

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



The Magazine of the Hare Krishna Movement • May/June 2002 • \$4.00/£2.50

“COME TO MY ETERNAL PLACE”

Kṛṣṇa Is Inviting Us

ALSO:

The Need for Faith

Seven Effects of Chanting

Bad Karma and
Superb Bhakti in Ukraine

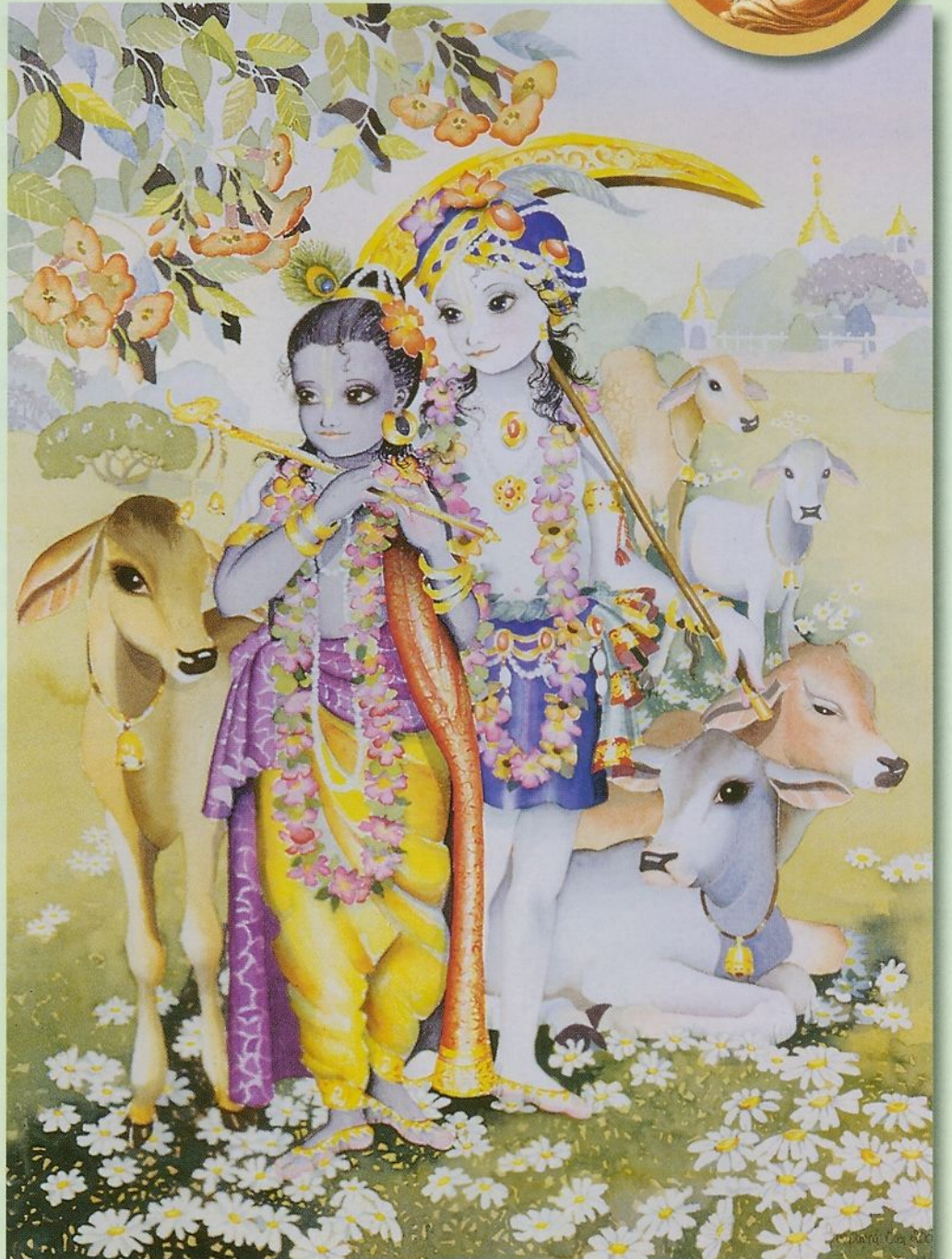
Turning to Prayer

Kṛṣṇa's Creation,
Man's Amalgamation

IN MEMORIAM

Tamāl Krishna Goswāmi
Vṛndāvanēśvarī Devī Dāśī

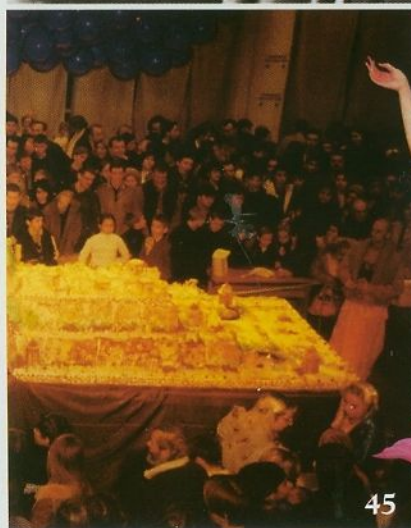
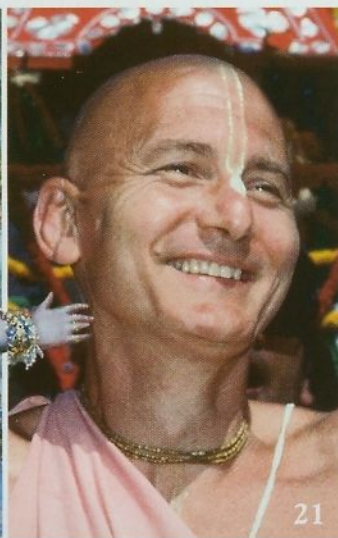
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Back to Godh

Founded 1944 • Vol. 36, No. 3 • May / June 2002



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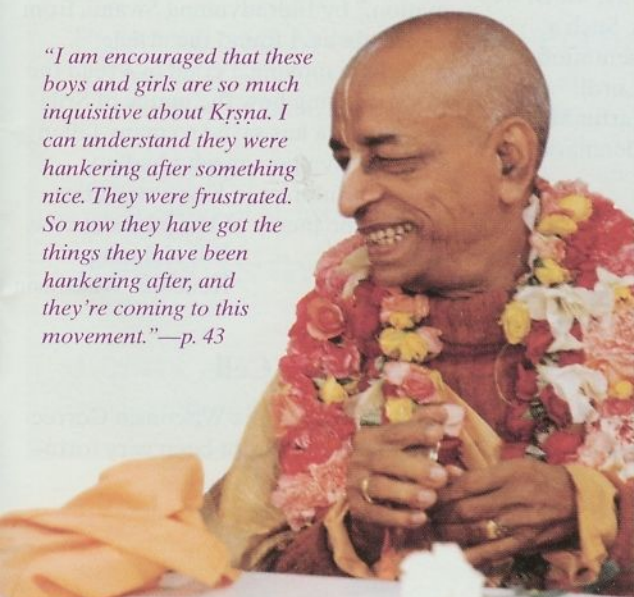
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COVER Dark-complexioned Lord Kṛṣṇa, accompanied by His elder brother, Balarāma (a full expansion of Kṛṣṇa), invites us to sport with Him eternally in the spiritual world. (Painting by Annapurṇā Devī Dāsī.)

“I am encouraged that these boys and girls are so much inquisitive about Kṛṣṇa. I can understand they were hankering after something nice. They were frustrated. So now they have got the things they have been hankering after, and they’re coming to this movement.”—p. 43



WELCOME



The Hare Kṛṣṇa movement was shocked in March by the passing of two devotees in a car accident in India. His Holiness Tamāl Krishna Goswami, an early disciple of Śrīla Prabhupāda, was a guru and a longtime leader in the movement. Vṛndāvanēśvarī Devī Dāsī, wife of the president of ISKCON’s rural community near Auckland, New Zealand, had for years faithfully served Lord Kṛṣṇa in a variety of ways. A short “In Memoriam” for these devotees appears in this issue. To all who knew and loved these dedicated servants of the Lord, we offer our heartfelt condolences.

Devotees are preparing a feature article about Tamāl Kṛṣṇa Goswami for the next issue, and right now you can find more about both him and Vṛndāvanēśvari on our web site (www.krishna.com).

Also in this issue, we explore the need for faith, study the forms and moods of prayer, witness the progress of Kṛṣṇa consciousness in Ukraine, learn of seven results of chanting Hare Kṛṣṇa, hear of a unique king blessed with attraction for Lord Caitanya, and discover Kṛṣṇa’s energy behind everything from lemons to computers.

New readers can find much information on Kṛṣṇa consciousness at www.krishna.com. You’ll also find a Glossary here on page 11.

Hare Kṛṣṇa.—Nāgarāja Dāsa, Editor

OUR PURPOSES

- To help all people discern reality from illusion, spirit from matter, the eternal from the temporary.
- To expose the faults of materialism.
- To offer guidance in the Vedic techniques of spiritual life.
- To preserve and spread the Vedic culture.
- To celebrate the chanting of the holy names of God as taught by Lord Śrī Caitanya Mahāprabhu.
- To help every living being remember and serve Śrī Kṛṣṇa, the Personality of Godhead.



Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead and source of all material and spiritual worlds



Lord Śrī Caitanya Mahāprabhu, Kṛṣṇa’s most recent incarnation, taught Kṛṣṇa consciousness through the chanting of Hare Kṛṣṇa



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

BACK TO GODHEAD

The Magazine of the
Hare Krishna Movement

FOUNDER

(under the direction of His Divine Grace
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His Divine Grace A. C. Bhaktivedānta
Swami Prabhupāda

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Letters

Giving a Spiritual Outlook

I would like to take this opportunity to congratulate you for wonderful articles like “Destiny and Endeavor” and “How Scared Should You Be?” published by you in the January/February issue. Also, the article written by Satsvarūpa Dāsa Goswami, relating to the ideals of people in the Kṛṣṇa consciousness movement, is commendable. He has very delicately addressed the challenges one faces in material life and the spiritual aspirations which need to be fulfilled.

I must admit that articles in BTG have constantly given its readers a spiritual outlook towards their lives. I congratulate you once again for the commendable job you are doing.

Dr. Arun Dhir
Via the Internet

Glorious Painting

Thank you for making such a magnificent and wonderful magazine! We are so grateful for the amazing work your writers, artists, graphic designers, and editors do for every single issue. We are also truly looking forward to the web site—especially the promised screensaver (hope you have one for Mac too); we have been looking for one for a very long time.

Your March/April issue had a glorious picture on page 54, which we instantly fell in love with. Such a sweet and attractive presentation of our great and beautiful Lord!

Linda Liu & Martin Madsen
Hvide Sande, Denmark

Clarification of the Law of Karma

If a person committed murder in his previous birth, then in this birth he will be murdered. So God must arrange for someone to murder him. That’s my understanding. But then

that person will have to be murdered in his next life, and the cycle goes on and on. But why should that person suffer for carrying out God’s will?

S. Venkata Subramanian
Chennai, India

OUR REPLY: God arranges that someone who wants to use his free will to kill someone gets to be used as the instrument to punish someone who killed in the past. Then God arranges that someone else who wants to use his free will to kill someone gets to be used as the instrument to punish the second killer, and so forth.

There are plenty of potential criminals, so finding a “volunteer” for the job is not a problem. Because God is omniscient and all-powerful, this is not an administrative challenge for Him.

The lesson is, of course, to engage not in fruitive activities but rather in devotional activities, which have no reaction and which burn up both our past pious and sinful reactions, leaving us with no karma and no more material bodies.

Brought to Tears

I’ve been reading *Back to Godhead* magazine ever since I bought my first one from a devotee during Mardi Gras in New Orleans twenty-nine years ago. Today I am writing to comment on the article entitled “My Mother’s Transformation,” by Indradyumna Swami, from the last issue. I found the article incredibly moving. I cried as I read the story, thinking how the mercy of Śrīla Prabhupāda has saved so many fallen souls. Even a person who had no apparent interest in Kṛṣṇa was liberated by the mercy of His pure devotee.

Bill Helminger
Kenosha, Wisconsin

Light in the Cell

As an inmate of the Wisconsin Correctional System, I have been very fortu-

What Is the Hare Kṛṣṇa Movement?

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

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

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

Pronunciation

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

Spiritual Names

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

nate to become involved with the ISKCON Prison Ministry. I have been a recipient of Kṛṣṇa's mercy by the association of His two servants Candraśekhara Dāsa and Jagannivāsa Dāsa. Through their association and guidance, my old world and understanding have been shaken and turned upside down, leading me into the light of truth and *bhakti*. I humbly thank them for Śrīla Prabhupāda's books and issues of BTG, which have been beneficial to me beyond their knowing.

In your January/February issue there was an article entitled "Where to Die?" by Sārvabhauma Dāsa. I was so happy to read it, as this has been a question of mine for a very long time.

I always felt that I had to go

someplace considered holy, like India, to find spiritual truths and realizations. Now I know that idea was part of the illusion I was stuck in. This article was just what I needed to read; it opened my eyes.

I still have a longing for India and a desire to seek out the holy places there, but for now I am able to do that right where I am, through the articles I read in BTG. I consider it a blessing to have come in contact with ISKCON and BTG magazine. You both have changed my life forever.

Kevin Cummings
Sturtevant, Wisconsin ❁

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Alachua, FL 32616, USA. E-mail:
editors@pamho.net.

COMING UP!

You'll find these stories and more
in the next issue of Back to Godhead.

THREE YOGAS, THREE RESULTS

Śrīla Prabhupāda's lecture

TAMĀL KRISHNA GOSWAMI

A leader in service to Kṛṣṇa

PRAYERFUL READING

A suggested method for reading Śrīla Prabhupāda's books

SERVING THE WORDS OF HIS PREDECESSORS

A look at Śrīla Prabhupāda's loyalty to the Vaiṣṇava tradition of scriptural commentary

A KING BECOMES A SERVANT

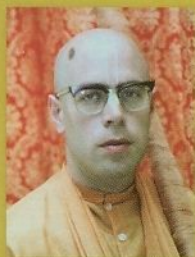
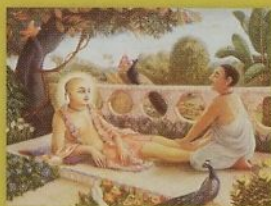
The story of Mahārāja Pratāparudra continues

A SIBERIAN GYPSY WELCOME

Indradyumna Swami in Siberia

LORD CAITANYA'S EIGHT TEACHINGS

Lessons Two and Three





“COME TO MY ETERNAL PLACE”

*Lord Kṛṣṇa wants us to give up our rebelliousness
and return to Him for a life of perfect happiness.*

by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness

*avyakto 'yam acintyo 'yam
avikāryo 'yam ucyate
tasmād evaṁ viditvainam
nānuśocitum arhasi*

“It is said that the soul is invisible, inconceivable, and immutable. Knowing this, you should not grieve for the body.”—*Bhagavad-gītā* 2.25

INSO MANY WAYS Kṛṣṇa is convincing Arjuna that the spirit soul is immortal. *Avyakto 'yam*: It is not manifest to the blunt material eyes. We cannot see it, because the magnitude of the soul is one ten-thousandth part of the tip of the hair. Very small. Smaller than the atom.

That spirit soul is everywhere. *Sarva-gataḥ*. And wherever the spirit soul lives within the material world, he has a body and a heart, and within that heart Kṛṣṇa is also there. *Īsvaraḥ sarva-bhutānām hṛd-deśe 'rjuna tiṣṭhati*. Both of them—the soul and Kṛṣṇa—are living there. Therefore, *aṅor aṅiyān mahato mahiyān*: Kṛṣṇa can become greater than the greatest and smaller than the smallest. That is God.

When Kṛṣṇa was playing as a child, He ate earth, and His playmates complained to mother Yaśodā, “Mother, your son Kṛṣṇa is eating earth.”

Mother Yaśodā asked for an explanation: “Kṛṣṇa, why are You eating earth? I have given You *sandeśa* [a sweet].”

Kṛṣṇa said, “No, Mother, I have not eaten earth.”

“No, Your friends are complaining.”

“No, they have become My enemies this morning. We had some quarrel. Therefore they have combined so that you will chastise Me.”

Mother Yaśodā wanted to solve the problem.

“All right, show me Your mouth. Open Your mouth. I want to see.”

When Kṛṣṇa opened His mouth, His mother saw innumerable universes inside.

This is Kṛṣṇa. *Aṅor aṅiyān mahato mahiyān*. Kṛṣṇa enters within the universe, but at the same time millions of universes are within His mouth. This is the explanation of “greater than the greatest and smaller than the smallest.”

Of course, although mother Yaśodā saw Kṛṣṇa's display, she could not believe it, because she never

All our dealings in the material world are only a perverted reflection of our dealings with Kṛṣṇa in the spiritual world.



thought that Kṛṣṇa is the Supreme Personality of Godhead. She always thought, “He is my tiny child.” That’s all. “I have to take care of Him.” These are called parental feelings—*vātsalya-rasa*.

MOODS OF SERVICE

Kṛṣṇa is served by devotees in many *rasas*—transcendental mellows or humors. Someone is serving as His servant. Someone is serving as His friend. Someone is serving as His father and mother. Someone is serving as His conjugal lover. These are the five primary mellows in which a devotee is connected with Kṛṣṇa.

There are seven other *rasas*. They are secondary. For example, somebody is serving Kṛṣṇa as an enemy, like the *asuras*, the demons. They also serve Kṛṣṇa, but as His enemy. Somebody serves by giving pleasure to Kṛṣṇa, another by fighting with Him.

So there are twelve *rasas*. *Akhilārasāmṛta-sindhu*—all the *rasas* we experience within this world come from Kṛṣṇa. *Janmādyasya yataḥ*. The *Vedānta-sūtra* says that everything within our experience is in Kṛṣṇa. That is Kṛṣṇa. He was stealing, which we generally consider not very good business. But stealing is also in Kṛṣṇa. He’s famous as Mākhana-cora, the stealer of butter.

All our dealings in the material world are only a perverted reflection of our dealings with Kṛṣṇa in the spiritual world. But the impersonalists, unaware of the spiritual world, have no information that Kṛṣṇa is always busy. Because He’s a person, He’s always busy. He wants to please the *gopījanas*—the cowherd boys and the *gopīs*, His constant companions.

Kṛṣṇa is *sanātana*, eternal, and His dealings with His devotees are also *sanātana*. And these dealings are pos-

sible not here but in the *sanātana-dhāma*, the eternal world. We cannot have *sanātana* dealings with Kṛṣṇa in the material world. Therefore Kṛṣṇa comes to canvass the conditioned souls: “For eternal happiness, for eternal dealings, come to Me in My eternal place.” *Yad gatvā na nivartante tad dhāma paramaṁ mama*.

Why not in the material world? By nature the material world is not permanent; it is temporary. *Janmādi*. Everything in the material world has a date of birth, and anything which has a date of birth must have a date of death also. That is the nature of the material world.

Here we can practice *sanātana-dharma*, the eternal occupation, but *sanātana-dharma* is actually performed in the spiritual world. In business one is trained to become an apprentice and then he’s given a post. Similarly, Sanātana Gosvāmī explains, devotees who are perfectly trained in devotional service are first of all given birth in the universe where Kṛṣṇa is present.

KṚṢṆA EVERYWHERE

Of course, Kṛṣṇa is always present everywhere, just as the sun is always present in the sky. When the sun sets, it is not within my vision, but the sun is still in the sky. Similarly, Kṛṣṇa is always present. We have to make our eyes fit to see Him. How? Lord Brahmā explains:

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

Only the devotees who have loving affection for Kṛṣṇa can see Him. The

propensity to love Kṛṣṇa is there already. But we have transferred that loving propensity to *māyā*, illusion. The whole process of Kṛṣṇa consciousness is to transfer the loving propensity from *māyā* back to Kṛṣṇa. This is the simple definition of Kṛṣṇa consciousness. We have love for Kṛṣṇa, but being illusioned, being falsely positioned, we are trying to love something which is not Kṛṣṇa—*māyā*, Kṛṣṇa’s *māyā*, or illusion.

Kṛṣṇa says, *mama māyā*: “*Māyā* is also Mine.” For example, the cloud is made by the sun. The sun evaporates water from the ocean, and the water becomes a cloud. The business of the cloud is to cover our eyes from seeing the sun, but actually the cloud has no separate existence, and as soon as the sun is bright, the cloud disappears. *Bhūtvā bhūtvā praliyate*: The cloud comes into existence, and again it disappears. Similarly, *māyā*, illusion, is only sometimes generated. The material world is impermanent. It comes and goes. *Māyā* simply covers our eyes. But although the cloud can cover my eyesight, it cannot cover the sun. Similarly *māyā* cannot touch Kṛṣṇa. The *Māyāvāda* philosophy says that when Kṛṣṇa comes here He comes covered by *māyā*. No. This is not correct. *Māyā* cannot touch Kṛṣṇa. When Vyāsadeva realized Kṛṣṇa before writing the *Śrīmad-Bhāgavatam*, he saw Kṛṣṇa and *māyā*. *Māyā* was in the background. *Māyā* cannot come in front of Kṛṣṇa. So Kṛṣṇa is never covered by *māyā*. It is our eyes which are covered by *māyā*.

So we, the fragments of Kṛṣṇa, are covered by *māyā*, but Kṛṣṇa is not. The theory that Kṛṣṇa becomes covered is nonsense. Kṛṣṇa is the controller of *māyā*. And we are controlled by *māyā*. That is the difference. Kṛṣṇa is *māyā-dhīṣa*, the controller of *māyā*, and we are *māyādhīna*, controlled by *māyā*.

TRANSCENDING MĀYĀ

Yet we can become free. When an airplane goes above the clouds, you have immense sunlight. The clouds are below. Similarly, you can go above *māyā*. You can transcend *māyā* and see Kṛṣṇa always. That is possible. How? *Mām eva ye prapadyante māyām etān taranti te*: Simply surrender to Kṛṣṇa, and Kṛṣṇa will arrange that you are no longer under *māyā*. Simple process. Just do as Kṛṣṇa demands—*sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*: “Abandon all varieties of religion and just surrender unto Me.” This is *sanātana-dharma*.

We are, after all, servants of Kṛṣṇa, but artificially we are trying to become masters of the material world. We are therefore sent here. Just as those who are revolutionary, who do not care for state laws, are sometimes killed or put into the prisonhouse, those who are not voluntarily surrendering to Kṛṣṇa are put into the prisonhouse of the material world. They are forced to surrender.

And when you falsely think you have become free—“I have now become liberated. I have become God”—you fall into the last snare of *māyā*. How can you become God? What capacity do you have? God has created so many things. What have you created? God has shown so many things. What have you done?

Still, people falsely think, “I am God.” This is the last snare of *māyā*. Everyone is trying to lord it over material nature. We think, “I want to become a cabinet minister.” “I want to become president.” “I want to become a business magnate.” And when everything fails, we want to become God. That is also *māyā*. It is not possible to become God.

Our relationship with God, Kṛṣṇa, is that we are meant to serve Him. But we have forgotten our real position, our *sanātana-dharma*. *Sanātana-dharma* means that the living entity is a part of the whole and is therefore meant to serve the whole. Because my finger is part of my body, its business is to carry out my order, to serve the whole body. If I want my finger to come to my head, it comes at once. Similarly, our business is to serve Kṛṣṇa. But

when we want to become lord, independent of Kṛṣṇa, we place ourselves in *māyā*. The *Prema-vivārta* states, *kṛṣṇa-bahirmukha hañā bhoga-vāñchā kare/ nikāṭa-stha māyā tāre jāpatiyā dhare*: “When the living entity wants to enjoy material nature, he is immediately victimized by the material nature.” As soon as we desire to imitate Kṛṣṇa, that is *māyā*. We create the situation of *māyā*. “I want to become Kṛṣṇa. I want to become God. I want to become the Lord.” This is *māyā*.

Kṛṣṇa is *sanātana*, eternal. We are also *sanātana*, but when we forget to serve Kṛṣṇa, we serve temporary things. And when we engage again in the service of Kṛṣṇa, we return to our *sanātana-dharma*, eternally serving Kṛṣṇa.

OUR DHARMA

Dharma means “characteristic.” You cannot change *dharma*. The characteristic of sugar is sweetness, and the characteristic of chili is pungency. Everything has its characteristic. That is called its *dharma*. You purchase chili, and if it is not very pungent you throw it away—“Oh, it is not good”—because the *dharma* of the chili is lacking. Similarly, if you take sugar and find it salty, then you say, “Oh, what is this?”

So everything has some characteristic, and we as living entities have our characteristic. We are *sanātana*, eternal. Our characteristic is to serve God. If I don't serve God, then the characteristic will remain and I'll have to serve *māyā*, thinking in illusion that I have become master. For example, a man has a motorcar. To purchase a motorcar and maintain it requires lots of money, and to get this money he has to work very hard. But then he thinks, “Now I have a motorcar. Very nice.” Still, he is serving the motorcar, that's all.

This is the position. One is actually servant, not master, but he thinks that he's master. This is *māyā*. When we give up the falsely prestigious claim that we are master, then we are liberated.

Now we are struggling hard within the material world under the influence of *māyā*, changing between different bodies. Sometimes I go to the heavenly planets, sometimes to the hellish

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We get our births in different types of body because we associate with different modes of nature.



planets. Sometimes I am a rich man, sometimes a poor man, a *brāhmaṇa*, a *śūdra*, a tiger, a tree. In this way, everywhere within the universe the living entities are struggling for existence. Kṛṣṇa says:

*mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ-śaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati*

“All living entities are My parts and parcels, but foolishly, carried by mental concoction within the material world, they are struggling to become master.”

This is the disease. The rascals are pulled by the ear by *prakṛti*, material nature. Material nature dictates, “Do this,” and I have to do it. To one who has associated with the mode of ignorance, *prakṛti* gives the body of a hog. Then *prakṛti* tells him, “Come here. Eat the stool.” And he eats. “Oh, so nice.” This is *māyā*. Is stool a very nice thing? But *prakṛti* has given the hog a certain type of body, and he is relishing, “Oh, stool is so nice.”

In the human form of body also, people are eating so many nonsense things in the restaurants, in the hotels. And they’re relishing, “Oh, it is so nice.” This is *māyā*.

Our business is to serve, but because we take the attitude “I don’t like to serve Kṛṣṇa” or “I am Kṛṣṇa,” we are placed under the clutches of *māyā*—immediately. And under the illusion of *māyā*, we associate with the different modes of material nature, and so we have to take birth. *Sad-asad-yoni-jaṅmasu*. One becomes a hog, one becomes a dog, one becomes a human being, a demigod, a tree, a plant—8,400,000 species and forms of life. Kṛṣṇa says, *sarva-yoniṣu kaunteya . . . ahaṁ bīja-pradaḥ pitā*: “Of all these forms—whatever they may be—I am the father.”

So if Kṛṣṇa is the original father of every living entity, how has one become a *brāhmaṇa*, one a *śūdra*, one a tree, one a tiger, a hog, an Indra, a Brahmā? How is that?

We get our births in different types of body because we associate with different modes of nature. My mind carries me to the next body. It is foolish to say, “This man is now dead. Everything is finished.” That is rascaldom. He is not finished. His life is going on.

Foolish rascals say, “Now this man is dead, finished.” Big, big professors say, “Swamiji, after death everything is finished.” And they’re professors. Just see. Rascals and fools are becoming leaders, professors, politicians. How will the people be happy when they are always led into ignorance and enamored by the external feature of Kṛṣṇa’s energy?

KṚṢṆA’S TWO ENERGIES

The material world is also Kṛṣṇa’s energy. But we are attracted by the material energy when we should be attracted by the spiritual. As explained in the *Bhagavad-gītā*, both energies are Kṛṣṇa’s: *aparā* (inferior) energy and *parā* (superior) energy. But we are now attracted by the material elements of the *aparā* energy: *bhūmir āpo ’nalo vāyuh*—earth, water, fire, air. And because we are attracted by the material energy, when we construct a very nice stone house we think, “Now, yes, my life is successful. I have a very nice house of stone.” Am I stone? No. Still, my attraction is for the stone. Therefore Kṛṣṇa gives me facility: “All right, take the stone and try to be happy. But you’ll never be happy. You’ll be happy when you surrender to Me.”

For example, a father gives his child all facilities to play, but at the same time the father says, “My dear child, don’t play like this. It is not good.” But because the child persists, the father

sometimes says, “All right, you play like that.” Similarly, Kṛṣṇa does not want us to come to the material world and be attracted by earth, water, air, fire, and sky and become great scientists and make combinations of these five elements. What is this world? *Tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo ’mṛṣā*: This world is a mixture of fire, earth, water, air, and sky. It is a false thing.

As this world is a combination of these five elements, our body is also a combination of these same five elements, and we are attracted to it. “Oh, I have such a nice, strong, beautiful body—American body, Indian body, *brāhmaṇa* body, this body, that body.” *All māyā*. You’ll never be happy by this bodily concept of life.

Kṛṣṇa indirectly explains this point when He says, *acchedyo ’yam adāhyo ’yam akledyo ’śoṣya eva ca*: “The individual soul is unbreakable and insoluble, and can be neither burned nor dried.” Since the body is burned to ashes, how can we be the body? When a man is dead, the body is put into the fire and burned. Then how are we the body?

The body is made of three elements: bile, mucus, and air. It is a bag of bones and flesh and blood. If one thinks, “I am this body,” then he is *go-kharaḥ*—a cow or an ass. Anyone in the bodily concept of life is an animal. And how can you receive knowledge from a person who is an animal? You cannot get any knowledge from the cows or asses.

To speak frankly, practically everyone is in the bodily concept of life. Therefore the modern civilization is an animal civilization, not a human civilization. Human civilization begins when one understands, “I am not this body. I am spirit soul—*ahaṁ brahmāsmi*.” As long as people are under the bodily concept of life, theirs is a civilization of cats and dogs, that’s all.

Thank you very much. 🌸

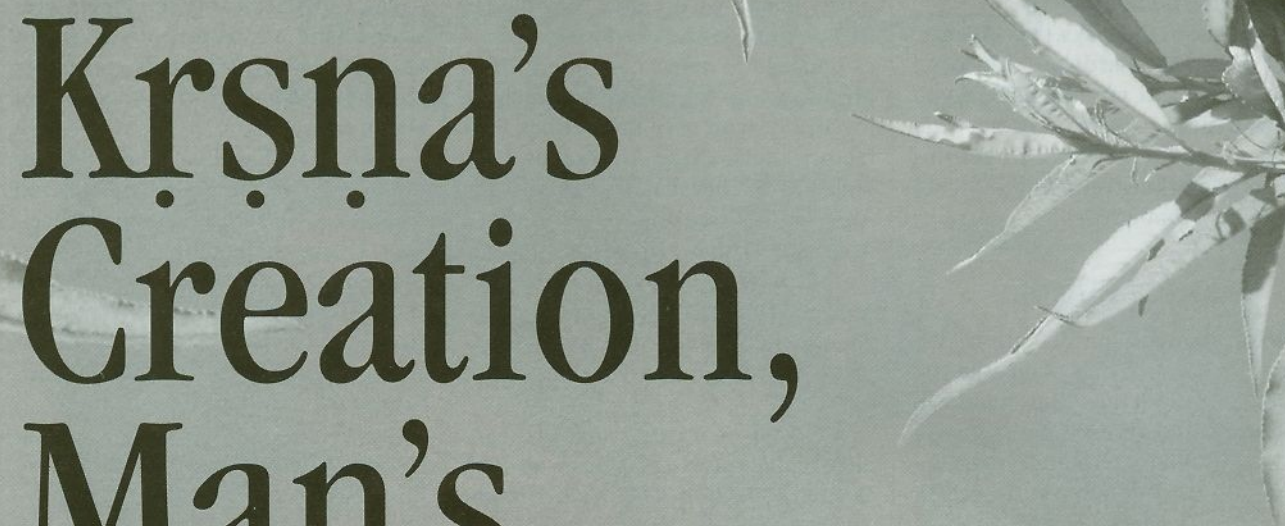
Glossary

- Ācārya**—a spiritual master who teaches by example.
- Balarāma**—Lord Kṛṣṇa's first expansion, who acts in the role of Lord Kṛṣṇa's elder brother.
- Battle of Kurukshetra**—an epic battle for rule of the world, fought five thousand years ago.
- Bhagavad-gītā**—the sacred book in which Lord Kṛṣṇa gives the essence of knowledge to His friend and disciple Arjuna.
- Bhakti**—devotional service to the Supreme Lord.
- Bhaktisiddhānta Sarasvatī Thākura**—the spiritual master of His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda.
- Bhakti-yoga**—linking with the Supreme Lord through devotional service.
- Caitanya Mahāprabhu**—the incarnation of Lord Kṛṣṇa who appeared five hundred years ago to teach the chanting of the names of God as the religion for the present age.
- Dharma**—(1) ordained duties or religious principles; (2) one's eternal, natural occupation (i.e., devotional service to the Lord).
- Godhead**—the Absolute Truth, the Supreme Reality, progressively realized first as the impersonal all-pervasive oneness, more fully as the Supersoul within the heart of every living being, and ultimately as the all-opulent Supreme Person.
- Gurukula**—a school where children learn the philosophy and practices of Kṛṣṇa consciousness along with regular academic subjects (literally “the place of the guru”).
- Hare Kṛṣṇa**—the great mantra Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
- ISKCON**—the International Society for Krishna Consciousness.
- Japa**—individual chanting of names of God, usually while counting on beads.
- Kali-yuga**—in the endlessly repeated cycle of four cosmic ages, the present and worst age, the Age of Quarrel, of which 5,000 of 432,000 years have passed.
- Karma**—material action; its inevitable reaction; or the law by which such action and reaction are governed.
- Kirtana**—congregational singing of names of God, usually accompanied by cymbals (*karatālas*) and drums (*mṛdaṅgas*).
- Kṛṣṇa**—the Supreme Personality of Godhead in His original transcendental form (see “Godhead”).
- Mahābhārata**—the epic history of ancient India, a history in which the *Bhagavad-gītā* appears as the most important and well-known text.
- Māyā**—illusion; the energy of the Supreme Lord that deludes living entities into forgetting their spiritual nature and forgetting God.
- Māyāvādī**—one who regards the Absolute Truth as ultimately impersonal.
- Modes of nature**—the three qualities (goodness, passion, and ignorance) that hold sway over all action in the material world.
- Nityānanda**—the incarnation of Lord Balarāma who appeared with Lord Caitanya Mahāprabhu.
- Prasādam**—vegetarian food that has been prepared for the Lord and offered to Him with devotion (literally “mercy”).
- Purāṇas**—Vedic histories.
- Rādhārāṇī**—Lord Kṛṣṇa's consort and pleasure potency.
- Rathayātrā**—“chariot festival”: a festival in which the form of Kṛṣṇa is borne in procession on a large canopy-topped chariot or float, especially the festival originating in Puri, India, for Jagannātha (Lord Kṛṣṇa, “the Lord of the universe”).
- Sannyāsa**—the renounced life of a man who relinquishes home to dedicate himself fully to the Supreme.
- Śrī**—an honorific meaning “opulent” (similarly: Śrīla, Śrīmad, Śrīmān, Śrīmatī).
- Śrīla Prabhupāda**—His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness.
- Śrīmad-Bhāgavatam**—the most important of the eighteen *Purāṇas*, which tells of the nature and pastimes of Lord Kṛṣṇa and His devotees.
- Supersoul**—the form of the Lord who resides in every heart along with the individual soul.
- Upaniṣads**—the 108 essential philosophical treatises that appear within the *Vedas*.
- Varṇāśrama**—the Vedic social system. It organizes society into four occupational and four spiritual divisions (*varṇas* and *āśramas*). The members of the four *varṇas* are the *brāhmaṇas* (intellectuals and priests), the *kṣatriyas* (administrators and soldiers), the *vaiśyas* (farmers and businessmen), and the *śūdras* (laborers and artisans). The members of the four *āśramas* are the *brahmacārīs* (celibate students), *gṛhasthas* (married people), *vānaprasthas* (retired people), and *sannyāsīs* (renunciants).
- Vṛndāvana**—the transcendental abode of Lord Kṛṣṇa, mirrored on earth as the town in India where Kṛṣṇa appeared five thousand years ago.
- Vaiṣṇava**—a devotee of the Supreme Lord (from the word *Viṣṇu*).
- Vedas**—the hymns of knowledge revealed by the Lord Himself at the beginning of creation.
- Vedic**—pertaining to the culture in which the *Vedas* and related scriptures guide all aspects of human life.
- Viṣṇu**—any form of the Personality of Godhead (see “Godhead”); the forms the Lord manifests to create and sustain the material world.



WE HAVE the tendency to take Kṛṣṇa's creation for granted. For example, when we're hungry we might pick a fruit from a tree and just eat it without a second thought.

I got to thinking about how many factories it takes to make one of man's greatest inventions: the computer sitting on



Kṛṣṇa's Creation, Man's Amalgamation

Our greatest inventions would get nowhere if Kṛṣṇa didn't supply the parts.

by Piyushkumar Mehta

my desk. To put it into perspective, let's say I had to build a computer from scratch. At first I thought I'd need perhaps five or ten factories, but in the end I discovered that it would take thousands of them.

The little components are made in many countries—inks, glass, buttons, switches,

speakers, keyboards, wiring, microchips, circuit boards, plastic and metal casings, and so on. We need machinery and equipment to build all those things.

Then there are factories that process the raw materials and chemicals used in manufacturing. And we need more factories to build min-

ing equipment, bulldozers, and so on, to get the raw materials. We need to sink oil wells for the plastic and chemicals and the fuel to transport every little piece of equipment tens of thousands of kilometers. We need to build ships, trains, cars, trucks, and airplanes to deliver all the components around the

world. We need more factories to build these. We need massive coal, gas, nuclear, or hydroelectric power stations throughout the manufacturing process, and we need them in the end to power the computer.

What about the disks, the software, other media and hardware devices? I could go on and on, but I think you get the picture. This may seem a little exaggerated, but it's true. To get this computer working on my desk, it really took all that effort.

KṚṢṆA'S FACTORY

What about Kṛṣṇa's creation? We take a lemon seed and plant it in the soil, and from that seed come hundreds of lemons and thousands of lemon seeds, each seed capable of producing another lemon tree. Kṛṣṇa's factory. In

one area in the same soil I may plant seeds for lemons, apples, pears, oranges, or peaches, and each seed will produce a different fruit.

Furthermore, these plants and trees purify the air we breathe; they take in carbon dioxide and produce oxygen—as opposed to man's computer, which produces tons of pollution. Somehow, mystically, with very little effort, fruit factories take shape from seeds. I say "mystically" because it is impossible for scientists to explain how the seed becomes the tree. If they knew, they would be able to manufacture such seeds. But scientists at the greatest universities or biotech institutes cannot make even a single seed or blade of grass.

Lord Kṛṣṇa creates, and man simply amalgamates the things already created—and not very well, I might

add. Because in the end, when you're hungry you prefer an apple, not a computer. Your survival depends on it. In the end, man's amalgamations are just an illusion. We will still use Kṛṣṇa's inconceivably intelligent creations—the air, water, plants, fruits, sunlight—which scientists can never imitate fractionally, what to speak of manufacture.

Only a fool will say that the biosphere in all its intelligently organized complexity has come about by accident. It takes much time and effort for us to amalgamate and manipulate creation just to get non-essential things. How then can we continue to take for granted Kṛṣṇa's superior intelligence behind the creation? ❁

Bhakta Piyush lives in Marondera, Zimbabwe.

SEEING KṚṢṆA EVERYWHERE

Mastering Māyā?

WHILE BROWSING recently at the Clarkston, Michigan, public library, out of the corner of my eye I thought I saw a book called *Mastering Maya*. I may have done a double take as I thought, "Did I really see what I thought I saw?"

But I did see it. Of course, I at once marveled and chuckled at the title. "Maya" used here is the name of a software program used to generate 3D animation and effects for the entertainment industry. I'd never heard of the application before.

I was especially amused by these phrases in the forward:

"Welcome to the wonderful world of Maya."

"You are led through lessons that will reinforce your knowledge of each of the various aspects of Maya."

"It will be time to meet others who share your enthusiasm for Maya."



The first verse I thought of after encountering the book:

*daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eve ye prapadyante
māyām etāṁ taranti te*

"This divine energy of Mine [*mama māyā*], consisting of the

three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." (*Bhagavad-gītā* 7.14)

"Māyeśvara" came to mind next. It's a name of Kṛṣṇa meaning "Controller of Māyā."

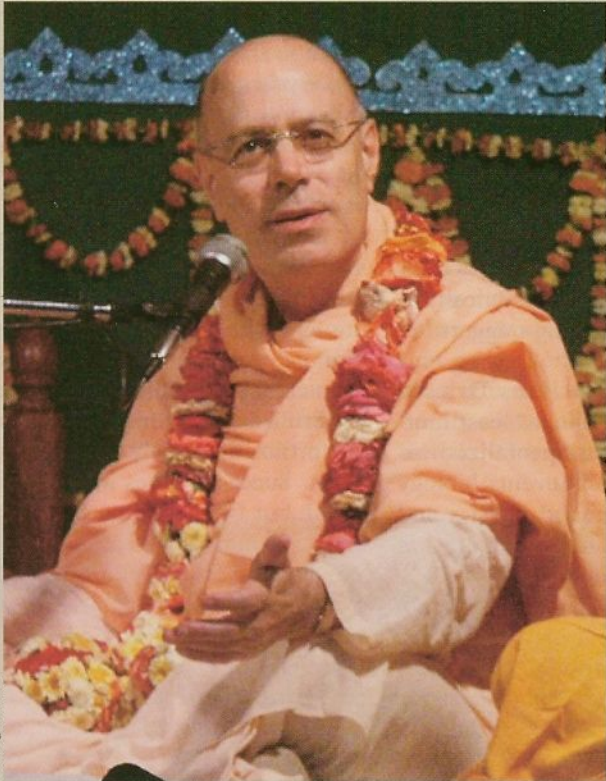
I've heard that Śrīla Prabhupāda said his disciples didn't fear Māyā enough.

I looked in the "Māyā" chapter of *Vaiṣṇava Verse Book* and thought this verse might be most appropriate to this book:

"The external potency Māyā, who is of the nature of the shadow of the *cit* potency, is worshipped by all people as Durgā, the creating, preserving, and destroying agent of this mundane world. I adore the primeval Lord Govinda, in accordance with whose will Durgā conducts herself." (*Brahma-saṁhitā* 5.44)

—Bob Roberts

Tamāl Krishna Goswami Vṛndāvaneśvarī Devī Dāsī



Amogha Dāsa



ON MARCH 15, His Holiness Tamāl Krishna Goswami Mahārāja and Śrīmatī Vṛndāvaneśvarī Devī Dāsī passed from this world as the result of a car accident near Māyāpur, West Bengal. Vṛndāvaneśvarī's husband, Kālasamvara Dāsa, survived the crash with relatively minor injuries. Aghavit Dāsa, a disciple of Tamāl Krishna Goswami, suffered life-threatening injuries but is now recovering.

Tamāl Krishna Goswami was an ISKCON governing body commissioner and initiating spiritual master. Accepted as a

disciple by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda in 1968, he quickly emerged as a leader in ISKCON, establishing temples around the world. As one of Śrīla Prabhupāda's most trusted disciples, he often served as Śrīla Prabhupāda's personal secretary. He wrote many books on Kṛṣṇa consciousness, including two classical Vedic dramas. A feature article on Tamāl Krishna Goswami will appear in the next issue of *Back to Godhead*.

Vṛndāvaneśvarī Devī Dāsī was a beloved member of

ISKCON's New Varshan community near Auckland, New Zealand, where her husband serves as the community president. A disciple of His Holiness Indradyumna Swami, she also took instruction from His Holiness Tamāl Krishna Goswami. A sincere, generous, enthusiastic devotee, she was a highly successful fundraiser who loved to cook for the devotees and chant Hare Kṛṣṇa with deep absorption. Besides her husband, she leaves behind her thirteen-year-old son, Raghunātha. ☀

THE VEDIC OBSE

THE MORALITY OF STEM CELL RESEARCH

by P. Govindarajan

ON NOVEMBER 25, 2001, the U.S. biotechnology company Advanced Cell Technology (ACT) announced that it had cloned a human embryo. The announcement caused widespread alarm and concern. ACT used cloning to grow a tiny six-celled embryo that could serve as a source of stem cells. It is hoped that stem cells could be used to treat a wide range of diseases, from diabetes and stroke to incurable degenerative diseases such as Parkinson's and Alzheimer's.

Pro-life lobbyists in the United States fear that human embryos are being created by cloning for the sole purpose of killing them to harvest their cells. Some members of the U.S. Congress have proposed a ban on human cloning. But scientists say that stem cell research could provide hope for a wonder cure, because the forty or so cells making up the microscopic cluster of a few-days-old human embryo are found to be astonishingly versatile seeds that may be coaxed into replicating almost any kind of cell, tissue, or organ in the human body.

The idea of regenerating tissues or organs in lieu of surgery has been gaining ground. The main issue involved in stem cell research is whether the new field is ethical and moral, and thus to be permitted by civilized society.

NON-MATERIAL ORGANIZING FORCE

The problem is that although scientists know that stem cells can morph

into any kind of cell, they have no idea what impels the morphogenesis, or the process of cell division, after the fertilization of the egg. A living organism is much more than the aggregate of its cells. Study of the cell and its nucleus can never reveal the cause of cell reproduction. How the single-celled egg and the single cell that fertilizes it divide and multiply until their number is increased astronomically to form a whole living being staggers the imagination.

German biologist Hans Driesch (1867–1941) said, "Life, at least morphogenesis, is not a specialized arrangement of inorganic events; biology therefore is not applied physics and chemistry. Life is something apart, and biology is an independent science."

It is life, a non-material force, Driesch insisted, that produces order and form in the living being. Biologists have no satisfactory explanation for the marvelous and purposeful process by which the single fertilized cell is able to duplicate itself infinitely according to a pre-determined blueprint to form a whole living being with life and consciousness.

In his 1962 book *The Nature of Life*, evolutionist C. H. Waddington notes that cells are neatly arranged into organs with definite shapes and specific functions. He admits: "I'm afraid biologists have to confess that they have hardly any notion of how this is done. It certainly must involve something more than purely chemical processes."

Cell reproduction works according to a master plan to form a highly complex but orderly and well-designed living organism. Seeking the mechanism of cell reproduction will not reveal the directing force behind it.

The fertilized egg used in stem cell research is human life and not inert chemicals. Human life starts from the

moment of fertilization. The zygote possesses life, as its growth through cell division shows. The addition of a few more years of life to patients suffering from degenerative diseases should not come at the cost of snuffing out the life of posterity at the very start of their mortal career.

Human intellect should not ignore the prompting of moral conscience. Learning through trial and error is fraught with grave risks and dangers. For example, Scottish researchers who cloned the sheep Dolly used 277 unfertilized eggs for cloning, of which 29 fertilized but only one grew to full term. Success stories are well publicized, but failures are usually hushed up. If human embryonic stem cells are implanted in aged patients, there could be a mismatch between the new and the old cells, giving rise to new complications.

Many scientists who do research using adult stem cells feel that there may not be any need for research using stem cells derived from human embryos and fetuses. Recent research with adult stem cells reveals that they are capable of replicating themselves and even differentiating into other cells.

HANDS OFF

Knowledge of the profound secrets of nature in regard to the process of fertilization should be treated as highly sacred, to be handled with utter humility and deep reverence. Biologists should realize that appearances can be wholly deceptive; knowing about the superficial aspects of the cell does not mean one understands the whole of the working of nature.

To earn name and fame, curious scientists, under the banner of research, should not take advantage of the vulnerability of the seriously sick to play

SERVER

Transcendental Commentary On the Issues of the Day

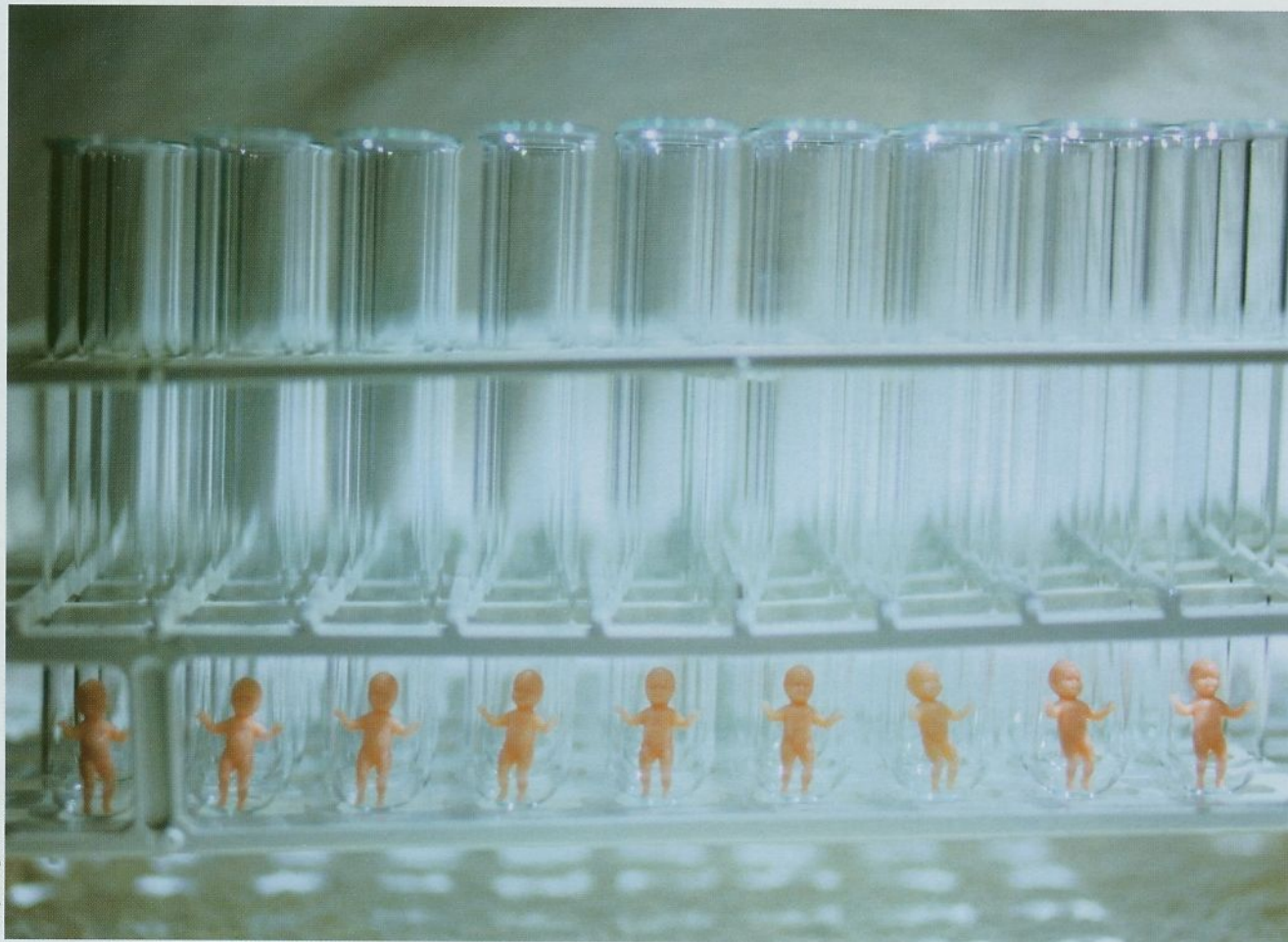
with the lives of embryos and fetuses. In the *Bhagavad-gītā* Lord Kṛṣṇa says, "Those who are demonic do not know what is to be done and what is not to be done; neither cleanliness nor proper behavior nor truth is found in them. They say that the world is unreal, with no foundation, no God in control. They say it is the product of sex desire and has no cause other than lust. Following such conclusion, the demonic, who are lost in themselves and who have no intelligence, engage in unbeneficial, horrible works meant to destroy the world. Taking shelter of insatiable lust and absorbed in the

conceit of pride and false prestige, the demonic, thus illusioned are always sworn to unclean works, attracted by the impermanent."

Human life, in whatever form, should be treated as highly sacred, and secular science should not lay its hands on the life of posterity. By portraying stem cells as the only panacea for all ills, scientists seem to be making highly exaggerated claims about their potentiality and prospects. It may be recalled that gene therapy was hailed as the most effective antidote for human ills, but its clinical application is nowhere in sight. Morally conscious citizens of

civilized society should not be carried away by the tall claims of scientists. Stem cell research in all its forms based on human cloning should be opposed and rejected. ❁

Since retiring as chief general manager of the Bangalore office of the Reserve Bank of India, P. Govindarajan has devoted himself to spreading Vaiṣṇava philosophy, especially the message of Bhagavad-gītā. He contributes articles on Vaiṣṇavism and the Gītā to Tirumala Tirupati Devasthanam's journal Saptagiri, Gita Press's Kalyana Kalpataru, and Bhavan's Journal.





The Need For Faith

How can our faith grow from initial interest to full conviction?

Text and painting by Satsvarūpa Dāsa Goswami

FAITH IS VITAL FOR THE discharge of devotional service. In *Bhagavad-gītā* (9.3) Kṛṣṇa says, “Those who are not faithful in this devotional service cannot attain Me, O conqueror of enemies. Therefore they return to the path of birth and death in this material world.” Śrīla Prabhupāda writes in his purport that without faith we cannot attain Kṛṣṇa. Faith, he says, is developed by associating with devotees. Without such association, we cannot become fully faithful.

There are three degrees of faith. The lowest type gives only enough faith to bring us into the association of devotees but is not based strongly enough on scriptural knowledge or belief in the truth of scripture to keep us there. The second type is firmer, and although we may not be conversant in scripture, we believe in the truth taught there. A devotee with the highest type of faith has firm conviction as well as firm knowledge of the scriptures.

When we as aspiring devotees consider the

question of faith, we often assume we already possess it. After all, we are faithfully prosecuting our *sādhana*, our regulated spiritual practices. But faith is a live issue. It is not something that once achieved remains vibrant without further thought. That is especially true for those of us who grew up in an environment of skepticism and were taught to challenge faith.

Therefore, we should understand both what faith is and what our *own* faith is. Besides the three types of faith listed above, the scriptures define faith as initial (*śraddhā*) and fixed (*niṣṭhā*). *Śraddhā*, according to Prabhupāda, is shown by a person who is willing to wander into the temple and who is able to feel good about what is going on there. It sounds almost like a kind of favorable curiosity. That initial faith is enough to bring us into the association of devotees.

Niṣṭhā means conviction that cannot be changed. Prabhupāda writes that a devotee with such faith feels that if he can attain Kṛṣṇa

Left: A devotee shows faith by accepting regulated spiritual practices, such as chanting the Hare Kṛṣṇa mahā-mantra on beads a prescribed number of times each day.

Faith is not opposed to being reasonable, and it is not sentimental. Faith is a necessary part of even material life.



consciousness, all his desires will be fulfilled. There is nothing more important than the development of Kṛṣṇa consciousness. A devotee with *niṣṭhā* may not have attained the goal but is fixed on its importance and value.

The dictionary defines faith as “unquestioning belief in God; unquestioning belief that does not require proof or evidence.” Faith is trust in God—in His actions and promises. This is the kind of faith required for a devotee. Although we can provide scriptural evidence to support our Kṛṣṇa conscious conclusions about the nature of the soul, the nature of God, transmigration, and so on, we have little empirical proof that any of it is true. Somehow or other, however, we have become willing to accept the authority of guru and scripture on faith, and we have molded our life’s principles around their teachings.

PRABHUPĀDA’S EMPOWERED FAITH

If we examine Śrīla Prabhupāda’s life and preaching, we can see how empowered he was both in his own faith and in his ability to create faith in others. It is remarkable how he was able to convince the hedonistic youth of New York City to chant Hare Kṛṣṇa and to accept the form of Kṛṣṇa as the topmost expression of Godhead. After Prabhupāda’s first public *kīrtana*, the *East Village Other* printed the headline “Save Earth Now!!” In the accompanying article, the reporter told a fanciful story about a group of theologians who had killed an old man in a church. There was a subsequent press report that God was now dead. Some people didn’t believe it.

They dug up the body and found it to be not the body of God, but that of his PR man, organized religion. At

once the good tidings spread across the wide world: God lives! But where was God?

A full-page ad in *The New York Times*, offering a reward for information leading to the discovery of the whereabouts of God, and signed by Martin Luther King and Ronald Reagan, brought no response. People began to worry and wonder again. “God,” said some people, “lives in a sugar cube.” Others whispered that the sacred secret was in a cigarette.

But while all this was going on, an old man, one year past his allotted three score and ten, wandered into New York’s East Village and set about to prove to the world that he knew where God could be found. In only three months, the man, Swami A. C. Bhaktivedanta, succeeded in convincing the world’s toughest audience—Bohemians, acidheads, potheads, and hippies—that he knew the way to God: Turn Off, Sing Out, and Fall In. This new brand of holy man, with all due deference to Dr. Leary, has come forth with a brand of “Consciousness Expansion” that’s sweeter than acid, cheaper than pot, and non-bustible by fuzz. How is all this possible? “Through Krishna,” the Swami says.

Prabhupāda had a way of presenting the philosophy of Kṛṣṇa consciousness that made it attractive, and his life was true to his teachings. We wanted to be like him. Prabhupāda would say, “Kṛṣṇa consciousness is such a nice thing,” and we would look at him and believe it to be true.

I mention this because faith is like love: you cannot analyze faith too closely without fear of losing it. We live with the results of faith—we practice our *sādhana*, we live with difficulties in Kṛṣṇa consciousness, and we remain attracted to Kṛṣṇa. On faith we question the guru, and with faith we accept his answers. On faith we then entrust him with our soul. Often, we

don’t know exactly what it is that awakens faith in our hearts, but when the time, place, and person are right, we are able to act on the budding of faith.

But as I mentioned previously, firm faith is not won in a day. I remember studying *Bhagavad-gītā* under Śrīla Prabhupāda and feeling the strengthening of my conviction. Yes, Kṛṣṇa is God, and yes, the soul transmigrates from one body to another. Yes, we are eternally and constitutionally Kṛṣṇa’s servants. Then one day Prabhupāda told us that Kṛṣṇa had 16,108 wives. That little bit of information threatened to upset my faith. We sometimes believe only a percentage of what we read in scripture, and when we are asked to accept something outside our belief system, it may threaten our whole practice.

I raised my hand to challenge Prabhupāda’s description of Kṛṣṇa’s wives.

“I’m trying to accept the *Bhagavad-gītā* in good faith,” I said, “but when I hear this, it’s difficult for me to accept.”

Prabhupāda said, “Difficult for *you*? It’s difficult for the greatest scholars.”

FAITH AND KNOWLEDGE

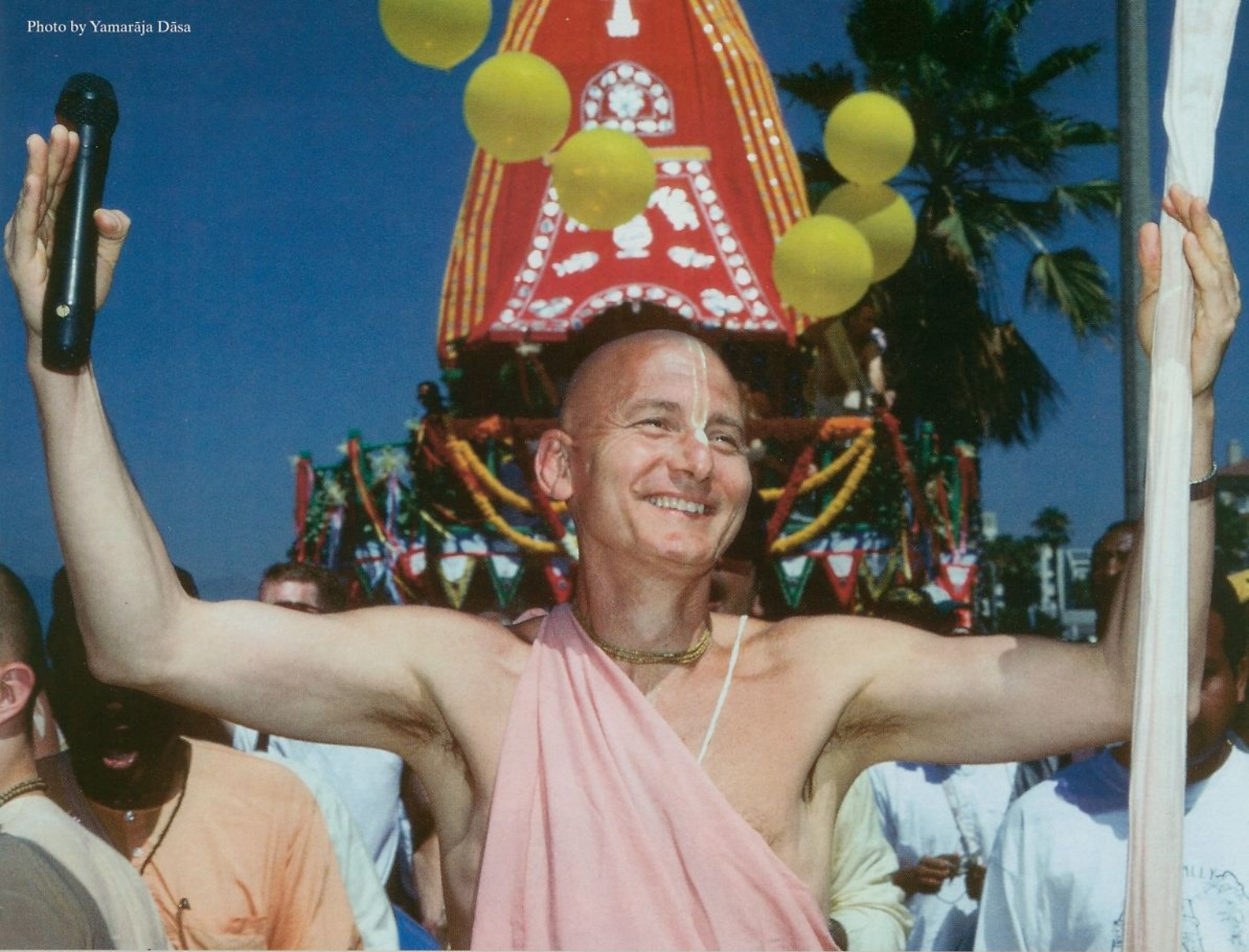
I think it is important for us to realize that actively developing faith is not inferior to cultivating knowledge. That is, having faith is not opposed to being reasonable, and it is not sentimental. Faith is a necessary part even of material life.

On a morning walk with some devotees, Śrīla Prabhupāda showed this to be true:

Disciple: So knowledge is not necessary for faith, but faith is necessary for knowledge.

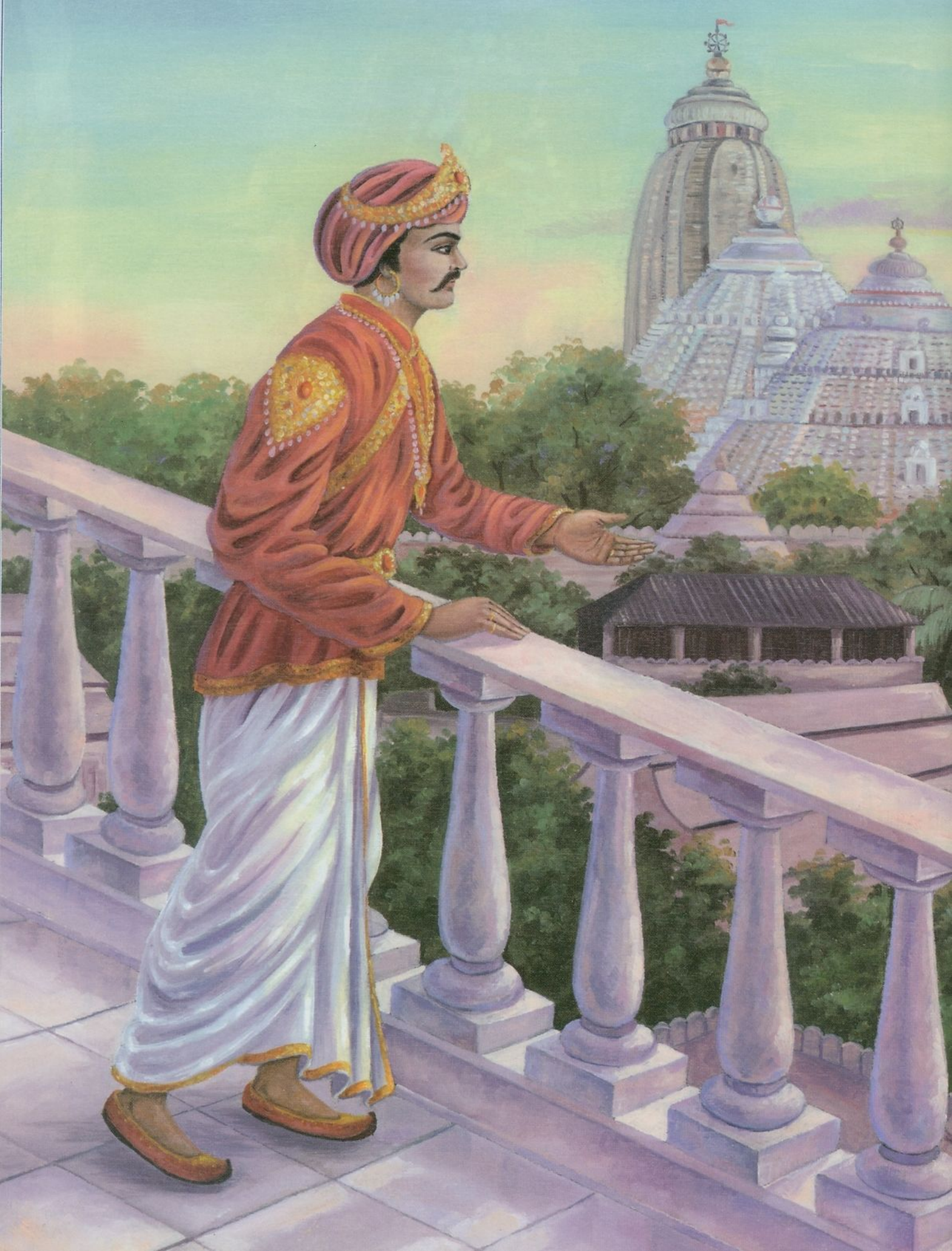
Śrīla Prabhupāda: Yes. Therefore a devotee, without any knowledge he

(please turn to page 37)



Ratha-yātrā Festival at Venice Beach, Los Angeles, 2001

Hare Kṛṣṇa, Hare Kṛṣṇa
Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma
Rāma Rāma, Hare Hare



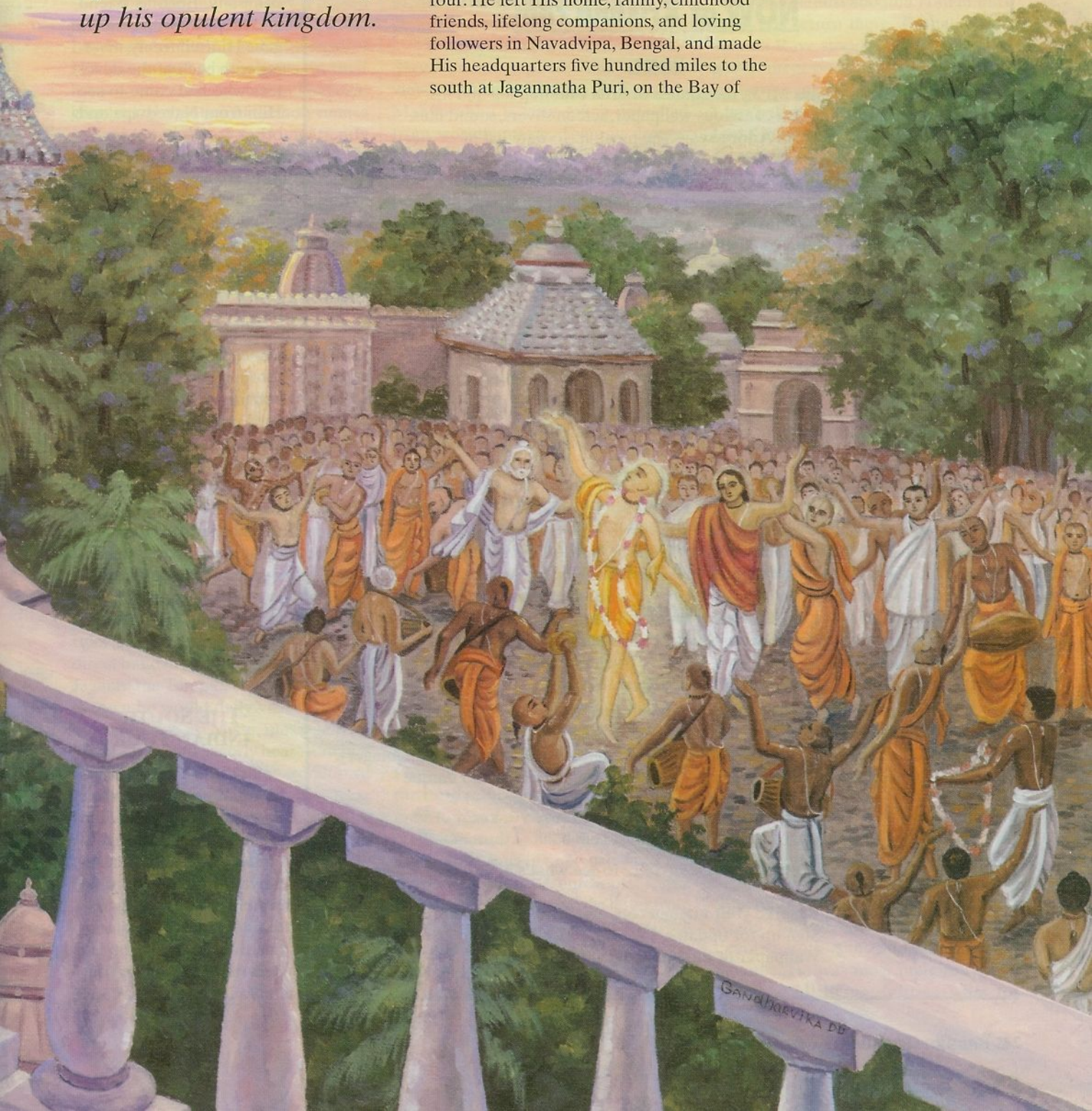
A King's Spiritual Yearning

by Mathureśa Dāsa

Illustration by Gāndharvikā Devī Dāsī

For the chance to meet Lord Caitanya, the king of Orissa was ready to give up his opulent kingdom.

LORD ŚRĪ KRṢṢA Caitanya Mahā-prabhu, known in His youth as Nimāi Paṇḍita, entered the renounced order of life in February 1510, at the age of twenty-four. He left His home, family, childhood friends, lifelong companions, and loving followers in Navadvīpa, Bengal, and made His headquarters five hundred miles to the south at Jagannātha Puri, on the Bay of



GANDHARVIKA DB

Bengal, in the state of Orissa His departure, though abrupt and without warning, only heightened His affectionate dealings with all of His Navadvipa devotees.

“My dear friends,” He told a crowd of farewell gathering at Advaita Ācārya’s house in Shantipura, “although I

have suddenly accepted the renounced order, I still know that I shall never be indifferent to you. As long as I live, I shall never be able to neglect you or My loving mother.”

Lord Caitanya’s elderly mother, Śācīdevī, had requested her son to reside at Puri. Consoling herself and the

assembled devotees, she explained, “Jagannatha Puri and Navadvipa are like two rooms in the same house. Pilgrims are always traveling back and forth between the two, and this coming and going will help carry news of my Nimāi.”

For ten days Śācī cooked for her son and all the devotees. The Lord dined with His devotees, and at night He chanted the holy names of Kṛṣṇa and danced in their company. Both as friend and as spiritual master, He gave Himself freely, meeting with each of the devotees who had come to see Him from Navadvipa and other towns. Looking at everyone’s face individually, He embraced each devotee warmly.

At last, with His mother and friends in tears at the house of Advaita Ācārya, Śrī Caitanya Mahāprabhu departed resolutely, accompanied by only four associates, and traveled on foot and by boat to Puri, arriving in March of 1510. In April the Lord held lengthy discussions with Sārvabhauma Bhaṭṭācārya, Puri’s leading monist scholar, convincing the Bhaṭṭācārya to apply his great learning to the practice of loving devotion to the supreme person, Lord Kṛṣṇa. In May, Lord Caitanya was on His way again.

THE SOUTH INDIAN TOUR

To the dismay of Sārvabhauma and many other new followers, who had known Him for only a matter of weeks, Lord Caitanya for the second time in four months left everything behind. Taking only one traveling assistant, He departed on a walking tour of South India, to Cape



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For a person in the renounced order, the Lord had insisted, meeting a worldly person like a king was as dangerous as drinking poison.



Comorin and back, visiting hundreds of temples and holy places over the next two years.

As the hours and days slowly passed in Jagannatha Puri and Navadvipa, the Lord's associates hungered for news of His travels and whereabouts. In their homes and on the streets they held congregational chanting of the holy names of Kṛṣṇa, and they waited impatiently for the chance to see Him again.

Mahārāja Pratāparudra, the king of Orissa, was among Śrī Caitanya Mahāprabhu's new admirers in Jagannatha Puri, even though he had never met the Lord. A member of the dynasty of the Ganga kings, Pratāparudra was opulent and powerful, traveling his domain with a retinue of secretaries, ministers, soldiers, and officers, and living in palaces with his queens and servants. His kingdom extended from his capital in Cuttack south to Rajamahendri, where Rāmānanda Rāya served as governor, and further down the coast to the area of modern Chennai, where Bhavānanda Rāya, Rāmānanda's father, was in charge.

Pratāparudra later shifted his capital to Khurda, a few miles from Jagannatha Puri, and he was sometimes addressed as the king of Puri. As a pious ruler, he took a personal interest and direct hand in managing Puri's ancient Jagannatha Temple. Whenever he was in town he would daily visit the home of his priest, Kāśī Miśra, massage Kāśī Miśra's feet, and eagerly hear from him the details of the opulent worship of Lord Jagannatha. It is said that King Indradyumna, who established the Jagannatha temple thousands of years ago, took birth again in his own dynasty as King Pratāparudra.

Eager to meet the Lord, Pratāparudra called for Sārvabhauma Bhaṭṭācārya.

"I have heard from many people," the king told Sārvabhauma, "that

an exalted saintly person has come from Bengal and shown you great favor. Now, being merciful upon me, please arrange for me to meet this great personality."

"What you have heard is true," Sārvabhauma replied, "but an interview is difficult to arrange. Śrī Caitanya Mahāprabhu is very much detached from worldly affairs. Even in dreams he does not grant interviews to a king."

At this, Pratāparudra was disappointed, but not surprised. Saintly persons as a rule neglected men too proud of their wealth and power. Pratāparudra, however, was not fond of his royal position, and he was determined to meet Śrī Caitanya Mahāprabhu.

"I would try, of course, to arrange a meeting," Sārvabhauma continued, "but the Lord has recently left to tour South India."

The news shocked and disappointed the king.

"Why has He left Jagannatha Puri?" he asked in great anxiety. "Why did you allow Him to leave? Why didn't you fall at His feet and beg Him to stay?"

"I tried very hard to keep Him here," Sārvabhauma explained, "but because He is the Supreme Personality of Godhead, Lord Kṛṣṇa Himself, He is completely independent."

"You are a most experienced and learned scholar," the king told Sārvabhauma, "so when you address Śrī Caitanya Mahāprabhu as Lord Kṛṣṇa, I accept this as the truth. Please, when the Lord returns, I wish to see Him just once to make my eyes perfect."

Pratāparudra joined the residents of Jagannatha Puri in anxiously awaiting the Lord's return from South India. While waiting, he received a letter from Rāmānanda Rāya, who had just spoken at length with Lord Caitanya on the bank of the Godavari River. Impressed with Rāmānanda Rāya's vast

and intimate knowledge of the science of devotional service, the Lord wanted him to retire from government work in Rajamahendri and join Him in Puri upon His return there. Though Rāmānanda Rāya stood to lose a lucrative government post, he wrote to eagerly submit his resignation. Hearing of the Lord's desire from Rāmānanda's letter, King Pratāparudra not only accepted Rāmānanda's request but also granted him a pension equal to his former salary so that he could serve the Lord without anxiety.

"Śrī Caitanya Mahāprabhu is very merciful to you," the king wrote Rāmānanda Rāya. "Therefore please solicit my meeting with Him without fail."

THE LORD RETURNS TO PURI

After two long years, Lord Caitanya's traveling assistant one day arrived in Puri to announce that the Lord had reached the nearby town of Alalanatha (Alarnath). The devotees in Puri were overjoyed and rushed to Alalanatha to greet the Lord, dancing along the way. In his capital at Cuttack, King Pratāparudra soon heard the news and wrote to Sārvabhauma, again requesting an interview. The reply was not encouraging. Sārvabhauma wrote back that Lord Caitanya had refused a meeting. For a person in the renounced order, the Lord had insisted, meetly a worldly person like a king was as dangerous as drinking poison.

"My dear Bhaṭṭācārya," the Lord had warned, "if you should ever let another such request come from your mouth, you will never see Me again."

Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, Kṛṣṇa Himself, in the role of His own devotee. Both as the Supreme and as a devotee, He was most mercifully disposed to all living entities, what to

Devotees are always eager to recommend another devotee to the Lord or the spiritual master, and these recommendations are always successful.



speak of a great devotee like Mahārāja Pratāparudra. Nevertheless, as a world teacher and a *sannyāsī*, a person in the renounced order, He warned by His own behavior that pandering to a materialistic person is detrimental to spiritual life. Despite Sārvabhauma's recommendation, Lord Caitanya held firm, driving Mahārāja Pratāparudra to further take shelter of His servants.

Sārvabhauma Bhaṭṭācārya, afraid of the Lord's threat to leave forever, returned home to think carefully over the situation. Śrīla Prabhupāda writes: "Lord Caitanya Mahāprabhu's activities were exhibited sometimes to reveal Him as the Supreme Personality of Godhead and sometimes to show Him as a devotee. Both kinds of activity are mysterious and appreciated only by pure devotees."

While Sārvabhauma was mulling over the matter, another letter arrived from Pratāparudra. The king wrote: "Please appeal to all the devotees associated with Śrī Caitanya Mahāprabhu and submit this petition on my behalf. By the mercy of all the devotees, one can attain shelter of the Lord. Without His mercy, my kingdom does not appeal to me. If Gaurahari, Lord Caitanya, will not show mercy to me, I shall give up my kingdom, become a mendicant, and beg from door to door."

RĀMĀNANDA'S INTERCESSION

In addition to soliciting the mercy of Lord Caitanya's associates in Puri, King Pratāparudra again requested the help of Rāmānanda Rāya, who had come to see him after relinquishing his duties in South India. Together they went to Jagannatha Puri, arriving in procession riding on horses and elephants along with their ministers and

military commanders. Pratāparudra went to visit the temple of Lord Jagannatha, while Rāmānanda Rāya hurried with great pleasure to meet Śrī Caitanya Mahāprabhu. Having resigned his post as a government diplomat, Rāmānanda Rāya now turned his diplomatic talents to softening the Lord's heart towards Pratāparudra.

Diplomacy in the political arena routinely entails duplicity and self interest, while in the field of devotional service diplomatic talents become an asset in assisting the Lord and His devotees. Although Lord Caitanya had firmly refused to see the king, the diplomacy of Rāmānanda Rāya, Sārvabhauma Bhaṭṭācārya, and all the devotees would succeed in changing His mind. Devotees are always eager to recommend another devotee to the Lord or the spiritual master, and these recommendations are always successful.

"My dear Lord," Rāmānanda Rāya informed Śrī Caitanya Mahāprabhu, "when I told Pratāparudra of Your order for me to retire, he was pleased to relieve me of my duties. Upon hearing Your name, he rose from his throne and embraced me. He granted me a full salary as a pension so that I could serve You without anxiety. King Pratāparudra said, 'I am most fallen and unfit to see the Lord. I hope that in a future birth He will allow me an interview.'"

Lord Caitanya was pleased to hear of King Pratāparudra's service to Rāmānanda Rāya.

"My dear Rāmānanda Rāya," He said, "Since you are the foremost devotee of Kṛṣṇa, whoever loves you is certainly a very fortunate person. Because the king has shown so much love for you, Lord Kṛṣṇa will certainly accept Him."

Lord Caitanya quoted a verse from the *Ādi Purāna*, where Lord Kṛṣṇa tells

Arjuna, "Those who claim to be My devotees are actually not My devotees. Those who are devotees of My servant are factually My devotees."

Śrī Caitanya Mahāprabhu indicated that He too is more accessible through service to His servants than by direct service to Himself. While the Lord and His great devotees make themselves available to everyone, the link created by direct approach is never as strong or as intimate as the link forged by service to their servants. Śrīla Prabhupāda calls this the psychology of "If you love me, love my dog," and it is present in all of us. Because we are part of the Supreme Lord and qualitatively one with Him, like Him we are most pleased and indebted when someone serves and pleases those who are dear to us. Even in dealing with an ordinary person, direct approach results in a comparatively formal relationship, whereas the indirect approach of pleasing a person's loved ones at once captures a person's heart. This phenomenon derives from the Supreme.

THE FAULT OF BEING KING

Pratāparudra's service to Rāmānanda Rāya pleased Śrī Caitanya Mahāprabhu and assured the fulfillment of Pratāparudra's dearest desire to meet the Lord. Nonetheless, as a matter of form the Lord again refused the king an interview.

"Please see the king at least once," Rāmānanda Rāya asked forthrightly.

"My dear Rāmānanda," the Lord replied, "how can you make such a request? A mendicant ruins himself in this life and the next by associating with a king. He loses all his spiritual credits for the next life. And in this life, as soon as the public finds a little fault in the behavior of a *sannyāsī*, they advertise

it like wildfire. A black spot of pain cannot be hidden on a white cloth.”

“But my dear Lord,” Rāmānanda respectfully protested, “You have delivered so many sinful people. This King Pratāparudra is a servitor of Lord Jagannatha and Your devotee.”

“The king certainly possesses good qualities,” Lord Caitanya agreed, “but simply by taking the name ‘king’ he has ruined himself.”

With Śrī Caitanya Mahāprabhu’s hard line unyielding, the unpleasant task of delivering the bad news to King Pratāparudra again fell to Sārvabhauma Bhaṭṭācārya. Not only had Lord Caitanya held firm against Sārvabhauma and Rāmānanda Rāya, but a group of devotees headed by Lord Nityānanda had also failed to obtain an interview for the king.

ANOTHER DISAPPOINTMENT

Having arrived in Puri with Rāmānanda Rāya, and having humbly enlisted the help of all the devotees, Pratāparudra had good reason to be hopeful.

When Sārvabhauma came to see him, he asked, “Have the devotees submitted my petition to the Lord as I requested in my letter?”

“Yes,” Sārvabhauma gently replied, “but the Lord has refused to see a king. He said that if He were asked again, He would definitely leave Jagannatha Puri.”

This time Pratāparudra’s disappointment was boundless. Two years of waiting and submitting his requests appeared fruitless.

Distressed and forlorn, he cried, “Alas! Śrī Caitanya Mahāprabhu has appeared to deliver all kinds of sinful persons. Has He decided to deliver everyone except a king named Pratāparudra? Will He glance mercifully at everyone but me? If I do not receive Śrī Caitanya Mahāprabhu’s mercy, my body and my kingdom are useless.”

“Do not worry,” Sārvabhauma comforted the king. “Because of your determination, Śrī Caitanya Mahāprabhu will definitely see you. Rāmānanda Rāya’s description of your love for Him has already changed His mind.”

Sārvabhauma reminded Pratāpa-

rudra that Rathayātrā, the Festival of the Chariots, was only a little more than two weeks away, and he suggested a plan.

“On the day of the festival,” he said, “the Lord will dance all day before the chariots in great ecstatic love. After dancing, He will rest in the Gundicha garden. At that time you should go there without your royal entourage, dressed as an ordinary man, and read to the Lord from *Śrīmad-Bhāgavatam* about Lord Kṛṣṇa’s pastimes. Śrī Caitanya Mahāprabhu will be so ecstatic

from your reading that I am sure He will embrace you.”

Resolving to follow Sārvabhauma’s advice, the king felt transcendental happiness. Now he had not only the support and mercy of the devotees, but a plan as well. He was elated until he heard, three days later, that Śrī Caitanya Mahāprabhu had suddenly left Puri alone and gone to Alalanatha. Lord Caitanya had happily viewed the annual bathing ceremony of Lord Jagannatha, after which Lord Jagannatha retires to seclusion for the two

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weeks before Rathayātrā. Unable to bear not seeing Lord Jagannatha, Śrī Caitanya Mahāprabhu had abandoned Puri.

Sārvabhauma and other devotees followed Lord Caitanya to Alalanatha while Pratāparudra waited in anguish. How would they bring Śrī Caitanya Mahāprabhu back to Puri as long as Lord Jagannatha was in seclusion? What could compete with the Lord of the universe, Kṛṣṇa Himself, for Śrī Caitanya Mahāprabhu's attention? Would Lord Caitanya return at all, or was this the start of another endless pilgrimage?

THE DEVOTEES FROM BENGAL

Sārvabhauma soon arrived at Pratāparudra's palace to allay the king's fears. Lord Caitanya had agreed to return to Jagannatha Puri after hearing that many of His devotees from Bengal were on their way to see Him. Having received news of the Lord's return from South India, they had set out on the five-hundred-mile journey from Navadvīpa almost at once and would be arriving soon. Since last seeing the Lord during the ten-day festival at Advaita Ācārya's house two years earlier, they had anxiously contemplated their reunion with Him, their spiritual master and dearest friend. While Sārvabhauma was reassuring King Pratāparudra, a devotee named Gopīnātha Ācārya came to the palace and confirmed the news.

"About two hundred devotees are coming from Bengal," Gopīnātha Ācārya said to Sārvabhauma. "All of

them are greatly elevated and specifically devoted to Śrī Caitanya Mahāprabhu. They have already arrived on the bank of Lake Narendra and are waiting there. I need to make arrangements for their lodging and meals."

King Pratāparudra jumped at the chance to serve Lord Caitanya's intimate friends and devotees.

"I shall give orders to the temple manager to arrange everyone's residential quarters and *prasāda*," he promised.

Then, turning to Sārvabhauma with excitement, the king said, "Please show me, one by one, these Bengali devotees of Śrī Caitanya Mahāprabhu."

"Actually I do not know any of them either, although I would like to," Sārvabhauma replied. "Let us go up on the roof of the palace with Gopīnātha Ācārya. He knows every one of the Bengali devotees and will identify them for us."

From the roof of Pratāparudra's palace Gopīnātha Ācārya began to point out the devotees. He identified Advaita Ācārya, Śrīvāsa Paṇḍita, Gadādhara Paṇḍita, Vakreśvara Paṇḍita, and Haridāsa Ṭhākura, while his two companions craned to see. All the arriving devotees were chanting and dancing as they approached the palace from Lake Narendra on their way to see Lord Caitanya.

"Here are Vāsudeva Datta and Śivānanda Sena," Gopīnātha Ācārya continued. "And here also are Govinda Ghoṣa, Mādhava Ghoṣa, and Vāsudeva Ghoṣa and the residents of Kulīnagrama, and the residents of Khanda."

Gopīnātha Ācārya went on and on, naming the Bengali devotees and de-

scribing their qualities and their service to Śrī Caitanya Mahāprabhu.

"How many names shall I speak to you?" he asked. "All the devotees you see here are associates of Śrī Caitanya Mahāprabhu, who is their life and soul."

An associate of the Śrī Caitanya Mahāprabhu is just what King Pratāparudra wanted to be. Here were friends and disciples from the Lord's childhood and youth, as well as older devotees who had known the Lord since His birth and had known His parents before that. Pratāparudra absorbed himself in watching their arrival and in hearing their voices as they chanted the holy names.

Śrīla Prabhupāda comments: "One who is intelligent understands that all the personal associates and devotees of Śrī Caitanya Mahāprabhu are ever liberated. One should not think that because Śrī Caitanya Mahāprabhu was personally present five hundred years ago, only His associates were liberated. Rather, Śrīla Narottama Dāsa Ṭhākura says that anyone is a liberated associate if he acts on behalf of Śrī Caitanya Mahāprabhu. Simply by accepting the associates of Śrī Caitanya Mahāprabhu as ever liberated, one can very easily go back home, back to Godhead."

Mahārāja Pratāparudra was astonished at the brightness of the Bengali devotees.

"I have never seen such an effulgence," he said. "It is like the brilliance of millions of suns. Nor have I ever heard the Lord's names chanted so melodiously."

As king of Jagannatha Puri, Pratāparudra had heard the congregational chanting of the holy names performed by the hundreds and thousands of pilgrims arriving in Puri from all parts of the world. He was not a newcomer to the chanting of Hare Kṛṣṇa, but these followers of Śrī Caitanya Mahāprabhu surpassed everyone in their ecstatic performance of *kīrtana* and in their attractive personal features.

"Such are the symptoms of pure devotees when they are chanting," Śrīla Prabhupāda explains. "All pure devotees are as bright as sunshine, and their bodily luster is very effulgent. If a devotee sticks strictly to the principles governing Vaiṣṇava behavior, his bodily

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The Lord and His devotees danced in ecstasy and astonished all the residents of Puri, who came running to see.

• • •

luster will naturally be attractive, and his singing and chanting of the holy names of the Lord will be effective.”

“The transcendental sweetness of their voices,” Sārvabhauma informed the king, “is a special creation of Lord Caitanya known as *prema-saṅkīrtana*, or congregational chanting in love of Godhead. Śrī Caitanya Mahāprabhu has descended to teach that the real religious principle for this age of Kali is the chanting of the holy names of Lord Kṛṣṇa.”

Śrīla Prabhupāda writes: “The members of the International Society for Krishna Consciousness should go to India and perform *saṅkīrtana* congregationally. This will attract the attention of all the important personalities in India, just as the beauty, bodily luster, and *saṅkīrtana* performance by the associates of Śrī Caitanya Mahāprabhu attracted the attention of Mahārāja Pratāparudra. The associates of Śrī Caitanya Mahāprabhu were unlimited during the Lord’s presence on this planet, but anyone who is pure in life and devoted to the mission of Śrī Caitanya Mahāprabhu is to be understood as a *nitya-siddha* [liberated] associate of the Lord.”

BEYOND REGULATIONS

From the rooftop of his palace, King Pratāparudra noticed further unique qualities of the Bengali devotees. Practically all other pilgrims, the king knew, followed many regulations when arriving in Puri or any holy place. Pilgrims to Puri would normally fast for a day, shave their heads clean, bathe in the ocean, and then visit the temple of Lord Jagannatha. But the devotees of Lord Caitanya were rushing to the Lord’s residence at Kāśī Mīśra’s house, passing the main gate of the Jagannatha temple along the way. For Mahārāja Pratāparudra, accustomed as he

was to the age-old traditions of Puri, and responsible as he was for their maintenance, this was a potentially alarming sight.

“Instead of visiting the temple of Lord Jagannatha, all the devotees are running toward the residence of Śrī Caitanya Mahāprabhu,” Pratāparudra remarked with surprise. “And Vāṇī-nātha, the son of Bhavānanda Rāya, has gathered seven men to carry a huge quantity of delicious *mahā-prasāda* to Kāśī Mīśra’s house. Why isn’t everyone fasting, shaving, and so on?”

“This is spontaneous love,” Sārvabhauma explained. “All the devotees are very anxious to meet Śrī Caitanya Mahāprabhu after long separation. And understanding that the devotees were coming, the Lord called for quantities of *prasāda*. When Śrī Caitanya Mahāprabhu is distributing *prasāda* with His own transcendental hand, who will bother with fasting and other regulations? First the devotees will meet Śrī Caitanya Mahāprabhu and then take Him with them to see Lord Jagannatha. When one is inspired by the Lord from within the heart, he does not care for ordinary regulations and social customs.”

After watching Śrī Caitanya Mahāprabhu’s Navadvīpa devotees rush to meet their Lord, friend, and spiritual master, King Pratāparudra came down from the roof of his palace. He called for Kāśī Mīśra and the temple manager and told them to provide comfortable living arrangements for everyone.

Hearing His devotees arrive, Śrī Caitanya Mahāprabhu left Kāśī Mīśra’s house to meet them on the road. He embraced each one, inviting them into the house, where He continued to offer attention and respect to each devotee individually. Before lunch, which He served with His own hand, Lord Caitanya and His guests bathed in the sea, and afterwards all the de-

votees went to rest at the residences provided by King Pratāparudra and Kāśī Mīśra. In the evening they came again to meet Śrī Caitanya Mahāprabhu at Kāśī Mīśra’s house and went with Him to visit the temple of Lord Jagannatha, where Lord Caitanya began congregational chanting of Hare Kṛṣṇa. It was the Navadvīpa devotees’ first *kīrtana* with Śrī Caitanya Mahāprabhu since their meeting at Advaita Ācārya’s house two years earlier. The chanting, accompanied by eight drums and thirty-two pairs of cymbals, was tumultuous and lasted for several hours, the Lord and His devotees dancing in ecstasy and astonishing all the residents of Puri, who came running to see.

King Pratāparudra too heard the uproarious *kīrtana* and returned to the roof of his palace to watch and listen as night began to fall. Earlier in the day he had first noticed the sweet voices of the Navadvīpa devotees as they had arrived in Puri and disappeared towards Kāśī Mīśra’s home. Now, looking down again from his rooftop, he was further astonished to see these eternal associates ecstatically chanting and dancing with Śrī Caitanya Mahāprabhu in their midst. How they must be enjoying His association after so much time apart!

As the *kīrtana* ended, Mahārāja Pratāparudra watched the devotees return with Śrī Caitanya Mahāprabhu to Kāśī Mīśra’s house to again honor *prasādam*, and the fortunate king’s anxiety to join their company increased without limit. ☸

In the next issue, King Pratāparudra meets the Lord.

Mathureśa Dāsa, a disciple of Śrīla Prabhupāda, has written many articles for BTG. He and his wife, Gaṅgā-gaṅgā Devī Dāsī, and their four children live in Alachua, Florida.

6: Vandanam

Turning to Prayer

*God is a person, and out of His infinite kindness
He allows us—even in our present condition—
to render Him personal service.*

by Dvārakādhīśa Devī Dāsī

In the Śrīmad-Bhāgavatam, the devotee Prahlāda Mahārāja, a great spiritual authority, says, “Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia, and pastimes of Lord Viṣṇu [Kṛṣṇa], remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship . . . , offering prayers to the Lord, becoming His servant, considering the Lord one’s best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind, and words)—these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Kṛṣṇa through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.” Here we continue our series on the nine processes of bhakti-yoga, or devotional service to the Lord.

PRAYER, OR *vandanam*, is the sixth of the nine processes of devotional service. An intensely personal process, it may also be the most universal, for prayers fill the traditions of religions and cultures of the world, creating our most ancient ties and our most common language. Scriptures are filled with prayers—prayers that become our friends and companions for life. Nearly everyone has felt the comfort of a childhood prayer, or the companionable stir of belonging when familiar prayers are quoted.

Prayer is often the very first way children learn about God. Parents teach their children simple prayers for bedtime or mealtimes. These early prayers teach children much about the way to approach the Lord. There are simple prayers of gratitude, prayers for the welfare of loved ones, and, of course, prayers for some coveted desire to be fulfilled. Childhood prayers often express fear of the wicked or of God’s wrath. They set up theological principles, such as eter-

nal heaven and hell, that shape the behavior of entire cultures.

While each of us has a unique encounter with the world, prayer invites communication that supersedes material circumstances. Prayer in its most lovely form reawakens our deepest, most primal sentiments and longings. Prayer articulates knowledge that seems to arise from somewhere beyond this life’s recollections; that is why the words from a prayer written centuries ago can often feel like the most sincere expression of our own spiritual longing.

PRAYER OF DISTRESS

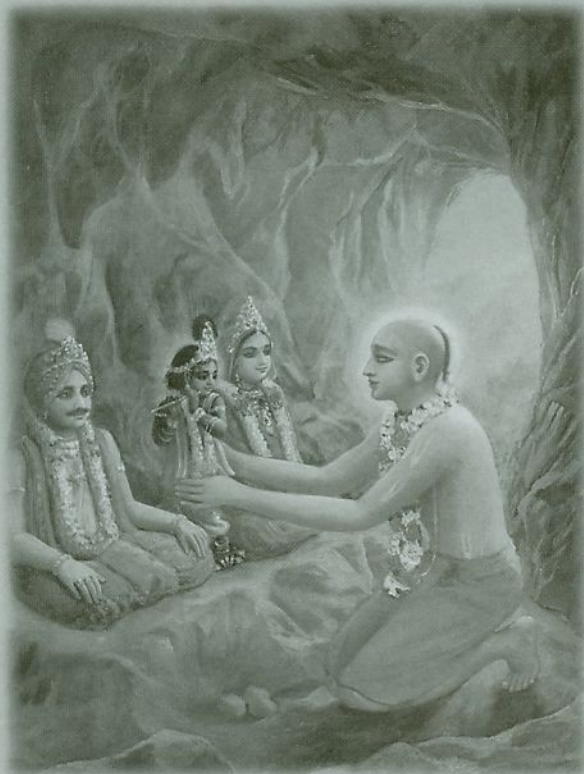
Prayer is often prompted by suffering. According to the *Bhagavad-gītā*, God accepts such prayers, even though they’re centered on our own pleasure rather than God’s. A delightful story from the *Śrīmad-Bhāgavatam* tells why.

A magnificent elephant named Gajendra was



“O son of Mahārāja Nanda [Kṛṣṇa], I am Your eternal servitor, yet somehow or other I have fallen into the ocean of birth and death. Please pick me up from this ocean of death and place me as one of the atoms at Your lotus feet.”

—Śrī Caitanya Mahāprabhu



traveling with his herd when he became tired and thirsty. They stopped at a lake, where they enjoyed playing in the water. Deep within the lake, however, lived a crocodile of great strength. The crocodile caught Gajendra's leg in his mighty jaws, and despite Gajendra's own massive power and the assistance of his elephant herd, Gajendra was unable to free himself.

They fought for a long time. Slowly, Gajendra's strength began to wane, while the crocodile, a creature of the water, stayed strong in his element. As Gajendra saw his death approaching, he realized that no one could truly save him except the Supreme Lord. From deep within the elephant's being arose the words to a prayer learned in a former life, and he sang it out with devotion. Moved by the pure-hearted song of surrender, Kṛṣṇa, the Supreme Lord, appeared and killed the crocodile.

What attracted Lord Kṛṣṇa to this elephant? Was it the incredible sight of an elephant reciting a prayer? Was it

the prayer itself, a long catalogue of Kṛṣṇa's glories, that brought Him to the scene?

Neither of these things are truly compelling to the Supreme Lord. After all, prayers are recited in His honor always and everywhere. But the astonishing feature of Gajendra's prayer was that it was uttered with pure realization. Gajendra could see that his triumphant reign as elephant master was just a temporary role in the world. His eternal role was in relationship to the Lord, and when Gajendra realized this, he was inspired within his heart with words of glorification. The point was not that he *knew* the prayer and used it to remove himself from an ugly predicament, but that he *felt* the prayer, and sang it with full love.

Often prayers have expectations attached. After all, what's the point of communicating with the Lord of the universe if we can't freely express our desires? If we live with the consciousness of God's omnipotence, then praying for what we want can feel natural.

But think of all those prayers—for good weather, for money, for miraculous cures—and consider how impossible it is to fulfill all of them at once. As Śrīla Prabhupāda pointed out, during World War II the wives of the German soldiers were praying for the safe return of their husbands, and the wives of the British soldiers were praying for the safe return of their husbands. In a war, how can everyone be satisfied?

MIXED RESULTS

Sometimes we are blessed with the answer to our prayers, and sometimes we are blessed by the apparent rejection of our prayers. Sometimes our prayers are answered, but we cannot recognize Lord Kṛṣṇa's response. How does Kṛṣṇa decide which requests to grant? How do we react when He seems to ignore our prayers, even when our situation becomes quite desperate?

On one level, the answer is complex, fraught with karmic consequences and lessons for our own good, just as

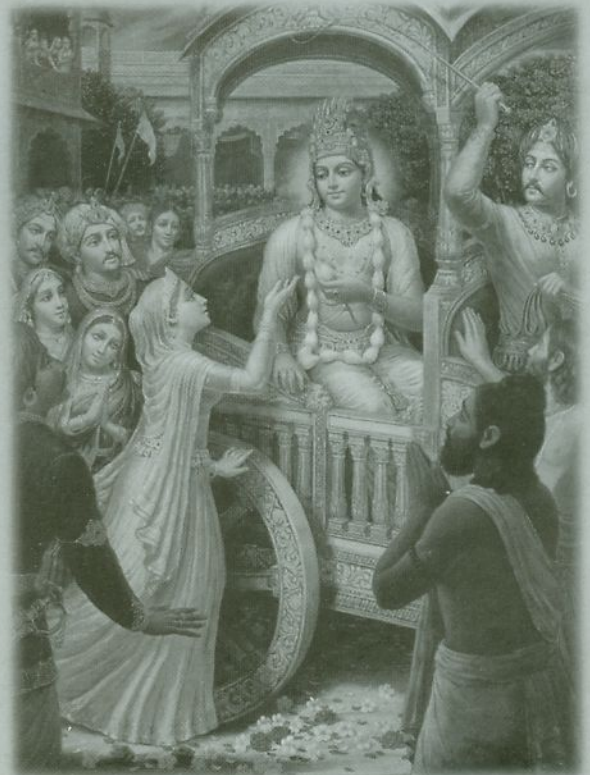


“O Lord Mukunda [Kṛṣṇa],
I bow down my head to
Your Lordship and respect-
fully ask You to fulfill this one
desire of mine: that in each
of my future births I will, by
Your Lordship’s mercy, al-
ways remember and never
forget Your lotus feet.”

—King Kulaśekhara

“O Kṛṣṇa, I offer my
obeisances unto You
because You are the origi-
nal personality and are
unaffected by the qualities
of the material world. You
are existing both within
and without everything, yet
You are invisible to all.”

—Śrīmatī Kuntī Devī



“O all-powerful one, I desire
no boon other than service
to Your lotus feet, the boon
most eagerly sought by those
free of material desire. O Hari
[Kṛṣṇa], what enlightened
person who worships You, the
giver of liberation, would
choose a boon that causes his
own bondage?” – King Mucukunda



“O my Lord, persons who
smell the aroma of Your
lotus feet, carried by the
air of Vedic sound through
the holes of the ears,
accept Your devotional
service. For them You are
never separated from the
lotus of their hearts.”

– Lord Brahmā

“O son of Vasudeva
 [Kṛṣṇa], obeisances to
 You, within whom all
 living beings reside.
 O Lord of the mind and
 senses, again I offer
 You my obeisances.
 O master, please protect
 me, who am surrendered
 unto You.” —Akrūra



a parent denies the child pleasures that could bring the child danger or pain. Think how often, in retrospect, we are grateful that God did *not* grant the answer to our prayers? Good thing, we later reflect, that we lost that job. Good thing the one we loved didn't love us back. Saved from our own short-sightedness, God rescued us by ignoring our pleas.

But sometimes our losses are so tremendous that we can find no silver lining, no reason to explain Kṛṣṇa's negligence. How can it ever be okay to lose a child? How can it be okay to waste away slowly from a painful disease? When tragedies like these enter our lives, as they do in this world of unpredictable misery, we often turn to prayer with an unimagined intensity. And often there is no relief from the pain, no sign that Kṛṣṇa is listening, or caring. It's hard not to let the seeds of anger and doubt season our relationship with Kṛṣṇa when He seems to be deliberately destroying all that we love.

But that may be His point. We love

the people and things of this world so deeply. And while this love is natural, it must be held in perspective. Love, in its most pure and satisfying form, is meant for Kṛṣṇa. We are most our true selves, most our joyous selves, when that love for God is fully awake in our beings, when we give and receive love from others in this world as part of our larger purpose of loving Him. This, of course, is not a small realization, and it is impossible to superficially adopt. But from time to time the Lord may bring it out through apparent tragedy. It certainly doesn't feel like a blessing, but it is nothing less than the chance to turn to Him who loves us best.

Nothing I've ever read illustrates the relationship of prayer and suffering better than the prayers of Queen Kuntī. She and her family were fortunate to be with Lord Kṛṣṇa, who helped them endure death and separation of loved ones, financial ruin, and humiliation. Finally, when their trials were over, Kṛṣṇa prepared to leave. Kuntī prayed, "Let our sufferings come again,

for when we see them, we see You, and then our birth and death are through." Later she prayed, "Please cut the ropes of my attachment to my family so my love can flow to You alone, like the Ganges to the sea." Most of us would be reluctant to offer such prayers, but not the fearless Queen Kuntī!

Prayer, then, is a reflection of our realization and our unique relationship with Kṛṣṇa. Prayer is everything from our most intimate conversations with the Lord in the heart to the universal expressions of praise and gratitude echoing through time. It is not a language of words, but a language of heart. Beautiful prayers with no feeling mean nothing to God; the beauty of a prayer, however articulated, is in its sincerity.

Find your own most beautiful prayers, and offer them with courage. ☀

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CALENDAR

This calendar is calculated for Mayapur, West Bengal, India. The dates, derived from a lunar calendar, may vary by one day for other locations. Consult your local Hare Kṛṣṇa temple for the exact dates for your area.

Because the Hare Kṛṣṇa movement comes in disciplic line from Caitanya Mahāprabhu, the calendar includes not only dates relevant to all followers of the Vedic tradition but also dates relating to Lord Caitanya's associates and prominent spiritual masters in His disciplic succession.

Month of Madhusūdana (April 28–May 26)

MAY

6—Disappearance anniversary of Śrīla Vṛndāvana Dāsa Ṭhākura, author of *Śrī Caitanya Bhāgavata*, a biography on Lord Caitanya.

8—Varūthinī Ekādaśī. Fasting from grains and beans.

12—Appearance anniversary of Śrīla Gadādhara Paṇḍita, one of Lord Caitanya's principal associates.

15—Beginning of Candana Yātrā, the festival of anointing Lord Jagannātha with sandalwood pulp for twenty-one days.

21—Appearance anniversary of Śrīmatī Sītā Devī, consort of Lord Rāmacandra. Appearance anniversary of Śrīmatī Jāhnavā Devī, consort of Lord Nityānanda Prabhu. Disappearance anniversary of Śrīla Madhu Paṇḍita, a great devotee of Lord Caitanya.

23—Mohinī Ekādaśī. Fasting from grains and beans. Rukmiṇī Dvādaśī, the appearance anniver-

sary of Śrīmatī Rukmiṇī Devī, consort of Lord Kṛṣṇa as Dvārakā-dhīśa, Lord of Dvārakā.

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

25—Nṛsimha Caturdaśī, appearance anniversary of Lord Nṛsimha-deva, Lord Kṛṣṇa's half-man, half-lion incarnation. Fasting till dusk, followed by feasting.

26—Appearance anniversary of Śrīla Mādhavendra Purī, spiritual master of Lord Caitanya's spiritual master. Appearance anniversary of Śrīla Śrīnivāsa Ācārya, a follower of the six Gosvāmīs of Vṛndāvana. Disappearance anniversary of Śrīla Parameśvara Purī, an associate of Lord Caitanya.

Month of Trivikrama (May 27–June 24)

31—Disappearance anniversary of Śrīla Rāmānanda Rāya, an intimate associate of Lord Caitanya.

JUNE

6—Aparā Ekādaśī. Fasting from grains and beans.

7—Appearance anniversary of Śrīla Vṛndāvana Dāsa Ṭhākura, the author of *Śrī Caitanya Bhāgavata*, a biography on Lord Caitanya.

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

Śrīmatī Gaṅgāmātā Gosvāmiṇī, a prominent woman spiritual master in the Gauḍīya Vaiṣṇava *sampradāya*.

21—Pāṇḍava Nirjalā Ekādaśī. Fasting from grains and beans.

23—Śrīla Raghunātha Dāsa Gosvāmī's chipped-rice-and-yogurt festival at Pāṇihāṭī.

Month of Vāmana (June 25–July 24)

25—Disappearance of Śyāmānanda Paṇḍita, one of the principal followers of the six Gosvāmīs of Vṛndāvana.

JULY

5—Disappearance anniversary of Śrī Śrīvāsa Paṇḍita, one of the principal associates of Lord Caitanya.

6—Yoginī Ekādaśī. Fasting from grains and beans.

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

11—Guṇḍicā-mārjana. Festival of cleansing the Gundicha temple in Jagannatha Puri, India.

12—Lord Jagannātha's Rathayātrā in Jagannatha Puri. Disappearance anniversary of Śrīla Syarūpa Dāmodara and Śrīla Śivānanda Sena, intimate associates of Lord Caitanya.

20—Śayanā Ekādaśī. Fasting from grains and beans.

Everyone lives in this world on faith; it is only a matter of where one's faith is placed.



THE NEED FOR FAITH

(continued from page 20)

becomes a devotee. That faith, only faith. The devotee advances. Later on, they become automatically full of knowledge because they have strong faith.

Earlier on this walk, a devotee had asked Prabhupāda, "How does one particular person come to manifest faith and others do not?" Prabhupāda replied that it is because of purity. Another devotee volunteered, "Oh, you mean from past lives and pious activities?" Prabhupāda said that if we have purity, we acquire more faith and knowledge. We must begin, however, with faith. "Because he is faithful, therefore I help him to get knowledge. Again you come to that."

Disciple: Blind faith is the belief that . . .

Śrīla Prabhupāda: Blind faith—that I have already explained. Why do you forget? He shows me, "Prabhupāda, come this way." So, I have no faith. Why shall I go? If I have no faith, then I have to stop here, and my movement is finished. You have to keep faith blindly. The man is giving direction. If he's perfect, your faith will make you advanced. But if you go to a rascal cheater, if you have blind faith then you are lost. The child has no knowledge, but he has faith in his parents, and he believes what his parents say. Then he's making progress.

Just like you go to a barber shop, and you put your neck like this and he is with the razor. So unless you have faith, "No, he's a good man, he will not cut my throat," how can you do so? Faith is the beginning. If you say, "No, I have no faith in you," then you cannot be cleansed.

Disciple: Sometimes a barber looks like he could cut your throat.

Śrīla Prabhupāda: He could do that, but you must have faith. Otherwise, no shaving. Suppose you are going

to some unknown place. Now we are purchasing, paying \$2,000 for a ticket, but where is the guarantee that you will go there? You are paying money first, but there's no guarantee that you will go there. How do you get the ticket, and how do you get on the plane without faith? Without faith you cannot move an inch. It must be there.

We say, "No, this ticket is issued by Pan American. They are a good company. So many people are going. I will go also." That's all, faith. You never went there, neither you know whether it will be possible to go there. You have to purchase the ticket. If you say, "First of all let me go there, then I shall pay," they will say, "Get out! First of all pay. Then you come on."

Disciple: When I was first coming to this movement, Śrīla Prabhupāda, I opened *Bhagavad-gītā* and I said, "I don't understand this." I began to clean the floor, wash the dishes, cut the vegetables.

Śrīla Prabhupāda: Yes, very good. *Sevonmukhe hi jihvādau*. By service only. You can understand God simply by service. There is no other way, and the faith begins from the tongue.

We needn't be intimidated by someone saying that faith is only for religionists. Everyone lives in this world on faith; it's only a matter of where one's faith is placed.

The difficulty for aspiring devotees is that so much of the depths of spiritual life is beyond any material experience we may have, and usually beyond our spiritual experience. What else can we do but accept the truths on faith? Our lack of faith, however, tends to stem from our lack of experience. For example, we may be willing to say that we have faith in the scriptures, but at the same time we may think that scriptural statements describe extremely ideal conditions we will never attain. That shows a lack of faith in ourselves

and in the scriptural statements that declare that we can attain such states.

We may also have a lack of faith in the power of the institution to elevate us, or some other lack of faith. Our faith can usually be measured. It is not unlimited. That measurement becomes most obvious to us whenever our faith is tested in some way. Then we can take personal inventory.

In the Gospel, Jesus says that those who have faith can move mountains. Some people try to prove their faithfulness by pointing to supposed miracles in their lives—God responding to their prayers. But that's a fruitive approach to God, as if we are asking God to prove His power by something that can be measured in this world. Rather, devotees wish to have a simple faith in Kṛṣṇa's existence and in His love for us. We want a simple faith that Kṛṣṇa accepts our service. This faithful dimension should be our reality, regardless of our material prosperity or lack of it. We always trust that Kṛṣṇa's desires are being carried out in our lives.

DEALING WITH DOUBTS

How to reach such faith? Perhaps we think it's a weakness to be honest about how much faith we may not yet have. But honesty is the only recourse for those trying to increase their faith. We have to begin with who we are and what we can accept and work forward from there. If we refuse to be honest, we will develop an official kind of faith, a complacent faith, a thoughtless faith. We won't feel the fervor that will drive us forward in spiritual life, but will simply be going through the motions.

If we have any conscience or self-awareness at all, we should ask, "How am I receiving this knowledge? Is it putting me to sleep? Is it inspiring me? Do I *really* believe it?" The initial faith that brought us to the practices of

Faith combined with knowledge can lift us from unsure believer to someone fixed in his convictions.



Kṛṣṇa consciousness shouldn't become a memory upon which we live.

To be without faith is a sign of weakness. Prabhupāda once went to an ecumenical meeting with a few priests.

One of the priests asked him, "Don't you ever have doubts?"

Prabhupāda replied, "Doubts? Of course not. How can I be teaching if I have doubts?"

The priests were disturbed by his reply; they wanted him to admit to doubts because *they* had doubts. A fixed person will not have doubts. We may have to acknowledge that we are not so fixed.

Different points become items of doubt for different people. Some people left the Hare Kṛṣṇa movement when Prabhupāda said that we did not go to the moon. Others may not have left, but remained unable to accept his statements. Faith is something that must be worked out against integrity. Sometimes, revealing our doubts to someone can help us find that balance.

Doubts are not useful to our Kṛṣṇa consciousness. Hayagrīva Dāsa once wrote an essay about doubt that Prabhupāda titled "Doubt, Thy Name is Bondage."

CULTIVATING KNOWLEDGE

One obvious way to combat doubt and to strengthen faith is to cultivate knowledge. Faith combined with knowledge can lift us from unsure believer to someone fixed in his convictions. By expressing our doubts and then opening ourselves to scripture and saintly persons, we can often find a satisfying response. We don't have to allow our doubts to intimidate us.

Also, we should not think that our acceptance or rejection of certain

points in the scripture either validates them or invalidates them. They are true on their own merit. Prabhupāda said, "You may believe or not believe; that is a different thing." Part of faith is recognizing our smallness in the face of truth.

As Prabhupāda stated, faith begins with the tongue, with chanting and taking *prasādam*. Faith does not begin with the mind, as most people may think, or even with the eyes. By simply engaging the tongue in Kṛṣṇa's service, we can understand the highest truths, because developing faith is not like developing a muscle. We make our endeavor to attain it, but ultimately faith is a gift of God. When we prove our sincerity, we are given more of it, along with spiritual knowledge.

I once wrote to Prabhupāda that I had realized that to understand the *Bhagavad-gītā* I needed more than scholarship. The knowledge would come to me by more mystical transference. Until Kṛṣṇa blessed me, I would not be able to understand it.

Prabhupāda replied, "You are a sincere devotee, so Kṛṣṇa will give you the intelligence to understand *Bhagavad-gītā*."

Faith comes from sincerity.

But it's not only supramundane. Even psychologically when we act in Kṛṣṇa consciousness and receive good results from our practices, we feel the blossoming of faith, trust, and loyalty.

Experience in Kṛṣṇa consciousness includes the testing of faith. Faith, it seems, is usually tested either when we face adverse conditions—pain, danger, duress, grief—or we are tempted by *māyā*. At such times a devotee may find himself thinking, "Kṛṣṇa, why did you do this to me?" To come out with a mood of acceptance—that Kṛṣṇa is acting only for our own benefit—means we have passed the test.

ENTHUSIASM AND FAITH

Faith thrives in an environment of enthusiasm. Without enthusiasm we feel dull. Our flame of devotion is low. Faith is not simply a belief in God; it is an active interest to hear about Him. A pure devotee will want to hear about and serve Kṛṣṇa endlessly. The more enthusiasm our faith has, the stronger it will become. We are not interested only in nominal belief, as if our faith were a personal opinion with little relevance to our lives. We want burning conviction.

Therefore, our enthusiasm has to be based on love and not on the results we receive from our service. If we serve and ostensibly fail in some way, our enthusiasm should not become dampened. To build enthusiasm we should associate with devotees who are enthusiastic. We must consciously place ourselves in situations that vitalize our Kṛṣṇa consciousness. Faith shouldn't be something we once had when we accepted Kṛṣṇa consciousness but haven't touched since. We need to go to its core.

Again we can turn to Prabhupāda as an example: He was such a fighter that when he went out to spread Kṛṣṇa consciousness but met only resistance, he became more Kṛṣṇa conscious and more determined. His successes or failures never dampened his faith. He lived always in the reciprocation he received from Kṛṣṇa, whatever that reciprocation was. We can learn to do the same. ☸

Satsvarūpa Dāsa Goswami, one of Śrīla Prabhupāda's first disciples, is a former editor of Back to Godhead and the author of many books on Kṛṣṇa consciousness, including a six-volume biography of Śrīla Prabhupāda.

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

GRADATIONS OF BRAHMAN

*The sage Maitreya describes the appearance
of the partial incarnations of Lord Brahmā,
Lord Śiva, and Lord Viṣṇu.*

CANTO 4: CHAPTER 1

15 अत्रेः पत्न्यनसूया त्रीञ्जज्ञे सुयशसः सुतान्
दत्तं दुर्वाससं सोममात्मेशब्रह्मसम्भवान्

*atreḥ patny anasūyā trīṅ
jajñe suyaśasaḥ sutān
dattam durvāsasaṁ somam
ātmeśa-brahma-sambhavān*

atreḥ—of Atri Muni; *patnī*—wife; *anasūyā*—named Ana-sūyā; *trīn*—three; *jajñe*—bore; *su-yaśasaḥ*—very famous; *sutān*—sons; *dattam*—Dattātreya; *durvāsasaṁ*—Durvāsā; *somam*—Soma (the moon-god); *ātma*—the Supersoul; *īśa*—Lord Śiva; *brahma*—Lord Brahmā; *sambhavān*—incarnations of.

Anasūyā, the wife of Atri Muni, gave birth to three very famous sons—Soma, Dattātreya, and Durvāsā—who were partial representations of Lord Viṣṇu, Lord Śiva, and Lord Brahmā. Soma was a partial representation of Lord Brahmā, Dattātreya was a partial representation of Lord Viṣṇu, and Durvāsā was a partial representation of Lord Śiva.

COMMENTARY (continued from last issue): In *Bhagavad-gītā* the individual souls are also described as parts of the

Supreme Personality of Godhead, or Supersoul, so why not accept that Dattātreya was one of those parts? Lord Śiva and Lord Brahmā are also described here as parts, so why not accept all of them as ordinary individual souls? The answer is that the manifestations of Viṣṇu and those of the ordinary living entities are certainly all parts and parcels of the Supreme Lord, and no one is equal to Him, but among the parts and parcels there are different categories. (1) In the *Varāha Purāṇa* it is nicely explained that some of the parts are *svāmīśa* and some are *vibhinnāmīśa*. *Vibhinnāmīśa* parts are called *jīvas*, and *svāmīśa* parts are in the Viṣṇu category. In the *jīva* category, the *vibhinnāmīśa* parts and parcels, there are also gradations. That is explained in the *Viṣṇu Purāṇa*, where it is clearly stated that the individual parts and parcels of the Supreme Lord are subject to being covered by the external energy, called illusion, or *māyā*. Such individual parts and parcels, who can travel to any part of the Lord’s creation, are called *sarva-gata* and are suffering the pangs of material existence. They are proportionately freed from the coverings of ignorance under material existence according to different levels of work and under different influences of the modes of material nature. For example, the sufferings of *jīvas* situated in the mode of goodness are less than those of *jīvas* situated in the mode of ignorance.

(1) What are the two categories of parts of the Supreme Lord?

② Pure Kṛṣṇa consciousness, however, is the birthright of all living entities because every living entity is part and parcel of the Supreme Lord. The consciousness of the Lord is also in the part and parcel, and according to the proportion to which that consciousness is cleared of material dirt, the living entities are differently situated.

In the *Vedānta-sūtra*, the living entities of different gradations are compared to candles or lamps with different candle power. For example, some electric bulbs have the power of one thousand candles, some have the power of five hundred candles, some the power of one hundred candles, some fifty candles, etc., but all electric bulbs have light. Light is present in every bulb, but the gradations of light are different.

Similarly, there are gradations of Brahman. The Viṣṇu *svāmīśa* expansions of the Supreme Lord in different Viṣṇu forms are like lamps, Lord Śiva is also like a lamp, and the supreme candle power, or the one-hundred-percent light, is Kṛṣṇa. The *viṣṇu-tattva* has ninety-four percent, the *śiva-tattva* has eighty-four percent, Lord Brahmā has seventy-eight percent, and the living entities are also like Brahmā, but in the conditioned state their power is still more dim. There are gradations of Brahman, and no one can deny this fact. Therefore the words *ātmeśa-brahma-sambhavān* indicate that Dattātreya was directly part and parcel of Viṣṇu, whereas Durvāsā and Soma were parts and parcels of Lord Śiva and Lord Brahmā.

विदुर उवाच

16 अत्रेगृहे सुरश्रेष्ठाः स्थित्युत्पत्त्यन्तहेतवः
किञ्चिक्विकीर्षवो जाता एतदाख्याहि मे गुरो

vidura uvāca
atreh grhe sura-śreṣṭhāḥ
sthity-utpatty-anta-hetavaḥ
kiñcic cikīrṣavo jātā
etat ākhyāhi me guro

viduraḥ uvāca—Śrī Vidura said; *atreh grhe*—in the house of Atri; *sura-śreṣṭhāḥ*—chief demigods; *sthiti*—maintenance; *utpatti*—creation; *anta*—destruction; *hetavaḥ*—causes; *kiñcit*—something; *cikīrṣavaḥ*—desiring to do; *jātāḥ*—appeared; *etat*—this; *ākhyāhi*—tell; *me*—to me; *guro*—my dear spiritual master.

After hearing this, Vidura inquired from Maitreya: My dear master, how is it that the three deities Brahmā, Viṣṇu, and Śiva, who are the creator, maintainer, and destroyer

(2) Why is pure Kṛṣṇa consciousness the birthright of all living entities?

of the whole creation, became the offspring of the wife of Atri Muni?

COMMENTARY: The inquisitiveness of Vidura was quite fitting, for he understood that when the Supersoul, Lord Brahmā, and Lord Śiva all appeared through the person of Anasūyā, the wife of Atri Muni, there must have been some great purpose. Otherwise why should they have appeared in such a way?

मैत्रेय उवाच

17 ब्रह्मणा चोदितः सृष्टावत्रिर्ब्रह्मविदां वरः
सह पत्न्या ययावृक्षं कुलाद्रिं तपसि स्थितः

maitreya uvāca
brahmaṇā coditaḥ sṛṣṭāv
atrir brahma-vidām varaḥ
saha patnyā yayāv ṛkṣam
kulādrim tapasi sthitaḥ

maitreyaḥ uvāca—Śrī Maitreya Ṛṣi said; *brahmaṇā*—by Lord Brahmā; *coditaḥ*—being inspired; *sṛṣṭau*—for creation; *atrir*—Atri; *brahma-vidām*—of the persons learned in spiritual knowledge; *varaḥ*—the chief; *saha*—with; *patnyā*—wife; *yayau*—went; *ṛkṣam*—to the mountain named Rkṣa; *kula-adrim*—great mountain; *tapasi*—for austerities; *sthitaḥ*—remained.

Maitreya said: When Lord Brahmā ordered Atri Muni to create generations after marrying Anasūyā, Atri Muni and his wife went to perform severe austerities in the valley of the mountain known as Rkṣa.

18 तस्मिन् प्रसूनस्तबकपलाशाशोककानने
वार्षिः स्रवद्विरुद्घुष्टेनिर्विन्ध्यायाः समन्ततः

tasmin prasūna-stabaka-
palāśāśoka-kānane
vārbhiḥ sradbhīr udghuṣṭe
nirvindhyaḥ samantataḥ

tasmin—in that; *prasūna-stabaka*—bunches of flowers; *palāśa*—*palāśa* trees; *aśoka*—*aśoka* trees; *kānane*—in the forest garden; *vārbhiḥ*—by the waters; *sradbhīr*—flowing; *udghuṣṭe*—in sound; *nirvindhyaḥ*—of the River Nirvindhya; *samantataḥ*—everywhere.

In that mountain valley flows a river named Nirvindhya. On the bank of the river are many *aśoka* trees and other plants full of *palāśa* flowers, and there is always the sweet sound of water flowing from a waterfall. The husband and wife reached that beautiful place.

19 प्राणायामेन संयम्य मनो वर्षशतं मुनिः
अतिष्ठदेकपादेन निर्द्वन्द्वोऽनिलभोजनः

*prāṇāyāmena saṁyamya
mano varṣa-śataṁ munih
atiṣṭhad eka-pādena
nirdvandvo 'nila-bhojanaḥ*

prāṇāyāmena—by practice of the breathing exercise; *saṁyamya*—controlling; *manah*—mind; *varṣa-śataṁ*—one hundred years; *munih*—the great sage; *atiṣṭhat*—remained there; *eka-pādena*—standing on one leg; *nirdvandvaḥ*—without duality; *nila*—air; *bhojanaḥ*—eating.

There the great sage concentrated his mind by the yogic breathing exercises, and thereby controlling all attachment, he remained standing on one leg only, eating nothing but air, and stood there on one leg for one hundred years. ❸

20 शरणं तं प्रपद्येऽहं य एव जगदीश्वरः
प्रजामात्मसमां मह्यं प्रयच्छत्विति चिन्तयन्

*śaraṇaṁ taṁ prapadye 'haṁ
ya eva jagad-īśvaraḥ
prajāṁ ātma-samāṁ mahyaṁ
prayacchatv iti cintayan*

śaraṇam—taking shelter; *taṁ*—unto Him; *prapadye*—surrender; *aham*—I; *yaḥ*—one who; *eva*—certainly; *jagad-īśvaraḥ*—master of the universe; *prajāṁ*—son; *ātma-samām*—like Himself; *mahyam*—unto me; *prayacchatu*—let Him give; *iti*—thus; *cintayan*—thinking.

He was thinking: May the Lord of the universe, of whom I have taken shelter, kindly be pleased to offer me a son exactly like Him.

COMMENTARY: It appears that the great sage Atri Muni had no specific idea of the Supreme Personality of Godhead. Of course, he must have been conversant with the Vedic information that there is a Supreme Personality of Godhead who is the creator of the universe, from whom everything emanated, who maintains this created manifestation, and in whom the entire manifestation is conserved after dissolution. *Yato vā imāni bhūtāni (Taittirīya Upaniṣad 3.1.1)*. The Vedic mantras give us information of the Supreme Personality of Godhead, so Atri Muni concentrated his mind upon that Supreme, even without knowing His name, just to beg from Him a child exactly on His level.

This kind of devotional service, in which knowledge of God's name is lacking, is also described in *Bhagavad-gītā* where the Lord says that four kinds of men with backgrounds of pious activities come to Him asking for what

they need. ❹ Atri Muni wanted a son exactly like the Lord, and therefore he is not supposed to have been a pure devotee, because he had a desire to be fulfilled, and that desire was material. Although he wanted a son exactly like the Supreme Personality of Godhead, this desire was material because he did not want the Personality of Godhead Himself, but only a child exactly like Him. If he had desired the Supreme Personality of Godhead as his child, he would have been completely free of material desires because he would have wanted the Supreme Absolute Truth, but because he wanted a similar child, his desire was material. Thus Atri Muni cannot be counted among the pure devotees.

21 तप्यमानं त्रिभुवनं प्राणायामैधसाग्निना
निर्गतेन मुनेर्मूर्ध्नः समीक्ष्य प्रभवस्त्रय

*tapyamānaṁ tri-bhuvanāṁ
prāṇāyāmaidhasāgninā
nirgatena muner mūrdhnaḥ
samīkṣya prabhavas trayah*

tapyamānam—while practicing austerities; *tri-bhuvanam*—the three worlds; *prāṇāyāma*—practice by breathing exercise; *edhasā*—fuel; *agninā*—by the fire; *nirgatena*—issuing out; *muneh*—of the great sage; *mūrdhnaḥ*—the top of the head; *samīkṣya*—looking over; *prabhavaḥ trayah*—the three great gods (Brahmā, Viṣṇu, and Maheśvara).

While Atri Muni was engaged in these severe austerities, a blazing fire came out of his head by virtue of his breathing exercise, and that fire was seen by the three principal deities of the three worlds.

COMMENTARY: ❺ According to Śrīla Jīva Gosvāmī, the fire of *prāṇāyāma* is mental satisfaction. That fire was perceived by the Supersoul, Viṣṇu, and thereby Lord Brahmā and Śiva also perceived it. Atri Muni, by his breathing exercise, concentrated on the Supersoul, or the Lord of the universe. As confirmed in *Bhagavad-gītā*, the Lord of the universe is Vāsudeva (*vāsudevaḥ sarvaṁ iti [Bg. 7.19]*), and, by the direction of Vāsudeva, Lord Brahmā and Lord Śiva work. ❻ Therefore, on the direction of Vāsudeva, both Lord

(3) How long did Atri Muni practice austerities?

(4) Why is Atri Muni not counted among the pure devotees?

(5) According to Śrīla Jīva Gosvāmī, what is the fire of *prāṇāyāma*?

(6) How were Brahmā and Śiva able to perceive the penance of Atri Muni?

Brahmā and Lord Śiva perceived the severe penance adopted by Atri Muni, and thus they were pleased to come down, as stated in the next verse.

22 अप्सरोमुनिगन्धर्वसिद्धविघाधरोरगैः
वितायमानयशस्तदाश्रमपदं ययुः

*apsaro-muni-gandharva-
siddha-vidyādhara-oragaiḥ
vitāyamāna-yaśasas
tad-āśrama-padam yayuḥ*

apsaraḥ—heavenly society women; *muni*—great sages; *gandharva*—inhabitants of the Gandharva planet; *siddha*—of Siddhaloka; *vidyādhara*—other demigods; *uragaiḥ*—the inhabitants of Nāgaloka; *vitāyamāna*—being spread; *yaśasaḥ*—fame, reputation; *tat*—his; *āśrama-padam*—hermitage; *yayuh*—went.

At that time, the three deities approached the hermitage of Atri Muni, accompanied by the denizens of the heavenly planets, such as the celestial beauties, the Gandharvas, the Siddhas, the Vidyādharas, and the Nāgas. Thus they entered the ashram of the great sage, who had become famous by his austerities.

COMMENTARY: It is advised in the Vedic literature that one should take shelter of the Supreme Personality of Godhead, who is the Lord of the universe and the master of creation, maintenance, and dissolution. 7 He is known as the Supersoul, and when one worships the Supersoul, all other deities, such as Brahmā and Śiva, appear with Lord Viṣṇu because they are directed by the Supersoul.

23 तत्प्रादुर्भावसंयोगविघोतितमना मुनिः
उत्तिष्ठन्नेकपादेन ददर्श विबुधर्षभान्

- (7) Why do Lord Brahmā and Lord Śiva appear with Lord Viṣṇu?
(8) What was unusual about Atri Muni's approach to the three deities?
(9) What are the respective carriers of each of the three deities?
(10) What symbol did each deity hold in his hand?
(11) What is the literal meaning of the word *daṇḍavat*?

*tat-prādurbhāva-saṁyoga-
vidyotita-manā muniḥ
uttiṣṭhann eka-pādena
dadarśa vibudharṣabhān*

tat—their; *prādurbhāva*—appearance; *saṁyoga*—simultaneously; *vidyotita*—enlightened; *manāḥ*—in the mind; *muniḥ*—the great sage; *uttiṣṭhan*—being awakened; *eka-pādena*—even on one leg; *dadarśa*—saw; *vibudha*—demigods; *ṛṣabhān*—the great personalities.

The sage was standing on one leg, but as soon as he saw that the three deities had appeared before him, he was so pleased to see them all together that despite great difficulty he approached them on one leg. 8

24 प्रणम्य दण्डवद्भूमावुपतस्थेऽर्हणाञ्जलिः
वृषहंससुपर्णस्थान् स्वैः स्वैश्चिह्नैश्च चिह्नितान्

*praṇamya daṇḍavad bhūmāv
upatasthe 'rhaṇāñjaliḥ
vṛṣa-haṁsa-suparṇa-sthān
svaiḥ svaiś cihnaiś ca cihnitān*

praṇamya—offering obeisances; *daṇḍa-vat*—like a rod; *bhūmau*—ground; *upatasthe*—fell down; *arhaṇa*—all paraphernalia for worship; *añjaliḥ*—folded hands; *vṛṣa*—bull; *haṁsa*—swan; *suparṇa*—the Garuḍa bird; *sthān*—situated; *svaiḥ*—own; *svaiḥ*—own; *cihnaiḥ*—by symbols; *ca*—and; *cihnitān*—being recognized.

Thereafter he began to offer prayers to the three deities, who were seated on different carriers— 9 a bull, a swan, and Garuḍa—and who held in their hands 10 a drum, *kuśa* grass, and a discus. The sage offered them his respects by falling down like a stick.

COMMENTARY: 11 *Daṇḍa* means “a long rod,” and *vat* means “like.” Before a superior, one has to fall down on the ground just like a stick, and this sort of offering of respect is called *daṇḍavat*. Atri Ṛṣi offered his respect to the three deities in that way. They were identified by their different carriers and different symbolic representations. In that connection it is stated here that Lord Viṣṇu was sitting on Garuḍa, a big aquiline bird, and was carrying in His hand a disc, Brahmā was sitting on a swan and had in his hand *kuśa* grass, and Lord Śiva was sitting on a bull and carrying in his hand a small drum called a *ḍamaru*. Atri Ṛṣi recognized them by their symbolic representations and different carriers, and thus he offered them prayers and respects.

(continued in the next issue)

“Philosophy and Religion Should Be Combined”

Here we conclude an exchange between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and a television interviewer. It took place in Gainesville, Florida, on July 29, 1971.

Śrīla Prabhupāda: You are concerned about the relationship between one man and another man. But if the central point is missing, then there is practically no relationship. For instance, if you are American and another man is American, both of you feel some relationship, because the center is America. In the same way, unless both of us understand God, the central point, you cannot understand what I am, nor can I understand what you are. So we have to first of all reestablish our lost relationship with God; then we can talk of universal brotherhood. Otherwise, there will be discrimination.

For instance, in your country, or any country, a “national” means a man born in that land. Is it not? But humans do not take the animals as nationals. Why do the animals have no right to be regarded as nationals? That is imperfect knowledge. There is no God consciousness; therefore, they think only the human born in this land is a national—not others.

Interviewer: That is not necessarily based on religious principles, of course.

Śrīla Prabhupāda: That is a philosophical principle.

Interviewer: Right.

Śrīla Prabhupāda: And religion without philosophy is sentimentality.

Interviewer: Don't you think there are

very good reasons for the existence of these rules and regulations in this respect?

Śrīla Prabhupāda: Yes. The rules and regulations of society must be established on the basis of philosophy. Otherwise, the whole thing is sentimentality. Defective. Religion without philosophy is sentimentality—and philosophy without religion is mental speculation. Philosophy and religion should be combined. Then the situation will be perfect.

Interviewer: I think that in this . . . in this part of the world—in the Western world, at least as much as I am aware of it—we do place a good deal of emphasis on religion.

Śrīla Prabhupāda: Everything should be based on philosophy.

Interviewer: Well, as to religion, what I would like to highlight, what I would like to emphasize, is that we place a good deal of emphasis on religion in the way it gets one man to deal with another man. The ethic of religion. Now, in the Kṛṣṇa consciousness movement . . .

Śrīla Prabhupāda: One moment. We must be clear.

Interviewer: Beg your pardon?

Śrīla Prabhupāda: We are not concerned about how one man deals with another man.

Interviewer: Not as part of your Kṛṣṇa consciousness movement?

Śrīla Prabhupāda: No, no.

Interviewer: Because we . . .

Śrīla Prabhupāda: No. This is not important, because we know, as soon as one understands how to deal with God, he'll automatically deal with other men very nicely.

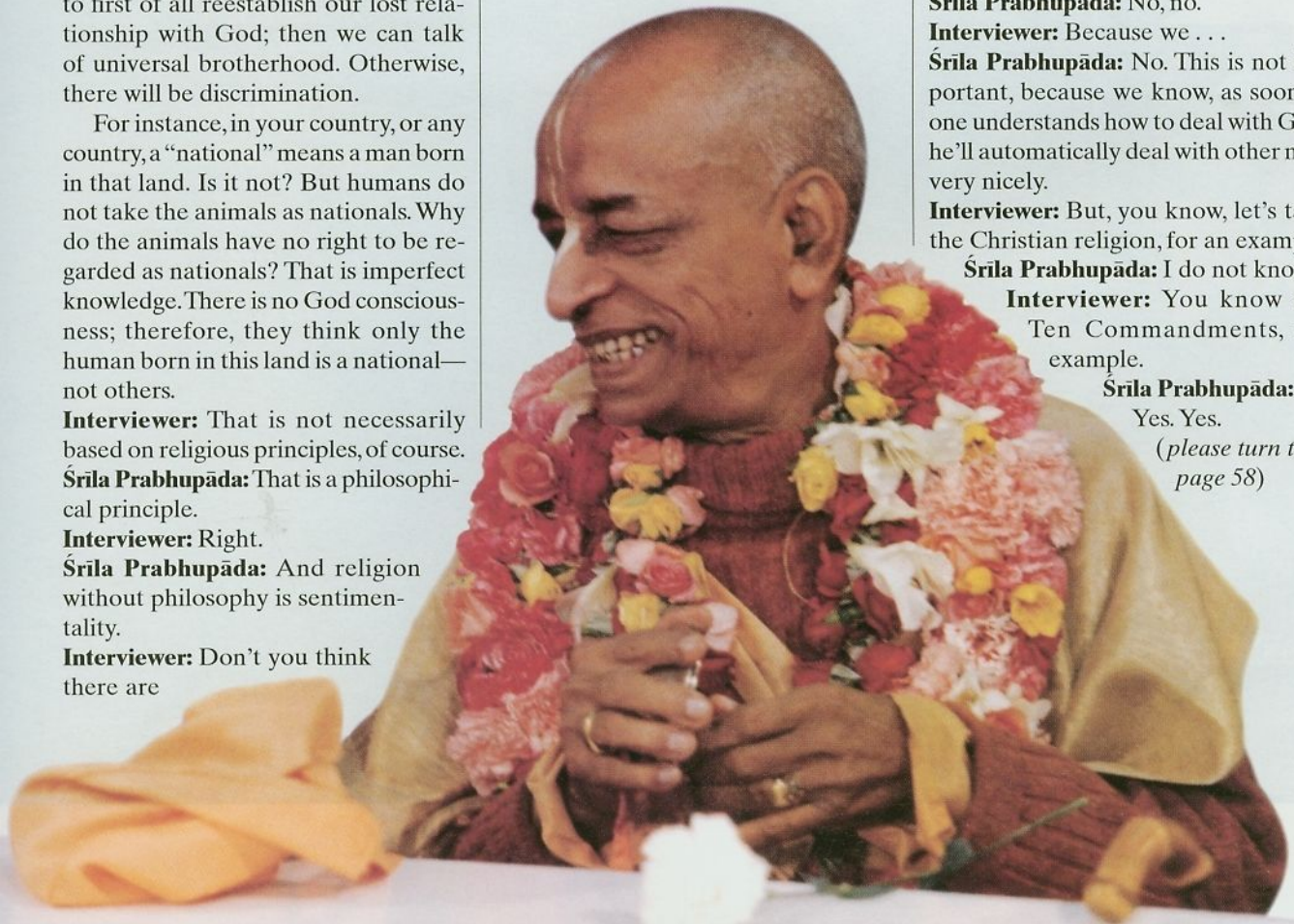
Interviewer: But, you know, let's take the Christian religion, for an example.


Śrīla Prabhupāda: I do not know.

Interviewer: You know the Ten Commandments, for example.

Śrīla Prabhupāda: Yes. Yes.

(please turn to page 58)





*Bad Karma and
Superb Bhakti in*

UKRAINE

*“Amid the
combat
wreckage of
yesterday
and the
governmental
corruption
of today,
Lord Caitanya’s
sankirtana
movement
stands tall,
spiritually
strong.”*

by Devāmṛta Swami

KIEV, THE CAPITAL of Ukraine, was the gateway to another dimension. Never before had I experienced this part of Europe free from the USSR—it had been shackled during my previous nerve-shattering years there. Leaving the courtesy and efficiency of British Airways behind, our party of three groped our way through the hour's worth of primitive bureaucracy and outer space known as Ukrainian immigration and customs. Although the arriving passengers were few, the pointless procedures and delays were many.

The past and present of the tract of land known as the Ukraine is a tale of both bad karma and superb *bhakti*. Horrendous wars and persecutions have mangled the past. Now, under the guise of democracy, organized crime controls the material present. Amid the combat wreckage of yesterday and the governmental corruption of today, Lord Caitanya's *saṅkīrtana* movement stands tall, spiritually strong. Prabhupāda's ISKCON is



Left: the ISKCON temple in Kiev. Above: the presiding deities in Kiev, Śrī Śrī Gaura-Nitāi.

healthy and dynamic here.

About sixty-five million souls occupy human bodies in Ukraine. The main city, Kiev, holds about two million of them. Would I see the people free from the brutal chains of the East's Marxism/atheism, now only to suffer the toxic fumes of the West's consumerism and pop culture? Choose your poison, but at least the free-market/democratic style of *māyā* in the West usually allows us to spread Kṛṣṇa consciousness—that is, while its hedonism gradually destroys the inner fiber of the people.

Riding through the city from the international to the domestic airport, we bounced over an endless stream of potholes. Observing the surroundings, I could understand that the flood of Western glamor and glitter—engulfing other former communist countries—had definitely passed Ukraine by. Gray, shoddy, and disheveled, Kiev still looks like a typical East-bloc city, though the communist empire collapsed more than a decade ago.

The Ukrainian devotees driving us, however, were as shiny and sweet as a *rasagullā* fresh off the Lord's plate. Because I had to board a domestic flight to Odessa that same evening and I hadn't eaten all day, the devotees brought lunch *prasādam* for us to savor somewhere along the way.

Searching amid the drab streets and

broken roads for a scenic spot for lunch, we finally just pulled over alongside the main route to the airport. I guess time was running out. On a ragged spot of weeds and grass, at a safe distance from the all-pervading roadside trash, we eagerly tasted the Lord's mercy. Never mind the dilapidated trucks and buses with ancient engines roaring a few feet away from our meal. And we ignored the smell of thick black diesel smoke that hung over our picnic site. This late lunch was our first taste of Ukrainian *bhakti*—and it was triumphant.

AIR TRAVEL UKRAINIAN STYLE

Four hours after I landed in Kiev, I was on my way south to Odessa. (Dave and Adrian would follow, by overnight bus.) Bouncing in a small, beat-up propeller plane—the official domestic flight to a major city—I was happy that in my first four hours in the country we only had to pay bribes twice. The first time, on the way to the airport, a traffic cop hit up our devotee driver “for speeding.” No ticket, no receipt, of course. Just hand over some cash.

The second, at the wooden bench they called the check-in counter, the airlines lady commanded that I could take my small carry-on bag with me



A priest conducts a traditional Vedic fire sacrifice (left) to commemorate the completion of the Kiev temple. Above, devotees and guests relish Kṛṣṇa-prasādam and spiritual company during the Sunday Feast.





only by paying “a small supplement.” Dave and Adrian changed money to handle the bribe, as the local devotees apologized profusely: “Our country is poor; the people have to get money.”

When the plane landed in Odessa, the checked baggage was waiting—not in the terminal, as you would expect, but underneath the plane. You were expected to haul all your checked lug-

gage plus your carry-ons all the way across the tarmac to the “arrivals terminal”—a fence behind which people watched for their arriving friends and kin. Apparently customer service is not a factor in the airlines industry here. Somehow this frail body—wearied after almost two days of continuous flying from South America—rose to the challenge. Lugging all the luggage

across the airfield, I reached the fence and the devotees.

With a devotional chorus of *Hari bol!* they eagerly grabbed my bags and escorted me to the car. Once inside, I collapsed. Contemplating the garlands they had placed on me, I remembered the famous verse from the *Hari-bhakti-sudhodaya* (3.11) about decorations for a dead body. Śrīla Prabhupāda writes,



Devotees chant in downtown Kiev on its annual "City Day," which celebrates the founding of the city.

"The purport is that sometimes when a friend or relative dies, especially among lower class men, the dead body is decorated. Dressed and ornamented, the body is taken in procession. That sort of decoration of the dead body has no actual value because the life force is already gone. Similarly, any aristocracy, any social prestige, or any advancement of material civilization without Kṛṣṇa consciousness is as good as the decoration of a dead body."

The corpse resurrected the next morning at a devotee's house. A blissful sight greeted my waking eyes: My friends B. B. Govinda Swami and Bhakti Caitanya Swami lay peaceful-

ly at rest in the same room. I spent a jubilant day in Vaiṣṇava merriment.

The next day, the annual Ukrainian ISKCON Festival by the Black Sea would begin. I went to bed early, determined to be well rested and ready for the main events—chanting and dancing. Also, I figured that the Ukrainian devotees didn't pay for my airfare just for a dead body to attract sympathy at the festival.

SIX-DAY KṚṢṆA PARTY

The site of the six-day jamboree was a kind of health resort—Ukrainian standard—overlooking the sea. You've

heard of five-star hotels? I'd rate this place generously at no stars. But more than twelve hundred excited devotees—mostly from Ukraine, and a few from neighboring Belarus and Russia—eagerly piled through the front gate. They were ready to party—six intense days of hearing and chanting about Kṛṣṇa.

Hearing and chanting in private certainly has its time, place, and function in our daily spiritual diet. But the scriptures explain that the taste, the *rasa*, intensifies during *saṅkīrtana*: the congregational glorification of the Lord. Besides the standard morning program held at ISKCON temples everywhere,



the festival was jammed with opportunities for deepening our attachment for the Lord.

Beginning at 10:00 A.M., seminars ran concurrently all day, with a long break for lunch. Bhakti Caitanya Swami gave “The Demons in Vraja-līlā”; Prahlādānanda Swami presented topics from *The Nectar of Devotion*; Prabhaviṣṇu Swami discussed *Caitanya-caritāmṛta*; Śrutakīrti Prabhu, Śrīla Prabhupāda’s personal servant for several years, delivered his memoirs to standing-room-only crowds. Nirañjana Swami taught based on Prabhupāda’s letters in the *Prabhupāda-Śikṣāmṛta*. Bhakti Vijñāna Swami, the only Rus-

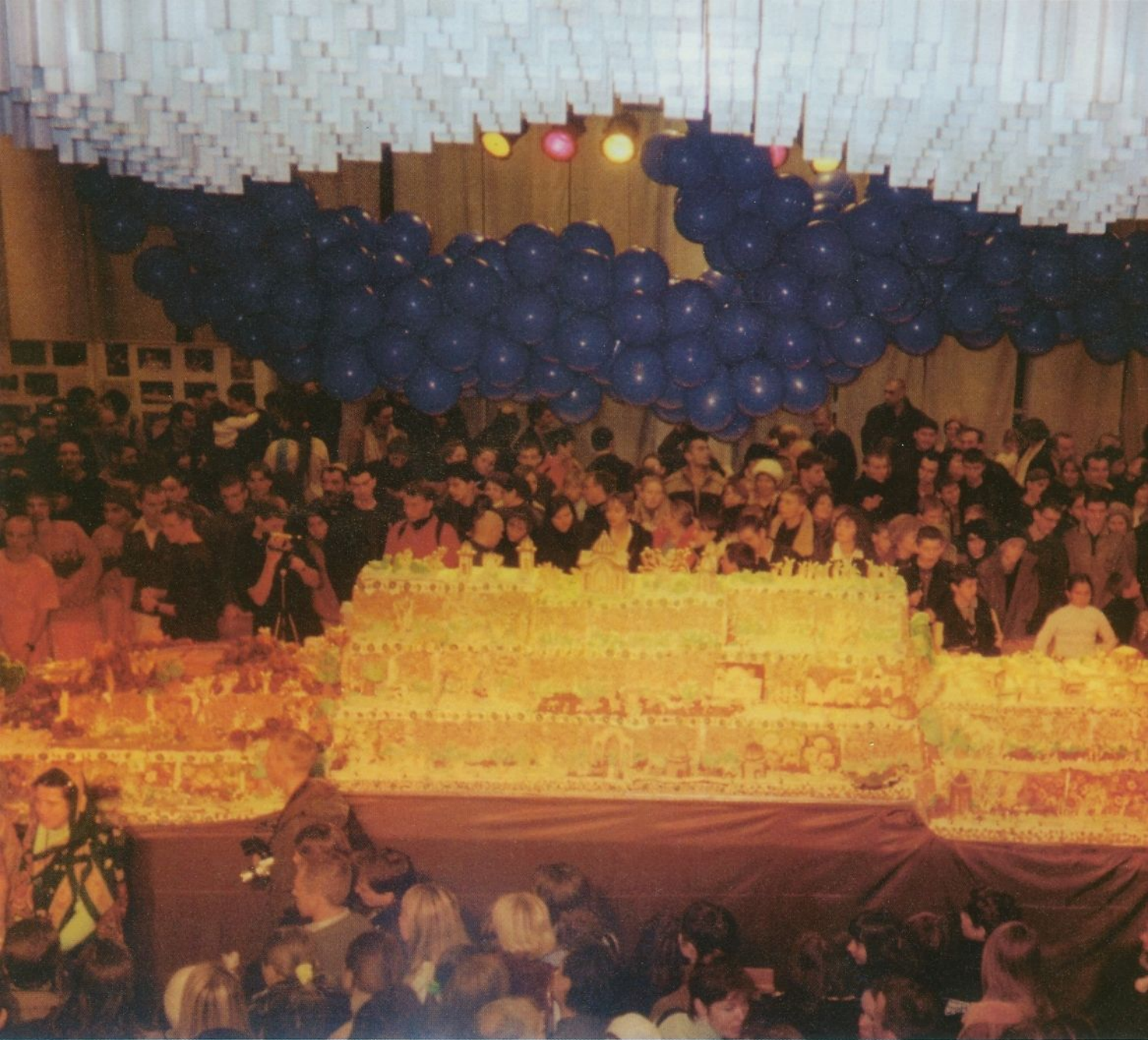
sian *sannyāsī*, always drew big numbers. Needless to say, unlike all the other speakers, he did not require a translator. Bhakti Vikāśa and B. B. Govinda Mahārājas also held forth.

I presented “Vṛndāvana Through Uddhava’s Eyes: A presentation of Vṛndāvana’s sights, sounds, smells, inhabitants, and Kṛṣṇa-līlās as seen and remembered by Lord Kṛṣṇa’s dear friend and advisor Śrī Uddhava.”

The twelve hundred guests, like eager shoppers at a large mall, went from seminar to seminar, sampling the variegated transcendental wares to their full delight.

After evening *ārati*, devotees had

a choice between *bhajan*s led by Baḍa Haridāsa Prabhu and a multimedia slide show on the holy places, by Bhakti Caitanya Swami. I opted for Baḍa Hari’s treasure chest of Vaiṣṇava songs, since he is an old acquaintance from my Los Angeles days in the seventies. I hadn’t seen him since then. Baḍa Hari knows seemingly countless songs and several tunes for each of them. Night after night for at least two hours after *ārati*, and often more, Nirañjana Swami played *mṛdaṅga*, Baḍa Hari played harmonium and sang, and I chanted along vigorously and then danced with abandon whenever the wonderful *bhajan*s would



spontaneously transform into *mahā-mantra kirtanas*.

In Slavic countries, unlike the often excessively rationalist West, sentiments are considered serious business—a profound essence of life. Ukraine certainly was no exception. Baḍa Hari's Vaiṣṇava *bhajan*s would play on the Ukrainian devotees' heart strings, and when the worship reached its peak, you could see their swollen hearts rise up from their chest to the head. As the ecstasy energy climbed past the level

of their mouth and nose, their eyeballs would start to glisten and enlarge. Finally, upon reaching the *brahma-randhra*, the very top of the skull, their joyous hearts would soar out, to the spiritual world.

No one at the festival seemed to have minded that the first three days were without running water. The central pump at the resort broke down, so twelve hundred devotees carried water in buckets to their rooms, for showering and washing and cleaning.

DYNAMIC BHAKTI

After six days of this intense *bhakti* festival, I hit the road with Nirañjana Swami, the local GBC [ISKCON Governing Body Commissioner], and Acutya-priya Dāsa, the regional secretary of Ukraine, to visit temples and small centers.

By car we traveled south eight hours from Odessa to the Crimean peninsula, sticking out into the Black Sea above Turkey, and then back eight



Each year the Kiev temple builds a huge cake replica of Govardhana Hill (above and right). The Govardhana Pūjā festival, advertised as “The Hare Krishna Sweet Hill Festival,” draws around 2,500 people.

hours to Odessa, and then north eight hours to Kiev. The roads were horrible, but relishing one another’s Vaiṣṇava association, we were completely satisfied.

Everywhere in Ukraine the devotees’ spirits were buoyant. I could see that because they had leaders who labored to care for them personally and to train them, and who were vigilant to protect the spontaneous missionary spirit, the idealism of Kṛṣṇa consciousness was alive, well, and attracting huge numbers. The Ukrainian devotees were enthusiastic, genuine, and eager to sacrifice. Just to witness their humble yet gorgeous *bhakti* easily made all the austerities of traveling worthwhile. According to the European, American, or Australian standard, Ukraine is an economically downcast country, brimming with material inconveniences. Yet the devotees were, on the whole, vibrant and keen, armed with the unabashed charisma and camaraderie that makes Kṛṣṇa consciousness so attractive—both to newcomers and oldtimers.

Baḍa Hari Prabhu, a householder and father, added the *grhastha* perspective to the visitors’ insights. He was amazed to observe how the children and even the teenagers were well-behaved and devotional. He raises two children in Alachua, Florida, and was shocked at the difference. His conclu-

sion? Devoid of the opportunities for the high-tech sense gratification and economic hallucination that overwhelm devotee kids in America, the Ukrainian devotee kids, in their materially unappealing circumstances, had a much better chance at becoming Kṛṣṇa conscious.

In a country of 65 million people, you have a community of 2,500 active devotees that is rapidly expanding. The Ukrainian lesson shows how dynamic *bhakti* can triumph in any circumstance.

Remember Chernobyl, the worst nuclear accident in history? You guessed right—it happened in Ukraine. Yet even amid such a karmic disaster area, I could see that good ISKCON leadership, a clear spiritual vision, loving care of the devotees, and dedication to Prabhupāda’s objectives can take you back to Godhead.

Let’s follow Prabhupāda’s path, as he has given it to us from Bhaktisiddhānta, Bhaktivinoda, and the six Gosvāmīs. Then, through our attempts for pure devotion, even in this terrified world—America, Ukraine, England, or Australia—we can associate with Kṛṣṇa. ☀

His Holiness Devāmṛta Swami is based in Australia and Los Angeles. He travels regularly throughout South America and Russia.





TEACHING 1

SEVEN EFFECTS
OF CHANTING

Lord Caitanya tells of the purifying power of spiritual sound.

by Satyarāja Dāsa

This continues a series on Lord Caitanya's Śikṣāṣṭaka, or "Eight Teachings." (The first installment was the Introduction, in the last issue.) The series has been adapted from lectures presented at the New York City Public Library to a group of students from Columbia University.

FROM THE VERY FIRST verse, you'll see that Caitanya Mahāprabhu immediately homes in on the importance of chanting the holy names. Before we explore the all-inclusive significance of spiritual sounds, we should understand the full potency of even material sounds, or vibrations that permeate the material sphere.

The importance of sound should not be underestimated. Sounds can totally change a person's perspective. All kinds of people rallied together and sang "La Marseillaise" during the French Revolution. "The Horst Wessel Song" fueled the dictatorship of Nazi Germany. "Buddy, Can You Spare a Dime" was the fireside song of the Great Depression. And "We Shall Overcome" unified the American civil rights movement. For every era, a song or a group of songs influence the day. For the Sixties we may think of the Beatles, Bob Dylan, Jimi Hendrix, Jefferson Airplane, the Grateful Dead.

Sound vibration is integral to our way of perceiving things, and sounds affect us in ways we know and even in ways we don't. We are all aware of the subliminal effects of sound. We commonly use

sound for our own ends. Since we lean toward personal sense gratification, we tend to exploit sound. Powerful people can even start wars with sound, spreading propaganda by capturing radio, television, and newspapers.

Those who know exactly how to harness sound can get what they want out of life. If they're expert, they can easily motivate people, even control people, with the simplest sounds. Words incite riots. Advertisers rouse consumers to buy all kinds of things they don't really need. It's a great science—words are that powerful.

Indirect vocabulary, euphemisms—and then there are the buzz-words and catch-phrases, sounds meant to evoke a particular response. The science of words is really developed throughout the world, in various ways and for various purposes.

If the sounds we're accustomed to are that powerful, what then can be said of the sounds beyond our limited sphere of knowledge? If the expert manipulators of conventional sound can exploit—or, in some cases, help—the world to such a profound degree, perhaps there are sounds beyond our current limited reckoning that can take us further, sounds that can open up new vistas of possibility.

In fact, modern science tells us of sounds to which we have no access. For example, as human beings we can't perceive certain portions of the known vibratory spectrum. Although we're extremely

sensitive to sound waves of about 1,000 to 4,000 cycles per second (cps), we're all but deaf to sound waves above 20,000 cps. Dogs and cats, on the other hand, can hear up to 60,000 cps, while mice, rats, whales, and dolphins can actually emit and receive sounds well over 100,000 cps.

So our senses are imperfect and limited. Indeed, of the sounds we can hear, are we really hearing them properly? How much escapes us? Modern science, then, can lead us to at least one inescapable conclusion about sound: We must admit our limitations in this area.

SPIRITUAL SOUNDS

This all leads us to the central teaching of Caitanya Mahāprabhu, which centers on sound and its most profound dimensions. Basing His teaching on the ancient Vedic texts of India, He tells us, as do the proponents of modern science, that there are sounds that lie far beyond the purview of ordinary sense perception.

The sounds of which Caitanya Mahāprabhu speaks are spiritual

sounds, called *śabda-brahma*, and they have the special potency to fully awaken us from the slumber of materialistic life. The Vedic literature holds that the common, unenlightened person is in a sleeplike state. The analogy is quite fitting: Until one wakes up to reality—abiding reality—one may appropriately be deemed asleep.

To further extend the analogy: The most common way to awaken someone is to make some sound. The other senses are inefficient in this regard. If a friend is sleeping and you want to wake him up, what's the first thing to do? You may dress yourself quite lavishly and with abundant decoration, but the sleeping person won't notice. You may even dress in "loud" colors, but they won't be loud enough to awaken your sleeping friend. No. It's clear: The most natural thing is to call out his name until he wakes up.

So this is Caitanya Mahāprabhu's method, and it is based on the ancient Vedic texts. The Vedic literature recommends various methods of God realization for different ages. In the Satya-yuga, millions of years ago, the method

was meditation. The techniques of yoga and meditation employed by many people today were actually meant for Satya-yuga, when practitioners are said to have lived for many thousands of years. According to the original texts on yoga, it actually takes at least a thousand years to perfect this process. So it is not recommended for Kali-yuga, the current age, when we live one hundred years at most.

Then, in Tretā-yuga, when natural commodities—gold, silver, all kinds of natural products of the earth—existed in abundance, before the environment was raped, thousands of years before the Industrial Revolution, the method of God realization was sacrifice. Great offerings were made to God. Then in Dvāpara-yuga, temple worship became the recommended means of God realization.

But in this age, Kali-yuga, chanting is recommended. Caitanya Mahāprabhu taught:

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

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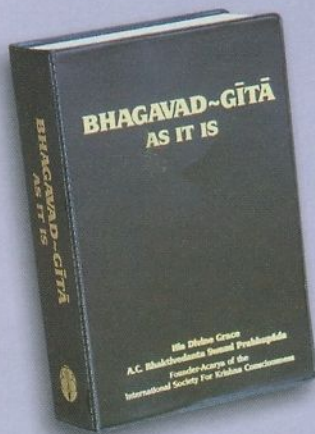
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**"In this world there is nothing so sublime
and pure as transcendental knowledge."**

—*Bhagavad-gītā* 4.38



Spiritual sounds have the special potency to fully awaken us from the slumber of materialistic life.



“In the age of Kali, there is no other way, no other way, no other way for spiritual progress than chanting the holy name, chanting the holy name, chanting the holy name of the Lord.” This is further confirmed in *Śrīmad-Bhāgavatam*, in the Twelfth Canto, where it is mentioned that whatever was achieved by meditation in Satya-yuga, sacrifice in Tretā-yuga, and temple worship in Dvāpara-yuga can be achieved in this age simply by chanting the holy name of the Lord. God’s name is called *tāraḥ brahma nāma*, or “the name that helps one cross beyond the ocean of illusion.” The eight verses of Lord Caitanya’s teachings reveal the various spiritual levels one attains by chanting the holy name.

First I’ll give these verses to you in the original Sanskrit, one by one, and then I’ll give Śrīla Prabhupāda’s English translation. I’ll try to explain them in the traditional Gauḍīya Vaiṣṇava way so that you can get a feel for the poetry and at the same time see the depth of knowledge that is there in these verses.

This is the first one:

ceto-darpaṇa-mārjanam
bhava-mahā-dāvagni-nirvāpaṇam
śreyah-kairava-candrikā-vitarāṇam
vidyā-vadhū-jīvanam
ānandāmbudhi-varḍhanam
prati-padam pūrṇāmṛtāsvādanam
sarvātma-snapanam
paraṁ vijayate śrī-kṛṣṇa-
saṅkīrtanam

“All glories to the Śrī Kṛṣṇa *saṅkīrtana*, which cleanses the heart of all the dust accumulated for years and extinguishes the fire of conditional life, of repeated birth and death. This *saṅkīrtana* movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon. It is the life of all transcendental knowledge. It increases the ocean of tran-

scendental bliss, and it enables us to fully taste the nectar for which we are always anxious.”

Ceto-darpaṇa means “the mirror of the mind.” If you let a mirror sit for many years, a great amount of dust accumulates. Our unfortunate position is that for countless births we have enhanced our conditioned state, developing likes and dislikes for countless millennia. According to the Vedic tradition there are 8,400,000 species of life, and we desperately travel through each of them trying to reclaim our original, natural state of spiritual happiness.

We go through the different bodies, each equipped with a particular sensual strength, but none of these bodies is particularly satisfying. And nature is set up in such a way that this subtle point eventually becomes obvious to us, especially when we are evolved human beings, human beings with a spiritual perspective. Then, and only then, do we genuinely see the futility of trying to artificially squeeze pleasure out of material life.

Why artificially? Because material life is not natural for us—we are originally spiritual beings. There is an inherent difference between me and this table. That difference is the soul, the spiritual element, consciousness. So if I, a spiritual being, try to enjoy matter, I’m like a fish out of water, and eventually that becomes very clear. It is at this point, then, that I begin to pursue spiritual pleasure, which is of a higher quality, and, more important, it lasts. It has substance.

But to reach this point of awareness one requires *mārjanam*, or “cleansing.” So Caitanya Mahāprabhu says *ceto-darpaṇa-mārjanam*: We must clean the mind of materialistic conditioning. Then what happens? When you cleanse a mirror it can reflect whatever is actually there. So then you can see yourself—who you really are. And you can

see God and your relationship with God. One who learns how to clean the mirror of the soul can see these things clearly.

The cleansing is done through the holy name of Kṛṣṇa. Therefore Caitanya Mahāprabhu says, *vijayate śrī-kṛṣṇa-saṅkīrtanam*: “All glories to the chanting of the holy name of Kṛṣṇa.” Why? Because this chanting is the only real cleansing process. One learns how to properly chant under the direction of a bona fide spiritual master. There are so many ways to perfect one’s chanting. The genuine spiritual teacher will help the disciple avoid offenses to the holy name. It is a great science. If one chants the holy name properly, there are seven effects. Those are given in this verse by Lord Caitanya.

The first of the seven effects has already been mentioned: Chanting cleanses the mirror of the mind. Next, it stops the miseries of material existence. Caitanya Mahāprabhu compares the material world to *mahādāvāgni*, a great forest fire. This fire is completely extinguished—*nirvāpaṇam*—by the chanting. That is the second effect of chanting.

Then Caitanya Mahāprabhu gets particularly poetic. He mentions the *kairava*, which is a special white lotus—sometimes described as a “transcendental lily”—that blooms only at night. You see, the lotus is the emblem of auspiciousness, and Caitanya Mahāprabhu is herein indicating that just as the moonshine brings forth the tender *kairava*, so also does the holy name spread the moonshine of good fortune and auspiciousness. That’s the third effect one can expect by the proper chanting of Sri Kṛṣṇa’s name.

The fourth effect is *vidyā*, or knowledge. Caitanya Mahāprabhu says *vidyā-vadhū-jīvanam*, which refers to Sarasvatī, the goddess of learning. Lord Caitanya says that all knowledge comes to one who sincerely chants the

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holy name of the Lord. Chanting is the life and soul of all education. What is knowledge really worth if it does not lead to love of God? So, according to Caitanya Mahāprabhu, a truly sincere chanter has all knowledge, because he has realized the ultimate purport of learning: submission to the will of God.

Ānandāmbudhi-varadhanam. The next few words tell us that sincere chanting can give the highest bliss. Whatever state of happiness you've attained, proper chanting can take you further. The word *varadhanam* means "increasing." It increases whatever bliss you may have. That is the fifth effect. This is very important because everyone wants to be happy. That's natural. But Caitanya Mahāprabhu's claim is that one can achieve a superior happiness—superior in quality and quantity—if one learns how to become absorbed in the holy name. It is everlasting and joyfully performed.

So Caitanya Mahāprabhu is beckoning us, challenging us. We should call His bluff and try it. We can only come out on top. We don't have to give up our material life. All we have to do is add the chanting to our lives. Then we can see if it actually offers the highest happiness.

The sixth outcome of chanting is that it gives a soothing effect, a cooling feeling. In other words, it gives relief from material life. And this leads to the seventh effect: *prati-padam pūrṇāmṛtāsvādanam.* It gives the full nectar at every step. Then: *sarvātma-snapanam param.* At that time one's whole existence becomes thoroughly bathed in transcendence.

So that's the sevenfold effect of chanting. No gaps. One feels a constant surge of spiritual pleasure. But one must become adept.

This is all in the first verse of Caitanya Mahāprabhu's *Śikṣāṣṭaka* prayers. ☀

Satyārāja Dāsa is a disciple of Śrīla Prabhupāda and a regular contributor to BTG. He has written several books on Kṛṣṇa consciousness, the latest of which is Gita on the Green: The Mystical Tradition Behind Bagger Vance. He and his wife live near New York City.

Gatherings

The people listed here hold Kṛṣṇa conscious gatherings regularly in their homes—or they'd like to start. You're invited. Just give a call to find out when and where. If you hold Kṛṣṇa conscious gatherings and you'd like to be added to the list, please send your name, city, and phone number to Gatherings, BTG, P. O. Box 430, Alachua, FL 32616, USA.

USA

ARIZONA: *Glendale — Om Tat Sat Center for Vedic Understanding (Jusaniyā Devī Dāsī), (602) 978-3464, jusaniya@msn.com
ARKANSAS: Fayetteville — Hlādīnī Śakti Dāsa & Manmohini Devī Dāsī, (501) 443-4723
CALIFORNIA: To find out about programs in **Anaheim Hills, Buena Park, Cerritos, Corona, Diamond Bar, Granada Hills, Laguna Niguel, Long Beach, Redlands, Santa Ana, Simi Valley**, and other southern California locations, call Svayambhuva Dāsa at (310) 837-2430; **Alpine** — Rādhānātha Dāsa, (619) 659-5728; *Avalon — Śyāmasundara Dāsa, (310) 510-0288 [Radio program on 88.7 FM, Tuesdays 8:00-10:00 P.M.]; **Burlingame** — Vaiśeṣika Dāsa & Nirākula Devī Dāsī, (650) 344-2446; *Lancaster — Premāṅṛta Dāsī, (661) 942-1859; **Ojai** — Urvaśī Devī Dāsī, (805) 646-7572; **Penn Valley** — Rick & Judy Gross, (530) 432-0854; **Placentia** — Sri Rādha Raman Temple, (714) 996-7262; **Redwood Valley** — Prasanna Yoga Ashram (Ikṣvāku Dāsa), (707) 485-5592; **Sacramento** — Gaṇapātī Dāsa & Mālātī Devī Dāsī, (916) 929-4557; **San Jose/Santa Cruz** — Akṛūrānātha Dāsa & Jagarīṇī Devī Dāsī, (408) 353-9099
FLORIDA: Coral Springs — Institute for Gaudīya Vaishnavism, (954) 345-3456; **Orlando** — ISKCON Sunday Program, Shanti Mandir, [call Dipa: (407) 788-7009]; Jaya Śīla Dāsa, (407) 290-1956; **West Palm Beach** — Śreṣṭha Devī Dāsī, (561) 712-8470
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PHILOSOPHY AND RELIGION

(continued from page 43)

Interviewer: There is a heavy emphasis in the Ten Commandments on the relationships between one human being and another, you know. “Thou shalt not kill.” “Thou shalt not steal.” You know. That sort of thing.

Śrīla Prabhupāda: But Jesus Christ never said that “Thou shalt not kill” protects only human beings. Where is the evidence? Jesus Christ never said “Thou shalt not kill” protects only human beings. Thou shalt not kill any animals, either.

Interviewer: Any life.

Śrīla Prabhupāda: Do not take any life. That is religion.

Interviewer: It has never been interpreted that way.

Śrīla Prabhupāda: You have interpreted it the wrong way. But Jesus affirmed the commandment “Thou shalt not kill.” He never said, “Thou shalt not kill human beings.” Why do you interpret in that way?

Interviewer: How would I recognize a true follower of the Kṛṣṇa consciousness movement by his behavior? What would his traits be? What would his outward expressions be?

Śrīla Prabhupāda: Yes. Yes. He would

be a very perfect gentleman. That’s all. You would not be able to find any fault in him. That is Kṛṣṇa consciousness, perfect Kṛṣṇa consciousness. Therefore, it is stipulated not to eat meat.

Interviewer: Not to eat meat?

Śrīla Prabhupāda: Correct. And therefore, there is a prohibition against illicit sex. Therefore, there is a prohibition against intoxication. A Kṛṣṇa conscious person does not smoke, even—what to speak of other intoxication. And therefore, there is a prohibition against indulging in gambling. So if people can observe these four rules and regulations, they will become perfect men. Simple.

Interviewer: Or women, I presume.

Śrīla Prabhupāda: Oh, men or women.

Interviewer: Men or women?

Śrīla Prabhupāda: Anyone.

Interviewer: There is a place for women in Kṛṣṇa consciousness too, isn’t there?

Śrīla Prabhupāda: Men and women have got the same right. For instance, we are getting married boys and girls as our disciples. They are following the same principles. The same principles. These are the four pillars of perfect life. Now, if we indulge in those sinful things—illicit sex, meat-eating, intoxi-

cation, and gambling—then those become the four pillars of sinful life. And if we take the sinful things away, then the prohibitions become the pillars of perfect life.

Interviewer: Now I would like to ask you one more question, and I would like to ask you to end the program by chanting your mantra of Hare Kṛṣṇa. One more question, though. In the six years that you have been in this country, in the United States, have you been encouraged or discouraged?

Śrīla Prabhupāda: I am encouraged.

Interviewer: Encouraged? Why?

Śrīla Prabhupāda: Because so many devotees are coming daily.

Interviewer: “So many”? You say so many. You know, we have maybe—what?—two dozen people sitting here.

Śrīla Prabhupāda: We have got sixty centers.

Interviewer: There are roughly two hundred ten million Americans.

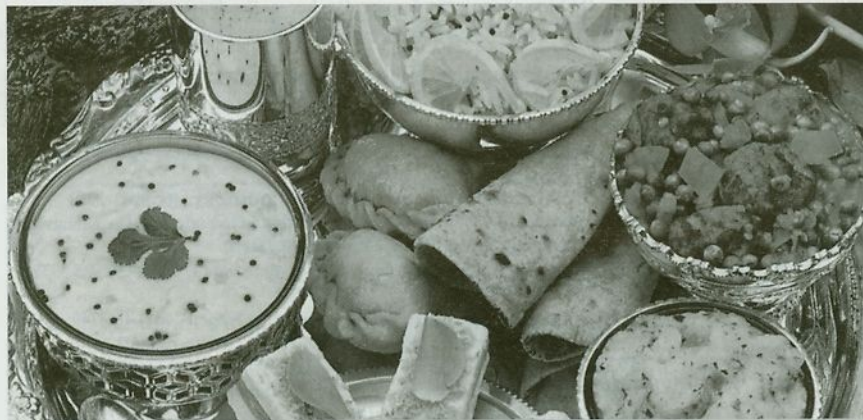
Śrīla Prabhupāda: But when you sell diamonds, you cannot expect that everyone will purchase. There must be bona fide customers for diamonds. You cannot expect that diamonds are going to be purchased by everyone among the mass of people. You cannot expect it.

Interviewer: Do you in general approve of this society, or do you have major complaints about it—the American society that you now live in?

Śrīla Prabhupāda: I have no complaint. These boys and girls—they are very nice. I am, rather, encouraged that these boys and girls are so much inquisitive about Kṛṣṇa. So it is the best field for this movement, the best field anywhere. But anyway, these boys and girls—I can understand they were hankering after something nice. They were frustrated. So now they have got the things they have been hankering after, and they’re coming to this movement.

Interviewer: All right. I would like to thank you very sincerely for giving us a very brief insight into the teachings of the Kṛṣṇa consciousness movement. May I ask you to ask your followers who are present here with us tonight to join you in the chanting of the mantra for just a minute to close out the program? Please?

Śrīla Prabhupāda: Oh, yes. We can chant. ❁



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For Russia, the number to drop is the initial "8." Telephone numbers include country codes, identified by a +. To save space, we've skipped the codes for North America (1) and India (91).

- ◆ Temples with restaurants or dining ● Revised listing

- Berkeley, California** — 2334 Stuart Street, 94705/ Tel. (510) 540-9215/ Fax: (510) 841-7619/
E-mail: rasaraja@bvinstd.edu
- Boise, Idaho** — 1615 Martha St., 83706/ Tel. (208) 344-4274/ E-mail: boise_temple@yahoo.com
- Boston, Massachusetts** — 72 Commonwealth Ave., 02116/ Tel. (617) 247-8611/
Fax: (617) 266-3744/ E-mail: premananda@juno.com
- Charlotte, North Carolina** — 9408-D Lexington Circle, 28213/ Tel. (704) 549-4603/
E-mail: syamadasi@yahoo.com
- Chicago, Illinois** — 1716 W. Lunt Ave., 60626/ Tel. (773) 973-0900/ Fax: (773) 973-0526/
E-mail: chicago@iskcon.net
- Columbus, Ohio** — 379 W. Eighth Ave., 43201/ Tel. (614) 421-1661/ Fax: (614) 294-0545/
E-mail: malati.acbsp@pamho.net
- ◆ **Dallas, Texas** — 5430 Gurley Ave., 75223/ Tel. (214) 827-6330/ Fax: (214) 823-7264
- ◆ **Denver, Colorado** — 1400 Cherry St., 80220/ Tel. (303) 333-5461/ Fax: (303) 321-9052/
E-mail: naikatma.acbsp@pamho.net
- ◆ **Detroit, Michigan** — 383 Lenox Ave., 48215/ Tel. (313) 824-6000/ Fax: (313) 822-3748/
E-mail: girigovardhana@hotmail.com
- Gainesville, Florida** — 214 N.W. 14th St., 32603/ Tel. (352) 336-4183/ Fax: (352) 379-2923/
E-mail: krishna@afn.org
- Hartford, Connecticut** — 1683 Main St., E. Hartford, 06108/ Tel. & fax: (860) 289-7252/
E-mail: pyarimohan@aol.com
- ◆ **Honolulu, Hawaii** — 51 Coelmo Way, 96817/ Tel. (808) 595-3947/ Fax: (808) 595-3433
- Houston, Texas** — 1320 W. 34th St., 77018/ Tel. (713) 686-4482/ Fax: (713) 686-0669/
E-mail: mbalar@ev1.net
- Kansas City, Missouri** — Rupanuga Vedic College (Men's Seminary), 5201 The Paseo, 64110/
Tel. (816) 361-6167 or (800) 340-5286/ Fax: (816) 361-0509/ E-mail: info@rvc.edu
- ◆ **Laguna Beach, California** — 285 Legion St., 92651/ Tel. (949) 494-7029/
E-mail: tuka108@hotmail.com
- Las Vegas, Nevada** — 5226 Sandstone Dr., 89142/ Tel. (702) 440-4998/ E-mail: surapala@pamho.net
- Long Island, New York** — 197 S. Ocean Avenue, Freeport, 11520/ Tel. (516) 223-4909/
E-mail: garuda@optonline.net
- ◆ **Los Angeles, California** — 3764 Watsaka Ave., 90034/ Tel. (310) 836-2676/ Fax: (310) 839-2715/
E-mail: niranantara@juno.com
- Los Angeles, California** — 3520-3526 Slauson Ave., 90043/ Tel. (323) 295-1517/
E-mail: Mr.Wisdomla@aol.com
- ◆ **Miami, Florida** — 3220 Virginia St., 33133 (mail: P.O. Box 337, Coconut Grove, FL 33233)/
Tel. (305) 442-7218/ Fax: (305) 444-7145
- New Orleans, Louisiana** — 2936 Esplanade Ave., 70119/ Tel. (504) 486-3583/
E-mail: rrr196820@cs.com
- ◆ **New York, New York** — 305 Schermerhorn St., Brooklyn, 11217/ Tel. (718) 855-6714/
Fax: (718) 875-6127/ E-mail: ramabhadra@aol.com
- New York, New York** — 26 Second Avenue, 10003 (mail: P. O. Box 2509, New York, NY 10009)/
Tel. (212) 420-1130/ E-mail: dayananda@mns.com
- New York, New York** — 114-37 Lefferts Blvd., Queens 11420/ Tel. & fax: (718) 848-9010
- Philadelphia, Pennsylvania** — 41 West Allens Lane, 19119/ Tel. (215) 247-4600/
Fax: (215) 247-8702/ E-mail: iskconphilly@aol.com
- Philadelphia, Pennsylvania** — 1408 South St., 19146/ Tel. (215) 985-9335/
E-mail: savecows@aol.com
- Phoenix, Arizona** — 100 S. Weber Dr., Chandler, 85226/ Tel. (480) 705-4900/ Fax: (602) 705-4901/
E-mail: svgd108@yahoo.com
- Portland, Oregon** — 2353 SE 54th Ave., Portland, OR 97215/ Tel. (503) 236-0417/
E-mail: portland_krishna@hotmail.com
- Queens, New York** — 114-37 Lefferts Blvd., 11420/ Tel. & fax: (718) 848-9010 /
E-mail: sunandanadas@hotmail.com
- ◆ **St. Louis, Missouri** — 3926 Lindell Blvd., 63108/ Tel. (314) 535-8085/ Fax: (314) 535-0672/
E-mail: gauranataraja@hotmail.com
- ◆ **San Diego, California** — 1030 Grand Ave., Pacific Beach, 92109/ Tel. (858) 483-2500/
Fax: (858) 483-0941/ E-mail: gandharvika@pamho.net
- San Jose, California** — 2990 Union Ave., 95124/ Tel. (408) 559-3197/ Fax: (408) 369-8073/
E-mail: brian.odea@gwl.com
- Seattle, Washington** — 1420 228th Ave. S.E., Issaquah, 98027/ Tel. (425) 391-3293/
Fax: (425) 868-8928
- Spanish Fork, Utah** — Krishna Temple Project & KHQN Radio, 8628 S. State Rd., 84660/
Tel. (801) 798-3559/ Fax: (801) 798-9121/ E-mail: carudas@earthlink.net
- Tallahassee, Florida** — 1323 Nlyic St., 32304/ Tel. & fax: (850) 224-3803/
E-mail: darudb@hotmail.com
- Tampa, Florida** — 1205 E. Giddens Ave., 33603/ Tel. (813) 234-8841/
E-mail: krishnam108@hotmail.com
- ◆ **Towaco, New Jersey** — 100 Jacksonville Rd. (mail: P.O. Box 109), 07082/ Tel. & fax: (973) 299-0970/
E-mail: newjersey@iskcon.net
- ◆ **Tucson, Arizona** — 711 E. Blacklidge Dr., 85719/ Tel. (520) 792-0630/ Fax: (520) 791-0906/
E-mail: dasarath@compuserve.com
- Washington, D.C.** — 1009 Noyes Dr., Silver Spring, MD 20910/ Tel. (301) 562-9662 or 765-8155/
Fax: (301) 765-8157
- Washington, D.C.** — 10310 Oaklyn Dr., Potomac, Maryland 20854/ Tel. (301) 299-2100/
Fax: (301) 299-5025/ E-mail: sri.trikalajna.mg@pamho.net

RURAL COMMUNITIES

- Alachua, Florida (New Raman Reti)** — 17306 N.W. 112th Blvd., 32615 (mail: P.O. Box 819, 32616)/
Tel. (386) 462-2017/ Fax: (386) 462-3468/ E-mail: alachua@pamho.net
- Carriere, Mississippi (New Talavan)** — 31492 Anner Road, 39426/ Tel. (601) 749-9460
or 799-1354/ Fax: (601) 799-2924/ Fax: (601) 799-2924/ E-mail: talavan@fnbop.com

- ◆ **Gurabo, Puerto Rico (New Govardhana Hill)** — Carr. 181, Km. 16.3, Bo. Santa Rita, Gurabo
(mail: HC-01, Box 8440, Gurabo, PR 00778)/ (Office) Tel. & fax: (787) 737-4265/ (Temple)
Tel. (787) 712-0358/ E-mail: iskconpr@hotmail.com
- Hillsborough, North Carolina (New Goloka)** — 1032 Dimmocks Mill Rd., 27278/
Tel. (919) 732-6492/ Fax: (919) 732-8033/ E-mail: bkgoswami@compuserve.com
- ◆ **Moundsville, West Virginia (New Vrindaban)** — R.D. No. 1, Box 319, Hare Krishna Ridge, 26041/
Tel. (304) 843-1600; Guest House, (304) 845-5905/ Fax: (304) 854-0023/
E-mail: newvrindaban@yahoo.com
- Mulberry, Tennessee (Murari-sevaka)** — Rt. No. 1, Box 146-A, 37359/ Tel. (615) 759-6888/
Fax: (615) 759-5785
- Port Royal, Pennsylvania (Gita Nagari)** — R.D. No. 1, Box 839, 17082/ Tel. & fax: (717) 527-4101/
E-mail: vrajajilla@acsworld.net

ADDITIONAL RESTAURANTS

- Alachua, Florida** — Govinda's, 14603 Main St., 32615/ Tel. (386) 462-4500/ Fax: (386) 418-3524
- Gainesville, Florida** — Vegetarian Palace, 2106 SW 34th St., 32608/ Tel. (352) 378-2955
- Greensboro, North Carolina** — Govinda's, 332 South Tate St./ Tel. (336) 373-8809
- San Juan, Puerto Rico** — Gopal, 201B Calle Tetuan, Viejo San Juan, 00901/ Tel. (787) 724-0229
- ## UNITED KINGDOM AND IRELAND
- Belfast, Northern Ireland** — Brooklands, 140 Upper Dunmurray Lane, BT17 0HE/
Tel. +44 (028) 9062 0530
- Birmingham, England** — 84 Stanmore Rd., Edgbaston, B16 9TB/ Tel. +44 (0121) 420-4999
- Coventry, England** — Kingfield Rd., Coventry (mail: 19 Gloucester St., Coventry CV1 3BZ)/
Tel. +44 (024) 7655 2822 or 5420/ E-mail: haridas.kds@pamho.net
- Dublin, Ireland** — Chaitanya, Centre, 24 Thornecastle St., Dublin 2/ Tel. +353 (01) 668-3767/
E-mail: uddhava@eircom.net
- Glasgow, Scotland** — Karuna Bhavan, Bankhouse Rd., Lesmahagow, Lanarkshire, ML11 0ES/
Tel. +44 (01555) 894790/ Fax: +44 (01555) 894526/ E-mail: karuna.bhavan@virgin.net
- Leicester** — 21 Thoresby St. North Evington, LE5 4GU/ Tel. & fax +44 (0116) 236 7713 or
267 2587/ E-mail: gauranga.sundara@pamho.net
- Liverpool, England** — 114 Bold St., L1 4HY/ Tel. +44 (01555) 894-790
- ◆ **London, England (city)** — 10 Soho St., W1D 3DL/ Tel. +44 (020) 7437-3662; residential /pujaris,
7439-3606; shop, 7287-0269; Govinda's Restaurant, 7437-4928/ Fax: +44 (020) 7439-1127/
E-mail: london@pamho.net
- London, England (country)** — Bhaktivedanta Manor, Dharam Marg, Hilfield Lane, Watford, Herts,
WD25 8EZ/ Tel. +44 (01923) 857244/ Fax: +44 (01923) 852896/ E-mail: bhaktivedanta.
manor@pamho.net; (for accommodations:) accommodations.requests@pamho.net
- London, England (south)** — 42 Enmore Road, South Norwood, SE25 5NG/
Tel. +44 (020) 8656 4296
- Manchester, England** — 20 Mayfield Rd., Whalley Range, M16 8FT/ Tel. +44 (0161) 226-4416
- Newcastle-upon-Tyne, England** — 304 Westgate Rd., NE4 6AR/ Tel. +44 (0191) 272 1911/
E-mail: bhakti.rasa@pamho.net
- Plymouth, England** — 2 Windermere Crescent, Derriford, PL6 5HX/ Tel +44 (01752) 776708/
E-mail: dhirasanta@aol.com
- Romford** — 3 Rowan Walk, Hornchurch, RM11 2JA/ tel. +44 (01708) 454092

RURAL COMMUNITIES

- Lisnaskea, Northern Ireland** — Govindadwipa Dharma, Inisrath Island, Co. Fermanagh, BT92 9GN/
Tel. +44 (028) 6772 1512/ E-mail: govindadwipa@pamho.net
- London, England** — (contact Bhaktivedanta Manor)

(Krishna conscious programs are held regularly in more than forty other cities in the U.K.
For information, contact ISKCON Reader Services, P.O. Box 730, Watford WD25 8EZ, UK;
www.iskcon.org.uk)

ADDITIONAL RESTAURANTS

- Dublin, Ireland** — Govinda's, 4 Aungier St., Dublin 2/ Tel. +353 (01) 475-0309/ Fax: (01) 478-6204
E-mail: pragosa@connect.ie
- Swansea** — Govinda's, 8 Craddock St., SA1 3EN/ Tel. +44 (01792) 468469/
E-mail: govin_das@hotmail.com

AUSTRALASIA

AUSTRALIA

- Adelaide** — 25 Le Hunte St., Kilburn, SA 5084/ Tel. +61 (08) 8359-5120/ Fax: (08) 8359-5149
- Brisbane** — 95 Bank Rd., Graceville (mail: P.O. Box 83, Indurupilly), QLD 4068/
Tel. +61 (07) 3379-5455/ Fax: +61 (07) 3379-5880
- Canberra** — 1 Quick St., Ainslie, ACT 2602 (mail: P.O. Box 1411, Canberra, ACT 2601)/
Tel. & fax: +61 (02) 6262-6208/ E-mail: adi@actweb.net
- Melbourne** — 197 Danks St. (mail: P.O. Box 125), Albert Park, VIC 3206/ Tel. +61 (03) 9699-5122/
Fax: +61 (03) 9690-4093/ E-mail: melbourne@pamho.net
- Newcastle** — 28, Bull St., Mayfield, NSW 2304/ Tel. +61 (02) 4967-7000
- Perth** — 144 Railway Parade (corner of The Strand) [mail: P.O. Box 102], Bayswater, WA 6053/
Tel. +61 (08) 9370-1552/ Fax: +61 (08) 9272-6636/ E-mail: perth@pamho.net
- Sydney** — 180 Falcon St., North Sydney, NSW 2060 (mail: P.O. Box 459, Cammeray, NSW 2062)/
Tel. +61 (02) 9959-4558/ Fax: +61 (02) 9957-1893/ E-mail: sradiucp@sraddha.dialix.oz.au

RURAL COMMUNITIES

- Bamra (New Nandagram)** — Oak Hill, Dean's Marsh Road, Bamra, Winchelsea, VIC 3241/
Tel +61 (03) 5288-7383/ E-mail: gangadasa@telstra.easymail.com.au
- Cessnock, NSW** — New Gokula Farm, Lewis Lane (off Mount View Rd., Millfield, near Cessnock
[mail: P.O. Box 399, Cessnock]), NSW 2325/ Tel. +61 (02) 4998-800/ Fax: (Sydney temple)

Murwillumbah (New Govardhana) — Tylgum Rd., Eungella (mail: P.O. Box 685), NSW 2484/
Tel. & fax: +61 (02) 6672-6579/ Fax: +61 (02) 6672-5498

RESTAURANTS

New Castle — Krishna's Vegetarian Cafe, 110 King Street, corner of King & Wolf Streets, NSW 2300
Tel. +61 (02) 4929-6900

Perth — Hare Krishna Food for Life, 200 William St., Northbridge, WA 6003/
Tel. +61 (08) 9227-1684/ E-mail: perth@pamho.net

Sydney — Hare Krishna Food for Life, 529B King St., Newtown, NSW 2042/
Tel. +61 (02) 9550-6524

NEW ZEALAND, FIJI, AND PAPUA NEW GUINEA

Christchurch, NZ — 83 Bealey Ave. (mail: P.O. Box 25-190, Christchurch)/ Tel. +64 (03) 366-5174/
Fax: +64 (03) 366-1965/ E-mail: iskonchch@clear.net.nz

Labasa, Fiji — Delailabasa (mail: P.O. Box 133)/ Tel. +679 812912

Lautoka, Fiji — 5 Tavewa Ave. (mail: P.O. Box 125)/ Tel. +679 664112/ Fax: +679 663039

Port Moresby, Papua New Guinea — Section 23, Lot 46, Gordonia St., Hohola (mail: P. O. Box 571,
POM NCD)/ Tel. +675 259213

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

Suva, Fiji — Joyce Place, Off Pilling Rd., Nasinu 7½ miles (mail: P.O. Box 2183, Govt. Bldgs./
Tel. +679 393 599/ Fax: +679 314 583/ E-mail: vdas@govnet.gov.fj

Wellington, NZ — 105 Newlands Rd., Newlands (mail: P.O. Box 2753)/ Tel. +64 (04) 478-1414

RURAL COMMUNITY

Auckland, NZ (New Varshan) — Hwy. 28, Riverhead, next to Huapai Golf Course
(mail: R.D. 2, Kumeu, Auckland)/ Tel. +64 (09) 412-8075/ Fax: +64 (09) 412-7130

RESTAURANTS

Auckland, NZ — Gopal's, 246 Queen St./ Tel. +64 (09) 306-4143

Labasa, Fiji — Hare Krishna Restaurant, Naseakula Road/ Tel. +679 811364

Lautoka, Fiji — Gopal's, Corner of Yasawa St. and Naviti St./ Tel. +679 662990

Suva, Fiji — Hare Krishna Vegetarian Restaurant, Dolphins FNFP Place, Victoria Parade/
Tel. +679 314154/ E-mail: vdas@govnet.gov.fj

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

Suva, Fiji — Hare Krishna Vegetarian Restaurant, 18 Pratt St./ Tel. +679 314154

Suva, Fiji — Hare Krishna Vegetarian Restaurant, 82 Ratu Mara Rd., Samabula/ Tel. +679 386333

Suva, Fiji — Hare Krishna Vegetarian Restaurant, Terry Walk, Cumming St./ Tel. +679 312295

EUROPE (partial list)*

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

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

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

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

Copenhagen (Hillerød) — Baunevej 23, Bendstrup, 3400 Hillerød/ Tel. +45 (04) 828-6446/
Fax: +45 (04) 828-7331

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

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

◆ **Lisbon** — Rua Dona Estefânia, 91 R/C 1000 Lisboa/ Tel. & fax: +351(01) 314-0314 or 352-0038/
E-mail: dhira_krsna_das@mail.pt

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

Oslo — Jonsrudvej 1G, 0274/ Tel. +47 (022) 552243/ Fax: +47 (022) 558172

Paris — 31 Rue Docteur Jean Vaquier, 93160 Noisy le Grand/ Tel. & fax: +33 (01) 4303-0951/
E-mail: nitai.gaurasundara.tkg@pamho.net

Prague — Jilova 290, Prague 5 - Zlicin 155 21/ Tel. +42 (02) 5795-0391 or -0401/
Fax: +42 (02) 302-1628/ E-mail: narakriti@usa.net

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

Rome — via Santa Maria del Pianto, 15-17, 00186/ Tel. +36 (06) 68891540/ E-mail:
lilasukha@libero.it

◆ **Stockholm** — Fridhemsgatan 22, 11240/ Tel. +46 (08) 654-9002/ Fax: +46 (08) 650-881

Trier, Germany — Hujetsmühle, Boeckingstrasse 4a, 55767 Abentheuer/ Tel. +49 (06782) 980436

Vienna — Bhaktivedanta-Zentrum Wien, Roetzergaase 34/3, 1170/ Tel. & fax: +43 (01) 481-9212

Warsaw — Mysiadlo, k. Warszawa, 05-500 Piaseczno, ul. Zakret 11 (mail: MTSK, 02-770,
Warszawa 130, P.O. Box 257)/ Tel. +48 (022) 750-7797 or -8248/ Fax: +48 (022) 750-8249

Zürich — Bergstrasse 54, 8030 (mail: P.O. Box 116)/ Tel. +41 (01) 262-3388/ Fax: +41 (01) 262-3114/
E-mail: kgs@pamho.net

RURAL COMMUNITIES

France (La Nouvelle Mayapura) — Domaine d'Oublaise, 36360, Lucay le Mâle/
Tel. +33 (02) 5440-2395/ Fax: +33 (02) 5440-2823/ E-mail: argm@wanadoo.fr

Germany (Nava Jiyada Nrsimha Ksetra) — Zielberg 20, 904118 Jandelsbrunn/ Tel. +49 (08583) 316/
Fax: +49 (08583) 1671

Hungary (New Vraja-dhama) — Krisna-völgy, 8699 Somogyváros, Fö u. 38/ Tel. & fax: +36 (085)
540-002 or 340-185/ E-mail: krisna-volgy@pamho.net

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

Spain (New Vraja Mandala) — (Santa Clara) Brihuega, Guadalajara/ Tel. +34 949 280436

ADDITIONAL RESTAURANTS

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

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

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

Oslo — Krishna's Cuisine, Kirkeveien 59B, 0364/ Tel. +47 (02) 260-6250

Radhadesh, Belgium — Gopinath's Garden, Rue de Petite Somme 5, 6940 Septon-Durbuy/
Tel. +32 (086) 321421

Vienna — Govinda, Lindengasse 2A, 1070/ Tel. +43 (01) 522-2817

Zürich — Preyergasse 16, 8001/ Tel. & fax: +41 (01) 251-8859/ E-mail: info@govindakultur.ch

COMMONWEALTH OF INDEPENDENT STATES (partial list)*

Kiev — ul. Menjinskogo, 21-b., 252054/ Tel. +380 (8044) 244-4944

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

ASIA (partial list)*

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

Hong Kong — 6/F Oceanview Court, 27 Chatham Road South (mail: P.O. Box 98919/
Tel. +852 (2) 739-6818/ Fax: +852 (2) 724-2186/ E-mail: iskon.hong.kong@pamho.net

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

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

Kuala Lumpur, Malaysia — Lot 9901, Jalan Awan Jawa, Taman Yari, 58200/ Tel. +60 (03) 780-7355,
-7360, or -7369/ Fax: +60 (03) 781-1644/ E-mail: simheswara.jps@pamho.net

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

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

● **Tokyo, Japan** — Subaru 1F, 4-19-6 Kamitakada, Nakano-ku, Tokyo 164-0002/ Tel. +81 (03) 5343-
9147 or (090) 6544-9284/ Fax: +81 (03) 5343-3812/ E-mail: damodara@krishna.jp

LATIN AMERICA (partial list)*

Buenos Aires, Argentina — Centro Bhaktivedanta, Andonaegui 2054, Villa Urquiza, CP 1431/
Tel. +54 (01) 523-4232/ Fax: +54 (01) 523-8085/ E-mail: iskon-ba@gopalnet.com

Guayaquil, Ecuador — 6 de Marzo 226 or V. M. Rendon/ Tel. +593 (04) 308412 or 309420/
Fax: +564 302108/ E-mail: gurumani@ecua.net.ec

◆ **Lima, Peru** — Schell 634 Miraflores/ Tel. +51 (014) 444-2871

Mexico City, Mexico — Tiburcio Montiel 45, Colonia San Miguel, Chapultepec D.F., 11850/
Tel. & fax: +52 (5) 271-1953

Rio de Janeiro, Brazil — contact ISKCON Teresopolis: CP 92430, Varzea, CEP 25951 970/
Tel. +55(021) 262-8208

San Salvador, El Salvador — (mail: Apartado Postal 1506)/ Tel. +503 780799

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Kīrtana with TKG

“EVERYBODY GO HOME.”

Chuckles bounce around the room as Tamāl Krishna Goswami teasingly announces the end of evening *kīrtana*. It’s 9:00 P.M. in Māyāpur, and for the past two hours, two hundred devotees have been chanting together. Our host, Tamāl Krishna Goswami (TKG to many), sits on the corner of a six-foot-square white mat with ten Godbrothers.

The 7:00 P.M. *kīrtana* at TKG’s has become popular. TKG orchestrates everything. Senior *sannyāsīs* take turns leading. Men, women, boys, and girls from India, Taiwan, Europe, and America pack the flat.

The chanting, sweet and focused, comes in timeless enchanting melodies. Electric failures turn lights and fans on and off. No matter—the chanters are in another dimension, beyond the complaints of a scrunched body in a muggy room. Powerful, penetrating waves of devotion bathe the chanters as they pour out their hearts to Kṛṣṇa.

Departing guests each receive a sweet. TKG invites his Godbrothers to stay on for light *prasādam*. Relaxed, he talks about *kīrtana* and his plans.

In pursuit of a doctoral degree in religious studies, TKG has missed the past six annual meetings in Māyāpur of ISKCON’s governing body (GBC), of which he is the senior member. He has excelled in his studies, winning numerous awards, publishing two books, and earning respect and admiration in the academic community for Śrīla Prabhupāda. Now he’s back in Māyāpur.

TKG’s life touches everything and everyone in ISKCON. He bought the first land in Māyāpur. His loving disciples span the globe, from Taiwan to America, England to India. Devotees everywhere enjoy his books, dramas, and taped lectures. Now, fifty-five, and nearly a Ph.D., he’s ready for his next

service for Śrīla Prabhupāda.

The next day, after the tedious GBC meetings, TKG says, “The GBC should all go to the Ganga together every day before lunch. We’d get more done. Then in the evening we should all come together for *kīrtana*.”

That evening, the *kīrtana* crowd outgrows his room.

TKG announces, “Tomorrow we’ll move to the temple.”

The following evening, in the temple, he’s in his corner of the white sitting-mat with the usual guests, playing *karatālas*, eyes shut in concentration.

A day and a half later, TKG leaves this world in a car accident in Phuliya, a holy place where the saint HaridāsaṬhākura used to chant Kṛṣṇa’s name 300,000 times a day. Shocked, his Godbrothers and disciples take his body for a final tour of Māyāpur’s holy places and inter him in the shadow of Śrīla Prabhupāda’s *samādhi*. Memorial events continue day and night. A wonderful unity prevails, as if TKG has disappeared from external vision and entered everyone’s heart.

Lord Kṛṣṇa allowed TKG to come back to Māyāpur, to smile and talk and chant with his leading Godbrothers. And the Lord let them serve TKG a final time by taking him on *parikramā* and placing him in *samādhi*. Had he left this world at any other time or place, all this would have been impossible.

This dear Vaiṣṇava has a new world to conquer in some other place. We are unexpectedly bereft of his friendship, wisdom, and kindness. May we remember his parting lesson: *Kīrtana* in the association of loving devotees solves every problem. And someday, may you and I meet in TKG’s room for *kīrtana*.—*Kālakaṇṭha Dāsa*

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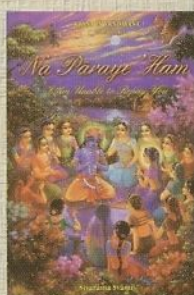
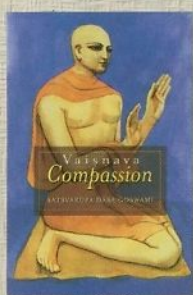
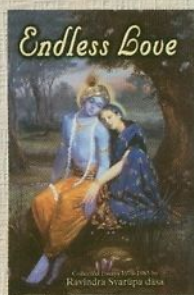


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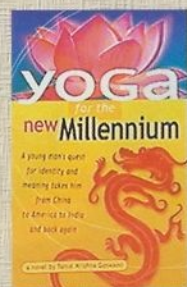
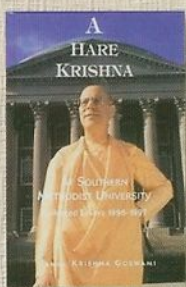
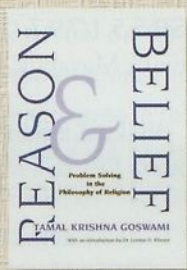
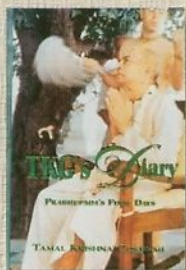
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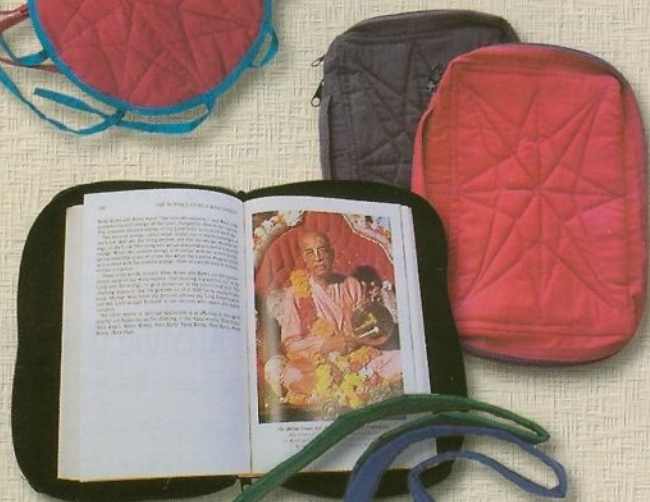
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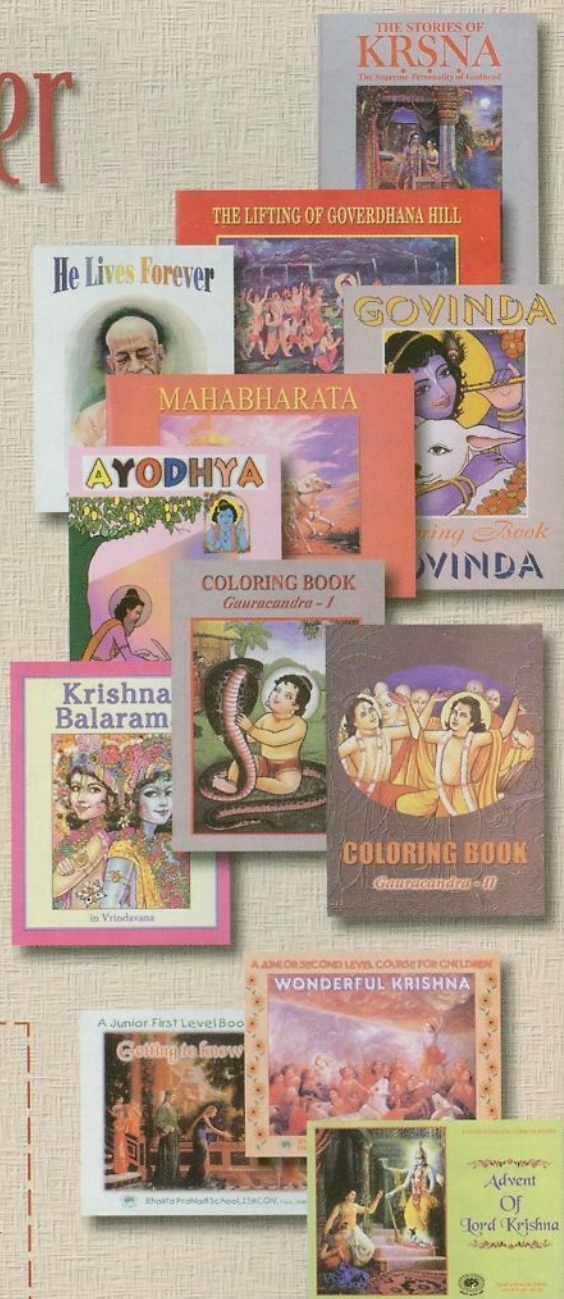
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We are not the body; we are spiritual beings trapped in the body.

Our real interest lies in understanding this simple fact.

His Divine Grace A. C. Bhaktivedanta
Swami Prabhupāda
Śrīmad-Bhāgavatam 6.15.3, Purport



There is no consideration of superior or inferior status due to social position in regard to worshipping Kṛṣṇa. In worldly occupation there are different activities according to the different social division, which are due to superior and inferior grades of intelligence. There are no such distinctions in the process of devotional service.

Śrīla Bhaktivinoda Ṭhākura
Bhaktiyāloka, Chapter 12



There is no death like infamy, there is no enemy like anger, there is no sin like criticizing others, and there is no intoxicating liquor like delusion.

Nārada Purāṇa 1.7.54



When relished with love in countless ways through service rendered constantly by the tongue, the nectar of Śrī Kṛṣṇa's name delights the heart. Who can describe the unequalled excellence of that nectar of Śrī Kṛṣṇa's holy name?

Messengers from Vaikuṅṭha to Gopa-kumāra
Bṛhad-Bhāgavatāmṛta 2.3.159

There is only one God for everyone. The Hindus and Muslims are different in many ways. Still, the truth is that the Koran and the *Purāṇas* describe the same one God. The one God is pure, eternal, undivided, unchanging, perfect, and complete. He lives in everyone's heart. As God gives them the idea, so everyone in the world acts. Following their own scriptures, all the people of the world speak of God's names and qualities. God knows everyone's nature. Anyone who attacks others attacks God Himself.

Śrīla Haridāsa Ṭhākura
Śrī Caitanya-Bhāgavata, Ādi-khaṇḍa 16.76-81



If you cannot purify yourself by any endeavor whatsoever, then just go sit with the Vaiṣṇavas and you will achieve all auspiciousness.

Śrī Rāmānujācārya
(Quoted in Śrīla Bhaktivinoda Ṭhākura's
Bhaktiyāloka)



One should learn how to associate with the devotees of the Lord by gathering with them to chant the glories of the Lord. This process is most purifying. As devotees thus develop their loving friendship, they feel mutual happiness and satisfaction. And by thus encouraging one another they are able to give up material sense gratification, which is the cause of all suffering.

Śrī Prabuddha
Śrīmad-Bhāgavatam 11.3.30

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Left: New York City Rathayatra, 2001