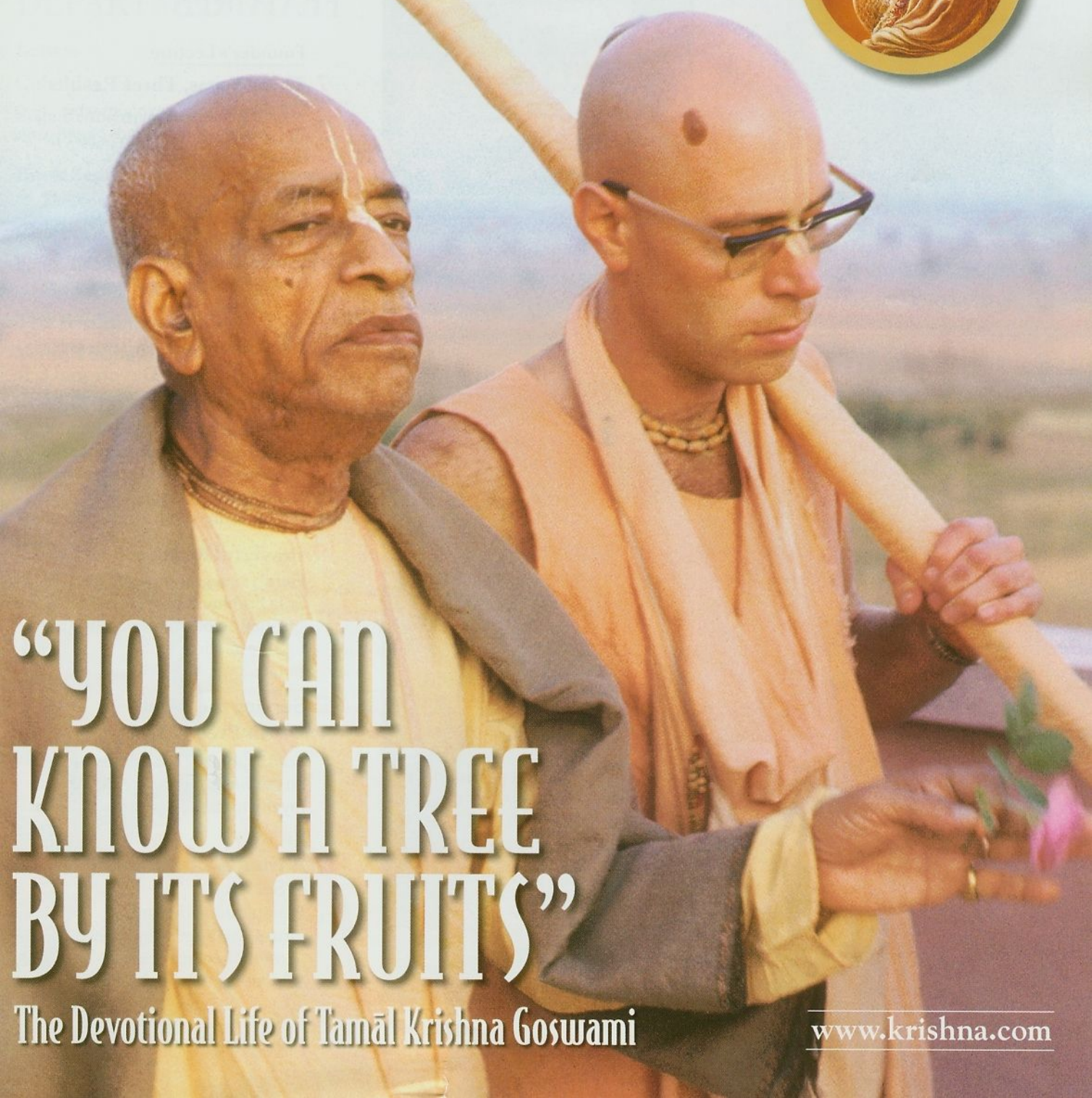


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.



The Magazine of the Hare Krishna Movement • July/August 2002 • \$4.00/£2.50



**“YOU CAN
KNOW A TREE
BY ITS FRUITS”**

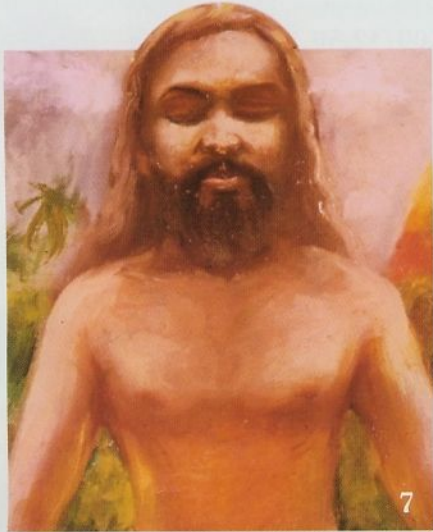
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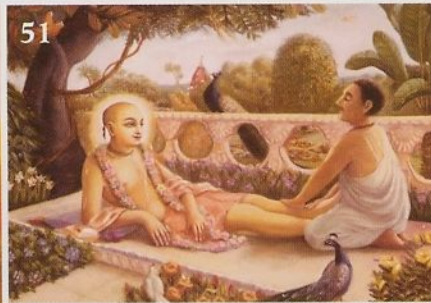
Assisting you in your quest for the Absolute Truth

Back to Godh

Founded 1944 • Vol. 36, No. 4 • July / August 2002



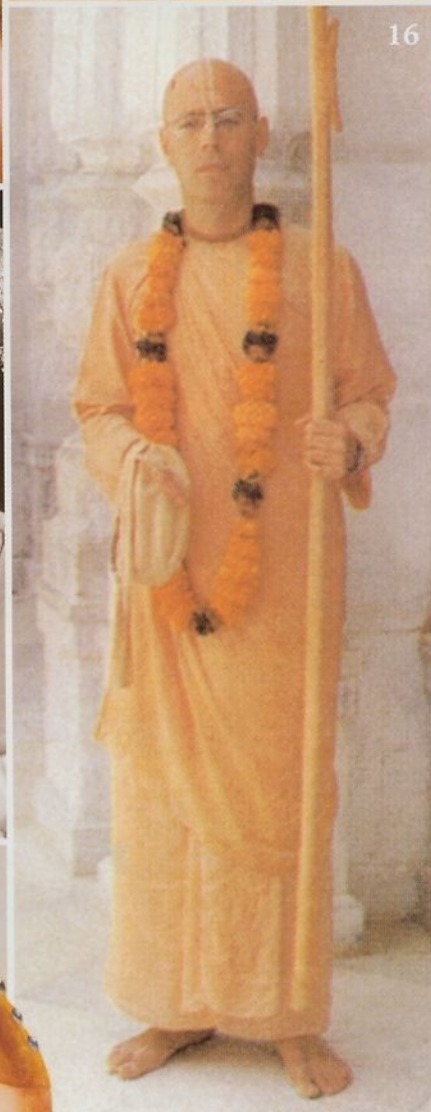
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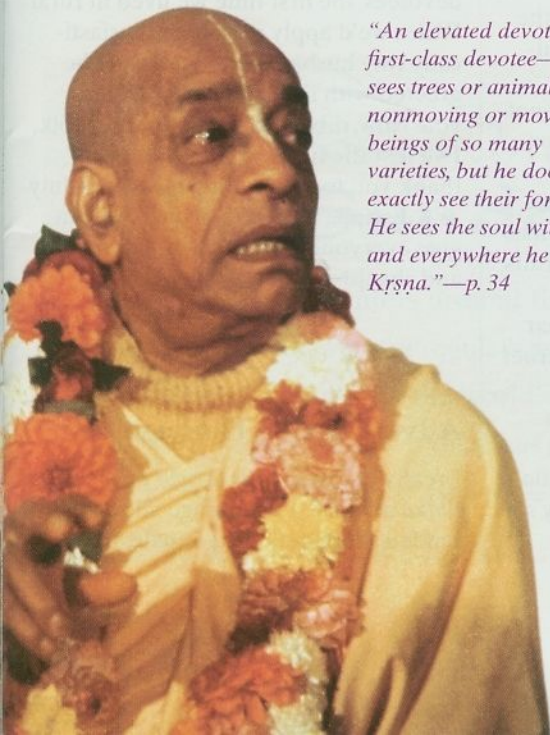
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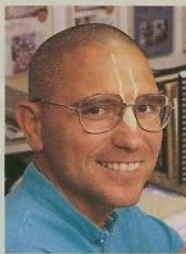
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COVER His Holiness Tamāl Krishna Goswami accompanies His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda on an early-morning walk in Māyāpur, West Bengal, in the mid-1970s. Tamāl Krishna Goswami passed away in March. Please see the article beginning on page 16. (Photo by Muralivadana Dāsa.)



“An elevated devotee, a first-class devotee—he sees trees or animals, nonmoving or moving beings of so many varieties, but he does not exactly see their form. He sees the soul within, and everywhere he sees Kṛṣṇa.”—p. 34

WELCOME



IN THIS ISSUE we present an extensive article on His Holiness Tamāl Krishna Goswami, who passed away in a car accident in March. An early disciple of Śrīla Prabhupāda, he left a

record of extraordinary achievements in the service of Prabhupāda’s mission. Encouraged by senior members of ISKCON, we advised author Satyarāja Dāsa to take as many pages as he needed to honor the memory of this exalted devotee of Lord Kṛṣṇa. We hope that reading of Tamāl Krishna Goswami’s example of dedicated service will inspire our readers, just as it has all of us who helped bring the article to print.

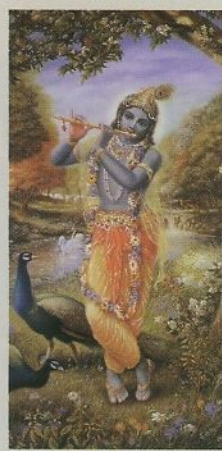
Also in this issue, Śrīla Prabhupāda analyzes the three main types of yoga and shows why *bhakti* is the best. Arcana-siddhī Devī Dāsī, a family therapist, writes about depression. Without discrediting modern medicine, she shows how only Kṛṣṇa consciousness can get to the root of the problem.

ISKCON educator Bhūrījāna Dāsa suggests a way to approach Śrīla Prabhupāda’s books that lets them transform us, and Gopīparāṇadhana Dāsa gives us insight into Prabhupāda’s method of scriptural commentary. Mathureśa Dāsa concludes the story of King Pratāparudra he started in the last issue. This time, the king fulfills his long-cherished desire for the company of Lord Caitanya.

Hare Kṛṣṇa.—Nāgarāja Dāsa, Editor

OUR PURPOSES

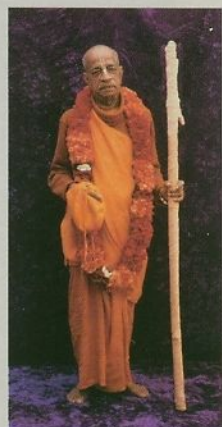
- To help all people discern reality from illusion, spirit from matter, the eternal from the temporary.
- To expose the faults of materialism.
- To offer guidance in the Vedic techniques of spiritual life.
- To preserve and spread the Vedic culture.
- To celebrate the chanting of the holy names of God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

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Web Site for the Future

I would like to congratulate you on launching www.krishna.com. It's a great searching web site for a brighter future in Kṛṣṇa consciousness. My heartfelt thanks to all of the "second-generation" who work behind the scenes.

I have also read in the March/April issue "A Prophecy Fulfilled," by Satyarāja Dāsa. Surely, Lord Caitanya's mercy is reaching to the hearts of thousands in the Kali-yuga. And thank you for reports like the one on New Vraja Dharma in Hungary.

Ramatirthadas Adhikari
Wembley, London

Delighted Clicker

I would just like to say a special thank you to the workers of the Kṛṣṇa web site. I'm always delighted to click onto the site. Thank you also for all the great information and newsletters. I'm very proud of my culture and of the Hare Kṛṣṇa movement!

Ria Tulsie Ramnath
Via the Internet

Body and Soul

According to the *Bhagavad-gītā*, the soul gets a new body based on fruitive activities done in the past life. Now, as per Chapter 2, the soul is not actually changeable. I want to know why the soul is suffering from the deeds of the body, when it does not take part in sense gratification. What makes the soul suffer or get the fruits of the activities of the body.

Dipak Kumar
Via the Internet

OUR REPLY: Although the soul is factually detached from matter, it suffers because it identifies with the body, and therefore with the body's actions and reactions.

Transforming Visit

My first visit to the ISKCON temple was about one and a half years ago. This really transformed the way I look at life. I was impressed by the way the swamis and others were so deeply involved in the service of the Supreme Personality of Godhead, away from temporary, material desires. I started the *mahā-mantra japa* then, and now I am doing eight rounds daily. Of course, there is a long way to go, but I am sure Lord Kṛṣṇa will show me the right way whenever I digress.

Ramnath Murali
Mumbai

Courageous Convictions

[Written to Hare Kṛṣṇa Devī Dāsī and Puṇḍarīka Dāsa.]

Just writing to applaud your article in BTG ["Doctors of Body and Soul," March/April], but more your courageous convictions to resolutely follow the order of your Guru Mahārāja and Śrīla Prabhupāda. Indradyumna Mahārāja's article ["My Mother's Transformation"] moved me to tears, but yours moved me back into the bathroom—to put on *tīlaka*!—a habit which has sadly lapsed a bit over the years of living out here in the sticks. I recall how, as new devotees, the first time we lived in rural Wales we'd apply it daily enthusiastically (my husband still does), and be greeted with the same comments as you. Now, mixing with the country folk, I've lost the habit. A most heartfelt thank you for reminding me of my duty as a disciple, and of the benefits I can give everyone freely—even the cows and sheep!

Gāndharvikā Devī Dāsī
Gerynant, U.K.

Advertise Our Heritage

I really enjoyed your article on wearing *tīlaka* at work. I encourage all my fellow readers, both male and female, to wear

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 **i** like the **i** in **pique**. Pronounce the vowel **ṛ** like the **ri** in **rim**, and **ṛ** like the **ch** in **chair**. Pronounce consonants like **ch**, **jh**, and **dh** as in **staunch-heart**, **hedgehog**, and **red-hot**. Pronounce ś and ṣ like **sh**. So for *Kṛṣṇa* say KRISHNA, for *Caitanya* say CHAITANYA.

Spiritual Names

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

tilaka or *tikkas* to show your identity. Particularly in these troubling times, we can advertise our Vedic heritage to help this world be a better place.

Shiva Sookhai
Ocala, Florida

Guidance for Women

I am a twenty-four-year-old Singaporean living in Singapore. I have been in the Hare Kṛṣṇa movement, and reading *Back to Godhead*, for almost a year. I'm full of praise for your teamwork in coming up with such a wonderful magazine. It has really been an eye-opener for me.

I would like to know more about Kṛṣṇa consciousness for women. Please advise me on the proper guidance for women in the Hare Kṛṣṇa movement.

Rajeswari
Singapore

ŪRMILĀ DEVĪ DĀSĪ REPLIES:

Regarding the place of women in Kṛṣṇa consciousness, on the spiritual level, for the nine processes of devotional service, there is no limitation of any material circumstance. The body one has doesn't matter, and all souls have an equal opportunity to serve Kṛṣṇa. Materially, each of us

has talents and abilities that others don't, so there is no material equality. But we can each use our material situation in the Lord's service, and doing so is as good as directly hearing and chanting.

A peaceful society is required for people to advance in spiritual life. We contribute to a peaceful society when we work harmoniously and don't artificially imitate others' duties. Men's and women's duties differ in some areas, and that should be respected.

Encouraged

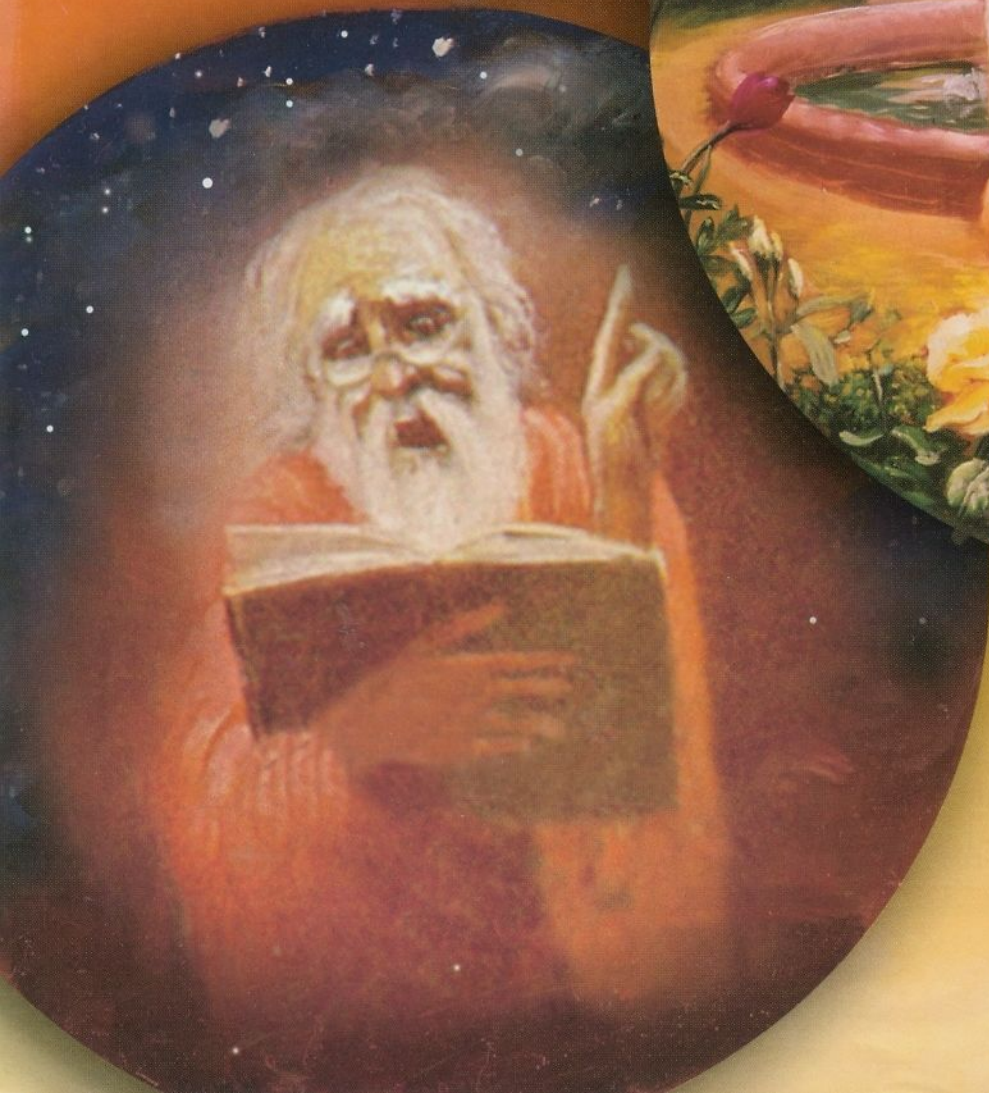
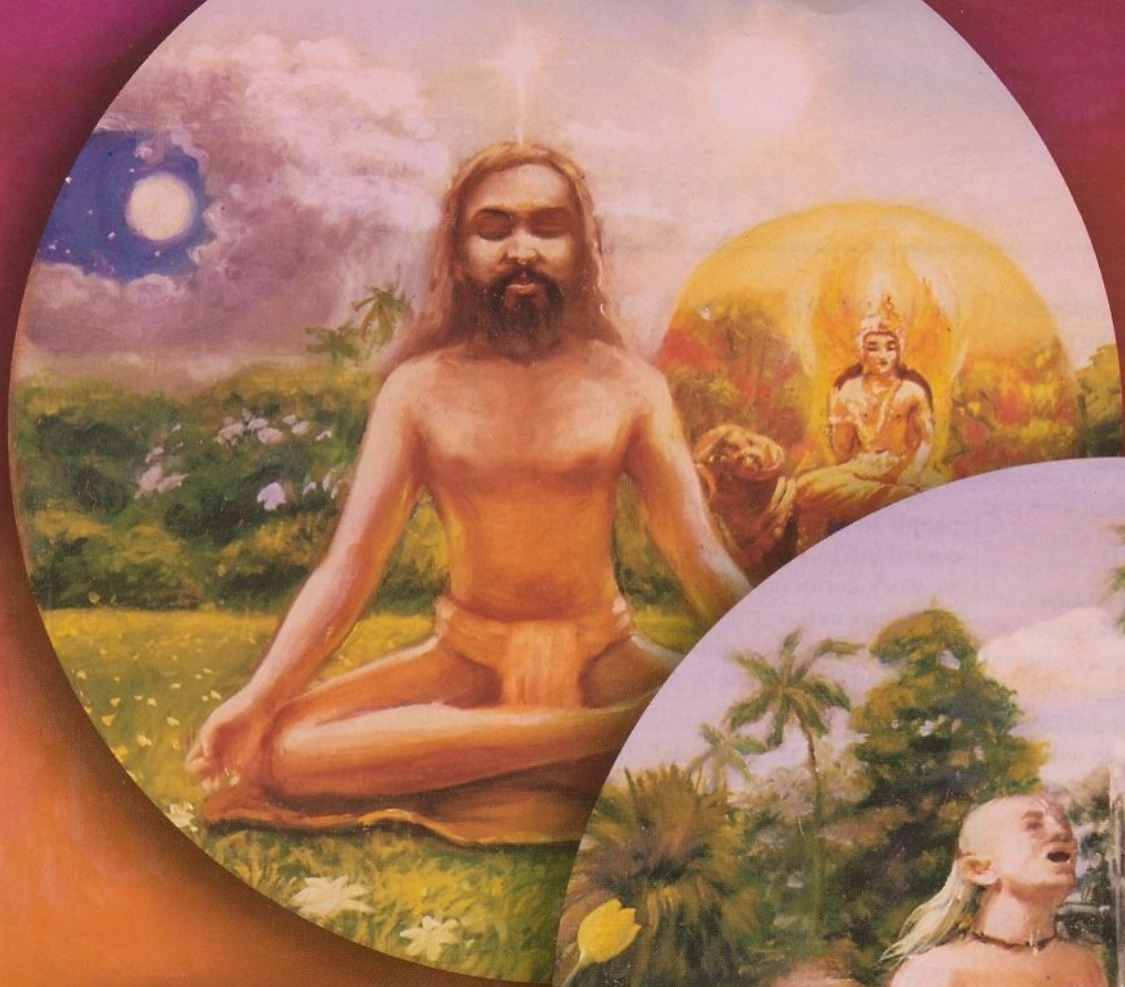
The March/April issue BTG is excellent and spiritually gorgeous. "My Devotee Is Always Saintly," by Jayādvaitya Swami, guides Kṛṣṇa devotees on the right track. I sometimes violate the fundamental principles of Kṛṣṇa consciousness, and I feel very bad in my heart about this. By reading the article, I felt encouraged. Thanks for being the guide for many devotees in this small world. Thanks for spreading the wonderful message of Śrīla Prabhupāda.

Bharath Radhe Krishna
Via the Internet ☸

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

You're Invited! The Sunday Feast

Most Hare Kṛṣṇa centers around the world put on a special festival every Sunday—for regulars as well as newcomers. Come by and relish the taste of the world's oldest cultural tradition. Call your nearest center to find out the schedule for the Sunday Feast. (See "Centers," pages 57–61.)



THREE YOGAS THREE RESULTS

*Of the three main types of yoga discussed in the Gītā,
only one gives complete knowledge.*

by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness

*śrī-bhagavān uvāca
mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ mām
yathā jñāsyasi tac chṛṇu*



body as the self, that is called illusion. According to Vedic understanding, anyone who thinks of the body as the self is an animal. A dog thinks he is the body. Similarly, if a man thinks he is the body—that he is American or Indian or French or German or Hindu or Muslim—according to the Vedic understanding this conception is the animal's conception. That is called illusion.

The next item is cheating. Cheating means that with imperfect knowledge one takes the role of a teacher.

And the last deficiency is that our senses are imperfect. Our senses are not independent. Still, we are very much proud of our senses. For example, the atheist asks, "Can you show me God?" He does not consider whether he has any power to see. We can see only when conditions are fulfilled. If someone turns off the light here, we won't be able to see one another. So what is the value of these eyes? You simply see under certain conditions. You simply smell under certain conditions. You can hear under certain conditions. Therefore your materialistic life is conditional life.

With imperfect senses we cannot understand God. The most useful sense to understand God is the

"The Supreme Personality of Godhead said: Now hear, O son of Pṛthā, how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt."

—*Bhagavad-gītā* 7.1

WE ARE SPEAKING from the *Bhagavad-gītā*. I think most of you know this book. The *Gītā* is sometimes translated in foreign languages as *The Song of God*. In other words, God Himself is speaking.

We cannot understand God by mental speculation. Even in this material world we cannot understand what is present in the planetary systems. Our knowledge is very, very limited. Besides that, we have four deficiencies. One deficiency is that we commit mistakes. Anyone, any big man of this material world, commits mistakes.

And he is illusioned. Illusion means to accept something that is not a fact. For example, if we accept the

Clockwise from top: Haṭha-yoga, bhakti-yoga, and jñāna-yoga.

Everyone has attachment to something.

The bhakti-yoga system means simply to divert the attachment to Kṛṣṇa.



ear. When a man is sleeping and some enemy comes to attack him or kill him, if some friend cries, “Mr. Such-and-such, wake up, wake up! Here is your enemy. He’ll kill you!” the man can rise up. So when all other senses are useless, the ear can work. Therefore, to understand God we have to use the ear. We have to receive the sound vibration, and it will act.

FIRST-CLASS YOGA

You ladies and gentleman are interested in the yoga system. The first-class yoga system is *bhakti-yoga*. In this *Bhagavad-gītā* I am trying to explain the first verse of the Seventh Chapter. In the Sixth Chapter, the yoga system has been explained. It is said that one has to select a very sacred, secluded place. He has to sit down there in a perpendicular posture, with the neck and body in a straight line. And then he has to think of Kṛṣṇa or Viṣṇu. The thinking should be carefully done. One cannot divert his attention to any other subject. In the Pātanjala yoga system it is said, *yoga indriya-saṁyama*: yoga means to control all the senses. Unless the senses are controlled, the mind will flicker, go this way and that way. The mind is the leader of all other senses. If you control the mind, concentrate on the feature of the Supreme Lord, that is the yoga system.

Therefore, describing the yoga system, Kṛṣṇa prescribes so many methods, but after hearing the system of practicing yoga, Arjuna replies, “Kṛṣṇa, this system is so difficult I cannot practice it.”

Arjuna was not an ordinary person. He was specifically the friend of Kṛṣṇa. He said, “This practice of yoga, *haṭha-yoga*, is not possible by me.”

So Kṛṣṇa concluded His instruc-

tions on the yoga system by saying, “Don’t be uncertain. There is another yoga system, the *bhakti-yoga* system. You can adopt it.”

Bhakti-yoga is summarized in the Sixth Chapter of *Bhagavad-gītā* [6.47]:

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

This is the topmost system of yoga: *bhakti-yoga*, always thinking of Kṛṣṇa. That system is being described in the Seventh Chapter:

*śrī-bhagavān uvāca
mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ mām
yathā jñāsyasi tac chṛṇu*

“My dear Arjuna, just try to divert your attachment to Me.” We have attachment. Everyone has attachment to something. The *bhakti-yoga* system means simply to divert the attachment to Kṛṣṇa. That’s all. When the mind is fully diverted for increasing attachment to Kṛṣṇa, that is called *bhakti-yoga*.

Yogaṁ yuñjan mad-āśrayaḥ: “This yoga system should be practiced under my direct supervision.” *Mad-āśrayaḥ* means “under My direct supervision.”

This means that the yoga system is not impersonal. Therefore the words used are *bhagavān uvāca*: “the Supreme Personality of Godhead said.” Bhagavān, the Absolute Truth, is a person. There are many who think the Absolute Truth is impersonal. But the Absolute Truth is a person. Impersonal realization of the Absolute Truth is partial. It is not complete realization. Therefore it is mentioned here *asaṁ-*

śayam, “without any doubt,” and *samagram*, “in full.”

After all, yoga means an endeavor to understand the Absolute Truth. Yoga means “linking,” “connecting.” When you connect with the Absolute Truth, that is called yoga. Another meaning is “plus,” adding something else. Like two plus two. That is also called yoga. Similarly, God is one; I am also one. When we join together, that is called yoga.

There are many methods of yoga practice, but the direct method is *bhakti-yoga*. I am a person, and God is also a person. When we join together, that is called *bhakti-yoga*. *Bhakti* means the process of connecting with the Supreme Personality of Godhead. As soon as we use the word *bhakti*, which means the process of devotion, there must be *bhakta* [devotee] and Bhagavān. Bhagavān is the Supreme Personality of Godhead, and the *bhakta* here is Arjuna. Bhagavān is personally teaching Arjuna the process to understand Him fully and without any doubt. Therefore it is mentioned here, *bhagavān uvāca*: “the Supreme Personality of Godhead said.”

THREE ANGLES OF VISION

The Absolute Truth is realized in three angles of vision. It is said in the Vedic literature [*Śrīmad-Bhāgavatam* 1.2.11],

*vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmēti
bhagavān iti śabdyate*

The Absolute Truth is the ultimate truth, *tattva*. *Tattva* means Absolute Truth. Those who are aware of the

Absolute Truth say that the Absolute Truth is one but He's realized in three angles of vision, namely Brahman, Paramātmā, and Bhagavān. Those who are trying to speculate to understand the Absolute Truth can realize up to impersonal Brahman. Generally, speculators, big, big philosophers, can understand the impersonal Brahman. These impersonalists are generally known as *jñānis*. *Jñānis* are wise men, or persons very much aware of everything. They can understand the impersonal feature of the Absolute Truth.

Another class is the yogis. The yogis can understand the Paramātmā feature of the Absolute Truth. Paramātmā means the Supersoul situated within everyone's heart.

The personal feature of the Lord is realized by the *bhaktas*, or the devotees.

The *jñānis* and yogis cannot understand perfectly what is God. God is transcendental, *sat-cit-ānanda*, a combination of eternity, knowledge, and bliss. If we realize the Absolute Truth partially—simply knowledge of eternity—that is called *brahma-jñāna*. And when one is further advanced and realizes by yoga practice the Absolute Truth as the localized aspect, Paramātmā, or Lord Viṣṇu within everyone's heart, that is called *paramātmā-jñāna*. The objective is one, but there are different degrees of understanding. One example can be given in this connection, that of the sun globe, the sun-god, and the sunshine. The sunshine is light and temperature, the sun globe is light and temperature, and within the sun globe is the personality known as the sun-god, who is also light and temperature. But all this light and temperature is present in different degrees. The temperature and light of the sunshine is less than that of the sun globe, and the temperature and light of the sun globe is less than that of the sun-god.

When you reach the sun-god, then you understand the complete temperature and light. That completeness is realized by the word *bhagavān*. Therefore these words are used here: *asaṁśayaṁ samagram*. "You can understand Me in full and without any doubt—*asaṁśayaṁ*."

If you are interested to understand the Absolute Truth, God, then you must take to *bhakti-yoga*. And if you want to understand the Absolute Truth with some doubt, and not completely, then you may take to *jñāna-yoga* or *dhyāna-yoga*.

COMPLETE UNDERSTANDING

This Kṛṣṇa consciousness movement is meant for understanding the Absolute Truth completely—without any doubt and without any incompleteness. The Eighteenth Chapter confirms that if you want to know God completely and without any doubt, then you have to take to the *bhakti-yoga* process. It is said,

*bhaktyā māṁ abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātva
viśate tad-anantaram*

"One can understand Me only by the *bhakti-yoga* process. And when one is fully aware of the Supreme Personality of Godhead, then he becomes fit to enter into the kingdom of God."

The purpose of yoga practice is to leave this material atmosphere and enter into the spiritual atmosphere. The *jñāna-yogī* remains in the impersonal feature of the Absolute Truth. The *dhyāna-yogī* is practicing to realize the localized aspect of the Absolute Truth, but the *bhakti-yogī* is promoted directly to the planet called Goloka Vṛndāvana, and there he associates with the Supreme Personality of Godhead and enjoys life blissfully, eternally.

There are different planetary systems within the material world. Where we are situated is called Bhūloka. Above this is Bhuvārloka. Above that are Svarloka, Janaloka, Maharloka, and Satyaloka. There are seven steps of planetary systems up and, similarly, seven planetary systems down. By *jñāna-yoga*, *bhakti-yoga*, or *dhyāna-yoga*, which means the mystic yoga system, we can be promoted to the higher systems, but if we practice *bhakti-yoga* then we go to the transcendental world directly and associate with the

BACK TO GODHEAD

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2002–2003 Schedule and Courses

- October 25**—Application deadline for Vaiṣṇava Training and Education (VTE) Bhakti-śāstrī Course
- November 8**—Śrīla Prabhupāda's Disappearance Day
- November 12–February 20**—VTE Bhakti-śāstrī Course
- January 20**—Application deadline for MIHE semester
- February 3–7**—First week of MIHE semester.
(Bhakti-śāstrī students will have one Bhakti-śāstrī class per day during the MIHE semester, so they will have time for MIHE courses. New courses begin each week, so students may attend 1 to 5 weeks of courses.)
- February 9–13**—Second week of MIHE semester
- February 14–19**—Third week of MIHE semester
- February 15**—Lord Nityānanda's Appearance Day (no classes)
- February 20–March 1**—GBC meetings
- February 21**—Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's Appearance Day
- February 22–27**—VTE Teacher Training Course 1
- February 23–27**—Fourth week of MIHE semester
- March 1–6**—VTE Teacher Training Course 2
- March 2–6**—Fifth week of the MIHE semester
- March 7–13**—Gaura Maṇḍala Parikramā
- March 14–17, 20–24**—VTE Teacher Training Course 4
- March 18**—Gaura Pūrṇimā
- March 26–31**—VTE Bhakti-śāstrī Teacher Training Course

COURSES

From Śraddhā to Premā—B.V.V. Narasimha Swami

Bhakti-vṛkṣa Basics—Jayapatāka Swami

Communication Skills for Preachers—Anuttama Dāsa

Hospice Care for Departing Vaiṣṇavas—Saṅgītā Devī Dāśī

Vraja Maṇḍala Parikramā (Vishram Ghat to Yavat)—Dīna Bandhu Dāsa

Vaiṣṇava Helping Skills—Dhīra Govinda Dāsa

Pāñcarātrika Process of Deity Worship—Jananivāsa Dāsa

Classical Hatha Yoga Taught in the Iyengar Tradition—

Krodhasamanī Devī Dāśī

Ayurvedic Self-healing—Dr. Liladhar Gupta

VTE Teacher Training Courses 1, 2, & 4—Rāsamaṇḍala Dāsa

VTE Bhakti-śāstrī Teacher Training—Rāsamaṇḍala Dāsa

Of Gods, Saints, and Supermen (Part 2)—Tāra Dāsa

Introduction to Harmonium and Mṛdaṅga—Uttama Bhakta Dāsa

The Congregational Development Ministry and the MIHE have established the ISKCON Pastoral School (IPS) to inspire devotees to qualify themselves as spiritual guides for their congregations through training in (1) philosophical and internal development, (2) pastoral skills, and (3) the preaching field, under the tutelage of an experienced preacher. The IPS awards credits for most MIHE courses to devotees who desire certification as ISKCON pastors. Candidates qualified for the IPS who can't afford to attend the courses may apply for sponsorships.

Visit <http://www.mayapur.org/mihe/> for more information.

Supreme Personality of Godhead.

The *dhyāna-yogī* and *jñāna-yogī* can go to the *brahmajyoti*, but there is the chance of falling down again to this material world. Generally, *jñāna-yogīs* remain speculators within the material world, and *dhyāna-yogīs*, as soon as they get some material power to perform miracles they become implicated with this power and fail to achieve the spiritual world. But the *bhakti-yogī*, being the perfect yogi—the topmost yogi—can enter the kingdom of God, or the planet where God is.

God is everywhere, but He has a special planet, called Goloka Vṛndāvana. You can enter there and mix with the Supreme Lord, just as we are here, mixing with one another. I can see you, and you can see me. Similarly, you can go directly, see God and live with Him, dance with Him, play with Him, eat with Him. That is the perfection of life.

This perfection of yoga can be achieved by practicing *bhakti-yoga* as recommended here: *mayy āsakta-manāḥ pārtha yogam yuñjan mad-āśrayaḥ*—under the guidance of the Supreme Personality of Godhead or His bona fide representative. If you practice this yoga, then you can understand the Supreme Personality of Godhead completely, without any doubt. If you practice this yoga in this life and try to understand Kṛṣṇa, then after giving up this body—you have to give up this body today or tomorrow—then you go directly to Kṛṣṇa.

It is therefore explained in the Fourth Chapter,

*janma karma ca me divyaṁ
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna*

“My dear Arjuna, if anyone simply tries to understand why I come to this material world—what is My mission, what do I do—then he immediately becomes fit for being transferred to the spiritual world.”

So our Kṛṣṇa consciousness movement is meant to educate people to understand Kṛṣṇa and then make their lives perfect.

Thank you very much. 🌸

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 Vāmana

(June 25–July 24)

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 Svarūpa Dāmodara and Śrīla Śivānanda Sena, intimate associates of Lord Caitanya.

20—Śayanā Ekādaśī. Fasting from grains and beans.

24—Disappearance anniversary of Śrīla Sanātana Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. First month of Cāturmāsya begins (fasting from green leafy vegetables).

Month of Śrīdhara

(July 25–August 22)

29—Disappearance anniversary of Śrīla Gopāla Bhaṭṭa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

AUGUST

1—Disappearance anniversary of Śrīla Lokanātha Gosvāmī, a great devotee of Lord Caitanya.

2—Anniversary of incorporation of ISKCON, in New York City, 1966.

5—Kāmikā Ekādaśī. Fasting from grains and beans.

18—Pavitraṇā Ekādaśī. Fasting from grains and beans. Jhulana Yātrā (swing festival) of Śrī Śrī Rādhā-Govinda begins.

19—Disappearance anniversary of Śrīla Rūpa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. Disappearance anniversary of Śrīla Gauridāsa Paṇḍita, an associate of Lord Caitanya.

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

Month of Hṛṣikeśa

(August 23–September 21)

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

31—Śrī Kṛṣṇa Janmāṣṭamī, appearance anniversary of Lord Kṛṣṇa. Fasting till midnight, followed by a break-fast of Ekādaśī *prasādam* (no grains or beans). Feasting tomorrow. Call your local Hare Kṛṣṇa temple for a schedule of events.

SEPTEMBER

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

3—Annadā Ekādaśī. Fasting from grains and beans.

11—Appearance anniversary of Śrīmatī Sītā Devī, the consort of Śrīla Advaita Ācārya.

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

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

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

19—Appearance anniversary of Śrīla Bhaktivinoda Ṭhākura, father of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura (Śrīla Prabhupāda's spiritual master), and a pioneer in spreading Kṛṣṇa consciousness in English.

Dealing with

IN THE EVENING of November 14, 1975, I received a phone call in my dorm room at college. Absorbed in studying for exams, I answered nonchalantly, expecting it to be my boyfriend, who would normally call me around that time. Instead, I heard an unfamiliar voice on the other end, and a young man identified himself as one of my brother's new housemates.

I thought, "What has Philip done this time?"

For the past six years, Philip had suffered from a bipolar disorder, then known as manic depressive disorder. Several times he had stopped taking his medications and lapsed into a psychotic manic state. The last time that had happened, he was found lying in the middle of the road, trying to see if the cars would stop. He rationalized his behavior as a test to see if man was inherently good or evil. Luckily he was arrested before any harm came to him, and he was again admitted to a psychiatric hospital to become stabilized on medication.

The night I received the phone call, I'd just seen my brother the previous day. He'd been in a subdued, thoughtful mood. Although attending classes at the university and doing well, he said that he didn't see any hope for his future. Everything seemed futile. I gave him one of my standard pep talks, reminding him that things would get better and he just had to ride out the storm. But since I shared his views about the futility of life, I wondered how convincing I'd been.

I too struggled with depressed moods. I'd just started my own spiritual search, but I didn't yet have compelling answers to his desperate question of why to go on in life. Still, he had assured me he'd be all right and thanked me for our talk.

After a long pause on the telephone, his housemate blurted out that Philip had hanged himself in the basement. His body had just been found. The caller offered condolences and hurriedly excused himself from the conversation. I hung up the phone, stupefied and numb.



Depression

*“Within days of chanting
the mantra regularly on beads,
I felt a lifting of my depressed feelings.
Light entered the darkness
I was so accustomed to living in.”*

by Arcana-siddhī Devī Dāsī



INTENSE SEARCH

My brother's tragic death intensified my spiritual search. I looked for answers in religious books and scriptures. I fervently prayed for guidance.

I soon had the good fortune to meet devotees of Kṛṣṇa. They too shared my views about the futility of living a life just to grow old and die. But unlike me, they were radiant and happy. That apparent contradiction increased my curiosity to understand more about their beliefs.

I learned that the devotees were accessing another dimension of reality. They taught me that beyond this temporary world of birth and death is an eternal world, where a person's happiness is ever increasing in relationship with the Supreme Person, Kṛṣṇa.

I was familiar with the concept of an afterworld through the teachings of Christianity: Live a good life, and you'll be assured a place in that world at the end. But what attracted me to the Kṛṣṇa conscious presentation of an eternal world was that I didn't have to wait until I died to be transported somewhere; I could achieve spiritual consciousness in this life.

This did two important things for me. First, it gave me a goal worth living for. Second, I could perceive the progress I was making each day, and that would help give me the impetus to keep working toward the ultimate goal of realizing my spiritual identity in relationship to Kṛṣṇa.

The devotees showed me the basic ingredients for spiritual progress. Foremost was the chanting of the Hare Kṛṣṇa *mahā-mantra*, the sound incarnation of the Lord. Kṛṣṇa has empowered the mantra to purify our hearts of all unwanted feelings, such as jealousy, greed, and hate. The mantra helps us uncover our real spiritual consciousness, now shrouded in countless desires that separate us from the Lord.

Within days of chanting the mantra regularly on beads, I felt a lifting of my depressed feelings. Light entered the darkness I was

One of the most dramatic changes for me has been a freedom from the depression I lived with for so many years before being introduced to Kṛṣṇa consciousness.



so accustomed to living in.

The sound of the mantra released me from a vision of the world as vacant and without purpose. I quickly became devoted to chanting the *mahā-mantra* more than seventeen hundred times a day (sixteen “rounds” on beads), a practice I’ve continued for the past twenty-five years. The chanting has had many positive effects. One of the most dramatic changes for me has been a freedom from the depression I lived with for so many years before being introduced to Kṛṣṇa consciousness.

DEPRESSION DEFINED

Most people have depressed moods from time to time, often pointing to a need for change, either internal or external. We might have to alter our perception or understanding of something, or find a different kind of job or a new place to live.

Feeling low now and then is not the same as clinical depression. To be diagnosed as a clinical depression, a severe depression in an adult must be present every day for at least two weeks, and a less severe depression must be present most days for at least two years.

In the deepest sense, depression or despondency is the soul’s yearning to be with Kṛṣṇa. Ultimately, our desires can never be satisfied by the things of this world.

In the West, one of the most vivid examples of this dissatisfaction is the Christmas morning ritual. How many Christmas mornings did we race to the tree, bursting with anticipation? How many Christmas mornings did we rip through wrapping paper, hoping to find the gift we’d asked for all year? Then, in the wake of torn paper, tangled ribbon, mangled bows, and strewn boxes, how often did we feel morose and unfulfilled?

The magic of anticipation disappeared. Yet, amazingly, the next year we’d again be tricked into believing we can find happiness under the glittering Christmas tree.

Covered by the Lord’s illusory potency, we think we can be happy in this world even though we’ve been disappointed time and time again. To teach us the error of this kind of thinking, Kṛṣṇa sometimes covers His own liberated servants with illusion so they can act like one of us. One such devotee is Arjuna. Faced with the prospect of having to fight against relatives, teachers, and friends, he is briefly overcome by depression and loses sight of his spiritual identity. Thrust into the illusion of bodily identification, he wants to run away to the forest, neglecting his duty as a warrior. In that bewildered and painful emotional state, Arjuna tells Kṛṣṇa he can’t find any way to drive away his grief, which is drying up his senses. At that point he realizes that no material solution will bring him relief. He turns to the Lord for shelter.

To help Arjuna out of his depression and back to spiritual consciousness, Kṛṣṇa then speaks the timeless wisdom of the *Bhagavad-gītā*. These transcendental talks with Kṛṣṇa cure Arjuna of his desperate anguish and allow him to act according to the Lord’s directions.

DEPRESSION AND SPIRITUALISTS

We might doubt that a serious spiritualist could develop an emotional or mental ailment. But just as the Lord can use physical sickness to bring a devotee closer to Him, He can use mental distress as well. That was shown in Kṛṣṇa’s dealings with Arjuna.

We have access to the same source of solace Arjuna had. The Supreme Lord, Śrī Kṛṣṇa, is seated within our

hearts. He wants to give us good counsel and direct us out of our unhappy state of being. And He directs us to a bona fide spiritual teacher who will also help us on our journey in this temporary world.

The material world is not our actual home, and the body we see in the mirror is not our real self. The *Śrīmad-Bhāgavatam* says that we can’t be happy in this world unless we’re a fool or a pure devotee. A fool can ignore reality and live as if he’ll never die. But a pure devotee, having realized his spiritual identity, is no longer affected by the impermanent material body. Pure devotees are with Kṛṣṇa in the spiritual world, even though their physical bodies are here on earth.

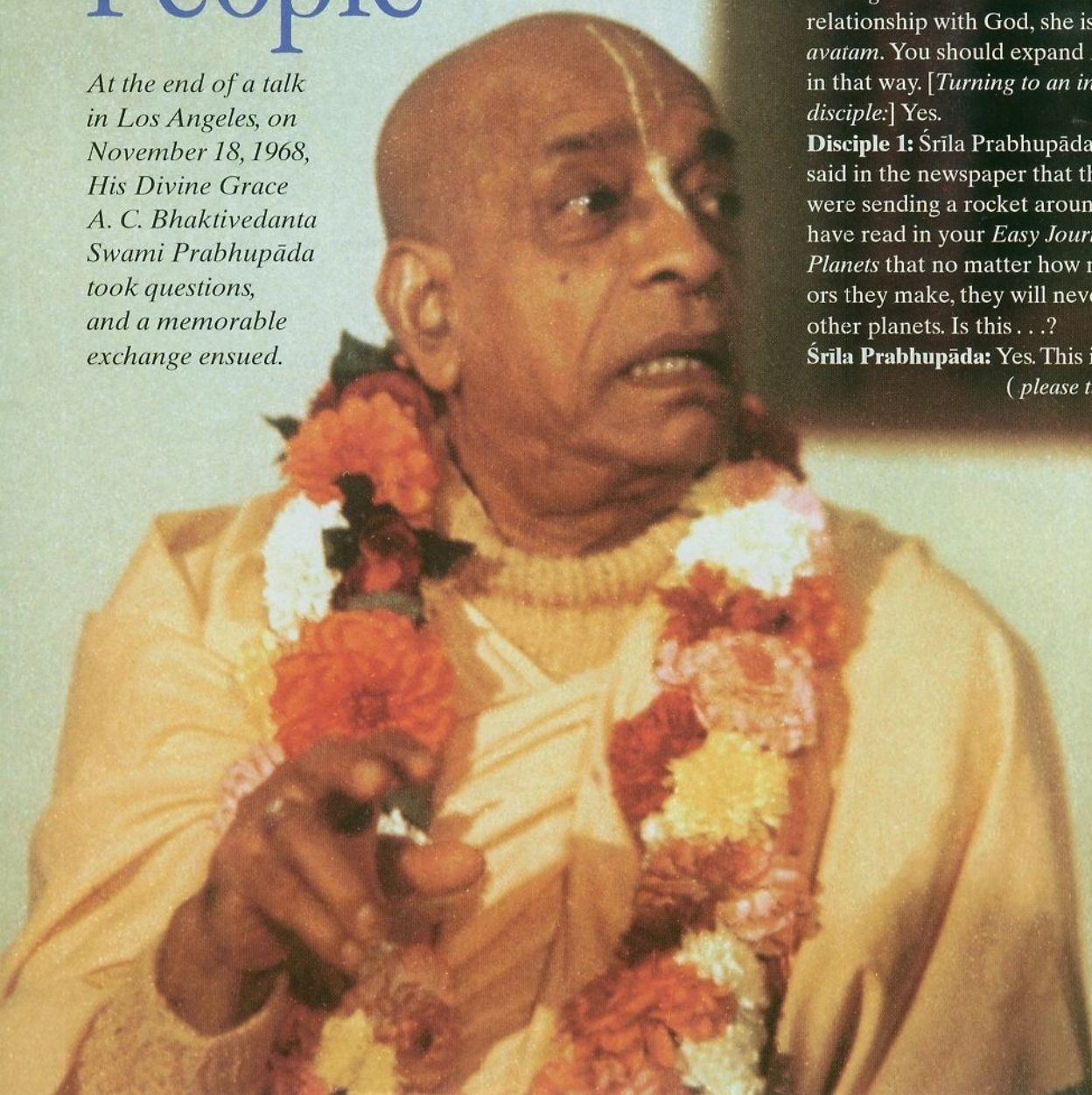
Since most people fall somewhere between the fool and the pure devotee, no wonder most people feel depressed moods off and on and an estimated twenty-five percent of the population of the United States develops a clinical depression sometime in life.

Depression can be useful if it leads us in a spiritual direction as we seek answers to our unhappiness. The Lord in the heart will coax us toward Him. If we choose to ignore Him by turning our attention to the ephemeral, external world for comfort, by drowning our emotions and insecurities in intoxication or other mind-altering activities, we’ll perpetuate our miserable feelings. We’ll destroy our sensitivity to hearing the internal voice of reason and wisdom.

While spiritual practices are the ultimate cure for all depression, the very nature of depression sometimes prevents spiritual seekers from doing the very things that could help them out of the quagmire. For a jaundiced person, candy, the cure for the disease, tastes bitter. But if the patient keeps
(please turn to page 56)

“We Want To Give Eyes to the People”

At the end of a talk in Los Angeles, on November 18, 1968, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda took questions, and a memorable exchange ensued.



Woman: Are you familiar with Joan of Arc? She was a saint.

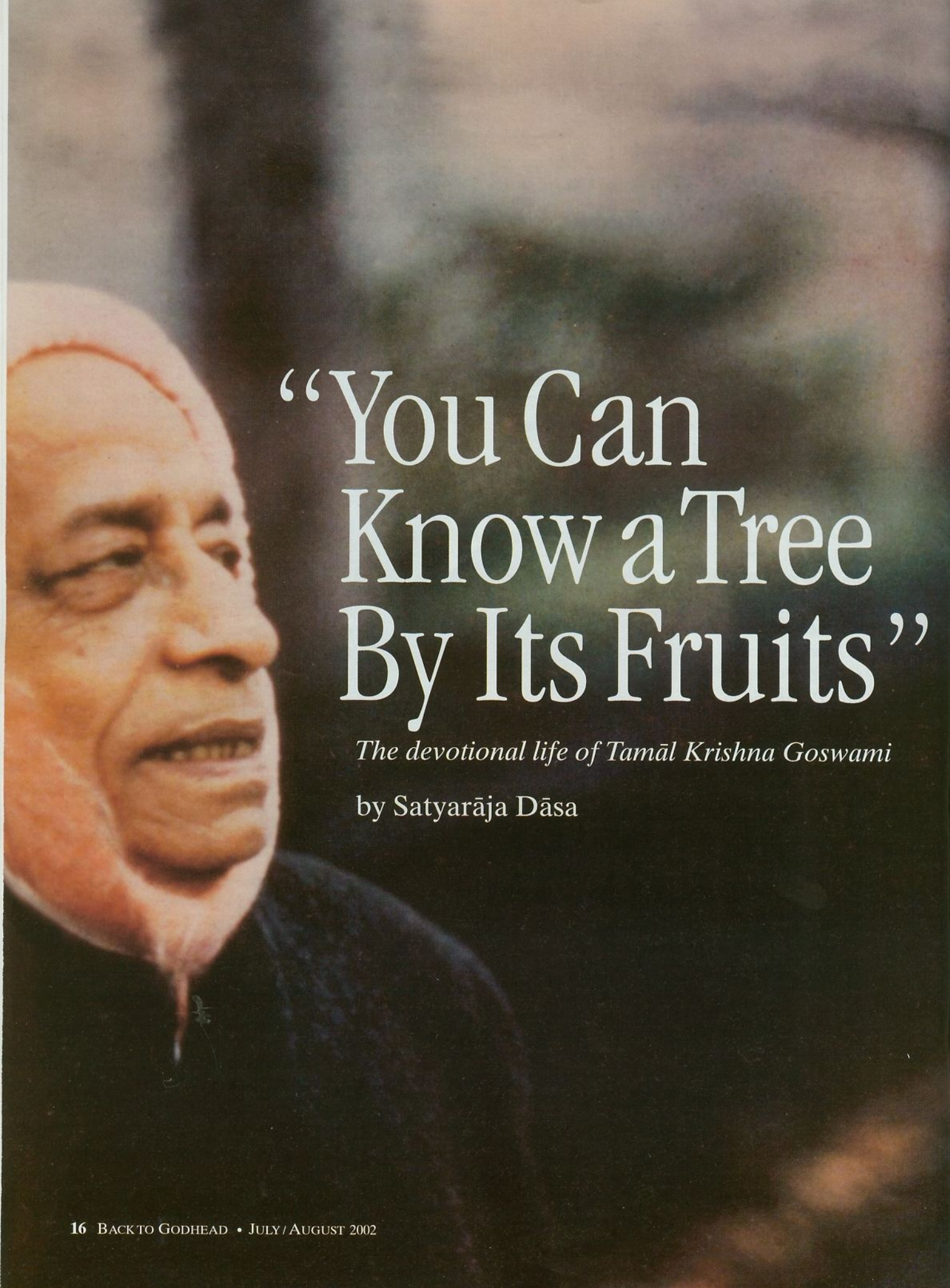
Śrīla Prabhupāda: Yes.

Woman: Is there any person in the *Śrīmad-Bhāgavatam* similar to her?

Śrīla Prabhupāda: You want to see Joan of Arc in *Śrīmad-Bhāgavatam*? Why don't you take Joan of Arc of the *Śrīmad-Bhāgavatam*? Any activities of the Lord's devotees—that is *Śrīmad-Bhāgavatam*. What do you mean by *Bhāgavatam*? *Bhāgavatam*: this word comes from *bhagavān*, meaning “God.” Anything pertaining to Bhagavān is *Bhāgavatam*. So *Bhāgavatam* can be expanded unlimitedly. Anything in relationship with God—that is *Bhāgavatam*. So if Joan of Arc was in relationship with God, she is also *Bhāgavatam*. You should expand *Bhāgavatam* in that way. [Turning to an inquiring disciple:] Yes.

Disciple 1: Śrīla Prabhupāda, recently it said in the newspaper that the scientists were sending a rocket around the moon. I have read in your *Easy Journey to Other Planets* that no matter how many endeavors they make, they will never reach these other planets. Is this . . .?

Śrīla Prabhupāda: Yes. This is not the
(please turn to page 34)



“You Can
Know a Tree
By Its Fruits”

The devotional life of Tamāl Krishna Goswami

by Satyarāja Dāsa

“My spiritual master knew that I alone could not do this great work. Therefore, he has very kindly sent you all to help me in this task. I accept you therefore as representatives of my Guru Mahārāja, playing as my affectionate disciples.” (Śrīla Prabhupāda, letter to Los Angeles devotees, August 26, 1972)

THERE WERE CERTAIN things only he could do,” said Pradyumna Dāsa.

Pradyumna (or “Punditji,” as Prabhupāda affectionately called him) traveled with Śrīla Prabhupāda for a portion of the 1970s. He was a talented Sanskritist, and as they journeyed throughout much of the world, His Divine Grace instructed him on how to translate Vedic texts. At first, I thought Pradyumna was talking about Prabhupāda himself. But then it became clear.

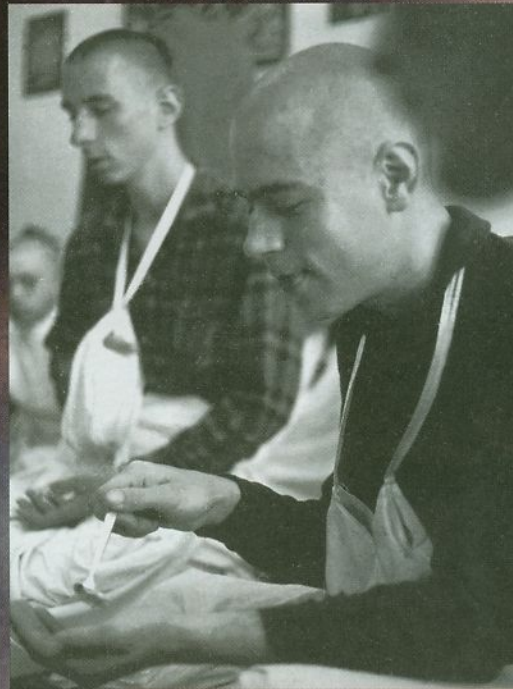
“Prabhupāda put a lot of stock in Tamāl Krishna Goswami,” he said. “If a situation arose that required expert management skills or just good, clear thinking—wherever we happened to be, anywhere in the world—Prabhupāda would say, ‘Get Tamāl!’”

This discussion took place in early February. About one week later, Tamāl Krishna Goswami (or TKG, as he was known to many of his friends) called me, and I told him of my conversation with Pradyumna. He was touched. It clearly meant a lot to him to be singled out as being that important to Śrīla Prabhupāda.

TKG and I had been close since 1974, and this intimate relationship had intensified in recent years, for now, more than ever before, our service overlapped: He was pursuing his Ph.D. at the University of Cambridge, and I was the founder and

senior editor of *The Journal of Vaishnava Studies*, an academic quarterly that has been in circulation for over a decade. In short, we were both interested in bringing Kṛṣṇa consciousness to the academic arena.

The theme of TKG’s doctoral dissertation was Śrīla Prabhupāda’s contribution to the world of theology, and TKG liked to bounce ideas off Godbrothers. So it was not uncommon for him to call. On this particular occasion, however, it was not his dissertation that he wanted to discuss but rather an article he was writing for an academic volume on *bhakti*, or devotion to Kṛṣṇa, God. The article was to be called “Dying the Good Death: The Transfigurative Power of Bhakti,” and it would focus on how to face



Above, initiation ceremony, San Francisco, 1968. Background, Regents Park, London, 1969.

death with a spiritual outlook. Naturally, he would be writing mainly from a Vaiṣṇava perspective, though he did want it to be somewhat comparative in approach.

We discussed the medieval Christian concept of *memento mori*, a Latin phrase meaning, “Remember, you must die!” We laughed at the thought of reminding a contemporary person that his time had come. Such a reminder might seem both superfluous—for who does not know that he will one day pass away?—and intrusive. People today just don’t want to hear it. They don’t want their illusion of continuity disturbed.

Not so for Vaiṣṇavas, devotees of Kṛṣṇa. TKG and I discussed the famous Purāṇic story of Mahārāja Yudhiṣṭhira, who was asked by Yamarāja, the lord of death, to describe the most wonderful or amazing thing in the world. Yudhiṣṭhira replied that the most amazing thing is that despite witnessing that all people die in due course, most people are unwilling to admit their own mortality. Devotees of Kṛṣṇa

*Right: Los Angeles, 1968.
Below: sannyāsa initiation in Jaipur, India, January 1972.
Below right: on pilgrimage in Vṛndāvana, India, 1994.*





are well aware of the body's demise and the eternity of the soul, and they try to live each day as though it were their last—by focusing on God and His holy names.

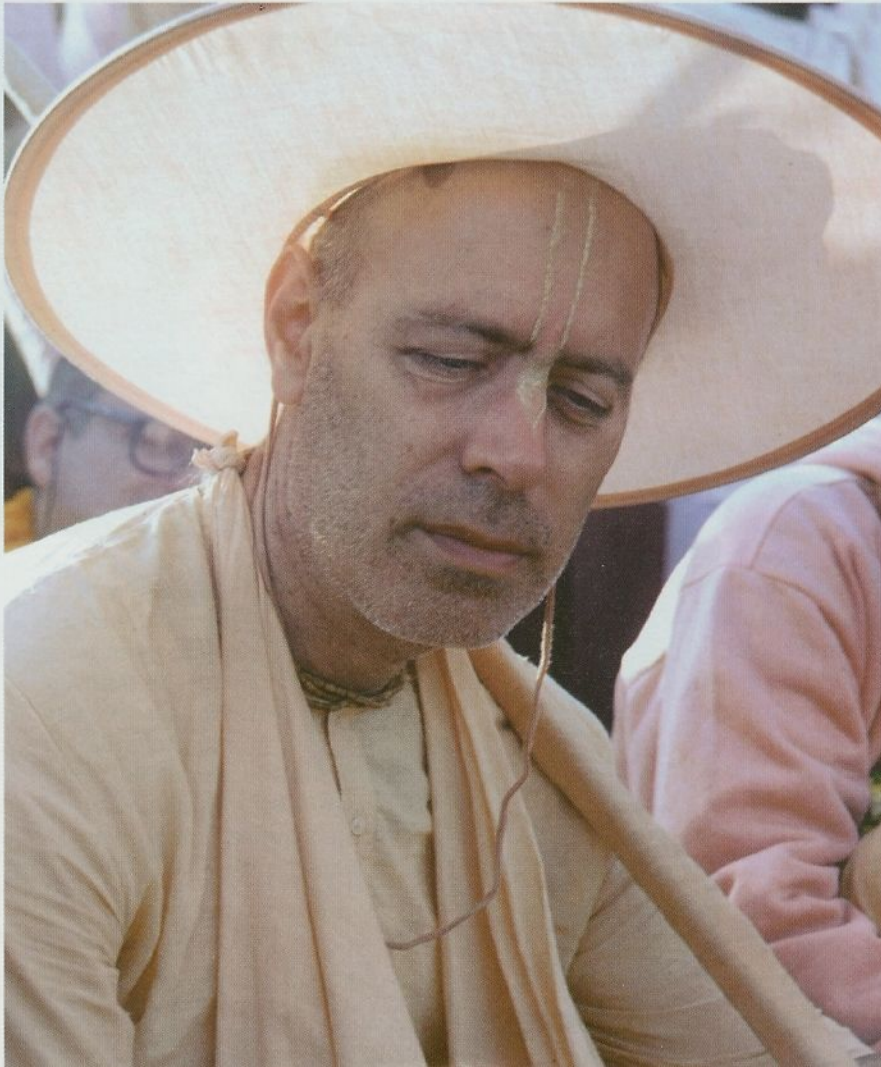
As the phone conversation came to an end, TKG informed me that he would be taking a short detour in his work: He was planning to fly to Māyāpur, India, for the annual meeting of the GBC, ISKCON's governing body. He hadn't been to one in six or seven years, mainly because of the demands of his academic work, and he was excited about going. He would return in the middle of March, he said, and we should resume this discussion at that time.

I received a call on March 15. TKG had passed away in a car accident outside Calcutta.* The car toppled in the region of Phuliyagrama, a sacred area associated with the great saint Haridāsa Ṭhākura: Five hundred years ago Haridāsa lived there in a cave, chanting the holy name 300,000 times a day. It is also said that Haridāsa conquered Māyādevī, illusion personified, at this place.

Perhaps TKG was thinking of these things as he passed by. The car accident occurred on the holy disappearance day of both Gaura-kiśora Dāsa Bābāji and Rasikānanda Prabhu, two important spiritual masters in the line of Lord Caitanya, and it was around 5:00 A.M., an auspicious time of day. It was as if the Lord Himself had orchestrated a suitable place and time for his servant to pass from this world. "Dying the Good Death" would be TKG's final project while in his bodily form. Though he hadn't finished writing it, he had clearly achieved it.

*The other passengers in the car were the taxi driver, Aghavit Dāsa (a disciple of TKG), and Kālasamvara Dāsa and his wife, Vṇḍāvanēśarī Devī Dāsī. She also passed away in the accident.

Tamāl Krishna Goswami is survived by his mother, who is appreciative of Kṛṣṇa consciousness, and by his brother, Carl, who assisted him in many ways and, in recent years, has become more involved in ISKCON.



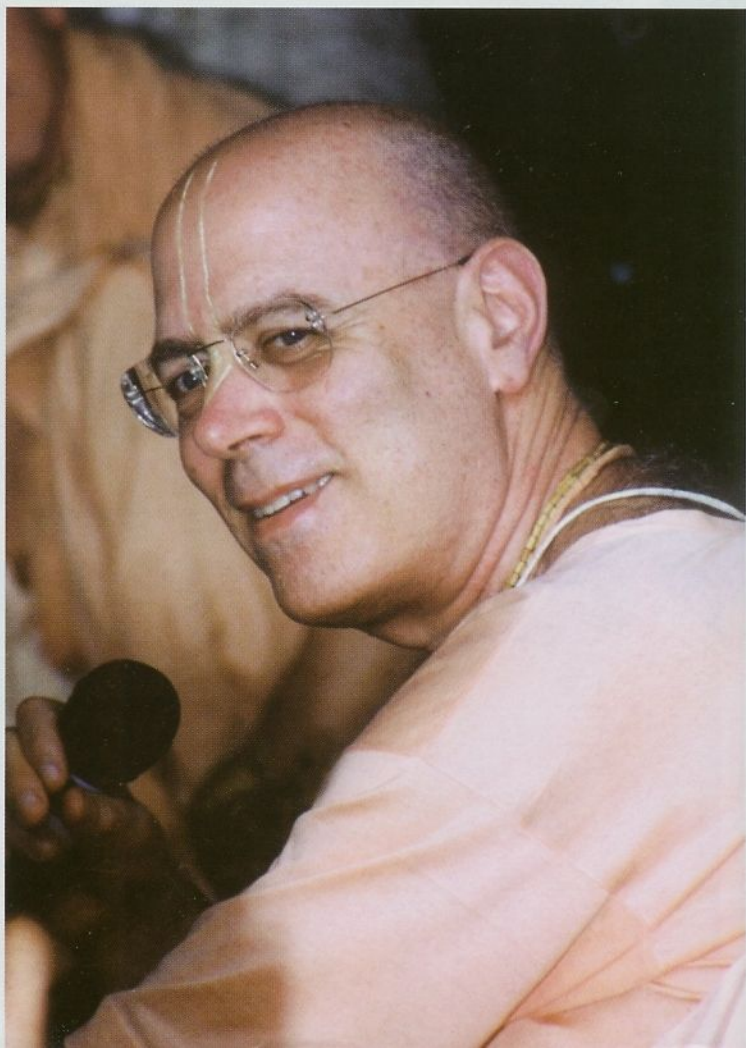


A TREE GROWS IN ISKCON

The Vaiṣṇava text *Śrī Caitanya-caritāmṛta* (Ādi 9) speaks of the figurative “plant of *bhakti*.” It envisions Caitanya Mahāprabhu, the combined form of Rādhā and Kṛṣṇa, as the gardener of this plant, though He is also the essential tree itself, including the trunk. The branches are the many great devotees and associates of the Lord, who extend the reach of this tree throughout India and, as we shall see, the rest of the world.

The extension of the metaphor, and of the branches as well, is particularly evident in the life and work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. He brought the tree of *bhakti* to towns and villages around the world. Among his many achievements, he nourished one particular seed that sprouted into a beautiful Tamāl tree. (Kṛṣṇa is said to be the color of the *tamāl* tree; hence His name “Tamāl Kṛṣṇa.”) The leaves and fruits of this tree would be among the most colorful and succulent that Prabhupāda’s branches had to offer.

Above:
chanting Hare
Kṛṣṇa in the
streets of
Hamburg,
Germany,
1970. *Right:*
Hong Kong,
2000.



Right: at the American Academy of Religion Conference, November 2000. With TKG are Satyarāja Dāsa (blue shirt) and Kṛṣṇa-kṣetra Dāsa. Below: with Viṣṇujana Swami on the Rādhā-Dāmodara Traveling Party, 1974.



Krishna became an indispensable ally in Prabhupāda's mission in the West: He introduced street chanting (*sai-kīrtana*) and BTG distribution to the fledgling Hare Kṛṣṇa movement on the West Coast. Along with his close friend Viṣṇujana Dāsa—and the tens of dozens of devotees flowing into the movement—he helped create a Hare Kṛṣṇa explosion heard throughout the world.

In October 1969, Śrīla Prabhupāda recognized his disciple's ingenuity and dedication and asked him to go to London to organize similar activities there. Working with the three devotee couples Prabhupāda had already sent to London, Tamāl Krishna helped develop the Kṛṣṇa consciousness movement there. Prabhupāda saw in him a

man of singular determination, completely given over to his spiritual master's mission. So, he sent Tamāl Krishna to Hamburg and Paris to repeat the formula of street chanting and distribution of BTG, activities that Tamāl (as Prabhupāda called him) would personally oversee until the middle of 1970.

At that time, seeing Tamāl Krishna's distinct competence, Prabhupāda made him a Governing Body Commissioner (GBC), a leading managerial authority for the movement. His zone of responsibility was India, the homeland of Kṛṣṇa consciousness. While in the subcontinent, Tamāl Krishna developed Śrīla Prabhupāda's main projects



Born Thomas Herzig in 1946, Tamāl Krishna, the “tree” in question, blossomed as a child of the sixties, and the spiritual quest soon became his primary occupation. This quest led him to Haight-Ashbury in San Francisco, where his second birth took place on Easter Sunday in 1968: On that day he became Śrīla Prabhupāda's initiated disciple. “You are now Tamāl Krishna Dāsa.”

Years later, Prabhupāda wrote him a letter with information about his new name: “Perhaps you know Tamāl is a nice tree in Vṛndāvana, and because the color of the tree exactly resembles that of Kṛṣṇa, therefore Śrīmatī Rādhārāṇī always used to take rest underneath the Tamāl tree when she was feeling separation from Kṛṣṇa.” (May 1, 1970)

As the sixties came to a close, Tamāl

there, including temple construction in Vṛndāvana, Bombay, and Māyāpur. In fact, when no one else was able to procure the land necessary for ISKCON Māyāpur, Tamāl Krishna—undergoing serious challenges that made the purchase seem impossible—successfully secured the land and offered it at Prabhupāda's lotus feet.

After traveling with Śrīla Prabhupāda to the holy land of Jaipur, Tamāl

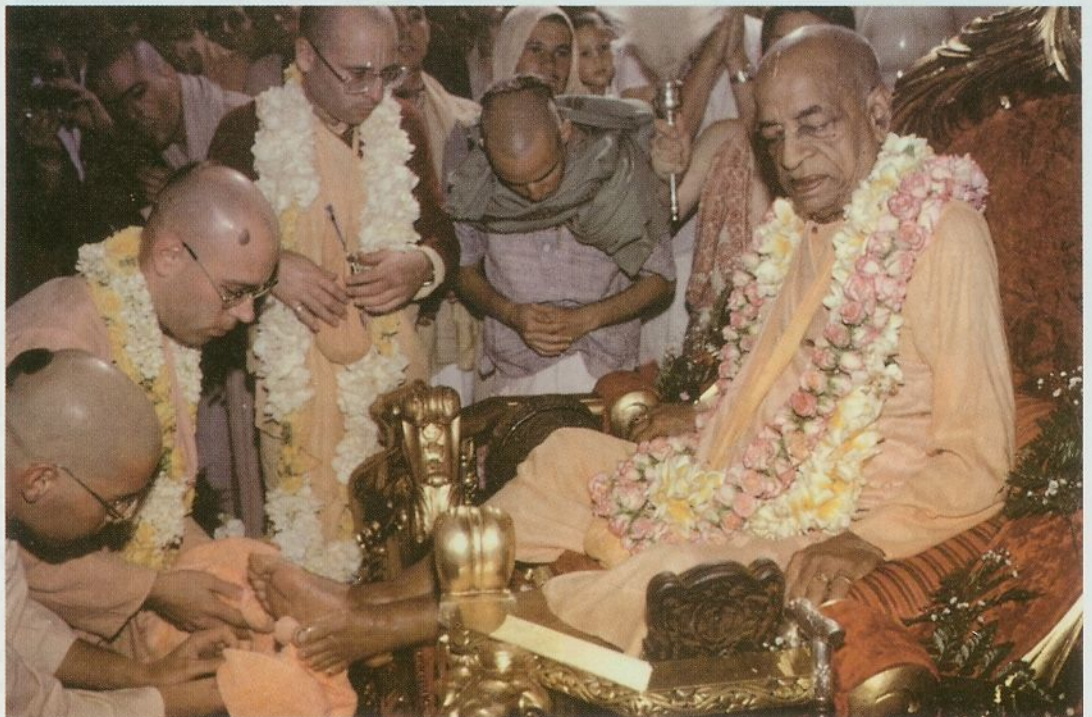
Krishna was awarded *sannyāsa*, the renounced order of life, in 1972. While this formalized his complete dedication to his spiritual master, it meant he would have to travel and preach, which in turn meant he would have to temporarily give up his position as GBC in India. Prabhupāda wanted his GBC leaders to be householders, married people, for just this reason. But now, as a renounced traveling preacher, Tamāl Krishna “Goswami” would leave his post. (When one takes *sannyāsa*, he becomes a “swami” or a “goswami,” both words indicating that one has gained mastery over one’s senses.) For a short time, he traveled through India as a mendicant—without a managerial position in ISKCON. But Prabhupāda quickly decided to reinstate him as GBC. TKG’s skills as a leader demanded it.

GBC or not, his passion for preaching soon took him to the most fertile of preaching lands: America. As Prabhupāda had written to him in an early letter, “This preaching spirit will make you recognized by Kṛṣṇa.” (December 28, 1974). His training in India, in fact, made him preeminently qualified for his return to Western shores. He had imbibed Indian culture in a way few Westerners can, living the traditional life of a sadhu, or holy person, under

Prabhupāda’s direct guidance. In future years, when he would assume the mantle of guru, this intimate connection with Indian culture would serve him well, leading to visionary and strategic moves for Prabhupāda’s mission: In places like Fiji and Houston, by strong preaching, TKG encouraged hundreds of Indian devotees to come forward for initiation and to become temple presidents, head priests, and active leaders within ISKCON.

Prabhupāda had personally taught him all aspects of Vaiṣṇava culture, from cooking to business management, from philosophy to the subtle art of how to love Kṛṣṇa. Thus, with the saffron cloth of a renunciant and the staff that symbolizes a life dedicated to God, Tamāl Krishna Goswami started for the country of his birth. But he was not going empty-handed. He was going with the special seed of love of God, the *bhakti-latā-bija*, or the seed of devotion—a seed Prabhupāda had implanted in his heart and had taught him how to implant in the hearts of others.

And so it was that in 1974, after a full four years in India, TKG returned to the United States to launch a traveling *saṅkīrtana* party with his old friend Viṣṇujana, who had also taken *sannyāsa* and was now known as Viṣṇu-



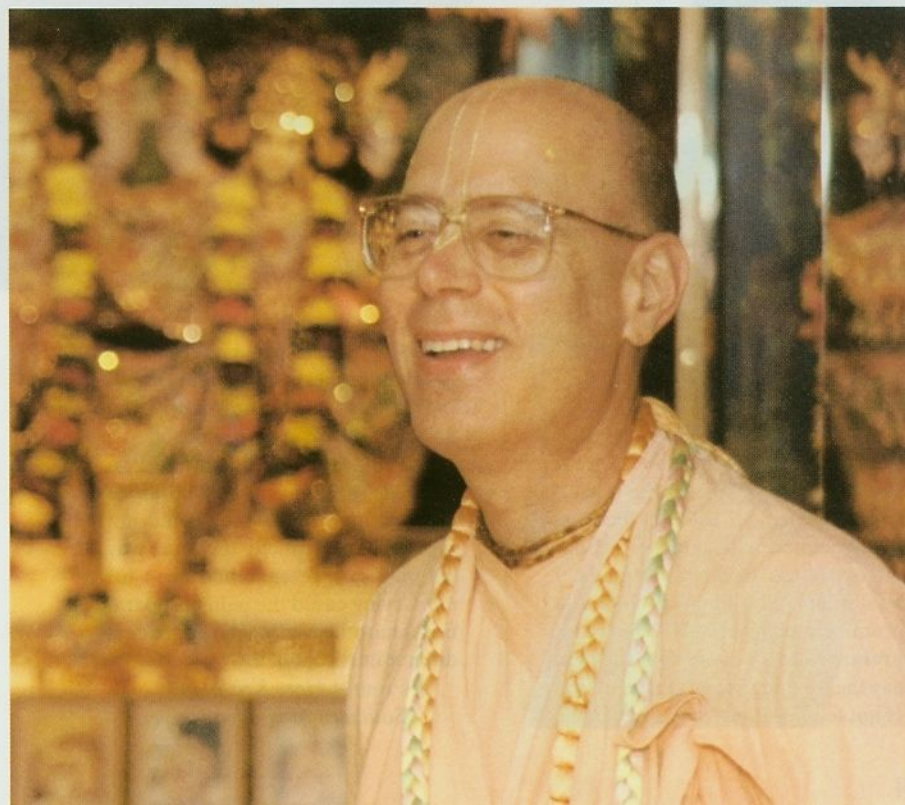
Right: Los Angeles, 1975.
Above: Cebu, Philippines, 1985. Far right: Hong Kong, 1997.



jana Swami. Together they devised a program in which they converted buses into traveling temples. Soon after the purchase of the first bus—which continued as the main temple for the duration of their program—they organized a fleet of these temple-buses. Entering one of these mobile shrines was like entering sacred ground, the atmosphere thick with devotion. Each bus was complete with deities and make-shift kitchens. Rādhā-Dāmodara, the forms of Rādhā and Kṛṣṇa most dear to TKG, were on the main bus; the other buses housed deities of Lord Caitanya and His comrade Nityānanda. In this way, they would traverse the States, mainly from one college campus to another, spreading the holy name of Kṛṣṇa to all who would listen. This they did by chanting, distributing

BTGs and Prabhupāda's books, and holding outdoor festivals showing the richness of the Kṛṣṇa conscious tradition. The party was a grand success—hundreds of devotees joined the movement, and the Caitanya tree, with its far-reaching branches, expanded throughout America.

After three years, Śrīla Prabhupāda called TKG to be his personal secretary, and he served as such from the beginning of 1977 to His Divine Grace's passing in November of that year. The details of his service to Śrīla Prabhupāda at this critical time are preserved in *TKG's Diary*, a book compiled from extensive notes—handwritten as he traveled with Śrīla Prabhupāda. Elsewhere, TKG writes of his spiritual master's departure from this world, but these could easily be the words and sentiments of his own disciples now that he has passed on:





Two months after I learned of my father's demise Prabhupāda departed from this world. Vaiṣṇavas speak not of death, but of the departure of the soul. Nor do they consider that the body itself has life; it is the soul's presence which animates the body and gives it apparent life. The soul leaves, then enters another body appropriate to its consciousness. But Prabhupāda, a pure devotee, had no need to take another birth; his pure consciousness carried him back to Godhead.

In a more emotional section of the same discourse, TKG continues:

Yet [this] . . . does not mitigate the grief one feels in separation. A year ago, as I was walking in the hills of Santa Barbara, I suddenly became overwhelmed with intense feelings of separation from Prabhupāda. I was "weeping-walking," as Grimes [a prominent scholar] calls it, and when I returned to that very spot the next day the weeping began again. A flood of hot tears poured from my eyes, the

kind a child cries when it feels totally abandoned. I knew intellectually that this was not how it was, but no thought was able to console me at that time. As much as I had Prabhupāda's words—a whole library of them at my reach—they could not replace him in exactly the same way his physical presence had been for me. Crying eased the pain of separation, smoothed its jagged edges so it did not hurt so much.

—From *A Hare Krishna at Southern Methodist University*

THE TREE BEARS FRUIT

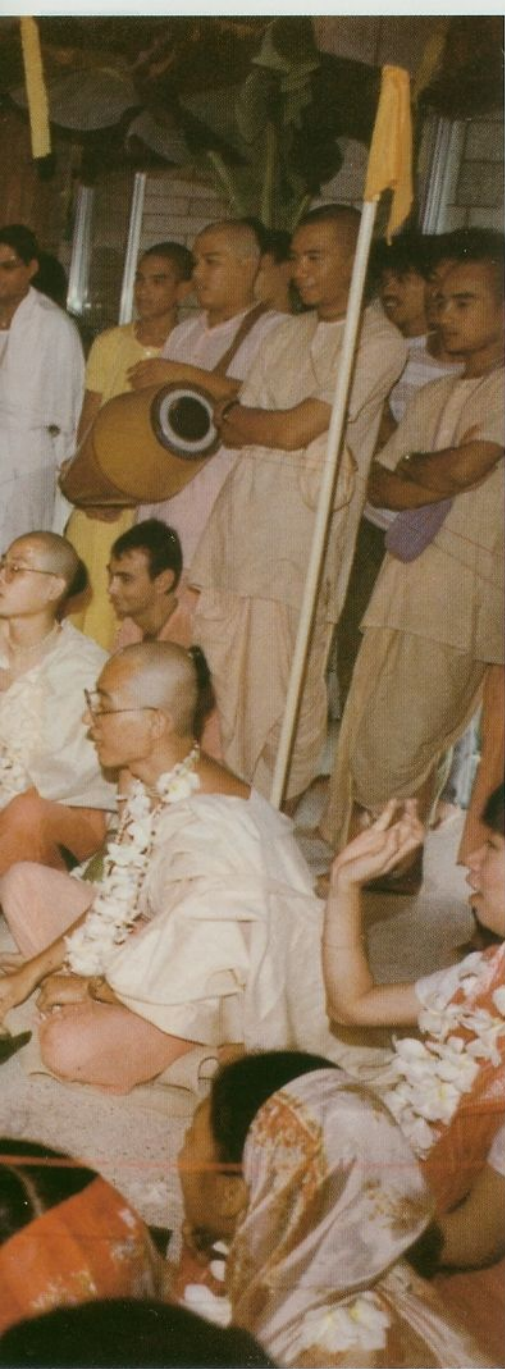
Soon after Prabhupāda's departure, the collective GBC announced that some of Prabhupāda's senior men would continue the lineage by initiating new disciples of their own. Naturally, TKG, as one of Prabhupāda's nearest and dearest servants, would be one of these people. Between 1978 and 2002 he initiated over a thousand disciples from around the world, and he labored to train them in the way Prabhupāda had trained him. He spoke of this often: As Śrīla Prabhupāda, in pioneering a worldwide spiritual movement, demanded much of his central leaders—especially TKG, who had a prominent role among them—he felt he had to be equally demanding on others, but never as much as he was on himself.

TKG was not a spiritual master who sat on his laurels while giving instruction to others. His achievements would have made his spiritual master proud. For example, he effectively transformed portions of the Southwest Sun Belt region of the United States, known for its Christian fundamentalism, into an area where Kṛṣṇa consciousness is deeply appreciated. His vision took him to the heart of Texas, where with the help of Godbrothers and disciples he developed the existing ISKCON center in Dallas into something unique

and otherworldly—an oasis that reflected his own inimitable style. His inspiration came from Śrīla Prabhupāda, and from the beautiful deities of Rādhā-Kālachandjī, who reside there.

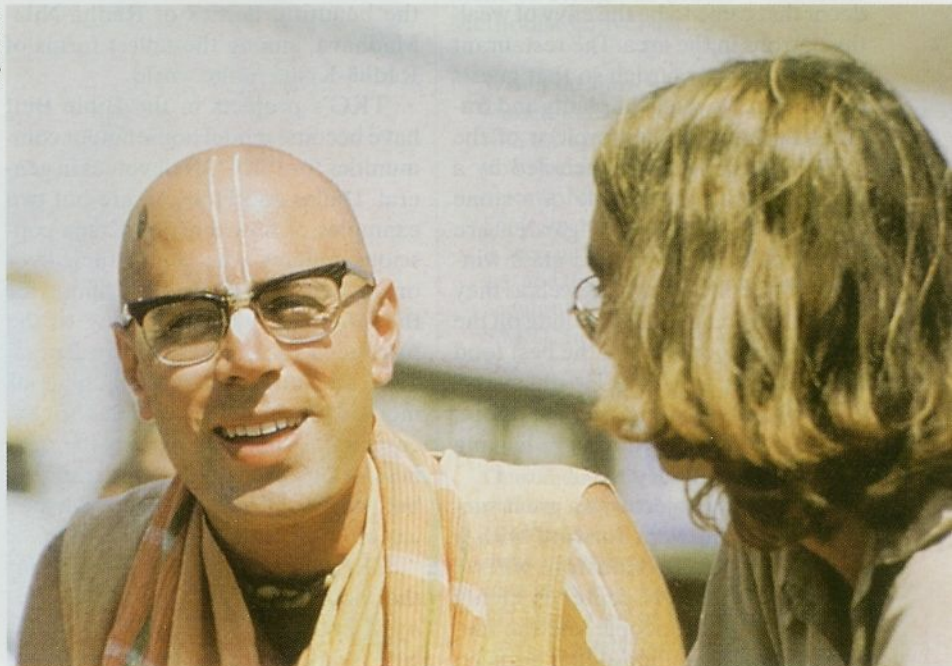
Allowing this inspiration to take him further, he soon opened Kalachandjī's Restaurant, serving pure vegetarian food that has been offered to Kṛṣṇa (*prasādam*). This attracted college students from neighboring areas, and other religious groups came as well (TKG had a penchant for interreligious preaching). The result was that the temple was frequented by legions of young people and religionists of every denomination. The delicious vegetarian cuisine, of course, was the main attraction: Favorably reviewed by prominent newspapers and magazines, this elegant and stylish restaurant soon won accolades from top food critics and local connoisseurs, who came to consider it one of the finest restaurants in Texas. In fact, *Vegetarian Times* declared it one of the top ten vegetarian restaurants in the country.

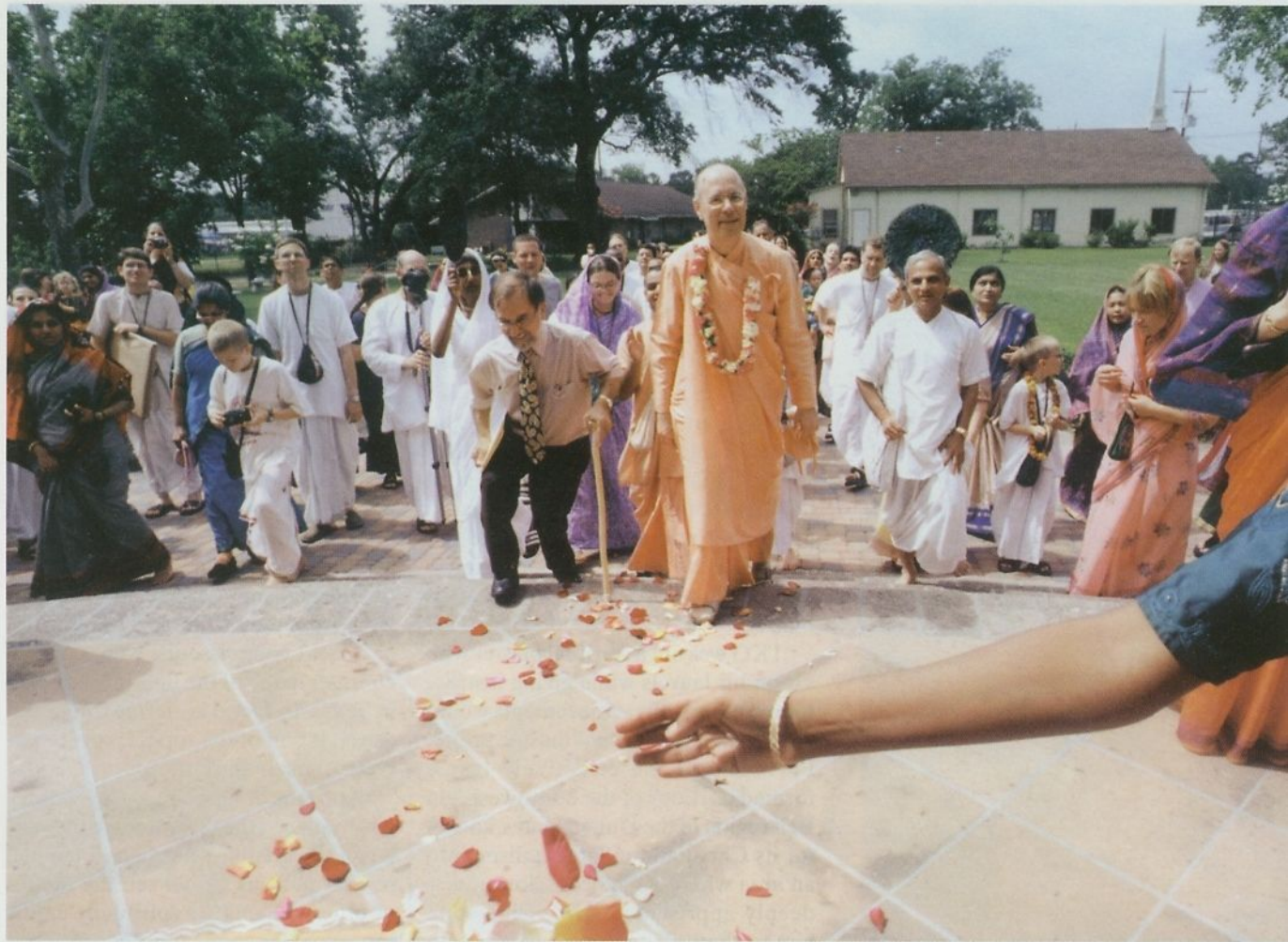
Apropos of his genius, TKG strategically placed the restaurant in the center of the Rādhā-Kālachandjī temple, so that patrons would see the deities or otherwise enjoy a spiritually uplifting experience. Magnificently constructed, the inner temple looks as though it were mystically transplanted from regal India. TKG created an



Vipra Dīkṣa

*Above: performing a fire sacrifice at an initiation ceremony in Cebu, Philippines, 1985.
Right: speaking with a college student, 1974.*





atmosphere there that could easily evoke Kṛṣṇa consciousness—with original works of art and an elaborate decor that came to be the envy of wealthy patrons in the area. The restaurant is in an outdoor garden so that guests can dine in the midst of plants and fragrant flowers. The centerpiece of the garden is a holly tree, encircled by a fountain set in the middle of a stone tile floor. Enclosing the garden are stucco walls. Their stained-glass windows glitter like precious jewels as they filter the evening sunlight falling on the area where people relish the best food in Texas. This was TKG: He did everything with style and grace, but, more, he was relentlessly thorough, leaving no details unattended to.

The Dallas project was a great success, and so he went forward with a similar venture in Houston, where, again, the ISKCON center is highly regarded by local people and the media. This multi-million-dollar project,

including a huge hall for intercultural events, is now one of ISKCON's leading temples. At center stage are the beautiful deities of Rādhā-Nīlā-Mādhava, among the tallest forms of Rādhā-Kṛṣṇa in the world.

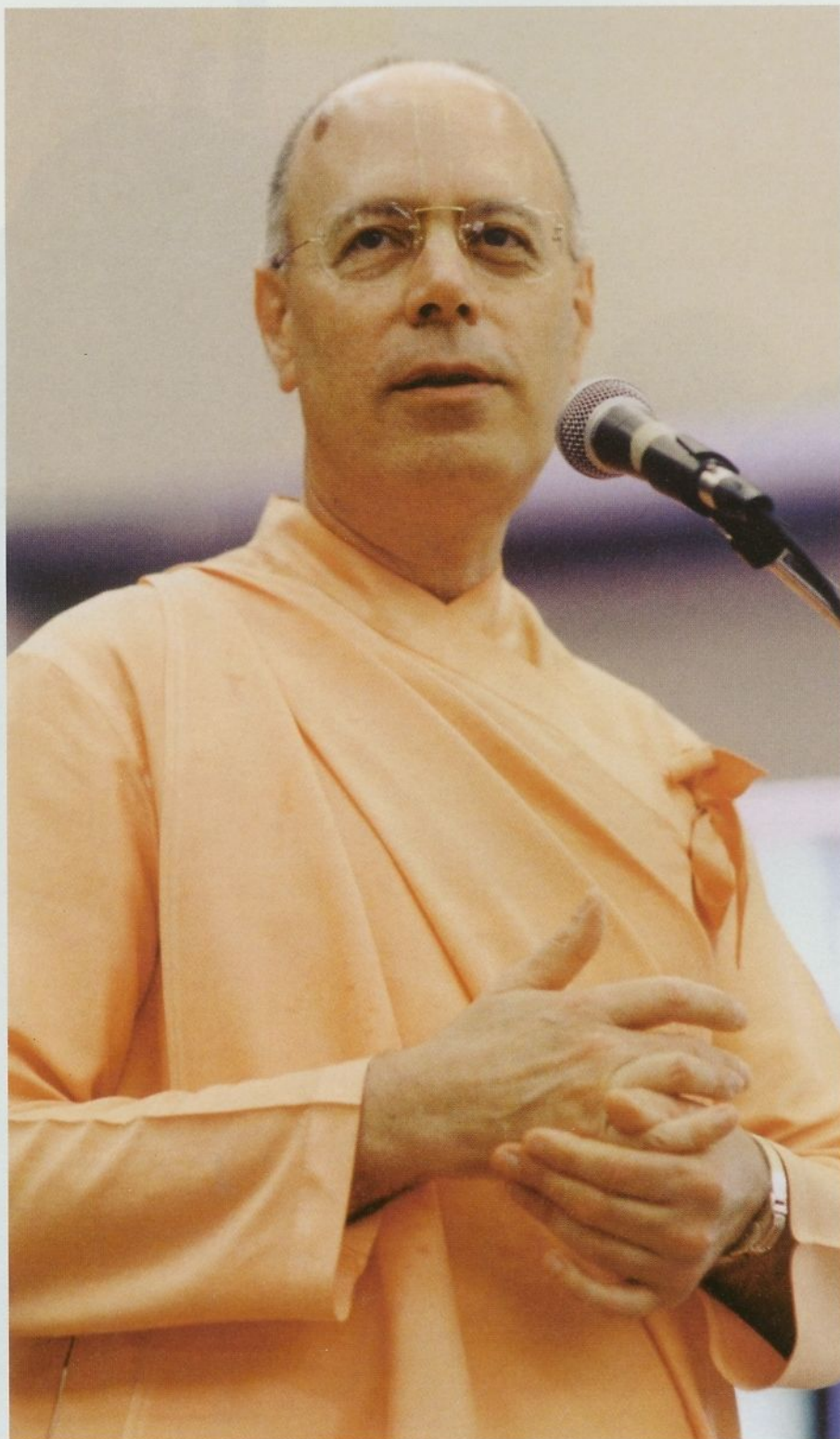
TKG's projects in the Bible Belt have become model householder communities for ISKCON devotees in general. Dallas and Houston are but two examples of how married Kṛṣṇa conscious couples, who center their lives on the deities, can earn a livelihood for their families while adhering to the practices of Kṛṣṇa consciousness. TKG's beautiful temples, meticulous methods, and mature disciples are exemplary, embodying not only the richness of the Kṛṣṇa conscious tradition but the heights that a sincere devotee can attain.

TKG became known throughout the movement as a superlative *sannyāsī*, both because he remained a celibate monk for a solid thirty years (cut

short only by his death)—preaching and traveling on behalf of Lord Caitanya's mission—and because he was fearless, as *sannyāsīs* are traditionally supposed to be. There are many examples of his fearlessness. To cite only two: In the same way that Prabhupāda left India to start the movement in the West, not knowing what to expect when he arrived here, in 1976 TKG left for the Orient—on Prabhupāda's order—with little accompaniment and few resources, and began chanting beneath a tree. Soon hundreds of local people came and took part in ISKCON there, making it a booming center for Kṛṣṇa consciousness.

By the time he passed away, many Asians had taken to Kṛṣṇa consciousness, their presence felt at many of ISKCON's festivals. In Māyāpur this year, thirty bright-faced Taiwanese devotees attended TKG's specially translated *Nectar of Devotion* classes and swam daily with him in the Gan-

Left and below: Houston, 2001. Walking with TKG at left is Dr. Lonnie Kliever, his academic advisor at Southern Methodist University.



ga. Their presence was a small sample of the fruit of his twenty-five years of dedicated preaching in Hong Kong, Taiwan, and other parts of Asia. Not that this was his only preaching field: He was co-GBC for South Central USA (Texas, Oklahoma, and Arkansas), as well as for Māyāpur, Calcutta, the Philippines, and North and South Korea. He gave his precious time not only to disciples but to Godbrothers and others—he seems to have touched nearly everyone in or around the movement.

The second example of his fearlessness and courage as a cutting-edge preacher was his return to academia. Always ready to meet a challenge, he decided to enroll in Southern Methodist University (S.M.U.) in Dallas, Texas, at fifty years of age. He could have gone anywhere, but because his service took him to Texas, he opted for “the Harvard of the South,” a prestigious school with a difficult regimen. He wanted to “bring Kṛṣṇa to the university” in a way that hadn’t been tried before. And so he arrived in the academy of the Bible Belt, with shaven head and the traditional robes of a *sannyāsī*, with bright yellow *tilaka* on his forehead and a tuft of hair in the back—Hare Kṛṣṇa style!

No one expected what came next. It is best articulated by Dr. Lonnie Kliever, Professor and Chair, Department of Religious Studies, Southern Methodist University:

What I do know is that he has given himself to the academic community with the same intensity and dedication that must characterize his service to his religious community. Some small measure of that devotion is seen in his 4.0 Grade Point Average and the academic awards he has accumulated in his two years at S.M.U. In 1996 he won the 1996 Harvey Paul Alper Award for Outstanding Work in an Eastern Religion, and this year he received the Isaac Gustave Bromberg Award for Outstanding Work in the Humanities and the Department of Religious Studies Annual Writing Award. Even more impressive than these departmental awards, Goswami has made the Dean’s list of Dedman College every semester, and this year was



inducted into S.M.U.'s prestigious Robert Stewart Hyer Society and received the society's University Achievement Award.

—From the Introduction to *Reason and Belief: Problem Solving in the Philosophy of Religion*, by Tamal Krishna Goswami

In other words, he excelled in academia as he had in Kṛṣṇa consciousness, showing the scholarly world—the educators—that his spiritual practices were effective, leading him to determined intellect and a superior sense of discipline. This can clearly be seen in

his literary output [See the sidebar “Tamāl Krishna Goswami's Published Works,” on page 31.]: He wrote prodigiously, including a novel, a history of ISKCON, papers for academic conferences and journals, and perhaps most impressively, an English work that adheres to the rules of classical Sanskrit drama. Titled *Jagannātha-priya Nāṭakam*, it is a breakthrough in the world of scholarship.

Dr. Gary Tubb, a Sanskrit professor from Harvard University (now at Columbia), writes, “In Tamal Krishna Goswami's *Jagannātha-priya Nāṭakam*

we have a delightful creation in the form of a play that, while composed in English, conforms in every detail to the requirements of Sanskrit drama.” According to Dr. Tubb, this is the first example of “such a work composed in English and yet representative of the Sanskrit tradition.”

To write this book, as well as his others, required an intellect of profound measure. Prabhupāda showed high regard for TKG's intelligence when he wrote in a letter, “I cannot but admire your capacity to grasp so quickly about the whole philoso-



phy.” (August 19, 1968)

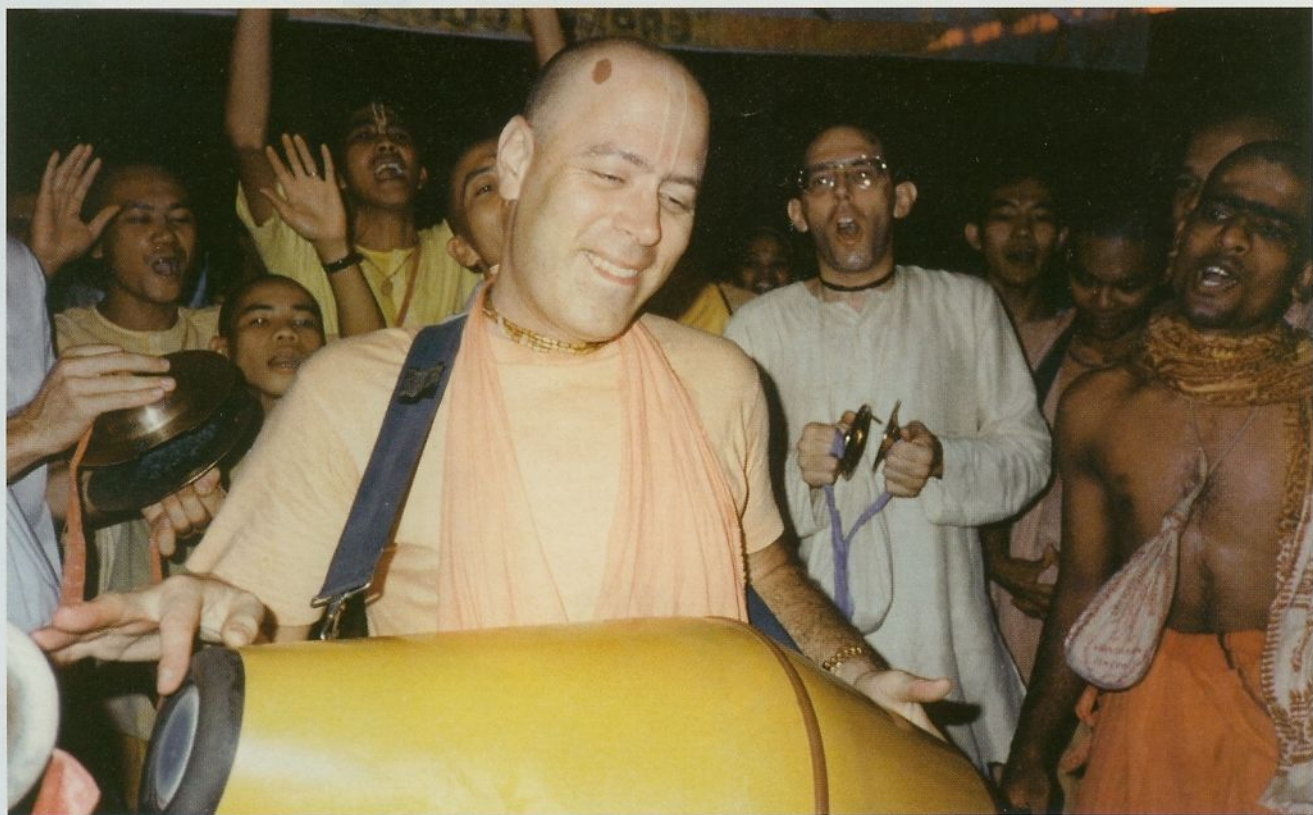
But Tamāl Krishna Goswami was clearly not a dry scholarly type. Those who knew him marveled that along with his immense capacity for learning, he was a practical man who believed that one must practice what one preaches. He didn’t merely write about the Lord; he surrendered unto Him, completely absorbed in chanting the holy name and immersed in the higher reality of Vṛndāvana, the holy land of Kṛṣṇa. Dhanurdhara Swami, a good friend who spent much time with TKG in Vṛndāvana, writes:

Outside of Vrindaban one can only know Kṛṣṇa’s position as the Creator and Maintainer. In Vrindaban, His home, His full personality is revealed. One can know Him intimately as a friend, parent, or lover. I knew the Vrindaban Tamal Krishna Maharaja, his personal side. Growing up in ISKCON, however, I first knew him only in terms of his position as Srila Prabhupada’s personal secretary, one of the first zonal acharyas, the most prominent and influential GBC. . . . [I gradually came to see,] however, . . . his internal nurturing of spiritual life in Vrindaban.

He came there to devote quality time to studying the works of the Goswamis and to chant and hear about Kṛṣṇa.

Since Vrindaban was my home, we became very close friends. I got to know and observe his personality, his ability to reach out and exchange very intimately with people, whether it was with his Godbrothers, his disciples, or the many other people he contacted and knew through his outreach preaching.

We are missing him dearly for his service as a stalwart general of Srila Prabhupada’s mission, but I suspect



Cebu, Philippines, 1985

that it is this side, what I call the Vrindaban Tamal Krishna, that many devotees are remembering and missing most—a part he cultivated and developed more and more as his devotional life matured, especially in Vrindaban.

Tamāl Krishna Goswami's love for Vṛndavana and Māyāpur, the two holiest places in the cosmos, is well-known to those who were close to him. He had plans to build a library in Māyāpur for visiting scholars who might want to enter deeply into the Kṛṣṇa tradition. And he had already established a beautiful temple at the foot of Govardhana Hill in the Vṛndavana region. This temple is a haven for traveling devotees, who often relish the first-class—TKG-style!—temple and accommodations in this holiest of places. In recent years, his academic work stopped him from going to these places as much as he would have liked. But he did manage to go now and then, and when he did, he would absorb himself in hearing, chanting, and remembering the names and pastimes of the Lord. He became more and more fervent about these things as the years passed. And

during his last visit to Māyāpur, just days before his bodily sojourn would come to an end, he enthusiastically engaged in hearing and chanting for hours with Godbrothers and other loving devotees. Many who were in those *kīrtanas* have attested to the fact that he had clearly developed an intense taste for the holy name of Kṛṣṇa and that he seemed truly peaceful and happy.

But let us continue narrating the story of how this Vṛndavana Goswami brought his unique form of spiritual finesse to the academic world. On May 16, 1998, he graduated with a B.A. from Dedman College at S.M.U. with departmental distinction in religious studies. In October of that year he began to pursue his doctoral studies at the prestigious University of Cambridge, where his advisor, an esteemed academic in Hindu theology, was enthusiastic to work with him. Two months later, TKG was diagnosed with cancer. With the help of loving Godbrothers—especially Ṛtadhvaja Swami and Keśava Bhārati Prabhu—and his ever attentive disciples and friends, he fought the deadly disease head-on and won.

His doctor announced that he was cancer free. Thus, with the determination and drive that characterized his earlier efforts, he rebounded from the cancer and went headlong toward his Ph.D. thesis with renewed vigor. Had the cancer taken his life, his dissertation would have never been conceived nor executed. Kṛṣṇa may have spared him for this last vital service.

As he recuperated, he explained to his academic advisor at Cambridge that Prabhupāda was unique among teachers from India. Together they came up with the subject for his thesis: Prabhupāda's contribution to theological thought. Tamāl Krishna Goswami worked diligently to finish the thesis, which was near completion when he passed away. Given the circumstances, his academic advisor has agreed to fine-tune it and ready it for publication himself. TKG may thus receive a posthumous Ph.D., honoring Prabhupāda both by the subject of his thesis and by showing the intellectual class that devotees of Kṛṣṇa can excel in any endeavor. If the Bible's words are true—that you can know a tree by its fruits—then Prabhupāda's TKG is a testa-

Tamāl Krishna Goswami's Published Works

TKG was a prolific writer. His early work began with BTG, gradually evolving into academic articles and full-length books. An abbreviated list of his literary output appears below. For more information, please visit www.goswami.com.

Periodicals

"Traveling and Preaching with Rādhā-Dāmodara," co-authored with Viṣṇujana Swami. *Back to Godhead*, No. 67 (1974).

"Conversations from India," interview, *Back to Godhead*, Vol. 10, No. 2 (February 1974).

"You Can't Eat Nuts and Bolts," interview continued, *Back to Godhead*, Vol. 10, No. 4 (April 1974).

"How I Met My Spiritual Master," *Back to Godhead*, Vol. 18, No. 1 (January 1983).

"We Need to Apply Ourselves to the Teachings of God: Conversations with Cardinal Sin," *Back to Godhead*, Vol. 19, No. 8 (August 1984).

"Kṛṣṇa is the Original Cowherd Boy," interview, *Back to Godhead*, Vol. 19, No. 10 (October 1984).

"Drama in the Vedic Tradition," interview, *Back to Godhead*, Vol. 23, No. 4 (April 1988).

"The Perils of Succession: Heresies of Authority and Continuity in the Hare Kṛṣṇa Movement," in *ISKCON Communications Journal*, Vol. 5, No. 1 (June 1997).

"Transformation and Continuity: The Commentaries of A. C. Bhaktivedanta Swami Prabhupāda," in *The Journal of Vaishnava Studies*, Vol. 6, No. 2 (Spring 1998).

Books

Servant of the Servant (1982)—An intimate account of the early days of ISKCON, from 1968 to 1975. It contains many of the letters written by Śrīla Prabhupāda to Tamāl Krishna Goswami, as Śrīla Prabhupāda guides his disciple to become a leader in the pioneering days of the Hare Kṛṣṇa movement.

The Drama of Lord Jagannātha (Jagannātha-Priya Nāṭakam) (1985)—A classic Sanskrit drama that tells the Purāṇic story of the founding of the deity of Jagannātha and the great Jagannātha Temple at Puri, India. Composed in English in the rich tradition of classical Sanskrit drama, this rare poetic work comes in two parts: the first part is the drama itself, and the second part introduces the reader to the craft of Sanskrit drama and analyzes the construction and form of the present work itself.

The Final Pastimes of Śrīla Prabhupāda (Prabhupāda Antya-līlā) (1988)—A deeply moving drama that, like *The Drama of Lord Jagannātha*, is written in English while adhering to rules of classical Sanskrit drama. It is an absorbing and authentic account of the final few months before Śrīla Prabhupāda's passing in November of 1977, with numerous life lessons

shared for the benefit of all readers.

Yoga for the 21st Century: The Story of Li Kuang Shi (1989)—A captivating novel that masterfully conveys the deep teachings of the *Bhagavad-gītā* As It Is within the life story of a Ph.D. science candidate from China who lives, studies, and goes through a cultural awakening in New York City. (Now published as *Yoga for the New Millennium*.)

Reason & Belief: Problem Solving in the Philosophy of Religion (1997)—A collection of ten essays written during TKG's award-winning years at Southern Methodist University. He compares contemporary Western thought with the Caitanya Vaiṣṇava tradition, bringing ISKCON into conversation with the wider community of religions

TKG's Diary: Prabhupāda's Final Days (1998)—A moving biographical account of Śrīla Prabhupāda. Tamāl Krishna Goswami reproduces his personal notes, kept when he served as secretary and assistant to Prabhupāda in the last nine months before his passing in 1977.

A Hare Krishna at Southern Methodist University (1998)—A collection of eighteen award-winning essays written by Tamāl Krishna Goswami as a student at Southern Methodist University, Dallas, Texas, in 1995–1997. The book covers a wide range of subjects and offers intriguing reading for all levels of interest in Kṛṣṇa consciousness.

Appreciation for the Life and Work of Tamāl Krishna Goswami

Most of these excerpts are from eulogies given in Māyāpur the day after his passing.

Rukmiṇī Devī Dāsi

I first met Tamāl Krishna Goswami in 1968 at the wonderful San Francisco temple. He made me feel welcome and part of the family.

As Śrīla Rāmānanda Rāya has said, the greatest pain on earth is separation from a devotee. So what a great pain for this earth to lose such a great, great devotee as Tamāl Krishna Goswami! He took the words of Śrīla Prabhupāda as his life and soul.

For many of us, Prabhupāda had to engage us according to our propensity—as we liked, not necessarily what he liked. Tamāl Krishna Mahārāja, however, would do whatever Prabhupāda wanted. Prabhupāda could ask him anything, and he would go anywhere and do anything for Śrīla Prabhupāda—he was such a great example.

I was praying to Rādhā-Mādhava, “If you think it’s so important to take him right now, I’m going to have to ask You to please empower all the rest of us to be as empowered as he was to take his place.”

Ravindra Svarūpa Dāsa

I first had extended acquaintance with Tamāl Krishna Goswami in the early seventies. He made the greatest impression on me, because I learned things from him that are the foundation of my spiritual life. These are the things that I don’t think you can learn unless you see them. You can

read about them, but you really won’t get the idea until you see it. And what I learned from Tamāl Krishna Goswami was *tūrena-bhakti-yogena*: intense devotional service. I saw how intense and focused he was in his devotional service, and then I also began to understand that this intensity of focus was the intensity of his service to Śrīla Prabhupāda. And that’s when I learned what it meant to serve Śrīla Prabhupāda. I am forever grateful to him for teaching me that. He taught me so many other things too; he was so intelligent. He taught me a lot of things I never could have learned anywhere else, and I’ve always been his disciple.

Romapāda Swami

The primary meditation I have been considering is the value the world is provided by the mere presence of one so attached to Kṛṣṇa as Tamāl Krishna Goswami. One manner of appreciating Tamāl Krishna Mahārāja is to consider his capacity to provide shelter, directly and indirectly, for so many. For example, to get his saintly association, a contingent of thirty or more Taiwanese devotees came to Māyāpur this year. It was such a powerful experience just to see all the Taiwanese devotees assembled together, coming daily together into the temple, replete with *tilaka*, all in *dhotis* and saris, with bright and shiny faces. I knew that Tamāl Krishna Mahārāja had completely captured their hearts, just as he has done singlehandedly with so many unique individuals. *That* is what

brought these souls to Kṛṣṇa consciousness, and to Māyāpur.

He liberally showered personal time and attention upon them whenever he had some free time between our GBC meetings’ sessions. And if that many Taiwanese came to Māyāpur, how many are still back in Taiwan? What a powerful personality! All this was going on while he was completing his Ph.D., no less!

When I spoke with him briefly in Māyāpur, I complimented him for two things. First, I told him that my experience is that his disciples love him uniquely, incredibly deeply, which tells me that he has given so much of himself to them—and he had so much to give! The other compliment I offered was that wherever his disciples are in this world, they are universally known to be quite mature and have very highly trained manners and Vaiṣṇava etiquette. This is no accident; it is because they learned these things from him.

Hridayānanda Dāsa Goswami

Because His Holiness Tamāl Krishna Goswami was such a great servant of Śrīla Prabhupāda, his passing is a powerful teaching of Kṛṣṇa consciousness that brings us closer to Śrīla Prabhupāda and Lord Kṛṣṇa. I pray that we all honor Tamāl Krishna Goswami by deeply assimilating the many valuable lessons he has given us through his life, his teaching, his writing, and even his glorious passing at a most auspicious time and place in the presence of many exalted Vaiṣṇavas.

Śrīla Prabhupāda would always

ment to Prabhupāda’s greatness.

Besides the dissertation, there are four unpublished books, three of which his disciples will publish, and one, his commentary on the *Brahma-saṁhitā*, will be released by the Bhaktivedanta Book Trust. We have certainly not heard the last of this great soul. A spe-

cial issue of *The Journal of Vaishnava Studies* will be dedicated to the life and work of Tamāl Krishna Goswami, and several major scholars have already committed to writing for it.

“A prominent limb of Śrīla Prabhupāda’s legacy has left the world,” said Rādhānātha Swami, a leading devotee

and dear friend to TKG. “The list of Tamāl Krishna Goswami’s accomplishments is so vast; he was empowered by Śrīla Prabhupāda to accomplish many, many difficult tasks. And there is much more that even we do not know about.”

Perhaps this is what Pradyumna al-

call upon him to render unique and powerful services, and as we all know without a doubt, Śrīla Prabhupāda has again called his right-hand man, Tamāl Krishna Goswami, to another service, to again do what he alone can do.

Devotees are freely declaring to the world that a great Vaiṣṇava has passed, and in doing so they personally and deeply recognize and acknowledge that Śrīla Prabhupāda's dear disciple Tamāl Krishna Goswami was indeed a great Vaiṣṇava. We all, in our grief, cry out that this was an exalted servant of Śrīla Prabhupāda, a great soul who played a mighty part in transforming the world.

Devotees everywhere are seeing that every living being that benefits from Śrīla Prabhupāda's movement owes an eternal debt to His Holiness Tamāl Krishna Goswami, who did more than words can tell to serve the mission of his eternal spiritual master, Śrīla Prabhupāda. Let us rejoice in our certain knowledge that Tamāl Krishna Goswami will now speedily return to the personal service of his eternal spiritual master, a service he valued above all things.

Girirāja Swami

Śrīla Prabhupāda said that when a Vaiṣṇava departs we feel simultaneously happy and sad. We feel happy because we know that the Vaiṣṇava has gone to Kṛṣṇa, but we feel sad because we will miss the Vaiṣṇava's association. I have no doubt that Śrīla Gurudeva [TKG] has gone not just to the lotus feet of Śrīla Prabhupāda, but also to the lotus feet of Śrī Śrī

Rādhā-Kālachandjī. By such service as Śrīla Gurudeva offered to Śrīla Prabhupāda for so many years, one is naturally promoted to their Lordship's service.

His insight, his intelligence, and his association with Śrīla Prabhupāda made him uniquely qualified to answer questions and give guidance. It is extremely rare to find someone so spiritually attuned and at the same time so astute in worldly matters, so conscious of a person's mentality and psychology and mood and sincerity.

Amarendra Dāsa

I am feeling tremendous loss. During my presentation at the GBC meeting, I felt great pleasure and comfort seeing Mahārāja "back in his chair" in a position of revered leadership. I was proud that such a senior devotee should still care so much about Śrīla Prabhupāda's movement, and felt secure and safe in his association. There is now a tremendous void in Mahārāja's absence, and I do not know how we will fill that chasm.

All I can say is, Mahārāja's disciples and followers are not alone. His Godbrothers and Godsisters are also grieving his absence and are praying to Lord Caitanya that his wonderful disciples continue his splendid mission.

Indradyumna Swami

Goswami Mahārāja, with your departure I have lost a dearest friend who had my real interest at heart and who extended himself to me on numerous occasions. Our association goes back to the mid-1970s, when each year you, Bhagavān Dāsa, and I

would go on a spiritual retreat to the sacred abode of Hrishikesh in the Himalayas. There we would read and chant, swim in the Ganga, and have *kīrtanas*, just the three of us, in the spiritual atmosphere of that sacred abode. It was during those retreats that I imbibed from you a great zeal for the missionary activities of Kṛṣṇa consciousness, for you would always preach to me the glories of the holy names, book distribution, and the making of devotees.

But what amazed me the most was your brilliant plans and strategies for organizing these activities. Recognizing these abilities early in your devotional career, Śrīla Prabhupāda entrusted you with the most responsible services, such as being part of the first Governing Body Commission, acquiring and securing the land for our Māyāpur project in India, and heading up book distribution in America. Prabhupāda's supreme love and trust in you was demonstrated by his making you his personal secretary—a service you executed faithfully for so many years up to the very moment of his departure.

As a result of that service, you had an intimate look into the life of a pure devotee, something you have shared freely with us all these years. You were part of a rare breed of devotees, Goswami Mahārāja—devotees who had intimate association of His Divine Grace and understood his mood and the particular way he did things for Kṛṣṇa. No doubt, you earned the most prestigious title any ISKCON devotee could earn, for you were in every way a "Prabhupāda man."

luded to when he told me, "There were certain things only he could do."

As Hridayānanda Dāsa Goswami, another close associate of TKG and fellow pioneer in academic preaching, noted, "Śrīla Prabhupāda would always call upon him to render unique and powerful services. And as we all know

without a doubt, Śrīla Prabhupāda has again called his right-hand man, Tamāl Krishna Goswami, to another service, to again do what he alone can do."

As for myself, I will miss him greatly, but I take solace in knowing that, wherever he is, he is serving Kṛṣṇa with heart, mind, and soul. ☀

Satyarāja 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.

“When you actually see God, you cannot see anything except God.”



WE WANT TO GIVE EYES

(continued from page 15)

process for reaching the other planets. This is childish. About this, also, I have made a statement. This is childish. You cannot go to the moon planet in that way. It is not possible. The scientists will simply create a story, but they'll never be successful.

Disciple 2: Śrīla Prabhupāda, will we come to know Kṛṣṇa, as well, by thinking always how we can spread this Kṛṣṇa consciousness? Will this kind of thinking help us to know Kṛṣṇa as much as if we thoroughly study the *Vedas*?

Śrīla Prabhupāda: Yes. *Siddhānta baliyā citte nā kara alasa:* somehow or other, you have to understand the science of Kṛṣṇa. There are so many books. The Gosvāmīs were studying and writing. *Nānā-śāstra-vicāraṇaika-nipūṇau:* they were very much expert in studying very scrutinizingly all Vedic literatures. Of course, the process is either reading or hearing. You may not have time to read, but try to read. If you have no time, you are hearing. We are publishing literature, books. And I am trying to speak to you. When you hear me, that is also understanding; that is also studying the Kṛṣṇa science.

Rather, hearing is better reception. The *Vedas* are, therefore, known as *śruti*. *Śruti* means knowledge received through hearing. The real process is hearing. And in this age, Kali-yuga, people cannot study so much. For instance, when Caitanya Mahāprabhu was questioned by Prakāśānanda Sarasvatī, He said of Himself, “What can I understand about *Vedānta-sūtra*? I am a fool. Therefore, My spiritual master has ordered Me to simply chant.”

So this chanting will help you. *Yasya deve parā bhaktir yathā deve tathā gurau:* simply by studying, by becoming a bookworm, you cannot advance; the real secret is—this is stated in the *Vedas*—unflinching faith in God and the spiritual master. Then things will be

revealed from within. How much strength have we got to study all these books? But the *Vedas* say, *yasya deve parā bhaktir yathā deve tathā gurau*. If one has got unflinching faith in God and similar faith in the spiritual master, then *tasyaite kathitā hy arthāḥ prakāśante mahātmanah:* to him only, the Vedic knowledge becomes revealed.

And this special revelation is also confirmed in the *Bhagavad-gītā*. Lord Kṛṣṇa says, *teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam*—“Those who are engaged in My service with love and affection”—*buddhi-yogaṁ dadami tam*—“I personally give them intelligence”—*yena mām upayānti te*—“by which they can come to Me.” In another place in the *Bhagavad-gītā*, Kṛṣṇa states, *teṣāṁ evānukampārtham*—“In order to show these devotees special favor”—*aham ajñāna-jaṁ tamaḥ nāsayāmy*—“I personally dissipate their darkness within the heart.” The mind is utterly full of darkness; therefore, we are conditioned. So Kṛṣṇa, from within He drives away the darkness of ignorance. *Aham ajñāna-jaṁ tamaḥ nāsayāmy ātma-bhāva-stho*. Just like that.

So He is within you. If you are sincere to Him and to the instruction—following—then everything will come out automatically, even if you don't read. This is the special significance of Kṛṣṇa consciousness, that we want simply sincere souls; then everything is there. You study or don't study. But for preaching work, studying is required. Because you have to meet so many opposing elements, it will be well if you can give some references from books of authority. But even if you don't give references, you can speak logically. You can place arguments logically. So Kṛṣṇa will help. Kṛṣṇa is within you. Don't think that Kṛṣṇa is without.

He's without and within, both. That is explained in *Śrīmad-Bhāgavatam*. When Kṛṣṇa was standing before Kuntī

and He also entered within the womb of Uttarā to save Parīkṣit Mahārāja, Kuntī said, “I see that You are within and without. Still, You are unseen.” God is within and without, but the rascals cannot see. They say, “Where is God? Can you show me?” But He is always everywhere, within and without.

One has to train himself how to see. That is described in the *Brahma saṁhitā: premāñjana-cchurita-bhakti-vilocanena:* one has to anoint the eyes with love of God—then he can see. *Premāñjana-cchurita-bhakti vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti.*

This verse mentions the *santaḥ*, the saintly persons. For instance, in your San Francisco, we find the word *sant*, or saint. *Sant* or *santaḥ* is a Sanskrit word. The *saint* word is a Sanskrit word. And *santaḥ sadaiva hṛdayeṣu vilokayanti:* those who are saints—*santaḥ*—they always see God, within and without. They have got eyes to see. What are those special eyes? Love of God. That's all.

Disciple 3: Śrīla Prabhupāda, Lord Jesus Christ says that if you would see God, your eye must be single. Is he referring to this same scriptural statement and saying love of God is this single eye?

Śrīla Prabhupāda: Do you mean that one of your eyes will be lost? What do you mean by that? What do you understand by this statement?

Disciple 3: I understand that your attention should be one-pointed on God. **Śrīla Prabhupāda:** That's it. That's it. When you actually see God, you cannot see anything except God. That is God-seeing. That is stated in *Caitanya-caritāmṛta. Sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti:* an elevated devotee, a first-class devotee—he sees trees or animals, nonmoving or moving beings of so many varieties, but he does not exactly see their form. He sees the soul within, and everywhere he sees Kṛṣṇa. That is a fact. Kṛṣṇa says, *sarva-yoniṣu* (please turn to page 56)

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.

THE APPEARANCE OF THREE LORDS

When the sage Atri prayed to the Lord of the universe, whose identity he was unsure of, three Lords of the universe came before him to fulfill his request.

CANTO 4: CHAPTER 1

25 कृपावलोकनेन हसद्ब्रूदनेनोपलम्बितान्
तद्रोचिषा प्रतिहते निमील्य मुनिरक्षिणी

*kṛpāvalokena hasad-
vadanenopalambhitān
tad-rociṣā pratihate
nimīlya munir akṣiṇī*

kṛpā-avalokena—glancing with mercy; *hasat*—smiling; *vadana*—with faces; *upalambhitān*—appearing very much satisfied; *tat*—their; *rociṣā*—by the glaring effulgence; *pratihate*—being dazzled; *nimīlya*—closing; *munir*—the sage; *akṣiṇī*—his eyes.

Atri Muni was greatly pleased to see that the three devas were gracious towards him. His eyes were dazzled by the effulgence of their bodies, and therefore he closed his eyes for the time being.

PURPORT: Since the deities were smiling, he could understand that they were pleased with him. ❶ Their glaring bodily effulgence was intolerable to his eyes, so he closed them for the time being.

26 चेतस्तत्प्रवणं युञ्जन्स्तावीत्संहताञ्जलिः
श्लक्ष्णया सूक्तया वाचा सर्वलोकगरीयसः
अत्रिरुवाच

27 विश्वोद्भवस्थितिलयेषु विभज्यमानै
र्मायागुणैरनुयुगं विगृहीतदेहाः
ते ब्रह्मविष्णुगिरिशाः प्रणतोऽस्म्यहं व
स्तेभ्यः क एव भवतां म इहोपहूतः

*cetas tat-pravaṇaṁ yuñjann
astāvīt saṁhatañjaliḥ
ślakṣṇayā sūktayā vācā
sarva-loka-gāriyasaḥ*

*atrir uvāca
viśvodbhava-sthiti-layeṣu vibhajyamānair
māyā-guṇair anuyugaṁ vighṛīta-dehāḥ
te brahma-viṣṇu-giriśāḥ praṇato 'smy ahaṁ vaś
tebhyaḥ ka eva bhavatāṁ ma ihopahūtaḥ*

(1) Why did Atri Muni close his eyes in the presence of the three deities?

cetaḥ—heart; *tat-pravaṇam*—fixing on them; *yuñjan*—making; *astāvīt*—offered prayers; *saṁhata-añjaliḥ*—with folded hands; *ślakṣṇayā*—ecstatic; *sūktayā*—prayers; *vācā*—words; *sarva-loka*—all over the world; *gariyasaḥ*—honorable; *atriḥ uvāca*—Atri said; *viśva*—the universe; *udbhava*—creation; *sthiti*—maintenance; *layeṣu*—in destruction; *vibhajya-mānaiḥ*—being divided; *māyā-guṇaiḥ*—by the external modes of nature; *anuyugam*—according to different millenniums; *viḡṛhita*—accepted; *dehāḥ*—bodies; *te*—they; *brahma*—Lord Brahmā; *viṣṇu*—Lord Viṣṇu; *giriśāḥ*—Lord Śiva; *praṇataḥ*—bowed; *asmi*—am; *aham*—I; *vaḥ*—unto you; *tebhyah*—from them; *kaḥ*—who; *eva*—certainly; *bhavatām*—of you; *me*—by me; *iha*—here; *upahūtaḥ*—called for.

But since his heart was already attracted by the deities, somehow or other he gathered his senses, and with folded hands and sweet words he began to offer prayers to the predominating deities of the universe. The great sage Atri said: O Lord Brahmā, Lord Viṣṇu, and Lord Śiva, you have divided yourself into three bodies by accepting the three modes of material nature, as you do in every millennium for the creation, maintenance, and dissolution of the cosmic manifestation. I offer my respectful obeisances unto all of you and beg to inquire whom of you three I have called by my prayer.

PURPORT: Atri Ṛṣi called for the Supreme Personality of Godhead, *jagad-īśvara*, the Lord of the universe. The Lord must exist before the creation; otherwise how could He be its Lord? If someone constructs a big building, this indicates that he must have existed before the building was constructed. Therefore the Supreme Lord, the creator of the universe, must be transcendental to the material modes of nature. But it is known that Viṣṇu takes charge of the mode of goodness, Brahmā takes charge of the mode of passion, and Lord Śiva takes charge of the mode of ignorance. Therefore Atri Muni said, “That *jagad-īśvara*, the Lord of the universe, must be one of you, but since three of you have appeared, I cannot recognize whom I have called. You are all so kind. Please let me know who is actually *jagad-īśvara*, the Lord of the universe.”

In fact, Atri Ṛṣi was doubtful about the constitutional position of the Supreme Lord, Viṣṇu, but he was quite certain that the Lord of the universe cannot be one of the creatures created by *māyā*. His very inquiry about whom he had called indicates that he was in doubt about the constitutional position of the Lord. Therefore he prayed to all three, “Kindly let me know who is the transcendental Lord of the universe.” He was certain, of course, that not all of

them could be the Lord, but the Lord of the universe was one of the three.

28 एको मयेह भगवान् विविधप्रधानै
श्चित्कीकृतः प्रजननाय कथं नु यूयम्
अत्रागतास्तनुभृतां मनसोऽपि दूराद्
ब्रूत प्रसीदत महानिह विस्मयो मे

*eko mayeha bhagavān vividha-pradhānaiś
cittā-kṛtaḥ prajānanāya katham nu yūyam
atrāgatās tanu-bhṛtām manaso 'pi dūrād
brūta prasidata mahān iha vismayo me*

ekaḥ—one; *mayā*—by me; *iha*—here; *bhagavān*—great personality; *vividha*—various; *pradhānaiḥ*—by paraphernalia; *cittā-kṛtaḥ*—fixed in mind; *prajānanāya*—for begetting a child; *katham*—why; *nu*—however; *yūyam*—all of you; *atra*—here; *āgatāḥ*—appeared; *tanu-bhṛtām*—of the embodied; *manasaḥ*—the minds; *api*—although; *dūrāt*—from far beyond; *brūta*—kindly explain; *prasidata*—being merciful to me; *mahān*—very great; *iha*—this; *vismayaḥ*—doubt; *me*—of mine.

I called for the Supreme Personality of Godhead, desiring a son like Him, and I thought of Him only. But although He is far beyond the mental speculation of man, all three of you have come here. Kindly let me know how you have come, for I am greatly bewildered about this.

PURPORT: Atri Muni was confidently aware that the Supreme Personality of Godhead is the Lord of the universe, so he prayed for the one Supreme Lord. ❷ He was surprised, therefore, that three of them appeared.

मैत्रेय उवाच

29 इति तस्य वचः श्रुत्वा त्रयस्ते विबुधर्षभाः
प्रत्याहुः श्लक्ष्णया वाचा प्रहस्य तमृषिं प्रभो

*maitreya uvāca
iti tasya vacaḥ śrutvā
trayas te vibudharṣabhāḥ
pratyaḥuḥ ślakṣṇayā vācā
prahasya tam ṛṣim prabho*

maitreyaḥ uvāca—the sage Maitreya said; *iti*—thus; *tasya*—his; *vacaḥ*—words; *śrutvā*—after hearing; *trayaḥ te*—all three; *vibudha*—demigods; *ṛṣabhāḥ*—chiefs; *pratyaḥuḥ*—replied; *ślakṣṇayā*—gentle; *vācā*—voices; *prahasya*—smiling; *tam*—unto him; *ṛṣim*—the great sage; *prabho*—O mighty one.

(2) Why was Atri Muni surprised that three deities had appeared?

The great sage Maitreya continued: Upon hearing Atri Muni speak in that way, the three great deities smiled, and they replied in the following sweet words.

देवा ऊचुः

30 यथा कृतस्ते सङ्कल्पो भाव्यं तेनैव नान्यथा
सत्सङ्कल्पस्य ते ब्रह्मन् यद्वै ध्यायति ते वयम्

*devā ūcuḥ
yathā kṛtas te saṅkalpo
bhāvyaṁ tenaiva nānyathā
sat-saṅkalpasya te brahman
yad vai dhyāyati te vayam*

devāḥ ūcuḥ—the demigods replied; *yathā*—as; *kṛtaḥ*—done; *te*—by you; *saṅkalpaḥ*—determination; *bhāvyaṁ*—to be done; *tena eva*—by that; *na anyathā*—not otherwise; *sat-saṅkalpasya*—one whose determination is never lost; *te*—of you; *brahman*—O dear *brāhmaṇa*; *yat*—that which; *vai*—certainly; *dhyāyati*—meditating; *te*—all of them; *vayam*—we are.

The three deities told Atri Muni: Dear brāhmaṇa, you are perfect in your determination, and therefore as you have decided, so it will happen; it will not happen otherwise. We are all the same person upon whom you were meditating, and therefore we have all come to you.

PURPORT: Atri Muni unspecifically thought of the Personality of Godhead, the Lord of the universe, although he had no clear idea of the Lord of the universe nor of His specific form. Mahā-Viṣṇu, from whose breathing millions of universes emanate and into whom they are again withdrawn, may be accepted as the Lord of the universe. Garbhodakaśāyī Viṣṇu, from whose abdomen sprouted the lotus flower which is the birthplace of Brahmā, may also be considered the Lord of the universe. Similarly, Kṣīrodakaśāyī Viṣṇu, who is the Supersoul of all living entities, may also be considered the Lord of the universe. Then, under the order of Kṣīrodakaśāyī Viṣṇu, the Viṣṇu form within this universe, Lord Brahmā and Lord Śiva may also be accepted as the Lords of the universe.

3 Viṣṇu is the Lord of the universe because He is its maintainer. Similarly, Brahmā creates the different planetary systems and the population, so he also may be considered the Lord of the universe. Or Lord Śiva, who is ultimately the destroyer of the universe, also may be considered its Lord. Therefore, since Atri Muni did not specifically mention whom he wanted, all three—Brahmā, Viṣṇu, and Lord Śiva—came before him. They said, “Since you were thinking of having a son exactly like the Supreme Personality of Godhead, the Lord of the universe, your determination will be fulfilled.”

In other words, one’s determination is fulfilled according to the strength of one’s devotion. As stated in *Bhagavad-gītā* (9.25): *yānti deva-vratā devān piṭṛn yānti piṭṛ-vratāḥ*.

4 If one is attached to a particular demigod, one is promoted to the abode of that demigod; if one is attached to the Pitās, or forefathers, one is promoted to their planet; and similarly if one is attached to the Supreme Personality of Godhead, Kṛṣṇa, one is promoted to the abode of Lord Kṛṣṇa.

Atri Muni had no clear conception of the Lord of the universe; therefore the three presiding deities who are actually the lords of the universe in the three departments of the modes of nature all came before him. Now, according to the strength of his determination for a son, his desire would be fulfilled by the grace of the Lord.

31 अथास्मदंशभूतास्ते आत्मजा लोकविश्रुताः
भवितारोऽङ्ग भद्रं ते विश्वस्यन्ति च ते यशः

*athāsmad-aṁśa-bhūtās te
ātmajā loka-viśrutāḥ
bhavitāro ’ṅga bhadrāṁ te
visrapsyanti ca te yaśaḥ*

atha—therefore; *asmat*—our; *aṁśa-bhūtāḥ*—plenary expansions; *te*—your; *ātmajāḥ*—sons; *loka-viśrutāḥ*—very famous in the world; *bhavitāraḥ*—in the future will be born; *aṅga*—dear great sage; *bhadrām*—all good fortune; *te*—unto you; *visrapsyanti*—will spread; *ca*—also; *te*—your; *yaśaḥ*—reputation.

You will have sons who will represent a partial manifestation of our potency, and because we desire all good fortune for you, those sons will glorify your reputation throughout the world.

32 एवं कामवरं दत्त्वा प्रतिजग्मुः सुरेश्वराः
सभाजितास्तयोः सम्यग्दम्पत्योर्मिषतोस्ततः

*evam kāma-varaṁ dattvā
pratijagmuḥ sureśvarāḥ
sabhājitāḥ tayoḥ samyag
dampatyor miṣatos tataḥ*

(3) Why can Brahmā, Viṣṇu, and Śiva each be considered the Lord of the universe?

(4) What are the respective results of persons attached to a demigod, the forefathers, or the Supreme Lord?

evam—thus; *kāma-varam*—desired benediction; *dattvā*—offering; *pratijagmuḥ*—returned; *sura-iśvarāḥ*—the chief demigods; *sabhājitāḥ*—being worshiped; *tayoḥ*—while they; *samyak*—perfectly; *dampatyoḥ*—the husband and wife; *miṣatoḥ*—were looking on; *tataḥ*—from there.

Thus, while the couple looked on, the three deities Brahmā, Viṣṇu, and Maheśvara disappeared from that place after bestowing upon Atri Muni the benediction.

33 सोमोऽभूद्ब्रह्मणोऽंशेन दत्तो विष्णोस्तु योगवित्
दुर्वासाः शंक रस्यांशो निबोधाङ्गिरसः प्रजाः

*somo 'bhūd brahmaṇo 'mśena
datto viṣṇos tu yogavit
durvāsāḥ śaṅkarasyāṁśo
nibodhāṅgirasah prajāḥ*

somaḥ—the king of the moon planet; *abhūt*—appeared; *brahmaṇaḥ*—of Lord Brahmā; *amśena*—partial expansion; *dattaḥ*—Dattātreya; *viṣṇoḥ*—of Viṣṇu; *tu*—but; *yoga-vit*—very powerful yogi; *durvāsāḥ*—Durvāsā; *śaṅkarasya amśaḥ*—partial expansion of Lord Śiva; *nibodha*—just try to understand; *aṅgirasah*—of the great sage Aṅgirā; *prajāḥ*—generations.

Thereafter, 5 from the partial representation of Brahmā, the moon-god was born of them; 6 from the partial representation of Viṣṇu, the great mystic Dattātreya was born; 7 and from the partial representation of Śaṅkara [Lord Śiva], Durvāsā was born. Now you may hear from me of the many sons of Aṅgirā.

34 श्रद्धा त्वङ्गिरसः पत्नी चतस्रोऽसूत कन्यकाः
सिनीवाली कुहू राका चतुर्थ्यनुमतिस्तथा

*śraddhā tv aṅgirasah patnī
catasro 'sūta kanyakāḥ*

(5) Who was born of Atri and his wife from the partial representation of Brahmā?

(6) Who was born of Atri and his wife from the partial representation of Viṣṇu?

(7) Who was born of Atri and his wife from the partial representation of Śivā?

(8) Who were the parents of Bṛhaspati?

(9) Who were the parents of Agastya?

*sinivāli kuhū rākā
caturthy anumatis tathā*

śraddhā—Śraddhā; *tu*—but; *aṅgirasah*—of Aṅgirā Rṣi; *patnī*—wife; *catasrah*—four; *asūta*—gave birth; *kanyakāḥ*—daughters; *sinivāli*—Sinivāli; *kuhūḥ*—Kuhū; *rākā*—Rākā; *caturthā*—the fourth one; *anumatih*—Anumati; *tathā*—also.

Aṅgirā's wife, Śraddhā, gave birth to four daughters, named Sinivāli, Kuhū, Rākā, and Anumati.

35 तत्पुत्रावपरावास्तां ख्यातौ स्वारोचिषेऽन्तरे
उतथ्यो भगवान् साक्षाद्ब्रह्मिष्ठश्च बृहस्पतिः

*tat-putrāv aparāv āstām
khyātau svārociṣe 'ntare
utathyo bhagavān sākṣād
brahmiṣṭhaś ca bṛhaspatiḥ*

tat—his; *putrau*—sons; *aparau*—others; *āstām*—were born; *khyātau*—very famous; *svārociṣe*—in the Svārociṣa millennium; *antare*—of the Manu; *utathyaḥ*—Utathya; *bhagavān*—very mighty; *sākṣāt*—directly; *brahmiṣṭhaḥ ca*—fully spiritually advanced; *bṛhaspatiḥ*—Bṛhaspati.

Besides these four daughters, she also had another two sons. 8 One of them was known as Utathya, and the other was the learned scholar Bṛhaspati.

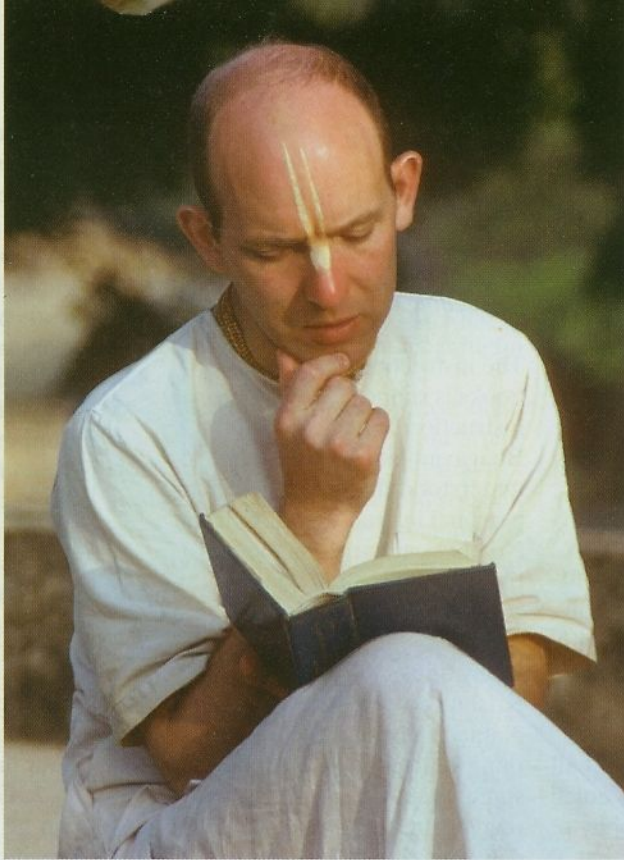
36 पुलस्त्योऽजनयत्पत्न्यामगस्त्यं च हविर्भुवि
सोऽन्यजन्मनि दह्राग्निर्विश्रवाश्च महातपाः

*pulastyo 'janayat patnyām
agastyam ca havirbhuvi
so 'nya-janmani dahrāgnir
viāravāś ca mahā-tapāḥ*

pulastyah—the sage Pulastya; *ajanayat*—begot; *patnyām*—in his wife; *agastyam*—the great sage Agastya; *ca*—also; *havirbhuvi*—in Havirbhū; *sah*—he (Agastya); *anya-janmani*—in the next birth; *dahra-agnih*—the digesting fire; *viśravāḥ*—Viśravā; *ca*—and; *mahā-tapāḥ*—greatly powerful because of austerity.

Pulastya begot in his wife, Havirbhū, 9 one son of the name Agastya, who in his next birth became Dahrāgni. Besides him, Pulastya begot another very great and saintly son, whose name was Viśravā.

[continued in the next issue]



Yanarajana Dasa

Prayerful Reading

One method of allowing Śrīla Prabhupāda's books to help us become devotees.

by Bhūrijana Dāsa

THIS approach is one of attitude. As aspiring devotees, we might approach *Śrīmad-Bhāgavatam* for varying purposes, but in all cases eagerness to hear the *Bhāgavatam* is itself favorable, because eagerness added to our reading inspires Kṛṣṇa to help our attempts for purity and advancement in Kṛṣṇa consciousness.

Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Super-soul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted. (*Śrīmad-Bhāgavatam* 1.2.17)

The goal of prayerful reading is less an intellectual gathering of information and more an attempt to allow *śāstra* (scripture) to affect us. It is an attempt to gain association, to listen carefully to Kṛṣṇa's message, to let potent transcendental words sink deeply into the core of our consciousness. When reading in this way, one doesn't attempt to read a specific quantity. That goal is superseded by a desire for depth of purification through associating with Śrīla Prabhupāda, our *ācāryas*, and Śrī Kṛṣṇa, the Supreme Personality of Godhead. Even a small step toward such a lofty goal requires a correct attitude when approaching the book.

An essential attitudinal element is to approach Śrīla Prabhupāda's books as being non-different from Śrīla Pra-

bhupāda. When he returned to Śrī Vṛndāvana Dhāma in ill health in May 1977, he gravely said, "So there is nothing to be said new. Whatever I have to speak, I have spoken in my books. Now you try to understand it and continue your endeavor."

Prabhupāda once said that he would never die but would live forever in his books.

In addition, Kṛṣṇa Himself is fully present within the *Bhāgavatam*. Indeed, the sages of Naimiṣarānya asked, "Since Śrī Kṛṣṇa, the Absolute Truth, the master of all mystic powers, has departed for His own abode, please tell us to whom the religious principles have now gone for shelter." (*Śrīmad-Bhāgavatam* 1.1.23)

Śrīla Sūta Gosvāmī replied: "This

Encouragement from Śrīla Prabhupāda

In these excerpts from letters to his disciples, Śrīla Prabhupāda stresses the importance of regular reading of the scriptures.

I am requesting all of my students to read my books very seriously every day without fail. In this way, if your mind becomes absorbed at least one or two hours daily in the transcendental subject matter of Srimad-Bhagavatam, Bhagavad-gīta, and other books then very easily you will make your advancement in Krishna consciousness. (June 13, 1972)

I am stressing at this point that all of my students shall be very much conversant with the philosophy of Krishna consciousness, and that they should read our books very diligently at least one or two hours daily and try to understand the subject matter from varieties of angles. (June 16, 1972)

The instruction given in my books is supposed to be personal instruction. When we read the Bhagavad-gīta As It Is, it is understood that we are receiving personal instructions of Krishna. No physical barrier is there in the case of spiritual affairs. (October 14, 1974)

In my books the philosophy of Krishna consciousness is explained fully, so if there is anything which you do not understand, then you simply have to read again and again. By reading daily the knowledge will be revealed to you. . . . You may please me the most by reading my books and following the instructions therein. (November 22, 1974)

Another specific description here is *śṛṇvan bhagavato 'bhikṣṇam avatāra-kathāmṛtam*. It is not that because one has once finished the *Bhagavad-gītā* he should not hear it again. The word *abhikṣṇam* is very important. We should hear again and again. There is no question of stopping: **even if one has read these topics many times, he should go on reading again and again because bhagavat-kathā, the words spoken by Kṛṣṇa and spoken by Kṛṣṇa's devotees about Kṛṣṇa, are amṛtam, nectar. The more one drinks this amṛtam, the more he advances in his eternal life.**

In the *sāstras*—the *Purāṇas* and other Vedic literatures—there are so many narrations describing the transcendental activities of the Supreme Personality of Godhead, and everyone should hear them again and again. For example, even if we read the entire *Bhagavad-gītā* every day, all eighteen chapters, in each reading we shall find a new explanation. That is the nature of transcendental literature.

To me, these two quotations indicate the *amṛta*—freshness—and life that each reading of transcendental literature can offer. To help us truly realize the potency of Śrīla Prabhupāda's books, and therefore understand his stress on both reading and distributing them, and to help us increase our own devotion, we may honestly, humbly, and prayerfully seek instruction, association, and mercy each time we read *Śrīmad-Bhāgavatam*. Attitude assists our receptivity.

Suggested Steps When Beginning To Practice Prayerful Reading

1. Decide on what you will read. Mark the place. Decide how long you will spend reading. The time can be fifteen minutes, thirty minutes, or one hour or more. It's up to you.

2. Go to a quiet place where you can be alone and uninterrupted for a specific time. Make whatever arrangements you need to avoid interruptions, including taking care of bodily needs. Arrange that no one will visit you and the phone won't ring. Shut the door. This is important time for you to be alone with Śrīla Prabhupāda's book.

3. Make yourself comfortable, but not so comfortable that you'll fall asleep. You may sit in a chair or on the floor; your goal is to arrange a situa-

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that no one will visit
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Prabhupāda's book.

Bhāgavata Purāṇa is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this *Purāṇa*." (*Śrīmad-Bhāgavatam* 1.3.43)

In the purport to the next verse, Śrīla Prabhupāda comments: "One can certainly see directly the presence of Lord Śrī Kṛṣṇa in the pages of the *Bhāgavatam* if one has heard it from a self-realized great soul like Śukadeva Gosvāmī. . . . But somehow or other if someone hears with rapt attention from the right person, at the very beginning one can assuredly see Lord Śrī Kṛṣṇa in person in the pages of the *Bhāgavatam*."

For me at present, the most interesting quotations about hearing from the *Bhāgavatam* are from Śrīla Prabhupāda's purports to Canto Seven, Chapter 14, verses 4 and 8. (The emphasis added in bold is my own.)

tion where you can uninterruptedly concentrate on *sāstra* without physical distractions.

4. Take time to cultivate an appropriate attitude of approach to your reading. Again, the proper mood is to think that you will soon associate with Śrī Kṛṣṇa, through the potent transcendental words spoken by Śrīla Prabhupāda and other great Gauḍiyā *ācāryas* (spiritual masters in the line of Lord Śrī Caitanya). Therefore, your mood should be that of a soul in need of association, guidance, and mercy. Be humble.

5. Before starting, you may offer prayers to those you will associate with in your reading, for example, Śrīla Prabhupāda, Śrī Śrī Guru and Gaurāṅga, or Śrī Śrī Rādhā and Kṛṣṇa. By their mercy your reading can assist in purifying and illuminating your consciousness.

6. When you're ready, begin reading, aloud or silently, but slowly. You have already chosen where your reading will begin. It doesn't matter where you stop, even if you read only a single

sentence. This is not the time to "get through a chapter" or a specified section. Yet, if you are inspired to do so, you may read a larger amount of text. How much you complete may depend upon the book or section you are reading. Again, the purpose of this kind of reading is not quantity but meaningful association.

7. Read until a word, a phrase, or an idea strikes you or catches your attention. Stop at that point. You may repeat that meaningful phrase to yourself over and over. You may think aloud or silently about what you've read, but simple repetition often helps more to inspire insights. Repetition—going over a point a second or even a third time—can assist deep assimilation (and even memorization) of the point that caught your attention. Just stay with that point until you've meditated upon it enough or it no longer holds your attention. Pauses in reading may assist in deepening and assimilating what you have read.

Then move along, slowly reading again until another point strikes you

Begin reading, aloud or silently, but slowly. You have already chosen where your reading will begin. It doesn't matter where you stop . . . The purpose of this kind of reading is not quantity but meaningful association.

as special. Repeat the process as often as you wish, or for as long as your allotted time allows.

8. There is no need to rigidly adhere to the above steps. They are offered as guidelines to assist you in getting started. If your reading inspires you to directly pray to or glorify Kṛṣṇa, His associates, and devotees, then do so. Our interest, again, is to accept the assistance of Prabhupāda's books so that we may actually become devotees.

9. When your time is up, offer obeisances and, if you like, words (either aloud or mentally) of appreciation for any realizations that may have been offered to you.

If we have been receptive, our reading will most probably have been successful and, as Śrīla Prabhupāda writes, "in each reading we shall find a new explanation. That is the nature of transcendental literature."

10. As much as you can, assimilate into your life what you have read and realized. If this method of reading suits you, read Śrīla Prabhupāda's books in this fashion regularly—daily, weekly, each Ekādaśī, monthly, occasionally. You may also wish to keep a journal to help you recall your thoughts. ☀

Bhūrijana Dāsa joined ISKCON in 1968 and has been active in ISKCON education since the late 1970s.

Glorification of Śrīmad-Bhāgavatam

Kṛṣṇa-līlā-stava by Śrīla Sanātana Gosvāmī
Verses 412–416

O *Śrīmad-Bhāgavatam*, O nectar churned from the ocean of all the Vedic scriptures, O most prominent transcendental fruit of all the *Vedas*, O You who are enriched with the jewels of all spiritual philosophical conclusions, O you who grant spiritual vision to all the people of the world, O life-breath of the Vaiṣṇava devotees, O Lord, You are the sun which has arisen to dispel the darkness of the Kali-yuga. You are actually Lord Kṛṣṇa, who has returned among us.

O *Śrīmad-Bhāgavatam*, I offer respectful obeisances unto You. By reading You one attains transcendental bliss, for Your syllables rain pure love of God upon the

reader. You are always to be served by everyone, for You are an incarnation of Lord Kṛṣṇa.

O *Śrīmad-Bhāgavatam*, O my only friend, O my companion, O my teacher, O my great wealth, O my deliverer, O my good fortune, O my bliss, I offer respectful obeisances unto you.

O *Śrīmad-Bhāgavatam*, O giver of saintliness to the unsaintly, O uplifter of the very fallen, please do not ever leave me. Please become manifested upon my heart and my throat, accompanied by pure love of Kṛṣṇa.

—Translated from Sanskrit by
Kuśakratha Dāsa



तत्र पूर्वतरः कश्चित्सर

SERVING THE WORDS OF HIS PREDECESSORS

A look at one of Śrīla Prabhupāda's purports to the Śrīmad-Bhāgavatam reveals his loyalty to the Vaiṣṇava tradition of scriptural commentary.

वा ब्राह्मण आत्मवान्

by Gopīparāṇadhana Dāsa

ŚRĪLA A.C. Bhaktivedanta Swami Prabhupāda was the founder and organizer of a large worldwide religious movement; that he developed it in just twelve years, all after his sixty-ninth birthday, shows that he was not only practical, innovative, and determined but also spiritually empowered. Although these are valid reasons to think highly of Śrīla Prabhupāda, he always de-emphasized his own abilities, preferring to be judged on the more objective grounds of his bona fide allegiance to the teachings of the Vaiṣṇava tradition he represented. He did not credit his preaching success to any special abilities of his own. As he once said, "I don't claim that I am a pure devotee or perfect, but my only qualification is that I am trying to follow the instruction of the perfect."

In any case, spiritual realization is essentially a private matter, not open to objective evaluation. There are too many false saints who allow their disciples to fanatically advertise them as much greater than they really are. In the opinion of orthodox Vaiṣṇavas, the saintliness of a person can be known only by someone just as saintly. To publicly establish spiritual authority, then, a teacher, rather than making an open spectacle of his intimate ecstasies, should simply speak philosophically on the basis of what previous authorities have said in scripture and on reputable commentaries of scripture. Śrīla Prabhupāda wanted his own authority to be accepted according to how faithfully he lived up to that standard.

The Gauḍīya school of Vaiṣṇavism to which Śrīla Prabhupāda belongs was

founded by Caitanya Mahāprabhu in Bengal five centuries ago. This Gauḍīya *sampradāya* is officially connected with the Vaiṣṇava school established by Madhva in the thirteenth century and also has strong philosophical and cultural bonds with the even older Śrī Vaiṣṇava school of Rāmānuja.

Although the founding teachers of other Vaiṣṇava schools each wrote major commentaries on Bādarāyaṇa Vyāsa's *Vedānta-sūtra* and their followers carried on debate with Advaita impersonalists and others on the basis of their theistic interpretation of Vedānta, Caitanya Mahāprabhu chose not to busy His own followers in the same way. He proposed that the ancient *Bhāgavata Purāṇa* (known also as *Śrīmad-Bhāgavatam*) served perfectly well as a natural commentary on the *Vedānta-sūtra*, having been written by the same Veda-vyāsa. Lord Caitanya advised His associates that since the

bhārata, is a commentary on Gāyatrī, and completes the message of the *Vedas*. It is the *Sāma Veda* among the *Purāṇas*, spoken directly by an incarnation of God [Vyāsa]. This work, consisting of twelve cantos, hundreds of chapters, and eighteen thousand verses, is called *Śrīmad-Bhāgavatam*."

Śrīla Prabhupāda considered the *Śrīmad-Bhāgavatam*, along with the *Bhagavad-gītā*, the substantial foundation of his International Society for Krishna Consciousness. He created ISKCON primarily for making the theology of the *Gītā* and *Bhāgavatam* universally accessible, and he directed his disciples to give priority to the work of publishing and distributing these two scriptures, in English and many other languages.

Śrīla Prabhupāda's *opus magnum*, a multi-volume English translation and commentary on the *Śrīmad-Bhāgavatam*, was unfortunately left

by one of the most frequent speakers in the *Bhāgavatam*, the itinerant preacher Nārada. The text we are going to look at belongs to one of these allegorical passages, the story of King Purañjana told by Nārada to Mahārāja Prācīnabarhi in Chapters 25–29 of the Fourth Canto.

In brief, the imaginary Purañjana is equivalent to the Everyman figure in medieval European morality plays. He represents the illusioned soul suffering from misidentification with his temporary embodiment in material life. Purañjana tries for years to enjoy with his consort, the female personification of his material intelligence; he finally succumbs to old age, disease, and death, and then, because of too much attachment to his wife, takes his next birth as a woman. This female reincarnation of Purañjana marries a pious king who dies young, leaving his wife bewildered in lamentation.

सान्त्वयन् वल्गुना सा

Bhāgavatam was already available and easily understandable, there was no need for them to compose new commentaries and sub-commentaries on Vedānta.

Another *Purāṇa*, the *Garuḍa Purāṇa*, corroborates Lord Caitanya's reliance on *Śrīmad-Bhāgavatam*:

*pūrnaḥ so 'yam atiśayaḥ
artho 'yam brahma-sūtrāṇām
bhāratārtha-vinirṇayaḥ
gāyatrī-bhāṣya-rūpo 'sau
vedārtha-paribr̥hītaḥ*

*purāṇāṇām sāma-rūpaḥ
sākṣād bhagavatodītaḥ
dvādaśa-skandha-yukto 'yam
śata-viccheda-saṁyutaḥ
grantho 'ṣṭādaśa-sāhasraṁ
śrī-bhāgavatābhidhaḥ*

"This [*Purāṇa*] is perfectly complete. It is the purport of the *Vedānta-sūtra*, establishes the meaning of the *Mahā-*

incomplete when he passed away in 1977; it was finished, however, ten years later by the collaborative effort of a few of his disciples. Having served as an editor of this entire series of the *Śrīmad-Bhāgavatam* and participated in its posthumous completion, I have gathered some insights into Śrīla Prabhupāda's hermeneutic methodology. In this essay, I will examine Śrīla Prabhupāda's translation and commentary on one verse from *Śrīmad-Bhāgavatam*, with the aim of showing how he based his own presentation largely on the commentaries of previous authorities.

NĀRADA'S ALLEGORY

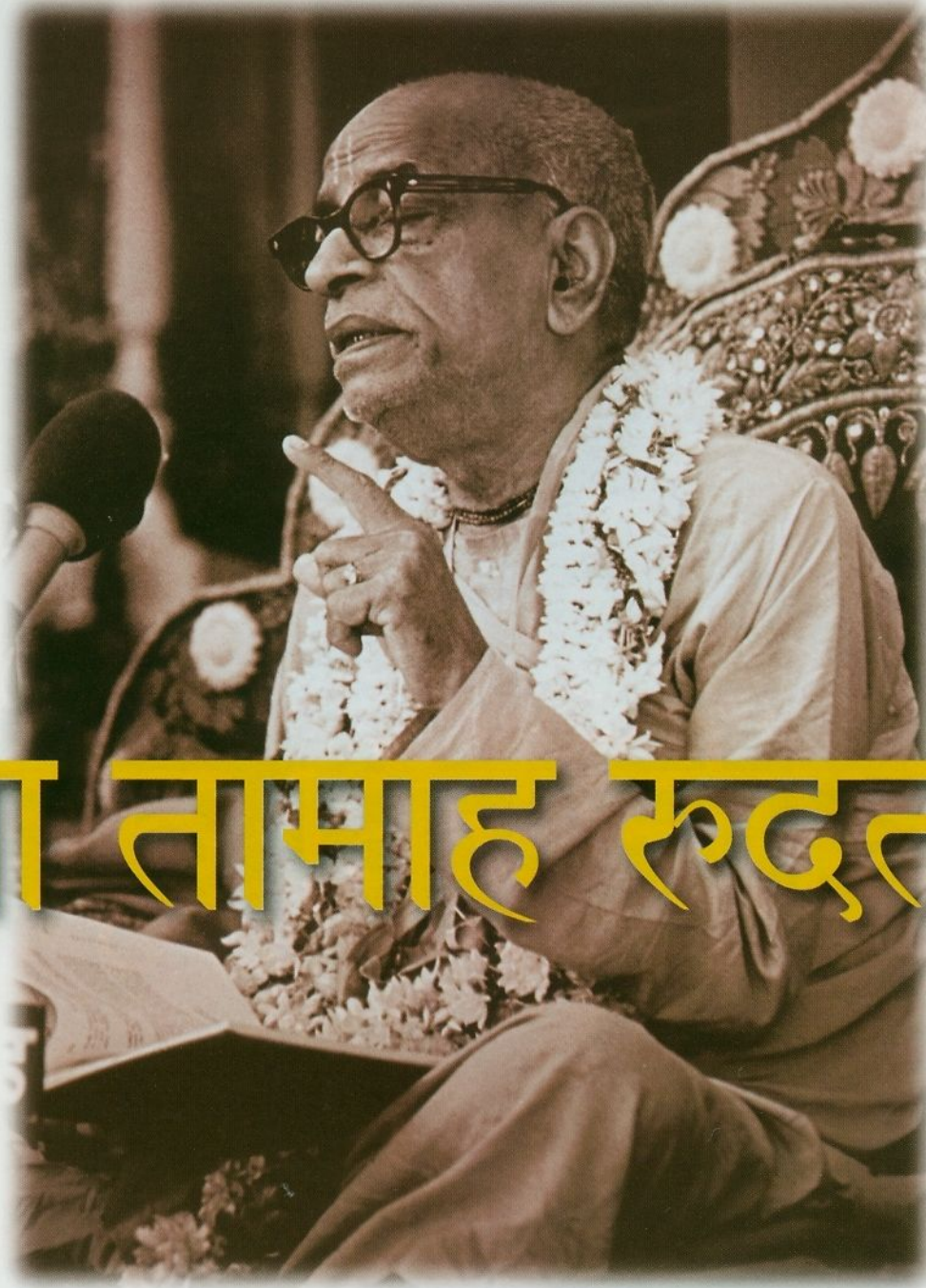
Śrīmad-Bhāgavatam is presented as literal, albeit very ancient, history. A few narrations in this *Purāṇa*, however, are intended to be understood as fiction—most of them allegories devised

Our text occurs at this point in the narration, as the fifty-first verse of Chapter 28. It describes an unexpected visit by an old, forgotten friend. Here are the original Sanskrit text and Śrīla Prabhupāda's translation:

*tatra pūrvataṛaḥ kaścit
sakhā brāhmaṇa ātmavān
sāntvayan valgunā sāmnā
tām āha rudatiṁ prabho*

"My dear King, one *brāhmaṇa*, who was an old friend of King Purañjana, came to that place and began to pacify the Queen with sweet words."

Śrīla Prabhupāda's explanation of this verse, his "purport," fills two pages. It is based on the short commentaries, each only a few lines long, by two standard Vaiṣṇava teachers, Śrīdhara Svāmī and Viśvanātha Cakravartī. We will first describe these commentaries and then analyze how Śrīla Prabhupāda used them.



to Vallabhācārya, a prominent Vaiṣṇava, testify to the great respect Caitanya had for Śrīdhara's opinions, as Lord Caitanya's biographer Kṛṣṇadāsa Kavirāja recounts:

Śrī Caitanya Mahāprabhu smilingly replied, "One who does not accept the *svāmī* [husband] as an authority I consider a prostitute. . . . You have dared criticize Śrīdhara Svāmī, and you have begun your own commentary on the *Śrīmad-Bhāgavatam*, not accepting his authority. That is your false pride. Śrīdhara Svāmī is the spiritual master of the entire world because by his mercy we can understand the *Śrīmad-Bhāgavatam*. I therefore accept him as a spiritual master. Whatever

मन्ना तामाह रुदती प्रभो

you might write due to false pride, trying to surpass Śrīdhara Svāmī, would carry a contrary purport. Therefore no one would pay attention to it. One who comments on the *Bhāgavatam* following in the footsteps of Śrīdhara Svāmī will be honored and accepted by everyone."

(Śrī Caitanya-caritāmṛta, Antya-līlā 7.115 and 132-136)

ŚRĪDHARA'S COMMENTARY

The oldest extant commentary on *Śrīmad-Bhāgavatam* was written by Śrīdhara Svāmī; older commentaries are known only by name or by isolated fragments. No solid evidence supports his exact life span; Karl Potter has tentatively assigned his birth to the beginning of the fifteenth century, though Śrīdhara Svāmī may have lived earlier than that, since less than a century later Śrī Caitanya Mahāprabhu described

Śrīdhara as being a venerable authority. In India, more than one century is usually needed for a commentator on traditional literature to become established as an authority.

As far as is known, Śrīdhara Svāmī did not belong to any of the major Vaiṣṇava schools, but was probably an initiated member of Śaṅkara's Advaita *sampradāya*. Nonetheless, the opinions he expressed in his commentaries on *Śrīmad-Bhāgavatam* and the *Viṣṇu Purāṇa* were staunchly Vaiṣṇava. Caitanya Mahāprabhu's cutting comments

The two-sentence commentary of Śrīdhara Svāmī on the verse we are considering reads: "The friend who is 'very old' in the sense of being eternal without origin is the Supreme Lord, in accordance with the statement of revealed scripture beginning 'Two birds . . .' He addressed her with sweet words of consolation."

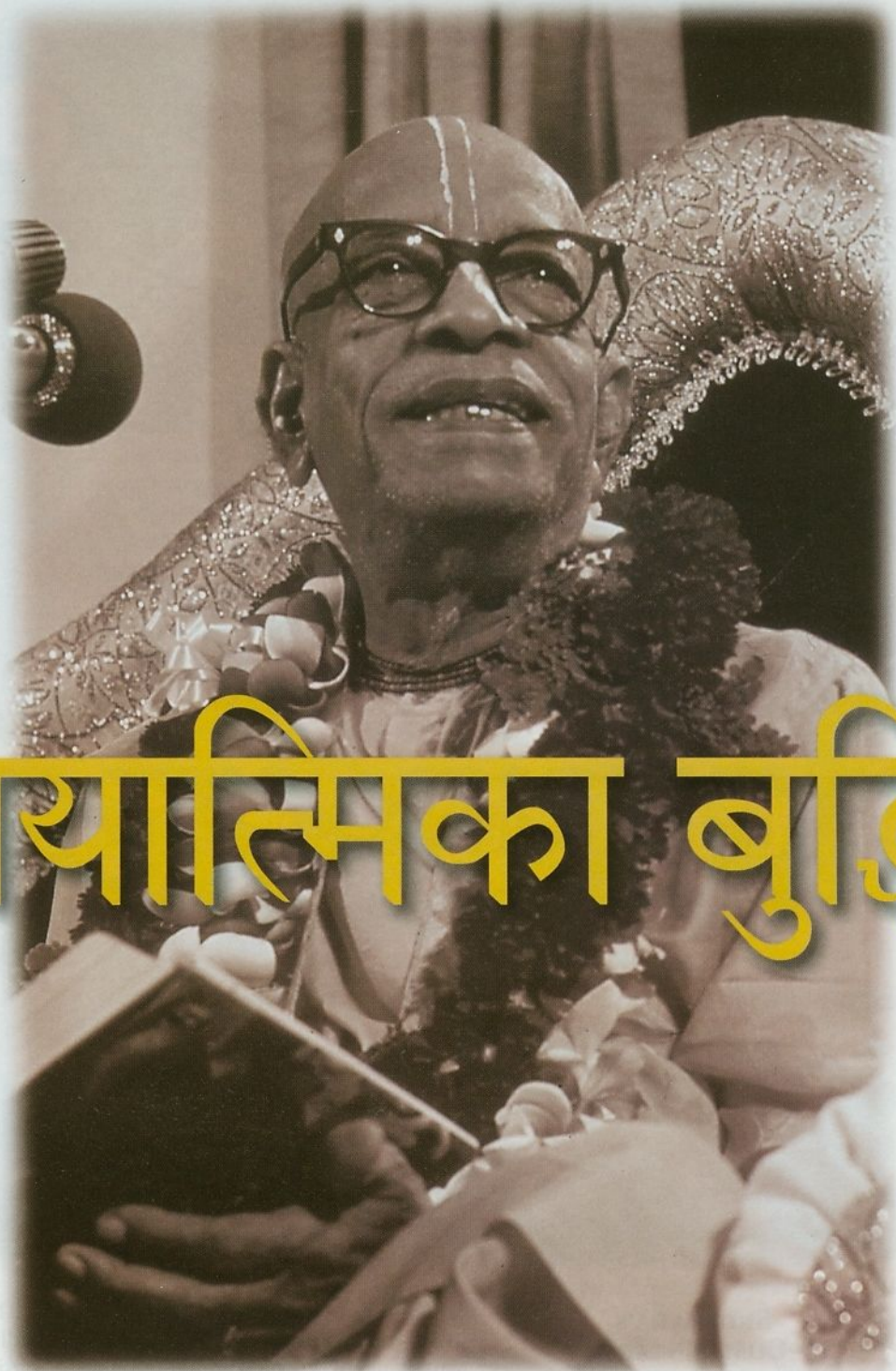
In the first sentence, Śrīdhara Svāmī identifies the old friend of the queen as every soul's original friend, the supreme controller (*īśvara*). He supports this opinion by proposing that this

verse of *Śrīmad-Bhāgavatam* alludes to one of the oldest Vedic hymns. Although it is well known that the verse beginning *dvā suparṇā* occurs in both the *Muṇḍaka* and *Śvetāśvatara Upaniṣads*, less well-known is that the verse is originally found, verbatim, in the First Maṇḍala of the *Ṛg Veda*, the most archaic of scriptural sources:

*dvā suparṇā sayujā sakhāyā
samānaṁ vṛkṣaṁ pariśasvajāte
tayoṛ anyah pippalaṁ svādv atty
anaśnann anyo 'bhicākaśīti*

“Two friendly companion birds together reside on one tree. One of them is eating the tree’s fruits while the other does not eat but simply watches His friend.”

Vaiṣṇava commentators explain that this verse refers to God in His accompanying of the



व्यवसायात्मिका बुद्धि

finite soul in all the soul’s incarnations in material existence. In every form of life, the finite soul and Supreme Soul sit together in the heart, one of them trying to enjoy material life and the other simply waiting for His eternal friend to remember Him.

VIŚVANĀTHA’S COMMENTARY

The second commentary drawn upon by Śrīa Prabhupāda in his purport to the *Śrīmad-Bhāgavatam* 4.28.51 is the one written by Viśvanātha Cakravartī Ṭhākura in the second half of the seventeenth century. Śrī Viśvanātha Cakravartī was the most prominent spiritual master of sixth-generation Vaiṣṇavas in Caitanya Mahāprabhu’s *sampradāya*. Śrīla Viśvanātha led the Gauḍīya Vaiṣṇava community in Vṇḍāvana during the time of the Mogul emperor Aurangzeb, who persecuted the Vaiṣṇavas.

Viśvanātha’s own predecessor was the celebrated devotional poet Narottama Dāsa, and among his disciples was Baladeva Vidyābhūṣaṇa, author of the *Govinda-bhāṣya* commentary on *Vedānta-sūtra*.

Viśvanātha Cakravartī’s commentary on this verse is four sentences long. The first sentence suggests a deep meaning to the allegory of Queen Pu-

rañjanī’s lamentation: “[This verse] implies that in such a mood of distress as is suffered when one’s spiritual master has departed from this world, a disciple can experience the direct presence of God.”

In this realization of Viśvanātha Cakravartī, Everyman has been replaced with a rare, special soul—the surrendered disciple of a pure Vaiṣ-

nava. Without any other qualifications of his own, a sincere disciple earns the right to see God simply by his attachment to his spiritual master. After the guru has passed away, the serious disciple does not lose his spiritual strength but continues to advance by remembering and executing the guru's instructions. The intense devotional mood of separation can develop into direct vision of the Supreme Person.

Viśvanātha Cakravartī's second sentence is a near exact repeat of Śrīdhara Svāmī's first sentence: "In this context, the friend who is 'very old' in the sense of being eternal without origin is the Supreme Lord, in accordance with such statements of revealed scripture as the one beginning 'Two birds . . .'"

In the tradition of Sanskrit commentary, this sort of "plagiarism" is considered ethical. It is appropriate to simply repeat the statements of one's

gives the soul instructions that enable him to gradually achieve perfection.

Viśvanātha Cakravartī's fourth sentence explains another word in the verse, the adjective *ātma-vān* (literally, "self-possessed" or "self-realized"), which further characterizes the *brāhmaṇa*: "'Self-possessed' here means also having His original form, which He kept hidden within Himself."

Ordinarily, God, who sits silently within every person's heart, limits His functions to being a witness, sanctioner, and facilitator of the living being's endeavors. In the case of the rare soul who has become purified from material desires, God advises the soul directly from within the heart how to progress toward liberation. Besides being the Supersoul, however, He is simultaneously nondifferent from God in His full personal form. Those who progress beyond liberation to pure de-

Kṛṣṇa is the old friend of everyone. According to Vedic injunction, Kṛṣṇa is sitting with the living entity side by side. According to the *śruti-mantra* (*dvā suparṇā sayujā sakhāyāḥ*), the Lord is sitting within the heart of every living entity as *suhṛt*, the best friend. The Lord is always eager to have the living entity come home, back to Godhead. Sitting with the living entity as witness, the Lord gives him all chances to enjoy himself materially, but whenever there is an opportunity, the Lord gives good counsel and advises the living entity to abandon trying to become happy through material adjustment and instead turn his face toward the Supreme Personality of Godhead and surrender unto Him.

Śrīla Prabhupāda next presents the idea of Viśvanātha Cakravartī's first sentence, which reads: "[This verse] implies that in such a mood of dis-

tress as is suffered when one's spiritual master has departed from this world, a disciple can experience the direct presence of God."

From this, Śrīla Prabhupāda's derives the following:

When one becomes serious to follow the mission of the spiritual master, his resolution is tantamount to seeing the Supreme Personality of Godhead. As explained before, this means meeting the Supreme Personality of Godhead in the instruction of the spiritual master. This is technically called *vāñī-sevā*.

In Sanskrit the word *vāñī* means "the faculty of speech," "words," and "instructions." *Sevā* means "service." A disciple can serve his spiritual master's body (*vapuḥ*) whenever opportunities arise, but more important is serving his *vāñī*. *Vāñī-sevā* is not limited by the absence of the person being served. Prabhupāda continues in his purport:

Śrīla Viśvanātha Cakravartī Ṭhākura states in his *Bhagavad-gītā* commentary on the verse *vyavasāyātmikā buddhir ekeha kuru-nādana* (Bg. 2.41) that one should serve the words

रेकेह कुरुनन्दन

predecessors when further explanation for one's own generation is not required. To pretend to be original, furthermore, is frowned upon. Most of Viśvanātha Cakravartī's contemporaries who could read Sanskrit were probably acquainted with Śrīdhara Svāmī's commentary and would have recognized this citation; for those unfamiliar with Śrīdhara, Viśvanātha was being considerate by passing on the past master's words.

The third sentence explains why the old friend in the allegory appears as a *brāhmaṇa*: "He [the Supreme Lord in the heart] is a *brāhmaṇa*, or in other words, he is in the guise of a *brāhmaṇa*; by this [the present verse] means to inform us that without pure love of God one can never have direct realization of God's true, original form."

The sincere disciple represented by Queen Purañjanī is not prepared to fully realize God's personality, but even in His disguised form the Lord kindly

votion thus realize their own personal relationship with God.

ŚRĪLA PRABHUPĀDA'S PURPORT

Now we can look at Śrīla Prabhupāda's purport. He begins by retelling Viśvanātha Cakravartī's second sentence, which, as we have seen, is Śrīdhara Svāmī's first sentence and refers to the *Upaniṣads* and the *R̥g Veda*. Viśvanātha Cakravartī had said: "In this context, the friend who is 'very old' in the sense of being eternal without origin is the Supreme Lord, in accordance with such statements of revealed scripture as the one beginning 'Two birds . . .'"

Śrīla Prabhupāda writes:

The appearance of an old friend in the form of a *brāhmaṇa* is very significant. In His Paramātmā feature,

of the spiritual master. The disciple must stick to whatever the spiritual master orders. Simply by following on that line, one sees the Supreme Personality of Godhead.

Then Śrīla Prabhupāda renders the third sentence of Viśvanātha Cakravartī: “He [the Supreme Lord in the heart] is a *brāhmaṇa*, or in other words, he is in the guise of a *brāhmaṇa*; by this [the present verse] means to inform us that without pure love of God one can never have direct realization of God’s true, original form.”

Śrīla Prabhupāda writes,

The Supreme Personality of Godhead, Paramātmā, appeared before the Queen as a *brāhmaṇa*, but why didn’t He appear in His original form as Śrī Kṛṣṇa? Śrīla Viśvanātha Cakravartī Ṭhākura remarks that unless one is very highly elevated in loving the Supreme Personality of

Śrīla Prabhupāda finishes his purport with a citation from another Vaiṣṇava authority:

In conclusion, if a disciple is very serious to execute the mission of the spiritual master, he immediately associates with the Supreme Personality of Godhead by *vāṇī* or *vapuḥ*. This is the only secret of success in seeing the Supreme Personality of Godhead. Instead of being eager to see the Lord in some bush of Vṛndāvana while at the same time engaging in sense gratification, if one instead sticks to the principle of following the words of the spiritual master, he will see the Supreme Lord without difficulty. Śrīla Bilva-maṅgala Ṭhākura has therefore said:

*bhaktis tvayi sthitarā bhagavan
yadi syād
daivena naḥ phalati divya-kiśora-
mūrtiḥ*

of a queen follow the queen wherever she goes. Liberation is no problem for the pure devotee, and all material conveniences are simply awaiting him at all stages of life.

This single text, of course, is only a tiny sample of Śrīla Prabhupāda’s purports. A much broader survey needs to be taken before a fair appraisal can be made of how he used his predecessor’s commentaries. The project of researching the sources of Śrīla Prabhupāda’s purports in *Śrīmad-Bhāgavatam* and *Bhagavad-gītā As It Is* is only beginning, and requires the ongoing diligence of any number of disciples and scholars.

Śrīla Prabhupāda was firmly convinced of the relevance of *Śrīmad-Bhāgavatam*. In his view, the *Bhāgavatam*’s teachings were timeless, the perennial science of God consciousness. His own responsibility was sim-

बहुशाखा ह्यनन्ताश्च

Godhead, one cannot see Him as He is.

Viśvanātha Cakravartī’s fourth sentence was “‘Self-possessed’ here means also having His original form, which He kept hidden within Himself.”

Śrīla Prabhupāda’s version of this is:

Nonetheless, if one sticks to the principles enunciated by the spiritual master, somehow or other he is in association with the Supreme Personality of Godhead. Since the Lord is in the heart, He can advise a sincere disciple from within. This is also confirmed in *Bhagavad-gītā* (10.10):

*teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te*

“To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.”

*muktiḥ svayaṁ mukutitāñjali sevate
smān
dharmārtha-kāma-gatayaḥ samaya-
pratīkṣāḥ*

“If I am engaged in devotional service unto You, my dear Lord, then very easily can I perceive Your presence everywhere. And as far as liberation is concerned, I think that liberation stands at my door with folded hands, waiting to serve me—and all material conveniences of *dharma* [religiosity], *artha* [economic development], and *kāma* [sense gratification] stand with her.” (*Kṛṣṇa-karṇāmṛta* 107)

If one is very highly advanced in devotional service, he will have no difficulty in seeing the Supreme Personality of Godhead. If one engages in the service of the spiritual master, he not only sees the Supreme Personality of Godhead but attains liberation. As far as material conveniences are concerned, they automatically come, just as the maidservants

ply to translate them without distortion. If the instructions of his authoritative predecessors were properly served, the whole world would surely benefit.

Admittedly, the ideas and images Śrīla Prabhupāda strove to convey in his purports are sometimes difficult for modern readers to comprehend, what to speak of assimilate. The original texts he translated are messages from a different world, ancient and foreign. But Prabhupāda felt the urgent need to deliver these messages as best he could. He was thus always concerned with how to make the *Bhāgavatam*’s enlightening instructions comprehensible to the average, contemporary public. Certainly not everyone would understand, but even if only a few readers received benefit from this transcendental knowledge, the endeavor could be counted as a great success.

Before Śrīla Prabhupāda came to



बुद्धयो ऽव्यवसायिनाम्

America in 1965 with his first English volumes of *Śrīmad-Bhāgavatam*, a well-intentioned person could have questioned him, “Why present this work, which has a very small audience? Why not something else, easier and more popular?” Prabhupāda, however, did not think in such a way. To him it did not matter that there were no read-

ers for the *Śrīmad-Bhāgavatam*; he created his own readership. In a few years, thousands of disciples became serious students of the *Bhāgavatam*, and millions of other people around the world brought the book into their homes. This is the sign of a great author—that he creates an audience where there was none. ❁

Gopīparāṇadhana Dāsa has been a Bhaktivedanta Book Trust (BBT) Sanskrit editor and translator for more than twenty-five years. He is currently working on Śrīla Sanātana Gosvāmī’s Śrī Bṛhad-Bhāgavatāmṛta, the first volume of which is now available at the Krishna.com store (page 63).



A King Becomes A Servant

In the year 1513, the Festival of the Chariots held a special meaning for Mahārāja Pratāparudra, the king of Jagannatha Puri.

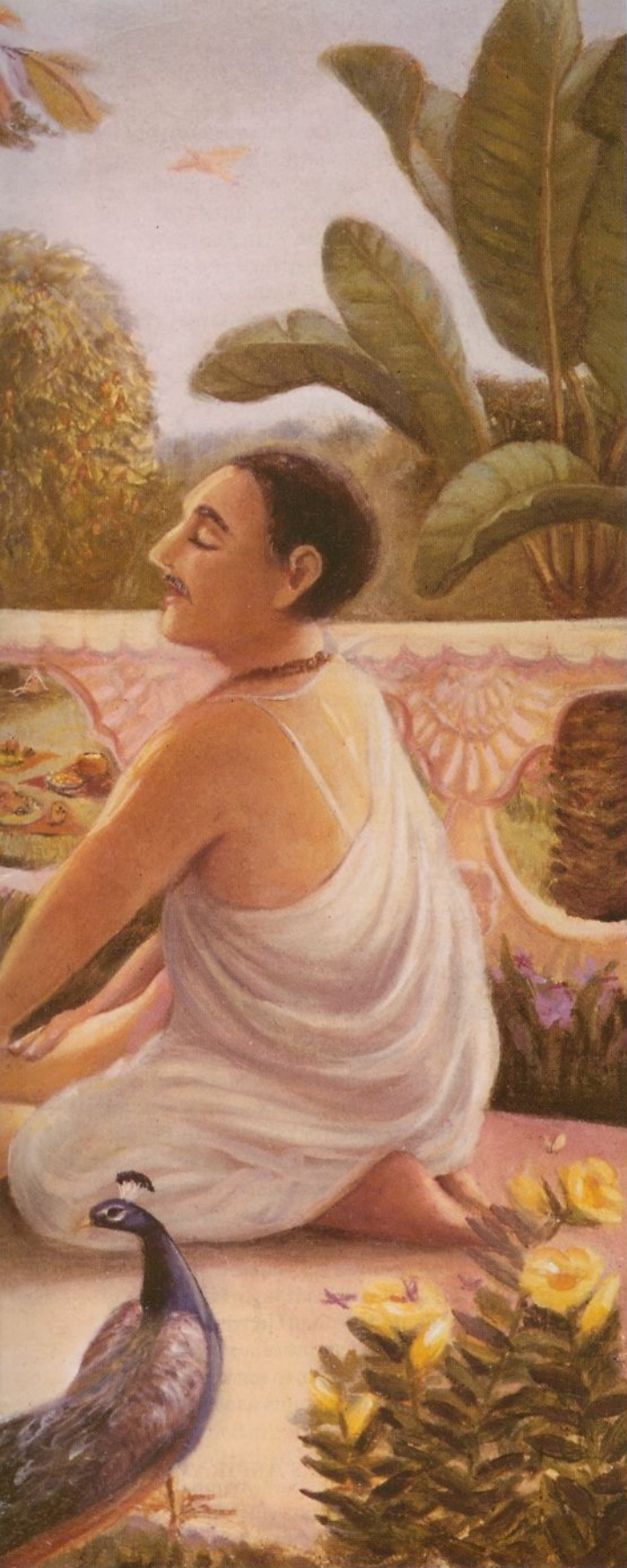
by Mathureśa Dāsa

ON RATHAYĀTRĀ day in the summer of A.D. 1513, Lord Śrī Kṛṣṇa Caitanya Mahāprabhu and His associates rose in the dark and bathed. The predawn streets were busy with last-minute festival preparations as the Lord and His party hurried to the temple of Lord Jagannātha (Kṛṣṇa as “the Lord of the universe”). For weeks carpenters and craftsmen had been at work building the festival’s three colossal wooden carts and decorating them with brightly colored canopies, with silk banners and flags, with mirrors, pictures, gongs, bells, *cāmara* whisks, and flower garlands.

Hundreds and thousands of pilgrims had arrived in Puri to see massive wooden deities of Lord Jagannātha, Lord Balarāma, and Subhadrā Devī ride through the streets on these festival chariots. The entire town of Puri, residents and guests alike, joyously prepared to serve and glorify the deities, incarnations of the Supreme Lord, during the Jagannātha Rathayātrā parade.

Mahārāja Pratāparudra, the king of Jagannatha Puri, was up early too, his mind occupied with the coming events. The king took a personal interest in the Jagannātha temple and in all the details of this annual celebration. The sheltering and feeding of the pilgrim throngs reflected

King Pratāparudra, in the dress of a Vaiṣṇava, is rewarded for his devotion and finally receives an audience with Lord Caitanya.



Painting by Jahnava Devi Dasi

The Festival of the Chariots: Who Is Worshipping an Idol?



Yamrajī Dāsa

Left to right: Lord Balarāma, Subhadrā Devī, Lord Jagannātha

LORD KṚṢṆA'S appearance in deity form is another display of His compassion, another opportunity for loving exchange with Him. The deity is not a material idol. With our present eyes and other senses we can perceive only matter, though we may appreciate the existence of spirit. For example, when a person dies we note that consciousness, the soul's energy, leaves the body, but we cannot see the soul itself depart. The supreme soul, the Lord of the universal body, is similarly not visible to material eyes, but He

makes Himself visible as a deity to accept our service. All the material elements are God's energies. He can use them as He likes and appear as He likes. He is omnipotent. For Him there is no distinction between matter and spirit.

One may fashion a deity of wood, stone, clay, or jewels, or the deity may be a painting or a drawing. Mind too is God's subtle material energy, so a mental image of the Lord in line with scripture is also a worshipable deity. The key is that the deity must be a form authorized by scripture, just as a

mail box must be authorized by the post office. Dropping your mail in any old box will not do. As each mailbox has the support of the entire postal system, the deity form authorized by the Lord through scripture has the same unlimited potency as the Lord Himself.

If service to the deity were material idol worship, as critics say, then the critics' own mental images of God would be idols as well. Mind is in itself no less material, no closer to spirit, than granite or styrofoam. In fact, those who maintain mental images of God as impersonal or void, or as an old man, do serve fanciful material idols, since according to revealed scripture God is neither void nor impersonal nor old. Service rendered to an authorized deity on the other hand, whether we fashion the deity of stone, wood, paint, or mental elements, is service to the Lord Himself, to His original personal form of eternity, bliss, and knowledge. Servants of the deity gradually realize that they are in direct contact with the supreme person.

upon him and was his pleasure. Friends and subordinate rulers attended as his guests, not to mention his own queens, children, and retinue.

The regular duties of administering a sprawling kingdom up and down the coast of the Bay of Bengal pressed upon him as well. But most of all, for the first time Lord Śrī Caitanya Mahāprabhu would be attending Rathayātrā, and Mahārāja Pratāparudra had the promise of a private audience with the Lord. Along with his festival functions, King Pratāparudra could think of little else.

When Lord Caitanya and His party arrived at the Jagannātha Temple, the king and his entourage were waiting to let Him through the crowds and

give Him an honored vantage point to watch Lord Jagannātha emerge from the temple.

To the tumultuous sounds of various musical instruments, devotees specially chosen for their strength, carried the heavy deities of Jagannātha, Baladeva and Subhadrā from the temple to Their festival chariots. Before crowds of his subjects and visitors, King Pratāparudra took the part of a lowly street sweeper, using a broom with a golden handle to sweep the road in front of Lord Jagannātha as the deity moved toward His chariot. The king also sprinkled the road with sandalwood-scented water. Seeing this humble public example set by King Pratāparudra, Lord Caitanya became very happy.

A king and a street sweeper may be at opposite ends of the social spectrum, but in a society dedicated to the service of Lord Jagannātha everyone equally becomes a menial servant of the deity. We are kings or sweepers temporarily. Our permanent and exalted position is as humble servants of Kṛṣṇa. Lord Caitanya Himself had made it clear that He wished most of all to be a servant of a servant of the servants of Kṛṣṇa, to serve Kṛṣṇa holding all other servants as superiors.

THE KING'S ASPIRATION

In the two years since Śrī Caitanya Mahāprabhu had first passed through Puri on His way to southern India, King

Pratāparudra had aspired to meet the Lord and had steadily served Lord Caitanya's followers. The king had released Rāmānanda Rāya from government duties and provided him with a generous stipend for Lord Caitanya's service. He had respectfully approached Lord Caitanya's disciples in Puri and asked them to arrange a meeting with the Lord. And in the past several weeks he had eagerly provided lodging for two hundred of Lord Caitanya's followers from Bengal and had enjoyed learning their names and hearing of their exceptional qualities.

Now Mahārāja Pratāparudra had eagerly rendered menial service to Lord Jagannātha. As a humble servant both of Kṛṣṇa and of Lord Caitanya's followers, King Pratāparudra greatly satisfied Śrī Caitanya Mahāprabhu, the universal guru, and became a sure candidate for Lord Caitanya's mercy. While the Lord continued to outwardly regard King Pratāparudra as a sensual materialist and to avoid him, He prepared to bless the king during the Rathayātrā parade.

As the chariots rolled forward, drawn by sturdy servants of Lord Jagannātha tugging on thick ropes, Śrī Caitanya Mahāprabhu wandered through seven chanting parties. He chanted the holy names and shouted "All glories to Lord Jagannātha! All glories to Lord Jagannātha!" Inspired by Lord Caitanya's participation, the devotees chanted and danced with all their hearts, forgetting all fatigue while the hours passed. In every direction the sound of the holy names and the music of *saṅkīrtana* filled the air as Lord Caitanya, to further raise the blissful atmosphere, displayed His inconceivable potency as the Supreme Personality of Godhead by expanding Himself into seven transcendental forms, dancing and chanting in all seven parties simultaneously. Everyone was thinking, "Lord Caitanya Mahāprabhu stays with my group, showing us special favor. He does not go anywhere else." Only the most confidential devotees, those absorbed in pure devotion, could see and understand that seven forms of Śrī Caitanya Mahāprabhu danced and chanted.

One of those devotees, standing motionless in stunned astonishment,

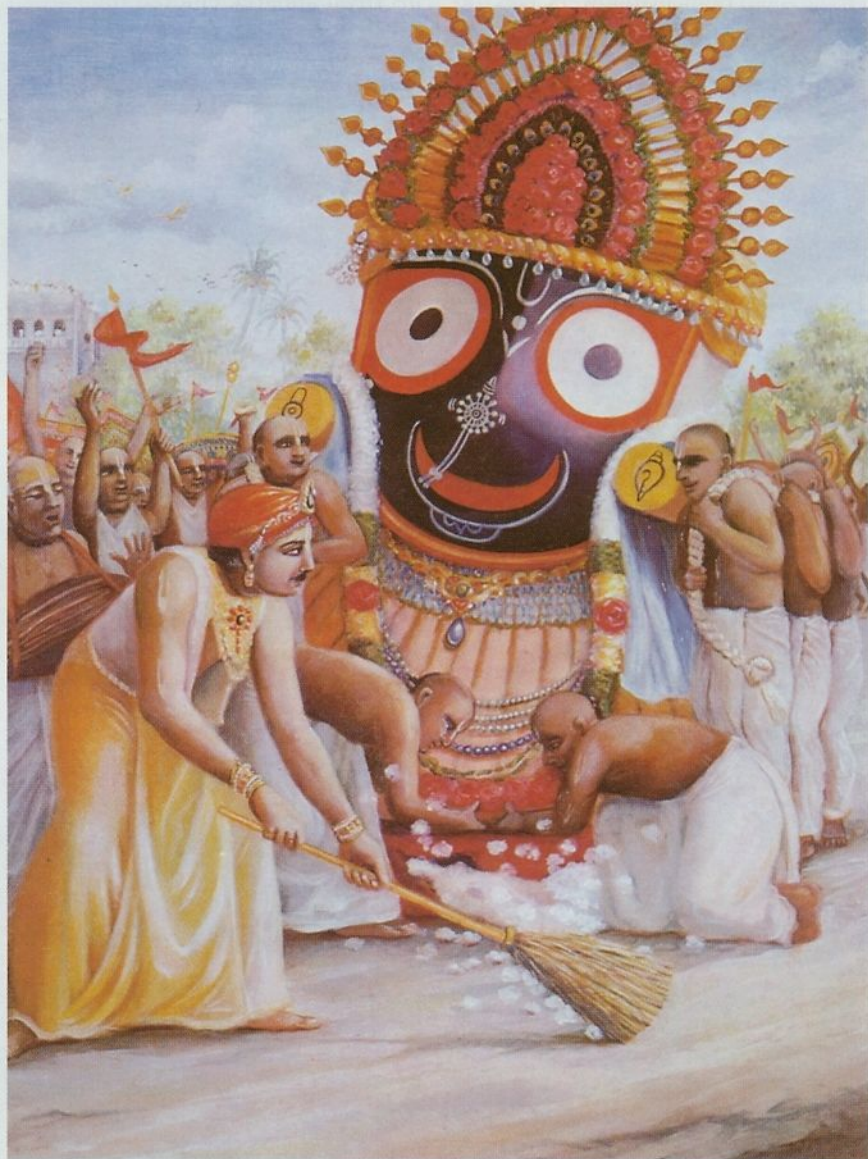
breathless with the vision before him, was King Pratāparudra. Still externally singled out by the Lord as a dangerous worldly man, still refused a personal audience, Mahārāja Pratāparudra became an intimate devotee of the Lord by the Lord's mercy, privy to the Lord's confidential mystic powers. In all the crowds of celebrating pilgrims and among all the assembled followers of Lord Caitanya, only Sārvabhauṃa Bhaṭṭācārya joined the king in observing and relishing the Lord's sevenfold transcendental performance.

Catching his breath, Pratāparudra informed Kāśī Mīśra of Lord Caitanya's feat, and Kāśī Mīśra replied with

heartfelt congratulation, "O king, your fortune has no limit!"

MEETING AT LAST

Śrī Caitanya Mahāprabhu's expansive powers as the Supreme Lord were not all that had transfixed Mahārāja Pratāparudra. Lord Caitanya's demeanor as a devotee of the Supreme transformed the king as well. The Festival of the Chariots is a grand display of opulent worship commemorating the grandeur at Kurukshetra during Lord Kṛṣṇa's pilgrimage there with the royalty of the Yadu dynasty. Lord Caitanya, with His first Rathayātrā in



King Pratāparudra shows the mood of a humble servant of the Lord by sweeping the street in front of Lord Jagannātha as the Lord is carried to His festival cart.

this historic summer of 1513, sweetened the joyously opulent celebration of Lord Jagannātha's glories with ecstatic remembrance of the residents of Vṛndāvana, who came to the Kurukshetra gathering to see Lord Kṛṣṇa for the first time in many years. While many kings and devotees at Kurukshetra took satisfaction in observing Lord Kṛṣṇa's opulence and in glorifying His position as the Supreme, the villagers of Vṛndāvana saw Kṛṣṇa as their fellow villager and prayed that He return home with them. Lord Caitanya's absorption in the mood of the residents of Vṛndāvana shone through in His performance of *saṅkīrtana* with His devoted Bengali followers. This too entranced King Pratāparudra.

When the procession reached a place called Balagandi, the carts stopped and from all sides pilgrims as well as local devotees offered their best cooked foods to Lord Jagannātha. King Pratāparudra, his queens, ministers, friends, and all other residents of Jagannatha Puri made offerings wherever they could.

Taking advantage of this interlude, Lord Caitanya and His followers went to rest in a nearby garden. Exhausted from hours of dancing and chanting, they lay down on the ground beneath the garden trees and enjoyed the cool, fragrant breezes.

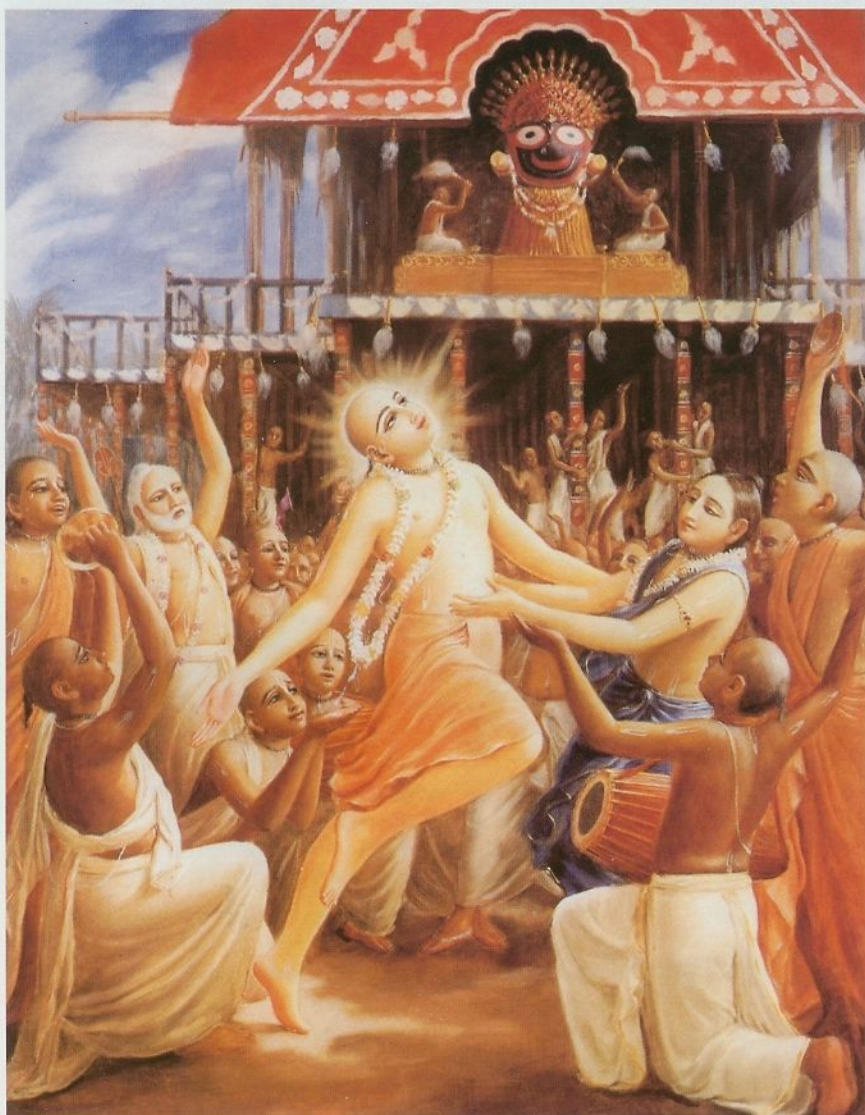
King Pratāparudra too, setting aside his royal apparel, entered the garden dressed in simple cloth like a devotee

The Festival of the Chariots: In Memory of Kurukshetra

IN THE *Bhagavad-gītā* Lord Kṛṣṇa states that His birth and activities are transcendental. He does not take birth and die against His will, as we do, but descends out of compassion to orchestrate loving pastimes with His devotees. Queen Kuntī, the great devotee-poet, opines that Kṛṣṇa, while present in every particle in all existence, appears in human society like a dancing actor, undetected by unfortunate men with the intelligence of donkeys. Devotees remember and celebrate the pastimes of Lord Kṛṣṇa, which he displays in places such as Vṛndāvana, Dwaraka, Hastinapura, and Kurukshetra.

Kurukshetra is the site a few hundred miles north of Hastinapura, modern Delhi, where Lord Kṛṣṇa spoke the *Bhagavad-gītā* and to which, many years before that, He once journeyed as a pilgrim. Accompanied by His brother, Balarāma, and sister, Subhadrā, and by other generals of the Yadu dynasty, Lord Kṛṣṇa came to Kurukshetra, renowned even then as an ancient holy place, for fasting and prayer during a full solar eclipse.

Arriving from His coastal kingdom of Dwaraka, He met with commanders of the Kuru dynasty, including Bhīṣma, Droṇa, Dhṛtarāṣṭra, and Duryodhana, with the Pāṇḍavas, headed by King Yudhiṣṭhira, and with many other heads of state. The gathering of leaders, along with their wives and retinues, made for a magnificent religious, diplomatic, and social occasion. The Yadus and other dignitaries appeared in full-dress regalia, carrying their swords and other weapons. Kurukshetra resounded with the rumbling of ornate royal chariots drawn by powerful horses as graceful as ocean waves. Guests and celebrities made their entrances riding on great elephants that moved like clouds in the sky.



Painting by Parksit Dasa

Lord Caitanya dances before the cart of Lord Jagannātha, absorbed in the ecstasy of pure love for Kṛṣṇa.

Though at home amid this splendor and pageantry, Lord Kṛṣṇa had grown up among the gentle cowherd men and women of the village of Vṛndāvana. Political dangers had obliged Kṛṣṇa's father, Vasudeva, a Yadu prince, to place Kṛṣṇa and Balarāma from Their births under the care of Vṛndāvana's King Nanda. Nanda and his wife, Yaśodā, raised Kṛṣṇa and Balarāma as their own children, and the two boys became the darlings not only of Their foster parents but of the entire village. While Kṛṣṇa roamed the forests and fields of Vṛndāvana during His youth, playing and tending cows with His cowherd boyfriends and Balarāma, the hearts of everyone in Vṛndāvana went with Him. In particular the young cowherd girls, or *gopīs*, could not tolerate even a moment without seeing Kṛṣṇa. When at the age of sixteen Kṛṣṇa reluctantly left Vṛndāvana to take up princely duties, the *gopīs* were devastated and longed day and night for His return.



The inner meaning of the Rathayātrā festival is that Kṛṣṇa's cowherd girlfriends are trying to bring Him back to Vṛndāvana, where they enjoyed with Him in their youth.

Eyes Only for Kṛṣṇa

Hearing that Kṛṣṇa would be at Kurukshetra for the solar eclipse, all Vṛndāvana prepared to go. Loading gifts and belongings on ox carts, the simple rural cowherd boys, girls, men, and women made their way north to the gala royal assembly. Religion and diplomacy were not high on their agenda. They wanted only to see Kṛṣṇa and Balarāma, their life and soul.

They arrived at Kurukshetra to a warm welcome from the Yadus, who were their intimate friends and relatives. Inquiring about each other's well-being, everyone cried in jubilation while their smiling faces bloomed like lotus flowers. Both parties were great devotees of Kṛṣṇa, and their talk turned around Him. The Yadus, despite their regal opulence and their participation in the lofty religious rituals at Kurukshetra, had no interest in wealth or piety. In all their duties and activities their sole object of devotion was Kṛṣṇa.

And as for the residents of Vṛndāvana, they circulated in the dazzling grandeur of the Kurukshetra assembly with eyes only for Kṛṣṇa, their dearest cowherd boy.

Nanda and Yaśodā's affection for Kṛṣṇa was so strong that despite hearing Kṛṣṇa praised by the assembled kings as the omnipotent and omnipresent Supreme Lord, they could think of Him only as their little child. At the first opportunity, they took Kṛṣṇa and Balarama aside to talk, placing the grown princes on their laps like eight-year-olds.

The *gopīs*, though also not denying Kṛṣṇa's royalty or His position as the Supreme, were interested less than anyone in these trappings. They were overjoyed to see Kṛṣṇa again, but the hubbub at Kurukshetra was a distraction. The crowds of people, along with horses, elephants, and the din of huge chariots moving here and there, left little room for intimacy. Kṛṣṇa

wore the formal attire of a prince and moved in the company of military officers. Drawing Kṛṣṇa away from the crowds, the *gopīs* requested Him to return with them to Vṛndāvana. Vṛndāvana was quiet, they pointed out, with beautiful streams and flower gardens. You could hear the buzzing of bees and the chirping of birds. Kṛṣṇa wouldn't need to dress up in all this finery or take part in all these ceremonious matters. In Vṛndāvana the *gopīs* and Kṛṣṇa could be alone together again.

Though Kṛṣṇa regretfully explained that He could not yet fulfill the *gopīs'* request, and although after a three-month visit with His dear childhood family and friends He returned to Dwaraka, the *gopīs* forever aspired to have Him back. They longed to leave Kurukshetra with Kṛṣṇa in tow on His grand royal chariot, pulling Him with them down the road to Vṛndāvana.

of Kṛṣṇa. Humbly taking permission from Lord Caitanya's followers, the king bowed down before the Lord, who was lying on the ground with His eyes closed, and began to expertly massage the Lord's legs. The king also recited verses from the *Śrīmad-Bhāgavatam* about Kṛṣṇa's pastimes with the *gopīs*.

Hearing this, Śrī Caitanya Mahāprabhu said again and again, "Go on reciting, go on reciting."

As the king happily continued his recitation, Lord Caitanya embraced him and cried, "You are most kind! You are most kind!"

Śrī Caitanya Mahāprabhu was in ecstasy and did not seem to recognize the king.

"Who are you?" the Lord asked.

"You are doing so much for me. All of a sudden you have come here and made me drink the nectar of Lord Kṛṣṇa's pastimes."

"My Lord," King Pratāparudra replied, "I am the most obedient servant of Your servants. It is my ambition that You will accept me as such."

The devotees resting in the garden praised Mahārāja Pratāparudra's good fortune in receiving Lord Caitanya's mercy, and in doing so their minds became open and blissful. As pure devotees, they were happy to see another servant elevated in devotional service. King Pratāparudra replied by offering prayers to the devotees with folded hands. Then he bowed again before Śrī Caitanya Mahāprabhu and humbly left the garden.

The king's service to Lord Śrī Caitanya's followers brought him a meeting with the Lord, and that meeting confirmed his desire to serve the devotees. Śrīla Prabhupāda writes (*Madhyalīlā* 14.8): "The greatest achievement for a devotee is to become a servant of the servants. Actually no one should desire to become the direct servant of the Lord. That is not a very good idea. . . . Being the servant of the servants of the Supreme Personality of Godhead is the highest benediction one can desire." ❀

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

DEALING WITH DEPRESSION

(continued from page 14)

eating the candy, the jaundice is cured and the candy tastes sweet again. In our diseased material consciousness, chanting Hare Kṛṣṇa—the cure—may often seem difficult, but as we advance in our spiritual consciousness, the chanting becomes sweeter and more and more enjoyable.

So while we should encourage others to take to the spiritual remedy of chanting, we may need to encourage them to get medical help as well. We should never ignore the symptoms of clinical depression in ourselves or in our family or friends. The symptoms include some or all of the following: low self-esteem, irritable moods, lack of energy, thoughts of worthlessness, poor appetite or over-eating, sleeping too much or too little, thoughts of sui-

cide or murder, lack of desire to do things once found pleasurable, and feeling little hope that things will get better.

Although depression is a state of mind, science has found that a chemical imbalance in the brain accompanies clinical depression. Often, depression can be treated without drugs. That is to say, if we change our emotional state, such as through spiritual practices, we can change our brain chemistry. In more severe cases, though, we need medication to restore a healthy chemical balance. Untreated or poorly treated depression can have tragic outcomes, as was the case with my brother.

I wish that when my brother had come to see me the night before he ended his life I could have given him the holy name instead of just sympathy. I wish I'd known about the philoso-

phy of the *Bhagavad-gītā* and could have given him knowledge of the eternal self. I wish I'd known that Kṛṣṇa is the Supreme Personality of Godhead and that He is our dearest friend and ever well-wisher. I wish I could have consoled him with this spiritual knowledge.

He still would have needed his medicine and therapy. But I think Kṛṣṇa consciousness would have given him a reason to go on. I pray that wherever he is he will come in contact with Kṛṣṇa consciousness and be able to progress toward his ultimate spiritual goal. ❀

Arcana-Siddhi Devī Dāsi was initiated by Śrīla Prabhupāda in 1976. She lives with her husband and son in Baltimore, Maryland, where she works as a family therapist.

WE WANT TO GIVE EYES

(continued from page 34)

kaunteya sambhavanti mūrtayayaḥ yāḥ: "There are millions of varieties of forms of life, but I am the seed-giving father." So a devotee sees, "Oh, right here is a son of Kṛṣṇa. Over there is a son of Kṛṣṇa. To my left is a son of Kṛṣṇa. And to my right is a son of Kṛṣṇa."

So if you love somebody, as soon as you see his son you immediately remember whose son he is. Therefore, the

saintly person sees the tree and immediately remembers, "Oh, it is Kṛṣṇa's." He sees a dog; he immediately sees Kṛṣṇa. "Oh, he is Kṛṣṇa's." He sees a watch; he immediately sees, "It is Kṛṣṇa's." Therefore, he is single-eyed, focused on Kṛṣṇa. That's all. He has no other vision. Everything—Kṛṣṇa's.

Therefore, he wants to take everything and everyone towards Kṛṣṇa. "Please come to Kṛṣṇa consciousness. You are missing Him. You are Kṛṣṇa's. Why are you are identifying with this

nonsense? Why you are thinking 'American,' 'Indian,' or this or that? You are Kṛṣṇa's. Come to Kṛṣṇa." This is our propaganda. We want to give eyes to the people. They are blind; their leaders are blind. *Andhā yathāndhair upaniyamanās, na te viduḥ svārthagaṭim hi viṣṇum:* they do not know what is their ultimate goal of life—Kṛṣṇa, God. So what Lord Jesus Christ says—it is right.

Any other question? Then have *kīrtana*. Hare Kṛṣṇa. ❀

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

★ New listing ◆ Temples with restaurants or dining ● Revised listing

Peace Proposal

FORMER U.S. ATTORNEY General Janet Reno was traveling through Florida last week, campaigning for the governorship of the state. The local radio news ran an excerpt of her speech. She declared, with typical campaigner's canned enthusiasm, that if we can send people to the moon then, by golly, we should be able to give all kids in Florida a good education!

I hear similar arguments often: "If we can send people to the moon, we should be able to [enter your favorite social problem here]." But social problems prove a lot harder to solve than technical ones.

Referring to the expression "It doesn't take a rocket scientist," a reporter recently asked a rocket scientist what he and his colleagues might say: "It doesn't take a . . . ?"

The rocket scientist admitted that the problems he tries to solve are easy compared with those like war, crime, poverty, broken families, and so on.

"The people trying to solve those problems," he said, "really have to be smart."

He's right. Take war, for example. Dozens of armed conflicts are raging today. Who's smart enough to solve the problem of war?

Lord Kṛṣṇa is. Ralph Waldo Emerson called *Bhagavad-gītā* "the voice of an old intelligence." For thousands of years people have turned to Lord Kṛṣṇa's words for answers to life's problems. Kṛṣṇa has something to say about achieving peace. It will come, He says, when people know that God is the supreme enjoyer, controller, and friend.

That knowledge must show in action. We reveal our understanding that Kṛṣṇa is the supreme enjoyer by offering everything for His pleasure. Places of worship in all religions exist for that pur-

pose. We go to the temple, church, or mosque to offer prayers and praise for God's pleasure, not ours. That attitude of submission should follow us home and into our daily lives.

We reveal our understanding that Kṛṣṇa is the supreme controller by giving up the illusion that we're in control. We struggle against Kṛṣṇa's control in the form of the laws of nature. But nature repeatedly foils our attempts to control things for our ultimate material success. Our battle with nature will stop when we give our lives over to the compassionate control of Kṛṣṇa.

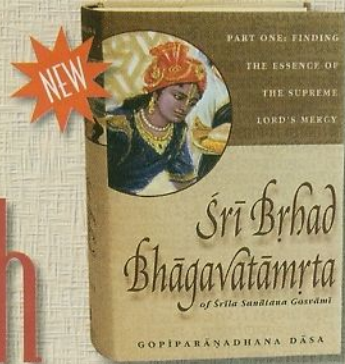
Finally, we reveal our understanding that Kṛṣṇa is the supreme friend by accepting His friendship. He comes along as we wander this world, ever waiting for us to turn to Him and accept His loving guidance. And since He's in everyone's heart, if we see that, we'll find no cause for conflict with others.

We'll get a peaceful world only when we have peaceful people. Seeing Kṛṣṇa as the supreme enjoyer, controller, and friend brings peace because it aligns us with our natural position. We can get that vision by purifying our hearts through chanting the names of God.

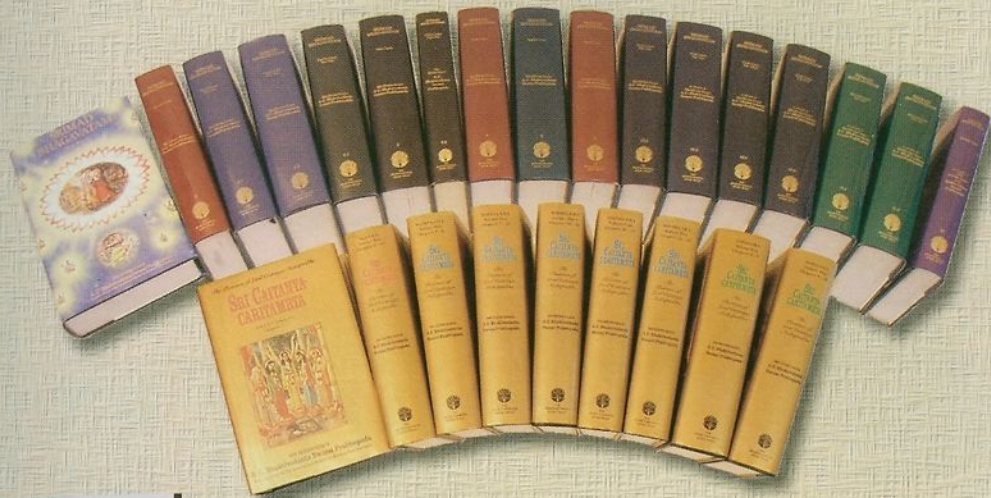
Many people today don't like to hear about a return to God as the antidote to war. Too many conflicts seem to involve religious people. But it's religion based on bodily identification that falls short—in deterring wars and in many other areas. Real religion, real God consciousness, transcends race, nationality, and sectarian religious designations. It sees everyone as brothers and sisters, united in peace as souls under the common Father.

—Nāgarāja Dāsa

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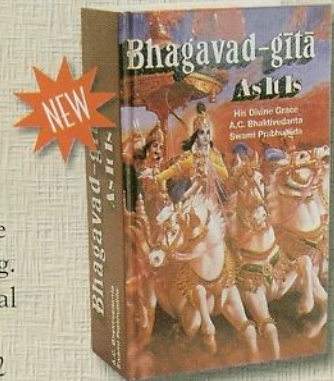
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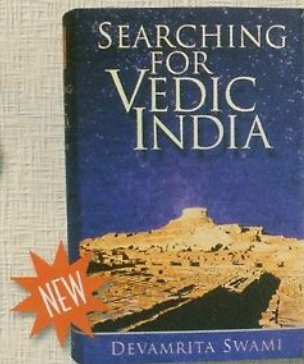
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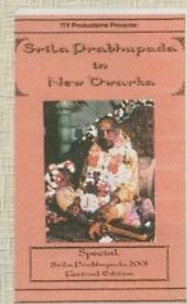
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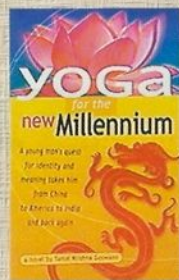
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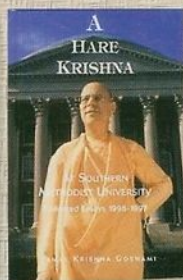
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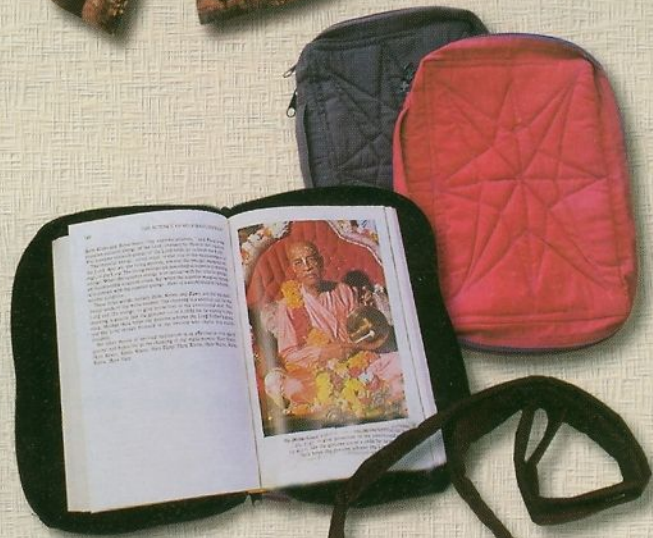
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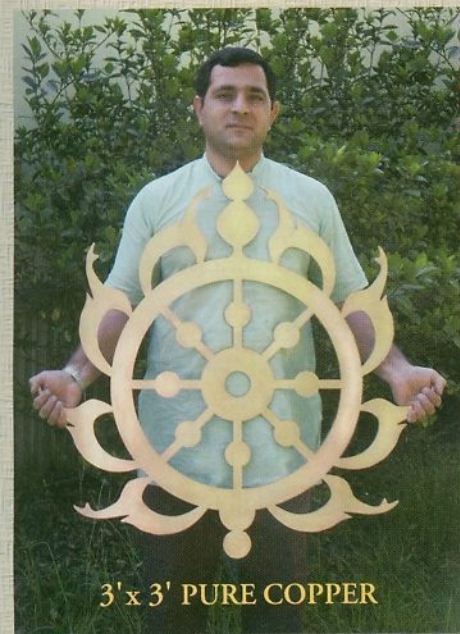
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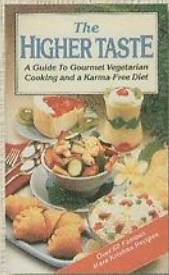
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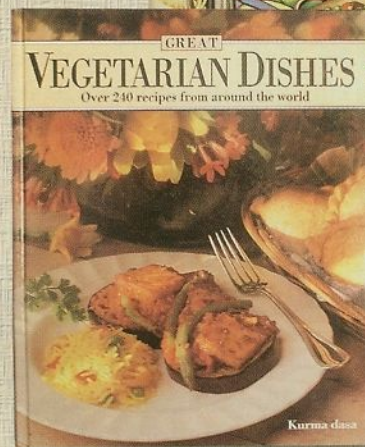
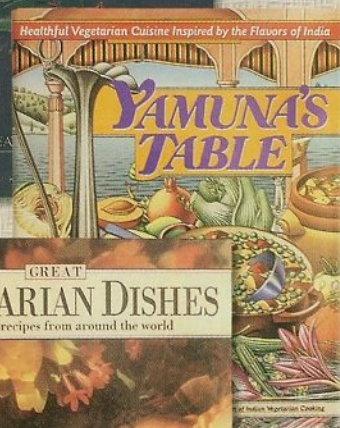
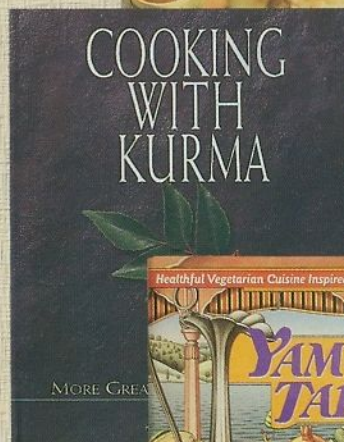
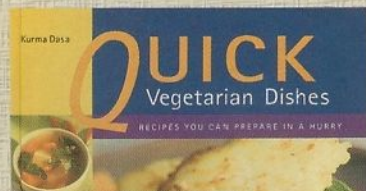
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Vedic Thoughts

In the mundane field [the] outlook of doing good to others in the form of society, community, family, country, or humanity is a partial manifestation of the same original feeling in which a pure living entity feels happiness by the happiness of the Supreme Lord.

His Divine Grace A. C. Bhaktivedanta
Swami Prabhupāda
Śrīmad-Bhāgavatam 2.3.10

Even though one may have gone to the other side of all the *Vedas*, and even though one is well versed in all the revealed scriptures, if one is not a devotee of the Supreme Lord, he must be considered the lowest of mankind.

Garuḍa Purāṇa
(Quoted in *Śrīmad-Bhāgavatam*
2.9.36, Purport)

Although *māyā* [illusion] is false or temporary, the background of *māyā* is the supreme magician, the Personality of Godhead, who is Maheśvara, the supreme controller.

Śvetāśvatara Upaniṣad 4.10

The devotees of the Lord never annihilate their individual existences even after the dissolution of the entire cosmic manifestation. The Lord and the devotees who associate with Him are always eternal, in both the material and spiritual worlds.

Skanda Purāṇa, Kāśī-khaṇḍa
(Quoted in *Śrīmad-Bhāgavatam* 3.7.37, Purport)

Just as the illumination of a fire, which is situated in one place, is spread all over, the energies of the Supreme Personality of Godhead, Parabrahman, are spread all over the universe.

Viṣṇu Purāṇa 1.22.53

Let me take shelter of Him whose incarnations and qualities and activities are mysterious imitations of worldly affairs. One who invokes His transcendental names, even unconsciously, at the time he quits this life, is certainly washed immediately of the sins of many, many births and attains Him without fail.

Lord Brahmā
Śrīmad-Bhāgavatam 3.9.15

The sun is naturally warm, the moon naturally cool, the earth naturally tolerant, the wind naturally restless, the saints naturally grave, and the ocean naturally deep. Similarly, Kṛṣṇa is naturally controlled by love.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī
Śrī Govinda-līlāmṛta

Pure devotional service in Kṛṣṇa consciousness cannot be had even by pious activity in hundreds and thousands of lives. It can be obtained only by paying one price—that is intense greed to obtain it. If it is available somewhere, one must purchase it without delay.

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Left: New York City Rathayatra, 2001