

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

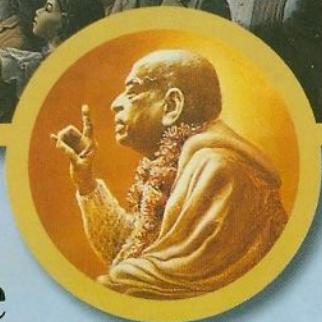
BACK TO GODHEAD



The Magazine of the Hare Krishna Movement • March / April 2003 • \$4.00 / £2.50

Angkor Wat

Vedic Culture
In Old Cambodia



Also:

Honoring the Land of Lord Caitanya

Classroom art with a lofty aim

Viagra or Vairāgya

Where's the bliss?

The 3-Year-Old Warrior

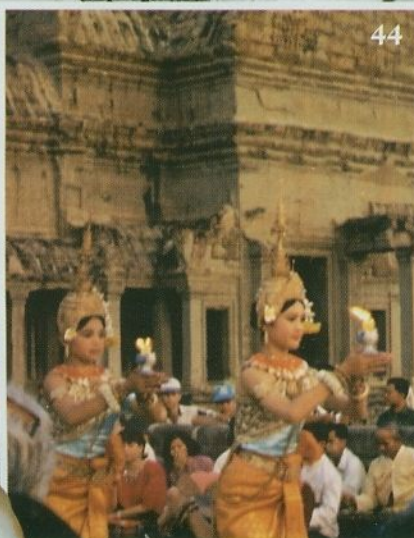
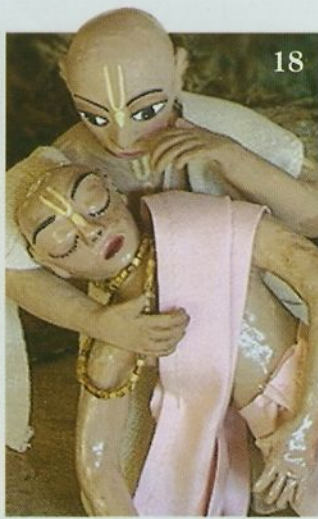
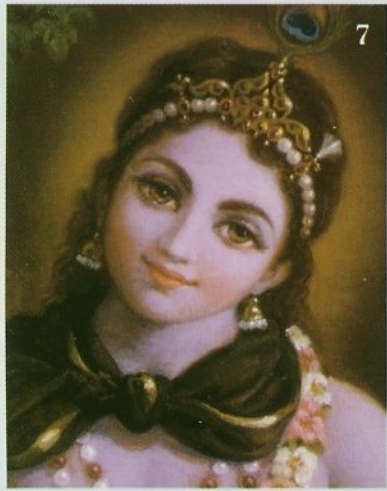
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COVER Visitors approach the main temple of the expansive Angkor Wat complex in Cambodia. World renowned for its size and architecture, Angkor Wat attests to the Vedic influence in Southeast Asia. Please see the article beginning on page 45. (Photo by Adbhuta Hari Dāsa.)

"You can see on an equal level when you become a brāhmaṇa. Brahma-bhūtaḥ, the spiritual platform, is not understood in the United Nations. There they are passing resolutions, and yet fighting is going on outside, because they have no spiritual vision. So the politicians should be guided by the brāhmaṇas. That is the proper social structure."—p. 57



WELCOME



OUR COVER STORY in this issue takes us outside India to a place where the Vedic culture once showed great influence. Though Angkor Wat today is more a tourist destination that a

holy site, pilgrims can still find spiritual inspiration there. A deity of Lord Kṛṣṇa's expansion Viṣṇu is still worshiped in the main temple, even as time ravages much of the surrounding complex.

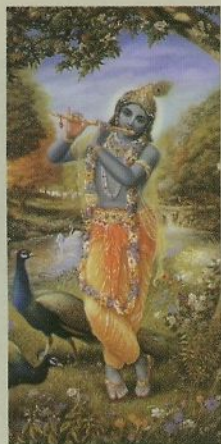
This issue coincides with the anniversary of the appearance of Śrī Caitanya Mahāprabhu (shown at right), whom I've written about in my column "From the Editor." To celebrate that day, the young students at Padma Academy, a Kṛṣṇa conscious school in North Carolina, made exhibits depicting scenes from the lives of Lord Caitanya and His associates. The article "Honoring the Land of Lord Caitanya" shows their work.

Besides overseeing the class project, Padma Academy teacher Campakalatā Devī Dāsī wrote an article for this issue about a childhood friend: "The 3-Year-Old Preacher I'll Never Forget," while her mother, Padma Academy founder and BTG associate editor Ūrmilā Devī Dāsī, begins a series of articles on chanting the holy names with a firsthand account of a Saturday-night chanting party in downtown London.

Hare Kṛṣṇa.—Nāgarāja Dāsa

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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Hare Krishna Movement

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(under the direction of His Divine Grace
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Letters

Touched by Tribhuvanātha Dāsa

Ranchor, Riddha, and Kirti Kishor
Prabhus brought tears to my eyes
with their remembrances of Tribhuva-
nātha Prabhu [Jan/Feb, 2003], whom I
met in 1971 in London, where he was
the temple president. Because
Prabhupāda and Śyāmasundara, who
was then in charge of ISKCON in the
U.K., were traveling abroad, the
eighteen-year-old Tribhuvanātha was
responsible for Prabhupāda's move-
ment in London. During the months
we worked together in England,
Tribhuvanātha impressed me deeply.

In 1978 we met in India, and he
related stories about going to "boom
boom Beirut," a city plagued with
artillery fire. Again he touched me.

Although I saw him infrequently
over thirty years, I followed his career
with strong interest. My life has been
enriched by his wonderful example,
by his enthusiasm, austerity, and
determination. However, beyond
these great qualities, he was really
loveable. For that reason I carry him
in my heart.

Dayānanda Dāsa
New York, New York

Worthy of Praise by All

I read with pleasure the glorification
of Tribhuvanātha Dāsa in the latest
issue of BTG. I want to share my
impression of His Grace and why he
touched so many.

I recall when I returned from
India my first time in August 1971, I
stopped over in London to see Śrīla
Prabhupāda, who was celebrating
Vyāsa Pūjā there at that time. I was ill
and had to be hospitalized. Tribhu-
vanātha came to the hospital every
day with *prasādam* for me, and he sat
and read *Śrīmad-Bhāgavatam* and
other books to me while I rested. His
bright smile and affection were not at
all official, but rather the genuine
appearance of a loving devotee of Śrī
Śrī Rādhā-Londonīśvara (the deities

of the London temple). Even though
Śrīla Prabhupāda was present in the
London temple at that time, Tribhuva-
nātha graciously sacrificed his own
precious time with Śrīla Prabhupāda to
visit me each day. I cannot forget his
wonderful personality.

In the last few months before his
passing, he and I communicated by
e-mail several times. He was well aware
of his impending death. He was not
afraid, nor did he want to be a bother
to others. Knowing as he does that Śrī
Kṛṣṇa takes many forms, including that
of death, there is nothing for the
devotee to fear. Indeed, Śrīla Prabhu-
pāda taught us to see Kṛṣṇa in every-
thing, not least of which is the time of
death.

Although Tribhuvanātha Dāsa is
well remembered for his dedicated
organization of Kṛṣṇa conscious pro-
grams throughout Europe, Africa, and
the Middle East, he is also well remem-
bered by his friends and well-wishers as
a warm, friendly, self-sacrificing devo-
tee of the highest order. He never
looked to be praised himself, although
he is worthy to be praised by all. He
will be sorely missed by those whose
lives he touched.

Puṣṭa Kṛṣṇa Dāsa
Santa Cruz, California

ISKCON and Child Abuse

Recently, on the ABC News Web site,
there was a transcript of a television
broadcast describing some troubling
allegations of child abuse in the
ISKCON-run schools during the '70s
and '80s. I am a follower of Lord Kṛṣṇa
and am currently reading the works of
Śrīla Prabhupāda, which I have been
very impressed with. So I find these
allegations deeply troubling, especially
as I have a young son. The broadcast
seemed rather biased in its reporting,
but the people interviewed seemed
sincere.

I have studied ISKCON history,
both pro and con, and this subject has
come up, but I did not realize that there

was a current court case with a damage claim in the millions of dollars. The broadcast led me to believe that this was really serious. Yes? Or just bunk?

Dan Maxwell
Duke University
Durham, North Carolina

REPLY BY Dhīra Govinda Dāsa of the ISKCON Central Office of Child Protection: Mistreatment of children has been found to be an unfortunate reality in many organizations and societies, and regrettably ISKCON has not been immune to it. It is true that there is a current court case connected with allegations of child maltreatment in ISKCON during past decades.

An essential Vaiṣṇava principle is protection of children, and any form of neglect or maltreatment of children and youth is contrary to Vedic values. In the past decade, since discovering the problem, ISKCON has taken steps to prevent and rectify it. In 1998 the ISKCON Central Office of Child Protection (ICOC) was established. In cooperation with state governments and social service authorities, the office investigates and adjudicates past and present cases of alleged child maltreatment connected with ISKCON. The ICOC helps ISKCON temples and schools institute child-protection education programs for children, parents, managers, and all members of temple communities. The office also helps temples and schools set up screening procedures for staff and volunteers and develop community child-protection teams. Additionally, the office has operated a grant program, for purposes such as educational development and mental-health therapy, for youth who were mistreated when they were children under the care of ISKCON.

How Can God Be Born?

I am a scholar at the University of Cape Town (South Africa) and have recently become quite interested in the teachings of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. I

was somewhat pleased with the opportunity to read the compilation of interviews, lectures, and essays contained in the publication *The Science of Self-Realization*. But after reading a certain distance into the chapter titled "Real Advancement Means Knowing God," I became completely disillusioned and could no longer bear to read further. What propelled me to place the book aside and to construct this e-mail was the proceeding paragraph (about the infinite and unlimited strength of the All-mighty): "His strength was present from the moment of His birth. When Kṛṣṇa was only three months old . . ."

What do you mean when God was "only three months old"? God the son of whom? Surely His father must have been the Divine Creator and not Kṛṣṇa—whom, it seems to be suggested in the text of His Divine Grace, was created himself.

In many religious texts, God refers to Himself as the "One that was, the One that is, and the One that shall be." Stating that God was born seems to purport that there was a stage prior to His "creation" and thus necessarily negates who God "was." If that is so, then surely one may begin to question who God "is," and if at all He "shall be."

Langelihle Khanyile
Cape Town, South Africa

REPLY BY Kṛṣṇa-kṛpā Dāsa: Kṛṣṇa is described in the Vedic scriptures to be God Himself. He always exists in the
(please turn to page 27)

MOVING?

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FREEDOM THROUGH BHAKTI YOGA

*Why wait to accept the key for leaving
this place of repeated birth and death?*

by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness

*yayā sammohito jīva
ātmānaṁ tri-guṇātmakam
paro 'pi manute 'narthan
tat-kṛtaṁ cābhipadyate*

“Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries.”

—Śrīmad-Bhāgavatam 1.7.5

OUR PRESENT POSITION is like this: We are *sammohitaḥ*, bewildered, puzzled by *māyā*, the illusory energy. We are all eternal parts of God, but on account of being enchanted by the material energy, or the external energy of God, we have forgotten our identity and we are now entangled. We have forgotten our goal of life.

The spirit soul is conditioned by the laws of material nature, which force us to accept a certain type of body according to our propensity. We create that propensity, and Kṛṣṇa is so kind that He gives us the facility: “All right.” If a person wants to suck blood, he will be given the facility of a tiger’s body. If a person has no discrimination in eating, he will be given the facility of becoming a pig. Up to stool, he can eat.

This is stated very clearly in *Bhagavad-gītā* (18.61):

*īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā*

This is very significant. *Yantrārūḍhāni māyayā*. We are riding on a machine. The body is a machine, but we are accepting the machine as the self. This is called

Left: Lord Kṛṣṇa tells us in the Bhagavad-gītā that if we understand the transcendental nature of His birth and activities, we will return to enjoy with Him in the spiritual world.

If one takes to Kṛṣṇa consciousness even out of sentiment, that is the greatest profit from any position.

• • •

sammohitaḥ, bewilderment. If you are driving in a car and you think, “I am the car,” that is foolishness. Similarly, I have this *yantra* (machine)—my body—and it is running on account of my presence. If I identify myself with this body, that is called *sammohitaḥ*. *Yayā sammohito jīva*. When the driver [the soul] goes away, then I see that the car [the body] is not moving and I can understand, “Oh, the driver, my father, or my son, has gone away.” We sometimes cry, “My father has gone away” or “My son has gone away,” but because we are *sammohitaḥ*, we actually never saw the father or the son. We accepted the body as the father or son.

THE RESULT OF UNDERSTANDING THE GĪTĀ

All this is very clearly explained in the *Bhagavad-gītā*. Kṛṣṇa’s last instruction in the *Bhagavad-gītā* is “Just surrender unto Me.” If you actually understand *Bhagavad-gītā*, the result will be that you surrender to Kṛṣṇa. Kṛṣṇa says, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*: “Give up all varieties of dharma and surrender unto Me.” Dharma means occupational duty. In the *Śrīmad-Bhāgavatam*, Nārada Muni says, “If someone thinks, ‘Let me stop all other business and become Kṛṣṇa conscious,’ he is fortunate even if he says it out of sentiment, without thorough understanding.” He is fortunate because he accepts the real thing. Therefore Nārada Muni says, “Even if someone accepts Kṛṣṇa consciousness out of sentiment but later on, before his execution of devotional service is imature, he falls down, then where is the loss for that person? On the other hand, a person who has not accepted Kṛṣṇa consciousness but is very regularly executing his material responsibility—what does he gain by that?” That is Nārada’s opinion.

This point is very important: By ma-

terial activities we do not gain anything. We gain only another body, to begin another chapter in the same struggle for existence. According to our karma we shall have to accept a body, just as we develop a certain type of disease when we are infected by the germ for that disease. If you are infected with the smallpox virus, you have to suffer from smallpox. Nature’s law is so strict; you cannot avoid it. If you have been attacked by the mosquito carrying the malaria germ, then you have to suffer from malaria.

Just as we take precautions against being infected with malaria or smallpox, we should be very cautious about our next body. If we become cautious, then there is the chance of being promoted to a higher situation in the next life.

If one takes to Kṛṣṇa consciousness even out of sentiment, that is the greatest profit from any position, whether one is a *brāhmaṇa*, a *kṣatriya*, a *vaiśya*, a *śūdra*, or a *caṇḍāla* [outcaste]. That is confirmed in the *Bhagavad-gītā* (9.32): *mām hi pārtha vyapāśritya ye ’pi syuḥ pāpa-yonayaḥ*. The word *pāpa-yoni* refers to lower-class persons. If even they take shelter of the lotus feet of Kṛṣṇa or His devotee, they become purified. There is no bar for anyone.

Kṛṣṇa consciousness is so nice. If we take to it as our goal of life, then our life is successful. Otherwise—*yayā sammohito jīva ātmānaṁ tri-guṇātmakam*—we shall continue the life of changing this body. That we have to do. We cannot be independent. If we think we are independent, that is due to our ignorance. We are not independent. We should always remember this. We are dependent on the laws of nature. We cannot say, “Now I have made a scientific discovery and we shall not die.” That is not possible. You must die. That is the law of nature. You must die, you must take birth, you must become diseased, and you must suffer

from old age. These are the four disadvantages of material existence.

In the next verse it is said,

*anarthopaśamaṁ sākṣāḍ
bhakti-yogaṁ adhokṣaje
lokasyājānato vidvānś
cakre sātva-ta-saṁhitām*

“The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic literature, which is in relation to the Supreme Truth.” This *Śrīmad-Bhāgavatam* is *sātvata-saṁhitām*, spiritual knowledge. It has nothing to do with anything material. Simply spiritual knowledge. *Vidvān*, meaning “the most learned,” refers to Vyāsadeva, the author of the *Śrīmad-Bhāgavatam*. *Śrīmad-bhāgavate mahā-muni-kṛte*. He is *mahā-muni*. *Muni* means thoughtful philosopher, and Vyāsadeva is *mahā-muni*; greater than any other thoughtful philosopher.

He is also called *Veda-vyāsa*, which means he compiled all the Vedic literature. He summarized the whole Vedic knowledge into the *Vedānta-sūtra*, composed of aphorisms with very deep meaning. And this *Śrīmad-Bhāgavatam* is the commentary on the *Vedānta-sūtra* by the author himself under the instruction of his guru, Nārada Muni, who told him, “Write about the Supreme Personality of Godhead.”

REALIZATION BY BHAKTI-YOGA

In a previous verse of this section, we read about how Vyāsadeva received his realization:

*bhakti-yogena manasi
samyak praṇihite ’male
apaśyat puruṣaṁ pūrṇaṁ
māyāṁ ca tad-apāśrayam*

“Thus he fixed his mind, perfectly engaging it by linking it in devotional service [*bhakti-yoga*] without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control.” *Bhakti-yoga* is also mentioned in the *Bhagavad-gītā*. *Bhagavad-gītā* is *bhakti-yoga*. There are descriptions of *jñāna-yoga*, *karma-yoga*, *haṭha-yoga*, and other yogas, but at last Kṛṣṇa advises, “The most confidential part of knowledge I am speaking to you, Arjuna, is this: Give up all other dharmas and surrender unto Me.” That surrender is the real gain. That is *bhakti-yoga*: to surrender unto the Supreme Lord.

By *bhakti-yoga* you can cleanse your mind of all contamination immediately. If you want to be liberated from the contamination of material existence, or the modes of material nature, then take to *bhakti-yoga*. That is also confirmed in the *Bhagavad-gītā* (14.26):

*mām ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatīyaitān
brahma-bhūyāya kalpate*

“One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman.” We are Brahman, spirit—there is no doubt about it. But we have no realization of that because *māyā* has captured us. We should be after liberation. *Śrīmad-Bhāgavatam* defines liberation: *muktir hitvānyathā rūpaṁ svarūpeṇa vyavasthitiḥ*. Liberation means to be situated in our *sva-rūpa*, our spiritual life, after giving up all material activities. Material activities are not our actual business. Our actual business is spiritual activity.

Material activity means to keep the body in a comfortable position. And the body is changing. Today I may be a very great Indian leader or a very good philanthropist. Tomorrow, or the next life, I may not be Indian; I may be Chinese, or I may be European. Then my whole business will change—another nationality, another feeling. And if I become a cat or a dog, then another mentality. This is going on.

I am forgetting that my identifica-

tion is spiritual—*aham brahmāsmi*—and I am accepting all these unnecessary things, or *anarthas*. If I want to stop these *anarthas*, if I want to keep myself in my original spiritual identity, then I have to take to *bhakti-yoga*. That is the conclusion of the *sāstra*, the scripture.

I am not the body, but I have to change the body after a hundred years or ten years or fifty years, according to the size. The dogs and cats change their body in ten years, the cows twenty years, human beings at most a hundred years, and the demigods many millions of years. But death is there. You have to change the body.

When Hiraṇyakaśipu executed very severe austerity, Lord Brahmā came to him and asked, “What do you want? You are executing such severe austerities. What is your desire?”

“I want to become immortal.”

Brahmā said, “That is not possible. Nobody is immortal within the material world. I am not immortal. How can I give you the benediction of immortality? That is not possible.”

Everyone is under the laws of nature. The duration of time may be a little more or less, but everyone must die. It is said in the *Bhagavad-gītā* (2.20):

*na jāyate mriyate vā kadācīn
nāyaṁ bhūtvā bhavītā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yaṁ purāṇo
na hanyate hanyamāne śarīre*

“For the soul there is neither birth nor death at any time. He has not come into being, does not come into being, and will not come into being. He is unborn, eternal, ever-existing, and primeval. He is not slain when the body is slain.” But people do not ask, “If I am immortal—if I have no birth, no death—then why am I accepting birth and death and old age and disease? This is my problem.” We do not think that way, nor are we educated to think that way. But in the *Bhagavad-gītā* (4.9), Lord Kṛṣṇa explains the process for stopping the repetition of birth and death:

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

“One who knows the transcendental nature of My appearance and activi-

What Is the Hare Kṛṣṇa Movement?

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

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

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

Pronunciation

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

Spiritual Names

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

Kṛṣṇa says that if you simply try to understand Him in truth—tattvataḥ—then your cycle of birth, death, old age, and disease will stop.

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ties does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.” Kṛṣṇa says that if you simply try to understand Him in truth—*tattvataḥ*—then your cycle of birth, death, old age, and disease will stop. You will still have to give up this body; that is certain. But after giving up this body, you’ll get no more material body. Then what happens? Is your existence finished? No. Kṛṣṇa says, *mām eti*: “He comes to Me. He comes back home.”

And when you go there, then you must possess the same type of body as Kṛṣṇa. For example, if you want to enter the sun, then you must have a body made of fire. Our present body is made of earth, and there are bodies made of air, water, fire—the five material elements. If you go back home, back to Godhead, you have to gain your original, spiritual body.

There is a spiritual body. That we do not know. There is no education about this. We have got a spiritual body, and that spiritual body is covered by the material layer, just as your body is covered by a shirt and coat. When our dress becomes old and rotten, we throw it away and accept another dress. Similarly, this body, when it is not workable—when it is old enough and the physiological function is not going on nicely—then there is change of body.

Kṛṣṇa advised Arjuna, “Why are you lamenting for your old grandfather? Better to kill him. He will get a new body.” Of course, it was spoken jokingly, but the fact is that after the old body there will be a new body. We have already had several changes of body: babyhood to childhood, childhood to boyhood, boyhood to youth, and so on, up to the old body. Then after that—*vāsāṁsi jirṇāni yathā vihāya*—when we give up this body like an old and rotten dress, we get another.

This is going on. But this is *anartha*.

Anartha means that unnecessarily we are undergoing this change of body. If you want to stop it directly, immediately, what is the process? *Bhakti-yogam adhokṣaje*: devotional service to Lord Kṛṣṇa. That is the statement of Vyāsadeva. And Kṛṣṇa confirms it in the *Bhagavad-gītā* (14.26):

*mām ca yo ’vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate*

“One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman.”

Devotional service to Lord Kṛṣṇa is the real purpose of life, the real purpose of religion. *Śrīmad-Bhāgavatam* (1.2.6) says, *sa vai puṁsām paro dharmo yato bhaktir adhokṣaje*: devotional service to Kṛṣṇa is first-class religion. It doesn’t matter what kind of religion you are following, but if the religious system teaches you how to become a devotee of Adhokṣaja—*adhokṣaja* means the Supreme Lord, “beyond our sense perception”—then your life is perfect. Then you will be happy.

*sa vai puṁsām paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati*

“The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self.” If you want satisfaction, if you want real life, then accept this: *yato bhaktir adhokṣaje*, devotional service to Adhokṣaja.

We are engaged in the struggle for existence. “Survival of the fittest,” they say. But nobody is fit to survive. Every-

one has to die. Nobody—even big, big scientists or big, big philosophers—can survive. They talk of things in the range of millions of years, but personally they live only fifty or sixty years. This is their position. They simply cheat people: “maybe,” “perhaps,” “millions of years.” And they are going to live for fifty years. Why talk of millions of years?

Now we are taking one body after another: human being, cat, dog hog, tree—8,400,000 species of life. But if you are actually intelligent, if you are disgusted, you will think, “This is not very good business. Being bewildered by the material energy, I have been forced to take these bodies. I am trying to be happy here in the material world, but that is not my business.”

One must come to that conclusion, as stated in the *Bhagavad-gītā* (7.19): *bahūnām janmanām ante . . .* “After many, many births, one who is actually in knowledge surrenders to Kṛṣṇa.” Kṛṣṇa says, “Surrender to Me.” We have to do that, so why wait for many, many births? Why not do it now? That is intelligence. Why not become wise immediately? Kṛṣṇa is canvassing. Why not take it up? If you take it up, you are successful. *Tyaktvā sva-dharmāṁ caraṇāmbujaṁ hareḥ*. Even if by sentiment you take it up, you will be successful; it is so nice.

There is no certainty what kind of body we shall get next. That is our position. If we want to stop this business, we must take to *bhakti-yoga*. How to execute *bhakti-yoga*? The people in general do not know. For everything there must be education. *Lokasyājānato vidvāṁś cakre sātva-saṁhitām*. Śrīla Vyāsadeva compiled the *Śrīmad-Bhāgavatam* for your eternal life. Here is the education: Vedic literature. Take it and study it and follow it and be happy.

Thank you very much. ❁

Glossary

Ācārya—a spiritual master who teaches by example.

Balarāma—Lord Kṛṣṇa's first expansion, who acts in the role of Lord Kṛṣṇa's elder brother.

Battle of Kurukshetra—an epic battle for rule of the world, fought five thousand years ago.

Bhagavad-gītā—the sacred book in which Lord Kṛṣṇa gives the essence of knowledge to His friend and disciple Arjuna.

Bhakti—devotional service to the Supreme Lord.

Bhaktisiddhānta Sarasvatī Ṭhākura—the spiritual master of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

Bhakti-yoga—linking with the Supreme Lord through devotional service.

Caitanya Mahāprabhu—the incarnation of Lord Kṛṣṇa who appeared five hundred years ago to teach the chanting of the names of God as the religion for the present age.

Dharma—(1) ordained duties or religious principles; (2) one's eternal, natural occupation (i.e., devotional service to the Lord).

Godhead—the Absolute Truth, the Supreme Reality, progressively realized first as the impersonal all-pervasive oneness, more fully as the Supersoul within the heart of every living being, and ultimately as the all-opulent Supreme Person.

Gurukula—a school where children learn the philosophy and practices of Kṛṣṇa consciousness along with regular academic subjects (literally “the place of the guru”).

Hare Kṛṣṇa—the great mantra Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

ISKCON—the International Society for Krishna Consciousness.

Japa—individual chanting of names of God, usually while counting on beads.

Kali-yuga—in the endlessly repeated cycle of four cosmic ages, the present and worst age, the Age of Quarrel, of which 5,000 of 432,000 years have passed.

Karma—material action; its inevitable reaction; or the law by which such action and reaction are governed.

Kirtana—congregational singing of names of God, usually accompanied by cymbals (*karatālas*) and drums (*mṛdaṅgas*).

Kṛṣṇa—the Supreme Personality of Godhead in His original transcendental form (see “Godhead”).

Mahābhārata—the epic history of ancient India, a history in which the *Bhagavad-gītā* appears as the most important and well-known text.

Māyā—illusion; the energy of the Supreme Lord that deludes living entities into forgetting their spiritual nature and forgetting God.

Māyāvādī—one who regards the Absolute Truth as ultimately impersonal.

Modes of nature—the three qualities (goodness, passion, and ignorance) that hold sway over all action in the material world.

Nityānanda—the incarnation of Lord Balarāma who appeared with Lord Caitanya Mahāprabhu.

Prasādam—vegetarian food that has been prepared for the Lord and offered to Him with devotion (literally “mercy”).

Purāṇas—Vedic histories.

Rādhārāṇī—Lord Kṛṣṇa's consort and pleasure potency.

Rathayātrā—“chariot festival”: a festival in which the form of Kṛṣṇa is borne in procession on a large canopy-topped chariot or float, especially the festival originating in Puri, India, for Jagannātha (Lord Kṛṣṇa, “the Lord of the universe”).

Sannyāsa—the renounced life of a man who relinquishes home to dedicate himself fully to the Supreme.

Śrī—an honorific meaning “opulent” (similarly: Śrīla, Śrīmad, Śrīmān, Śrīmatī).

Śrīla Prabhupāda—His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness.

Śrīmad-Bhāgavatam—the most important of the eighteen *Purāṇas*, which tells of the nature and pastimes of Lord Kṛṣṇa and His devotees.

Supersoul—the form of the Lord who resides in every heart along with the individual soul.

Upaniṣads—the 108 essential philosophical treatises that appear within the *Vedas*.

Varṇāśrama—the Vedic social system. It organizes society into four occupational and four spiritual divisions (*varṇas* and *āśramas*). The members of the four *varṇas* are the *brāhmaṇas* (intellectuals and priests), the *kṣatriyas* (administrators and soldiers), the *vaiśyas* (farmers and businessmen), and the *śūdras* (laborers and artisans). The members of the four *āśramas* are the *brahmacārīs* (celibate students), *gṛhasthas* (married people), *vānaprasthas* (retired people), and *sannyāsīs* (renunciants).

Vṛndāvana—the transcendental abode of Lord Kṛṣṇa, mirrored on earth as the town in India where Kṛṣṇa appeared five thousand years ago.

Vaiṣṇava—a devotee of the Supreme Lord (from the word *Viṣṇu*).

Vedas—the hymns of knowledge revealed by the Lord Himself at the beginning of creation.

Vedic—pertaining to the culture in which the *Vedas* and related scriptures guide all aspects of human life.

Viṣṇu—any form of the Personality of Godhead (see “Godhead”); the forms the Lord manifests to create and sustain the material world.



Viagra or Vairāgya-

Sensual pleasures pale in comparison to the higher taste of

I SIT AT THE lunch table with some of my colleagues as we say goodbye to one of our co-workers. I'm soon reminded of why I tend to stay away from such gatherings: As usual, the conversation eventually turns to the topic of sex.

Mimi, a fifty-eight-year-old woman, talks about her efforts to preserve an active sex life with her partner, Phil. He's taking the aphrodisiac Viagra, and I casually listen as Mimi raves about their renewed sex life. Viagra, in her estimation, is a miracle.

"Viagra or *vairāgya*," I think, recalling my husband's recent quip.

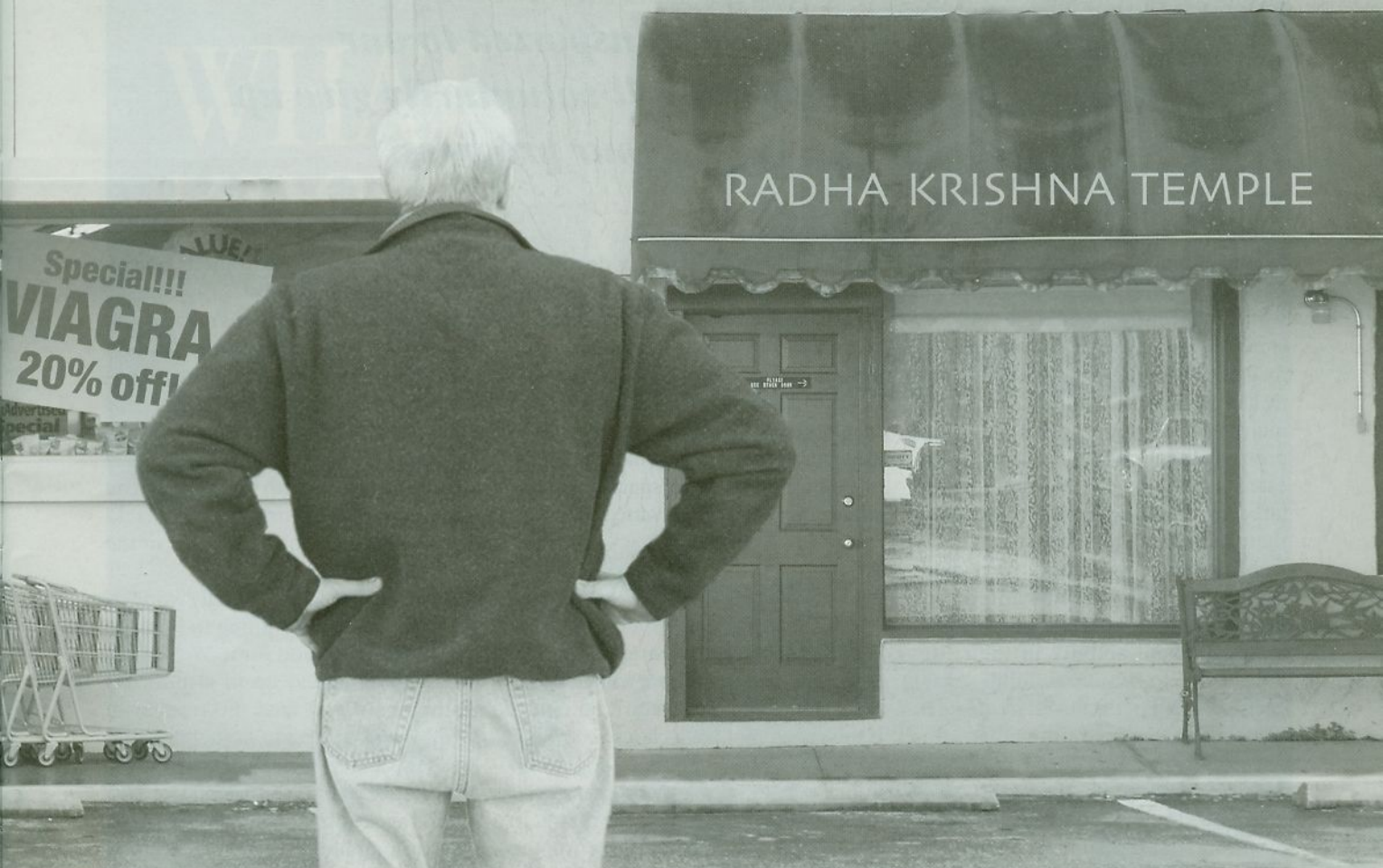
Vairāgya means to voluntarily renounce something to gain something of greater value. A story from India illustrates the principle well. Five hundred years ago, Sanātana Gosvāmī, a great devotee of the Lord, owned a touchstone. It was said that this stone could convert iron into gold. A poor man, hearing that Sanātana owned such a treasure, went to seek it out. When he approached Sanātana Gosvāmī, he asked about the touchstone. Sanātana told him he could take it from the rubbish heap.

Because the man had some intelligence, he reasoned that if Sanātana had

discarded this valuable item, he must have something of greater value. The man then submissively approached Sanātana Gosvāmī and asked what greater thing he possessed.

Sanātana bargained with the man, saying he would give him the greater thing if the man would throw away the touchstone. The man readily complied, and Sanātana Gosvāmī gave him the chanting of the Lord's holy names: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

The man in the story happily gave up something lower (and material) for



Montage by Yamarāja Dāsa

—Where's the Bliss?

devotion to Lord Kṛṣṇa. by Arcana-siddhī Devī Dāsī

something higher (and spiritual). That's *vairāgya*. When Śrīla Prabhupāda introduced Kṛṣṇa consciousness in the West, he didn't start by emphasizing *vairāgya*; he didn't insist that we give things up right away. He was so kind that he gave us the holy name and didn't ask us to give up our touchstones as a prerequisite for chanting. But the *vairāgya* came on its own. As we practiced chanting the *mahā-mantra*, our taste for material activities gradually diminished and we were able to give up many unwanted habits. Most devotees easily give up meat, gambling, and intoxication, three of the four main

prohibitions. They give up illicit sex, too, but that's harder, because sexual desire is so deep-rooted. Getting rid of it takes time. That's one reason most devotees enter family life, choosing to raise God-conscious children rather than stay celibate.

While sex is permitted within marriage, it is to be regulated and eventually given up. Non-devotees and even devotees often question why something so seemingly good and intimate needs to be eliminated from their repertoire of activities. Is Kṛṣṇa being unkind to us to demand such a sacrifice? No, Kṛṣṇa wants us to come to a far

greater pleasure, but it can't be reached as long as we stay attached to bodily pleasures. Our best interest is to work toward giving up sex so we can transcend the limited material sphere of temporary activities.

HELP FROM NATURE

Kṛṣṇa has designed our bodies to help us gradually let go of sex desire. As we progress through the biological stages of human development, our sexual ability naturally decreases. Unfortunately, today we live in a sex-crazed society, and a provocative media arti-

If our goal is to be transported to our eternal spiritual home, we'll voluntarily give up things that impede our progress.

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ficially stimulates us, constantly bombarding us with erotic images. Even while innocently standing in grocery store check-out lines, we're accosted by magazine covers with pictures of scantily clothed men and women. Two of the many societal consequences are that pre-pubescent children become interested in sex and the elderly are titillated into finding ways to reawaken their waning sexual inclinations.

Most people would agree that childhood promiscuity is unwanted, but those same people would support prolonging sexual activity in their life. They'd like to be able to fulfill sexual desires, which persist even in old age.

Sexual desire is so strong that without spiritual training even a dying person will think of sex. To support this assertion, Prabhupāda tells the story of a king and his minister. When the king asked his minister when the desire for sex would end, the minister replied that it lasts up to death.

The king doubted his minister's answer. Wanting to prove his point, the minister took the king and the king's young daughter to visit a man on his deathbed. The man was a loyal subject and would no doubt be thrilled by a visit from the king. But when the king and his daughter entered the room, the dying man's eyes focused, not on the face of the king, but rather on the attractive young girl.

One may question why sexual desires at death are bad. The Vedic scriptures tell us that our thoughts and desires at death carry us to our next destination. To think of sex at death guarantees our return to the material world. Because our thoughts at death are naturally a composite of the activities and desires of our life, a preoccupation with sex may mean taking a body more suited to enjoying sex, such as that of a monkey or a pigeon. Both species can have sex many times a day with no guilt or inhibitions.

When I first became a devotee, I shared knowledge of the soul's transmigration from body to body directed by our desires at death with a close friend of mine. Unfortunately, he could not see the harm in becoming a pigeon or a monkey. I felt sorry that he was so attached to sex that he liked the idea of falling into a lower species with no chance for spiritual advancement.

CHOOSING VAIRĀGYA

Ideally if we have spent our lives cultivating spiritual desires by practicing spiritual activities, we will be transported to our eternal spiritual home. If this is our goal, we'll choose *vairāgya*. We'll voluntarily choose to give up things that impede our progress. And we'll choose to accept things that help us develop our dormant love for the Lord. For many followers of the *bhakti* path, renunciation is gradual. As we advance on the path and our realizations and taste for spiritual activities increase, we naturally let go of materialistic activities. In his purport to verse 3.31 of *Bhagavad-gītā*, Śrīla Prabhupāda tells us that even if we can't at once follow a particular instruction to give up material activity, as long as we don't resent the principle we'll gradually progress on the path of perfection.

This isn't an endorsement of continued materialistic behavior, but rather it serves as encouragement to keep trying without loss of hope. Kṛṣṇa is well aware of how difficult it is for us to progress in conquering sexual desire. That's why He sent so much help, especially in the form of our spiritual master Śrīla Prabhupāda, who expertly understood our mentalities. While preaching in the West, Prabhupāda simplified the process of *bhakti-yoga* to accommodate our way of life and our tainted consciousness. He wrote many books making Vedic literature accessible to us and encouraged his dis-

ciples to write their realizations as well.

Kṛṣṇa also sent His holy names. Being identical to Him, His names have the power to transform our worldly mentality into transcendental consciousness. The holy names convert our feelings of lust into pure love. They remove the blanket of abject ignorance and illuminate us with knowledge. The names can release us from the shackles of sex life, the binding force in the material world.

Yes, sex is such a seemingly wonderful thing that we're willing to sacrifice the kingdom of God for it. We're willing to be cramped up in a mother's womb again and face the trauma of birth. We're willing to be helpless babies suffering from hunger, indigestion, and diaper rash. We're willing to be school-age children again, forced to sit still for long hours of the day, waiting for the bell ring to set us free. We're willing to suffer through awkward adolescence with acne and braces. We're willing to be a parent again and stay up all night with a sick baby, and to again raise an insubordinate teen. We're willing to get old with excruciating pains in our joints and organs. We're willing to do all this again and again just to enjoy a few moments of the pleasurable physical sensation called sex.

This insanity afflicts us all. We need to pray for "the desire to desire to desire" to become free of sexual cravings. We also have a responsibility to give knowledge to others—people like Mimi, who is convinced she has found the miracle of life in Viagra. Our miracle is that we came in contact with a pure devotee who gave us the most valuable thing—the Lord's holy names. ☸

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

WHAT KRSNA WANTS

Trying to remember the Lord under the pressures of daily life.

by Rashi Singh



The author at home studying.

IT'S WEDNESDAY evening at 6:30, and I'm just getting in from yet another long day at the university. I had three lessons today, two group meetings, one presentation, and a midterm. I didn't sleep a wink last night, and I still have to chant twelve rounds and somehow manage to get some sleep.

I enter my study to unload my belongings, and I see *it*. Right there on the corner of my desk. I try to walk the other way, but the force is too strong, as it is everyday. It's calling me, once again: my agenda.

Reluctantly, I open it to today's date to find:

- Study for finance midterm tomorrow @ 1:00

- Apply for marketing position
- Finish accounting assignment
- Prepare for accounting group meeting tomorrow @ 3:00

The words blur as tears well up in my eyes. How in the world am I supposed to get all of this done, chant, and get some sleep? Where should I start?

I often ask myself how I can possibly advance spiritually while bombarded with all these material pressures. On numerous occasions my mind is on my next assignment or meeting rather than on spiritual subjects, such as Kṛṣṇa's pastimes or the lecture given at the temple last Sunday.

"I just don't have time to do my rounds today," I say to myself.

I close my eyes and remember last

week's lecture: "Kṛṣṇa, the Supreme Personality of Godhead, has a quota for our happiness. Although we must not neglect our daily duties in the context of our material lives, we must not forget that the reason for everything we have, do, and think is Kṛṣṇa. The result of our work is predetermined, and *over-endeavoring* for material happiness can only take us *away* from spiritual advancement."

THE MOST IMPORTANT THINGS FIRST

With this in mind, I decide the first thing I need to do is chant. Although the material demands that surround me are intense and plentiful, they should never be satisfied at the expense

of my daily spiritual routine. Spiritual life is not something we can put on hold for more convenient times. We must chant and progress spiritually to rediscover our eternal relationship with Kṛṣṇa as His servant.

The very notion of a relationship implies reciprocity. The best friendships are unconditional, and the most important and best friend we have is Kṛṣṇa Himself. After all the things Kṛṣṇa has blessed me with, I think, I cannot neglect my rounds out of convenience. After all, my so-called successes and failures all belong to Him. It is because of Him that I am a student. It is He who allowed me to get an education, and it is He who gives me knowledge.

Then I realize that all of my so-called stress is temporary; it is all bodily related. I have to get an "A." I have to get a job.

But I am not this body; I am the soul. All of the results for which I endeavor are temporary, material. Although I cannot ignore the material pressures that surround me, I cannot allow them to rule my consciousness. Thoughts of Kṛṣṇa should rule my consciousness.

A FRESH PERSPECTIVE

I look again at my agenda and see things a little differently:

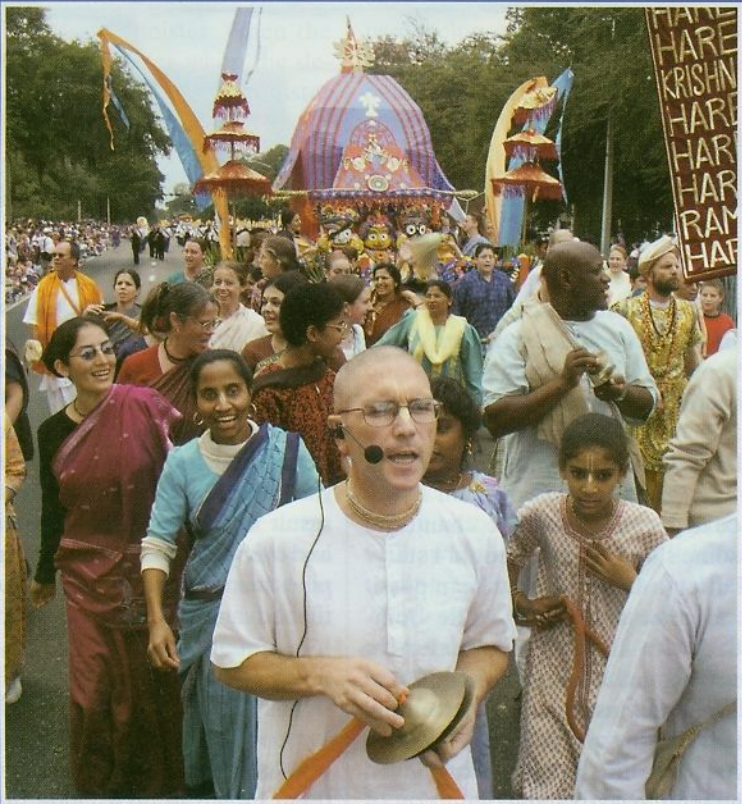
- Study for finance midterm tomorrow @ 1:00—*For Kṛṣṇa*
- Apply for marketing position—*For Kṛṣṇa*
- Finish accounting assignment—*For Kṛṣṇa*
- Prepare for accounting group meeting tomorrow @ 3:00—*For Kṛṣṇa*

Suddenly it all makes sense. After I've chanted my rounds, I should study hard and do the best I can to get that job in which I can make some money to donate to the temple and serve Kṛṣṇa better. Above all else, I shouldn't stress; Kṛṣṇa will take care of me if I take care of Him.

My tears turn into determination. I have a newfound energy, and I feel much lighter, even though it will be 8:00 by the time I finish my rounds, and I will still have so much to do. But it's OK, because whatever Kṛṣṇa wants is what will happen. And I want what Kṛṣṇa wants. 🌸

Rashi Singh ended up graduating with an honors degree in marketing from the Schulich School of Business at York University. She lives in Toronto, Canada.

FESTIVAL OF INDIA

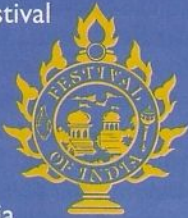


2002 Rathayatra Festival, Gainesville, Florida

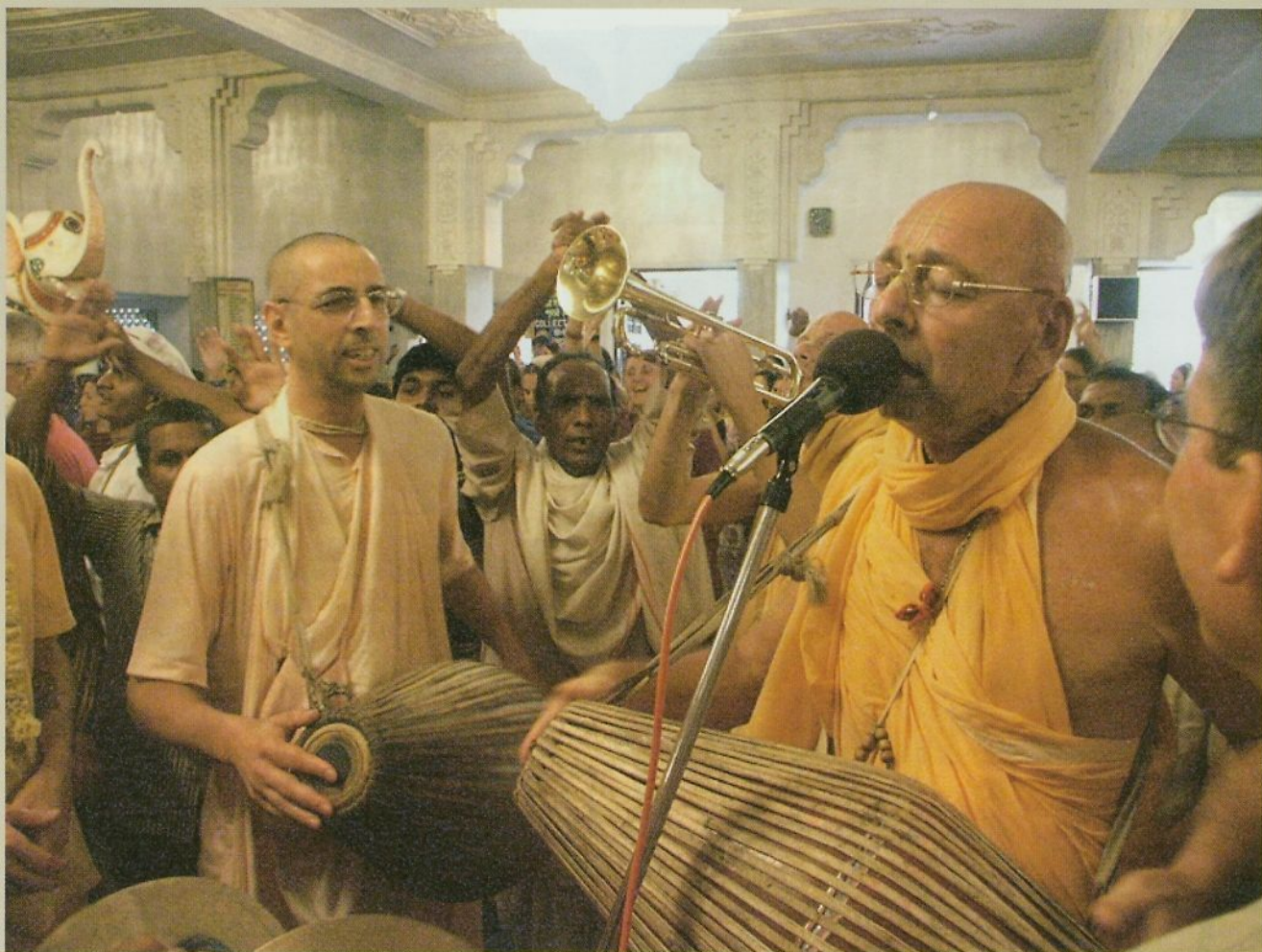
2003 SPRING SCHEDULE

- April 2–3: University of Illinois, Chicago
- April 14–15: University of North Carolina, Chapel Hill
- April 16–17: University of Florida, Gainesville
- May 3–4: Houston
- May 10–11: Dallas
- May 17–18: New Orleans

To confirm festival dates before making your travel plans, contact the Festival of India



(www.festivalofindia.org) or the temple in the city where the festival will be held.



Māyāpur, West Bengal, India

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

PRONUNCIATION: *ha-ray, krish-na, ra-ma* (rhymes with “drama”)



Lalitā



Śacī



Sitārāṇī



Rādhikā



Dhaniṣṭhā



Ānanda



Balarāma



Cintāmaṇi



Jahnu



Kundalatā



Pārijāta

HONORING THE LAND OF LORD CAITANYA

*A teacher finds a creative way to help her students
fix their minds on the Lord.*

The Nine Islands of Navadvipa Dhama

Navadvipa Dhama is in the shape of a lotus flower.
It is composed of nine islands separated by different
holy rivers. Eight of the islands form an eight-
petaled lotus surrounding the island of
Antaradvipa (Mayapur), the birth-
place of Lord Caitanya.



Teacher Campakalatā Devī Dāśī oversaw the project, which included plaques like this one for each diorama.

ON MARCH 18 (in some places, March 17), devotees in the Hare Kṛṣṇa movement, along with millions of other Vaiṣṇavas around the world, will observe one of the most important festivals of the year: Śrī Gaura Pūrṇimā, honoring the appearance of Śrī Caitanya Mahāprabhu. Lord Caitanya, who is Kṛṣṇa Himself in the guise of His own devotee, descended a little over five hundred years ago in the area of West Bengal known as Navadvīpa (“Nine Islands”). To our defective vision, Navadvīpa may seem like an ordinary place, but pure souls know that Navadvīpa, like any place on earth the Lord chooses to call home, is a *dhāma*—a transcendental site, a replica of His eternal home in the spiritual world. And like the Lord Himself, His *dhāma* is also worthy of our worship and contemplation.

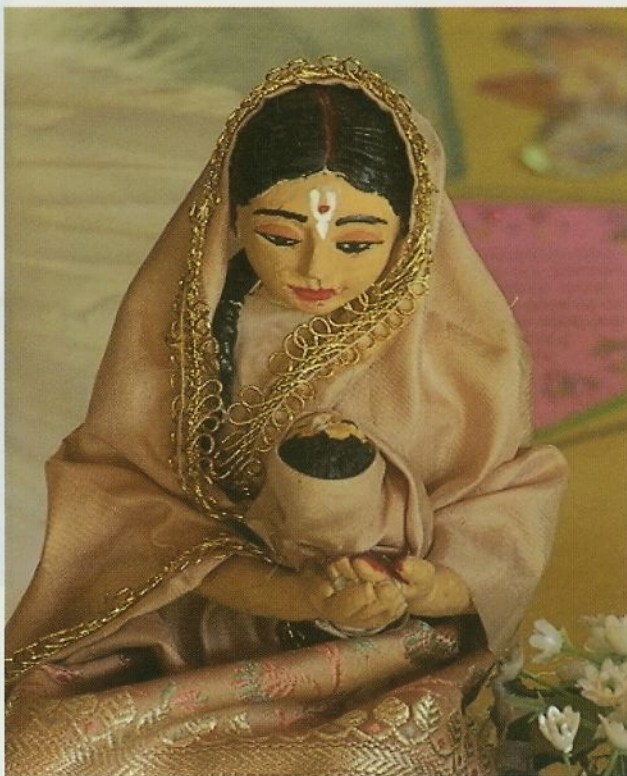
Last year, Campakalatā Devī Dāsī, a teacher at Padma Academy in Hillsborough, North Carolina, wanted to come up with a school project to help the students absorb their minds in Lord Caitanya for six weeks leading up to the Gaura Pūrṇimā festival. She thought a major art project would work, and one of her students, twelve-year-old Sītārāṇī, suggested dioramas—small three-dimensional scenes of painted molded figures and backgrounds. Campakalatā liked the idea, especially since dioramas are a traditional art form in Bengal. She decided they’d make nine of them, one for each of Navadvīpa’s nine islands.

Together, students and teachers decided on one main event per island. Because Navadvīpa’s shape resembles that of a lotus, they fashioned eight dioramas on bases shaped like a lotus petal. They shaped the ninth—for Māyāpur, at the center of Navadvīpa—like a lotus whorl. They also inscribed a plaque for each diorama, explaining the event depicted.

Each student took responsibility for at least one figure, and some older students made a whole petal. The youngest children made a bed and flower bushes. As they completed the project, the students were amazed they could make realistic figures, and they were gratified that through their humble efforts, Lord Caitanya and His devotees had revealed themselves. 🌸

Padma Academy teaches boys and girls ages 5–18 and awards recognized American high school diplomas. Contact Māyāpurcandra Dāsa, principal (mayapur@com.org), Campakalatā Devī Dāsī, teacher (campaka@com.org), or Ūrmilā Devī Dāsī, teacher (urmila@com.org); or call (919) 643-2001. Or visit www.radharani.com.

Photos by Māyāpurcandra Dāsa



Antardvīpa

The Birthplace of Lord Caitanya

This island is also called Māyāpur and is the birthplace of Lord Caitanya. At the time of Lord Caitanya’s birth, there was a lunar eclipse. To ward off its inauspicious effects, all the people of Navadvīpa (or Nadia, as it was called at that time) bathed in the holy Ganges and chanted the names of Kṛṣṇa. Lord Caitanya, who had remained in His mother’s womb for 13 months, chose this auspicious time, while everyone was chanting His name, to appear. Although He would later be named Viśvambara and eventually be called Lord Caitanya, His mother, Śacī, affectionately called her beautiful golden son Nimāi, after the *neem* tree beneath which He was born.

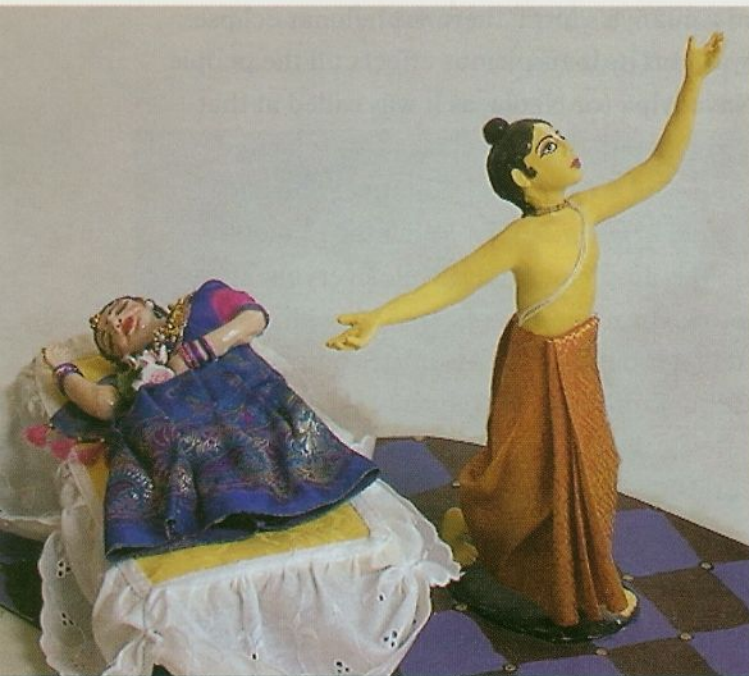
—Made by Dhaniṣṭhā

Rudradvipa

Lord Caitanya Takes Sannyāsa

In Rudradvipa there is a place named Nirdaya, which means “merciless.” While His devoted wife, Viṣṇupriyā, slept, Lord Caitanya left His home in Antardvipa to take *sannyāsa*. He traveled to the west and crossed the Ganges River to this village in Rudradvipa. Though His purpose in taking *sannyāsa* was to deliver all the fallen souls, the act appeared merciless, hence the name “Nirdaya.”

—Made by Rādhikā, Campakalatā,
and Balarāma



Simantadvipa

The Kazi Surrenders to Nimai

The gravesite of Nadia’s Muslim ruler, the Chand Kazi, is located here.

Once, in an attempt to thwart Nimāi’s *saṅkīrtana* movement, Chand Kazi stormed into a devotee’s house. He broke a *mṛdaṅga* and declared that anyone who dared chant Kṛṣṇa’s names again would be converted into a Muslim.

The devotees became afraid of the Kazi’s declaration. But Lord Caitanya told them not to fear. He ordered them to gather a huge chanting party with which to approach the Kazi’s home. The Kazi became fearful upon seeing the power of the Lord, and after first trying to hide, he was finally coaxed from his home.

Once outside, he recounted a dream he’d had in which Lord Nṛsiṃha had warned him never to again disturb the Lord’s *kīrtana*. The Kazi thus humbly accepted Lord Caitanya’s reproach, declaring that henceforth the devotees would be free to sing the holy name as they pleased.

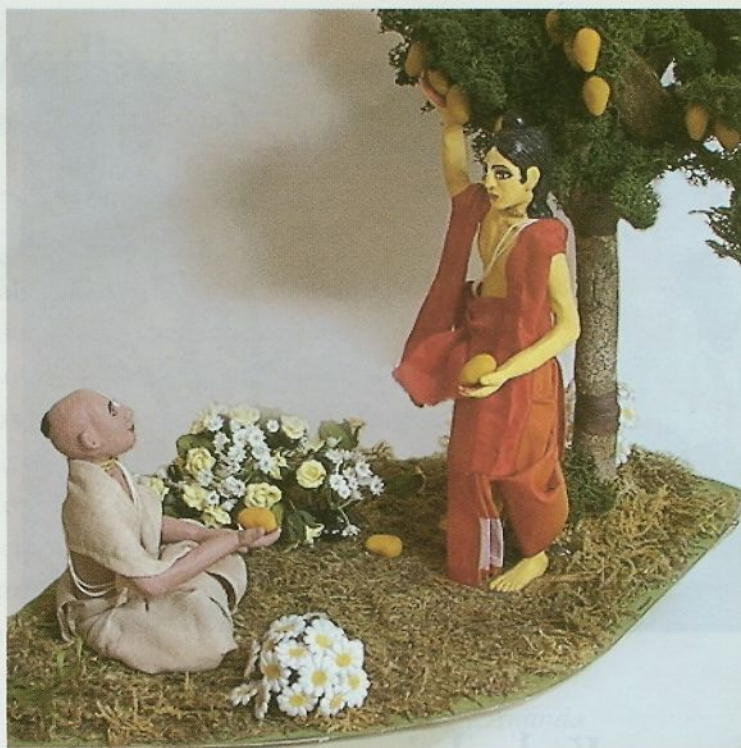
—Made by Sītārāṇī, Kundalatā,
and Ānanda

Godrumadvipa

Nimāi Grows a Mango Tree

Once, the Lord was performing *saṅkīrtana* with His devotees. After chanting and dancing for a long time, they became tired and sat down to rest. Seeing how tired they were, the Lord took a mango seed and planted it in the ground. The minute it was planted, the seed sprouted and began to grow. As the astonished devotees looked on, the full-grown tree soon hung heavy with hundreds of mangos. These mangos had no seeds inside and no skins outside. They were so sweet, and filled with so much juice, that after eating only one each, the devotees were completely satisfied.

—*Made by Campakalatā and Jahnu*



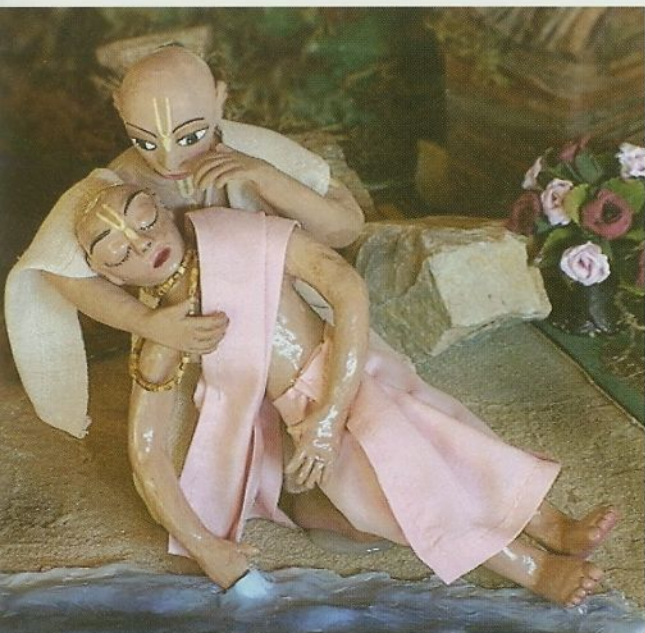
Modadrumadvipa

Sāraṅga Ṭhākura Initiates a Dead Boy

There was a devotee during Lord Caitanya's time named Sāraṅga Ṭhākura. Lord Caitanya was very pleased with Sāraṅga's devotion and asked him to make some disciples. Sāraṅga assured the Lord that the next day he would initiate the first person he saw. The next morning, as he was about to step into the Ganges to bathe, he saw a boy's dead body float past. Remembering his promise to Lord Caitanya, he brought the dead boy's body to the shore and chanted the initiating mantras into his ear. As soon as the dead boy heard the mantras, he came back to life.

He offered his obeisances to the feet of Sāraṅga and told him, "Yesterday I was undergoing a ceremony to accept initiation, but a black snake came and bit me. I can't remember anything after that."

—*Made by Cintāmaṇi*





Koladvipa

Jagannātha Dāsa Bābāji Dances

Jagannātha Dāsa Bābāji's *samādhi* [memorial tomb] is located here. This great *ācārya* in the Gauḍiṃyā Vaiṣṇava line lived over 150 years ago. He was regarded as the chief of the Vaiṣṇavas of his time. In 1893, when he was 142 years old, he went with Bhaktivinoda Ṭhākura to try to find the real birthplace of Lord Caitanya. He was so old that he could not walk and his body was stooped over. His eyelids drooped so much that if he wanted to see something, his disciples would have to hold his eyelids open. He was able to travel to the holy places of Navadvipa in a basket his disciples carried on their heads. Despite his decrepit condition, when he reached the spot where Lord Caitanya was born (in Antardvipa) he jumped out of his basket and danced in ecstasy.

—*Made by Śacī and Pārijāta*

Ritudvipa

Nitāi Falls Unconscious

Once Lord Nityānanda, along with His associates, entered the wonderful forests of Ritudvipa. The beauty of the forests reminded the Lord of His intimate pastimes with Kṛṣṇa as Kṛṣṇa's older brother, Balarāma.

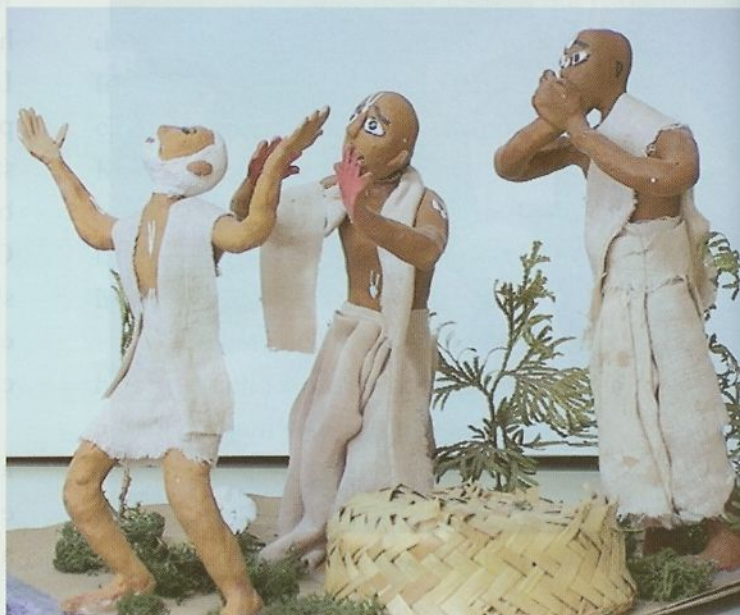
In the mood of Balarāma, Lord Nityānanda called out, "Quickly bring Me My horn! My cowherd friends are far ahead of Me. Kṛṣṇa is fast asleep and won't get up. I can't herd these cows alone."

The devotees with Him tried to calm Him. They reminded Him who He actually was.

They said, "O Nityānanda Prabhu, Your brother, Lord Caitanya, has gone and taken *sannyāsa*, leaving us here alone."

Lord Nityānanda became so heartbroken at hearing this that He lost consciousness.

—*Made by Kundalatā, Dhaniṣṭhā, and Campakalatā*





Madhyadvipa

Lord Śiva Rides Brahmā's Swan

On this island there is a forest called Naimisharanya, where at the beginning of Kali-yuga thirty-three thousand sages assembled to hear the *Śrīmad-Bhāgavatam* spoken by Śrīla Sūta Gosvāmī. Lord Śiva, who was also eager to hear this narration, mounted His bull carrier, Nandi, and left His abode on Mount Kailasa. However, He feared that the recitation would end before His arrival because Nandi was too slow. So He abandoned Nandi and mounted Brahmā's swift swan carrier, who brought Him to Naimisharanya just in time.

—Made by Ānanda

Jahnudvipa

Jahnu Muni Releases Ganga

Near Kapila's ashram, on this island of Jahnudvipa, a great sage named Jāhnu once had his ashram. One day while sitting in meditation, he heard the deafening roar of the Ganges River as she followed the sage Bhagīratha. Afraid that Ganga would destroy the planet, Jahnu Muni swallowed her up in one gulp. Bhagīratha was overcome with anxiety. Ganga was supposed to liberate his ancestors! With great devotion, he worshiped Jahnu Muni, offering beautiful prayers. Pleased with Bhagīratha's sincerity, Jahnu Muni allowed Ganga to emerge from his ear. Thus, Ganga is known as Jāhnavī Devī, the daughter of Jahnu Muni.

—Made by Sītārāṇī, Lalitā,
and Campakalatā



Nārada Sees God Everywhere

A short history of one of the most famous saints of the Vedic tradition.

by Amala Bhakta Dāsa

THE ANGRY SNAKE LAY coiled in the grass, waiting to spring at the oncoming feet.

The feet belonged to Nārada's mother, who couldn't see the agitated viper. Not only was it too dark, but her mind was centered on getting to the cowshed. There, she would milk a cow and then bring the milk back to the house.

The snake saw the feet coming closer . . . closer . . . Then, just as one foot was about to trample it, the serpent lunged and sank its deadly fangs into the foot, venom squirting rapidly into its victim's bloodstream.

Nārada's mother screamed and gazed down fearfully. Seeing the snake attached to her foot, she grabbed it by the neck, pulled it off, and flung it as far away as she could.

As she hastily continued toward the barn, she suddenly felt a weakness, a limpness, come over her. She halted, rubbing the side of her head where it had begun to throb. Then, no longer able to stand, she helplessly collapsed to the ground. Her breath came in tense, painful gasps. She tried to cry for help, but her weakened voice failed her. Feeling alone, distressed, and helpless, she knew she would soon be dead.

From *Mystical Stories from the Shrimad Bhagavatam* (available from the Krishna.com Store). This retelling of Nārada's life is based on *Śrīmad-Bhāgavatam*, Canto 1, Chapters 5 and 6.

When her five-year-old son, Nārada, learned that she had passed away, he could not help thinking about her. She had been a maidservant at a *brāhmaṇa*'s house while trying to raise him. He recalled the last rainy season—when it had just begun. Several itinerant devotees of Lord Viṣṇu had asked for and received shelter at the house. The master had assigned Nārada's mother to cater to their needs during the four months they would be there. Gladly serving them, she delegated some of her duties to her son. Nārada would, for example, deliver their food to them and clean their quarters.

As a result of serving the holy men—and receiving their blessings—Nārada suddenly became very spiritually inclined. He was self-controlled and uninterested in childish sports. Never ill behaved, he spoke only that which was necessary.

THE POWER OF PRASĀDAM

One day, while he was taking away the renunciants' leftovers—*prasādam*, or eatables that had been offered to and blessed by God—he asked if he could eat them. Understanding his purpose, they gladly consented, and Nārada consumed and relished all their remnants.

Just from this holy contact, all the karmic punishments that Nārada would normally have received from the sins he had committed in his past lives were instantly eradicated. Thus, his heart be-

Right: Nārada Muni travels freely throughout the material and spiritual worlds.



came purified and he became strongly attracted to transcendental living. He therefore eagerly listened to the sages describing the attractive activities of Lord Kṛṣṇa. And with each telling, he became increasingly enrapt—so much so that his taste for knowing about Kṛṣṇa's divine exploits escalated daily. This resulted in his realizing that he was not his material body or mind but an eternal, spiritual soul.

As Nārada continued serving the sages, he developed strong faith in them. They, in turn, instructed him in confidential, spiritual knowledge. He learned where souls originally come from, why they are in this world, what

causes them to suffer, and how they may become free from all misery. He also discovered that he had an eternal relationship with God and even though it had become dormant, he could revive it by the process of *bhakti-yoga*, or devotional service to Him. He further learned that he could eventually enter the divine world—where God dwells and acts—and personally meet and serve Him there. To Nārada, there was no higher goal than this.

At the end of the rainy and autumn seasons, the holy men bid Nārada goodbye and wandered off to other places.

Now that Nārada's mother was

dead, what would he do? Who would attend to him? Considering this, he felt quite helpless. Though he was sad from being separated from his mother, he knew that she had merely gone to another realm—and that the Lord would take good care of her. He also understood that her leaving him while he was so young was God's special mercy, for now he would have to depend solely on the Lord to guide and help him. Since he had full faith in God, he left the *brāhmaṇa's* house and walked onto the road. Completely alone and determined to be an itinerant devotee—just like the sages who had initiated him—he now headed north.

SEEING THE LORD IN THE HEART

Nārada passed through many thriving cities, towns, villages, valleys, vegetable and animal farms, flower and nursery gardens, and natural forests. He saw hills and mountains full of gold, silver, and copper, as well as land tracts with water reservoirs filled with attractive lotus flowers fit for the residents of the heavenly planets. He ventured through numerous forests, bamboo reeds, sharp grasses, weeds, and caves, which were difficult for him to forge through alone. And he saw dark and dangerous forests that were the playgrounds of snakes, owls, and jackals.

After a while, he felt not only physical and mental exhaustion, but also intense hunger and thirst. But he soon came upon a lake, and after bathing in it and drinking its water, he felt relieved and refreshed.

Continuing on, Nārada discovered an uninhabited forest, where he sat down under the shade of a banyan tree and began to meditate. Then, as the sages had taught him, he focused his attention on the Supersoul in his heart. As he gazed resolutely at the Lord's lotuslike feet, his heart became filled with transcendental love, and tears flowed from his eyes.

Nārada instantly saw Lord Kṛṣṇa in his heart, and this vision filled him with indescribable happiness. Every part of his body became thrilled and enlivened with ecstasy. In fact, Nārada became so blissful that he could no longer see the



Nārada offers blessings to Dhruva, one of his many famous disciples.

As soon as Nārada sings about the Lord's holy activities and plays a devotional melody, Lord Kṛṣṇa, as if summoned, instantly appears in Nārada's heart.

• • •

Lord. And yet he wanted to continue seeing Him, for the vision gave him total satisfaction. Perturbed by the loss, Nārada concentrated firmly on his heart and tried again and again to see that divine form. But hard as he tried, he could not succeed. This greatly frustrated and distressed him.

Noting the child's grief, the Lord within suddenly but gravely said to him, "Nārada, I'm sorry to say that you will not see Me for the rest of your life."

"What!" Nārada was taken aback.

"I'm sorry."

"But—why?"

"Because you're still incomplete in devotional service."

"Incomplete?"

"Yes. But the more service you perform, the purer your heart will become."

"But why did You let me see You today?"

"To increase your desire for Me."

"Increase?"

"Yes. The more you remember Me and hanker after Me, the more you'll be freed from your worldly desires."

"And when I'm free from them, will I be able to see you then?"

"Yes, always—and everywhere."

Nārada became hopeful.

"By My mercy, you will never forget Me."

When the Lord stopped speaking, Nārada felt relieved and grateful. He therefore offered Him his obeisances.

NĀRADA'S MESSAGE

From that time on, Nārada remembered and chanted the Lord's name and glories regularly, for he knew how immensely beneficial those practices are. Thus, he continued traveling all over the world, fully satisfied, humble, and content. At the end of his life, he was free from all materialistic desires and karma. The Lord then awarded him a transcendental body, which is eternally knowledgeable and blissful, and which enables one to see the Supreme Lord always.

Many years later, when Lord Brahmā's day ended (after 4.32 billion years), the world was destroyed. At that time Nārada, along with Brahmā, entered the Supreme Lord's body and remained there in divine consciousness. At the end of Lord Brahmā's night (4.32 billion years), when Brahmā awoke he once more created the world. Then Nārada appeared from Brahmā's body in the same transcendental form he had when he had previously entered God's body. Since then, by the grace of Lord Viṣṇu, Nārada travels everywhere without restriction, both in the

material and spiritual worlds, performing devotional service for Him.

Wherever Nārada travels, he always sings God's glories and plays devotional music on his *viṇā*. This stringed instrument is charged with transcendental sound and was given to him by Lord Kṛṣṇa Himself. As soon as Nārada sings about the Lord's holy activities and plays a devotional melody, Lord Kṛṣṇa, as if summoned, instantly appears in Nārada's heart.

Nārada's message to everyone is "You can cross over the rough ocean of materialistic desires, anxieties, and miseries with the boat of constant conversation about the transcendental activities of the Supreme Lord. This gives you pure love of God and complete delight and fulfillment. Possessing these, you need nothing else."

Thus, Nārada not only achieved his spiritual goal—of being able to see God always—but by his expert teaching and perfect example, he continues to instruct many other souls on how to do the same. ☸

Amala Bhakta Dāsa, well-known for his audio recordings of Kṛṣṇa conscious books, is the author of The Life of Tulasi Devi, Mystical Stories from the Mahabharata, and Mystical Stories from the Srimad-Bhagavatam.

LETTERS

(continued from page 5)

spiritual world in His original spiritual form, and He comes here on occasion. Great devotees of the Lord play the role of His father and mother, and thus He enjoys playing as a child, and His parents enjoy the pleasure of serving Him.

Because He is unlimited, naturally Kṛṣṇa's birth and activities are difficult for us limited beings to understand. The great saint Queen Kuntī praises

Lord Kṛṣṇa in this way: "Of course it is bewildering, O soul of the universe, that You work, though You are inactive, and that You take birth, though You are the vital force and the unborn."

God seems to take birth, but factually He always exists in His spiritual form. Although Kṛṣṇa stayed in human society for 125 years, His spiritual body looked no older than sixteen years. And because He is God Himself, His body is full of all spiritual

potencies even when He seems to be just three months old.

These are important topics. Kṛṣṇa says in the *Bhagavad-gītā* that one who understands the transcendental nature of His birth and activities does not have to accept a material body, but can return to Him in the spiritual world at the end of this life. ☸

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

This calendar is calculated for Māyāpur, 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 Govinda

(February 17–March 18)

MARCH

2—Śrī Śiva Rātri, a day in honor of Lord Śiva.

4—Disappearance anniversary of Śrīla Jagannātha Dāsa Bābājī, the great devotee in the disciplic line from Lord Caitanya who confirmed Śrīla Bhaktivinoda Ṭhākura's discovery of Lord Caitanya's birthplace.

14—Āmalakī-vrata Ekādaśī. Fasting from grains and beans.

15—Disappearance anniversary of Śrīla Mādhavendra Purī, the spiritual master of Lord Caitanya's spiritual master.

18—Śrī Gaura Pūrṇimā, the appearance anniversary of Lord Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself in the role of His own devotee. Fasting till moonrise, followed by a break-fast of Ekādaśī *prasādam* (no grains or beans). Feasting tomorrow.

Month of Viṣṇu

(March 19–April 16)

25—Appearance anniversary of Śrīla Śrīvāsa Paṇḍita, one of Lord Caitanya's principal associates.

28—Pāpamocanī Ekādaśī. Fasting from grains and beans.

APRIL

7—Appearance anniversary of Śrīla Rāmānujācārya, a Vaiṣṇava philosopher and spiritual master who appeared in the eleventh century.

11—Śrī Rāma Navamī, the appearance anniversary of Lord Rāmacandra. Fasting till sunset, followed by feasting.

13—Kāmadā Ekādaśī. Fasting from grains and beans.

16—Śrī Kṛṣṇa Vasanta Rāsa, Lord Kṛṣṇa's springtime *rāsa* dance. Balarāma Rāsa Yātrā, Lord Balarāma's *rāsa* dance. Appearance anniversary of Hanumānjī, eternal servant of Lord Rāma. Appearance anniversary of Śrīla Śyāmānanda Paṇḍita, a follower of the six Gosvāmīs of Vṛndāvana.

Month of Madhusūdana

(April 17–May 16)

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

27—Varūthinī Ekādaśī. Fasting from grains and beans.

MAY

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

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

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

12—Mohinī Ekādaśī. Fasting from grains and beans.

13—Rukmiṇī Dvādaśī, the appearance anniversary of Śrīmatī Rukmiṇī Devī, the consort of Lord Kṛṣṇa as Dvārakādhiṣa, the Lord of Dvārakā.

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

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

Month of Trivikrama

(May 17–June 14)

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

26—Aparā Ekādaśī. Fasting from grains and beans.

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

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The ISKCON Ministry of Educational Development offers its blessings and support to Bhaktivedanta College and the important initiative it represents. This College forms the educational foundation of the most effective, systematic, and comprehensive educational program in ISKCON today. Education is our future.
—Śeṣa Dāsa, GBC Minister of Education

*The list may change slightly by the time the Program begins.


**Vaiṣṇava Training and Education, an initiative that promotes systematic education within ISKCON. The Bhaktivedanta College is a combined effort of the VTE and the VIHE (Vaiṣṇava Institute for Higher Education).

DYNAMIC, EXPANDING BLISS: THE HARE KṚṢṆA MANTRA

*Lord Kṛṣṇa's holy names bring light
to downtown London on a Saturday night.*

by Ūrmilā Devī Dāsī

Photos by Rājāsana Dāsa



WE CROSS Oxford Street with five *mṛdaṅga* drums, two loud and deep African drums, *kara-tāla* cymbals, an accordion, and an electric guitar. Our chanting party consists of over a hundred members, from so many countries and ethnic backgrounds that the diversity is startling. There are men in *dhotis*, in suits, and in jeans, women in saris, colorful dresses, and subdued business clothes. We race



or dance down the street, singing as fast as we run, churning up waves of spiritual joy.

The lead singer wears a wireless microphone on his head, and one member of the group carries a loudspeaker in a backpack. The electric-guitar player has his own speaker. So many devotees respond to the lead singer's chanting that all the words of the great mantra for deliverance—Hare Kṛṣṇa,

Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—distinctly echo through the London streets.

To this native New Yorker, the streets are narrow and the buildings short, but the atmosphere is that of any major Western city on a Saturday night. Many in the crowd must see us each week, but there are also large numbers of tourists and people who

come from around the country to sample the culture of central London. And there is much to sample—pubs, gambling houses, live theater, movie houses with multiple screens, discotheques that open at 9:00 P.M., and shops of all variety.

But all the glitter of this great Western city, old with history and achievement, is, from the spiritual point of view, a subculture. The activities here,



HARE KRISHNA

HARE KRISHNA

KRISHNA KRISHNA

HARE HARE

HARE RAMA

HARE RAMA

RAMA RAMA

HARE HARE

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advertised by seductive models under flashing colored lights, draw humanity far away from the qualities that build a foundation for enlightenment, qualities that demarcate us as human. The people lining the streets are not thinking of enlightenment as they laugh in the outer darkness of night and the inner darkness of lust, greed, intoxication, and sensual enticements.

SPONTANEOUS DANCING

Yet the chance for enlightenment comes. Our group randomly runs, jumps, and leaps across the streets, un-

derstand why there should be love and violence in a spiritual treatise. Alongside the chanters, we talk for a while about how God is the source of everything, including love and fighting. In God, Kṛṣṇa, these feelings and activities exist in their original, pure form. Reading or hearing of these will purify us from the base forms of lust and anger. Lust, anger, and greed are gates to suffering in this and future lives, but the spiritual originals, of which these are a twisted counterpart, are a source of varieties of great pleasure.

Some members of the party hand out books, magazines, or invitations to

of our acting like madmen, but most of us are so absorbed in the chanting that public opinion seems like a far-away dream of no value.

THE GREAT CALL TO GOD

The greatest mystery is the mantra itself, its meaning and power, and the effect on those of us who abandon ordinary decorum to sing it on busy streets. It is a prayer, a hymn, but of the greatest intensity and intimacy of all calls to God.

The mantra is a direct address: "O Kṛṣṇa, Supreme Lord, Absolute Truth, the most attractive person because of Your incomparable and unlimited beauty, wealth, fame, strength, intelligence, and renunciation! O Harā, Rādhā, female consort of the Lord, who steals His mind with love and takes away our material attachment and suffering! O Rāma, supreme reservoir of all pleasure, who enjoys transcendent love in Your own kingdom!"

What do we ask for when we call out to Kṛṣṇa and His supreme energy? Service. The mantra is a plea for loving service and for connection—yoga—in divine love.

We ask not for material wealth, fame, sensual



der archways, and even into the subway, where the acoustics intensify the chanting. In parks or streets closed to traffic, we linger for some time, sections of our group spontaneously performing dances that seem choreographed. An appreciative crowd gathers. I'm amazed by how many people join the dancing, carry our flags and banners for a while, sing with us, or simply smile, wave, or nod. I try to make eye contact with as many onlookers as possible, smiling and drawing them into the chanting. Hecklers appear, too, but their harsh condemnation drowns in our overflowing happiness and enthusiasm.

One man quietly tells me he has

the next festival, but most of us are caught up in the mantra, the melody, and the movements that naturally express themselves in our bodies. We cannot help but dance. How can we dance and sing publicly with such abandon? Some onlookers probably assume we've been drinking, but we take no alcohol or other intoxicants and many of us are shy. Others only familiar with quiet personal meditation may be surprised that total absorption in a mantra would express itself as public exuberance. One member of the chanting party is out for the first time, nervously wondering if his boss is sitting at a restaurant window we pass. Perhaps some of us consider what people will think

and mental pleasure, or even salvation apart from serving Kṛṣṇa. As such, the mantra we sing with captivating melodies and expert musical accompaniment is the key to the highest levels of religious and spiritual understanding and experience. It embodies the summit of purity and ecstatic divine love. The mantra is composed of the names of God, and His name is more than blessed—it is God Himself in a form of utmost mercy. Additionally, hidden in the arrangement of the divine names is the most secret and intimate beatitude shared between Kṛṣṇa and His consort, Rādhā: Their meeting and blissfully anguished separation, only to meet and separate again.

ENTERING ALL HEARTS

How is it that the Hare Kṛṣṇa *mahā-mantra*—which invokes supreme mystery and power and is the most secret inner truth of the Absolute Truth—appears from our mouths among the weekend revelers? To fully enter into the chanting of the *mahā-mantra*, to even be qualified to hear and chant it, would seem to be reserved for the most pure and austere of spiritual adepts. Yet the *mahā-mantra*, while containing essential truth generally revealed only to the most exalted saints, is a form of Kṛṣṇa so benevolent that it enters the hearts of even the most materialistic. The tipsy passerby who sings with us in his partying mood gets a seed of spiritual understanding. The people who nod and wave or merely hear start their journey to perfection.

Those of us for whom chanting the Hare Kṛṣṇa mantra is a way of life chant not only periodically on the street but daily in group singing and in quiet personal meditation. Indeed, the ripe fruit of perfection is to chant incessantly, the mantra becoming the essential part of one's life.

Cultivating the fruit is a science, from planting the seed to harvesting. An expert gardener in this spiritual science learns and practices the art of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare to achieve the full effect expeditiously and without deviation.

The science requires expert guidance, a life of purity and goodness, a mood of self-surrender, and avoidance of pitfalls. The essence is to have a life where everything is done as an offering to Kṛṣṇa, with the help of a spiritual master to whom one has firmly committed. Such a life includes the regular study of scriptures such as the *Bhagavad-gītā* and the *Śrīmad-Bhāgavatam*, living in a holy place (or sanctifying one's home), and making intimate friendships with like-minded devotees.

The pitfalls are intoxication, illicit sex (sex should be only in marriage for procreation), gambling, and eating of meat, fish, or eggs. One should also avoid offending or displeasing the

mantra, understanding that the mantra is the same as the person Kṛṣṇa and wants to be approached in a particular way.

AVOIDING OFFENSES

The *Padma Purāṇa* lists the following offenses to the Lord's name: To offend devotees of the Lord, to consider Kṛṣṇa's name to be equal to that of an ordinary being (even a demigod), to disobey the spiritual master, to blaspheme scripture, to interpret the mantra in a mundane way, to think its glories are exaggerated, to intentionally sin with the idea that the mantra will purify one, to consider the chanting to be material piety, to tell the name's glories to the faithless, to chant without attention, and to chant without faith or while keeping material attachments.

By carefully applying both the positive and negative standards, an aspirant for entering eternal bliss and knowledge will achieve the result quickly, even in this life. But anyone, serious or not, can take pleasure in the surge of spiritual energy that transforms the streets when Kṛṣṇa's devotees share the best secret with the world.

HARD TO STOP

Our large group gradually makes its way around Soho Square and back to the temple. Few people are on the streets here, and it's late for us, who rise well before the sun. Yet we cannot stop so easily. Someone is collecting the flags and banners, but the chanting continues to fill the street for a while. We remember how Lord Kṛṣṇa finds the greatest pleasure by appearing—as Śrī Caitanya Mahāprabhu—in the mood of His own devotee and chanting like this all night in the company of His associates. Regrettably, my body, made of bone, muscle, and blood, must rest. But I hope that Kṛṣṇa mercifully allows me one day to sing His name forever. ☸

Ūrmilā Devī Dāśī and her family run a school in North Carolina. She is a frequent contributor to BTG and the major author and compiler of Vaiṣṇava Children, a guide to Kṛṣṇa conscious education for children.





Gatherings

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

NOTE: If you find that a listing is no longer valid, please let us know.

USA

CALIFORNIA: ***Southern California** — For all cities in Los Angeles County, San Fernando Valley, and Orange County, call Nirantara Dāsa at (310) 839-1572, nirantara@juno.com; **Alpine** — Rādhānātha Dāsa, (619) 659-5728; **Avalon** — Śyāmasundara Dāsa, (310) 510-0288 [Radio program on 88.7 FM, Tuesdays 8:00–10:00 P.M.]; **Burlingame** — Vaiṣeṣika Dāsa & Nirākula Devī Dāsi, (650) 344-2446; **Lancaster** — Premānṛta Dāsi, (661) 942-1859; ***Newbury Park** — Mahāśakti Dāsa, (805) 480-9215, mjahre@adelphia.net; **Ojai** — Urvāṣi Devī Dāsi, (805) 646-7572; **Penn Valley** — Rick & Judy Gross, (530) 432-0854; (714) 996-7262; **Redwood Valley** — Prasanna Yoga Ashram (Ikṣvāku Dāsa), (707) 485-5592; **Sacramento** — Gaṇapati Dāsa & Mālāṭī Devī Dāsi, (916) 929-4557; **San Jose/Santa Cruz** — Akrūranātha Dāsa & Jagarīṇi Devī Dāsi, (408) 353-9099; **Visalia** — Nagapatni Devī Dāsi, (559) 734-4463, nagapatni@aol.com

FLORIDA: **Coral Springs** — Institute for Gauciya Vaishnavism, (954) 345-3456; **Orlando** — ISKCON Sunday Program, Shanti Mandir, [call Dīpa: (407) 788-7009]; Jaya Śīla Dāsa, (407) 290-1956; **West Palm Beach** — Śreṣṭha Devī Dāsi, (561) 712-8470

GEORGIA: **Atlanta** (Gypsy Market) — Mādhava Priya Devī Dāsi or Bhakta Christopher, (404) 584-0987; **Norcross** — Gītā Govinda Dāsa & Gītā Devī Dāsi, (770) 448-7556

HAWAII: **Waimanalo Bay** — Above Heaven's Gate, (808) 259-5429

ILLINOIS: **Champaign-Urbana** — Pṛthuśrava Dāsa & Dānakeli Devī Dāsi, (217) 384-0699, krishnacenteruiuc@hotmail.com; **DeKalb/Rockford/Northern Illinois Area** — Tāmohara Dāsa & Mantrīṇi Devī Dāsi, (815) 756-3456 **Des Plaines** — Rādhā-Gopālā Dāsa, (847) 768-9594; **Naperville** — Nirantara Dāsa and Premānanda Devī Dāsi, (630) 753-9676; Ashok & Preethi Menon, (630) 236-5747; Suresh & Gulshan Khattar, (630) 753-9857; **Palatine** — Nachiketa Lolla, (847) 368-9363; Śācikumāra Dāsa & Premataraṅgini Devī Dāsi, (847) 259-3703; **Schaumburg** — Amar Upadhyay, (847) 969-1029

INDIANA: ***Terra Haute** — Kalpana Singh, (530) 759-7082

IOWA: **Iowa City** — Gopālā Dāsa & Kalāvati Devī Dāsi, dasgopal@aol.com

KANSAS: **Lawrence** — Āṅkoṭha Dāsa & Gopimātā Devī Dāsi, (785) 594-7091

MARYLAND: **Baltimore** — Dr. Jagdish & Kamud Patel (Jaya Gaurasundara Dāsa & Kaumodaki Devī Dāsi), (410) 788-5947; **Potomac** — Devaprastha Dāsa & Padmāmālīnī Devī Dāsi, (301) 299-1326; **Silver Spring** — Mr. & Mrs. Sankhla & Jāhnavī Devī Dāsi, (301) 236-0564

MASSACHUSETTS: **Quincy** — Charran Mahadeo (Caitya Guru Dāsa), (781) 471-7911

MICHIGAN: **Lansing** — Pālaka Dāsa & family, (517) 484-7431; **Niles** — Prema Bhakti Dāsa & Tapati Dāsi (Frank & Tanya Britton), (616) 687-9491

MINNESOTA: **Minnetonka** — Jimmy and Terry Devine, (952) 933-5408; **Golden Valley** — Shashikant Bhojraj, (763) 522-4452

MONTANA: **Bozeman** — Laura Marino, (406) 586-1699

NEW HAMPSHIRE: **Hudson** — V. J. Varnasi, (603) 598-6939

NEW JERSEY: **Denville** — Dr. Shyamasundar Mahajan (Śamika Rṣi Dāsa), (973) 989-9233; ***Edison** — Devakinandana Dāsa, (732) 635-1904 (gauranitai@divinemellows.com); **Edison** — Anil Shihad, (732) 777-2599 (ashibad@aol.com); **Marlton** — Bill Becker, (800) 957-1046; **New Brunswick** — Subāla Dāsa, (732) 993-0622; **Parsippany** — Rahul Kunderan, (973) 428-8119, rahul_kunderan@hotmail.com; **New Jersey Shore** — Greg & Kristen, (908) 458-6670

NEW MEXICO: **Silver City** — Iṣāna Dāsa, (505) 534-8036;

NEW YORK: **Albany** — Steve and Kelilalītā Dāsi, (518) 799-2172; **Corona (Queens)** — Śivārādhya Dāsa (Jayant V. Surti & family), (718) 639-6580; **Rego Park** — Nikuṅja-Behari Dāsa (Nikhil N. Trivedi & family), (718) 897-2267

NORTH CAROLINA: **Belmont** — Kantilal & Sushila Patel (Satyavrata Dāsa & Kṛṣṇa Kumārī Devī Dāsi), (704) 825-3753; **Chapel Hill** — Lakṣmī Nṛsiṁha Dāsa, (919) 928-0460; **Sandy Ridge** — Śivānanda Dāsa & Mohana Mohinī Devī Dāsi, (336) 593-9888

OHIO: **Athens** — contact: Krishna House (Columbus), (614) 421-1661; **Cleveland** — Kṛṣṇanandini Devī Dāsi, (216) 681-2934; Jagannivāsa Dāsa & Mandira Devī Dāsi, (216) 761-3954; **Kent** — Regular programs at Kent

State University [contact Krishna House (Columbus), (614) 421-1661]; Jim Kelley, (330) 297-5353

PENNSYLVANIA: **Bala Cynwyd** — Dr. Arvind Sharma, (610) 667-5294; **Erie** — Līlā Kumāra Devī Dāsi, (814) 676-1791; **Norristown** — Radha Krishna Mahajan, M.D. (Kaivalya Dāsa), (610) 631-7653; **State College** — Penn State Vedic Society, Arvind Mohanram, (814) 231-8301; ***Youngsville** — Stefanie Goodart, gitana@westpa.net

SOUTH CAROLINA: **Manning** (I-95, Exit 115), Sunset Inn, Sam & Savita Patel, (803) 473-2561

TENNESSEE: **Memphis** — Ghanshyam and Rani Heda, (901) 752-3967; **Nashville** — Nitāi Gaurasundara Dāsa (Dr. Ravi Singh), (615) 896-3425

TEXAS: **Austin** — Rasajña Devī Dāsi, (512) 255-7658, rasa@austin.rr.com

VIRGINIA: **Charlottesville** — The Bhaktivedanta Center, Amitācāra Dāsa & Māyāpriyā Devī Dāsi, (804) 823-8223; **Norfolk** — Lucille Vogel, (757) 531-2464; **Springfield** — Śrīmān Dāsa, (703) 455-1125

WEST VIRGINIA: **Parkersburg** — Pramod & Mala Mathur, (304) 295-8362

OTHER COUNTRIES

AUSTRALIA: **Melbourne** — Vishal Sharma, (03) 9386-9169, Vishal@tusc.com.au; ***Tasmania** — Bhakta Mick (0403) 696 305 (Hobart)

BELGIUM: **Ghent** — Bhakta Vincent Serbruyns, (09) 386-1117; Mādhava Dāsa, (03) 828-6049

BOZNA AND HERZEGOVINA: **Sarajevo** — Dāmodara Prema Dāsa, +387 (033) 610 571, damodarprema@yahoo.com

BRAZIL: **Curitiba** — Gaura-Natarāja Dāsa, +55 (041) 263-4163

CANADA: **Edmonton, Alberta** — Omkāra Dāsa and Jadurāṇi Devī Dāsi (Om & Jyoti Sharma), (403) 434-7343; **London, Ontario** — Radhika Parbhoo, (519) 495-4623; **Markham, Ontario** — Prabhupāda Dāsa (V. B. Sharma), (416) 294-9431; **Salmon Arm, B.C.** — Mukunda Mādhava Dāsa & Yaśodā Priyā Devī Dāsi, 6191 Trans-Canada Hwy. NW, Salmon Arm, B.C. V1E 4M2 (no phone); **St. Jerome, Quebec** — Jiva Dāsa and France, (450) 431-8477, yves.st-pierre@sympatico.ca; **Toronto** — Rāmānanda Rāya Dāsa & Viśākhā Devī Dāsi, (416) 297-6131

COMMONWEALTH OF INDEPENDENT STATES: Programs are held in more than 100 cities. Contact ISKCON Moscow.

GERMANY: **Hamburg** — Jagayaura Dāsa, +49 (40) 410-2848 or +49 (4105) 12347; Vedic Cultural Mission, (040) 655 23 72; **Weimar** — Katharina Rauch, Am Jakobsfriedhof 1, D-99423

GREECE: **Greater Patras Area** — Pānagādi-tīrtha Dāsa, (06) 963-2930

ITALY: **Belforte del Chienti** — Centro Culturale Govinda Bhavan, Mahāvākya Dāsa & Divya Kathā Devī Dāsi, (0733) 951102

JAMAICA, W. INDIES: **Kingston** — Bhāgavatānanda Dāsa, (876) 706-2852, bhagavata@hotmail.com; **Trelawny** — ISKCON Farm, Troy P. O.

JAPAN: **Odawara** — Jayānanda Dāsa & Bhaktin Kana, (0465) 42-3749; **Osaka** — Satsvarūpa Dāsa & Jalāṅgi Devī Dāsi, (06) 352-0729

MEXICO: **Tijuana** — Centro Cultural Hare Krishna, (66) 686-6219

NEW ZEALAND: **Hamilton** — Rāghava Caitanya Dāsa, (07) 856-7608; **Tauranga, Bay of Plenty** — ISKCON Tauranga, (07) 549 1807

POLAND: **Augustow** — Bhaktyātīta Dāsa, +48 (087) 644-6147; **Białystok** — Pracārānanda Dāsa, +48 (0601) 23-6470; **Katowice** — Yugala-Mūrti Dāsa, +48 (032) 255-8557; **Kielce** — Lakṣmaṇa Dāsa, +48 (041) 331-7785; **Lublin** — Poṣaṇa Dāsa, +48 (081) 526-0685; **Rzeszow** — Vṛndāvana Candra Dāsa, +48 (017) 346 53; **Szczecin** — Dharmadaraṣṭa Dāsa, +48 (091) 34-5204; **Walbrzych** — Trīṣama Dāsa, +48 (074) 231 85

SOUTH AFRICA: Programs are held in more than fifty locations. For information contact one of the centers in South Africa listed on page 61.

SWEDEN: **Vasteras** — Jonas Andreasson, (021) 88007

TURKEY: **Istanbul** — Acyuta Mādhava Dāsa, acyuta.madhava.jps@pamho.net; Asli Han Aran, ahana108@hotmail.com

UNITED KINGDOM: Regular gatherings take place in more than twenty cities. To find the one nearest you, or for help in starting one, contact ISKCON Reader Services, P.O. Box 730, Watford WD25 8EZ, UK; www.iskcon.org.uk.

*New or revised listing.

“I Will Treasure These Books Until the Day I Die”

College and university libraries in North America are getting an irresistible opportunity to put Śrīla Prabhupāda’s books on their shelves.



by Kālakanṭha Dāsa

RECENTLY A couple of my friends have launched a creative method of placing Śrīla Prabhupāda’s books in libraries. They call their project “The Prabhupada Rasamrita Trust”—with Rasamrita (*rasāmṛta*) referring to the “immortal nectar” found in these books. Their efforts reminded me of my own experiences with Śrīla Prabhupāda’s writings.

* * *

The admissions officer smiled at my father and me. Clearing his throat, he leaned forward slightly over his tidy desk and said with a hint of condescen-

sion, “St. John’s has a unique curriculum. Rather than conventional liberal arts courses, our students study the great books. Plato, Aristotle, Shakespeare, Kant, Hegel, Thoreau—all the classics. The St. John’s experience allows a student to grow by associating with the greatest minds the world has ever known.”

I was seventeen and interested in higher knowledge. But my heart grew uncertain as Dad and I toured the campus, meeting students and professors. The books might have been great, but the people seemed ordinary. “Are these people really enlightened?” I won-

dered. With high school graduation just a few months off, I disappointed my college-educated parents and decided not to go to St. Johns.

A few months later I received a copy of *Śrī Īsopaniṣad*, with Śrīla Prabhupāda’s translation and commentary. It managed to fascinate while remaining incomprehensible. I visited the local Kṛṣṇa center to ask about it. The devotees answered with reason and conviction. Moreover, they seemed to swim effortlessly upstream against the prevailing culture and counterculture of ’60s and ’70s America. I was impressed. Before long I enrolled to study

Śrīla Prabhupāda's prodigious literary output amounted to a small library of distinguished texts on devotion and Vedic culture.

• • •

the great books of Vedic India, presented through an ancient line of brilliant teachers culminating in the modern world in Śrīla Prabhupāda.

PRODIGIOUS OUTPUT

In the late 1950s, when Śrīla Prabhupāda was struggling in India to publish *Back to Godhead* magazine, a friend suggested he publish Kṛṣṇa conscious books instead of magazines. "Magazines come and go, but books stay in homes and libraries," the friend said. Śrīla Prabhupāda agreed and turned his attention to a daunting task: an English translation, with comments, of the 18,000-verse *Śrīmad-Bhāgavatam*.

Canto One—the first of twelve—required three hefty volumes and several years to complete. In 1965, shortly after publishing the third volume of the First Canto, Śrīla Prabhupāda left for America. His primary luggage: trunks full of *Śrīmad-Bhāgavatams*.

Śrīla Prabhupāda soon saw that Americans needed an authentic translation of the most basic Vaiṣṇava text, *Bhagavad-gītā*. His *Bhagavad-gītā As It Is* attracted MacMillan publishers, who printed the popular book in abridged and later unabridged editions. *Gītā* in hand, over the next twelve years Śrīla Prabhupāda opened more than a hundred ISKCON centers around the world. Remarkably, during the same years, Śrīla Prabhupāda completed over thirty volumes of the *Śrīmad-Bhāgavatam*—Cantos One through Nine—and began work on the famous and particularly lengthy Tenth Canto. During one two-year span he also completed the first English translation of the Bengali classic *Śrī Caitanya-caritāmṛta*. With his commentary, that work extended to seventeen volumes.

Śrīla Prabhupāda's prodigious liter-

ary output—one of his numerous major accomplishments—amounted to a small library of distinguished texts on devotion (*bhakti*) and Vedic culture. Abandoning commercial publishers, Prabhupāda established the Bhaktivedanta Book Trust (BBT) to produce his three major works (*Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, and *Śrī Caitanya-caritāmṛta*). Some of Prabhupāda's disciples produced and illustrated the gorgeous books. Others translated them into dozens of languages. Still others sold millions of copies around the world.

A TEMPTING INVITATION

Two years into my study of Kṛṣṇa consciousness a senior disciple of Śrīla Prabhupāda, Satsvarūpa Dāsa Goswami, sent me a tempting invitation.

"The BBT is organizing a team to sell Śrīla Prabhupāda's books to libraries," he said, "and you're welcome to join us."

That began, for me, a wonderful four-year adventure on the BBT Library Party. My service took me to the offices and classrooms of hundreds of college professors. I enjoyed the chance to meet these scholars—in some cases nationally and internationally famous in their fields—and enter into deep discussions on many topics. My older and college-educated colleagues took me under their wings as we visited college campuses throughout America and, later, Europe. Nearly everywhere, we met professors who were pleased and impressed with Śrīla Prabhupāda's books. Many ordered *Bhagavad-gītā As It Is* as textbooks for their classes in religion and philosophy. Most of the colleges ordered Śrīla Prabhupāda's major works as reference sets for their libraries. Dozens of professors wrote

glowing reviews, praising Śrīla Prabhupāda's scholarship and clarity.

Sales were good, and Śrīla Prabhupāda was pleased. He wrote to Satsvarūpa Goswami: "I am always very much pleased with our Library Party's preaching. Their work is most important. The BBT office has sent me some recent review from professors, and there is no doubt that these intelligent men are deriving benefit from reading my books. These reviews make me very encouraged."

When we would occasionally meet Śrīla Prabhupāda, he encouraged us to read the books as well as sell them. One colleague admitted that he found it hard to study systematically while traveling.

"Never mind," Prabhupāda said. "Just pick up any of my books and open it to any page. Sugar tasted on any side is sweet."

By the time we were through, nearly every major academic library in America and Europe had at least some of Śrīla Prabhupāda's books. The Library Party's focus shifted to India, and most of us original members went on to other services. I earned a Bhakti-śāstrī theology degree and began teaching Kṛṣṇa consciousness to new students in ISKCON Los Angeles. Over the years I would occasionally be reminded of my old service by people who had first learned about *bhakti-yoga* through one of Śrīla Prabhupāda's books they picked up in a library.

A NEW APPROACH

Recently Viśvaretaḥ Dāsa, a disciple of Śrīla Prabhupāda, has joined with Baladeva Vidyābhūṣaṇa Dāsa, a disciple of Satsvarūpa Goswami, to establish the Prabhupada Rasamrita Trust (please turn to page 52)

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.

DAKṢA’S CURSE

*Angry at Lord Śiva’s failure to offer him due respect,
Dakṣa curses Lord Śiva, and Nandīśvara,
one of Śiva’s main associates, responds in kind.*

CANTO 4: CHAPTER 2

11 एष मे शिष्यतां प्राप्तो यन्मे दुहितुरग्रहीत्
पाणिं विप्राग्निमुखतः सावित्र्या इव साधुवत्

*eṣa me śiṣyatām prāpto
yan me duhitur agraḥit
pāṇim viprāgni-mukhataḥ
sāvitrīya iva sādhuvat*

eṣaḥ—he (Śiva); *me*—my; *śiṣyatām*—subordinate position; *prāptaḥ*—accepted; *yat*—because; *me duhituḥ*—of my daughter; *agrahit*—he took; *pāṇim*—the hand; *vipra-agni*—of *brāhmaṇas* and fire; *mukhataḥ*—in the presence; *sāvitrīyaḥ*—Gāyatrī; *iva*—like; *sādhuvat*—like an honest person.

He has already accepted himself as my subordinate by marrying my daughter in the presence of fire and brāhmaṇas. He has married my daughter, who is equal to Gāyatrī, and has pretended to be just like an honest person.

PURPORT: Dakṣa’s statement that Lord Śiva pretended to be an honest person means that Śiva was dishonest because in spite of accepting the position of Dakṣa’s son-in-law, he was not respectful to Dakṣa.

12 गृहीत्वा मृगशावाक्ष्याः पाणिं मर्कटलोचनः
प्रत्युत्थानाभिवादाहं वाचाप्यकृत नोचितम्

*grhītva mrga-sāvākṣyāḥ
pāṇim markṭa-locanaḥ
pratyutthānābhivādārhe
vācāpy akṛta nocitam*

grhītva—taking; *mrga-sāva*—like a deer cub; *akṣyāḥ*—of her who has eyes; *pāṇim*—the hand; *markṭa*—of a monkey; *locanaḥ*—he who has the eyes; *pratyutthāna*—of rising from one’s seat; *abhivāda*—the honor; *arhe*—to me, who deserves; *vācā*—with sweet words; *api*—even; *akṛta na*—he did not do; *ucitam*—honor.

He has eyes like a monkey’s, yet he has married my daughter, whose eyes are just like those of a deer cub. Nevertheless he did not stand up to receive me, nor did he think it fit to welcome me with sweet words.

13 लुप्तक्रियायाशुचये मानिने भिन्नसेतवे
अनिच्छन्नप्यदां बालां शुद्रायेवोशतीः गिरम्

*lupta-kriyāyāśucaye
mānine bhinna-setave
anicchann apy adām bālām
śūdrāyevośatīm giram*

lupta-kriyāya—not observing rules and regulations; *āśucaye*—impure; *mānine*—proud; *bhinna-setave*—having broken all rules of civility; *anicchan*—not desiring; *api*—although; *adām*—handed over; *bālām*—my daughter; *śūdrāya*—unto a *śūdra*; *iva*—as; *uśatīm giram*—the message of the *Vedas*.

I had no desire to give my daughter to this person, who has broken all rules of civility. Because of not observing the required rules and regulations, he is impure, but I was obliged to hand over my daughter to him just as one teaches the messages of the Vedas to a śūdra.

PURPORT: ① A śūdra is forbidden to take lessons from the Vedas because, due to his unclean habits, he is not worthy to hear such instructions. This restriction, that unless one has acquired the brahminical qualifications one should not read the Vedic literatures, is like the restriction that a law student should not enter law college unless he has graduated from all lower grades. According to the estimation of Dakṣa, Śiva was unclean in habits and not worthy to have the hand of his daughter, Satī, who was so enlightened, beautiful, and chaste. The word used in this connection is *bhinna-setave*, which refers to one who has broken all the regulations for good behavior by not following the Vedic principles. In other words, according to Dakṣa the entire transaction of the marriage of his daughter with Śiva was not in order.

14 प्रेतावासेषु घोरेषु प्रेतैर्भूतगणैर्वृतः
अटत्युन्मत्तवन्नगो व्यसकेशो हसन् रुदन्

15 चिताभस्मकृतस्नानः प्रेतस्रङ्त्रस्थिभूषणः
शिवापदेशो ह्यशिवो मत्तो मत्तजनप्रियः
पतिः प्रमथनाथानां तमोमात्रात्मकात्मनाम्

*pretāvāseṣu ghoreṣu
pretair bhūta-gaṇair vṛtaḥ
aṭaty unmattavan nagno
vyupta-keśo hasan rudan*

*citā-bhasma-kṛta-snānaḥ
preta-sraṅ-nrasthi-bhūṣaṇaḥ
śivāpadeśo hy aśivo
matto matta-jana-priyaḥ
patiḥ pramatha-nāthānām
tamo-mātrātmakātmānam*

pretā-āvāseṣu—at the burning places of dead bodies; *ghoreṣu*—horrible; *pretair*—by the Pretas; *bhūta-gaṇair*—by the Bhūtas; *vṛtaḥ*—accompanied by; *aṭati*—he wanders; *unmatta-vat*—like a madman; *nagnaḥ*—naked; *vyupta-keśaḥ*—having scattered hair; *hasan*—laughing; *rudan*—crying; *citā*—of the funeral pyre; *bhasma*—with the ashes; *kṛta-snānaḥ*—taking bath; *preta*—of the skulls of dead bodies; *sraṅ*—having a garland; *nṛ-asthi-bhūṣaṇaḥ*—ornamented with dead men's bones; *śiva-apadeśaḥ*—who is *śiva*, or auspicious, only in name; *hi*—for; *aśivaḥ*—inauspicious; *mattaḥ*—crazy; *matta-jana-priyaḥ*—very dear to the crazy beings; *patiḥ*—the leader; *pramatha-nāthānām*—of the lords of the Pramathas; *tamaḥ-mātra-ātma-ātmanām*—of those grossly in the mode of ignorance.

He lives in filthy places like crematoriums, and his companions are the ghosts and demons. Naked like a madman, sometimes laughing and sometimes crying, he smears crematorium ashes all over his body. He does not bathe regularly, and he ornaments his body with a garland of skulls and bones. Therefore only in name is he Śiva, or auspicious; actually, he is the most mad and inauspicious creature. Thus he is very dear to crazy beings in the gross mode of ignorance, and he is their leader.

PURPORT: ② Those who do not regularly bathe are supposed to be in association with ghosts and crazy creatures. Lord Śiva appeared to be like that, but his name, Śiva, is actually fitting, for he is very kind to persons who are in the darkness of the mode of ignorance, such as unclean drunkards who do not regularly bathe. Lord Śiva is so kind that he gives shelter to such creatures and gradually elevates them to spiritual consciousness. ③ Although it is very difficult to raise such creatures to spiritual understanding, Lord Śiva takes charge of them, and therefore, as stated in the Vedas, Lord Śiva is all-auspicious. Thus by his association even such fallen souls can be elevated.

Sometimes it is seen that great personalities meet with fallen souls, not for any personal interest but for the benefit of those souls. In the creation of the Lord there are different kinds of living creatures. Some of them are in the mode of goodness, some are in the mode of passion, and some are in the mode of ignorance. ④ Lord Viṣṇu takes charge of persons who are advanced Kṛṣṇa conscious Vaiṣṇavas, and Lord Brahmā takes charge of persons who are very much attached to material activities, but Lord Śiva is so kind that he takes charge of persons who are in gross ignorance and whose behavior is lower than that of the animals. Therefore Lord Śiva is especially called auspicious.

16 तस्मा उन्मादनाथाय नष्टशौचाय दुर्हृदे
दत्ता बत मया साध्वी चोदिते परमेष्ठिना

*tasmā unmāda-nāthāya
naṣṭa-śaucāya durhṛde*

40 BACK TO GODHEAD • MARCH / APRIL 2003

*dattā bata mayā sādhvī
codite parameṣṭhinā*

tasmai—to him; *unmāda-nāthāya*—to the lord of ghosts; *naṣṭa-śaucāya*—being devoid of all cleanliness; *durhr̥de*—heart filled with nasty things; *dattā*—was given; *bata*—alas; *mayā*—by me; *sādhvī*—Sati; *codite*—being requested; *parameṣṭhinā*—by the supreme teacher (Brahmā).

On the request of Lord Brahmā I handed over my chaste daughter to him, although he is devoid of all cleanliness and his heart is filled with nasty things.

PURPORT: It is the duty of parents to hand over their daughters to suitable persons just befitting their family tradition in cleanliness, gentle behavior, wealth, social position, etc.

5 Dakṣa was repentant that on the request of Brahmā, who was his father, he had handed over his daughter to a person who, according to his calculation, was nasty. He was so angry that he did not acknowledge that the request was from his father. Instead, he referred to Brahmā as *parameṣṭhī*, the supreme teacher in the universe; because of his temperament of gross anger, he was not even prepared to accept Brahmā as his father. In other words, he accused even Brahmā of being less intelligent because he had advised Dakṣa to hand over his beautiful daughter to such a nasty fellow. 6 In anger one forgets everything, and thus Dakṣa, in anger, not only accused the great Lord Śiva, but criticized his own father, Lord Brahmā, for his not very astute advice that Dakṣa hand over his daughter to Lord Śiva.

मैत्रेय उवाच

17 विनिन्द्यैवं स गिरिशमप्रतीपमवस्थितम्
दक्षोऽथाप उपस्पृश्य क्रुद्धः शप्तं प्रचक्रमे

*maitreya uvāca
vinindyaivaṁ sa giriśam
apratīpam avasthitam
dakṣo 'thāpa upaspr̥śya
kruddhaḥ śaptum pracakrame*

maitreyaḥ uvāca—Maitreya said; *vinindya*—abusing; *evam*—thus; *saḥ*—he (Dakṣa); *giriśam*—Śiva; *apratīpam*—without any hostility; *avasthitam*—remaining; *dakṣaḥ*—Dakṣa; *atha*—now; *apah*—water; *upaspr̥śya*—washing hands and mouth; *kruddhaḥ*—angry; *śaptum*—to curse; *pracakrame*—began to.

The sage Maitreya continued: Thus Dakṣa, seeing Lord Śiva sitting as if against him, washed his hands and mouth and cursed him in the following words.

18 अयं तु देवयजन इन्द्रोपेन्द्रादिभिर्भवः
सह भागं न लभतां देवैर्देवगणाधमः

*ayam tu deva-yajana
indropendradibhir bhavaḥ
saha bhāgaṁ na labhatāṁ
devair deva-gaṇādhamah*

ayam—that; *tu*—but; *deva-yajane*—in the sacrifice of the demigods; *indra-upendra-ādibhiḥ*—with Indra, Upendra and the others; *bhavaḥ*—Śiva; *saha*—along with; *bhāgam*—a portion; *na*—not; *labhatām*—should obtain; *devaiḥ*—with the demigods; *deva-gaṇa-adhamah*—the lowest of all the demigods.

The demigods are eligible to share in the oblations of sacrifice, 7 but Lord Śiva, who is the lowest of all the demigods, should not have a share.

PURPORT: Because of this curse, Lord Śiva was deprived of his share in the oblations of Vedic sacrifices. It was due to the curse of Dakṣa, Śrī Viśvanātha Cakravartī comments in this connection, that Lord Śiva was saved from the calamity of taking part with other demigods, who were all materialistic. Lord Śiva is the greatest devotee of the Supreme Personality of Godhead, and it is not fitting for him to eat or sit with materialistic persons like the demigods. 8 Thus the curse of Dakṣa was indirectly a blessing, for Lord Śiva would not have to eat or sit with other demigods, who were too materialistic.

9 There is a practical example set for us by Gaurakiśora Dāsa Bābājī Mahārāja, who used to sit on the side of a latrine to chant Hare Kṛṣṇa. Many materialistic persons used to come and bother him and disturb his daily routine of chanting, so to avoid their company he used to sit by the side of a latrine, where materialistic persons would not go because of the filth and the obnoxious smell. However, Gaurakiśora Dāsa Bābājī Mahārāja was so great that he was accepted as the spiritual master of such a great personality as His Divine Grace Oṁ Viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja. The conclusion is that Lord Śiva behaved in his own way to avoid materialistic persons who might disturb him in his prosecution of devotional service.

- (5) Who was Dakṣa's father?
- (6) For what did Dakṣa criticize his father?
- (7) What was Dakṣa's curse upon Lord Śiva?
- (8) How is Dakṣa's curse considered a blessing?
- (9) How did Gaurakiśora Dāsa Bābājī Mahārāja avoid materialistic persons while chanting?

19 निषिध्यमानः स सदस्यमुख्यै

दर्क्षो गिरित्राय विमृज्य शापम्
तस्माद्विनिष्क्रम्य विवृद्धमन्यु
जगाम कौरव्य निजं निकेतनम्

*niṣidhyamānaḥ sa sadasya-mukhyair
dakṣo giritrāya viśrjya śāpam
tasmād viniṣkramya vivṛddha-manyur
jagāma kauravya nijam niketanam*

niṣidhyamānaḥ—being requested not to; *saḥ*—he (Dakṣa); *sadasya-mukhyaiḥ*—by the members of the sacrifice; *dakṣaḥ*—Dakṣa; *giritrāya*—to Śiva; *viśrjya*—giving; *śāpam*—a curse; *tasmāt*—from that place; *viniṣkramya*—going out; *vivṛddha-manyuḥ*—being exceedingly angry; *jagāma*—went; *kauravya*—O Vidura; *nijam*—to his own; *niketanam*—home.

Maitreya continued: My dear Vidura, in spite of the requests of all the members of the sacrificial assembly, Dakṣa, in great anger, cursed Lord Śiva and then left the assembly and went back to his home.

PURPORT: Anger is so detrimental that even a great personality like Dakṣa, out of anger, left the arena where Brahmā was presiding and all the great sages and pious and saintly persons were assembled. All of them requested him not to leave, but, infuriated, he left, thinking that the auspicious place was not fit for him. Puffed up by his exalted position, he thought that no one was greater than he in argument. It appears that all the members of the assembly, including Lord Brahmā, requested him not to be angry and leave their company, but in spite of all these requests, he left. That is the effect of cruel anger.

In *Bhagavad-gītā*, therefore, it is advised that one who desires to make tangible advancement in spiritual consciousness must avoid three things—lust, anger, and the mode of passion. Actually we can see that lust, anger, and passion make a man crazy, even though he be as great as Dakṣa.

⑩ The very name Dakṣa suggests that he was expert in all material activities, but still, because of his aversion towards such a saintly personality as Śiva, he was attacked by these three enemies—anger, lust, and passion.

(10) By what three enemies was Dakṣa attacked because of his aversion to Lord Śiva?

(11) What was right and what was wrong with Nandīśvara's reaction to Dakṣa's cursing Lord Śiva?

Lord Caitanya, therefore, advised that one be very careful not to offend Vaiṣṇavas. He compared offenses toward a Vaiṣṇava to a mad elephant. As a mad elephant can do anything horrible, so when a person offends a Vaiṣṇava he can perform any abominable action.

20 विज्ञाय शापं गिरिशानुगाग्रणी

नन्दीश्वरो रोषकषायदूषितः
दक्षाय शापं विससर्ज दारुणं
ये चान्वमोदंस्तदवाच्यतां द्विजाः

*vijñāya śāpaṁ giriśānugāgrāṇī
nandīśvaro roṣa-kaṣāya-dūṣitaḥ
dakṣāya śāpaṁ visasarja dāruṇaṁ
ye cānvamodaṁs tad-avācyatām dvijāḥ*

vijñāya—understanding; *śāpam*—the curse; *giriśa*—of Śiva; *anuga-agraṇīḥ*—one of the principal associates; *nandīśvaraḥ*—Nandīśvara; *roṣa*—anger; *kaṣāya*—red; *dūṣitaḥ*—blinded; *dakṣāya*—to Dakṣa; *śāpam*—a curse; *visasarja*—gave; *dāruṇam*—harsh; *ye*—who; *ca*—and; *anvamodaṁ*—tolerated; *tad-avācyatām*—the cursing of Śiva; *dvijāḥ*—brāhmaṇas.

Upon understanding that Lord Śiva had been cursed, Nandīśvara, one of Lord Śiva's principal associates, became greatly angry. His eyes became red, and he prepared to curse Dakṣa and all the brāhmaṇas present there who had tolerated Dakṣa's cursing Śiva in harsh words.

PURPORT: There is a long-standing dissension among some of the neophyte Vaiṣṇavas and Śaivites; they are always at loggerheads. When Dakṣa cursed Lord Śiva in harsh words, some of the brāhmaṇas present might have enjoyed it because some brāhmaṇas do not very much admire Lord Śiva. This is due to their ignorance of Lord Śiva's position. Nandīśvara was affected by the cursing, but he did not follow the example of Lord Śiva, who was also present there. Although Lord Śiva could also have cursed Dakṣa in a similar way, he was silent and tolerant; but Nandīśvara, his follower, was not tolerant.

⑪ Of course, as a follower it was right for him not to tolerate an insult to his master, but he should not have cursed the brāhmaṇas who were present. The entire issue was so complicated that those who were not strong enough forgot their positions, and thus cursing and countercursing went on in that great assembly. In other words, the material field is so unsteady that even personalities like Nandīśvara, Dakṣa, and many of the brāhmaṇas present were infected by the atmosphere of anger.

(continued in the next issue)

“A Dog Will Never Ask, ‘How to Control This Barking Habit?’”

Here we continue a conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and Professor John Mize. It took place in Los Angeles on June 23, 1975.

Śrīla Prabhupāda: [To a disciple:] Find this verse:

brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati.

Disciple: Okay, Śrīla Prabhupāda. Let’s see. That will be *Bhagavad-gītā*, fifty-fourth verse in the Eighteenth Chapter. Should I read?

Śrīla Prabhupāda: Yes.

Disciple: *Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati/ samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām.* “One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me.”

Śrīla Prabhupāda: That means one has to come to the platform of *brāhmaṇa*. Then he can enter into devotional service. *Samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām*; in that

brahminical state, he sees every living entity as part and parcel of God.

That is *samaḥ*, equality. He does not see like this: that the human being has a

soul and the cow has no soul. He does not see like that. He sees the cow has a soul, the ant has a soul, the elephant has a soul, the tree has a soul, the human being has a soul. That is *samaḥ sarveṣu bhūteṣu*.

By ignorance, one thinks, “The tree has no soul, the cow has (please turn to page 57)





SPIRITUAL PLACES

ANGKOR WAT

The World's Largest
Temple Complex

*Though much of it lies in ruin, this centuries-old temple
still evokes respect for the devotion of its builders.*

by Adbhuta Hari Dāsa



IN OCTOBER 2000, I was in Bangkok serving my Guru Mahārāja, Śrīdhara Swami. Because my visa was expiring, I had to leave Thailand to renew it. Choosing between Myanmar, Malaysia, and Cambodia, I thought Cambodia would be the most interesting, especially since I could visit Angkor Wat, the largest complex of religious buildings in the world.

Friends warned me, though, that Cambodia could be extremely dangerous. Land mines left over from the civil war still litter

the landscape, and the remote areas have a high rate of armed robbery, kidnapping, and murder. I was disappointed to hear that and feared I'd have to change my plans, but after a day or two I met a few Americans who had lived in Bangkok for several years and had visited Angkor Wat recently. They said that Siam Reap, the town closest to Angkor Wat, was a perfectly safe place to stroll through even at night. The main route from the Thailand border to Siam Reap was safe too, but out at the temples I should stick to clearly

The author at Angkor Wat's main temple, where Lord Viṣṇu is still worshiped.

Inside the temple compound (right) the wear of age is evident. At far right, a banyan tree engulfs a Buddhist temple in another part of the greater complex.



Adhuta Hari Dasa



A visitor (right) sits on one section of the outer wall of the main temple (inset). The moat mentioned in the article can be seen at the top of the inset photo.





Ramancandra Gardner



Ramancandra Gardner

marked trails.

Traveling as a shaven-headed monk in Vaiṣṇava attire, I felt I'd be an unattractive target for criminals. In Bangkok everyone had been kind to me. As a monk, I could travel on local buses for free. So I hoped that as a monk in Cambodia I'd be treated the same way.

A GRUELING RIDE

After a seven-hour train ride, I reached the Cambodian border, where I packed into a truck with a few other tourists, and we started for Siam Reap. I was relieved to be driving with other foreigners. It seemed that Cambodia wasn't so dangerous after all, but it still looked damaged from war and had a bad economy, as we would soon find out. Our rainy-season drive on the potholed road reminded me of the famous Camel Trophy car race through the Amazon jungle. The 150 kilometers from the border to Siam Reap took eight painful hours. We had only one half-hour stop, where an ocean of kids tried to sell us bread, biscuits, and cold drinks.

Stiff and bruised, we reached Siam Reap late at night. A young man accompanying the driver offered us his guesthouse to stay in, so a Japanese man and I accepted his offer.

SEVENTY TEMPLES

The next day I hired a guide—nineteen-year-old Sopeak, who drove me on motorcycle to some of the seventy temples of Angkor Wat. After buying a one-day ticket, the first temple we went to was the Bayon, a Buddhist temple built around A. D. 1200 by Jayavarman VII. There we saw more than two hundred smiling faces of Avalokitesvara and many carvings on the outer wall of the first level depicting vivid scenes of life in twelfth century.

While climbing up to the main tower, I met a professor from England who was surprised to see a Kṛṣṇa devotee. He was interested to hear that the main temple of Angkor Wat was built for Lord Viṣṇu, an expansion of Kṛṣṇa, and that Vedic culture had great influence in Southeast Asia. I told him that even today people in Thailand, Indo-



Ramacandra Gardner

nesia, and other countries in the area worship Lord Brahmā, Lord Śiva, Gaṇeśa, Garuḍa, and other demi-gods—evidence that Vedic culture was spread all over the world, as stated in *Śrīmad-Bhāgavatam*, *Mahābhārata*, and *Rāmāyaṇa*, a Vedic scripture still popular in Southeast Asia.

The next temples we visited were the Baphuon, a pyramidal representation of Mount Meru, built by Udayadityavarman II, and the Bakong, built by Indravarman I and dedicated to Lord Śiva.

We also visited a few temples dedicated to Lord Buddha. In one of them I met four Buddhist monks who tried to figure out which sect of Buddhism I belong to.

In Angkor Thom, a fortified city where some of the temples are found, we came upon five monumental gates,

Ramacandra Gardner



Adbhuta Hari Dāsa



Faces (above, left) can be seen on many Buddhist temples and their entrance gates (above). At left is one of the four domes found on the corners of the main Viṣṇu temple.



each topped by four serene faces of Avalokitesvara; Terrace of Elephants, used for public ceremonies and decorated with bas-reliefs of Garuḍa and lions; and Terrace of the Leper King, on whose platform stands a statue of Lord Śiva and whose front walls are decorated with carvings of seated *apsarās*, the heavenly dancing girls mentioned in the *Vedas*.

We ended the day with a visit to the main temple, because it's not possible

to visit all seventy temples in one day, and probably not worth the effort. Sopeak told me that many of them are not much more than heaps of stone, having been destroyed by vegetation and vandalism.

LORD VIṢṆU'S TEMPLE

To reach the main temple, we had to cross a wide moat that forms a rectangle 1.5 kilometers by 1.3 kilometers.

From a distance we could see the central tower, which rests on the three-story building and rises 60 meters above the ground. At the entrance to the temple complex is an 800-meter-long series of a bas-reliefs, one of which one depicts the churning of the ocean of milk, with demons on the left and demigods on the right. Some reliefs depict the pastimes of Lord Rāmacandra.

To reach Lord Viṣṇu, we passed

The performances of Cambodian dancers (right) at Angkor Wat often have roots in Vedic culture. Lotuses (below), the symbol of beauty in many Eastern cultures, add to the splendor of Angkor. Bas-reliefs (far right) throughout the complex depict events from both Vedic and Buddhist traditions, such as the saga of Lord Rāma, shown here.



through three large square galleries and then up a narrow, steep staircase to the central tower. On seeing the 2.5-meter-tall deity of Lord Viṣṇu with eight arms, wrapped in a saffron shawl, I amazed a few tourists by offering prayers and bowing my head to the floor. Worship of the deity still goes on. Two old women were selling fragrant, colorful, half-meter-long incense sticks that everyone could offer, and I took the opportunity to offer a few of them.

The temple was built by king Suryavarman II, a unifying monarch who fought to earn the title of absolute ruler. He campaigned in the east against Vietnam and the ancient nearby kingdom of Champa, and was the first Angkorean king to begin diplomatic relations with China.

Archeologists and astronomers



Ramkandra Gartner



Ramacandra Gardner

have found correlations between dimensions of the temple and important numbers in the *Vedas*. For example, distances between the entrances and the main tower correspond exactly to the length of the four Vedic ages. At the summer solstice an observer standing in front of the west entrance can see the sun rise directly over the central tower. This day, June 21, marked the beginning of the solar year for Indian astronomers and was sacred to King Suryavarman, whose name means “protected by the sun.” A devotee of Viṣṇu, he started building the temple in 1112, at the beginning of his reign. It was completed after his death, about 1150. The deity of Viṣṇu was installed in July 1131, probably when Suryavarman turned thirty-three—a significant number in Vedic cosmology.

Sanskrit poems of that time describe the history of Angkor Wat, and kings of Angkor Wat had Sanskrit names. The name *Angkor* derives from the Sanskrit word *nagara*, meaning “city.” From A.D. 802 to 1431, Cambodia—known in its own inscriptions as Kambujadesa—was the mightiest kingdom in Southeast Asia.

MORE VEDIC LINKS

Among the many kings whose reigns showed evidence of Vedic links, Jasovarman, who ruled from 889 to 910, established the royal city named Sri Yasodharapura. He had monasteries built for sects that honored Śiva, Viṣṇu, and Buddha. Inscriptions from his time show him to have been aware of the grandeur of Indian civilization and tolerant of different religious beliefs. One reads, “His eyes were the Veda; His glory was like a roar in all directions;

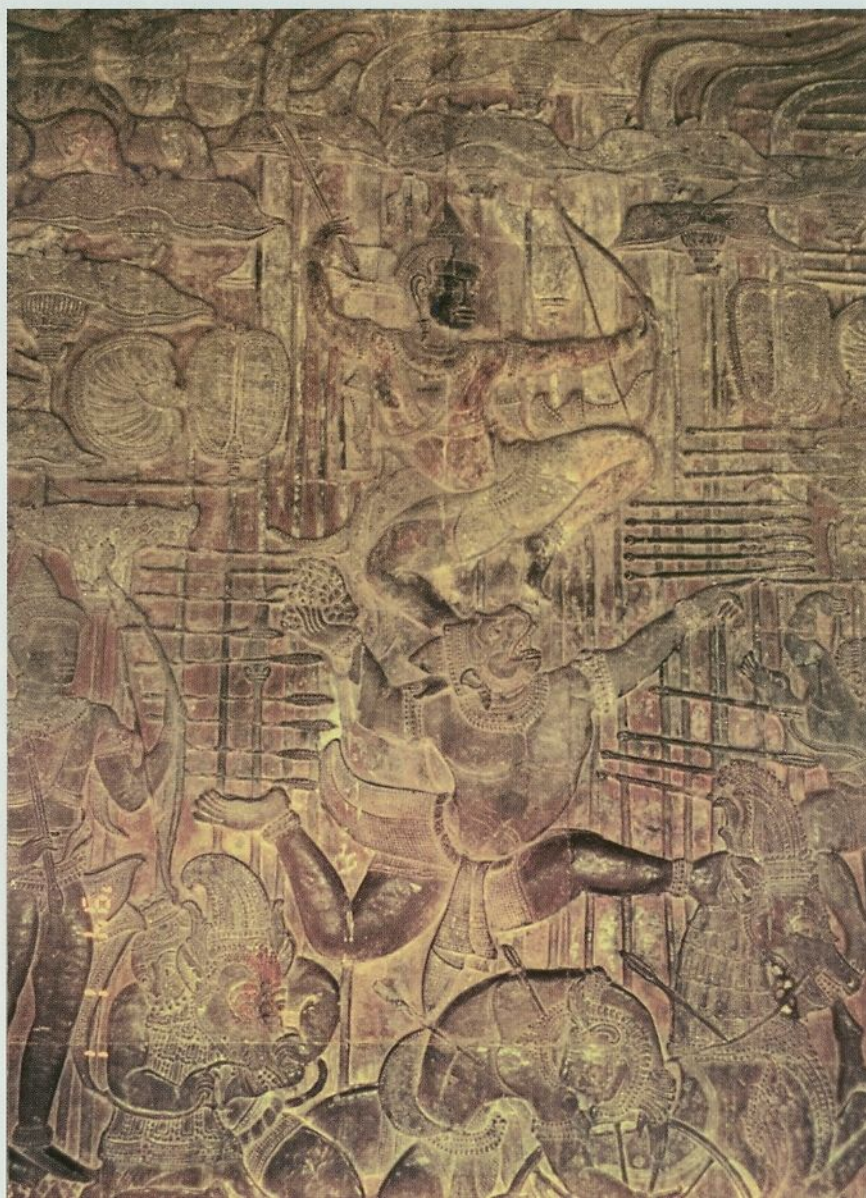
his virtues made up his name.”

At dusk we drove back to Siam Reap. I was deeply impressed by the devotion and opulence with which King Suryavarman II had glorified Lord Viṣṇu. The greatness of Angkor Wat is known all over the world, attracting hundreds of tourists daily. With my new visa in hand, I returned to Bangkok hoping that people in Cambodia, having witnessed firsthand the curse of a materialistic, godless society, will again take up their now almost lost Vedic civilization. 🌸

Adbhuta Hari Dāsa joined ISKCON in 1994 in Croatia. He serves as personal assistant to his spiritual master, Śrīdhara Swami.

ONLINE EXTRA

See an expanded photo gallery for this article at www.krishna.com/372



Ramacandra Gardner

Librarians Value Śrīla Prabhupāda's Books

More than 150 college and university libraries have received sets of Śrīla Prabhupāda's books through the Prabhupada Rasamrita Trust. Here are excerpts from some of the many letters of gratitude the Trust has received.

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"I am certain that this wonderful collection will enhance the study of one of the world's great religious cultures by students at New York University for years to come."

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"... UNTIL THE DAY I DIE"

(continued from page 38)

(PRT). Their approach is different, but their purpose is the same as that of the old Library Party: to place Śrīla Prabhupāda's books in libraries around the world. Unlike our constant traveling sales—much better suited for the young—they are raising funds from Śrīla Prabhupāda's many admirers to sponsor sets of his books for libraries. The devotional community in New Vrindavan, West Virginia, has graciously hosted their project. One of their main sponsors, Muktavandya Dāsa, found his first Kṛṣṇa conscious book in the library at the University of Massachusetts.

These enthusiastic and dedicated devotees have already distributed thousands of Śrīla Prabhupāda's books. In return, they have received many letters of appreciation, such as this from the librarian of a liberal arts college: "Our students and professors will value these translations and commentaries. They will become the centerpiece of our collection on Indian religion and philosophy."

Academic as well as public libraries have expressed interest in PRT-sponsored books. The PRT is efficient; one hundred percent of the money they receive goes to buy and ship the books. This is a way to turn hard-earned cash into pleasure for Śrīla Prabhupāda while helping people better their lives for years to come.

The Trust also sells Śrīla Prabhupāda's books. On receiving a set ordered from the Trust, a doctor in California thanked them with a sentiment shared by me and countless others: "I will treasure these books until the day I die." 🌸

Kālakaṇṭha Dāsa is the author of The Song Divine (a poetic rendition of Śrīla Prabhupāda's Bhagavad-gītā As It Is) and a forthcoming edition of Śrīmad-Bhāgavatam in the same format. He is the resource development director for the Mayapur Project and lives with his family in La Crosse, Florida.

Donations can be sent to The Prabhupāda Rasamrita Trust, RD 1, NBU 44, Moundsville, WV 26041, USA. Phone: (304) 843-4880; email: henrykrish@aol.com.

The 3-Year-Old Preacher I'll Never Forget

*“I wanna preach!” she said.
Her eyes grew wider and gleamed
brighter with each word.”*

by Campakalatā Devī Dāśī

MY THREE-YEAR-OLD daughter watches intently as I polish the small wooden rocking chair in her bedroom. “My rocking chair,” she says as she lifts her chin authoritatively then drops it to her neck.

Her pouty lower lip sticks out ever so slightly, daring me to disagree with her.

Vivid memories flood my mind suddenly and overwhelmingly. I picture a girl very similar-looking in many ways to my little Padma. Rādhā Govinda was also three years old. Like my daughter, she too had curling ringlets encircling her face. Only her curls were much tighter and smaller, suggestive of the African blood she inherited from her father. Like my little girl, she too had dark, almost black eyes. Only hers were doe eyes, large and bright, framed by long, thick, curling lashes. Those eyes would often stare at no one and nothing in particular, only to turn their sparkling innocence abruptly my way as she solemnly recounted that she had picked a flower or dropped a toy.

Rādhā Govinda was a perfect mix of her two parents. Her hair was fine like her mother's and



curly like her father's. She had her mother's petite Caucasian nose and her father's round face. Her skin was a compromise between them both, much lighter than her father's and much darker than her mother's, an olive-tan. Her cheeks were her own, poochy and squeezable like a baby's. My mother called her "stunning." To me, three-year-old that I was, she was just a girl. I liked playing with her.

MEETING ON THE SIDEWALK

One cloudy day I wanted to meet Rādhā Govinda on the corner sidewalk right outside my home. I wasn't supposed to go there. I was young, but old enough to understand my mother's persistent warning: "Never go outside by yourself. Either your older brother, your mother, or your father must go with you."

I would nod solemnly.

"This city is very dangerous," she would say. "There are many bad people who steal little girls like you."

But I was three. When I saw my friend meandering in her usual thoughtful manner down the sidewalk

past my house, I thought surely she had every intention of turning at the corner and heading for our front door. When she finally reached the corner, her gaze had wandered to the treetops as her head rocked back and forth. I couldn't hear her, but seeing how her lips were moving, I decided she was probably singing one of the many songs she had learned at the temple. She sang those songs a lot.

I tapped the window. She was looking at the ground now, her lips still forming the words of her song. I knocked impatiently. This time she stared across the street away from our house, away from my window into the woods.

Pots clanged and a kitchen cabinet closed sharply. The strong smell of cinnamon mixed with hot apple cider tingled my nose. My mother was busy. The door could be opened quietly, especially with the racket in the kitchen. Within moments I was outside.

Rādhā Govinda was in the street. I scampered to the edge of the sidewalk.

"Rādhā Govinda, the street is dangerous!" I yelled.

I was proud I knew a big word like "dangerous." Big girls use big words.

She turned, flashing her typical bright-eyed smile.

"I have a stick," she announced matter-of-factly.

She showed me a twig she must have picked up off the sidewalk.

"The street is dangerous!" I repeated, more urgently this time.

We both turned to the sound of an oncoming car. She ran quickly to my side.

"Come to my house. Let's play with my toys."

I spoke to half a cheek and a tangle of curls.

Her eyes stared through the car as it turned at the corner, bumping over potholes, then revving its engine as it sped away.

"Let's play at my house," I repeated impatiently.

She looked at me this time.

"I wanna preach!" she said.

Her eyes grew wider and gleamed brighter with each word.

Preach? What did she mean?

"Come on," she insisted.

She beckoned with the hand that wasn't holding the twig. We trotted side by side past my house, past our neighbor Pete's house, and past her house. I glanced back the way we had come. My house was still there. It stood like a towering box in a straight line with so many other boxes. It was a special box, though—my home box. And I was too far from its flaps of safety. I had never been such a distance from my home without one of my parents. Even my brother never took me this far.

SUCCESSFUL PREACHING

We turned up the driveway to the house past Rādhā Govinda's. A black girl, her hair hanging in so many little braids with colorful beads at the ends, peered down at us from a high window. I tried to disappear behind my friend. I didn't know the girl in the window. What if she was mean? For Rādhā Govinda, the girl was the perfect opportunity to "preach."

"Say, 'Hare Kṛṣṇa.'"

My friend's voice was loud and confident. The girl didn't yell at us. Instead, she cocked her head, the plastic beads slanting in unison away from her ear.



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Her eyes focused their innocence on the kidnappers.

Was she going to preach to them next?

• • •

She stared at us quizzically for a moment, and I knew she was going to yell.

"Hare Kṛṣṇa!" she said.

I jumped. Her voice was husky, but clear.

Rādhā Govinda then spoke each syllable deliberately and painstakingly, as if she herself had a hard time with the words: "Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare."

We said the mantra every day at the temple. Rādhā Govinda repeated it exactly.

I stared at her and then at the girl in the window, who was repeating it flawlessly.

A car door slammed, awakening me to the reality that my house was still very far away.

"I wanna go home," I whined softly, directing my voice toward the ground.

"Bye!" said Rādhā Govinda to the girl in the window, her hand flopping rapidly back and forth in some kind of a wave.

She had dropped her twig. The girl in the window waved back and smiled.

KIDNAPPERS?

We stepped back out to the sidewalk. Two men were standing outside Pete's house, blocking the way. Both had crossed arms, bald heads, bellies that protruded from under their T-shirts, and beefy cheeks that hung over their thick necks. Cigarette smoke hazed the air around them. Surely these were the kidnappers my mother had so often warned about. Their drunken laughter hit my ears like a long, drawn-out thunderclap, or like the sound of trees cracking or houses crumbling.

I stepped back, slipping my hand into Rādhā Govinda's. Her face still bore the angelic look she'd had when she preached to the girl in the window.

Her eyes focused their innocence on the kidnappers. Was she going to preach to them next?

We were passing her house now. Her home would be almost as good a haven as my own. I tugged at her hand, pulling her in the direction of safety.

"No!"

She drew the word through her lips into a thin whine, jutting her chin toward me.

"We have to preach!"

A familiar voice rang out from somewhere beyond the kidnappers. My mother! The men moved aside to make way for her. They were scared of my mother! Well, of course they were.

My mother's worried scolding was jumbled in my brain, a mess of words and gestures. I was safe at last. The kidnappers could never get me. My mother was here.

Rādhā Govinda was shooed toward her house. I watched her kick up her heels as she bounded up the driveway, her mass of curls bobbing with every step.

My mother grabbed my hand. The men were a blur of gray, white, and peach as we whisked past them.

A police car was parked around the corner, directly in front of my house. Two uniformed men got out. A quiver shook my legs. I was in big trouble now. Did police take away girls who ran away from home? I hoped they were scared of my mother like the kidnappers were.

My next thought froze my heart to ice cold fear. Maybe my mother had told them I was a bad girl.

But they didn't look at me. I saw why they were there. A man lay on his back on the sidewalk. His eyes were closed. A cigarette stuck up from his pursed lips. His elbows rested on the rough sidewalk, while his hands relaxed on his chest, his body blocking the small path leading to our house. He

didn't stir in the slightest while the police picked him up and placed him in the back seat of their car.

I was amazed that he didn't mind being hauled off like that. My mother must have seen my face. Her expression was sterner than ever.

"He's drunk."

Again she rattled on and on about the dangers of this city and how I should never go outside by myself. I let my mind wander back to Rādhā Govinda. How come she never got scared? How come she always wanted to talk about Kṛṣṇa even to mean kidnappers? I resolved to ask her the next time we met. I pictured her doe-like eyes widened with enthusiasm. "I wanna preach," she had said. She was so brave.

LAST MEMORY

I don't know if I ever got to ask her my questions. My next memory of her is also my last. She looked very different this time. We were at the temple celebrating Vyāsa Pūjā, Śrīla Prabhupāda's birthday anniversary. Festivals at the temple were always great fun. The temple's lawns and gardens were our huge playground, a place where we could roam freely—well, as long as our mothers could see us. We were in the dining hall, my mother, my baby brother, and I. The feast had been good, and my full tummy and I were ready for some more play time.

Then a man ran into the room, his frantic voice echoing through the hall.

I know now that he said, "Does anyone know CPR?"

Back then, my three-year-old ears heard nothing but a jumble of crazy, mixed-up shouts. At his second sentence, my mother bolted from the room. I saw enough of her face to know that something was wrong, terribly wrong. I followed her as quickly as my little legs would carry me, but she was

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soon swallowed up by a crowd of people all heading the same direction, toward the pool.

Feet, most of them bare, bounded up the wide curving stone steps that led to the rose garden and the pool beyond it. There were so many feet, big feet attached to big legs attached to big people. Could I squeeze through such a mass of humanity? I made my way through the gate to the pool easily. The spaces here and there between the many converging bodies afforded plenty of room for my little form.

Then I saw her. Rādhā Govinda was blue. Not gray-blue, but bright, shocking blue. Her curls, straightened in their wet state, hung limply around her face. She lay in a woman's lap, a woman I recognized as the mother of some of my friends. The woman was squeezing her nose.

"All children out!"

I felt myself shoved into a mass of protesting, squirming children. Indignation swelled my chest, ready to burst any second. I don't know who kicked us out. But later I linked the person to a teenage boy in school I disliked. That

mean boy must have been the one who had so unceremoniously torn me from my friend.

I wandered aimlessly on the temple grounds for a while, thoughts racing. What happened to my friend? Was she sick? Why was I thrown out? What were they doing to her? Why was that lady plugging her nose?

Finally the large group emerged from the pool. Rādhā Govinda was being carried by her father. They were singing loudly. The chant was a happy one, one that was sung daily as part of the temple services, but this time it reflected the somber mood of the crowd that sang it.

Something was so dreadfully wrong. Where was my mother? She could tell me what was going on. The mother of one of my friends was sobbing, her bright red face wet with tears, the way my baby brother's face looked when he was throwing his biggest tantrum. But mothers didn't cry like that. Babies did. Something was so wrong.

Over the next few days I pestered my mother with questions. One day I found her crying in the kitchen over the

pot she stirred on the stove.

"Mommy, why are you crying?" I asked.

"I miss Rādhā Govinda."

She tried to smile.

"Don't cry," I said. "She's happy now. She's playing with Kṛṣṇa."

Fresh sobs racked my mother's chest. This time a partial smile came naturally to her wet face, even amid her sobs.

MY IDOL

I still idolize Rādhā Govinda's death. To me she was a perfect child, so angelic in every way that Kṛṣṇa couldn't wait to call her home to His kingdom, the spiritual world.

I look at my daughter sitting in the freshly cleaned rocking chair—"my rocking chair."

But to me it will always be Rādhā Govinda's rocking chair. After she died, her parents gave it to me. Death was such a simple thing to the three-year-old I was twenty years ago. But I know now how much Rādhā Govinda's death devastated her parents. They gave me her rocking chair not because they had no other use for it—their baby boy would have used it—but because of the pain it carried between its miniature armrests.

Sitting in the chair, my daughter looks beautiful to me right now.

"Will you hug me?" I ask, looking at her pleadingly.

She comes to my arms willingly.

"Yes," I say to myself, "there is a God—Kṛṣṇa—and I know He had his reasons for taking my little friend so many years ago. But motherly attachment is so intense."

As Padma's soft cheek presses mine and her arms encircle my neck, I feel a painful squeeze at my heart. I now know the answer to my question of twenty years ago: "Mommy, why are you crying?" ☸

Campakalatā Devī Dāsī lives in Hillsborough, North Carolina, with her husband, Māyāpurcandra Dāsa, and their daughter, Padmāvatī. A gurukula graduate herself, for the past seven years Campakalatā has been teaching in Hillsborough's Padma Academy along with her husband and her mother, Ūrmilā Devī Dāsī.

“A DOG WILL NEVER ASK...”

(continued from page 43)

no soul, the other animals have no soul—simply we have got a soul.” That is ignorance, base quality. But when you come to the purity of goodness, *samaḥ sarveṣu bhūteṣu*, this qualification will arise. A devotee is not willing to kill even an ant, because he knows, “He is also a soul, part and parcel of the Supreme Soul. By his karma he has become an ant, while I have become a human being. So I have the same quality of soul as he; he has the same quality of soul as I. He has a different body from mine. He is suffering in that way. I have got a different body from his. I am also suffering—but I am thinking I am enjoying.” That is *samaḥ sarveṣu bhūteṣu*.

[To the disciple who read the verse:] What is the meaning—*samaḥ sarveṣu bhūteṣu*?

Disciple: *Samaḥ* means “equally disposed”; *sarveṣu* means “all”; *bhūteṣu* means “living entities.” “He is equally disposed to every living entity.”

Śrīla Prabhupāda: So you can see on an equal level when you become a *brāhmaṇa*. *Brahma-bhūtaḥ*, the spiritual platform, is not understood in the United Nations. There they are passing resolutions, and yet fighting is going on outside, because they have no spiritual vision—*samaḥ sarveṣu bhūteṣu*. So the politicians should be guided by the *brāhmaṇas*. That is the proper social structure—guided by those who are first-class men in spiritual understanding. Or to put it another way, the politicians, the administrators—they should take instruction from the *brāhmaṇas* first and then take part in politics. Then they will be also first-class men. You won’t have to drag them down after electing them.

This business of first elect and then drag them down—this is a mistake. Just like you elected Nixon president, then dragged him down because you made a mistake. You do not know whom to elect, because you are not guided by *brāhmaṇas*. This is the fault. The whole society is being guided by *śūdras* and some portion *vaiśyas*. Mostly *śūdras*, or workers, and a certain percentage of *vaiśyas*, mercantile men.

But at the present moment no guidance is being given by *kṣatriyas* or

brāhmaṇas, properly trained administrators and intellectuals. Therefore, for peaceful life in human society, there must be four divisions.

[To a disciple:] Find this verse: *cātur-varṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśaḥ*.

Disciple: That’s also going to be in *Bhagavad-gītā*, thirteenth verse in the Fourth Chapter. *Cātur-varṇyam mayā*

sṛṣṭam guṇa-karma-vibhāgaśaḥ/ tasya kartāram api mām viddhy akartāram avyayam: “According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me. And although I am the creator of this system, you should know that I am yet the nondoer, being unchangeable.”

Śrīla Prabhupāda: Yes, Kṛṣṇa created

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these four divisions—*brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*—but He does not belong to any one of them. He is neither *brāhmaṇa* nor *kṣatriya* nor *vaiśya* nor *śūdra*. He is transcendental, only looking toward human society's best interest. Similarly, our philosophy—just to make the human society very peaceful and progressive, we wish to establish this system. A first-class group of men, *brāhmaṇas*—they will guide the *kṣatriyas*. And the *kṣatriyas*, the administrators—they will guide the *vaiśyas*. *Vaiśyas* are those who engage in agriculture and cow protection and trade. And *śūdras* are those who are neither *brāhmaṇa* nor *kṣatriya* nor *vaiśyas*. They are simply workers, assistants.

So there must be divisions like this. The *brāhmaṇas* should guide the *kṣatriyas*, the *kṣatriyas* will administer the state, the *vaiśyas* will produce food-stuffs, and the *śūdras* will help. Cooperation for common benefit—and the aim is spiritual realization. That is perfect society. If everyone is a *śūdra*, without any aim of life, then there will be chaos. Just like in your country—in spite of so much facility for education, the students being produced are hippies, useless for all purposes. Why is this happening? I have gone to so many universities. I have seen the students—hippies. And if you say, "If you act like cats and dogs, you will become cats and dogs in your next life," they say, "What is the wrong if I become a dog?" [Laughter.]

This is the result of your so-called

modern education. The student is prepared to become a dog. The student does not learn what is the distinction between a dog and a human being. As a result, he is seeking after the dog's facility—that the dog can have sex on the street. The student is thinking the dog's life is advantageous. This is the situation. Therefore, Professor Judah [of Berkeley's Graduate Theological Union] has written me a letter saying, "I am simply amazed at how you have converted the drug-addicted hippies into servants of Kṛṣṇa and humanity." These are his words.

Dr. Mize: May I ask you another question?

Śrīla Prabhupāda: Yes.

Dr. Mize: The relationship of the mind to the soul—how the mind comes to know that it has or that there is a soul.

Śrīla Prabhupāda: By taking lessons from professors who have their minds clear. Why does a student go to you? Because his mind is not clear. You have to clear his mind by teaching him psychology—the intricacies of thinking, feeling, willing. Therefore, the student has to go to a learned man who knows how to understand the mind, how to understand the activities of the mind, how to deal with them.

That requires education. A dog cannot take this education, but a human being can take it. Therefore, it is the duty of the human being to learn how to control the mind, not to act like cats and dogs. That is a real human being. He should be inquisitive—"Why is this happening? Why is that happening?"

And he should take education. That is human life. And if he does not inquire, if he does not take education, then what is the difference between him and the dog? He remains a dog. He has got this opportunity of human life. He should take advantage of understanding what is what and not keep himself in the dog status—simply eating, sleeping, mating, and defending. That is the distinction between a dog and a human being. If he does not become inquisitive how to control the mind, he is not even a human being. A dog never inquires. A dog knows that "When I bark, people become disturbed." But he'll never ask, "How to control this barking habit?" Because he is a dog, he cannot do that.

A human being can ask, "People hate me when I do something wrong—how to control my mind?" That is a human being. That is the difference between a human being and a dog. Therefore, the Vedic injunction is "Go and inquire. You have got this human form of life." *Athāto brahma-jijñāsā*: "Now, this is the time for inquiring about the soul." *Tad vijñānārthan sa gurum eva abhigacchet*: "If you want to understand this science, then go to a proper guru and take lessons from him." This is the same thing as we instruct our children: "If you want to be educated to reach a higher status of life, go to school, go to college, take lessons." That is human society. The dog's father will never ask the dog, "Child, go to school." No. They are dogs. 🌸

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Kṛṣṇa's Special Form for Us

SOME YEARS AGO, when I was the treasurer of our temple outside Washington, D.C., I went to the bank one Friday afternoon as usual, only to find it closed. Puzzled, I asked a woman standing nearby why it wasn't open.

"Are you living in a hole out there at that Hare Kṛṣṇa place?" she replied. "Don't you know today's Good Friday?"

I didn't say anything, but I thought, "Well, I'm sure you don't know that last Friday was Gaura Pūrṇimā, the appearance anniversary Śrī Caitanya Mahāprabhu!"

Gaura Pūrṇimā, along with Janmāṣṭamī, should be the most important day on anyone's calendar. The greatest misfortune for people today is that they don't know Lord Caitanya, who came to give them love of God.

Lord Caitanya appeared five hundred years ago to declare that in the present age chanting God's names is the best way to attain love for God. Today, awakening our God consciousness without reference to Caitanya Mahāprabhu is difficult. Why? Because Lord Caitanya is Kṛṣṇa, or God Himself, the evidence of which can be found throughout the Vedic literature. No doubt that evidence is a little hard to find, and that's because Kṛṣṇa wanted to protect the secret of His descent: in this age He comes disguised as His own devotee. Still, learned contemporaries of Lord Caitanya discovered many scriptural passages that prove His identity as Kṛṣṇa, and those can be found in authoritative biographies about Him.

Śrīla Prabhupāda points out that in our time, following Caitanya Mahāprabhu can be said to be

more important than following Kṛṣṇa. Of course, since They're the same person, Their instructions are the same. Kṛṣṇa says, "Surrender to Me," and Lord Caitanya says, "Surrender to Kṛṣṇa." But Lord Caitanya came to show us exactly how to surrender to Kṛṣṇa. In the *Bhagavad-gītā*, Kṛṣṇa asked everyone to surrender to Him, but people either misunderstood the order or failed to execute it. So Kṛṣṇa came as Caitanya Mahāprabhu to show us exactly how to surrender.

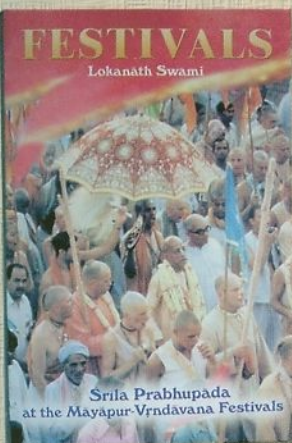
The essence of Lord Caitanya's method of surrender is the chanting of Kṛṣṇa's names. As important for us as chanting the Hare Kṛṣṇa *mahā-mantra* is chanting the names of Śrī Caitanya Mahāprabhu and His chief associates with the mantra *jaya śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvasādi-gaura-bhakta-vṛnda*. Worshiping the Lord as He appears in the current age is appropriate—or, rather, imperative—because He has come specifically for us.

People in the West hardly know anything about Kṛṣṇa, what to speak of Caitanya Mahāprabhu, but even the people of India, who all know something about Kṛṣṇa, know little or nothing about Lord Caitanya. Many believe He was a sixteenth-century Bengali saint, but He is much more than that.

Lord Caitanya mostly hid His identity as Kṛṣṇa because He had taken on the mood of a devotee of Kṛṣṇa. He showed that love of Kṛṣṇa is so wonderful that Kṛṣṇa becomes His own devotee to taste it. By worshiping Caitanya Mahāprabhu and accepting His teachings, we too can taste the only love that can fully satisfy us. —*Nāgarāja Dāsa*

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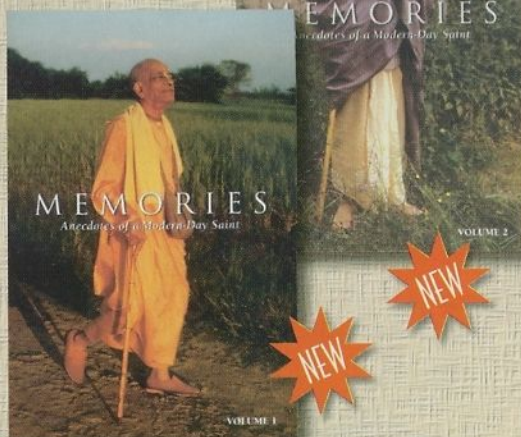
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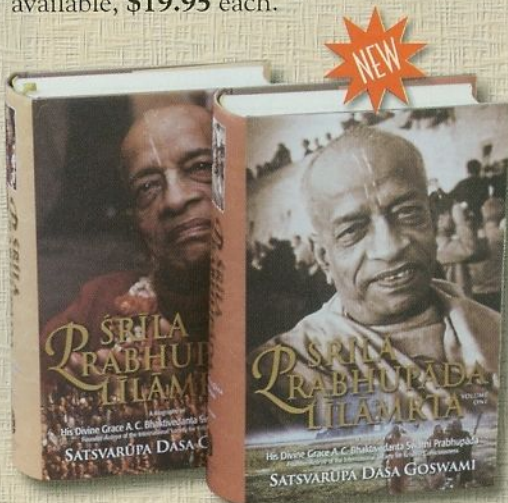
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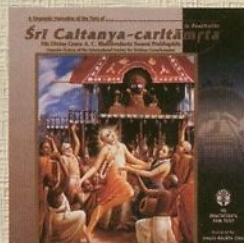
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Part 5
The Appearance Day of
Lord Caitanya Mahāprabhu
Mayapur, March 16, 1976

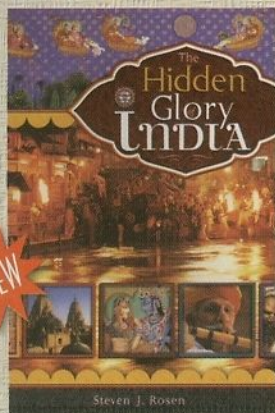


The Bhaktivedanta Video Library Series
Siddhanta Das, Editor

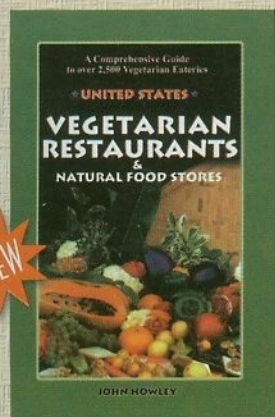
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Video images accompany Śrīla Prabhupāda's lecture on the anniversary of the appearance of Lord Caitanya. Mayapur, March 16, 1976. Thirty minutes. **\$19.95** **\$14.95** UFOO (All ITV videos are now only \$14.95!)

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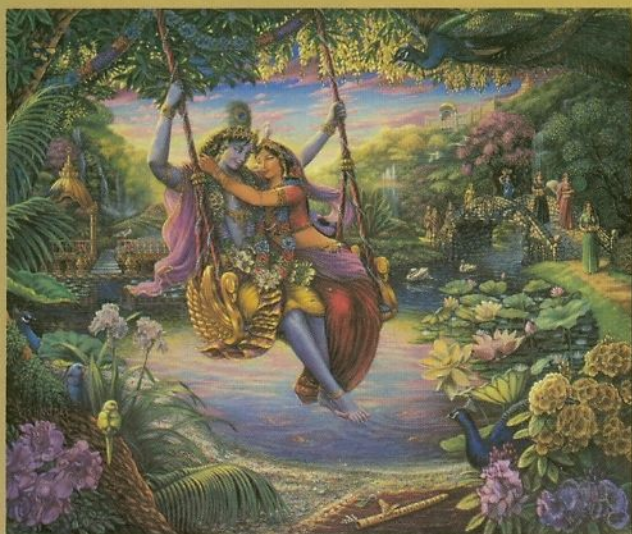
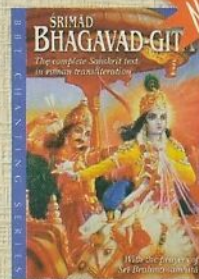
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Vedic Thoughts

Just worship Śrī Gaurahari
[Caitanya Mahāprabhu], who is
always affectionate toward His devotees.
He is the same Supreme Godhead,
Kṛṣṇa, who sported in the cowherd
pastures of Vraja and stole
the hearts of Nanda and Yaśodā.

Śrīla Bhaktivinoda Ṭhākura
Bhoga-ārati, Verse 1 (From *Gitāvalī*)

All the *Vedas* describe the lotus feet
of the Supreme Personality of Godhead.

Kaṭha Upaniṣad 1.2.15

I, the Soul of all beings,
am not as satisfied by ritual worship,
brahminical initiation, penances,
or self-discipline as I am by
faithful service rendered to one's
spiritual master.

Lord Śrī Kṛṣṇa
Śrīmad-Bhāgavatam 10.80.34

All the *Vedas* declare,
“Chant the holy name of Lord Kṛṣṇa.
By chanting you will attain
spiritual love and bliss that has no end.”
Again they say, “The great
liberated souls in the spiritual world
always chant the holy name.”

Śrīla Haridāsa Ṭhākura
Śrī Hari-nāma-cintāmaṇi 7.53–54

My dear friend, if you are indeed
attached to your worldly friends,
do not look at the smiling face of Lord
Govinda [Kṛṣṇa] as He stands on the bank
of the Yamuna River at Keshi Ghat.
Casting sidelong glances, He places
His flute to His lips, which seem like
newly blossomed twigs. His transcendental
body, bending in three places,
appears very bright in the moonlight.

Śrīla Rūpa Gosvāmī
Bhakti-rasāmṛta-sindhu 1.2.239

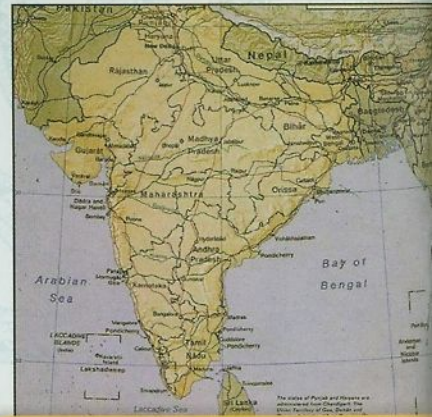
A pure devotee, who is
attached to the activities of devotional
service and who always engages
in the service of My lotus feet, never
desires to become one with Me.
Such a devotee, who is unflinchingly
engaged, always glorifies
My pastimes and activities.

Lord Kapila
Śrīmad-Bhāgavatam 3.25.34

The Lord of Gokula [Kṛṣṇa]
is the transcendental Supreme Godhead,
the own Self of eternal ecstasies.
He is the superior of all superiors
and is busily engaged in the enjoyments
of the transcendental realm
and has no association with His
mundane potency.

Lord Brahmā
Śrī Brahma-saṁhitā 5.6

The Hidden Glory of INDIA



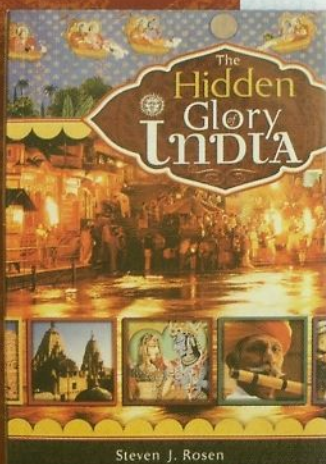
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