation. The professor also suggested that Satyaraja's book *India's Spiritual Renaissance: the Life and Times of Lord Chaitanya* may become a textbook in the Yale Univ. religious studies program.

### San Francisco, California

A seven-week tour by San Francisco's Purnima Puppet Theater brought shadow puppet shows to 15 temples in the U.S. and Canada during April and May. On the itinerary were Vancouver, Chicago, New Orleans, San Diego, Los Angeles, and Boise, Idaho.

Other programs were held at colleges, libraries, private homes, one hospital, and a community center.

In Santa Fe, New Mexico, 300 Apache, Navajo, and Pueblo Indian teenagers saw the show in their school gym. Also in Santa Fe, 10 children from a school for the deaf sat in at a library to see a show. Daya-devi dasi, a member of the puppet troupe who has been deaf since birth, invited the children and gave them a sign language translation.

Also traveling with the puppeteers was Hanumat Presaka Swami from the Bhaktivedanta Institute in San Francisco. During the tour he met with professors, scientists, theologians, and doctors to talk about Krishna Consciousness.

"During his last year, Prabhupada said over and over that preaching to the scientists was his most important program," Hanumat Presaka Swami said. "Combining this type of program with a cultural presentation is especially effective."

Persons interested in future tours may contact Lokanatha dasa, 2235 Ashby Ave., #203, Berkeley, CA 94705.

### Philadelphia, Pennsylvania

In January, *Back to Godhead* magazine began publishing an abridged edition along with the full-length monthly edition. The 18-page short issue is distributed to the general public, and the 40-page full issue reaches subscribers only. This change confused some people who thought the full-length *BTG* no longer came out. Actually, for \$18, *BTG* (P.O. Box 70, Emmaus, PA 18049) sends a one-year subscription anywhere in the world.

And the magazine is livelier than ever. Articles appearing in the first five issues of 1988 that you missed (if you don't subscribe) included: Vishakha-devi dasi's recipe series; a warm reminiscence about meeting Srila Prabhupada, by Giriraja Swami; Bhakticaru Swami's talk to Protestant church delegates in Germany; Kundali dasa on how our senses give us untrue pictures of reality; Dru-takarma dasa's in-depth analysis of Lord Krishna's advice to abandon all varieties of religion; an interview with Tamal Krishna Goswami on drama in the Vedic tradition; a color-photo essay by Vishakha called "Les-

sons from the Flowers, Leaves, and Trees"; a science article by Sadaputa dasa; and a pictorial article by Indradyumna Swami about his boat trip on the Amazon.

\* \* \*

Also in Philadelphia: a new restaurant. Govinda's is located in the heart of the night-life district, next door to a popular new age bookstore. The restaurant features an all-you-can-eat buffet of international fare.

### Lagos, Nigeria

The Nigerian government recently organized a seminar on religious peaceful coexistence and invited devotees to participate. The purpose of the conference was to ease differences between Christian and Muslim factions within the nation.

Other participants included lecturers, college deans and professors, and representatives from various religious sects. The seminar lasted one week and received daily nationwide media coverage.

The government supported the seminar by paying each speaker, including ISKCON representatives, to present a paper. The materials will be compiled as a book and distributed to all prominent institutions and libraries. Devotees who took part in the seminar were Omkara dasa, Ekachakra dasa, Vasudeva dasa, Caitanya-lila dasa, and Varaha dasa.

A report from Nigeria describes the devotees' reception as very positive. "The audience, and the participants as well, would all become enlivened and would give rounds and rounds of applause at the end of each devotee's speech," the report said. "At the conclusion of the seminar the devotees were highly commended for their contribution," the report said.

### Heidelberg, W. Germany

The Higher Taste shop in Heidelberg's Schloss and old-town district offers students and tourists the ideal opportunity for a bite of *prasadam* and relaxation. The snack shop offers milkshakes, fried *pakor*s, and cheese Heidelberg-burgers. The new reading room features comfortable chairs and a meditative atmosphere. Also available are Indian spices, herbal teas, and gifts such as pictures of Krishna, as well as books and videotapes.

The shop is decorated in light marble, stone, and wood, and has large windows to create a light-filled atmosphere. Large color

photos of everything on the menu decorate the shop's snack bar.

The Higher Taste is managed by Ashva-medhaja dasa and his wife Abhishtada-devi dasi, and has been in operation since Feb. 1987. They opened the shop at the request of Harikesha Swami, who asked his household disciples to distribute *prasadam*.

After only two months the shop maintained itself, and now, after one year, it is showing a profit.

### Denver, Colorado

Govinda's Dining Room opened in June, and 30 congregational members came the first night. Nidra-devi dasi of the Denver temple calls the atmosphere "charming," with its Rajastani artwork and loaded steam tables. Seventeen to 30 people visit daily for *prasadam* cooked by Rohini-devi dasi and Rasa-devi dasi. Govinda's is managed by Sukadeva dasa.

### Christchurch, New Zealand

ISKCON has a new 20-acre farm near Taitapu. The farm, named New Mayapur, is 30 minutes from the city of Christchurch and is intended to be a spiritual retreat for devotees and other residents of Canterbury. Formerly the property was a dairy farm. It includes a three-bedroom brick house.

The soil at New Mayapur is considered ideal for agriculture. The Halswell River, which cuts through the property, is a ready source of water. Initially devotees will work the land with man-made machinery, but ultimately they plan to use ox power.

In an article in New Zealand's *Folk News*, farm manager Dharma dasa said that they plan to raise enough fresh produce to supply not only the temple community but also Gopal's Restaurant in Christchurch. Anything beyond that will be sold to the local markets.

Elsewhere in New Zealand, many Nama-hatta centers are springing up. Nama-hatta refers to villages dedicated to chanting the holy name. They are neighborhoods of devotees and aspiring devotees practicing Krishna Consciousness at home.

Construction has started on the Bhakti Bhavan temple project in Auckland. When completed the temple will include a cultural center and restaurant. Another restaurant is planned in Wellington to cater to the many government workers in the capital city.

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## Govinda's Sun Dried Mango

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Photos by Indradyumna Swami and Damodarā dāsa



## South African Devotees Bring Krishna Food for Life to Kwazulu Nation

KWAZULU, South Africa—A dozen Hare Krishna Food for Life distributors recently traveled deep into Kwazulu, the homeland of the Zulu nation. The 12-devotee team, headed by Giriraja Swami and Indradyumna Swami, started from the Sri Sri Radha-Radhanatha Temple of Understanding in Durban, South Africa.

"We received a large donation of foodstuffs," said Indradyumna Swami, "and we knew it would be appreciated in Kwazulu. Many people are still struggling as a result of devastating floods there a few months ago."

Loading the foodstuffs and other supplies into a four-wheel-drive jeep and a Hare Krishna Food for Life van, the devotees drove north for three days. They eventually arrived in Kwazulu, just south of the border of Mozambique. As the Zulu homelands are not frequented by outsiders, the devotees expected the villagers to be suspicious of them. Therefore they brought along a telex in support of their endeavor from the office of the chief minister of Kwazulu, Mangosuthu Buthelezi.

The document was successful in mustering the help of the local Zulu authorities to distribute the *prasadam*. "Every time there was some doubt about our presence or our intentions, we would show the telex and imme-

diately all the doors were opened up to us," said Indradyumna Swami. "In the first few days we distributed well over 10,000 plates of *kitri*, a preparation made of rice, beans, and vegetables. This was always followed by *kirtana*, the chanting of the holy names of Krishna."

"In every instance hundreds—and sometimes thousands—of villagers would join us in the chanting. The tumultuous roar of the *kirtana* could be heard from far away as we wound our way through the simple rural villages," Giriraja Swami said. "The Zulus naturally love to sing and dance, and thus they spontaneously took part. It was an incredible experience for all of us," he said.

The devotees crisscrossed their way through the arid land, visiting village after village. After some time their stock of food was depleted and they started back. "On our way back we would pass through villages that we had visited earlier," said Indradyumna Swami. "The people would eagerly come forward and ask for more *prasadam* and *kirtana*. We assured them we would return. How could we afford not to? They were eager for Krishna and we were eager for the adventure of spreading the glories of Sri Chaitanya Mahāprabhu and the chanting of Hare Krishna."

After receiving Hare Krishna Food for Life, children gather around Indradyumna Swami, Giriraja Swami, and the other devotees to chant (above).

Cooking *prasadam* for a hungry crowd (above, right).

Devotees traveled in a jeep and the Hare Krishna Food for Life truck (right).



### On the Waves of Transcendental Sound . . . Visit Vrindavana

On audio cassette—A wonderful poem by Srila Raghunatha dasa Gosvami that is a tour-de-force of verses glorifying all the major persons, animals, and places in Vrindavana—from Radha and Krishna to the gopis Vishaka, Lalita, and the others; to Krishna's parents, grandparents, uncles, friends, and servants; to Krishna's pet bull and surabhi cows, the Yamuna River, Keshi-ghat, Vamsi-ghat, and much more. Even the insects of Vrindavana are glorified. To hear this poem is to enter Vrindavana itself through the words of a super-realized soul. Also included are several other selections from Stavavali, an anthology of poems by Srila Raghunatha dasa Gosvami. This tape, a 90-minute TDK with Dolby, also contains much background music of flute, santoor, tambura, etc. Translation by Kusa-kratha dasa; recitation by Dravida dasa. Only \$5.

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# Ratha-yatra . . .

continued from page 1

parade. The procession begins at Central Park and proceeds 50 blocks to a festival site at Washington Square Park. Devotees from all over the world hosted New Yorkers who wandered through the exhibits, danced to live chanting, and tasted *prasadam*.

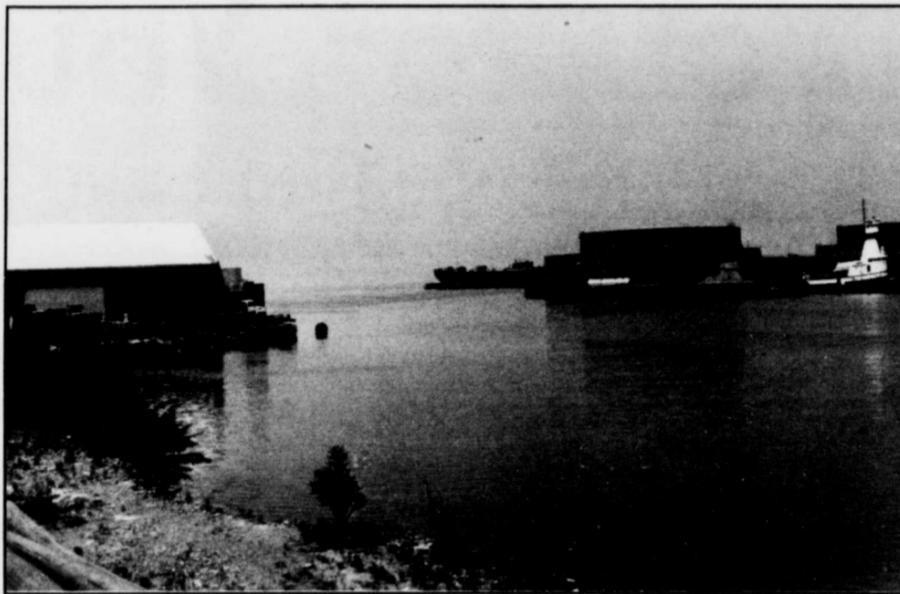
Along with Ratha-yatra, Bhakta-rupa dasa of the Brooklyn temple organized an ISKCON Current Affairs Seminar. Forty devotees gathered at the Towaco, New Jersey, temple on June 17 to discuss topics like the future of the Bhaktivedanta Book Trust, challenges facing ISKCON, and the role of women in ISKCON.

On Sunday, the day after Ratha-yatra, Caturatma dasa led a pilgrimage around New York City. A caravan of cars and vans visited the spot where Srila Prabhupada disembarked when he arrived in America in 1965. Although the actual pier is gone, Caturatma located the exact spot by talking to people in the area. After a reading and *kirtana*, devotees drove by 94 Bowery, Srila Prabhupada's first residence in New York.

The first Hare Krishna temple in America was located at 26 Second Avenue. Residents of 26 Second Ave. noticed the devotees walking around in front of the building and invited them into the courtyard.

Roderick MacDonald, who has lived in Srila Prabhupada's apartment for the last 20 years, asked the group of devotees up to see the place.

Charlie Morino, a lifelong resident of 26 Second Ave., talked to Brahmananda dasa, who he recognized from 1966. Charlie told



Although the pier is gone, devotees visited the site of Srila Prabhupada's arrival.



Srila Prabhupada's first temple: 26 Second Ave., outside, left; the courtyard, right.

the devotees, "I didn't know they were a religion back then, but they did set up quite a nice chapel in the storefront there."

After visiting Second Ave., the pilgrimage continued by car to nearby Tompkins



Square Park, where Prabhupada first held public chanting in America.

Caturatma hopes to persuade the city of New York to install a shrine in honor of Srila Prabhupada beneath the tree.

# Vrindaban Institute Announces Fall Course Offerings

VRINDAVANA, India—The Vrindaban Institute for Higher Education is planning its Kartika semester, and taking registration applications now. School begins Oct. 3; men only. Course offerings include "Clear Thinking, Strong Speaking," "Vaishnava Etiquette," "Science for Preaching," and "Sanskrit for Preachers," along with writing, cooking, *kirtana*, and scriptural study.

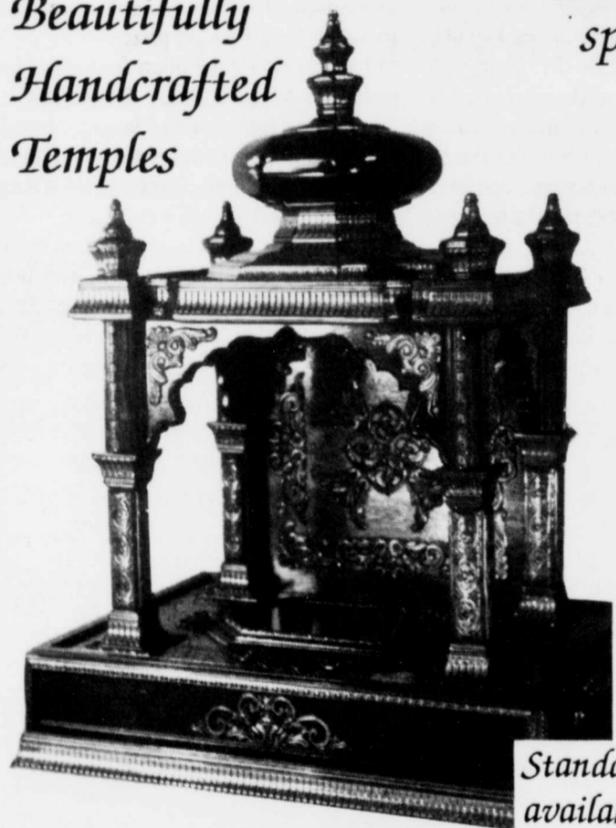
Past semesters have earned good reviews. After attending the 1988 Gaura-purnima semester last spring, Chaitanya-candra dasa said, "Any devotee serious about obtaining Srila Prabhupada's standard for performing devotional service will take full advantage of these courses. The more who attend, the sooner this knowledge can be available to every Vaishnava from every ISKCON center worldwide."

For those who can't make it to Vrindavana this Kartika season—take note. The Vrindaban Institute is starting a pilot program in the United States. The first offering will be a six-day intensive, held at the Towaco, New Jersey, temple. The format will be similar to that planned for Vrindavana in October.

The seminar will take place Aug. 22 through 27. Space is limited to 22 men and 8 women, so early registration is recommended. For more information, write to: Bhakta-rupa dasa, P.O. Box 400767, Brooklyn, NY 11240.

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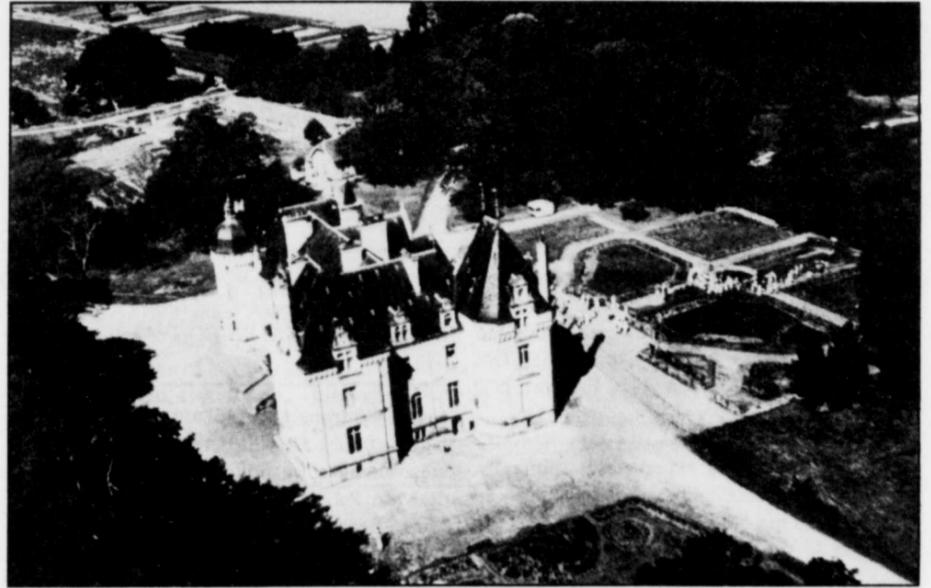
# Thank-You for Your Help

## With the International Appeal to Save New Mayapur

Special thanks to: Guru Seva dasi, Indravadan D. Saheba, Gurukrsna dasa, Agrani Swami (ISKCON Caribbean Zone), ISKCON Puerto Rico, Gene R. Braeger, Gabriele Mueller, Sara drk dasa, Ambarish dasa, Adiraja dasa, Madhavendra Puri dasa, N. Dactor, Apurva dasa, Mahayogi dasa, The Landmark Lodge, Satish Sharma, August Janssen, Richard M. Boyden, Susan Anneli, Sankarsana dasa, Nanda dasi, Sanatana dasa, ISKCON Cleveland Preaching Center, Kay Spier, Syama Sundara dasa, Janardana dasa, Tamal Krishna Goswami, Maharudra dasa, David S. Corcoran III, Sharon Emery, Glen E. Smith,

We wish to thank you all for your kind donations, pledges, and support. Devotees and well-wishers all over the world have demonstrated an overwhelming generosity. Regardless of the outcome in our battle to save New Mayapur, it is a victory for the family of ISKCON itself to see the strong mood and spirit of cooperation in responding so quickly to such an urgent need. It also shows the sincerity and ability of ISKCON to carry out two of Srila Prabhupada's most essential final instructions: "Maintain what I have left," and "Cooperate nicely together." Every contribution, no matter how small, has helped, but the battle is not over and the present situation tests our ability to carry out these vital instructions.

Radhaseva dasi, Vincent and Vivian Lim, Srinivas Murty, Robert I. Kaufman, Marcia G. Lucas, Karnapura dasa and Ragatmika dasi, Jagadisa Goswami, Acyuta dasi, Sitala dasi, Taitreya dasi, Vrkodara dasa, Anuttama dasa and ISKCON Denver, Hridayananda dasa Goswami, Badarinarayan dasa and ISKCON San Diego, Ramasarana dasa, Prthu dasa, Bhakti Caru Swami, Agni-deva dasa and Ratna Cintamani dasi, Michael Molansky, Diane Sterbenz, Herdevi Ramadevi, Droupati Maharaj, Wyndell Wywter, Kujabihari Patel, Satarupa dasi, N.N. Dhar, N. Debnath, A.S. Castos, Gaurasakti dasa, Indira dasi, Krpamayi dasi, Lilananda dasa, Dhirstadyumna dasa, Bhakta Greg, and the many other individuals who have contributed, especially from overseas, and whose names could not be included due to publishing deadlines.



New Mayapur—The Home of Their Lordships Sri Sri Radha-Govinda Madhava, Krishna-Balarama, and Gaura-Nitai.

### Background Summary

(For Those Who Don't Have the Details from Our Previous Appeal)

Last year the chairman of the GBC wrote in a letter to his Godbrothers:

"As you are all surely aware, Prabhupada's French *yatra* has suffered painful reverses in the last year and is now in a precarious financial situation. Ermenonville, the home of Sri Sri Radha-Paris Isvara, is lost. What is even more unbearable is that we are dangerously close to losing one of the most important and famous projects in the world, New Mayapur. New Mayapur was the first farm community in Europe, started with the personal blessings of Srila Prabhupada as the first farm community outside the United States. Srila Prabhupada personally installed the Deities, and now this project is well-known throughout India and the world. New Mayapur is also one of only 10 remaining places in the world where Srila Prabhupada's personal rooms are still being maintained."

While ISKCON may face difficulties on many fronts in fulfilling Srila Prabhupada's desires, we witnessed his own extraordinary heroic efforts in Bombay to save a project despite all material obstacles. In recent months we have also witnessed the power of coordinated international appeals, such as those of the Committee to Free Soviet Hare Krishnas and the devotees at Bhaktivedanta Manor, to completely turn around seemingly hopeless situations. Srila Prabhupada also gave many instructions about why it is important to not close temples or move Deities.

Recently Satsvarupa dasa Goswami visited France and said, "Of course the ultimate decision is not in our hands. But we should try . . . If you can somehow save New Mayapur, it will be a great victory not only for ISKCON France, but for all devotees . . . throughout the world."

If we are unsuccessful in our bid to save New Mayapur, your donation will be returned. Please be sure to indicate return address with each donation.

This appeal has the full support of ISKCON's Governing Body Commissioners, and the North American GBC body recently issued the following statement: "Further, this body fully endorses the efforts to save New Mayapur as an ISKCON project and recommends that all temples and individuals with sufficient means cooperate as far as possible."

You may contact your local GBC to verify any points concerning the authenticity of this appeal. For further information, please contact any of the individuals listed in the coupon (right).

### An Update—The Current Situation:

## We Still Need Your Support

### Krishna Grants Unexpected Reprieve

Even though a valiant effort was made, it became known a few days before the auction that we would not have enough money to bid. (In order to bid in France, the lawyer has to know that the entire amount is available.) The New Mayapur devotees were in terrible anxiety, having tried so hard.

Then at the last moment, a judge refused to allow the auction to go ahead because of legal complications. He has rescheduled it for early September. In addition, no other prospective purchasers were able to meet the minimum price placed by the bank.

Encouraged by Krishna's reciprocation, the devotees in France are now redoubling their efforts to collect the remaining funds over the next few weeks. **Between their efforts and this worldwide appeal, we now have just over half of what is required. It**

appears that a final massive effort will ensure us of being able to bid the minimum amount at the new auction date.

### Your Help Still Needed Now!

To actually accomplish the goal of saving the wonderful New Mayapur project and claim an actual victory for Srila Prabhupada, we must act now to raise the remaining funds. Although many have already given, as stated previously, **if every person who reads this ad gives even a small contribution**, it could make the difference between saving or losing this wonderful farm community that Srila Prabhupada dearly loved.

Please act **today** if you haven't already given—there are only a few weeks left and your contribution now could be the turning point. Just a few dollars could make the difference at the auction.

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With the kind donation of book credits from Denver and San Diego temples, we are able to offer the following prizes:

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Please make check/money order payable to: "ISKCON Property Crisis Trust Fund" and send to the address closest to you:

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Yes, I wish to help save New Mayapur, the home of Sri Sri Radha-Govinda Madhava, for Srila Prabhupada.

I can give an immediate donation of \_\_\_ \$5 \_\_\_ \$10 \_\_\_ \$25 \_\_\_ \$50 \_\_\_ \$108 \_\_\_ \$1,008 \_\_\_ other

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## Krishna Conscious Society Founded in USSR

MOSCOW—The Moscow Society for Krishna Consciousness was officially founded on June 20th, less than one month after the Hare Krishna faith was granted recognition by the Soviet Council for Religious Affairs.

In compliance with Soviet law governing the registration of religious groups, 20 "founders" chosen by the Moscow congregation met to elect a council of three representatives that will deal with government authorities on issues affecting the religious community. Satananda dasa (Sergei Kurkin), Sucharu dasa (Sergei Zuev), and Krishna Kumara dasa (Alexei Mikheev) will share this responsibility. Satananda and Sucharu served two years each in labor camps for practicing their religion.

According to the Committee to Free Soviet Hare Krishnas (CFSHK), devotees can be found in more than 60 major Soviet cities and towns. Under the terms of the official recognition, many of these groups will be entitled to register their communities with local authorities.

## Gorbachev Calls for Religious Freedom

MOSCOW—Soviet leader Mikhail S. Gorbachev addressed a special Communist Party conference June 28, calling for radical government changes and religious freedom.

Among other things, Gorbachev wants a "full-blooded unconditional democracy." He also said, "Human rights in our society are not a gift from the state or a blessing from someone. They are an inalienable characteristic of socialism—its achievement."

Gorbachev added that freedom of speech "enabling a person to express his opinions on any matter," is also vital to his programs of *perestroika* and *glasnost* [reconstruction and openness] because it is "a real guarantee that any problem of public interest will be discussed from every angle . . . and this will help find optimal solutions."

Gorbachev told the conference that freedom of conscience has to be upheld as a fundamental right of all citizens. "All believers," he said, "irrespective of the religion they profess, are full-fledged citizens of the Soviet Union."

Gorbachev noted that the present constitutional guarantees of religious freedom would be supplemented by a new law assuring freedom of conscience.

Finally the Soviet leader stated that the Communist Party's own commitment to atheism was "no reason for a disrespectful attitude to the spiritual mindedness of the believer." Still commenting on the Communist's atheism, Gorbachev said it was no excuse "for applying any administrative pressure to assert materialistic views."



Last year *IWR* published this photo of Mikhail and Raisa Gorbachev offering *pranams* to the Indian people after a successful diplomatic mission. An accompanying editorial questioned the genuineness of the Soviet leader and his wife, what with more than 25 Soviet Hare Krishnas imprisoned at the time. This year, after witnessing the far-reaching changes in Soviet society—including a much greater acceptance of the Krishna Consciousness Movement—Gorbachev's sincerity must be re-evaluated and given more credit.

## Soviet Devotees Still in Danger, Says CFSHK

ALMVIKS GARD, Sweden—In the wake of official Soviet recognition of the Krishna Consciousness religion, the Committee to Free Soviet Hare Krishnas (CFSHK) is still concerned about the precarious situation of ISKCON members in the Soviet Union.

A CFSHK spokesman described the registration as a mixed blessing that came only after the Soviet government failed to curtail the Movement by other means.

"Registration actually means control," the spokesman said. "Registered religions are always under the heavy scrutiny of the Council for Religious Affairs, and if a recognized religion violates the terms of registration, there is the ever-looming chance that registration can be revoked."

In a press release dated June 20th, Soviet emigré Vedavyasa dasa noted that "actual freedom of religion, freedom to preach in public, print and distribute religious literatures in big quantities, travel outside the USSR for religious education and pilgrimage—these and so many other things are yet required for the Hare Krishna followers in the Soviet Union."

Moreover, six devotees are still prisoners of conscience—one in prison, one in a labor camp, and four under compulsory labor.

The imprisoned devotee, Vrindavan dasa (Vladimir Kustrya), is reportedly ill as a

result of poor conditions and mistreatment suffered after serving less than two years of a five-year labor-camp sentence for practicing Krishna Consciousness. After developing a condition of swollen legs that made it difficult to walk, Vrindavan refused to perform woodcutting.

On account of "disobedient behavior" he was transferred on March 25th from his labor camp in Kirovskaya Territory to a maximum security prison in Ulyanovskaya Territory, where conditions are worse. He may send one letter every two months, and receive one parcel every six months. The prison address is 433510 Ulyanovskaya oblast, g. Dimitrovgrad, Uch. YUI-78/ST-2, USSR.

The other devotee confined to a labor camp—Amala-bhakta dasa (Yevgeny Lyubinsky)—has served one and a half years of a four-year sentence and now suffers from tuberculosis.

Amala-bhakta's case was personally brought to the attention of President and Mrs. Reagan when his wife Svetlana and their three children were invited to attend a reception during the Moscow summit talks at the end of May.

The CFSHK expresses guarded optimism for the future. A spokesman described a recent meeting between Soviet General Secretary Mikhail Gorbachev and Patriarch Pimen, the head of the Russian Orthodox Church. "During this meeting Gorbachev talked about religious freedom in the Soviet Union and how it must be respected. We are hopeful that with Gorbachev in charge, things will continue in a progressive manner," the spokesman said.

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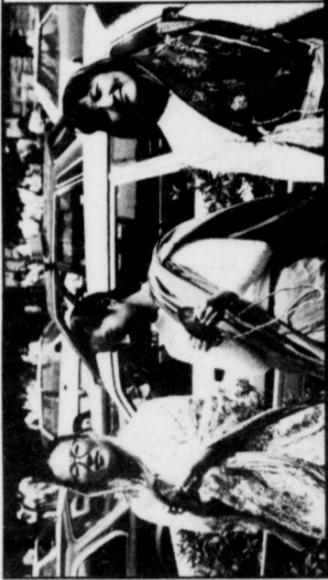
This wonderful opportunity is available to applicants who follow the regulative principles and are steady, hard workers, preferably with construction or similar experience. Two ISKCON references required.

Contact Temple President Jaya Sila dasa at New Varsana Farm. Mail to RD 2 Kumeu, Auckland, or phone Auckland 412-8075.

## Don't Miss the Gita-nagari Ratha-yatra July 30-31



For more information call  
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Preaching  
Continues  
in Japan p. 1

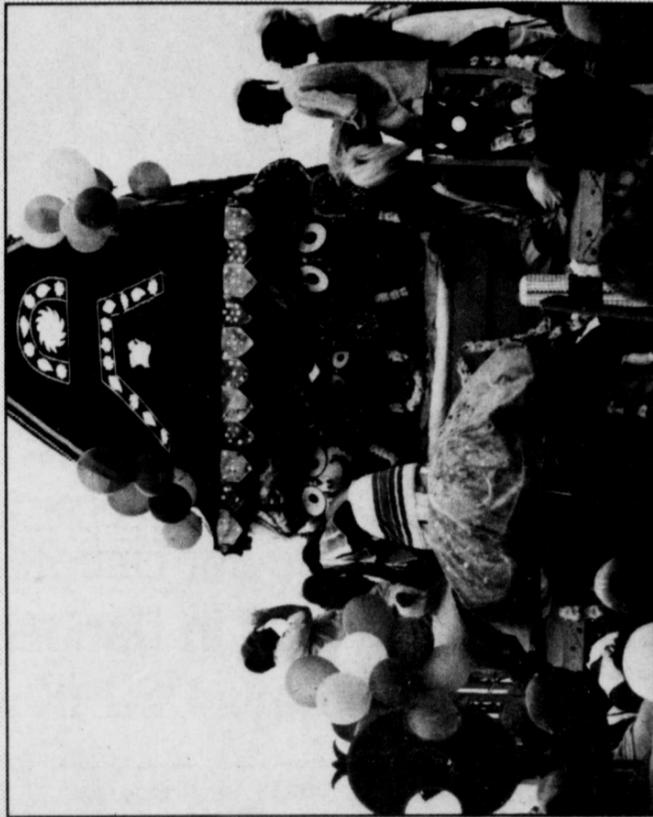
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# ISKCON World Review

Vol. 8, No. 1 75th Issue

The Newspaper of the Hare Krishna Movement

July 1988



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Ratha-yatra  
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America p. 1

The Miami Jagannatha Deities ride on Their chariot down the beach.



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# ISKCON World Review

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The Newspaper of the Hare Krishna Movement

76th Issue August 1988

## IWR Interview

### Gita-nagari Farmer Discusses Householder Self-Sufficiency

*Gita-nagari, ISKCON's farm in central Pennsylvania, strives to be an ideal self-sufficient community. The lifestyle is centered on cow protection and agriculture. Currently, five ox teams work 200 acres of land, and devotees there hope to eventually replace all tractors with ox power. More oxen are trained and ready to work; only manpower is lacking.*

*Self-sufficiency is the ideal, but sometimes economic circumstances force families to live and work outside the temple environment. The phenomenon is not isolated to Gita-nagari, but is becoming common throughout ISKCON.*

*Balabhadra dasa lives in Gita-nagari with his wife, Chaya-devi dasi (a devotee for 20 years), and his two children, Baladeva, 14, and Lakshmi, 11. In the following interview, Balabhadra talks about how he balances spiritual and material obligations in Krishna Consciousness.*

**IWR:** Nowadays in ISKCON, many devotees have to get jobs or start their own businesses to maintain their families. Do you think that is a viable way to practice Krishna Consciousness?

**Balabhadra:** Practicing Krishna Consciousness means that no matter where you go or what you do, you present yourself as a devotee of Krishna. You may have to dress to suit a particular situation, but wherever you are, you should come across as a devotee. Then if one of your co-workers has a question and they know you're a Hare Krishna devotee, they can ask you. It's not that we should disguise ourselves and do things so that people don't know we're devotees.

**IWR:** But doesn't working at a 9-to-5  
*continued on page 8*



Balabhadra dasa of Gita-nagari.

## Ratha-yatra Cart Wins First Prize in Independence Day Parade

WASHINGTON, DC—Eighty thousand spectators gathered on July 4 to watch the National Independence Day Parade down Constitution Ave. This year, the devotee's Ratha-yatra cart won first place in the float category.

The cart was red, white, and blue—a red and blue canopy with white flowers and decorations. This set a patriotic theme for the float. When it passed the reviewer stand the commentator said, "In the U.S. there are many cultures that are unusual to us only because we're not familiar with them yet," referring to the Vaishnava devotees. The live commentary was carried by 70 radio stations in the U.S.

As the cart passed the review stand, devotees aboard the cart lowered the canopy to avoid low wires. Seeing this, the spectators applauded.

One hundred and fifty devotees came from Washington, Boston, Baltimore, New York, and Philadelphia for the parade. They performed congregational chanting around the cart continuously for three hours. This is the second year ISKCON participated in the parade. Devi Deva dasa and Madhuha dasa brought the winning Ratha-yatra cart from New York, where it rolled down Fifth Ave. in June.

A picture of last year's Ratha-yatra cart appeared in a souvenir booklet published by the National Independence Day Festival and Parade Committee. Under the picture was a quote by Rupanuga dasa, GBC for the area. He said, "We wanted to show we're making a significant cultural contribution in America."

The parade also included bands from all over the U.S., a dancing Chinese dragon (marking the Year of the Dragon), bands from each branch of the armed services, high school bands, and fife and drum corps.

Indradyumna Swami said, "The Rath festival was for me personally the best I ever attended."



Devotees gathered from all over the East Coast to join the parade.

## Italian Devotees Appear on National TV

ROME—Devotees made a surprise guest appearance at the end of a '60s nostalgia night on Italian TV. The show, *Twenty Years After: The Songs of '68*, appeared on a major national TV network, Channel Five.

Gaura Krishna dasa called the producer, Red Ronnie, and asked if the devotees could be included. Red Ronnie remembered the devotees' 1968 Apple Records hit single, the *Hare Krishna Mantra*, recorded with former Beatle George Harrison, and agreed to have the devotees on the show.

When Red Ronnie received garlands and a copy of *Chant and Be Happy* from Gitamrita-devi dasi and Gaura Krishna, he said, "There would be hundreds of questions to ask you, so much so that it would require an entire show on you. But this is enough, because with your presence you have brought a marvelous atmosphere of joy and happiness."

Devotees chanted onstage, and according to Nitya-tripta-devi dasi, who was on the show, "For weeks afterward people would say, 'Oh, I saw you on TV; it was the best part of the show.'"



Devotees chant on *Twenty Years After: The Songs of '68*, broadcast on Italian TV.

# ISKCON World Review

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Inspired by the Founder-Acharya (spiritual master)  
of the International Society for Krishna Consciousness  
His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

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## Temples are Focus of Spiritual Life

In our editorial last month we described the phenomenon of ISKCON's growing congregation and emphasized the need to accommodate it appropriately. This month, along with the interview with Balabhadra of Gita-nagari, we can look at the other side of the issue—the importance of ISKCON's central core of temples.

ISKCON's temples continue to be the bulwark of the movement's foundation. They maintain Deity worship, which Srila Prabhupada repeatedly stated is essential to maintaining spiritual purity. These centers also hold regular classes in *Bhagavad-gita* and *Srimad-Bhagavatam* and facilitate association with advanced local devotees and traveling *sannyasis* (teachers in the renounced order of life). Temples continue to host spiritual festivals every Sunday, featuring liberal distribution of sumptuous *prasadam* (food offered to the Deities), and congregational chanting of the Lord's holy names.

Further, the centers provide *ashramas* for brahmacaris and brahmacarinis (male and female celibate students) and for householders who perform essential services for the temple. *Ashrama* residents are responsible for maintaining a wide range of activities, including Deity worship, book distribution, classes, cooking, and accommodating visitors.

Temples form the most important structure for increased commitment to the Krishna Consciousness Movement. Such centers inspire devotees to undergo the process of initiation, and act as a core of association and organization for the systematic respiritualization of humanity.

Many ISKCON leaders predict that the *ashrama* of the future will be for residents who are performing essentially *brahminical* (priestly) functions. These will include more formalized instruction through study, examinations, and degrees. *Brahmanas* would also engage in personal counseling and specialized teaching as part of their duty to introduce the philosophy of Krishna Consciousness throughout society.

Strong temples and growing congregations go hand in hand. Well-developed temple communities with high spiritual standards will ensure a more satisfied, committed congregation. And expanding Krishna conscious congregations will strengthen and expand the central temple communities.

## LETTERS TO THE EDITOR

Dear Editor,

It is wonderful that ISKCON is trying to make positive changes to keep our movement pure and ensure its continuation. But one subject I feel that has been severely neglected is the future of our children.

I have noticed a lack of training in our schools today. It may be an attempt to avoid the mistakes we made with the first generation. In that case—as a result of our forcefulness—many left ISKCON. There must be a balance.

What I am seeing now is the other extreme: pre-teen and teenage girls wearing miniskirts and "modern" clothes; haircuts and bleached or dyed hair, etc. The boys are too involved in martial arts, rock and roll, etc.

I recognize that our youngsters must go through many of the same things we did. But I also feel they will only go as far as we allow. While we must tolerate things that are normal to them (and disturbing to us), we don't have to facilitate it to this degree.

Laying down the law has only resulted in these very special youngsters deviating from that law as soon as no one is watching. We must communicate the law in terms of caring about them. Beyond that, we must teach them about the sublime experience of coming closer to Krishna.

As knowledgeable devotees, we can share our feelings why some modern things are harmful. This *will* have a positive effect. It will help them come to the same conclusions we came to, but on their own. Whether it is immediate or gradual, sooner or later the child will understand and want to follow. They will want to be like their father and mother. Best of all, they will find something deeper—Krishna.

Maybe we can't put a stop to everything they do, or want, which we disagree with, but we don't have to run out and buy so much of it for them, and we can remain firm in our own convictions. If we are loving parents and setting a sincere example, then our children will want to be like us.

Sincerely,  
Krishna dasa  
New York

Dear Editor,

Thank you for your article about Panama in *IWR* 7.12. I would like to clarify one thing, however. It is very important that we, as representatives of God, do not give the impression that we take sides in any material situation, especially political. We commit a great sin when we pick out one person and put others against him. We are [General Noriega's] door to salvation, liberation, and devotional service. It is a great responsibility. We have no right to shut that door.

From what I understand from the scriptures, the situation here in Panama is due to the accumulation of impious activities by the people in general. Noriega is just a manifesta-

tion of that karma or reaction. Krishna could have made a drought or some other means of punishment just as easily. In this age of Kali-yuga the demon is inside all of us, not just this general.

We don't want to make the same error as the Catholic church which sided against Noriega, thus making it impossible for him to seek their spiritual help.

Your servant,  
Saunaka dasa  
Temple President  
Panama City

Dear ISKCON World Review,

I would like to express my deep regret that due to apparent lack of financial support from ISKCON devotees in general, the magazine *Vaishnava Journal*, produced by Padmapani Prabhu, has again been grounded, this time indefinitely. This magazine has served a great purpose, helping the devotees here in Malaysia to broaden their understanding of ISKCON, the position of the guru and disciple, etc. Many of us read it from cover to cover, over and over.

Our humble request is that devotees all over the world support this publication. Maybe it needs to be given more solid ground under the GBC or some authoritative body. We feel it would be a great loss to ISKCON if this magazine is discontinued.

Yours in the service of  
Srila Prabhupada,  
Janananda dasa  
and the devotees of  
ISKCON Malaysia

*Editor's Note: The Vaishnava Journal* has made a miraculous comeback, due to an anonymous donation. The latest issue was mailed to every ISKCON center, just weeks after the editor announced its demise.

Dear Editor,

I have several complaints about your publication and its circulation. From the issues I have read so far, I have clearly observed that you rarely publish news about the movement's activities in Africa.

Hence your coverage is inadequate. It seems this is a result of your lack of awareness of most of the *sankirtana* activities here. If so, would you please rectify the situation soon? It is important to inform all our godbrothers and sisters in other parts of the world of the success of Srila Prabhupada's mission in this part of the world. I believe this is necessary.

Furthermore, we have not been receiving the paper at this temple, even though it has been established for several years. Do we need to satisfy certain conditions in this regard?

Bhadra dasa  
Calabar, Nigeria

*Editor's Reply:* Now that we have your address, you will get the paper regularly. Thank you.

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## Report from Thailand

All over the world devotees find encouraging signs for spreading Krishna Consciousness. This month the ISKCON World Review presents a series of stories written by devotees who are helping to fulfill Lord Chaitanya's prediction that the chanting of the holy names will be heard in every town and village.

The following story was contributed by Ilapati dasa, regional secretary for Bangladesh and several other South Asian countries, after a visit to Bangkok.

By Ilapati dasa

Thailand is officially a Buddhist country, but many of the people are demigod worshipers. Lord Brahma has become increasingly popular in the last decade, and there is a famous deity of Brahma at the Erawan Hotel in central

Bangkok.

This deity has gained a reputation for granting material benedictions, and is thus constantly surrounded by crowds of supplicants. People come from all over Thailand, and from overseas countries like Malaysia, Singapore, Hong Kong, and Japan, to see the deity.

Thais also know Ganesh, Siva, Krishna, and especially Vishnu/Narayana. They consider them all to be demigods. This year, endeavors to recover an ancient Thai icon of Narayana from the Art Institute of Chicago have featured prominently in the Thai press. The figure is of Narayana lying on the water, with Brahma sitting on the lotus emanating from His navel. It is similar to those found on the outside of ancient Thai temples.

The sizeable Thai community in Chicago (USA) came to know that this

Deity was on display in the Chicago Institute museum. They surmised that He must have been stolen from a temple and illegally exported to America. This was a great offense, striking deeply into the emotional heart of the Thai people.

Outraged, they formed an organization, exerted legal and political pressure, and handed out leaflets at the Institute's gates to have the Deity returned.

Initially the Institute agreed to return the icon, but wanted a similar *object d'art* in exchange. The Thais refused, considering that Lord Narayana was stolen and that He was priceless, beyond bargaining. Now the museum has taken Him off display and refused to hand Him over.

As the dispute continues, the Thai peoples' attachment to Lord Narayana increases daily. Unfortunately, they have no knowledge that He is the Supreme Personality of Godhead. Now Rama-Lakshman dasa, an ISKCON devotee of more than 10 years, plans to fill the gap. Rama-Lakshman emigrated from Thailand to the USA, joined ISKCON there, and served many years as the Chicago temple treasurer. He is now back in Thailand and wants to dedicate his life to bringing Krishna Consciousness to his countrymen.

His current project is to translate and publish small books based on chapters of Srila Prabhupada's *Krishna, the Supreme Personality of Godhead*. The Thailand BBT has already printed four of Srila Prabhupada's books, but the series planned is especially designed for the Thai people.

"Thais are not big readers," Rama-Lakshman said. "They love stories, but shy away from too much philosophy. They don't have much money either. So when Gaura-mandala-bhumi prabhu

of the Indonesian BBT showed me a series of one- or two-chapter *Krishna* book stories he produced, I knew that this was right for Thailand too."

The first book is a 40-page version of the story of Lord Brahma's stealing the cows and cowherd boys. The front cover is a picture of Brahma praying to Krishna, and the back cover is the Erawan Hotel Brahma deity. Printing was financed by Niscinta dasa and Sauri dasa.

ISKCON has been in Thailand since 1982, but so far no ethnic Thais have joined. Rama-Lakshman is confident that someday it will be accepted. He said, "Krishna Consciousness will be successful in Thailand, as everywhere else. It's simply a matter of time. Thai people are respectful and curious, but attached to their Buddhist culture. In other Buddhist countries like Hong Kong and Japan, it took many years before local devotees started coming forward."



Thai book about Brahma and Krishna.



## Report from Idaho

Following is a report from one of ISKCON's smallest centers, by Arudha dasi of Boise, Idaho. Arudha and her husband, Ananta dasa, hold regular programs and a Sunday feast, at their center near Boise State University.

By Arudha-devi dasi

The Boise Bhaktivedanta Bhakti Yoga Center held its second Ratha-yatra June 25, 80 miles north in Weiser, Idaho. Weiser is a community of 5,000 on the Idaho-Oregon border. Each year it holds a National Old Timers' Fiddler Festival and 25,000 people come from all over to attend.



Idaho Ratha-yatra float; Jagannatha Deities are in dome altar at rear.

Last spring the Fiddler Festival organizers asked the Bhakti Yoga Center to participate in the parade with an ethnic Indian float.

With no idea how all this would come about (the Boise center has only three devotees, two women and one man) Lord Jagannatha showed His mercy by sending four more devotees to help.

It just happened that Hanumat Preshaka Swami, Lokanatha dasa,

Maharani dasi, and Daya dasi from the Bhaktivedanta Institute in San Francisco were passing through on their puppet-show tour. The puppeteers wanted to help and worked for a week to design and construct the float.

Another problem was solved when the festival organizers volunteered to loan the temple an 18-foot-long flatbed truck, with a driver, to pull the float.

The float won third place in the non-commercial float category. The parade



Neighborhood fair in Boise, Idaho.

began at noon and devotees chanted the entire parade route. Afterwards the Purnima Puppet Theater gave a 40-minute performance at a local auditorium.

The reaction of the crowd and Weiser itself could be summed up when one of the locals commented, "I'm surprised the Mormons didn't run you out of town." But they liked us.

A week later (July 2-5) devotees manned a *prasadam* booth at the Neighborhood Fair in Boise. In three days devotees sold 500 plates. Visitors to the fair enjoyed two puppet shows, and Hanumat Preshaka Swami answered questions about Krishna Consciousness at the booth.



## Report from Algeria

The following is a story by Gaura-bhakta dasa. He is a devotee from Algeria who joined the Hare Krishna Movement in France 10 years ago. Following are his stories about visiting his home, a predominantly Muslim country in northern Africa.

By Gaura-bhakta dasa

I have gone many times to my country to try and preach, but did not want to stay more than two weeks because I didn't like the fanaticism. Each time I go to visit my family in Setif, I stay 10 to 15 days, but no more. But in January this year I was deported from France forcefully by the police for not having immigration papers, and I had to spend four months in Algeria.

At first it was hard; people would not listen to my preaching and I was discouraged. So I decided to visit some pen pals I have in different Algerian towns. I was well received by these friends and could understand that they had been purified by the *maha-prasadam* [food blessed by Krishna] I was sending from New Mayapur, France.

This short tour gave me a lot of inspiration, and then I returned to Setif. With little to do, I decided to study Islam and Sufism at the library. Many students took notice of me and asked me my profession. I explained that I practice *bhakti-yoga* and study philosophy. They were enthusiastic to

hear the Vaishnava philosophy. I became somewhat known as a philosopher, and students often approached me with different questions. Some of these people started chanting Hare Krishna. They like it and have not stopped.

One time I was invited to a ciné club to see a movie. Someone stood up to introduce the film, and I heard him mention "Hare Krishna Movement." I was astonished! I asked someone if Hare Krishna was in the movie. They said the film was *Hannah and Her Sisters*, starring Woody Allen, and the theme was existentialism. [Editor's Note: the film includes a brief scene with a group of New York devotees headed by Nayanabhirama dasa.] Even without having seen the movie, I was inspired to go to the microphone and say something. There were many

Muslims in the audience, and I saw it as a big opportunity to preach.

"Yes, this movie shows how people are confused about God and their own identity. Jean Paul Sartre and Albert Camus presented their concocted philosophy of existentialism, but that was their foolishness. They refused to find the Absolute Truth in God. They were weak and could not fight the material energy. The only solution for them was suicide, but this is not advised in the scriptures. Dear people, please do not listen to these rascal philosophers, but listen to God, Allah, who is the real protector. We are spiritual souls, not this body. Life is meant to fight ignorance. Please do not listen to these cheaters' philosophy, but only to God. He is our best friend. Thank you."

Just as I finished, many people—especially students—came and

thanked me for my speech. They asked a lot of questions on the *Vedas*. I had a *Bhagavad-gita* with me and I distributed *prasadam* to them. They told me they thought Vedic philosophy made more sense to them than Islamic philosophy.

Hearing these students, I decided to organize a program in my home. I cooked a feast and everyone enjoyed it. I am convinced that Krishna and Radha want to eat *prasadam* cooked by the Arabs.

Once a student told me, "Krishna consciousness is already in Algeria, it's just a question of time. You can go back to your temple in France; it is better for you not to risk your life. Just write letters and send us *prasadam* and Krishna will guide us to the Absolute Truth."

While in Algeria I distributed two full sets of *Srimad-Bhagavatams* and 20 copies of the Arabic *Coming Back*.

Just three weeks before leaving, I went door-to-door selling books and paintings. I met a French woman artist who was married to an Algerian. When I showed her the Radha-Krishna paintings, she bought one. While we were talking she asked my occupation, so I started telling her about Krishna Consciousness. She was a sensitive person and said she had been wanting to practice yoga for many years. She said she believes in reincarnation.

Unfortunately, I had no big books with me, so in the afternoon I returned to give her my personal Arabic *Bhagavad-gita*. As I was talking to her, something on her easel caught my eye. I asked her to show me what she had painted—it was Krishna, the Supreme Personality of Godhead. When I saw that, I realized Krishna is everywhere. She gave me the picture and asked me to visit some of her friends who are interested in yoga.

In conclusion, I would say that Srila Prabhupada has achieved his wonderful mission. Krishna showed me that there are devotees everywhere, and someday His message will be accepted in the Muslim countries.



## Archives Now Available to Temples & Individuals

LOS ANGELES—Any temple or individual can now set up a branch of the Bhaktivedanta Archives, and acquire valuable research material to keep on file. Materials are available from the Bhaktivedanta Archives on microfiche, computer disk, and regular documents.

Visnumurti dasa, a Bhaktivedanta Archives representative, will be in Europe and India for the next few months to encourage temples to set up Bhaktivedanta Archive branches. Donations for materials will be used to support the following projects:

- CD-ROM Project to record all Srila Prabhupada's books, lectures, conversations, letters, and other writings on computer disk.
- DAT Project to preserve and restore all Srila Prabhupada's audio tapes by recording them on digital audio tape.
- Preservation of Handwritten Documents by de-acidifying and encapsulating



Visnumurti dasa.

ing all Srila Prabhupada's handwritten documents.

- Preparation of 18 volumes of Srila Prabhupada's conversations and lectures for publication.
- Gathering unpublished letters for a sixth volume of Letters from Srila Prabhupada.

## GBC Establishes New Elementary School Board

ALMVIKS GÅRD, Sweden—Last March, the Governing Body Commission formed the ISKCON Board of Education to coordinate the *gurukula* [elementary education] system. The board replaces the former Ministry of Education.

The new entity consists of 11 headmasters and GBC men, including Jagadisa Goswami. Tosan Krishna dasa, headmaster of the Vrindavana *gurukula* and co-GBC for New York, is the chairman of the Board of Education for the year.

According to an article in the May/June *Gurukula Newsletter* by Sri Rama dasa, the committee was formed not to exert extensive control over ISKCON educational projects, but rather to assist parents and local leaders in starting and maintaining school programs. The Board offers help in organizing curriculum; locating, selecting, and training teachers; and establishing

good administration. Board members feel that ISKCON is not prepared for a centralized school system, because of a lack of financial and organizational resources. The board sees the current situation as a state of emergency, since many ISKCON parents now send their children to non-devotional schools.

According to Sri Rama dasa, "In an attempt to deal with this critical situation, the Board of Education wants to encourage as many educational projects as possible."

The Board of Education established the following general purpose for ISKCON educational programs: "To encourage, facilitate, and certify systems and methods whereby all primary and secondary school-aged children within ISKCON can learn what they need, both materially and spiritually, to prepare them for a lifetime of participation in the Krishna Consciousness Movement."



## Report from Panama

Chanting for peace continues in Panama, headed by ISKCON Temple President Saunaka dasa. On March 2 and 3, the national radio station broadcast a statement by Saunaka explaining Panama's problems in terms of bad karma. He said that he believes Panama's problems demand a spiritual solution. His statement called for a halt to animal slaughter and a revival of prayer and reverence for God's holy name.

Panama has been in a state of political turmoil since military leader Gen. Manuel Noriega overthrew the country's president early this year. A U.S. grand jury indicted Noriega on drug charges, and at the time of his takeover the U.S. imposed severe economic sanctions on the country.

Despite unfavorable circumstances, the Panama temple and other centers in Panama have increased public chanting and Hare Krishna Food for Life distribution. In the city of Colon, the chanting of Hare Krishna and a lecture from the Bhagavad-gita accompany the food distribution.

Saunaka describes the children of Colon who are learning to chant Hare Krishna on Catholic rosaries. When a child vows to chant 10 maha-mantras daily, Saunaka records his or her name in a book.

Saunaka built a hands-free megaphone so he can lead chanting and play an instrument at the same time. He reports the following story about chanting in Panama City.



By Saunaka dasa

One day, at the height of the trouble here in Panama, we decided to do *harinama* in the middle of town. As we came near the center of the city, we saw that the streets were closed to traffic. There were big fires in the streets, and people were throwing rocks at cars and looting stores.

When we left the temple, we did not expect to find this. We parked in a hidden place and got out to chant. We started chanting right down the central avenue where most of the fighting was going on. It is a pretty wide road, so we stayed in the middle.

The people were amazed; they did not know what to think. Of course, almost everyone knows us, especially in that area, where we chant a lot. We went on as if nothing were happening, and nobody bothered us, but we did

have to dodge the flames of the fires.

We heard gunshots further down the road. Smoke was barreling out of a building that had been bombed. It was so thick I could hardly see the other devotees. As we passed by, a four-story building came crashing down to the ground with a great sound. All of a sudden, all the looters started running away, yelling that the Guardia [soldiers] were coming.

We did not know what to expect. People were yelling to us to take shelter. But we continued down the road. Some Guardias ran straight at us, pointing their guns. When they got right next to us, they started shooting at the looters. It was so loud my hair stood on end, and I almost cried.

Along the way we would chant and then stop, and I would speak about the power of the holy name. I told everyone to chant the name of the Lord—any

name of God—as the solution to Panama's problems.

Chanting and speaking in this way, we came to a barricade of trucks and cars in the road. At first the people told us to go away—that it was not the right time to be chanting. I started preaching about the holy name as loud as I could with the help of the megaphone, and finally they opened up and let us through.

For the next two months we chanted every afternoon from four to seven o'clock. We even chanted in front of the headquarters of the Guardia Nacional. Some of them came out and chanted with us. But then they asked us to please move on, because it was disturbing some of the officers.

I went to heads of churches and asked them to participate in the chanting, but they refused, fearing government reprisal.

### Book Review

## Religious Traditions and the Limits of Tolerance

Edited by Louis J. Hammann and Harry M. Buck, with Michael McTighe. Published by Anima Books, 1988

*Religious Traditions and the Limits of Tolerance* is a compilation of papers presented at a recent academic conference. The conference, made possible by a grant from the Pennsylvania Humanities Council, and sponsored by Gettysburg College and Wilson College, was held in the spring of 1987.

The theme of the presentations was fostering communication and tolerance between religious communities. Steven Gelberg (Subhananda dasa, Harvard Univ.) presented a paper called "Religious Virtuosity," which appears as one chapter of the book. Subhananda examines the dynamic between proselytism and sectarianism within the

Hare Krishna Movement. He also focuses on its teachings of renunciation.

Subhananda concludes, "Though [devotees of Krishna] dissent from the world and from mainline religiosity, and seem to be at cross-purposes from mainline religion, contact and dialogue with intensive religious enclaves could benefit members of mainline religious bodies in a number of ways. Christians, Jews, and others might learn from them, for instance, that the spiritual life deserves our deepest attention and commitment."

Subhananda's essay is in a section called, "Defining the Boundaries of a Community." The book includes essays on religious tolerance, separation of church and state, inter-religious dialogue, and preserving religious institutions.

Order through your local bookstore (ISBN 0-89012-047-1) or write to Anima Publications, 1053 Wilson Ave., Chambersburg, PA 17201 USA; tel.: (717) 267-9087.

## Hearing Date Set for George vs. ISKCON Appeal

LOS ANGELES, Calif.—On Nov. 4, 1988 the San Diego County Court of Appeal will hear the oral arguments for the *George vs. ISKCON* case. The court will then hand down a verdict on or before Feb. 4, 1989, according to Amarendra dasa of ISKCON's National Office of Legal Affairs.

Robin left home without her parent's consent to join ISKCON on Nov. 16, 1974. She later testified before a court that she sincerely adopted the tenets and disciplines of Krishna Consciousness at that time.

Nevertheless in Oct. 1977, after Robin and her mother became active in "anti-cult" activities, they initiated a lawsuit against ISKCON. The Georges asserted that Robin's exposure to the teachings of Krishna Consciousness and brief practice of its disciplines constituted "brainwashing." They claimed that Robin was psychologically

imprisoned by the belief system of Krishna Consciousness and claimed damages for false imprisonment, intentional infliction of emotional distress, and wrongful death (of Robin's father, who died of heart disease).

In 1983, an Orange County Superior Court jury awarded the Georges \$32.5 million, later reduced to \$9.7 million by the trial court judge. ISKCON lawyers appealed on the basis that Robin was not falsely imprisoned as a matter of law, since she was never physically restrained, forced, or threatened with force at any time.

"The brainwashing theory . . . involves a constitutionally prohibited assessment of the . . . beliefs and practices of the Krishna Consciousness religion," Amarendra said. "It is difficult to believe that this trial ever took place, since it patently offends fundamental Constitutional principles."





Hladini-shakti dasi with a friend on her Food for Life route.



Hladini-shakti is on the road by one o'clock on weekends.

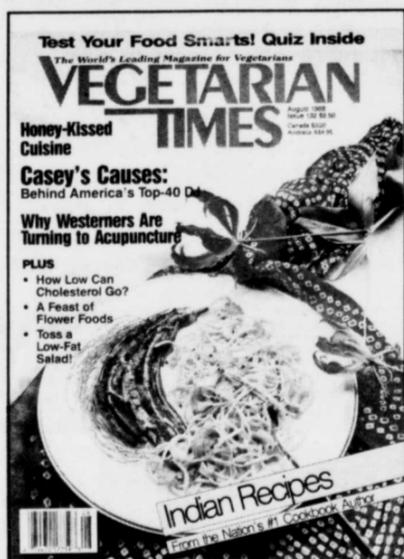
## Lord Krishna's Cuisine Wins Second Cookbook Award

NEW YORK—*Lord Krishna's Cuisine*, by Yamuna Devi, won its second award this year. The Publishers Marketing Association presented the 1988 Benjamin Franklin Award to Yamuna at this year's American Bookseller's convention. Her first award was the Book of the Year award from the International Association of Cooking Professionals and Joseph E. Seagram & Sons.

Also in June, an Australian publisher proposed an abridged paperback edition of Yamuna's book, and E.P. Dutton has offered to handle the international account.

The German-language rights to the book have been secured with Goldmann, a division of Bertelsmann, the world's largest publishing conglomerate.

The August edition of *Vegetarian Times* magazine, America's foremost magazine on the subject, published a cover story on Yamuna's book. Yamuna wrote the article, explaining how she became involved in learning to cook Indian food. She tells the story of meeting Srila

Yamuna's cooking on the cover of *Vegetarian Times*.

Prabhupada and later traveling with him in India. The article includes eight summer recipes.

Yamuna will be a regular contributor to *Vegetarian Times*, as well as the *Washington Post* and several other newspapers.



The Laguna Beach Ratha-yatra cart.



Hare Krishna dasa and guests at the Monterrey, Mexico, temple.

## Vaishnava Calendars Now Available

Send \$2 to IWR, P.O. Box 1487, Culver City, CA 90232, USA.

### August

- 16 Disapp. Srila Raghunanandana Thakura and Srila Vamsidas Babaji Maharaja.
- 23 Beginning of Jhulan-yatra (Swing Festival) of Sri Sri Radha-Govinda begins; Pavitraropani Ekadasi (fast from grains and beans).
- 24 Break fast between sunrise and 9:31 a.m.; Sri Krsna's Pavitraropana Utsava (Sri Krsna's sacred thread-offering ceremony); Disapp. of Srila Rupa Gosvami and Srila Gauridasa Pandita.
- 27 Jhulan-yatra of Sri Sri Radha-Govinda ends; App. of Lord Baladeva (fast till moonrise); Second month of Caturmasya begins (fast from yogurt).

### September

- 3 Janmastami, App. of Lord Krsna (fast till midnight).
- 4 App. of Srila A.C Bhaktivedanta Swami Prabhupada, (fast till noon); Sri Sri Nandotsava.
- 6 Annada Ekadasi (fast from grains and beans).
- 7 Break fast between sunrise and 9:30 a.m.
- 16 App. of Sri Sitadevi, consort of Sri Advaita Acarya.
- 17 App. of Sri Lalitadevi; Sri Visvakarma Puja; Srila Prabhupada's arrival in the USA.
- 19 Sri Radhastami, App. of Srimati Radharani (fast till noon).
- 22 Visnu Smkhala-yoga; Parsva Ekadasi (fast from grains and beans), Sravana-dvadasi; Fast till noon for Lord Vamanadeva.
- 23 Break fast between sunrise and 8:07 a.m.; Sri Vamana-dvadasi (app. of Vamanadeva); App. of Srila Jiva Gosvami.
- 24 App. of Srila Saccidananda Bhaktivinoda Thakura (fast till noon).
- 25 Sri Ananta-caturdasi-vrata; Disapp. of Srila Haridasa Thakura; Sri Visvarupa-mahotsava (Lord Caitanya's brother's sannyasa); Srila Prabhupada's sannyasa; Third month of Caturmasya begins (fast from milk).

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## Interview . . .

continued from page 1

job interfere with one's *sadhana* [spiritual practice]?

**Balabhadra:** If it does interfere, then something's wrong and you have to evaluate what is most important. Srila Prabhupada told us that we should accept only that which is favorable for our spiritual life. If the endeavor is interrupting our spiritual life, we may start noticing danger signals: we may become weak, attracted to the material nature—even in a subtle way. If we see these symptoms, then we should make the necessary correction so our *sadhana* is strong and our spiritual life intact.

At one point, when I lived in Vancouver, I had an acre-and-a-half garden. I was doing it for the temple, but I was in *maya* [illusion]. I wasn't coming to the morning program; I wasn't chanting my rounds. Satsvarupa Maharaja came to visit, and my wife and I had a chance to meet him. We have both known Satsvarupa Maharaja for a long time. In the course of the discussion, my wife said point-blank, "You know, Maharaja, my husband is not coming to the morning program and is not chanting his rounds."

I was so embarrassed. But I could not feel any anger toward her because she was simply being my best friend. She was taking into consideration what was best for me, which is keeping

### Rural Community Provides Employment for Devotees

Gita-nagari gives its householders opportunities to develop businesses that the city temples don't have. The ISKCON farm has natural resources—the cows, the oxen, the land—and these offer potential jobs. One of their businesses is selling firewood.

In the summer months devotees cut down the trees that have died naturally, or that are rotted, and the oxen bring the logs out of the forest. They are careful to preserve the ecological balance by cutting at the rate of natural re-forestation, or about one cord of wood per acre per year.

The logs are taken to the ox-power unit, where a disc saw cuts them. The saw is powered by an ox-driven sweep-power



Oxen replace mechanical tractors at Gita-nagari in Port Royal, Pennsylvania.

generator. It is a system of gears, pulleys, and a drive shaft developed by Vaishnava dasa. The oxen drive the shaft at about 540 rpm, and the mechanism drives a saw blade at about 2,000 rpm.

When the firewood is cut, it is loaded onto an oxcart and taken door-to-door to sell to householders in the community. The proceeds are used to maintain the ox program.

my spiritual life intact. My reply was, "Oh, Maharaja I'm doing so much work, I just don't have time to chant my rounds and come to the morning program."

Satsvarupa Maharaja said, "You will find that by rising early, coming to the morning program, and chanting your rounds every day, you will actually have more time to do this service."

**IWR:** So you feel that it is within the capability of devotees to maintain their financial situation and their spiritual practices?

**Balabhadra:** Yes, absolutely. You can work so hard, and have so many zeros, but without putting the one in front of the zeros, the zeros are still nothing. The one is Krishna, so Krishna has to be the center of all of our activities—whether we're working a 9-to-5 job, or whether it's our own business and we're developing it and it's taking so many hours and so much work. Without having Krishna as the center of all of our activities, we'll tend to fall away and we'll forget Krishna.

So once again—and Srila Prabhupada made this point—we should accept only that which is favorable to execute devotional service.

**IWR:** What about devotees who live a distance from the temple? They may find it difficult to come for the morning program.

**Balabhadra:** If one does not live close to the temple and it's difficult to come, then every home should be a temple in its own way—have a nice altar with pictures and Deities. But one should not say, "Well, I don't live close to the

temple; therefore I can't come to the morning program." If that's the case, then one should have a morning program in his own home. One can rise early, offer prayers to the spiritual master, have *mangala-arati*, *japa*, *Srimad-Bhagavatam* class. It's not that it becomes non-existent if you don't go to the temple. But within one's own home, one should remain steady in hearing and chanting.

The International Society for Krishna Consciousness means that one should, as far as possible, associate with other devotees to hear about Krishna, chant about Krishna, and ultimately give everything to Krishna. Sometimes it's not easy to come and associate with a large congregation. But within one's home one should never give up hearing, chanting, and remembering Krishna.

**IWR:** If a devotee is getting money from a job and worshipping Krishna in his or her home, then what do they have to contribute to ISKCON?

**Balabhadra:** Granted, working to maintain one's own household is time-consuming. But if you look at the society at large, there are so many

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# Interview . . .

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charitable groups. Their members are all engaged in economic development, but there is still so much time in the day to perform some service.

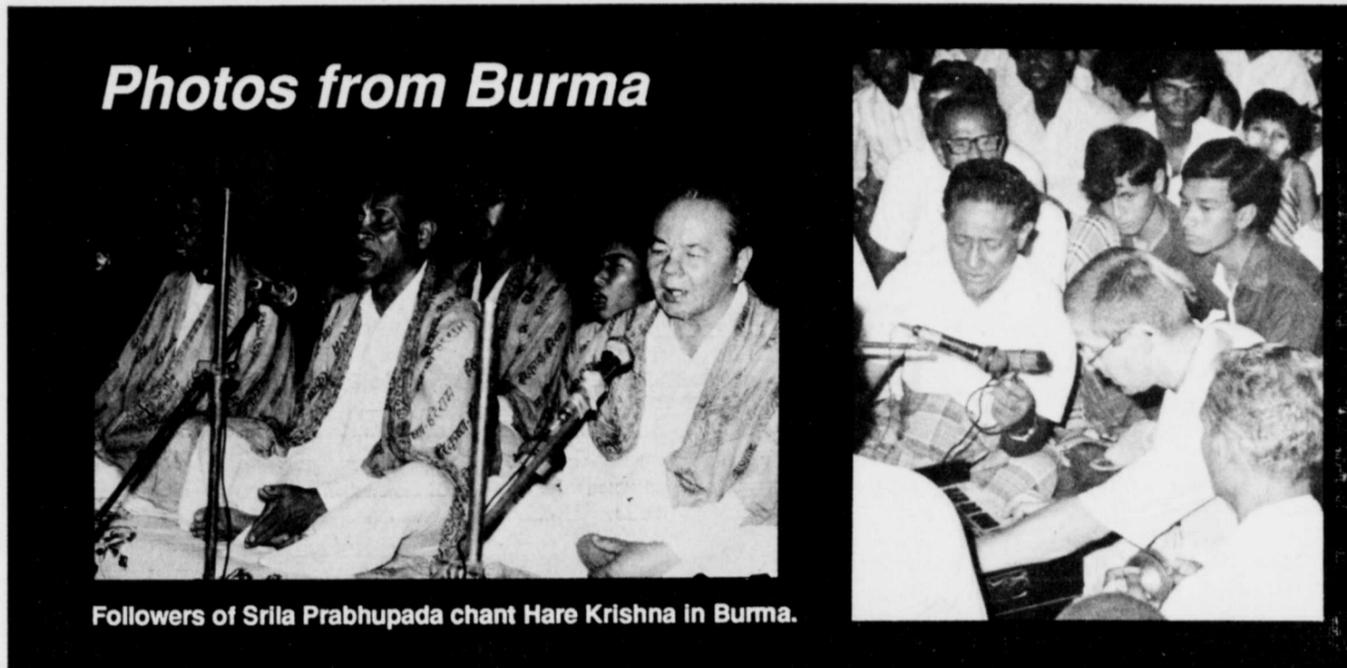
I remember in 1972 and '73 when I was in the San Francisco temple with Jayananda, we would rise early and come to the morning program. I would do Deity worship all morning—bathe the Deities, cook breakfast for the Deities. Then I would go on my Spiritual Sky incense route.

I did the route every day after the morning program, and every day I would get back in time for the evening arati. It was a perfect program. I had a stable spiritual foundation in the morning, and therefore I could easily carry out my activities all through the day. In the evening I could come back and again have the association of the devotees and the Deities.

There are so many excuses—I'm working outside, I don't have any time—but I don't really accept those as valid excuses. There are so many hours in the day. If only one hour of the day is spent in cleaning the temple or in Deity service—we can't neglect this opportunity of performing devotional service. We must take up the mission of the spiritual master by coming to the temple and rendering whatever service we can.

**IWR:** So people living in the temples need to regard those devotees living outside as one of them, even if those devotees can't do full-time service?

**Balabhadr:** Absolutely. In this Kali-yuga it is so rare for someone to be attracted to serving Krishna. It says in the *Bhagavad-gita* that out of many thousands of men, only one will even be attracted to the Absolute Truth. And out of them, only one is actually desiring to worship Krishna.



Followers of Srila Prabhupada chant Hare Krishna in Burma.

This association and the desire to hear about Krishna and worship Krishna is such a rare quality in the living entity who has come into the material world and become covered over by material desires. We should take whatever facility we have to associate with each other in a Krishna conscious way.

This point was brought up at Gitanagari not long ago. Say someone hasn't come for a long time, but then they come to mangala-arati, and then they come to do some service. But somebody may say in a snide way, "Where have you been? It's been a long time since we've seen you," and it makes them feel funny.

But the Vaishnava viewpoint (and Srila Prabhupada exhibited it fully) is to feel pain for other's suffering. The Vaishnava is unhappy because he can see that the living entities are suffering because they are trying to enjoy independently from Krishna. When somebody comes to render some ser-

vice to Krishna, it might be that this was all he could give at this point in time. We should be receptive and embrace whatever he has to give with a glad heart.

It reminds me of the story of Hanuman and the spider. Hanuman is throwing huge boulders and mountain peaks into the ocean, but the spider, because he is very small, is only pushing little pebbles in. Hanuman wants the spider to get out of the way, but Lord Ramachandra tells them to work together because He appreciates the service of both. The desire of the little spider was to render service.

Whatever someone can offer should be accepted with gratitude. The International Society for Krishna Consciousness is for our benefit, to understand how we can become engaged in Krishna's service. By hearing about Krishna and chanting about Krishna, we can remember within our hearts that there is no happiness separate from Krishna. So if someone can render an hour of service during the day or at night, then it should be received very graciously. Then, through the association of devotees, that person will want to render more and more service, because he is enlivened.

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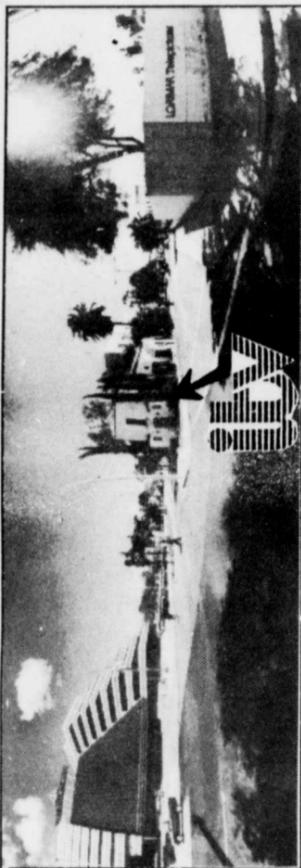
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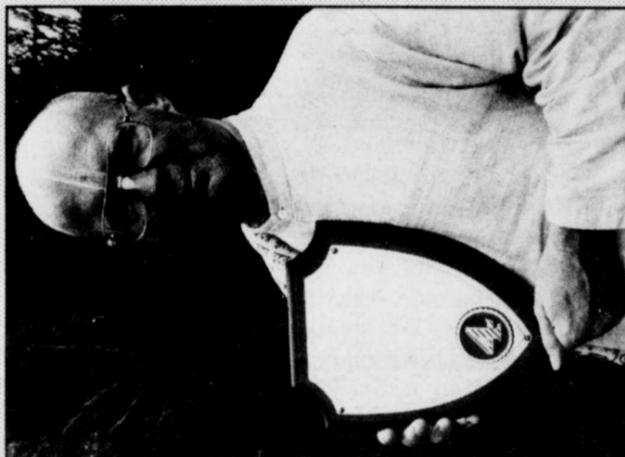
# ISKCON World Review

Vol. 8, No. 2 The Newspaper of the Hare Krishna Movement

August 1988

## Ratha-yatra Wins First Prize in American Independence Day Parade

Page 1



## Devotees Appear on Italian TV Show

Page 1



Devotees with Italian TV producer Red Ronnie (with garland).

## Land for Sale



City	Population	Distance from Farm
Greensboro	190,670	35
Durham	173,000	20
Chapel Hill	36,000	20
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# ISKCON World Review

Vol. 8, No. 3

Newspaper of the Hare Krishna Movement

77th Issue September 1988

London:

## Margaret Thatcher Fields Questions From Soviet Devotee

LONDON—On July 11, British Prime Minister Margaret Thatcher talked to a Soviet devotee live on a BBC radio show.

Kamala-mala dasa (Karen Saakyan of Armenia), speaking live from Moscow, thanked Mrs. Thatcher for her defense of human rights in his country. As a former prisoner of conscience incarcerated in a Soviet psychiatric hospital, Kamala-mala reminded her that six devotees remain prisoners despite Gorbachev's recent reforms.

The devotee asked Mrs. Thatcher what she thought of religion in the Soviet Union. She said she considered religious freedom a basic human right that must be guaranteed to everybody. She noted the celebrations held this summer in Russia to commemorate the 1,000th year of the Eastern Orthodox Church. (Only a few weeks before the celebration, May 18, the Soviets granted official status to the Hare Krishna community in Moscow.)

Mrs. Thatcher praised Gorbachev's desire to make sweeping social changes in Soviet policy. She added that the British government would continue to observe the situation to promote further improvement.

The call-in show ran from 8 p.m. to 9 p.m., Moscow time. Other listeners in the USSR called Mrs. Thatcher with inquiries ranging from international politics, to Soviet-British relations, to personal questions about her home responsibilities. The program was part of BBC World Service, which has a growing audience in the USSR.



Margaret Thatcher with "Krishna" at the Childrens Fair in London, 1979.

## ISKCON Ratha-yatra Festival Makes Guyana's Immigration Day a Success

Government Leaders Request Hare Krishna Devotees to Participate in Festival

The following story is by Agrani Swami, the Governing Body Commissioner for the Caribbean. ISKCON has been in Guyana, South America, for more than a decade.

By Agrani Swami

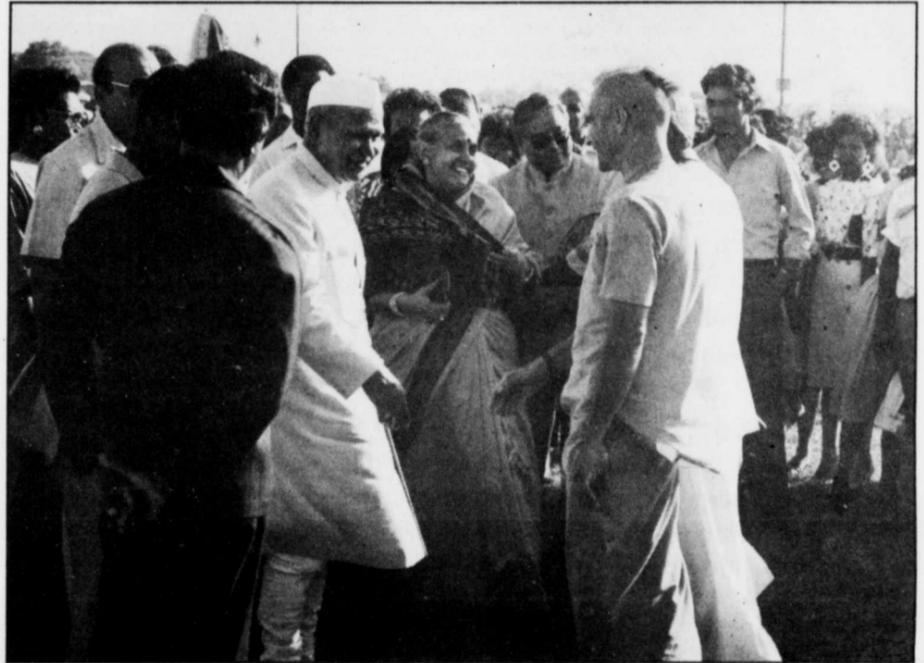
This year ISKCON Guyana held the Ratha-yatra festival to coincide with national Immigration Day. The holiday, organized by the government, marks 150 years since the first East Indians migrated to Guyana.

When the government leaders realized that they had no idea how they would celebrate the event, they invited us to participate. They remembered the Ratha-yatra from last year, as well as our year-round programs that are well attended and liked very much by the community.

This was the biggest program the government has ever organized for the Indian people. (The country is presently 50% India.) The festival lasted several days, and the government brought 100 dignitaries from India, including Vice-president F. D. Sharma.

Although there were other groups participating, you would never guess it was anything other than an ISKCON Ratha-yatra, with Their Lordships Jagannatha, Baladeva, and Subhadra, Prabhupada's books, chanting, *prasadam* for thousands, and a number of exhibits.

We assisted in the program from beginning to finish four days later, and no one minded or felt disappointed. In



Indian Vice-president F.D. Sharma with devotees at the Ratha-yatra festival.

fact, the administrators praised our work. Donations covered the entire cost of the festival, many from government sources.

The festival officials requested ISKCON devotees from the city to greet Vice-president Sharma when he arrived at the festival by helicopter.

When I greeted him, he asked me where I came from (he could see I was a foreigner). When I answered "Hare Krishna," he clasped my hand and shook it enthusiastically. Later we heard that he repeatedly complimented the Ratha-yatra cart.

On Aug. 10, we had the ribbon-

cutting ceremony for our Guyana Pada-yatra (walking festival). Guyana is populated only along the coast, and being a very primitive country, there is only one paved road. It stretches about 400 miles east to west. The Pada-yatra will cover the entire length of this road over a four- or five-month period.

There will be a daily chanting procession, and every evening a *hari-nama* festival. The theme of the program is "National Unity Through Spiritual Awakening." We chose this because there is much racial unrest in Guyana, and people will be interested to see what our solution is.

IWR Interview:

## England Moves to Expand Its Membership

Rohininandana dasa formerly worked as Great Britain's bhakta director, encouraging new people to move into the temples. He co-authored the Bhakta Newsletter, and worked with temples all over the world to build up the bhakta program.

Despite his success in this field, Rohininandana shifted to working with devotees who will probably never move into a temple but rather continue living in their homes. This home membership program is known as Nama-hatta, literally "Village Where the Holy Names are Chanted."

The blueprint for Nama-hatta was charted in the last century by Srila Bhaktivinoda Thakura, one of the predecessor spiritual masters in our line. The original Nama-hatta program was popular in India in the late 1800s, and some of the original groups still exist today.

In the following interview conducted this summer at Bhaktivedanta Manor, Rohininandana explains his vision of Nama-hatta for the 20th century.

**Mukunda Maharaja:** You frequently travel to America to help temples develop their Nama-hatta

programs. Do you see it as a trend affecting the worldwide movement?

**Rohininandana:** I see that it's important that when new devotees join, they clearly understand that they're here to learn as a student for two, four, or six years. When and if they want to get married, they should understand that they'll be expected to pay for their families, and also contribute to the temple. There is no religious organization in the world where the temple supports all the married people living outside. Rather, it's always the other way around.

continued on page 8

# ISKCON World Review

Vol. 8, No. 3 77th Issue September 1988

The Newspaper of the Hare Krishna Movement  
Inspired by the Founder-Acharya (spiritual master)  
of the International Society for Krishna Consciousness

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

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## Nama-hatta Expands Membership

This month's interview is the third in a series about devotee lifestyles and congregational membership. Rohininandana's Nama-hatta program in England is just one example of how temples in many areas of the world are expanding. Congregations are a fact of life everywhere, but in some areas there is a more determined effort to develop them.

We present the interview to broaden our horizons, to share with each other what is happening outside our own temple or immediate zone. Although some temples may not feel congregational preaching is as pertinent to their situation as other avenues, it is beneficial to be aware of trends developing in ISKCON worldwide.

ISKCON is an international society, as envisioned by Srila Prabhupada. Thus, the more we know about what our neighboring temples are doing, the more we will continue to grow in a common direction. Our international society continues to be a family of temples united under the banner of ISKCON.

## Mainstream Religions to Set Aside a Week of Prayer for Animals

Sunday, Oct. 2, through Sunday, Oct. 9, is the World Week of Prayer for Animals, an event organized by the International Network for Religion and Animals (INRA). Beginning on Mohandas Gandhi's birthday—celebrated as World Farm Animals Day by the Farm Animal Refor Movement (FARM)—Buddhists, Christians, Hindus, Jews, and Muslims will unite in prayer for one week. They pray for animals of all species who suffer abuse at the hands of humans, including endangered species, neglected companion animals, wild animals captured or destroyed by man, farm animals, and animals tortured in laboratories by vivisection.

But as Hare Krishna devotees, we pray for the deliverance of all living beings in the universe 365 days a year. Our prayers for the animals are included when we daily chant the *maha-mantra*, Hare Krishna.

Once Lord Chaitanya asked Haridas Thakura how the lower species of life would be delivered. Haridas told him, "When loud chanting of the Hare Krishna mantra is performed all over the world by those who follow in Your footsteps, all living entities, moving and nonmoving, dance in ecstatic devotional love. . . . By descending as an incarnation at Navadvipa, You, just like Krishna, have already delivered all the living entities of the universe."

Therefore, although we are in favor of praying for the welfare of animals, our main concern is to propagate the chanting of the holy names of Krishna. This will usher in the Golden Age, when all living beings will live in harmony, despite the presence of the Age of Kali.

## LETTERS TO THE EDITOR

Dear IWR,

There is nothing new or different about animal rights. For centuries, mundane welfare workers have tried to end all forms of oppression. Early suffragists, for example, such as Susan B. Anthony and Elizabeth Cady Stanton, used to meet with noted anti-slavery editor Horace Greeley to toast "Women's Rights and Vegetarianism."

A Vaishnava, however, recognizes that the world situation cannot be changed solely by superficial political arrangement. A genuine change in consciousness throughout society is required. Racism, sexism, speciesism, child abuse, abortion, world hunger, etc., are simply the external symptoms of the real problem plaguing the world—forgetfulness of God.

I therefore feel it would be improper for full-time temple devotees to get involved in the struggle for animal rights, just as it would have been improper for devotees to get involved in the anti-war and civil rights movements of the past. Ultimately, devotees should recognize that the growing tolerance and acceptance in our society of concepts such as vegetarianism, the rights of non-humans, astrology, yoga, meditation, reincarnation, etc., are the result of more than two decades of book distribution.

Devotees realize that this is the highest welfare work of all. Animal rights articles have no place in the *ISKCON World Review*, which I feel should focus on more spiritual issues.

Sincerely,  
Vasu Murty  
ISKCON Life Member  
San Diego Animal Advocates  
Member  
San Diego, Calif.

To the Editor:

I greatly appreciated your editorial "Killing and Praying for Rain" in the June issue. But I think it should be stressed more what a great burden of responsibility for animal slaughter lies with the devotees.

When one reads the trade literature, it becomes very clear that many dairy farmers don't want to kill their animals, but in their pitiable ignorance they don't know what else to do. For them to continue dairy farming the way they know it and also maintain retired cows and unproductive males, they would have to charge \$10 to \$15 a gallon for milk.

People don't want to work in slaughterhouses, either. According to a recent House Committee on Government Operations report, annual turnover rates of 60 to 100 percent are common in many plants due to the hellish environment. But thousands of people feel like they are trapped in that kind of situation.

They don't know how else to live.

But as devotees, we should know better. When I drink a glass of store-bought milk, I should wonder if the mother cow who produced it is now dead or alive. When I cook with machine-cultivated, machine-ground flour, I should wonder about a baby bull confined to a veal crate somewhere because there is no job for him when he grows up. I should wonder about that guy working in the slaughterhouse and think about how miserable life is for him every day and every night. I should be meditating on what I can do to help him get out of that situation.

Prabhupada gave us the answer. Our spiritual life will blossom if we can base our economy on protecting the cow and working the oxen. Then we can provide a shining example of how to liberate animals and human beings at the same time. Working the oxen is the only practical means of cow protection. Even in non-vegetarian countries that rely on ox-power, there is no large slaughterhouse industry as in the U.S.

But who can provide this example in the U.S.? It is impossible to get the passionate Americans to slow down enough to work the oxen. Only someone who constantly chants Hare Krishna can be fully satisfied by working the oxen; thus only the devotees of Krishna can provide the example that will end cow slaughter.

Cows and oxen have such sweet dispositions that one can see that if Prabhupada's plan becomes manifest, there will be a wonderful, peaceful revolution in our society. But who will seriously take it up? Who will work the oxen?

Your servant,  
Hare Krishna-devi dasi  
Gita-nagari Farm  
Port Royal, Penn.

Dear IWR,

I think your publication could be a lot more significant if more temples contributed news. It seems like there must be a lot going on that you do not report.

Why not have correspondents in all areas of the world? You have a good forum for exchanging information, but not everyone is taking advantage of it.

Sincerely,  
James A. Peel  
Washington, D.C.

### Letters Policy

It is the policy of *ISKCON World Review* to allow fair representation for all viewpoints. We reserve the right to edit letters for brevity and clarity, but care is taken not to change the intent of the writer. All letters must be signed.

IWR is published under the auspices of the ISKCON International Ministry of Public Affairs.



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## Soviet Official Inaugurates Ratha-yatra

On July 15 Alexander Voulin, the Soviet vice-consul here, inaugurated the 17th annual Ratha-yatra parade. The wife and son of Soviet Consul General V.M. Passenchuk were also present.

In his inaugural speech Voulin said that ISKCON deserves thanks for dedicating this year's festival to the Krishna worshipers in the USSR. He said such an act would surely buttress Indian-Soviet relations.

Voulin, Irina Passenchuk, and Irina's son each swept the path before the Ratha cart with a golden broom. Then they helped pull the ropes of the 50-foot-high chariot. During the 12-mile parade to south Calcutta, the three Soviet officials climbed aboard the cart to offer *arati* [worship] to the Jagannatha Deities.

Many English and Bengali papers printed front-page pictures of the Russian vice-consul sweeping the road. According to *India Abroad*, a



The Ratha-yatra cart rolls down a major thoroughfare in Baroda, India.

New York-based Indian newspaper, this sparked a debate among Communist party leaders. According to the report, the Left Front and pro-Moscow Communist Party of India (CPI), are opposed to Gorbachev's *glasnost* and *perestroika* (openness and reconstruction). They feel that Gorbachev's reforms are "un-Marxist."

*India Abroad* quoted national CPI leader Biswanath Mukerjee who said, "ISKCON's relations with American imperialism are well known. It is regrettable that Voulin should have taken part in the ISKCON festival." *India Abroad* reported that the CPI's national leadership in Delhi sided with Voulin, since Moscow now recognizes the Hare Krishna Movement.

Mahasringa Swami of Mayapur reported that ISKCON leaders Jayapataka Swami, Bhakti-caru Maharaja, and Adridharan dasa were involved in the discussion. Their letters to the editors of the major daily papers were printed along with those sent by CPI leaders. Devotees also held a press conference to discuss the Hare Krishna Movement in communist countries.



## Baroda, Gujarat, India

The following article was written by Basu Gosh. Originally from America, Basu Gosh moved to India in the 1970s and has since become an Indian citizen.

By Basu Ghosh dasa

This year the local chapter of the Vishwa Hindu Parishad played an active role in organizing the Ratha-yatra. This, our seventh annual festival, was held July 15.

The local president of the VHP, Sri Chunibhai C. Patel, is an ISKCON Life Member. He and the vice-president, retired Prof. A.G. Javadekar, and their



Baroda's mayor (center) and municipal commissioner (left) joined the festival.

secretaries, Hasmukh Gandhi and Mahendra Shah, helped with the publicity and involved a hundred or so volunteer workers to make this year's Ratha-yatra a success.

The morning of the Ratha-yatra, the main newspapers of Baroda, the *Sandesh* and the *Gujarat Smaachar*, ran pre-festival front-page photos of the preparations for the parade here at Hare Krishna Land. The third paper, *Loksatta*, ran a picture the day before.

It has become a sort of tradition here in Baroda for the Mayor, Dr. Rajendrasinh Rathod (also an ISKCON Life Member), to sweep the road before the cart. Thousands of people lined the route to see the parade, and many had a chance to pull the ropes of Lord Jagannatha's Ratha cart. Western India GBCs Gopal Krishna Maharaja and Yasomatinandana dasa joined the festival. A special guest, Sriman Aniruddhacharya Venkatacharya, 85-year-old head of the Ramanujacharya Sampradaya Matha here, joined the procession from beginning to end.

Local religious leaders, including a delegation of Sikhs from the Khanderao Market Gurudwara, garlanded Lord Jagannatha. Several political leaders joined the procession. A two-day festival program at the ISKCON temple followed.

### Vaishnava Calendars Now Available

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#### September

- 7 Ekadasi break fast between sunrise and 9:30 a.m.
- 16 App. of Sri Sitadevi, consort of Sri Advaita Acarya.
- 17 App. of Sri Lalitadevi; Sri Visvakarma Puja; Srila Prabhupada's arrival in the USA.
- 19 Sri Radhastami (app. of Srimati Radharani; fast till noon).
- 22 Parsva Ekadasi (fast from grains and beans); fast till noon for Lord Vamanadeva.
- 23 Ekadasi break fast between sunrise and 8:07 a.m.; Sri Vamana-dvadasi (app. of Vamanadeva); app. of Srila Jiva Gosvami.
- 24 App. of Srila Saccidananda Bhaktivinoda Thakura (fast till noon).
- 25 Sri Ananta-caturdasi-vrata; disapp. of Srila Haridasa Thakura; Sri Visvarupamahotsava (Lord Caitanya's brother's sannyasa); Srila Prabhupada's sannyasa;

Third month of Caturmasya begins (fast from milk).

#### October

- 6 Indira Ekadasi (fast from grains and beans).
- 7 Ekadasi break fast between sunrise and 9:27 a.m.
- 20 Sri Rama-vijayaotsava (Lord Rama-candra's victory celebration); app. of Sri Madhvacarya.
- 21 Pasankusa Ekadasi (fast from grains and beans).
- 22 Ekadasi break fast between sunrise and 9:29 a.m.; disapp. of Srila Raghunatha dasa Gosvami, Srila Raghunatha Bhatta Gosvami and Srila Krsnadasa Kaviraja Gosvami.
- 25 Autum Rasa-yatra of Lord Krsna; disapp. of Srila Murari Gupta; beginning of Urja-vrata (Damodara-vrata, Kartika-vrata or Niyama-seva); fourth month of Caturmasya begins (fast from urad dal).

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I WONDER  
when the  
NEXT ISSUE  
is coming...





## Toronto, Canada

This summer, devotees of the Toronto temple celebrated their 15th annual Ratha-yatra festival. Two golden horses, with their trainer dressed as Bhishma of the *Mahabharata*, led the procession along Yonge Street. The street has a reputation as the longest in the world, and is crowded with tourists and shoppers. Devotees aboard the cart threw packets of burfy sweets to onlookers, while 800 congregational members and visiting devotees chanted before the carts.

The parade ended at the harbor, where the Deities took a water taxi to Centre Island, set in Lake Ontario, where the Festival of India continued throughout the day.

Bhaktimarga Swami of Toronto reports that this year a group of eight traveling *brahmacaris* (students) from the northeastern U.S. visited during the Ratha-yatra. Ananta dasa of Boston took the *brahmacaris* to Yonge Street daily, where they distributed books in front of Eaton's Shopping Center.

According to Ananta, the reponse



A horse-drawn chariot leads the Toronto Ratha-yatra parade.



Chanting and dancing at the Venice Beach, Los Angeles, Ratha-yatra.

to Srila Prabhupada's books is good. "When we show a positive, cordial manner in our distribution, people surely appreciate us. They ask numerous questions. Some are apprehensive about coming to the temple, but they are definitely showing interest in the



Born-Again Christians attend the Los Angeles Ratha-yatra every year.

philosophy," Ananta said.

The book distributors rise at 3 a.m. and have a full morning of *sadhana* (spiritual practices). After breakfast and a *Nectar of Devotion* class, the party goes out to distribute books on Yonge Street.



## Los Angeles, Calif.

The twelfth annual L.A. Ratha-yatra attracted more than 1,000 devotees, and thousands of Southern California residents to Venice Beach on Aug. 14. An estimated 500 devotees from out of town spent the week at the Los Angeles temple.

"It was a great reunion for everyone," said Vidyananda dasa. "Srila Prabhupada once said that these festivals would be extremely important to foster devotee association when he was gone."

The *Evening Outlook*, a Santa Monica daily paper, printed a front-page full-color photo of the carts coming down Ocean Front Walk. Three television stations broadcast live from the parade. A Korean camera crew was also on hand, working with Nrsimhananda of ITV, to do a documentary.

The L.A. Ratha-yatra is the most widely attended of any Ratha-yatra held in North America.

☆☆☆

The day before Ratha-yatra, the International Ministry of Public Affairs held a seminar. Mukunda Goswami explained current public affairs trends for internal and external communications. Two media professionals (both ISKCON Life Members) held a workshop on how to develop media awareness.

On August 16 and 17, the North American BBT Council met. They unanimously approved a proposal by Advaita Acharya dasa to start a self-sufficient target-marketing program. Mukunda Goswami and Sarva Satya dasa will assist him. The program involves target marketing of intermediate literature to increase BBT book distribution. The council also encouraged Janmastami dasa to develop a book distribution training program, under the auspices of the BBT Development Group.

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From Los Angeles,  
with best regards...

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## Jayananda's Last Days

### Memories of an ISKCON Saint

*Jayananda dasa is the person most often associated with ISKCON's celebration of the Ratha-yatra festival. His work in starting the festival in San Francisco, New York, and Los Angeles inspired devotees worldwide to organize similar festivals.*

*His determination to serve Lord Jagannatha up to the end of his life was confirmed by Srila Prabhupada when he said, "Jayananda's death is glorious. . . . Everyone should follow the example of Jayananda. I am very proud that I had such a nice disciple. If possible Jayananda's picture should be hung in the Ratha of Lord Jagannatha, and in all of our temples a day may be set aside for holding a festival in his honor, just as we do on the disappearance day of the other great Vaishnavas."*

*Jayananda dasa, born April 27, 1939, passed away on May 1, 1977. His disappearance day is observed the day before Lord Nrsimhadeva's appearance.*

*The following article originally appeared in the Vaishnava Journal, Vol. 2, No. 2.*

**By Ajitananda dasa**

I first met Jayananda Prabhu in the autumn of 1976, in the New York temple on 55th St. From the very beginning of our association, I sensed something special about Jayananda. I always felt extremely happy and content in his company. I considered him my spiritual superior, but never felt uncomfortable or intimidated in his presence, as I sometimes did around other authority figures.

He was like a kind elder brother, and I could sense that his heart was filled with genuine humility and spiritual affection. This instantly endeared him to me. Never one to condescend, Jayananda would always take the humble position and solicited my advice on matters he was obviously competent to deal with himself. That was his considerate nature—always deprecating his own importance while offering all respects to others.

One day Jayananda confided in me that he was suffering from a blood disease that was destroying his health. I was surprised to hear this, as he showed no signs of illness. He explained that he noticed the affliction during the construction of Lord Jagannatha's carts for the 1976 New York Ratha-yatra festival. At that time he saw the formation of "these funny bumps," as he put it, all over his body.

Although they were cause for some concern, his main anxiety was to build the carts and successfully

stage the Ratha-yatra festival for the pleasure of the Lord. In his characteristically selfless manner, Jayananda ignored the bumps and remained fixed in his service to Lord Jagannatha.

For the first time I understood something of Jayananda's exalted position. I felt small and unworthy—in a satisfying way—in his presence. I tried to place myself in his situ-



Jayananda jokes with a policeman at the Ratha-yatra festival in San Francisco.

ation, imagining how frightened I would have been—rushing off to see a doctor and forsaking all my devotional responsibilities. Thinking in this way, I saw my illusions of being a staunch devotee mercifully dispelled by the soft winds of Jayananda's humility and surrender.

Jayananda's response to his apparent misfortune made me recall the *Bhagavad-gita* verse where Lord Krishna says, "O best among men [Arjuna], the person who is not disturbed by happiness and distress and is steady in both is certainly eligible for liberation" (Bg. 2.15). Despite uncongenial circumstances, Jayananda remained cheerful at all times, absorbing himself fully and without reservation in the service of Lord Jagannatha. Always remaining humbler than a blade of grass, Jayananda was a constant source of happiness and inspiration for everyone, and he was the object of deep love for Srila Prabhupada. He considered Jayananda an ideal disciple.

Jayananda's exceeding humility was demonstrated in an episode shortly after he became ill. One evening he was sitting in his wheelchair on the basement floor of the temple building, waiting for the elevator.

When it arrived, it was completely filled with devotees. Although common courtesy should have impelled a few of them to step off and make room for Jayananda, no one thought to extend him this favor. Seeing this, Jayananda meekly bowed his head, folded his hands respectfully, and said, "That's all right, I can wait." He was left sitting there as the elevator door closed, but exhibited no discontent.

Jayananda's eagerness to execute any kind of devotional service was unparalleled among the disciples of Srila Prabhupada with whom I have served. After he resigned from a college preaching program due to his poor health, the temple leaders requested him to manage and develop the temple's Govinda Store. As he

brilliance, attracting temple guests and devotees—as if by magic—from wherever they were in the building. During the short time Jayananda managed the store, it emerged as a financial and inspirational success. Blessed by his touch, it eventually blossomed into a striking creation, in the Vedic architectural style, under the able guidance of Kapindra Prabhu, who assumed Jayananda's responsibility when Jayananda became too weak to carry on.

During Jayananda's final days with us he never once complained about his lot. He only joked now and then about feeling "a little wiped out," as he coaxed his weary body to as many temple functions as possible. Sometimes I observed him sitting before Lord Jagannatha in the temple room for hours, meditating on the form of the Lord and chanting *japa* softly.

Sometimes he asked me to come to his room in the evening and read to him or play some of the *Krishna* book tapes I had. On one occasion I brought him a tape of Srila Prabhupada narrating *Krishna* that Jayadvaita Prabhu had given me. As Jayananda listened to the tape, his saintly face brightened and he laughed in great delight, describing the pleasure he felt hearing Srila Prabhupada narrate Lord Krishna's pastimes in such a relishably personal manner.

Jayananda's last days were spent in New Dvaraka [Los Angeles], where he resided happily among the devotees. In a final gesture of selflessness and surrender, he offered Srila Prabhupada the \$5,000 he had set aside for medical treatments. On the morning of his disappearance from this world, Jayananda lay in his room, listening to a tape of Srila Prabhupada chanting, surrounded by a few of his close godbrothers.

*Mangala-arati* was beginning in the temple across the street, and the sound of the conch could be heard in his room. At that auspicious moment, Jayananda left his body in full glory and joined his Lord in the spiritual world. A devotee arrived with Lord Jagannatha's garland and gently placed it around Jayananda's neck in a gesture of loving reciprocation for the kindness and friendship he so freely gave throughout his life.



Jayananda building the Ratha carts in New York.





Britain's speaker of the House of Commons sent Janmastami greetings.



Satarupa played in *Shakuntala*, at a Dallas, Texas, performing arts center.



Devotees carry Lord Jagannatha through a shopping district in Seattle.



Devotees chant in the New York subway beneath Times Square.



Devotees in Central Park on Memorial Day.



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## Interview . . .

continued from page 1

Therefore, new devotees should be encouraged to finish college before joining a *bhakta* program.

**Mukunda Maharaja:** Can you explain why you shifted your emphasis from the *bhakta* program to this?

**Rohininandana:** If our movement is going to grow, it's not just going to be people living in temples. ISKCON can have a huge following if we simultaneously develop our Nama-hatta programs. When Lord Chaitanya was in south India, He instructed the householders to stay at home, become Krishna conscious, and preach to others.

When we were trying to set up our temples, our main slogan was, "Move in the temple, move in the temple." As a spin-off, people who didn't move in found it difficult to become Krishna conscious at home. But now we're trying to encourage married people to stay at home and become Krishna conscious.

Because we are older—we're attracting more mature people in their thirties and forties who are already married, with families. Young people can still be attracted to join. For example, Danavir, Vipramukhya Swami, and Gunagrahi Swami feel that the recruiting field is still rich, with plenty of scope for dynamic *bhakta* programs, provided the

temples improve as suitable environments for the new *bhaktas*.

For myself, when the opportunity to live in a cottage out in the country came up, I took it. I wanted to see what it's like to be a Nama-hatta member. I had many questions to resolve: Will I be able to get up every day for *mangala-arati* [4:30 a.m. services] with my wife and two children? Can I have a strict program, exactly like at the temple? Do I have to modify it? Is modification watering things down, or just an obvious necessity? Will it be hard to remember Krishna? How am I going to preach? How am I going to relate to the people living around me? How should I educate my children?

Nama-hatta devotees often find difficulty in relating to life in the temple, because they feel too worldly. They sometimes think the temple standard is the only standard, and because they cannot envision their home being like that, they don't even try. But actually the temple is basically a *brahmacari* or *sannyasa ashrama*, and a devotee's home can also be an *ashrama*.

There are many people chanting Hare Krishna, offering their food, reading Prabhupada's books, and occasionally visiting a temple. They must be encouraged and shown how to make further advancement. It's not easy, and actually we're asking a lot from our Nama-hatta members. So to understand what they have to

**"Already, we're seeing in the east and south of London how, due to strong association, Nama-hatta members are going out to do book distribution on the weekend, and they are putting money aside for purchasing temples."**

—Rohininandana dasa

go through, I wanted to do it myself. Now I can teach it to them; they can visit my house and see how I live.

**Mukunda Maharaja:** The Nama-hatta members will have regular jobs; they won't live in the temple. But there are so many services necessary to develop and expand the movement. How will that work be accomplished with Nama-hatta?

**Rohininandana:** I don't see it as an either/or situation. Both temple devotees and Nama-hatta members are essential. They are usually dependable, and by living in society they are in a good position to preach. They can do a tremendous amount of good for ISKCON.

We should not consider them to be "contacts" or people we "cultivate." Both words have been misused as far as I'm concerned. Rather, we should see them as fellow devotees we're working with and sharing our Krishna conscious experiences. Just as they need us, we also need them for friendship and inspiration.

It's a two-way street. And as one friend requests another, we may also say, "We need you; it's your temple, and we're your servants. We're trying to keep the temple clean, and to a high devotional standard, but financially we're unable to maintain it. We're prepared to live very simply and austere, so please help us now." When they feel our genuine fellowship, they will be inspired, and their faith in the Krishna Consciousness Movement will increase.

Some people might wonder if more stress on congregational preaching may lead to watering down Krishna Consciousness. They may think that unless somebody gets strict training when they join, they won't make advancement. But it's the temple devotees who have the responsibility of being strict and not watered down. They must keep the spiritual atmosphere strong, then the Nama-hatta members will have an example to look up to and aspire for.

Already, we're seeing in the east and south of London how, due to strong association, our Nama-hatta members are going out to do book distribution on the weekend, and they are putting money aside for purchasing temples.

**Mukunda Maharaja:** How can

temple devotees view Nama-hatta members as their equals?

**Rohininandana:** By looking at ourselves. We see that many of us have to move out of the temple, and we're being put into the situation where we're struggling to maintain our families and keep our Krishna Consciousness together. We should be realistic. Perhaps we were living in a dream, thinking that the temple was the center of the earth. We have to understand that we're small and need all the help we can get.

Personally, apart from my good fortune of meeting Srila Prabhupada, I don't have any greater qualification than anyone else. Many people I meet are a lot nicer than I was before I got into Krishna Consciousness. Often I feel they're a lot nicer than I am now, and I see that they have better qualities than I have. Therefore, there is no need for me to feel holier than them, or self-righteous.

The essence is sincerity of purpose. You could say that Advaita Acharya and Srivas Thakur [two householder associates of Lord Chaitanya] were Nama-hatta devotees, and Svarupa Damodara and Govinda [two personal servants of Lord Chaitanya] were temple devotees. Let us try to remember how they related to each other.

**Mukunda Maharaja:** How do you see ISKCON growing in the next 20 years?

**Rohininandana:** Maybe I'm a bit idealistic, but I see that much dead wood and weeds have been cut down, and now we're back to the fertile soil. If we really concentrate on developing our Krishna Consciousness in the temples and congregations, then healthy devotional creepers will grow. I envision many people—thousands of people—taking up Krishna Consciousness in their own homes.

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### In Remembrance

Srila Prabhupada's revered god-brother and friend Sripada Bhakti Raksaka Sridhara Maharaja disappeared at 5:48 a.m., August 12, in his temple, the Sri Chaitanya Saraswata Math in Navadvipa-dhama. He was 93.

Sridhara Maharaja was the last remaining *sannyasa* disciple of Srila Bhaktisiddhanta Sarasvati Thakura, the Founder-Acharya of Sri Gaudiya Math.

Sridhara Maharaja passed into Krishna's abode while surrounded by his devotees and calling on the mercy of Sri Chaitanya Mahaprabhu and Lord Nityananda. He is succeeded by his disciple Sripada Bhakti Sundara Govinda Maharaja.

Jayadvaita Swami, on behalf of the Bhaktivedanta Book Trust, offered the following message of condolence to the devotees of the Sri Chaitanya Saraswata Math:

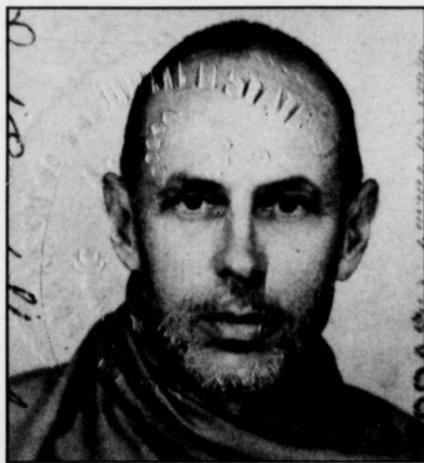
"Our deep sympathies with the disciples and followers of Sripada B.R. Sridhara Deva Goswami Maharaja. We remember his kindness and good wishes toward us again and again. Though we have lost his physical presence, in his message of pure devotion he is ever present to guide sincere devotees to the same spiritual abode to which he has gone. Our respectful obeisances and homage to this exalted and very dear godbrother and friend of our Guru Maharaja."

On Aug. 19, our godbrother Usika dasa left his body. Usika, 62 years old, died of heart failure in San Francisco the day before the Ratha-yatra festival there. His daughter, Sasthi-devi dasi, said she feels peaceful knowing that her father has gone on to serve Srila Prabhupada somewhere else.

Usika gave his life savings to Srila Prabhupada, who used the



Sridhara Swami (left) with Prabhupada.



Usika dasa in Mayapur, India, in 1977.

money to print the Second Canto of *Srimad-Bhagavatam* and make the down payment on the Dallas temple on Gurley Street.

Among other services, Usika worked for many years as the Los Angeles temple treasurer. He and his daughter joined the movement in 1970. Sasthi lives with her son, Bhadrasena dasa, in the Laguna Beach, Calif., temple.

### Indian Padayatra News

In July, ISKCON's Padayatra devotees took part in the Dindi Padayatra, which has a history stretching back 700 years. The Dindi Padayatra attracts 200,000 pilgrims, who walk for 18 days from Poona to Pandharpur. Chanting Hare Krishna is popular in this region due to the influence of the Tukarama Acharya.

At the end of Dindi Padayatra, ISKCON devotees attended a festival in Pandharpur that marks the beginning of Caturmasya (the rainy season). Half a million pilgrims also attended the Pandharpur festival.

### Vrindavana Parikrama

In October-November the Padayatra will tour Vrindavana to visit the holy places of Krishna's childhood pastimes. The Padayatra will follow the same route taken by Lord Chaitanya when He came to Vrindavana. Anyone who wishes to join the Padayatra should be in Vrindavana by October 25. The tour will last approximately one month.

### Kumbha Mela

Kumbha Mela is in January 1989, and the GBC has appointed a Central Planning Committee to organize ISKCON's participation. The Kumbha Mela festival happens only once in 12 years, at the confluence of three sacred rivers: the Yamuna, Ganges, and Sarasvati. It is said that whoever bathes there during the

Kumbha Mela is guaranteed to go to the spiritual world.

ISKCON will have a camp at the Mela that will feature a stage, dioramas and other exhibits, and a Krishna conscious cinema hall. At another location will be residential facilities, a kitchen, storage, rest-rooms, security, administration, first aid, and a *prasadam* hall. Tattva-darshan dasa and Ayodhyapati dasa will work with Mela organizers and ISKCON Life Members to help finance and construct these facilities. Mela organizers have already guaranteed ISKCON the space.

The ISKCON camp will function for 38 days, beginning in early January. The most auspicious days for bathing are Jan. 14 (when 15 million pilgrims are expected), Jan. 21, Feb. 6, Feb. 10, and Feb. 20.

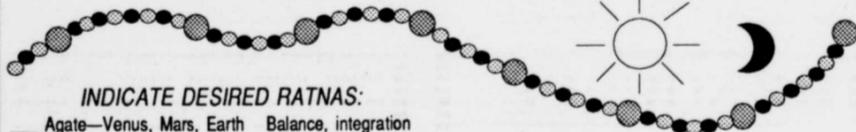
Bhakti Raghava Swami said, "Srila Prabhupada once gave the analogy that this whole material world is like a big Kumbha Mela where for a scheduled period of time only, the living entity gets a chance to go back home, back to Godhead.

Anyone wishing to reserve space in the ISKCON camp may contact Bhakti Raghava Swami, c/o Radha-Govinda Mandir, 3C, Albert Rd., Calcutta 700 017, India.

Gopal Krishna Maharaja and Jayapataka Maharaja (GBCs for India) are also on the GBC Kumbha Mela committee, and they will announce further details after an Aug. 30 meeting in Allahabad.

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Youngsters pull Lord Jagannatha's cart in Toronto.

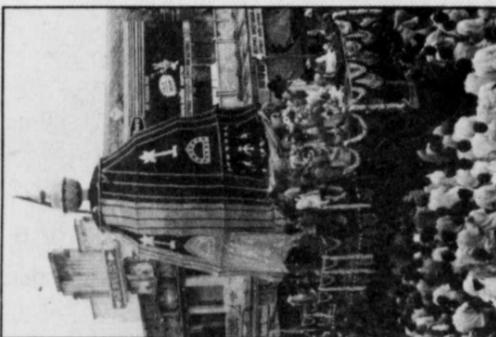


# ISKCON World Review

Vol. 8, No. 3

Newspaper of the Hare Krishna Movement

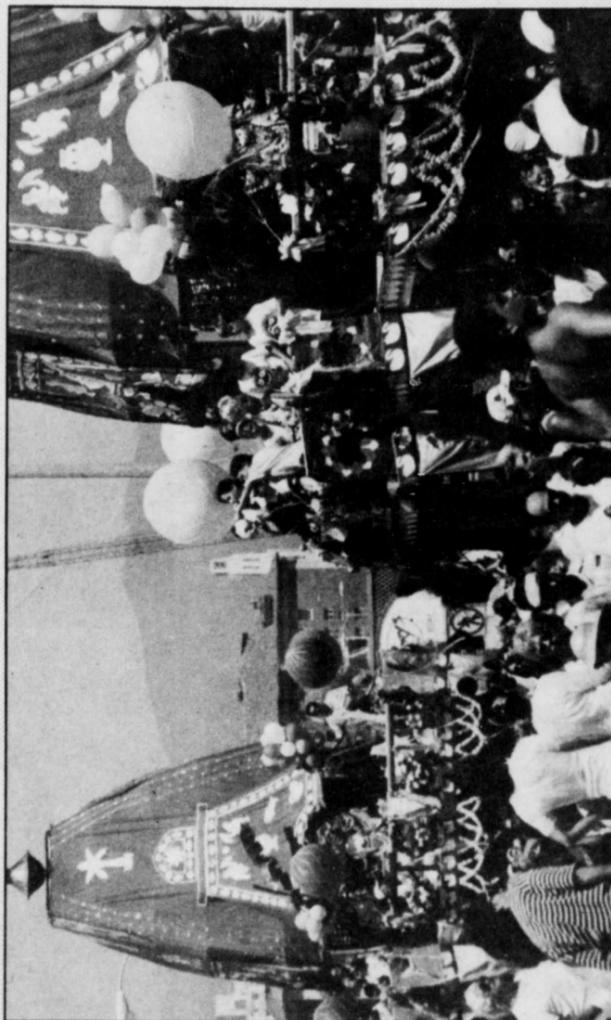
September 1988



## Ratha-yatra Celebrated Around the World

See pages 1, 3, & 4

The Ratha-yatra festival in Baroda, India (above), and Los Angeles, Calif. (below).



## Land for Sale



City	Population	Distance from Farm
Greensboro	190,670	35
Durham	173,000	20
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Raleigh	255,000	35
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Temple		4

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# ISKCON World Review

Vol. 8, No. 4

Newspaper of the Hare Krishna Movement

78th Issue October 1988

## Ciskei Chieftain Advises Citizens: "Give Up Meat and Cook Prasadam"

BISHO, Ciskei—The South African Hare Krishna Food for Life team made its second visit to Ciskei this summer. At a Food for Life gathering, Chief Nciya urged his people to give up meat and learn to cook *prasadam*. Nciya is one of 33 hereditary chiefs who are part of the National Assembly in this independent state within South Africa.

Later Nciya met Giriraja Swami, GBC for South Africa, and told him, "You people are doing such good work feeding thousands of people, you should start a church here." Devotees taught Nciya how to cook *khichri* (a vegetable and grain dish), and he said, "It's not enough to come and distribute *prasadam*; you also have to show people how to prepare it." The chief asked Giriraja Swami to assign one devotee to remain in Ciskei to start a center.



Youngsters line up for Food for Life.

Headed by Rupa Raghunatha dasa and Ajita-devi dasi, 14 devotees fed 1,000 people a day with fresh, hot *prasadam*. It was a combined effort of the Durban, Johannesburg, Soweto, and Lanasia ISKCON centers.

According to Rupa Raghunatha, "We were always met by impatient crowds waving their plates and bowls in the air as a gesture of welcome." Devotees also passed out Srila Prabhupada's books and taught citizens to chant Hare Krishna.

"People were sad to see the devotees leave," Rupa Raghunatha said. "They ran after the Food for Life truck, banging on the doors and shouting Hare Krishna when we bid our last farewell."

A Ciskei newspaper gave a full page of coverage to the devotees' visit. Meanwhile, regular Hare Krishna Food for Life continues in Durban, Chatsworth, Malakazi, Umlazi, Pietermaritzburg, Umbumbula, Mavaian Hill, Inanda, South Coast, Johannesburg, Soweto, Zululand, Port Elizabeth, and Uitenhaga.

Hare Krishna Food for Life first came to Ciskei at the invitation of First Lady Mrs. V.N. Sebe. Devotees from Johannesburg cooked *prasadam* for the Ciskei Women's Conference, performed *kirtana*, and met Chief Lennox Leslie Wongama Sebe, the nation's president.



Devotees begin cooking at dawn, and offer the food at noon.

## Hurricane Gilbert Spares ISKCON Centers in Mexico and Texas

MONTERREY, Mexico—When Hurricane Gilbert crashed into the Mexican Gulf Coast, it produced flash floods in this city, where ISKCON maintains a center. The Sept. 17 floods caused more than 200 deaths when four busses were carried away in a dormant riverbed. According to Hare Krishna dasa, Monterrey temple president, no devotees were hurt.

Hare Krishna dasa and his wife, Madhusudana-devi dasi, were visiting the Los Angeles temple when the hurricane struck. None of the ISKCON centers in Texas were seriously affected by the storm.



Dhruva Maharaja dasa

The Deities dance back and forth on a track engineered by Jita-vrata.

## Lord Chaitanya Float Wins Queen's Award

HONOLULU, Hawaii—ISKCON won the Queen's Award in this year's Aloha Day Parade. A picture of the float appeared on the *Star Bulletin* front page, and thousands saw it on local TV.

Preparations for the Sept. 24 parade began when Temple President Niscinta dasa donated \$3,000 for a 15-foot flat-bed truck. Thereafter, Sri Raga dasa and Jita-vrata dasa designed and built the float's wooden structure and frame.

Sama-priya-devi dasi, in charge of decorations, used 40,000 carnations, 9,000 marigolds, and thousands of tube roses, mums and other foliage. Flowers on the side read, "A House in which the World Can Live Peacefully."

Vrindavana dasa, a local business owner, and Amarendra dasa, a Los Angeles lawyer, donated \$2,000 for flowers.

The last time ISKCON won an award in the parade was 1982.

## Diplomats and Friends Attend Zurich Janmastami Festival

ZURICH, Switzerland—Two hundred friends and Indian Life members joined the devotees to celebrate Krishna's appearance day, Janmastami, at the temple here. Among the participants were Indian Ambassador His Excellency Ashok Sen Chib, Swiss-Indian Chamber of Commerce President Dr. Thomas Wach, and Swiss-Indian Association of Zurich President Mr. Arun Thakur.

Ambassador Chib spoke about Lord Krishna's pastimes and message in *Bhagavad-gita*.

"We expected most of the people to leave after the feast." Gaura-lila dasa of Zurich said, "But to our surprise, many wanted to participate in the midnight *arati*."



Ambassador Chib addresses guests.

# ISKCON World Review

Vol. 8, No. 4 78th Issue October 1988

The Newspaper of the Hare Krishna Movement  
Inspired by the Founder-Acharya (spiritual master)  
of the International Society for Krishna Consciousness

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

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## Remembering Gauri-devi dasi

This month, the *ISKCON World Review* presents the story of the passing of Gauri-devi dasi. As with Jayananda, whose story appeared in last month's issue, devotees believe Gauri attained the highest goal of going back to Godhead.

Death is the most fearful thing in the material world, but the Vaishnava understands that death is unavoidable. The *Bhagavad-gita* clearly says, "For one who has taken birth, death is certain; and for one who is dead, birth is certain" (Bg 2.27). But for the devotee, death can also mean the end of birth and death. "Whoever, at the end of his life, quits his body remembering Me alone at once attains My nature. Of this there is no doubt," Krishna says (Bg. 8.5). Therefore, as devotees, we see death as the final test of our Krishna Consciousness.

Although we miss the association of great souls like Jayananda and Gauri, we also derive great inspiration from studying their lives. Gauri was one of the movement's outstanding book distributors throughout her years in ISKCON. Then, at the end of her life, she took shelter of Srila Prabhupada's promise that by distributing his books a devotee is sure to go to Krishna.

Her story is one we can keep in mind during the upcoming Srila Prabhupada marathon, as well as all year round as we organize our efforts to increase the publication and distribution of Srila Prabhupada's books.

## The Most Blessed Event

ISKCON celebrated the appearance day of Srila Prabhupada on September 4 of this year, the day after Krishna's appearance day. This year, as every year, the Bhaktivedanta Book Trust published the *Sri Vyasa-puja* book.

Publishing the book is a formidable task. It involves collecting written offerings from ISKCON's 350 centers worldwide, supervising the typesetting and layout; picking photos from the archives, making prints and cropping them; and finally, sending the book to be printed. This year the book is 450 pages long and contains 296 photos of Srila Prabhupada, many of them never before published.

The 500 pre-ordered copies virtually sold out, and many devotees did not get a chance to read the book. Therefore, we are pleased to include a few of the offerings and photos for our readers.

Sometimes our critics accuse us of being too optimistic (and others say we are pessimistic!). But from reading the offerings of the various devotees and centers in this year's *Vyasa-puja* book, one can detect a definite affirmative spirit and hope for the future.

## LETTERS TO THE EDITOR

Prabhus,

I was happy to read in the August IWR (Vol. 8, No. 2) Gaura-bhakta's report from Algeria. It struck me that somehow or other, by being an extra in *Hannah and Her Sisters*, I was indirectly able to preach in North Africa.

Having visited Morocco in my '60s hippy days, I had always wanted to go back there to preach. I finally got my opportunity in 1978 as a member of Brahmananda prabhu's ill-fated *sankirtan* expedition that was supposed to go overland by truck from London to Lagos (Nigeria) across the Sahara.

We only got as far as Tunis. After we boldly (or perhaps foolishly) attempted to chant there, the Tunisian police forced us to turn around and leave on the next boat back to Italy.

Undaunted, we drove to Marseilles, but were told we couldn't book passage on the ferry to Oran, Algeria, for at least a week. So we continued on to Spain, hoping to cross on the Algeciras ferry. The Moroccan authorities, however, said that we could enter, but not the vehicle. They were afraid that such a heavy truck might get into the hands of the Polisario rebels, with whom they were engaged in guerilla warfare at the time.

Trying to enlist the help of some Hindu Life Members in Tangiers, two *brahmacharis* and I took the public bus from Ceuta (a Spanish enclave in North Africa) to Morocco. Although we were not dressed in our robes or shaven-headed, as soon as we stepped off the bus some street boys surrounded us and started calling "Hare Krishna."

Perplexed, we asked them how they knew about Hare Krishna and they replied that they had seen the Hindi film *Hare Rama, Hare Krishna*, which was popular then. In fact, Indian films still enjoy wide popularity throughout the Third World, especially in the Arab countries.

When the kids found out we recently came from Bombay, they treated us like celebrities. It was then that I realized what a potent medium the cinema could be for propagating Krishna Consciousness.

Although in 1978 our traveling *sankirtan* party never did enter Morocco, it is encouraging to learn that through Krishna's supreme arrangement, with the help of Woody Allen, we were able to sneak past the frontier guards, into the Cinema Halls of Tripoli (so to speak) and bring Hare Krishna to North Africa.

I wish Gaura-bhakta prabhu continued success in his Algerian preaching mission.

Your servant,  
Nayanabhiram dasa  
Brooklyn, New York

Dear Editors,

I read Rohininandana prabhu's interview with great interest, and I agree with all of his points except one. He said, "I see that it is important that when new devotees join, they clearly understand that they are here to learn as a student for two, four, or six years. When and if they want to get married, they should understand that they'll be expected to pay for their families, and also contribute to the temple. . . . Therefore, new devotees should be encouraged to finish college before joining a *bhakta* program."

It is my opinion that we shouldn't draw such a blanket conclusion. As a matter of fact, here in San Diego there are at least 20 devotees who are happily engaged and who attest to the benefit they've derived from leaving college to serve the temple.

What about the student who has no idea what career he wants to pursue and wants to live in the *ashram* for some time to receive spiritual training and gain more perspective on his future? Perhaps he'll decide he wants to teach *guru-kula* and then embark on a completely different course of study, if and when he returns to school.

Or what if he decides that his calling is to serve within the temple as a cook, *pujari*, or administrator, or to open a restaurant (as Prabhupada wanted householders to do)? His college education, had he pursued it, would certainly have been a waste of valuable time, what to speak of all the sinful reactions he could have accrued due to poor association.

Some individuals feel they won't be able to refrain from sinful activities and frivolous behavior outside an *ashram*. What is the harm if they want to get fixed up in devotional service and return to school at a later date? Perhaps later they may decide on an occupation that requires less training time than the time they would have spent in college.

And what about the devotee women in college? Aside from all the above-mentioned reasons for which they might consider leaving school, isn't it also our duty to at least inform them of the protection that *ashram* living could afford them until such time as they find a qualified devotee husband? And isn't it true that for many, their main duty will be to be first-class wives and mothers? Is a college education necessary for becoming expert in that field?

Thus I don't feel it is fair to those who are students, and may be considering how they can be involved with Krishna Consciousness, to recommend that in all cases they should remain in school rather than move into a temple.

Your servant,  
Gunagrahi das Goswami  
San Diego, Calif.

*Selected offerings from Srila Prabhupada's*

# Sri Vyasa-Puja Book

## DENMARK FARM

Dear Srila Prabhupada,

Please accept our most humble obeisances in the dust of your divine lotus feet.

Even though Your Divine Grace never visited Denmark, and we, your grand-disciples, unfortunately never got the opportunity to meet you personally, we still feel very much connected with you through your wonderful books. We try to center our whole lives on your books by reading them daily, translating them, and distributing them as much as possible. In this way we are trying to worship and glorify you.

You said that your books are the best part of you, and by studying them carefully one gets to know you and your limitless compassion for all the fallen conditioned souls very easily. While reading your books one cannot avoid becoming infected by your causeless mercy for all living entities and a desire to assist you in trying to please the previous *acharyas*. The emergency

of your mission is apparent on every page, and only a dull-headed, stonelike creature would not want to take it up with great enthusiasm.

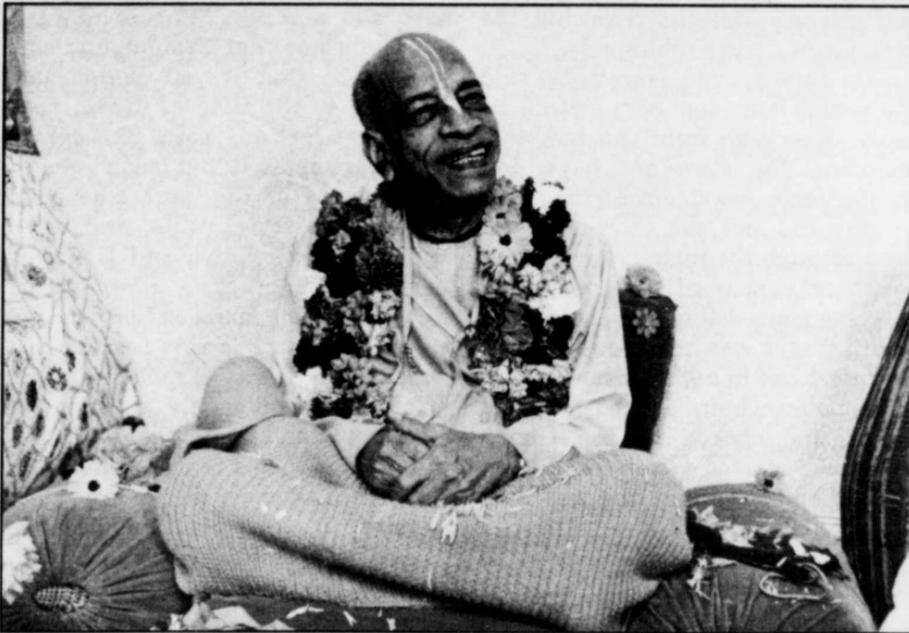
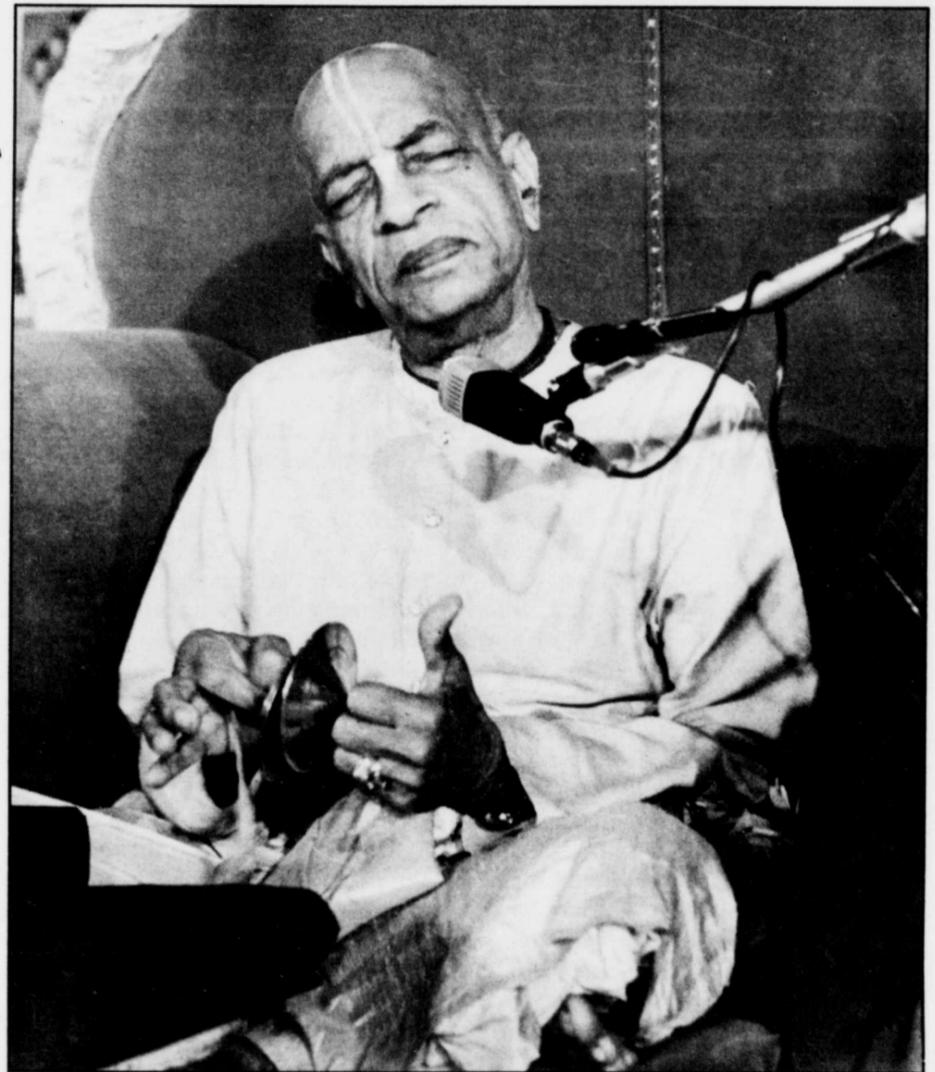
—Your fallen servants from the Danish farm

## GAINESVILLE, FLORIDA COLLEGE CENTER

Dear Srila Prabhupada,

Please accept our humble obeisances. All glories to Srila Prabhupada. All glories to your lotus feet.

Since your departure we have been struggling to fully act on your instruction: "Differences may be there, but still you have to cooperate together." We are glad to report that there has been significant progress on this front. Recently, some favorable scholars were asked if the difficulties in ISKCON disturbed their confidence in your movement. On the contrary, they were amazed that ISKCON was so viable a decade after your departure! Another scholar analyzed the method of organization of the GBC and stated that historically it is the



only successful method of succession in religious movements.

Though we have had many controversies, the central point has always been to please you and to follow your instructions—and that we are learning to do. We in Gainesville are at a college preaching center. Our goal is to have the entire academic community appreciate and glorify your books. We start this process with ample *prasadam* distribution to give them an inoculation against *maya*, we chant, and finally we introduce the philosophy. In this way the whole campus community begins to appreciate how the Hare Krishnas are transcendentalists. Then we show them your books (by you, about you, and by your followers), and at that point, if they know it or not, they've been captured.

Our task is seemingly impossible—to change the hearts of living entities in this Kali-yuga. Yet you came to this materialistic place (you referred to Gainesville in your talk here in 1971 as a very remote place) and changed so many hearts that we can only pray to be your strict followers and to spread your Krishna Consciousness Movement.

—Your unworthy servants

## GREECE

Dear Srila Prabhupada,

Please accept our most humble obeisances on this most auspicious day of your appearance.

Some people say that you have left us, that we are now alone. But we can understand that this is just a trick of *maya*. We say this with

*continued on page 8*

## ISKCON World Connection

ISKCON World Review is written for the devotees, members, and friends of ISKCON, the International Society for Krishna Consciousness. IWR's purpose is to publish news, editorials, and commentary about the movement.

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On June 5, 1986, Gauri-devi dasi passed away after enduring cancer for one and a half years. Gauri was well known in ISKCON for her vigorous book distribution. After the doctors told her she had terminal cancer, they offered the usual medical treatments but told her they probably would not prolong her life. Therefore she decided to let the disease take its natural course and traveled to Vrindavana, India, the holy land of Lord Krishna's pastimes.

## Saying Good-bye to the Material World

by Jagatarini-devi dasi

Mother Gauri came to Vrindavana to prepare for death in late 1985. Krishna made all arrangements: devotees came to read to her one after another—even *sannyasis* came to see her. She had an Ayurvedic doctor named Narottama, who, by a miracle, apparently cured her. Gauri, convinced she was well again, went back to the West to distribute books. While in Los Angeles, she headed the women's *sankirtana* party for the Christmas Marathon.

Later her cancer returned, so she came back to Vrindavana. But this time she received a different kind of treatment from Krishna. It seemed He was asking her to spend a lot of time alone to reflect. She thought she would get better again, so she tried to make plans to leave. The doctors could see she was growing gradually worse. They had to remove litres of fluid from her lungs and stomach, and she constantly vomited. Despite

her condition, Gauri thought she would recover and wanted to go to England to distribute sets of books. She was always, always thinking of *sankirtana*.

On Lord Nrsimhadeva's appearance day she wanted to go to the temple one last time to see the Deities. Some men put her in a chair, but her body was so weak and thin that she couldn't hold her head up. I had to hold it for her, and I was moved to see her feeling for the Deities, especially for Radha-Syamasundara. When we went back to the room she was completely exhausted.

The next day she went to a Delhi hospital, still thinking she could be cured. When the devotees from the Delhi temple begged her to return to Vrindavana, she willingly cooperated, since she had already decided on her own that she wanted to die in Vrindavana. When she came back, her mind was fixed. From that point on, she knew she was preparing for death. She told me, "Now my mind is

peaceful because this is what I've been waiting for for a long time." She said the hardest part was the "waiting, waiting, waiting" and the uncertainty. But she realized she was definitely on the verge of death.

There were times when I was alone with Gauri, and once she told me she had no more desires left in this world. She'd gone back to the West and fulfilled her preaching desires. She said the only desire she had now was that sometimes, while lying in bed, she'd think of the steamed vegetables and salad they made in the restaurant in Los Angeles. Then she'd smile and say, "But this just doesn't seem to be a significant enough thing to warrant me staying in the material world."

Sometimes Gauri had some difficulty, but generally her consciousness was quite determined. She didn't want to stay in the material world. She didn't want to do anything that would prolong her life; she just wanted to finish as quickly and as perfectly as possible, following the example of Srila Prabhupada.

On June 3, 1986, Narottama said she would leave her body within 24 hours. Everyone from the temple—including the *gurukula* boys and *brahmacharis*—started a *kirtana*.

She did not die, however, but lived through the night. At one point her heart apparently stopped and devotees poured Ganga water in her mouth. Vidya was just about to place the *tulasi* leaf in her mouth when, all of a sudden, Gauri opened her eyes widely and choked on the Ganga water. We started *kirtana* and tried to calm her down, but she was having a lot of difficulty.

Later that night, Gauri tried to sit up, but whenever she did, her

whole body shook. I asked her why she was doing this and she said, "Actually I'm just trying to go. I just want to die." So I told her, "You can't die before it's time to die. You have a certain amount of breaths and you have to wait for that. So better to try to chant and hear, not to try to die."

One time she saw Lord Chaitanya come to her and she told Bagatji (a doctor), "I can see that going back to Godhead is very easy."

Another time when Vidya was there, she asked Vidya to put cold compresses all over her body, on her head, on her legs, everywhere. And she said, "Please pour water over me. Pour water over me." So Vidya poured water over her body and Gauri said, "No, no, no. Not on my body, on *me*. Pour water on me—the soul." She was like a child and her eyes went very big, and Vidya said, "I think that water is the Hare Krishna *maha-mantra*. That's the water for the soul." Gauri said, "Yes."

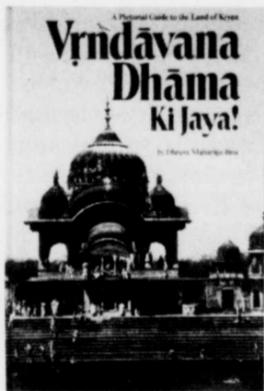
At one point Gauri opened her eyes wide and said, "This is intense."

I told her that Prabhupada said on a tape that if you chant Hare Krishna at the time of death, then you won't feel any pain. She agreed and appreciated it, but wasn't chanting because of the pain. She went unconscious for a while, and when she came back Vidya and I showed her pictures of Srila Prabhupada. She got this big smile on her face and said, "Why am I in this position?"

At first I was afraid and said, "Well, Gauri, it's only a couple of more hours and we just have to tolerate it." But then I realized she could take much stronger advice, so I said, "You're in this position because you've been sinful and you've got a material body. Anyone who gets a

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October	November
20 Sri Rama-vijayotsava (Lord Ramacandra's victory celebration); app. of Sri Madhvacharya.	1 Bahulastami; festival of bathing at Radha-kunda.
21 Pasankusa Ekadasi (fast from grains and beans).	3 App. of Srila Viracandra Prabhu.
22 Ekadasi break fast between sunrise and 9:29 a.m.; disapp. of Srila Raghunatha dasa Gosvami, Srila Raghunatha Bhatta Gosvami, and Srila Krsnadasa Kaviraja Gosvami.	5 Sri Rama Ekadasi (fast from grains and beans); Completion of Caitanya-caritamrta translation by Srila Prabhupada.
25 Autumn Rasa-yatra of Lord Krsna; disapp. of Srila Murari Gupta; beginning of Urja-vrata (Damodara-vrata, Kartika-vrata, or Niyama-seva); fourth month of Caturmasya begins (fast from urad dal).	6 Ekadasi break fast between sunrise and 9:29 a.m.; auspicious arrival of Sri Gauranga Mahaprabhu at Sripat Panihati.
29 Disapp. Srila Narottama dasa Thakura.	9 Diwali Festival (offering of lamps).
	10 Sri Govardhana-puja; Annakuta Festival; Go-krida and Go-puja (worship of the cows); Sri Bali-daitya-rajapuja (worship of Bali Maharaja); app. of Srila Rasikananda.



Despite having terminal cancer, Gauri distributed books at this booth for several months before leaving for India in 1985.

material body has to be put in this position before they die. So don't be angry at Krishna. Just accept and tolerate it."

Then Vidya and I said things like, "Do you remember, Gauri, all the books you distributed and all the times you helped devotees?" Then we told her to chant again. We read to her from Prabhupada's biography about how he left his body, and she listened. We also reminded her that *sankirtana* devotees are guaranteed to go back to Godhead.

After a little while she tried to chant. It was wonderful because she had so little energy left—she was so close to the end. When she started to chant, all the pain and difficulties seemed to go away. Instead of feeling unhappy, she looked peaceful and constantly smiled. Just smiling and smiling and chanting and smiling, but without any pain or fear in her eyes.

When Narottama came to see her around 4 o'clock he said, "This woman is seeing God. Otherwise how could she smile like this? She is fully happy. She has no difficulty. She's not experiencing pain."

He wanted to turn her around to see her beautiful Radha-Krishna Deities, but instead we brought the

Deities down to her. She looked at Them, trying to chant, with no fear in her face and no apparent pain.

There was a big *kirtana*, and she was so peaceful we couldn't tell whether she had died or not. Then there was a flutter of her tongue—the soul leaving the body. It was so peaceful and transcendently auspicious that everyone felt certain Gauri had gone back to Godhead. Then we placed a *tulasi* leaf in her mouth.

Just then, an old, saintly-looking *sadhu* came to the door. It was unusual because he did not know us and there was no reason for him to come. He looked around and in Hindi said, "Has somebody died here?" Then he saw the body, paid his respects, and left.

Later Kaliya Krishna dasa told us that there are two auspicious symptoms to tell if a person has gone back to Godhead. One is if a *brahmana* immediately approaches the body.

*This story was adapted from a tape Jagatarini made several days after Gauri's passing.*

*Jagatarini lives in Vrindavana with her husband, Bhurijana dasa, who is the head of the Vrindavana Institute for Higher Education.*

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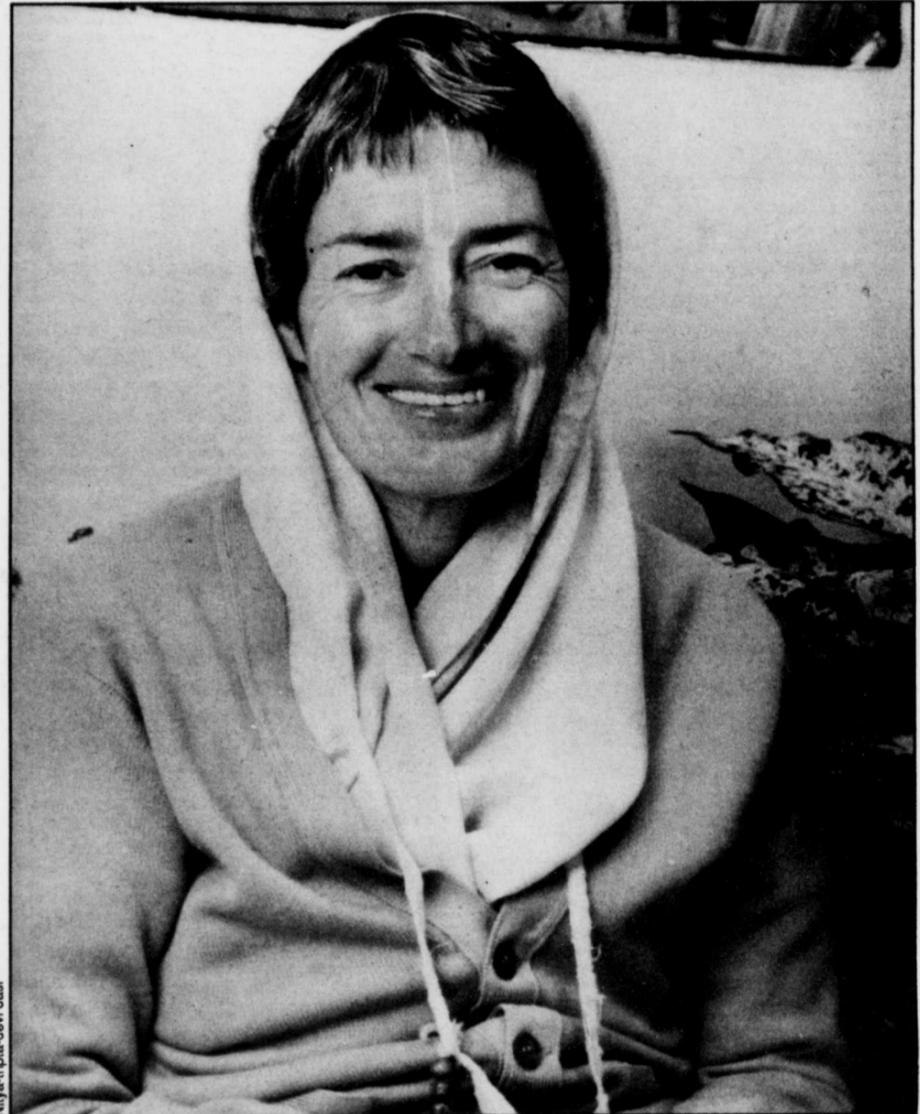
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Gauri dasi in Los Angeles (1986), before her final trip to India.

"This book is ahead of its times! I don't know if ISKCON is prepared for it yet... Well... it will probably help our movement solve this issue faster."

—Romapada Swami

"Some of us were discussing your book & it was suggested that it seemed too reactionary to the various reactions that have resulted from all the guru fall downs. Your presentation should at least be sensitive, more than it may now be, to the disaster that went on for the first nine years since Srila Prabhupada's demise."

—Brahmananda Prabhu

"Yesterday I had the good fortune to glance through the book... Unfortunately, I did not have enough time to read the whole book, but for the allotted time that I had it, I can say that it was like a breath of fresh air to hear how you so authoritatively defeated so many of the rampant, speculative approaches to the position of guru. I have shared a similar view ever since I heard some of the speculative preachings from different godbrothers. I've tried to counter and preach to others in a manner similar to yours (although less sophisticated), but now I may have an opportunity to get more conclusive statements from Prabhupada on this subject..."

—Niranjana Swami

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Tamal Krishna Goswami.

## Auckland Performance Fills Gandhi Hall

AUCKLAND, New Zealand—The New Varshana Vaikuntha Players performed for a full house this summer at this city's Gandhi Hall. The troupe presented *Jagannatha-Priya Natakam*, a play about the history and origin of Lord Jagannatha. A special guest at the performance was Tamal Krishna Goswami, the play's author and a member of ISKCON's Governing Body Commission.

The evening opened with an audiovisual slide show by Amogha dasa titled "The New Zealand Dream." It depicts the experiences of

visitors to the country's Hare Krishna centers. The slide show includes music and sound effects and introduces the viewer to many aspects of Krishna Conscious life.

Following the slide show was a dance performance by Shankara, a leading exponent of traditional solo dance. The play followed, and afterward Tamal Krishna Goswami addressed the audience.

He explained that the drama premiered in Mayapur, India, at the festival commemorating the 500th anniversary of Lord Chaitanya's appearance. He said this was the first time he had seen the play performed outside India. After his speech, members of the audience came forward to have Tamal Krishna autograph his *Jagannatha-Priya Natakam* book-and-audio cassette package.

Tamal Krishna Goswami also examined a model of the temple under construction in Auckland. He told the audience, "This temple is not simply for the devotees who live there—it is especially meant for all of you when you go home tonight, and in the next few days, just think of how you can be of some service to Krishna, and you will get reciprocity from Krishna."

Srila Prabhupada appeared at Gandhi Hall 16 years ago to chant and speak about Krishna Consciousness. Many of those present at Srila Prabhupada's lecture have since become Life Members of ISKCON.



Devotees and friends pulling the cart.

## Gita-nagari Celebrates 11th Annual Ratha-yatra

by Suresvara dasa

On Saturday, July 30, Gita-nagari held its eleventh annual Country Style Ratha-yatra. About 1,000 devotees came to help pull Lord Jagannatha's cart through the gold and green of rural Pennsylvania. Gita-nagari's village atmosphere was the perfect setting for Ratha-yatra.

After the procession, devotees and friends strolled through a farm fair featuring fresh produce, French fries, ice cream, *pakoras*, *saris*, *cholis*, bangles, books, and balloons. Gita-nagari devotees also offered land for sale and a chance to Adopt a Cow. Grazing the booth was Mother Dushala, a gentle young cow whose

presence inspired some guests to sign up on the spot for the cow protection program.

Preeminent among the *sannyasis* attending the festival was Sat-svarupa Maharaja, Gita-nagari's favorite son, who flew in from Ireland for the festival. As the sun ducked beneath the rolling hills, festival-goers watched Lohitaksa dasa and Rasajna-devi dasi's dramatic performance of the meeting of Queen Kunti and Radheya (Karna) before the battle of Kurukshetra.

The next morning, many of our friends from the city took a closer look at our cows and learned that some of them are oxen. Todd and Mimi from Connecticut had their first taste of working oxen when they helped herd some young escapees back to their stall.

Another item: Devotees of Gita-nagari were filmed on May 12 by River Run Productions, a TV company in State College. The footage will be used on a show called "Tolerance," on Pennsylvania Public Television. The show celebrates 300 years of religious freedom in Pennsylvania. The hour-long show features groups as diverse as Amish and Jew, Quaker and Roman Catholic, Mennonite and Pentecostal, Baptist and Hare Krishna.

The 10-minute segment from Gita-nagari shows devotees worshipping Sri Sri Radha-Damodara, chanting and dancing before Srila Prabhupada, and working the oxen.



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Beginning in November of this year, the Bhaktivedanta Archives, under the auspices of the North American BBT, will publish the word-for-word transcripts of all available morning walk and room conversations of Srila Prabhupada. Three-fourths of this material has never been released in any form before—not even on tape. Each month, one 400-page softbound volume will be printed. These books will contain the conversations in chronological order, from the earliest in 1967 through 1977. The wide range of topics covered by these talks include:

- Vaishnava history
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- Philosophy
- Day-to-day affairs

The Bhaktivedanta Archives would like to see every word spoken by Srila Prabhupada put in print and available to his followers. This has now become possible, at a cost of less than \$10 per volume. Only 500 sets will be available.

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## Sri Vyasa-Puja ...

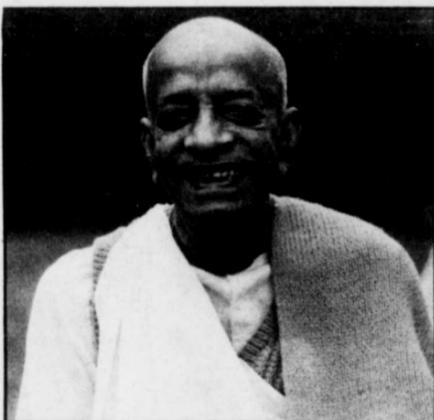
continued from page 3

complete confidence, just as the citizens can say with complete confidence that there is a king by seeing his servants. We know that you are guiding and protecting us because your servants are present before us.

Here in Greece, things were looking a little difficult for some time, but now you are sending more and more help. In this situation, we remember Mrigari the hunter, who by following the instructions of Sri Narada completely changed, and whose needs were taken care of. You have done the same thing with us—you have picked us up out of the material existence, given us service to the Supreme Lord, Sri Krishna, and fulfilled all our needs. And to our own surprise, you are also changing our hearts.

Considering all that you are giving us and doing for us, to ask for more might not seem proper. But there is one request we would like to make: Please keep us always engaged in your service, so that we will never again fall into the grips of the illusory energy and forget Krishna.

—Your servants in Greece



## MANCHESTER, U.K.

Dear Srila Prabhupada, another year has passed and we approach you once again empty-handed. Although without any spiritual assets of our own, we are filled with great hope because of having contacted you. Certainly the rarity of such a fortunate meeting cannot be excessively emphasized, and this is confirmed repeatedly in the infallible Vedas.

In a puny attempt to repay our unlimited debt to you, we are trying to represent your pure message to the people here, and even in spite of our presence, we see how wonderful its effect is. Your potency is truly mystical, for just by hearing about you we see so many people becoming devotees. We also desire to become devotees, and thus we have come before you today to beg that you pray to Lord Krishna for us. Please once more overlook our stupidity; one day we will become your servants and this will only be due to your being endlessly compassionate.

—Your fallen servants



## KOREA

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From the holy land of Vrindavana you came

To walk amidst us, the hardened streets of New York.

As the touchstone turns iron to gold,

You came and touched our hearts.

In the short time you were with us You gave so much, yet took so little.

Renouncing family life and your own personal comforts,

You traveled all over the world spreading the message of Chaitanya Mahaprabhu.

You established temples wherever you went

And taught us the process of worshipping the Deity.

You gave us krsna-prasadam and the holy name.

And most significantly you gave us transcendental literatures, which will become the lawbooks for all mankind.

In essence you have given of yourself to the world,

And all you asked in return was that we assist you in whatever way we are able.

How can we not surrender, having seen your example?

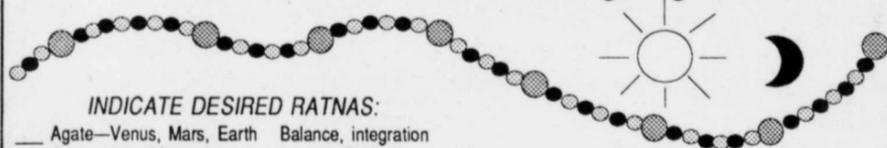
Let us not hesitate and, like Arjuna, prepare to do battle.

—Your granddisciples



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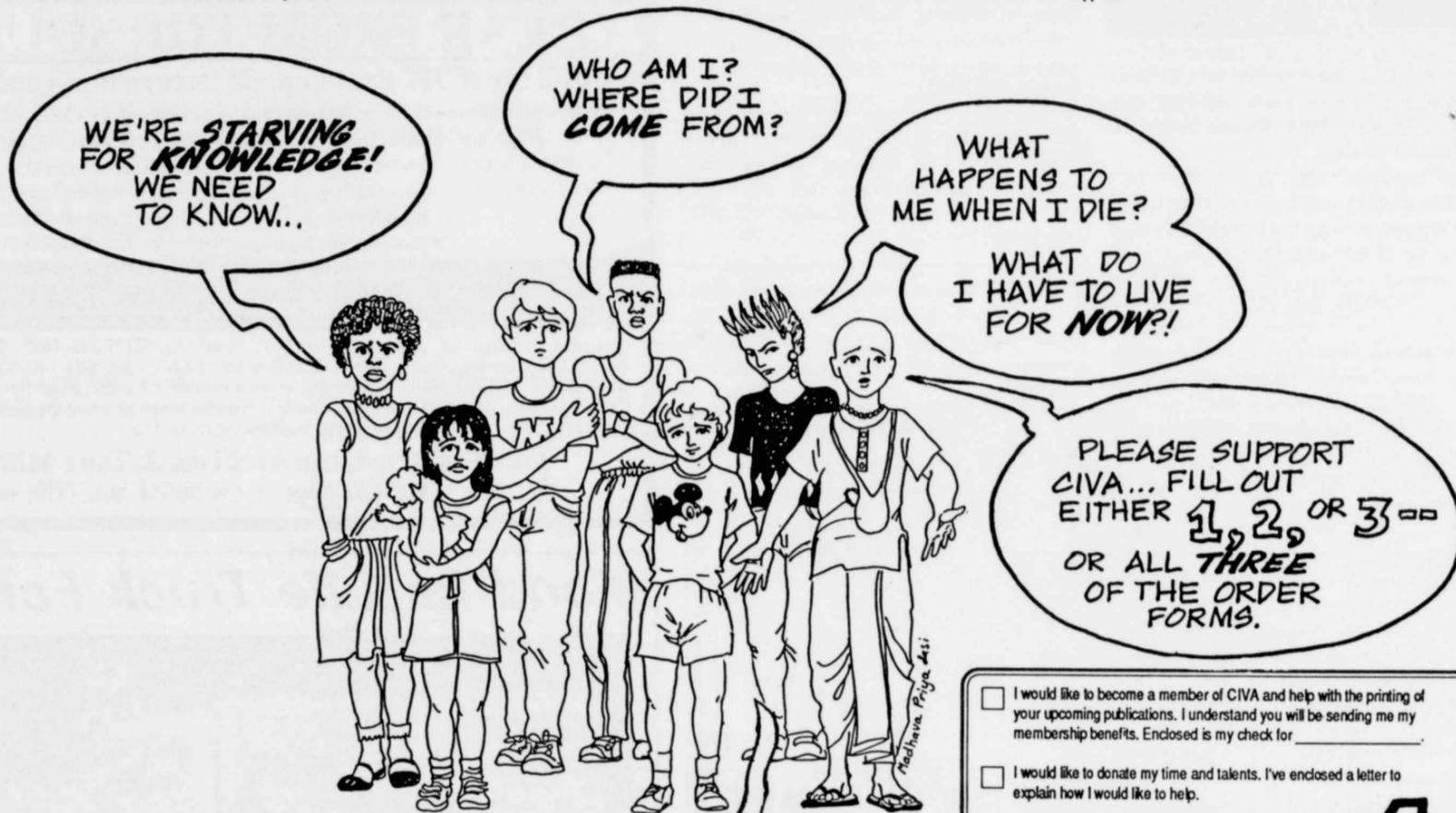
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## Grandmothers Visit New Varshan

by Raksana dasa

Some people think Krishna Consciousness is a gradual process. I disagree. Sometimes advancement can be perceived in a few hours.

For example, take Zelda from the Grandmothers Club when she visited New Varshan farm in Auckland, New Zealand. The club meets every week to give prizes for knitted baby socks and scone recipes. Once a month they go on a bus tour, and in August they decided to visit the Hare Krishna farm.

Now Zelda didn't really want to visit the Hare Krishna farm. After all, what could she gain by seeing a bunch of society's more zany outcasts squelching around in the Riverhead mud chanting weird songs? But one of the other ladies encouraged her to come along. So Zelda, armed with gumboots and raincoat prepared herself for an undesirable time away from the comforts of home.

Upon arrival, the ladies quickly loosened up, due to the friendly, cheerful nature of the devotees. Even Zelda managed to say a polite "hello." She remarked that at least the weather had fined up and she probably wouldn't need her raincoat.

The first stop on the visit was the temple room. When all the ladies assembled inside, the ringing of bells

behind the altar curtains signalled the appearance of the Deities. Gasps of surprise and delight sprang out from the captivated audience.

"They're beautiful!" "It's amazing." "I've never seen anything like it." But Zelda was a little more subdued. "What are They?" she said. The ladies then listened to an explanation of the process of Deity worship and heard about our activities and philosophy. They appreciated our moral standards because their group is engaged in preserving the sanctity of marriage and the family unit. Even Zelda was moved. She told me later that she thought we weren't too bad after all. "You're actually a little bit like me," she said, and thanked me for the talk.

Next we took the ladies on a guided tour of the farm, pointing out the milking shed, vegetable gardens, and new temple construction. Then we stopped at the school and they were delighted to see a peaceful group of young students contentedly engaged in their studies.

But where was Zelda? I couldn't see her anywhere. She wasn't in the classroom. Then her laughter gave her away. Zelda and one of the other, more energetic ladies were out in the quadrangle playing hopscotch! And there were others out there too. One lady was showing her prowess on the

Tarzan rope and another was making friends with the pet sheep.

Afterwards Zelda told me our headmaster should be the minister of education! After this, Madri dasi, our hostess and *FOLK News* editor, invited the women in for lunch.

"I didn't think vegetarian food could be so good," one lady said. "If only my husband could have come," said another, "I could change his bad habits." And there was Zelda frantically copying down recipes.

When it came time to leave, half of them didn't want to go. They just sat there talking about Krishna with the devotees. Finally we coaxed everyone out the door and onto the bus.

"The next time I come back I'm

coming to stay," said one lady. "I'm proud of all you people," said another. "I hope you never leave New Zealand."

Of course Zelda was the last one on the bus. She placed her new cookbook and incense in her bag and pulled out some *japa* beads. "I bought these and I'm going to chant every day and tell the others what it's like."

As the bus pulled away, we waved to all the happy, smiling women. Toward the back of the bus was Zelda, waving frantically with beads in hand. And I'm sure there were tears of joy in her eyes.

This story originally appeared in *New Zealand's FOLK News*, Vol. 3, No. 3, August-October 1988.



The Grandmothers Club after a visit to New Varshan farm in Auckland.

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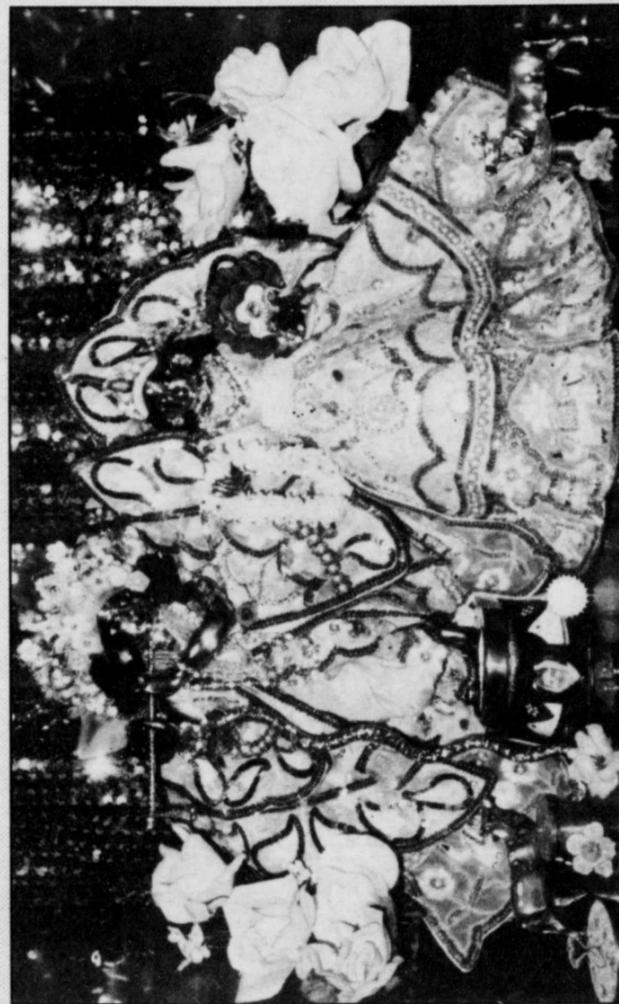


These devotees worked all night to decorate the float.

## Lord Chaitanya Float Wins Queen's Award in Aloha Day Parade



## The Final Test: Saying Good-bye to the Material World Page 4



Gauri dasi distributing books (above), and her Radha-Krishna Deities (below).

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# ISKCON World Review

Vol. 8, No. 5

Newspaper of the Hare Krishna Movement

79th Issue November 1988



Recent news from Moscow—Japheth Wood, of St. Louis, Missouri, just visited the Soviet Union. He reports that *hari-nama* is going on regularly on Arbat Street and in Red Square with only minimal police harassment.

## Appeal Hearing Postponed 30 Days

### Moonie Ruling Threatens George vs. ISKCON Appeal

In a six-to-one opinion, California Supreme Court justices ruled that two former "Moonies" (Unification Church members) can proceed to trial with "brainwashing" charges against the church.

The decision could adversely affect the outcome of the *George vs. ISKCON* appeal, so ISKCON attorneys petitioned the court to delay the hearing. The appeal is now set for Dec. 8 in the Fourth District Court of Appeals, located in San Diego. This will allow the justices time to review and compare the facts of both cases. ISKCON attorneys point out that the Moonie case centers on recruitment techniques.

The plaintiffs in *Molko et. al. vs. Unification Church* charged their former church with fraud, infliction of emotional distress, and false imprisonment. In May 1985, a San

Francisco Superior Court judge dismissed the suit, and the next year a state court of appeal upheld the dismissal. At that time a unanimous three-judge panel stated that courts could not analyze church recruiting techniques without conducting a constitutionally forbidden inquiry into the authenticity of church doctrine.

The California Supreme Court, in an opinion written by Justice Stanley Mosk, said that while religious beliefs were entitled to full protection under the Constitution, the conduct of individuals within the religion is subject to control by the state.

The court said that the state has an interest in protecting unknowing recruits from possible brainwashing. This, the court said, far outweighs any impediment to the free exercise of religion. Mosk wrote: "While some individuals who experience 'coercive persuasion' emerge unscathed, many others develop serious and sometimes irreversible physical and psychiatric disorders, up to and including schizophrenia, self-mutilation, and suicide."

ISKCON attorney Amarendra dasa said, "We are prepared to take our case to the U.S. Supreme Court if necessary. Robin George was not 'brainwashed.' She was taught to chant Hare Krishna and read *Srimad-Bhagavatam*. That does not constitute 'mind control.'"

Temple leaders have organized a committee to raise the necessary funds to pursue the case.

Turn to pages 2 and 11 for more on *George vs. ISKCON*.



ISKCON attorney Amarendra dasa.

### "Monkey" Book Unfair to Hare Krishna Movement

A new book, now at the bookstores, deals harshly with the International Society for Krishna Consciousness (ISKCON), painting a picture of worldwide crime and corruption.

*Kirkus Review* (a trade journal for librarians) reviewed *Monkey on a Stick: Murder, Madness, and the Hare Krishnas* (Harcourt Brace Jovanovich). The review pointed out that the book is *not* about "the sect per se . . . nor most of its sincere, gentle devotees, nor its saintly, deceased founder."

Rather, as stated in an official ISKCON press release, it is a "docudrama" crime story, focusing on criminal activities of certain individuals. The book depends heavily on fictional license and novelistic devices to give a dramatic "you-are-there" narration.

The book deals largely with three murders allegedly connected with New Vrindaban, a former branch of ISKCON in West Virginia.

*Monkey on a Stick* begins in New Vrindaban with the 1983 murder of Charles St. Denis (Chakradhari dasa). Midway through, the authors

recreate the 1986 slaying of Steven Bryant (Sulocana dasa), and it ends with the 1988 discovery of a charred, dead body in the backyard of a home near the New Vrindaban community.

In March of 1987, ISKCON's Governing Body Commission expelled New Vrindaban's leader, Kirtanananda Swami. In March of this year, the GBC expelled the remaining members of his commune, as well as its satellites and affiliates throughout America and abroad. New Vrindaban continues to function as an independent entity.

*Monkey on a Stick* also includes sections about Hansadutta Swami (expelled August 1983), Jayatirtha Goswami (expelled March 1984, now deceased); and Ramesvara Swami, Bhagavan dasa Goswami, and Bhavananda Goswami (all removed from the GBC in 1987).

Authors John Hubner and Lindsey Gruson based the book on extensive interviews. They also wrote "Dial Om for Murder," printed in *Rolling Stone* magazine in 1987.

*Editor's note:* Please see page 2 for more on *Monkey on a Stick*.

### Gujarati Dream Temple Opens

VIDYANAGAR, Gujarat, India—ISKCON has opened a new temple in a former student hostel here. The owner had a dream that Radha Krishna Deities were being worshiped on his premises. Upon awakening from the dream, he decided to donate the house to ISKCON.

Jasomatandana dasa, Governing Body Commissioner for the area, studied engineering in Vidyanagar, also his home town. For many years he dreamed of establishing a Krishna conscious center there.

Thus when he learned of the dona-

tion, he worked to establish the temple. On Janmastami day devotees installed Sri Sri Radha-Giridhari Deities and held a grand opening.

University students—some 25,000 of them—form the majority population of Vallabha Vidyanagar.

The temple is located on campus and will house a branch of the Bhaktivedanta Youth Services (BYS). Bhakti Raghava Swami, head of BYS, said, "This new facility, coupled with the BYS preaching program, is sure to make a major impact on the population of Gujarat."



Janmastami day at the new Vidyanagar Radha-Krishna temple.

# ISKCON World Review

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## Editorial

### Anti-Cult Sentiment Poses Problems for ISKCON

A great many people—judges included—still think the Hare Krishna Movement is a “cult,” with all the bad connotations of the word. Although we know we are not a cult, losing the *George vs. ISKCON* case on appeal threatens ISKCON for many reasons.

Temple leaders across the country are prepared to fight the case as far as necessary, even up to the United States Supreme Court. Abandoning the case would, in the short run, result in losing the temples in Los Angeles, San Diego, and Laguna Beach, California; New Orleans, Louisiana; Carriere, Mississippi (New Talavan); Brooklyn, New York; and Montreal and Toronto, Canada, to the anti-cult movement.

In the long run, a victory for the Georges will set a powerful precedent for more charges of “brainwashing” and “false imprisonment” throughout America. No temple will be immune to analogous lawsuits.

Indeed, two similar cases, *Murphy vs. ISKCON of New England* and *Eisenberg vs. ISKCON*, are pending in Boston and Philadelphia respectively. The *Murphy* case was lost in a July trial and is on appeal. The *Eisenberg* case is still awaiting a trial date and includes identical charges of “mind control” and “brainwashing.”

We cannot have an international petition campaign in this situation, because it is illegal to petition court justices. Our position is thus similar to that of Draupadi when Duhsasana was attempting to disrobe her in the assembly of Kauravas. There was nothing she could do but call out to Krishna, and He saved her by supplying an unlimited *sari*. Lord Krishna states in *Bhagavad-gita*, “O son of Kunti, declare it boldly that My devotee never perishes.” We have faith that the situation is somehow Krishna’s arrangement for our own advancement and purification.

But we must take shelter of Krishna to remain fixed in consciousness. When Lord Chaitanya saw that the *sankirtan* movement was threatened in Navadvipā, He organized thousands of villagers to march in a procession and chant the holy names.

Therefore, while the lawyers are battling this case in the courts, we ask that every temple in the movement hold extra *kirtans*. The George case could go on for years to come, but the decisive actions will occur over the next four months. Every devotee and temple can pray to Lord Nrsimhadeva for the purification and protection of Srila Prabhupada’s movement.

Financial support is needed, and temples, friends, and sympathetic organizations are encouraged to join together in this fight to preserve religious freedom in America.

## Council Votes to Close Bhaktivedanta Manor

LONDON, England—Devotees and Life Members of Bhaktivedanta Manor continue their struggle to keep the temple open. On July 27, the Hertsmere Borough Council voted to close the Manor to all worship and preaching activities. They issued a discontinuance order that would limit the number of residents to 50 and the number of visitors to 100. The order would ban public worship and book distribution.

Devotees appealed to the Department of Environment (DOE) and the

order was suspended, pending a hearing. The European Council of Hindu Organizations, chaired by Vidya Sagar Anand, is working with Trikalajna dasa of ISKCON to defend the Manor. Frank Ward, a member of the Hertsmere Borough Council, is also trying to rally British support.

Ward visited the Bombay temple in March [IWR 7.10] to learn more about ISKCON’s cultural roots. At a Sept. 3 European Hindu Conference at The Hague, Netherlands, Ward called for worldwide demonstrations



Children perform at the Bhaktivedanta Manor Janmastami festival.

## Editorial

### New Book Slights Movement, Sincere Devotees

We feel the major shortcoming of *Monkey on a Stick* is its exclusive focus on unfortunate incidents that oppose everything ISKCON stands for. Many of these events were exposed by the movement itself and laid to rest over a decade ago.

The authors present virtually nothing of ISKCON’s good work. For 22 years, Srila Prabhupada’s movement has provided spiritual life for thousands of devotees and friends worldwide. Where would we be without the movement?

ISKCON makes a substantial spiritual and intellectual contribution to Western culture. If Srila Prabhupada had never come here, Krishna would be considered an obscure and foreign figure known only to natives of India and scholars of religion. Furthermore, the mass distribution of Srila Prabhupada’s philosophical literature is an unprecedented occurrence.

*Monkey on a Stick* ignores the glory and, like the proverbial fly, heads for the sore instead.

We acknowledge the effort of Hubner and Gruson to bring to light and justice alleged crimes currently under investigation. But they have

failed to adequately explain that the Hare Krishna Movement is not to blame for the subject matter they have chosen to write about.

Anyone who reads the book should remember 1) that ISKCON has never condoned crime or conduct contrary to moral or social well-being; 2) that the vast majority of ISKCON devotees are exemplary in their moral character, and 3) that ISKCON deplores the illegal and corrupt acts described in this book and deeply regrets that they occurred.

While it’s to be expected that the authors and publisher would do everything possible to increase sales of their book, the crude and sensationalistic subtitle, *Murder, Madness, and the Hare Krishnas* is irresponsible. This dust-jacket subtitle will incite and inflame hostility toward the innocent members of the Krishna religion, who have nothing to do with the incidents described.

Further, although *Monkey on a Stick* is based on actual events, we feel that fictionalized and semi-fictionalized accounts frequently raise the question “Did it really happen like that?” In many cases the answer is plainly “No.”

to save the Manor and involve British Parliament in the matter.

In the meantime, festivals at Bhaktivedanta Manor continue as usual. Twenty-five thousand visitors came for Janmastami and 3,000 people come every Sunday.

The Borough Council's main complaints are traffic and noise. At their advice, devotees spent six months and thousands of dollars searching for a possible temple site in the nearby Hertsmere "greenbelt" area. They also proposed an access road that would bypass the village of Letchmore Heath.

Both plans were rejected by the Council Planning Committee at their July 27 meeting. Although the committee advised ISKCON to drop its appeal against the enforcement notice, if ISKCON wins, the temple will retain its right to conduct festivals. They could also gain official and permanent sanction for regular Sunday programs.

Losing the appeal would mean closing the temple. The DOE will hear ISKCON's appeal on Nov. 21.

### Petition Drive Underway

It is imperative that all ISKCON devotees and friends worldwide fill out this petition and send it to the local British Consulate. Also, write a letter to Prime Minister Margaret Thatcher informing her about the situation and asking her to intercede on ISKCON's behalf.



Janmastami guests at the Manor.

### Petition

We, the undersigned, protest the actions of the Hertsmere Borough Council to curtail religious functions at Bhaktivedanta Manor, Letchmore Heath, Hertfordshire. We appeal to the good government of Her Majesty to take action to rectify this situation and preserve the sanctity of religious worship for Hindus and followers of the Hare Krishna Movement.

Signature: \_\_\_\_\_

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Sri Sri Radha-Gokulananda, the presiding Deities of Bhaktivedanta Manor.

## Bhaktivedanta Archives Publishes First Book of Conversations Series

Volume One of *Conversations With Srila Prabhupada* is now in print. It is the first in a series of 20 volumes available from the Bhaktivedanta Archives on a subscription basis.

The book consists of verbatim transcriptions of all the morning walk and room conversations in the Archives tape library. Unedited and unabridged, they give the reader as sense of what it was like to be personally present with Srila Prabhupada.

Volume One covers April 1967 through May 1969. Ranjit dasa of the Bhaktivedanta Archives said the next seven volumes are "virtually ready to go," with only moderate Sanskrit editing left to do. Those volumes will cover everything up to 1975. The remaining two years of conversations will comprise the remaining 12 volumes.

The published conversations are the culmination of years of service of many devotees. Transcribing Srila Prabhupada's words began on a systematic basis in 1978, and it has taken many thousands of hours to complete.

The Bhaktivedanta Archives also acknowledges the work of Sri Sanjay Sakhua, of Krishna Copy in San Francisco and Los Angeles. He let Adi-purana dasa use his optical scanning equipment to get all of Srila Prabhupada's books and transcriptions onto computer disk.

The first volume includes Srila Prabhupada's talks with the first devotees who went to England (on the night before their departure); an interview with a *Los Angeles Times* reporter about the moon shot; and a series of conversations with poet Allen Ginsberg.

See page 8 for a preview of the book, page 11 for subscription information.

## LETTERS TO THE EDITOR

Dear Editor,

I read with interest the interview on congregational preaching with Rohininandana dasa. One small point I want to make is in reference to the literal meaning of Nama-hatta. *Nama* refers of course to the holy name, but *hatta* means, literally, "market place." So Nama-hatta literally means "Market Place of the Holy Name," not "village."

Your servant,  
Bhakti Raghava Swami  
Calcutta, India

Dear IWR Editors,

I object to a statement in your letters to the editor column [IWR 8.4] that women don't have to finish col-

lege if they plan to marry and raise children. Completing college is one of the first real achievements in a young adult's life and should not be diminished.

One may argue that a woman might never directly use the knowledge acquired in college as a housewife and mother, but the sense of accomplishment will carry her on to greater fulfillment as a devotee in whatever service she pursues.

Sincerely,  
Dr. Joyce Wyler  
Sacramento, Calif.

Dear IWR,

Please be more careful with your editing. You have misquoted me in

the interview on Nama-hatta preaching, causing us both to appear unreasonable.

In regards to my apparent statement, "All new devotees should be encouraged to finish college before joining a *bhakta* program . . ." I actually said, "If necessary, new recruits should be offered the choice to finish college training before joining a *bhakta* program. We should not heavy-out a new devotee to immediately give everything up and move into a temple, if it means that a few years later he'll regret it and think, 'Oh, boy, what did I do that for? Now I've got to get a job beneath my capabilities.'"

Rohininandana dasa  
Great Britain







Bhaktin Eva and Pusti dasi give drinks to City to Surf Fun Runners in Sydney.



Ratha-yatra rolls in Vancouver.



Indradyumna Swami accepts award from Inka Mars in Durban, S. Africa.

**Los Angeles, Calif.**

The *Santa Monica Evening Outlook* characterized the temple here as high-tech and "just a chant away" from entering its "yuppiedom." Reporter Saul Rubin interviewed attorney Amarendra dasa, temple president Svavas dasa, ISKCON Public Affairs representatives, and others.

The Sept. 20 article, comprising the entire front page of the "Life/Arts" section, commended the L.A. community for its upbeat mood. Included were four full-color photos by staff photographer Richard Hartog. Hartog visited several times, including the Janmastami festival.

A second, accompanying article gave an explanation of the movement's history and philosophy.

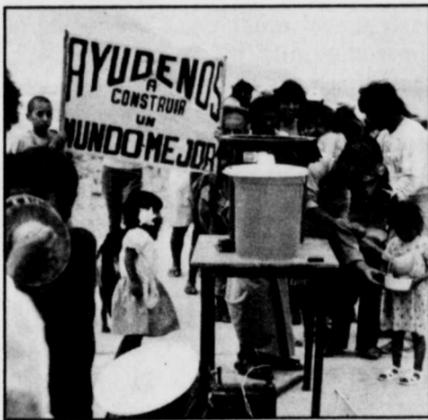


**Arequipa, Peru**

The Arequipa Rotary Club invited devotees to participate in their parade of floats. Radio and TV reporters interviewed the devotees, who chanted and danced before the cart of Lord Jagannatha, Subhadra, and Baladeva through the city's main streets. Before the parade, devotees held two *kirtans* for about a thousand onlookers. Three hundred and fifty thousand watched the parade firsthand. Many accepted literature.

Hare Krishna Food for Life continues in Peru, where devotees serve between 450 and 500 plates daily. The Peruvian government, seeing the success of the food relief program, now donates two tons of food each month. The distribution takes place simultaneously with chanting, and targets various poor villages and communities. Village leaders have honored devotees with certificates of appreciation.

Book distribution at the Lima temple tops 11,000 books a month, with 30 devotees going out full- or part-time.



Ratha-yatra (top) and food distribution mark summer in Arequipa, Peru.

**Singapore**

The latest printing of the English *Srimad-Bhagavatam* was done at Singapore National Printers. In their annual report, directors of the corporation chose a photo of workers putting covers on the books. The same picture was used in an advertisement for IBM, Inc., circulated throughout Singapore.

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*IWR Interview:***Gurukula Today in Dallas**

As ISKCON moves into its third decade, the question of how devotees will train and educate their children becomes crucial. The Krishna conscious educational system called gurukula, or "school of the guru," was introduced by Srila Prabhupada in the early days of the movement. Most devotees sent their children to the gurukula, either locally or to a boarding school situation.

Although many gurukulas proved to be viable alternative educational systems, the institution has also had to face a variety of financial and organizational problems.

At the 1988 GBC Annual Meeting in Mayapur, India, ISKCON's leaders formed an educational board to oversee gurukula development. Although the future of gurukula seems promising, many parents (especially in America) turn to public high schools to educate their children.

In the following interview, Drista dasa discusses the situation at the Dallas, Texas, gurukula. Drista, who holds a degree in secondary education, has been involved in gurukula since 1980. The present gurukula has 14 students, with room for more. The other teachers are Jayanti-devi dasi and Lila-devi dasi.

**IWR:** The Dallas gurukula used to be the only one in America and children from all over the country came here for their schooling. What happened?

**Drista:** The school closed in 1974 under pressure from the local government. They claimed we did not meet certain standards for boarding schools. There was no school here from '74 to '79. The school we started was actually a completely new school. It was mainly for local devotee children.

**IWR:** So how does the philosophy of the current school compare with what the earlier gurukula was trying to achieve?

**Drista:** Certainly what the earlier gurukula was trying to achieve—which is Prabhupada's real desire—is something we should never forget. It is important to train a class of brahmanas to preach. But we cannot train everybody to become a brahmana if they're not on that platform. The kids become negative or inimical to our movement, and we fail in the sense that we discourage a broad-based movement with a big congregation. We may have a few brahmanas, but there will be no one following those brahmanas.

**IWR:** In the past, gurukulas tried to

**"In Dallas, we find that the parents are the real strength of the school. We want the parents to be interested in their children and interested in their children's Krishna Consciousness."**

train children to become brahmacaris and brahmacarinis [renounced students]. How has that changed in your gurukula now?

**Drista:** What we're stressing is that they become self-disciplined. This means they will learn to control their senses to achieve a goal. For a 12- or 13-year-old child, a goal like becoming a pure devotee may seem too distant. But a goal like pleasing his or her parents by doing well in school and perhaps going on to college—that goal is achievable. If they don't forget Krishna—if they stay in the association of devotees—then actually nothing is lost.

Sometimes the parents become more involved in worldly activities and the kids have trouble reconciling what they are doing with what their parents are doing. What we're trying to do is have the children become as Krishna conscious as their parents. In our community the householders are coming to the morning program and doing their basic Krishna conscious activities like chanting, offering their food, and following the four regulative principles. We're hoping the children will do the same thing—follow the footsteps of their parents and become strong devotees.

**IWR:** At one time some gurukula teachers sought to minimize parental involvement. What's your policy now?

**Drista:** Unfortunately, detachment on the parents' side often became irresponsibility—"Oh, the gurukula will take care of the kids"—or a source of anxiety. The parents felt they didn't have any input with the kids. But we've seen that kids do a lot better when they have contact

with their parents. The gurukulas are also seeing that they need the parental input to be successful. Actually, the parents are the most natural spiritual masters of the children. We find, at least here in Dallas, that the parents are the real strength of the school, and they're pushing the whole community to take interest in the important issue of education. If the parents were detached, then we'd have a lot of problems here. We want the parents to be interested in their children and interested in their children's Krishna Consciousness.

**IWR:** At the recent GBC meeting in Mayapur, India, they formed a Board of Education. Are you working with them in developing this gurukula?

**Drista:** Quite honestly, the Board of Education is giving a lot of leeway to each individual school to work on its own. We had a bad experience with trying to standardize everything. Now the mood is to let each individual community develop something that works for it. All over the world, each school must meet the needs of the community it's in. If it doesn't, then there are problems.

The Board of Education is setting standards for the different types of gurukulas and will certify gurukulas that meet those standards.

**IWR:** I understand you are using a new curriculum in your school. Can you tell us a little about it?

**Drista:** First of all, the books we're using are part of a God-conscious tutorial curriculum developed by a Christian group. Of course, it isn't Krishna conscious, but it describes God as the Supreme Being in every book. Muralivadaka is using the

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—Brahmananda Prabhu

"Yesterday I had the good fortune to glance through the book... Unfortunately, I did not have enough time to read the whole book, but for the allotted time that I had it, I can say that it was like a breath of fresh air to hear how you so authoritatively defeated so many of the rampant, speculative approaches to the position of guru. I have shared a similar view ever since I heard some of the speculative preachings from different godbrothers. I've tried to counter and preach to others in a manner similar to yours (although less sophisticated), but now I may have an opportunity to get more conclusive statements from Prabhupada on this subject..."

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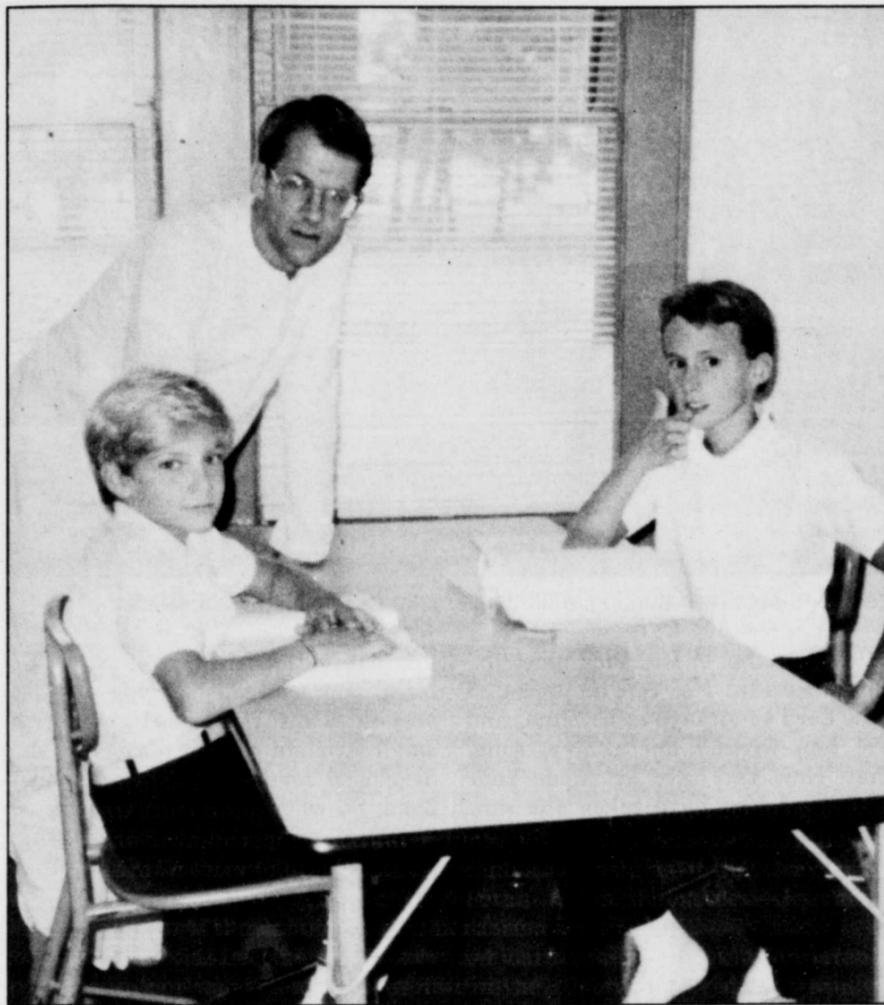
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Drista dasa and students at the Dallas *gurukula* schoolhouse on Gurley Ave.

same curriculum at the Gainesville *gurukula*. The science books are especially good at defeating evolution and exposing Darwinism for what it really is. The science books explain God's place in nature.

**IWR:** How are the kids taking to it?

**Drista:** They do quite well. They don't have any problem with the Christian references. Since the teachers are devotees, we find it easy to Krishna-ize it. For example, the other day I changed a section in the English book. It said, "Name four things that a Christian will communicate to the world." So I asked the kids to name four things that a devotee will communicate to the world. They started writing down, "You're not your body," "Krishna is the Supreme Personality of Godhead," and the like.

**IWR:** Do you also have Krishna Conscious classes?

**Drista:** We have *Bhagavad-gita* class with homework, and *Srimad-Bhagavatam* three times a week. Besides that, all the children are required to come to the morning program on school days, beginning with greeting the Deities. I even take roll because I consider it important.

**IWR:** How does your school rate in comparison to public schools?

**Drista:** Two years ago we administered the California Achievement Tests, and all the children did very well. Generally, they scored in the ninetieth percentile range.

The books we use emphasize academic achievement as a way to use God's gifts. This helps the kids see that it's Krishna conscious to excel in school. The children understand why

they should become successful and use their talents for Krishna. This gives them a reason to succeed. When they go to the public school they just hear about becoming successful in the material world. These goals don't make much sense to devotees.

**IWR:** You mentioned before that you see yourself competing with the public schools. Can you explain?

**Drista:** *Gurukula* has made some mistakes in the past, and now parents want to see some reason to put their kids in *gurukula*.

Sometimes the public schools look like a good alternative. They're organized, they have standard academics, they've got professional teachers—they have a lot of features that look attractive. Unfortunately, they're also teaching a hidden agenda—to see everything as relative, with the goal of becoming a good American citizen. We definitely don't want our children to just be trained to be good American citizens, since that's a bodily conception. We want to have our children come to the Krishna Conscious school, where they can learn real philosophy. But to do that we have to show the parents that we have something to offer, more than just "we're Krishna Conscious." We have to show them, "Yes, we're Krishna Conscious, and we beat the public school at its own game. We offer an academic program that is strong, give personal attention to the kids, and have teachers who really care."

We're dedicated to helping the kids become good devotees, so we have to have something the parents will see as a positive alternative to



Jayanti dasi and students.

public schools. It has to be something they will feel confident in—seeing their kids become good devotees and also well prepared for whatever they have to face in the coming years in the material world.

**IWR:** Do you believe that girls should receive academic training equal to that of the boys?

**Drista:** I think, given our social situation, we should give girls equal academic training. If there were a reasonable guarantee that a girl could be in a sheltered *varnashrama* institution, then she could definitely put more stress on domestic arts. But in all cases, I think girls should finish high school and have enough academic background to fend for themselves in this world. A lot of girls, we may find, will be interested in higher academics, and I don't think we should limit them. Rather we should encourage them to use their brains for Krishna and go to college or whatever, if they have that desire.

**IWR:** Do you have any teenagers in your school right now?

**Drista:** No, but my experience is that adolescence begins at around 10 or 11. One of the things we're trying to do in our school is help our kids to become analytical—develop thinking skills—so they can actually understand why they're Krishna Conscious and why devotional service is an important part of their lives. I'm constantly trying to get the kids to

analyze why they do things. I teach the fifth and sixth graders, who are around 11 years old. It's easy for a 7-year-old to do something because his parents say to do it, but an 11-year-old will ask, "Why do we do this?" and they need a good answer.

**IWR:** Do you think you'll be able to keep the kids as they become teenagers?

**Drista:** With this curriculum we have the ability to teach up to the twelfth grade. It's not something we have to develop; it's already there. So I'm hoping we can keep at least a large percentage of our teenagers by showing them that they can stay in a Krishna Conscious school and not be left behind. Because we have that, I think a lot of the teenagers will stay with us. Prabhupada said "up to 12 years *gurukula*," and if kids can stay in a *gurukula* situation, they will have such a strong basis in Krishna Consciousness that later, if they go to a public school or something, they won't be swayed so much by what they see or hear; they'll be able to stay pretty fixed.

**IWR:** How do you feel about kids going on to college?

**Drista:** Srila Prabhupada did not stress this, but I feel it can be worthwhile if they study courses that will help them find careers that are satisfying, and if in those careers they engage in activities to help Krishna Consciousness. We can use lawyers and there's nothing wrong with becoming a CPA and then helping the temple get its budget straight, or whatever.

I think college will be less of a problem than high school. High school years are the biggest risk for peer pressure and contamination. In college, a student is more mature, and he can be more discriminating.

Here in Dallas we have a good community college system and all the kids can commute to college, at least for the first few years. This means they can stay at home in the Krishna conscious environment and go to school during the day.

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### November

- 9 Diwali Festival (offering of lamps).
- 10 Sri Govardhana-puja; Annakuta Festival; Go-krida and Go-puja (worship of the cows); Sri Bali-daitya-rajapuja (worship of Bali Maharaja); app. of Srila Rasikananda.
- 11 Disapp. of Srila Vasudeva Ghosa Thakura.
- 13 Disapp. of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada (fast till noon).
- 17 Gostastami; Gopastami; disapp. of Srila Gadadhara Dasa Gosvami, Srila Dhananjaya Pandita and Srila Srinivasa Acarya Prabhu.
- 20 Uthana Ekadasi (fast from grains and beans); disapp. of Paramahansa Sri Srila Gaurakisora dasa Babaji Maharaja (fast till noon); waking up of Sri Hari in the evening.

- 21 Ekadasi break fast before 9:34 a.m.; Grand Festival of Sri Srila Gaurakisora dasa Babaji for his disapp.
- 23 End of Caturmasya and Urja-vrata; Sri Krsna's Rasayatra; disapp. of Srila Sundarananda Thakura; app. of Srila Nimbarka Acarya.

### December

- 4 Disapp. of Srila Narahari Sarkar Thakura.
- 5 Unmilani Mahadvadasi (fast from grains and beans).
- 6 Dvadasi break fast before 9:15 a.m.; disapp. of Srila Kaliyakra dasa Thakura.
- 7 Disapp. of Srila Saranga Thakura.
- 14 Odana-sasthi (offering of new garments to Lord Jagannatha).
- 19 Moksada Ekadasi (fast from grains and beans).
- 20 Ekadasi break fast before 9:48 a.m.

Excerpts from the Newly-Published  
**Conversations With  
 Srila Prabhupada**

Room Conversation with Allen Ginsberg  
 Columbus, Ohio, May 13, 1969

**Prabhupada:** That song you were reading last night, *Nitai pada kamala*? That is Narottama das Thakura's song. For the Vaishnava, to become poet is another qualification. Vaishnava has twenty-six qualifications. I think it is written there.

**Allen Ginsberg:** And one of them is to become poet also.

**Prabhupada:** Poet. He must be poet. All the Vaishnavas, they are poet.

**Guest (1):** Because they are so deep in love with God.

**Prabhupada:** Yes. Poetry comes out in deep love with something. . . .

**Allen Ginsberg:** So who is the most perfect of the Vaishnava poets? That would be Mira?

**Guest (1):** Mira was a devotee. She was a Vaishnava.

**Prabhupada:** Yes. Devotee means—  
**Guest (1):** Vaishnava. She was, Mira, Krishna devotee. Oh, her songs has called me.

**Allen Ginsberg:** Have you used her songs here at all?

**Prabhupada:** Yes, in India it is very popular, Mira's song. Mostly they are written in Hindi, and some of them have been interpolated. But Mira was a devotee. She saw Rupa Gosvami, a contemporary. She has written many poetry about Lord Chaitanya.

**Allen Ginsberg:** Oh, she was a contemporary of Chaitanya?

**Prabhupada:** Yes.



Devotees record a morning walk conversation with Srila Prabhupada.

**Allen Ginsberg:** Did they meet?

**Prabhupada:** No. She appreciated that Lord Chaitanya is Krishna, and she has written one poetry, song, that "Now You have left aside Your flute, and You have taken the *sannyasi rod*." In that way she has written nice poetry. "And where is Your hair and peacock feather? Now You

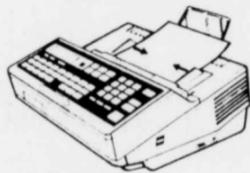
are bald-headed." In this way. So Mira appreciated. Her life is also very excellent. Her father gave her a small Krishna doll to play, and she developed love for Krishna as husband. So when she was married . . . She was prince, daughter of king, and she was married with another prince.

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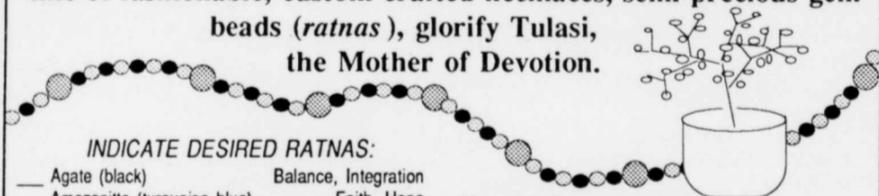
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In addition to those people mentioned previously, special thanks go to:

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AUSTRALIA  
and the many other  
individuals who have  
contributed, especially  
from overseas, and  
whose names could  
not be included due to  
publishing deadlines.

## CURRENT UPDATE

### Last Chance

After being postponed several times, it appears the final date of the auction is now fixed for early December. We've been given several unexpected reprieves by Krishna. The devotees in France are now redoubling their efforts to collect the remaining funds over the next few weeks. With our worldwide effort we now have more than three-quarters of what is required. We only need slightly more than U.S. \$100,000 to save New Mayapur.

### Your Help Still Needed Now!

To actually accomplish the goal of saving the New Mayapur project and claim a real victory for Srila Prabhupada, we must act now to raise the remaining funds. Although many have already given, as stated previously, if every person who reads this ad gives even a small contribution, it could make the difference between saving or losing this wonderful farm community that Srila Prabhupada dearly loved.

Please act today if you haven't already given—there are only a few weeks left and your contribution now could make the difference at the auction.

### Sri Sri Radha-Govinda Madhava



YES, I wish to help save New Mayapur, the home of Sri Sri Radha-Govinda Madhava, for Srila Prabhupada.  
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## Court Case . . .

continued from page 1

### Summary of George vs. ISKCON

The plaintiffs in the case are Robin George and her mother, Marcia George. On November 16, 1974, Robin ran away from home when her parents forbid her to practice Krishna Consciousness.

Robin's decision to run away came several months after she began an intensive investigation of alternative religions. In May 1974, Robin's father Jim suffered a heart attack. Searching for an answer to his health problem, Robin happened to read *Autobiography of a Yogi*, which tells of a man who overcame a serious heart problem by practicing yoga and meditation.

Robin also read books on diet and nutrition and became a vegetarian; she enrolled herself and her father in a hatha yoga class. Her desire to help her father gradually exposed her to many of the beliefs and practices that she ultimately embraced in the Krishna Consciousness religion.

The Georges filed suit against ISKCON in October 1977, alleging false imprisonment, intentional infliction of emotional distress, libel, wrongful death of Jim George (by generalized arteriosclerosis), and invasion of privacy. The jury awarded \$32.5 million in punitive and compensatory damages, later reduced to \$9.7 million by the trial judge.

### ISKCON's Appeal

The first point of ISKCON's appeal concerns the charge of false imprisonment. The Georges base their case on the theory that Robin was falsely imprisoned by brainwashing and mind control.

Legally, the tort of false imprisonment requires "direct restraint of the person for some appreciable length of time, however short, compelling him to stay or go somewhere against his will." Confinement requires "force or fear of force on the part of the victim. In the absence of force, the victim must feel 'compelled to obey because he fears harm or injury,' and his apprehension must not be unreasonable under the circumstances."

There was no actual confinement, and most of the case could be dismissed simply on that point. However, the court may accept the plaintiffs' charge that brainwashing constitutes false imprisonment.

This raises substantial constitutional questions. According to ISKCON attorneys, the theory of brainwashing "entails a constitutionally impermissible assessment of the truth, authenticity, and value of the Krishna Consciousness religion."

ISKCON attorneys further argue that "By entertaining the action, and by permitting the jury to examine the contents of ISKCON's religious beliefs and practices, the state was unavoidably and impermissibly entangled with religion."

## Even a Dog Can Take Part . . .

Srila Prabhupada once noted that the process of Krishna Consciousness is so sublime that "even a dog can take part." That's exactly what happens at 5 a.m. daily when devotees chant through the streets of through Udhampur, India, a town of 50,000.

At 4:30 each morning, a handsome grey-and-white stray dog sits patiently outside the brick walls of Srila Prabhupada Ashram, ISKCON's center here, waiting to take his place in front of the party.

The loyal mutt, as yet unnamed, participates in the parade

"as a regular daily function" (another aspect of Krishna Consciousness that Srila Prabhupada advised). This despite occasional attacks launched by other strays.

The temple here was founded by Navayogendra Swami after he inherited a half acre of land in the center of town. The walls and corrugated roof were completed this past April. The facility is managed by Sudarshan dasa. Eighty members from the local community follow the regulative principles and gather to chant and hold programs.



This canine friend leads the devotees' daily chanting procession.

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Srila Prabhupada  
Volume One



April, 1967—May, 1969

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Founder-Adapted of the International Society for Krishna Consciousness

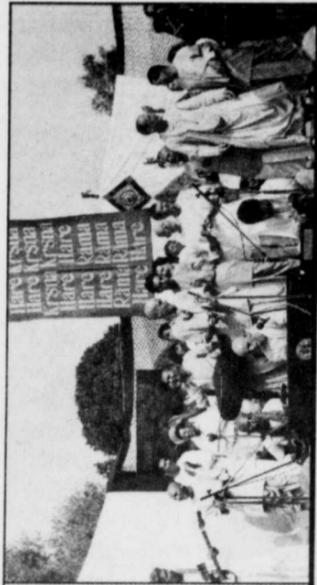
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**Festivals in Peru**  
... and Other World NewsBriefs  
Pages 4-5

# ISKCON World Review

Vol. 8, No. 5      Newspaper of the Hare Krishna Movement      November 1988



**ISKCON  
Mounts  
International  
Campaign  
to Save  
Bhaktivedanta  
Manor**  
Pages 2-3



**IWR Interview:  
Learning  
at the  
Dallas  
Gurukula**  
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# ISKCON World Review

Vol. 8, No. 6

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80th Issue December 1988



Dancers enact Krishna's pastimes at Hyderabad's Janmastami festival.

## Dutch Government Pledges \$2 Million Toward Free Prasadam in Hyderabad

HYDERABAD, India—The Dutch government has agreed to give \$2 million over the next five years toward *prasadam* distribution in the Hyderabad area. In addition, the International Rotary Club granted another \$400,000 to the project. ISKCON Hyderabad and the Bhaktivedanta Institute will work in the tribal areas of Vishakapatnam, in the state of Andhar Pradesh.

"Project Triveni," as Purushottama dasa calls it, has received media coverage in the *Indian Express* (front page), the *Deccan Chronicle*, and other newspapers.

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The ISKCON temple in Hyderabad is probably one of the few in the world that can expect 80,000 people for Janmastami. Pilgrims packed the temple through the weekend.

Sixty well-known Indian musicians, actors, and radio and TV artists joined in the celebration, performing Krishna's pastimes and singing *bhajan*s. Dr. Nookala Chinna Satyanarayana, an award-winning classical musician, coordinated the musical performances.

On Srila Prabhupada's appearance day (Sept. 4), the temple held a National Conference on Religious Unity. Andhra Pradesh Governor Kumudben M. Joshi, and Swami Ranganathananda, international head of the Radha-Krishna Mission, spoke at the conference.

"They both praised Srila Prabhupada's spiritual contribution worldwide," said Purushottama, one of the conference organizers.

Also speaking at the gathering was Andhra Pradesh High Court Chief Justice Yogashwar Dayal.

*Karnataka, S. India*

## Devotees Consecrate Land for Chaitanya Cultural Center

In a three-day festival, the devotees and government officials of Bangalore consecrated land that was donated to ISKCON. The ceremony, led by Jayapataka Swami, GBC representative for the area, took place on Srila Prabhupada's appearance day. After the ceremony, Karnataka Governor Sri P. Venkatasubbaiah addressed the assembly and unveiled a plaque commemorating the event.

The Karnataka government allotted the six-and-a-half-acre parcel to ISKCON to establish the Sri Chaitanya Mahaprabhu Cultural and Educational Complex. Madhu Pandit dasa, temple president in Bangalore, said, "After ISKCON's 10 years in the city, the new land provides a great opportunity for the temple to expand its activities."

Madhu Pandit describes the land as picturesque, being situated inside the city on a hill. The planned cultural/educational center will include a temple, school, guesthouse, and marriage hall, and will preserve the natural woodlands, parks, and waterfalls.

Also at the consecration ceremony were Sri Ramakrishna Hegde, chief minister of Karnataka; Sri Indubhai Patel, vice-president of the All-India Janata Party; Sri Chandre Gowda, a member of parliament, and Sri P.G.R. Scindia, Karnataka's social

welfare minister.

Their Lordships Sri Sri Krishna-Balarama, the presiding Deities of the Bangalore temple, rode in a Rathayatra procession to Their newly-acquired land. A festival was held for one week, lasting through the commemoration.

"It was one of the global successes of ISKCON," said Prabhavishnu Swami, GBC for Australia, who also attended the celebration.



A ratha-yatra cart carries the Krishna-Balarama Deities to the new land.

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Larry Shinn, author of *The Dark Lord* and dean of Bucknell Univ., was the keynote speaker.

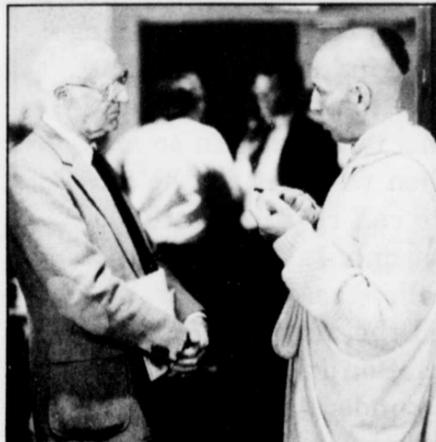
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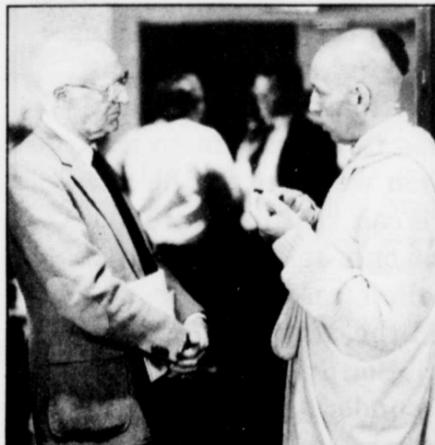
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Vol. 8, No. 7 80th Issue December 1988

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Inspired by the Founder-Acharya (spiritual master)  
of the International Society for Krishna Consciousness  
His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

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## Annual Mayapur Festival Promotes ISKCON Unity

About this time of year, devotees all around the world start making plans to attend the annual Mayapur-Vrindavana Festival. And at the next festival, in March, many of us will have an opportunity to meet our godbrothers and godsisters from the Soviet Union.

Although this newspaper tries to cover events as they happen, the best time for sharing stories is at the festival. The real nectar is in the association of devotees.

The festival is also vital to ISKCON's cohesiveness because of the society-wide organizational meetings. The Governing Body Commissioners (GBC), the temple presidents, and the BBT trustees all hold meetings in the days preceding the festival.

In addition there are seminars where devotees can share knowledge about spreading the *sankirtan* movement. Temples and individuals set up booths displaying photos, news clippings, and samples of books from their part of the world. It is also a time when we can share our problems and anxieties. Devotees from places like America and the Soviet Union, where the going has been rough, can take shelter of the association and feel the protection of their worldwide family members.

It is true, we are one big family that has spread to every continent of the globe. Some of our relatives are closer, others are more distant. Granted, each center has its own distinct character and it's own proven way to spread Krishna Consciousness. But despite our cultural differences, we acknowledge that we are all direct descendants of Srila Prabhupada and representatives of this disciplic succession.

We may not get together during the year, but seeing each other in Mayapur creates a kind of strength that we take home when we leave. We learn to appreciate how the *sankirtan* movement has taken root in so many countries around the world. When we meet all the new devotees and see old friends, we can realize that Srila Prabhupada's movement has not only taken root but that it continues to grow and gain followers.

Srila Prabhupada established the Mayapur festival as a time of purification and association in the holy *dhama*. We can take this opportunity to understand each temple's unique contribution and style of preaching—to feel the unity of the worldwide ISKCON family.

## LETTERS TO THE EDITOR

Dear Editor:

For the record, July 1988 was not the first time ISKCON devotees participated in the Dindi Padayatra, as reported in *IWR* 8.3.

In June-July 1979, I led a party of devotees from the Juhu temple in Bombay for a four-week Pada-yatra, along with the Dindi. We walked from Dehu (the village of Saint Tukaram) through Pune to Pandharapur chanting Hare Krishna the entire distance. A rented bullock cart carried a large picture of Srila Prabhupada. It is an essential part of the Dindi to honor saints from different parts of Maharashtra, and thus hundreds of thousands of villagers offered Srila Prabhupada obeisances, garlands, donations, and traditional sweets and incense. Many took Marathi books, and we held programs almost every evening.

Even though that was the first year ISKCON devotees joined the Dindi Padayatra, even before that—and many times thereafter—devotees distributed books and held programs at the annual Pandharapur festival at the end of the Dindi procession. I also recall that in 1980 Aksayananda Swami brought his Padayatra with two bullock carts for the Pandharapur festival.

Your servant,  
Amoghalila dasa  
Sri Lanka

*Editor's note:* The Dindi Padayatra has been going on for 700 years and attracts 300,000 devotees of Lord Vithal (Krishna) to walk from Pune to Pandharapur each year.

Dear *IWR*,

In last month's editorial you suggested that, as in the time of Mahaprabhu, when He responded to the Kazi by organizing thousands of villagers to chant in procession, so ISKCON temples today should hold extra kirtans. What I suggest is that devotees should definitely do this, but they should also make a great effort and give special attention to the Pada-yatra here in America. This

seems to be just like the procession that we read of in Sri Caitanya-caritamrita, and I think it might do the same thing to the smaller "Kazis" who are threatening our *sankirtan* movement here in California.

Sincerely,  
Les Bharti III  
San Diego, Calif.

To the Editor,

One of our ISKCON Life Members wrote to you recently to state his opinion that animal rights issues do not belong in *IWR*. I would like to explain why they do.

A devotee is quick to recognize what can be used in Krishna's service. If the *IWR* announces that the Great American Meat Out will be on March 21, devotee "opportunists" can make plans to organize activities to help our preaching. We can invite the public to our temples to watch "Healthy, Wealthy, and Wise," enjoy *prasadam*, and take a free copy of the *Higher Taste* cookbook. My experience has been that once the non-devotees enter the temple for a "non-religious" vegetarian program, all they want to talk about is Krishna and Prabhupada!

Vegetarianism is one of the four regulative principles and practically a prerequisite for understanding spiritual life. Due to 20 years of devotee influence, Americans are becoming interested in vegetarianism, yoga, and reincarnation. Why leave it on the subtle level? Why not take advantage of the non-devotees interest in vegetarianism and animal rights? Let them come to us for information about what to eat, but go away with information about how to live eternally in the spiritual world with Krishna!

*Back to Godhead* magazine is meant to inform us about the spiritual world. *IWR* should continue informing us about how we can use what's happening on this planet to spread Krishna Consciousness.

Your servant,  
Radha-devi dasi  
Denver, Colorado

## Vaishnava Calendars Available

Send \$2 to *IWR*, P.O. Box 1487, Culver City, CA 90232, USA.

December	January
4 Disapp. of Srila Narahari Sarkar Thakura.	3 Saphala Ekadasi (fast from grains and beans); disapp. of Srila Devananda Pandita.
5 Unmilani Mahadvadasi (fast from grains and beans).	4 Ekadasi break fast before 9:55 a.m.
6 Dvadasi break fast before 9:15 a.m.; disapp. of Srila Kaliyaksna dasa Thakura.	5 Disapp. of Srila Mahesa Pandita.
7 Disapp. of Srila Saranga Thakura.	8 App. of Srila Locana dasa Thakura.
14 Odana-sasthi (offering of new garments to Lord Jagannatha).	10 Disapp. of Srila Jiva Gosvami Prabhu and Srila Jagadisa Pandita.
19 Moksada Ekadasi (fast from grains and beans).	18 Putrada Ekadasi (fast from grains and beans); app. of Srila Jagadisa Pandita.
20 Ekadasi break fast before 9:48 a.m.	19 Ekadasi break fast before 9:59 a.m.
27 Disapp. of Srila Bhaktisiddhanta Sarasvati Gosvami Thakura (fast till noon).	21 Sri Krsna's Pusyabhiseka Yatra.
	27 App. of Srila Gopala Bhatta Gosvami; disapp. of Srila Ramacandra Kaviraja.
	28 Disapp. of Srila Jayadeva Gosvami.

## Time Magazine, New York Times Review "Monkey" Book

NEW YORK—Two prominent U.S. publications have already reviewed *Monkey on a Stick*. The book, released Nov. 2, provoked concern among some ISKCON members who felt it gave an unfairly negative portrayal of the organization.

In his Nov. 7 *Time* magazine review, book critic R.Z. Sheppard said, "The authors are quick to [state] that their exposé of New Vrindaban is [not] meant to discredit the whole Hare Krishna Movement. But it does, mainly because their approach focuses almost exclusively on bizarre and scandalous events."

In her Nov. 20 *New York Times* review, Anne Fadiman explained how Srila Prabhupada established

ISKCON in the 1960s. She acknowledged the "mountain of investigative evidence" turned up by authors John Hubner and Lindsey Gruson.

Still, she criticized the book, saying, "If their writing were half as good as their reporting, this would be an extraordinary book. Unfortunately, *Monkey on a Stick* reads like a potboiler, fast-paced and lively but vulgarized by cops-and-robbers slang."

She also noted the "abundance of composite characters, 'reconstructed' dialogues, and 'dramatized' scenes."

In November, publishers Harcourt Brace Jovanovich placed equally sensationalistic advertisements in *Time* magazine and the *New York Times*.

## Media Remembers Jonestown

In November, the media commemorated the tenth anniversary of the Nov. 18 Jonestown, Guyana, tragedy, where Jim Jones led more than 900 followers in a mass suicide.

The media continues to associate the event with all new religious movements, including the Hare Krishna Movement, and took the opportunity to present special "cult" broadcasts and articles. ISKCON members appeared on TV in Los Angeles, Vancouver, Seattle, New York,

and other cities. There were also special "cult awareness" seminars at colleges throughout the country.

Professors like Dr. Robert Ellwood of the University of Southern California defended the authenticity of the Hare Krishna Movement. In a speech at St. Mary's College in Los Angeles, Dr. Ellwood recalled his own religious roots as a Quaker and compared ISKCON's struggle to that of other new religions introduced in America in the last century.

## Drescher to Stand Trial in California

CHARLESTON, W.Va.—Thomas Drescher, also known as Tirtha Swami, was arraigned Dec. 2 in California on first-degree murder charges. As described in *Monkey on a Stick*, Drescher is accused of the 1986 slaying of Steve Bryant (Sulocana dasa). Both men were former residents of New Vrindaban.

Drescher tried to block his extradition, claiming he was in Ohio for a four-day festival at the time of the

shooting. The high-court justices unanimously overruled his appeal when the manager of a Los Angeles car-rental agency provided evidence that Drescher rented a car on May 20, just two days before the murder.

Now serving a life sentence in the West Virginia Penitentiary for the 1983 murder of Charles St. Denis (Chakradhari dasa), Drescher could face the death penalty if convicted in California.

### Editorial

## Hare Krishna Movement Bombarded by Maya's Illusion

The 10th anniversary of the Jonestown tragedy provided a unique forum for media and anticult groups to discredit ISKCON and other minority religions. Several TV broadcasts focused on alleged wrongdoings at New Vrindaban (the West Virginia community expelled from ISKCON in 1987), a new book against the movement was reviewed and advertised in leading publications, and a multimillion dollar brainwashing verdict is about to be appealed.

The anticult movement utilizes psychiatrists, newsletters, parents, the media, the courts—anything—to stop new religious movements. They can't believe that we are simply trying to worship God, so they call us a

"cult" and make us victims of their persecution.

In the *George vs. ISKCON* trial, the judge sided with the plaintiffs, allowing anticult witnesses to testify that sinister practices like vegetarianism and chanting could cause permanent psychological damage. Thus prejudiced by irrelevant and false information, the jury awarded Robin George and her mother \$32.5 million dollars, mostly in punitive damages (to punish us).

Although later reduced to \$9.7 million by the judge, the fine is so severe it would close down all the temples involved. Although we would appeal the case again, anticult lawyers are ready to file similar suits



Visitors take books and *japa* beads at the Hare Krishna booth in Sydney.

## Devotees Join Aussie New Age Fest

by Vanamali dasa

Five a.m. in the pre-dawn stillness, a small group of people sit cross-legged on a patch of grass and trees called "the domain." The spot is in downtown Sydney. They quietly meditate amid the ever-present, and now steadily-increasing hum of city life. At 5:30 the group disbands, and individuals wander off to engage in more "private" meditation.

It was the second day of the New South Wales Festival of Yoga and Meditation, where we had just witnessed a predawn world peace meditation. The gathering put together by a New Age organization, was designed to bring together a wide range of yoga groups. More than 40 groups, each within their designated area, shared experiences and techniques. There was a main tent and stage for delivering lectures, and also a video

tent available to any group.

On the first day we heard seven one-hour lectures dealing with subjects like *prana*, *tantra*, *kundalini*, evolution, *yoga-nidra*, and *hatha-yoga*.

Some groups admitted to only helping the physical and mental well-being of practitioners, whereas others claimed to hold the key to God realization (a term generally interpreted to mean a state of impersonal oneness where all material miseries cease to exist.)

The second day's lectures continued in the same dry, speculative way until the noon lecture by Pratapana prabhu from the Sydney Hare Krishna temple. Apologizing to the crowd of several hundred people for being the bearer of ill tidings, he courageously informed the audience that contrary to all previous statements, we, unfortunately, "are not God."

This caused a minor ripple through the crowd, as many "yogis" shuffled uneasily on their foam rubber and thermoplastic mats.

Undaunted, Pratapana went on to explain the real nature of the soul and God, as stated by Krishna Himself in *Bhagavad-gita*. After an

*continued on page 11*

against whatever U.S. temples remain. Even now, the Philadelphia and Boston temples have cases pending.

The situation is similar to that of Dhruva Maharaja when he fought with the mystic Yaksas (*Bhag.* 4.10). At first it appeared he was victorious, but then a great dust storm surrounded the battlefield. Thunder and lightning, as well as blood, dead bodies, clubs, swords, and stones rained from the sky. Dhruva also saw fire-breathing serpents, wild animals, and violent ocean waves.

The great sages appeared before Dhruva and told him to take shelter of the Supreme Lord by chanting His holy name. When Dhruva did this, he

realized the turbulent storm was an illusion created by the Yaksas. Armed with self-realization, he dispelled that illusion simply by putting his arrow to his bow.

In our situation, the illusion of defeat is there—in the media, the courts, the book stands, and even in our own hearts. But if we chant Hare Krishna, then all this illusion can be dispelled.

Although the judges have 90 days to give their verdict, it could come much sooner. Temples will be having 24-hour *kirtanas* while the case is in court. We also encourage devotees around the world to hold extra *kirtanas* and pray for the protection and purification of the movement.





Recording star Anup Jalota with Mr. and Mrs. Kanna in New Delhi.

"The challenge before us now is to figure out exactly what the soul is composed of," Dr. Mertens said. "We are inclined to believe that it is a form of energy. But our attempts to identify this energy have been unsuccessful to date."

French pathologist Dr. Gerard Voisart criticized the study, but church leaders contacted by the European press praised the research as a breakthrough in proving the existence of God.

*Editor's Note:* Someone should give Drs. Mertens and Fisher a copy of *Bhagavad-gita As It Is*. This could accelerate their study! The Vedas describe the soul in detail, stating that it is 1/10,000th size the tip of a hair.

### Karachi, Pakistan

The Pakistani BBT recently published Sindhi-language editions of *Bhagavad-gita* and *Krishna, the Supreme Personality of Godhead* (Vols. One and Two). Earlier publications include *Krishna, the Reservoir of Pleasure* in Sindhi, and *Sri Isopanisad, Perfection of Yoga*, and *Reservoir of Pleasure* in Urdu.

The next book in the works is an

### Urdu *Bhagavad-gita As It Is*.

Pakistani devotees have distributed 50,000 literatures in Urdu and Sindhi, and additional books in Hindi, Gujarati, and English.

### Curepipe, Mauritius

A bio-gas plant at ISKCON's Vedic farm in Bon Accueil was the subject of a recent television program. The Mauritius Broadcasting Corporation (MBC) came to the farm to see the gas plant, which turns cow dung into methane gas.

"The cows and bulls were integral parts of the Vedic economic system," says Giriraja Swami. "The cow produces milk and the bull provides labor. Even the dung can be utilized, as demonstrated at the ISKCON Vedic farm."

On World Food Day, the Mauritian Minister of Agriculture honored ISKCON's Vedic farm with a cash prize of Rs. 300 for their cow program.

"Because our cows know we mean them no harm, they are freed from anxiety and thus give more milk," said Radhika-devi dasi, wife of Farm President Sri-niketana dasa.

### Memphis, Tenn.

Bhakta Stephen of the Memphis State Prison holds three weekly programs, one hour each, of chanting and worship. On Bhaktivinoda Thakura's appearance day this year, Gayatri dasa and Bhakta Bill of Nashville visited the prison.

"I can see that Prabhupada's books are the medicine needed for hearts so diseased by material attraction. Even in adverse conditions we are relishing the message of Srila Prabhupada," says Bhakta Bill.

"More and more inmates are reading books supplied to us by different devotees. Those who take the knowledge can experience the understanding of the highest truth and are setting spiritual goals that they never knew existed," he said.



A concert in Wellington, New Zealand, (above), and a Janmastami festival in Delhi, India (below).



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IWR Interview with Sri Rama Dasa

## Education Secretary Adds Insight to Gurukula Discussion

Sri Rama dasa has been involved in ISKCON education programs since 1979, serving as the headmaster of several gurukulas and as a member of the Ministry of Education. He is currently working in Los Angeles as the Secretary of the ISKCON-wide GBC Board of Education, and is assisting with the Los Angeles school.

Last month the IWR ran an interview with Dallas Gurukula Headmaster Drista dasa. After reading it, Sri Rama asked for an interview, to explain the Board of Education's insights on the subject.

**IWR:** Srila Prabhupada set the blueprint for the gurukula system. What were some of the basic educational principles he set down?

**Sri Rama:** The basic program Srila Prabhupada outlined is quite simple: the children should follow the devotional program of the adults as much as possible and be involved in the regular activities of the Krishna Consciousness Movement as good devotees. Children should know that their specific service for Krishna is to study hard. They should also get training in obedience and develop other good qualities and habits that will help them all their lives—and learn to do everything, including play, in an attitude of serving and remembering Krishna.

From an academic point of view, one could say Prabhupada's program has four distinct strands. First, engaging children directly in devotional service. Srila Prabhupada compared devotional service to fire—it takes effect whether one understands how it works or not. If children serve Krishna, they will advance.

Second, he wanted us to give students training in moral qualities like simplicity, honesty, cleanliness, self-control, humility, tolerance, renunciation, and especially a sense of obedience to and dependence on the guru. These help the children to be good devotees all their lives. Also, he wanted the gurukula to help students get a good taste for serving Krishna. If one surrenders a little to Krishna, one experiences transcendental pleasure and is encouraged to serve more. Lastly, he wanted us to give students academic and practical training appropriate for their future lives as devotees.

**IWR:** What were his goals for the gurukula school system per se? Do you feel these goals have been achieved? Or have time and circumstance

changed, making Srila Prabhupada's definition of gurukula obsolete?

**Sri Rama:** No, it's not obsolete. It's clear Srila Prabhupada was hoping the gurukula system would produce pure devotees who would dedicate their lives to spreading Krishna Consciousness, according to whatever their individual capacities might be. He definitely emphasized character training over academic knowledge.

I think this makes a lot of sense, because from a historical point of view, the primary goal of education in practically every culture has always been to pass on the values and aspirations of the culture. It is only recently that educators have tried to divorce value and character training from the educational process, and now people generally see that as a shortcoming.

Although there have been a lot of good individual results in ISKCON gurukulas, I can't say that we've succeeded on the whole. Among parents and ISKCON members in general, there are a lot of opinions about what gurukula is and should be. Srila Prabhupada's concept of gurukula hasn't become obsolete, but it's clear that we must encourage other kinds of schools too—at least for the foreseeable future.

**IWR:** Srila Prabhupada wanted to establish varnashrama colleges for students after their twelfth year. Why were these varnashrama colleges never established?

**Sri Rama:** I can think of two reasons: one, varnashrama colleges would take a tremendous amount of resources—more resources than the Society could have mustered during the difficult period we experienced after Srila Prabhupada's disappearance. Secondly, it's pretty much impossible to have effective varnashrama education programs when the Society the children will live in has virtually no varnashrama. You can't expect the educational system to be light years ahead of the culture it's functioning in. That's why the Ministry of Education has put so much emphasis on preaching about the need for varnashrama development in ISKCON.

**IWR:** In the past, there were international or national gurukula projects that acted as centers for children from all over the world. What happened?

**Sri Rama:** After Srila Prabhupada's departure, there was a lot of national and international cooperation, mainly because devotees generally ac-

**“Among parents and ISKCON members in general, there are a lot of opinions about what gurukula is and should be. Srila Prabhupada's concept of gurukula hasn't become obsolete, but it's clear that we must encourage other kinds of schools too—at least for the foreseeable future.”**

cepted the zonal leadership system. As problems with that system became apparent and it broke down, inter-temple and inter-zonal projects just fell apart. The movement hasn't had enough time since then to develop effective systems of cooperation that are more natural and stable. Therefore, the Board of Education is strongly recommending locally-based educational solutions that have grass-roots support from parents and local ISKCON administrators.

**IWR:** What, in your opinion, is the reason we have not achieved Srila Prabhupada's goals for educating the children of ISKCON devotees?

**Sri Rama:** There are quite a few reasons. Everyone is more or less familiar with the problems experienced by some gurukulas: lack of qualified teachers, poor financing, naivete, incidents of child abuse, etc. These individual failures caused a real loss of faith.

Another factor is that ISKCON changed, but the Ministry of Education didn't recognize the changes fast enough. The simple world we had in the young days of ISKCON exploded, and we ignored the complicated set of expectations that cropped up. In other words, we kept training the children to grow up into an ISKCON that existed in our desires, rather than seeing what was realistically there.

For any educational system to succeed, it has to train students for the society they will live in when they graduate and, to some degree, we failed in that respect. Therefore, many devotees have been looking at non-devotee school and college programs to satisfy their needs. Of course, we are probably being premature in judging whether or not gurukula has been a success. We won't know

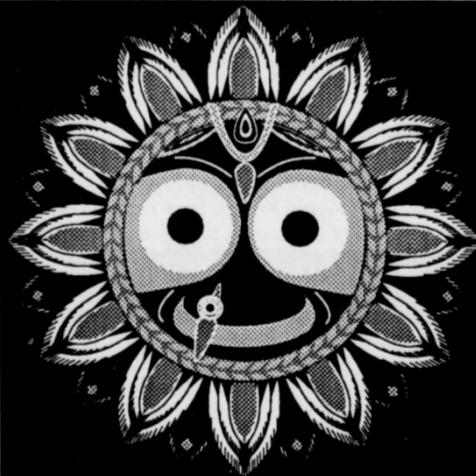
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until the *gurukula* graduates have reached 25 or 30 to see the final results of their training.

**IWR:** Doesn't it cost a lot to run a private school? How can devotees, who have for the most part avoided putting energy into material advancement, manage to finance a private school?

**Sri Rama:** This is a real problem. Education takes a tremendous amount of money. Private boarding schools charge anywhere from \$600 to \$3,000 a month, and public schools only appear to be free. The actual cost in tax dollars is \$5,000-6,000 per year per student.

Srila Prabhupada recommended establishing schools in India to solve this problem, but we never carried out this instruction on a large scale. And even if we did, it probably wouldn't satisfy the needs of all the students. Now, when schools must be established on a local basis, it is often difficult to get enough students together to run a school in a financially efficient manner. Therefore, the Board of Education recommends that the local ISKCON organizations help schools financially, especially when they are just starting.

If ISKCON wants an educational system, then cooperation between parents and the greater ISKCON organization is required. The GBC recognized this principle when it admitted that ISKCON's educational problems were beyond the means of the Ministry of Education and formed a GBC Board of Education to take its place.

**IWR:** Do you have any experience of *gurukula* graduates who now feel inimical about their education?

**Sri Rama:** I have spoken to quite a few former students. Their evaluations vary from abject condemnation to the highest praise. The impressions differ mostly according to personal experience. However, I see two problem areas. First, a lack of qualified teachers. Especially where there are *ashramas* [boarding facilities], the teachers must function at a high level of competency and spiritual realization. We should have limited the programs to fit the number of qualified teachers we had, rather than fill up the schools beyond our real capacity. I think we've learned a lot in this area.

The second area of complaint is an atmosphere of force. I don't mean students were forced in every sphere of their activities. I'm referring to the fact that participation in *gurukula* wasn't a voluntary process for the most part—for the students or the schools. Every child was expected to go to *gurukula*, and the schools were expected to accept every student, whether or not they had the qualified teachers or felt that a particular child was going to benefit by going to *gurukula*.

The history of *gurukula ashramas* is an example of how that attitude can contribute to a situation where failure is practically guaranteed. I want you to know that I'm not opposed to *ashramas* as a matter of principle. I've seen them work well when the circumstances were right. But *ashramas* are by nature places where there is an atmosphere of renunciation. If parents and students aren't expecting that—aren't wanting that—then it can be a miserable experience. I've heard former students complain bitterly about their *gurukula* experiences, only to realize that there was nothing wrong with the program—it was only that those students were completely out of place there. In schools where participation in *ashramas* was voluntary, results seem much better.

**IWR:** Nowadays ISKCON has a growing congregation, with fewer devotees living in the temples. How has this affected *gurukula* enrollment?

**Sri Rama:** It's difficult to say, because we lost many schools due to factors other than declining enrollment. But I can say that with fewer devotees living in temples, it's more difficult to centralize. That means many parents are simply not able to find schools nearby. Therefore, we are trying to



Sri Rama dasa, member of the newly-formed Board of Education.

encourage home schooling and other programs that can succeed with smaller groups of students.

**IWR:** How will the Board of Education try to revive the devotees' faith in Srila Prabhupada's values for *gurukula*?

**Sri Rama:** I think one of the major things the Board of Education could do for the devotees of ISKCON would be to help them sort out their doubts about Srila Prabhupada's instructions on *gurukula*. A lot of people criticize the *gurukulas* and the people in them, but I think if they take a closer look they will find that they themselves don't believe Srila Prabhupada's program for educating children is right or practical. But because you can't criticize your spiritual master, you put up straw men and knock them down.

But it doesn't have to be that way. Srila Prabhupada's program will work, when it's properly implemented. We have to be a little patient and use our intelligence. The disciple regrets that he can't implement the order of his guru very nicely. But he keeps trying, sincerely praying to Krishna for the intelligence to do it right. Look how long it took Prabhupada to come to America and start his movement. We can't throw out Prabhupada's instructions just because we didn't get them right the first time. But to be successful in the long run, it's important that educators are sensitive to the current moods of ISKCON and offer solutions that are appropriate and practical for the time, place, and circumstance.

**IWR:** What is the Board of Education doing as far as practical action?

**Sri Rama:** The Board of Education has realized that the main solutions are going to have to come on the local level. There must be several different kinds of schools to satisfy devotees with different

needs and aspirations. The Board is trying to encourage development of *gurukulas*, day schools, parent cooperatives, and home schools.

If there are a large variety of schools to choose from, there is a better chance that each student will get the kind of education he or she needs. Since many parents have given up on ISKCON education, the first priority of the Board is to try to facilitate these schools so that every devotees' child can be educated by other devotees. The Board is concentrating on trying to make it easier to start schools. We are working on a step-by-step handbook, a curriculum guide, teacher training programs, and a plan for certification that would give parents some standard to evaluate schools.

\* \* \*

*Editor's note:* The Board of Education publishes two periodicals for devotees who want to stay in communication. The *ISKCON Gurukula Newsletter* is designed for schools, parent groups, and individuals who are interested in the more technical aspects of *gurukula*. Subscriptions are free, upon request.

The second periodical, the *ISKCON Education Journal*, is for everyone who wants to keep up on what's happening in ISKCON education and discuss the important philosophical issues involved in developing a quality and spiritually successful educational system. Subscriptions are \$5.

Both periodicals can be ordered from the ISKCON Board of Education, 3764 Watseka Ave., Los Angeles, CA 90034. For those with a computer and modem, the Board operates an electronic bulletin board service (ISKCON Board of Education BBS). The bulletin board can be reached by calling (213) 837-9713, 6 p.m. to 9 a.m. PST, and 24 hours on Saturday and Sunday.



Festival Jan.-Feb. 1989

## Don't Miss the Kumbha Mela

Kumbha Mela comes once every 12 years, when auspicious conjunctions in the stars indicate the descent of heavenly nectar to the confluence of the Ganges, Yamuna, and Sarasvati Rivers. The festival begins Jan. 12 and goes through Feb. 25 in Allahabad, India.

The event is the largest single gathering on earth—20 million people are expected to come this year, including Vaishnavas, yogis, mystics, Naga Babas, and just about every other kind of religious seeker and sage in India.

Book your reservations now for the 1989 Kumbha Mela. You will not get another chance until the year 2001! ISKCON will provide accommodations for 1,500 Life Members, devotees, and friends, including laundry facilities, security, a tin wall boundary, *prasadam* hall, bathing and toilet facilities, and residential tents. Rental rates vary.

Register early and help support this endeavor. The ISKCON camp

will have an exhibition of photos, multimedia visual presentations, a stage, and book and *prasadam* distribution. Ayodhyapati dasa of the Kumbha Mela Committee asks that you send one or two good negatives of your temple or project to be blown up in India for the photo exhibit. Send these directly to him in Vrindavana, India.

For cost and reservation information contact:

**America:** Panca Gauda dasa, c/o ISKCON, 2445 Collins Ave., Miami Beach, FL 33140; (305) 531-0331.

**Canada:** Bhakti Marg Swami, c/o ISKCON, 243 Avenue Rd., Toronto, Ont. M5R 2J6; (416) 922-5415.

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Devotees wishing to participate in both the Kumbhamela and the Gaura-Purnima Semester can attend six major Kumbhamela festival days (January 13, 14, 15, 20, 21, 22) and still arrive in Vrindavana well in advance of the opening day of classes.

Tuition is \$125 if paid before December 31 and \$150 if paid after January 1. To register please send payment and list of courses desired to:

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—Sacinandana dasa, W. Germany

## The Russians Are Coming

The ISKCON Office for Soviet and East European Affairs announced that the Russians are coming. And not only the Russians, but also the Georgians, Ukrainians, Uzbeks, Latvians, Lithuanians, Tatars, and more! They are coming to the 1989 Mayapur-Vrindavana Festival!

The Soviet devotees will travel from Moscow to Calcutta dressed in their devotional clothing. Kirtiraja dasa of the Committee to Free Soviet Hare Krishnas said, "After experiencing such repression and persecution at the hands of the Soviet authorities, the devotees never even dreamed it possible that they could go to India for the Festival." He added that Indian press, radio, and television will greet the devotees when they arrive in Calcutta.

The Soviet devotees got permission for the trip from a government official in the Council for Religious Affairs. Kirtiraja invited 54 devotees, including Ananta Santi dasa, Srila Prabhupada's first Soviet disciple.

But to bring the devotees will require your help. It will cost \$500 in travel expenses for each devotee to visit all the holy places. Any additional money will be used to purchase mrdanga drums, *japa* beads, Deities, and other devotional items to take back to the USSR.

Send your donation directly to the Committee to Free Soviet Hare Krishnas (c/o ISKCON, Almviks Gard, 15300 Jarna, Sweden) by check or international money order payable in U.S. dollars, or by international bank transfer to the following account: Skandinaviska Enskilda Banken, 15300 Jarna, Sweden; account number 5340 10003 49.

March 11–April 3, 1989

## Mayapur Festival

This year's Mayapur-Vrindavana festival includes the Bombay Rathayatra, March 11; arrival in Mayapur, March 13; Gaura Purnima, March 22; and travel to Vrindavana, March 24. The festival ends April 3.

Every temple is invited to have a booth or give a presentation about its programs. For more information contact Mayapur-candra dasa, Corresponding Secretary, Mayapur-Vrindavana Festival Committee, 50028 Tavernelle Val di Pesa, FI, Via Strada di Bonanza 11, Italy.

Kirtiraja dasa encourages devotees from the West to bring donations like battery-operated clocks and watches, kitchen utensils, scissors, office supplies, and other items virtually impossible to get in India.

Festival fees must be paid in advance to avoid late fee. Contact the Mayapur-Vrindavana Festival Office in Calcutta or your local temple president for more information.

## Vrindavana Institute Announces Schedule

If you plan to be in India for the Kumbha Mela and stay for the Mayapur Festival, why not take a one-month educational break in Vrindavana? The Vrindavana Institute for Higher Education will hold its Gaura Purnima Semester from Feb. 3 through March 3.

"A great comradeship develops as devotees share notes, do homework, and study for tests," Arjuna dasa of the Institute said. "Devotees leave Vrindavana with their faith reconfirmed."

Due to positive results in other countries, the Institute plans to invite women after March 1989. Arjuna noted that the location of classrooms makes it impossible at present.

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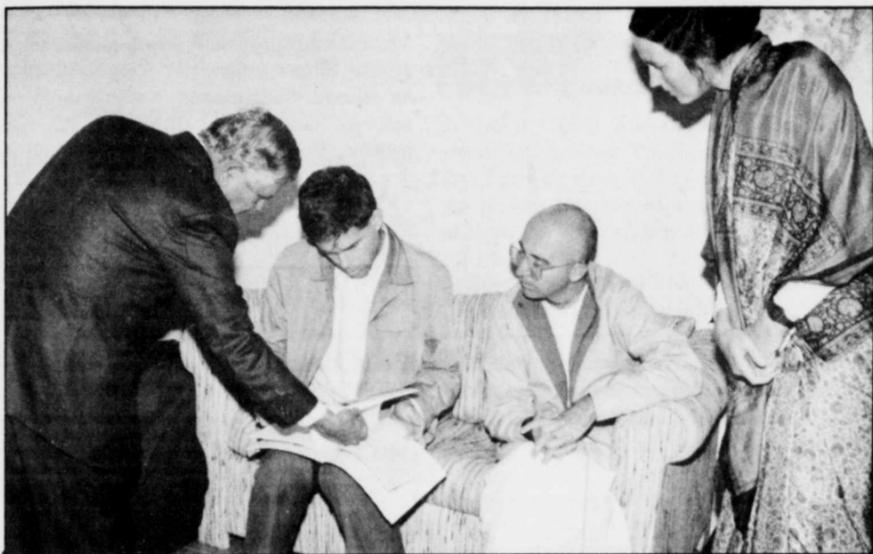
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Dr. Rao with Sadaputa dasa (Ph.D.), Drutakarma dasa, and Isanah dasi (Ph.D.).

## Scientist Searching for Lost Dvaraka Visits New Dvaraka, Los Angeles

LOS ANGELES—Dr. S.R. Rao, an archaeologist heading the search for the submerged city of Dvaraka, India, recently visited the ISKCON temple here. Coincidentally the L.A. temple is known as New Dvaraka.

When devotees called to invite Dr. Rao, they mentioned that the temple Deities are Rukmini and Dvarakadhisa—the Lord of Dvaraka. At this, Dr. Rao said, "Oh, then I must come!"

Dr. Rao was in Los Angeles to present his project to scholars at the local branch of the University of

California, UCLA.

Dr. Rao met with Sadaputa dasa (Dr. Richard Thompson of the Bhaktivedanta Institute) and Drutakarma dasa to discuss the findings of the project. Ruins of Dvaraka are said to be the lost Atlantis of India and capital city of Krishna. The National Institute of Oceanography, under Dr. Rao's direction, has been working to uncover and analyze the ruins. Dr. Rao gave a slide presentation and talk about his project at the Sunday feast on Oct. 23.

## Lecture Series Brings Science of Krishna to Indian Campuses

Bhaktivedanta Institute devotees Rasaraja dasa and Rajahamsa dasa have been to the top university campuses throughout India, putting on a series of lectures on Krishna Consciousness. The program started on October 28, 1987, when the Indian Institute of Technology, Bombay, invited devotees to hold their Bhagavata Science Series.

The series included four lectures: "Causality and Change," an analysis of modern science; "Can Machines Think?" a critique of artificial intelligence; "Matter and Anti-Matter," an explanation of consciousness; and "Meditation for the Modern Age," an introduction to *Bhagavad-gita* and chanting Hare Krishna.

During the four-day seminar, devotees sold hundreds of BBT and BI books. Seeing the overwhelmingly positive response, the institute invited devotees back for a second time. The second lecture series included "Concepts of Time and Space," covering Vedic physics; "Introduction to Vedic Cosmology," explaining Vedic astronomy; and "God and His Energies," more studies from *Bhagavad-gita*.

With the basic scientific lectures outlined, Rasaraja (an American Ph.D. chemist) and Rajahamsa decided to take the series to other Indian universities. Through the year, they lectured in India's prominent scientific institutes, including IIT, Kanpur; IIT, Delhi; the National Physical Laboratory (where 150 scientists attended a one-day lecture); Jawaharlal Nehru University, New Delhi; Birla Institute of Science and

Technology, Pilani (where Rasaraja earned his M.E. degree in 1974); the Indian Institute of Science, Bangalore, and other colleges in Bombay.

At each engagement devotees sold hundreds of books, circulated questionnaires to participants, and received positive feedback. They have accumulated 5,000 names for the BI database. Some seminar participants report that they now chant regularly, and three colleges have started *Bhagavad-gita* clubs.

In Madras, south India, Rasaraja and Rajahamsa have addressed another concern: "Value Education," or "ethics." Worried about the moral decline of Indian schoolchildren, the Vishwa Hindu Parishad invited Rasaraja and Rajahamsa to address a gathering of 120 high school principals and moral science teachers. The VHP wanted a way to present Vedic philosophy in the context of Western empirical science, since Indian law prohibits religion in public schools.

The main thrust of the one-day workshop, according to Rasaraja, was to "enable teachers to see how religious knowledge can be scientifically taught." The teachers responded positively and asked the devotees to design a curriculum for moral education. They plan a second workshop in December to learn about the new curriculum.

The Bhaktivedanta Institute of Bombay is working on a book called *Morals in the Age of Science*, which will be part of the curriculum. Anyone interested in giving input to the project is urged to contact Rasaraja in Bombay.

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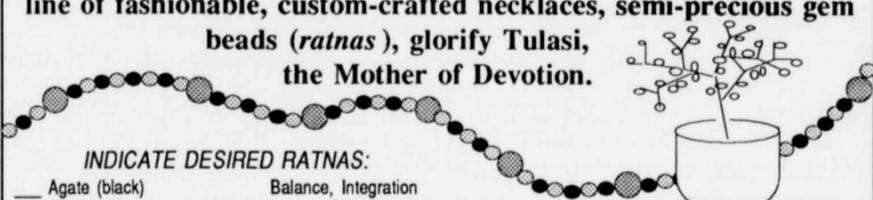
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Dear Readers,

Please accept my humble obeisances. All glories to Srila Prabhupada.

First let me thank everyone who purchased a copy of *Vrndavana Dhama Ki Jaya*. I hope it will prove to be a life-long friend and guide for all that are aspiring to enter Vrndavana. The proceeds from the book are paying back a loan taken to print it, and any extra profits acquired will be used NOT to reprint, but to publish a forthcoming book on the glories of Jagannatha Puri, which will take quite some time and effort to research and produce. A few devotees have offered to help finance such a publication; I won't be taking any more loans. If anyone is interested in publishing an in-depth study of Jagannatha Puri, please contact me at the Honolulu temple before February.

If you're one of the devotees who have not yet picked up a copy of *Vrndavana Dhama Ki Jaya*, please do so NOW. There won't be any more advertising to remind you, and once the final copies are sold the book will be unavailable for several years to come. I pray this meets you in blissful Krishna Consciousness.

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## Aussie Fest

continued from page 3

amusing and relevant half-hour speech, the devotees started chanting on stage. Many people clapped and chanted along, and as the tempo increased, many people stood up and danced. Enthused by the potency of the holy name, the devotees leaped from the stage and began dancing ecstatically through the audience. Soon the whole tent erupted in an ocean of ecstatic chanting and dancing as everyone tasted the nectar of the *sankirtan*.

Then, being absorbed in what was for many their first experience of chanting Hare Krishna, they blissfully descended on the BBT book table and preaching area. Devotees sold 1,500 books during the two-day festival, as well as music and lecture tapes, videos, *japa* beads, incense, and 500 plates of *prasadam*.

I think many sincere seekers attended the festival and were relieved to find a bona fide, practical process for spiritual enlightenment in this age of confusion and speculation. In fact, so many people returned with us after the festival that they could not all fit inside the Sydney temple for the Sunday feast. Some ended up sitting squashed together on the stairs and in the corridors, joyfully eating *prasadam*, relishing the "aus-erities" of Krishna Consciousness.

## Adopt-A-Cow Responds to Drought

PORT ROYAL, Penn.—The Adopt-A-Cow program here has announced the creation of a Feed Emergency Donation (FED) fund to offset the effects of the summer drought. The Pennsylvania Agricultural Stabilization and Conservation Service determined that the drought cut Gita-nagari's corn yield by 66 percent. Balabhadra dasa of Gita-nagari said, "Our yield is only one third of what we normally harvest. Beyond what minimal relief the state can provide, we estimate that to properly feed Lord Krishna's cows until next year's harvest, we'll have to spend an extra \$10,000 to \$15,000. This is an extra 50 to 60 percent added to our normal budget."

Balabhadra pointed out that dairy farmers across America face a similar crisis, but their solution is to increase cow slaughter. In its November issue, *Hoard's Dairyman* presents the following example: "Let's say you would have sold 20 cull cows [less productive cows sold for slaughter] in 1988 if it hadn't been for the drought, but you sold 30." The article counsels dairy farmers how to sell more cows without paying increased taxes on the sales. According to the article, a 50 percent increase in the rate of cow slaughter is the solution for the drought-stricken farmer.

Hare Krishna-devi dasi, another Adopt-A-Cow staffer, commented, "I hope people realize the need to provide a strong example of cow protection in this crisis. It goes beyond animal rights. The fact is that cow protection is essential for the development of spiritual life. Srila Prabhupada states in the *Srimad-Bhagavatam* that without knowing and respecting the cows and brahminical culture, one cannot even realize the science of God.

"It's a personal characteristic of Krishna that He loves the cows. Therefore, each of us has to do as much as possible to protect these cows. Then Krishna will be greatly pleased." Hare Krishna dasi added, "Undoubtedly all those who help in the current crisis will get Krishna's appreciation."

*Editor's note:* For information, contact Hare Krishna dasi, c/o Gita-nagari, R.D. 1, Box 839, Port Royal, PA 17082; tel.: (717) 527-2476.



Gita-nagari's cows—threatened by summer drought.

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# ISKCON World Review

December 1988

Newspaper of the Hare Krishna Movement

Vol. 8, No. 6



Karnataka governor (right) unveils plaque at consecration ceremony.

**Karnataka  
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Consecrated  
for  
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Expansion**  
Page 1

**Sydney Devotees Bring  
Chanting, Prasadam, & Philosophy  
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Page 3



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