



# KRISHNA VOICE

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# Panihati Chida Dahi Mahotsav



*Abhisheka*



*Theppotsava*

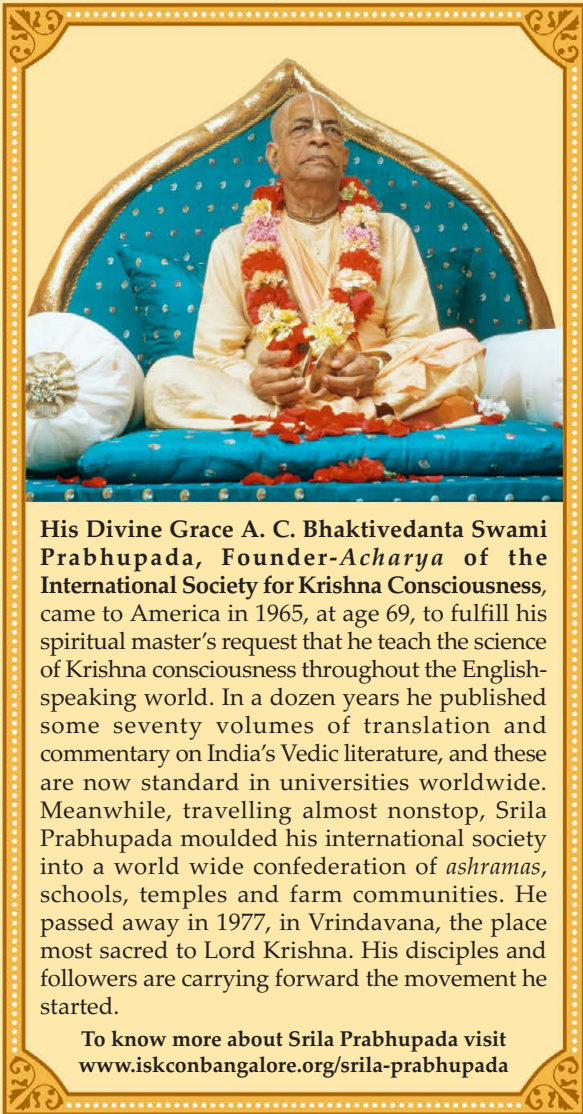


# KRISHNA VOICE



Vol 22, No.7

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His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, Founder-Acharya of the International Society for Krishna Consciousness, came to America in 1965, at age 69, to fulfill his spiritual master's request that he teach the science of Krishna consciousness throughout the English-speaking world. In a dozen years he published some seventy volumes of translation and commentary on India's Vedic literature, and these are now standard in universities worldwide. Meanwhile, travelling almost nonstop, Srila Prabhupada moulded his international society into a world wide confederation of *ashramas*, schools, temples and farm communities. He passed away in 1977, in Vrindavana, the place most sacred to Lord Krishna. His disciples and followers are carrying forward the movement he started.

To know more about Srila Prabhupada visit [www.iskconbangalore.org/srila-prabhupada](http://www.iskconbangalore.org/srila-prabhupada)

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# Victory over Death

*Though beautiful, the setting sun represents the passing of our days and the steady march to our final appointment.*

**By His Divine Grace A.C. Bhaktivedanta Swami Prabhupada  
Founder-Acharya of the International Society for Krishna Consciousness**

**A lecture given in Los Angeles, June 12, 1972**

*ayur harati vai pumsam  
udyann astam ca yann asau  
tasyarte yat-ksano nita  
uttama-sloka-vartaya*

“Both by rising and by setting, the sun decreases the duration of life of everyone, except one who utilizes the time by discussing topics of the all-good Personality of Godhead.” —*Srimad-Bhagavatam* 2.3.17

The sunrise and sunset decrease our life. This is a very nice example. The sun’s business is to take away a portion of your span of life. But it cannot take away the life of a devotee, because a devotee is going to live. The Krishna consciousness movement is meant to give the living entity a permanent span of life.

When a man becomes diseased, the physician tries to get him relief from the infection. Our material body is an infection. Actually, we spiritual souls have no death. Death is due to this infection, the body. This infection is called “dirty things.” Actually the body is dirt. “Dust thou art, and unto dust shalt thou return.” That’s a fact. Because as soon as I, the soul, leave this body, it will be immediately decomposed, and after a few days it will be earth, dust. So actually it is dirt. And we have to cleanse this dirt from our real identity—spiritual life. The cleansing is very nicely done simply by hearing the message of Uttama-sloka, or Krishna. You haven’t got to scratch the soul with some machine. No. It will automatically be cleansed if you simply give aural reception to the message of Uttama-sloka, which is called *krishna-katha*.

*Krishna-katha* means the words of Krishna. *Katha* means words. In the *Bhagavad-gita*, Krishna is personally giving us words of instruction. If we simply read the *Bhagavad-gita*, then the sun cannot take away our duration of life.

What is the proof? We find the proof in the *Bhagavad-gita*, where Lord Krishna says, *janma karma ca me divyam evam yo vetti tattvatah*: “Anyone who understands My birth and appearance does not take birth again.” The Lord Himself does not take birth. He is Aja, “one who never takes birth—ever-existing.” But still we see that Krishna is taking birth. We are observing the birth anniversary of Lord Krishna. This is a mystery. Krishna does not take birth, and still we are observing the birth anniversary of Krishna, Janmastami. So this is to be understood in truth—*tattvatah*.

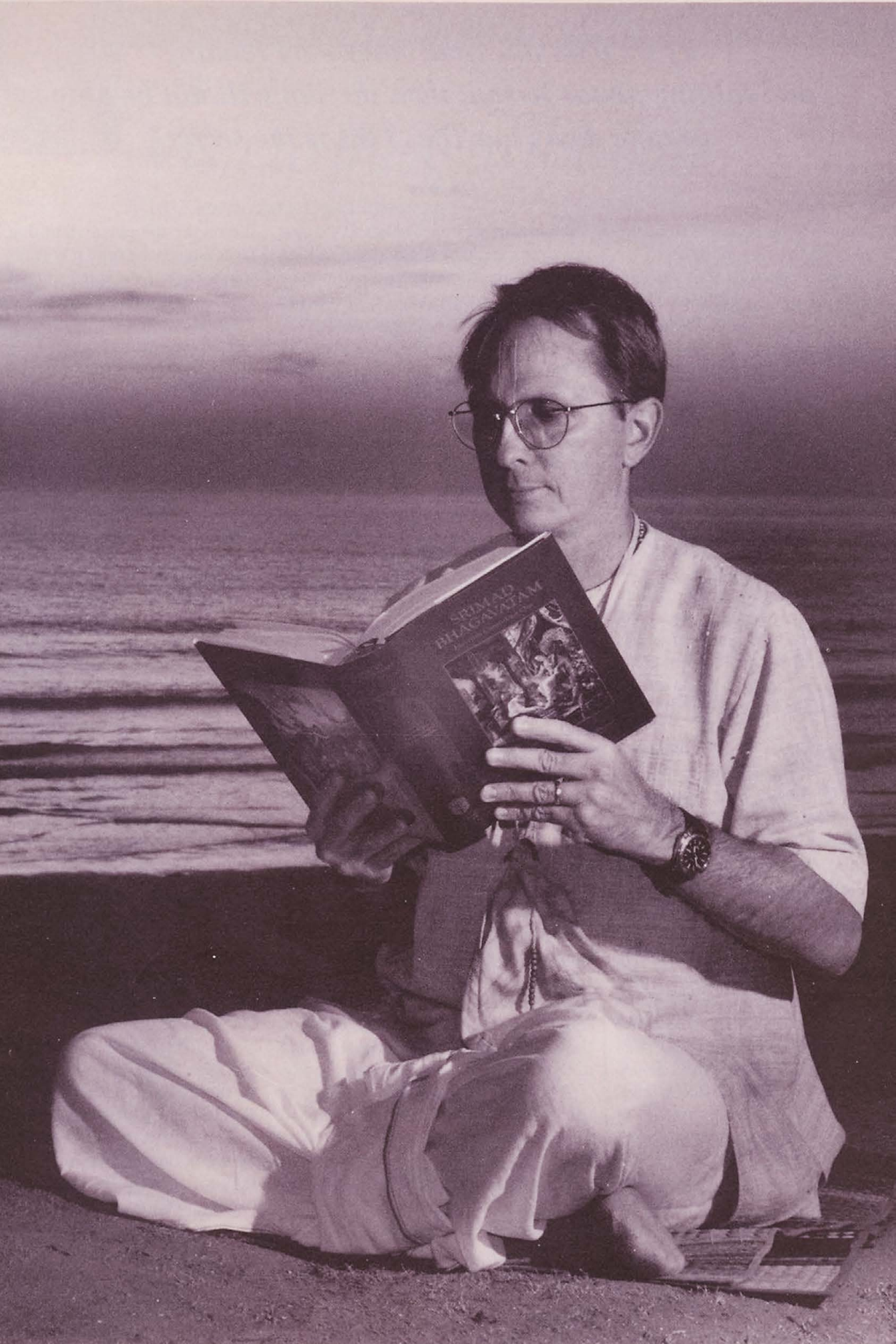
The Vedas say, *na tasya karyam karanam ca vidyate*: “The Supreme Lord has nothing to do.” Why should He have to do anything? Yet we see that from the day of His appearance at His maternal uncle’s prison till His going back to His own abode, Krishna was always active, especially in killing the demons. But the demons could be killed without the presence of the Supreme Personality of Godhead. If there is a little earthquake, millions of demons can be killed. It is not a very difficult job. If the Pacific Ocean floods this city, millions of people can be killed. If there is a war, millions of people can be killed. If there is an epidemic, millions of people can be killed. So Krishna does not come to kill the demons. Rather, Krishna’s many agents can kill the demons without any difficulty.

But He comes. Lord Narasimha did not appear in order to kill the demon Hiranyakashipu. He could have been killed otherwise. But the Lord appeared for Prahlada. Prahlada Maharaja was being so much teased and tortured. The Lord could not tolerate it. He wanted to show His devotee, “I shall kill your torturer in front of you.” That was His purpose. He did not appear for killing Hiranyakashipu. He appeared to give encouragement to Prahlada Maharaja. As Lord Krishna says, *kaunteya pratijanihi na me bhaktah pranasyati*. He asks Arjuna, “My dear Arjuna, you declare that My devotee will never be vanquished.” So therefore He comes. These are the understandings of the Supreme Personality of Godhead in toto.

We were discussing *krishna-katha*, the words of Krishna. Every Vedic literature is *krishna-katha*. But two books are especially *krishna-katha*: *Bhagavad-gita*—Krishna directly speaking; and *Srimad-Bhagavatam*—directly spoken about Krishna.

Here it is said *uttama-sloka vartaya*. *Varta* means message, words. If we pass our time simply by reading and





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talking about Krishna, then the sun will not be able to take away our life. This is the secret. If you want to become immortal, then always be engaged in *krishna-katha*. Always, twenty-four hours—think of Krishna. This is Krishna consciousness.

Everyone is dying, but those who are engaged in *krishna-katha*, in Krishna consciousness, those who are busy in Krishna's business, they are not dying. They are living. How? Because the span of life of the ordinary man is being taken away by the sunrise and sunset every day. If a man is fifty years old, fifty years has already been taken away by the sun. It will never come back.

“But what about the devotee? He is also the same. His life is being taken away.”

No. His life is not being taken away, because he is going to live. Superficially we see that the body of a devotee is also taken away. But this is not the real body. The real body is the spiritual body. Krishna says, *tyaktva deham punar janma naiti mam eti*: “After giving up this body, he does not take birth. He comes to Me.” So who comes to Him? The self.

Materialistic persons, so-called scientists, philosophers—they do not know that the body is the cover of the self. The real self, the real person, goes to Krishna to live forever. Those who are devotees, those who are in Krishna consciousness, they are giving up this infected body and getting their original, spiritual body.

Therefore, as soon as you get the spiritual body, the sun has no power to take it away. That is explained in the *Bhagavad-gita*: “Fire cannot burn it, weapons cannot kill it, water cannot moisten it ...” Spirit cannot be destroyed by anything material. This body is matter. It can be cut into pieces. But the spirit soul cannot be. The body can be burnt into ashes, but the spirit soul cannot be.

The modern scientists say there is no life on the sun planet. But that is not a fact. What is the sun? It is a fiery planet, that's all. But the spirit soul can live in the fire, and on the sun he gets a fiery body. Here on this planet, on earth, we have these earthly bodies. They may be very beautiful, but they are earth. Someone showed me some plastic trees, exactly resembling real trees. But they are not trees. Similarly, this body is as good as a plastic body. It has no value.

Krishna speaks of our giving up the body, but the body is like a plastic body. “Giving up the body” is like giving up a cotton shirt or a plastic shirt. That does not mean you die. That is also explained in the *Bhagavad-gita*: *vacamsi jimmani yatha vihaya...* As one gives up an old garment for a new one, similarly, death means to give up this plastic body and take another plastic body. And with that plastic body you have to work again. If you get a nice body, then you can work nicely. If you get a dog's body, then you act like dog.

Krishna says, “Anyone who understands Me in truth will not take birth again.” So how will you understand Krishna? Simply hear about Him; then you will understand. Hearing is not difficult. But you must hear from the realized soul. If you hear from a professional man, that will not be effective. Hearing must be from a *sadhu*, a devotee, just as Maharaja Parikshit heard from Sukadeva Gosvami.

Even if you read books, you will save your life. If you simply read Krishna book or the *Bhagavad-gita* or *Teachings of Lord Chaitanya*, then the sun is unable to take your life. If you constantly read, where is the opportunity of the sun's taking your life? That means you are becoming immortal.

People are very much anxious to become immortal. Nobody wants to die. Everyone knows, “I shall die.” But if there is some danger—say, fire—immediately everyone will go away from this room. Why? I do not wish to die. I know I must die, so why do I go away? I could think, “Oh, let there be fire. I have to die today or tomorrow. Let me die.” No. I do not wish to die. Therefore I go away. This is the psychology.

Everyone wants to live forever. That's a fact. So if you want to live forever, then you have to take to Krishna consciousness. This verse confirms it. *Ayur harati vai pumsam udyann astam ca yann asau*. The sun is rising early in the morning. As it is rising, gradually it is taking your life. That's all. That is its business. But if you want to defeat the sun ... The sun is very powerful. It is very difficult to fight. But you can fight with the sun. How? Simply by reading *krishna-katha*, the words of Krishna.

This is the simple process. Don't waste your time talking nonsense. Rupa Gosvami has advised,

*atyaharah prayasas ca  
prajalpo niyamagrahah  
jana-sangas ca laulyam ca  
sadbhir bhaktir vinasyati*

Our devotional life can be finished, or baffled, by six things. Those in devotional life, Krishna consciousness, are

fortunate. This fortune can be ruined by six things. Be careful. *Atyahara* means eating more than necessary or collecting more than necessary. *Ahara* means collecting. We require to collect some money, but we should not collect more than necessary. Because if I get more money, then immediately Maya will say, “Why don’t you spend for me?”

*Ahara* also means eating. Don’t eat more than necessary. Actually, we have to come to the point of nil—no eating, sleeping, mating, and defending. Of course, that is not possible because we have the body, but we must try to keep these activities to the minimum.

*Prayasah* means unnecessarily spoiling our energy. We should not take great risks so that we have to work very seriously. We must accept something which can be easily done.

*Prajalpa* means talking nonsense. This is the nature of the living entity in the conditioned state. Just as when crows gather together—*caw caw caw caw ... [Laughter.]* The frogs—any living entity—as soon as they gather, they talk all nonsense. Don’t do that. We have a great assembly. We have facility for mixing. But don’t take advantage of this assembly and talk all nonsense—“What is the politics?” “What is this?” “What is that?” That is called *prajalpa*.

*Niyamagrahah* means not accepting the rules and regulations. *Niyamagrahah* also means blindly following the rules and regulations.

So, one, *atyahara*; two, *prayasa*; three, *prajalpa*; four, *niyamagrahah*; five, *lalulyam*, greediness; and six, *janasangah*. *Jana-sangah* means to associate with ordinary men, those who have no sense of Krishna consciousness—the so-called *karmis*, *jnanis*, and *yogis*. They do not understand Krishna. Or scientists and philosophers—we should not associate with them. Because we know, *harav abhaktasya kuto mahad-guna*. Anyone who does not understand Krishna and Krishna’s service, even though he may be very big man in the ordinary estimation, we don’t give him any value. Because persons such as him are mental speculators. They have no value. They have value in their own way, but according to our line of thought, they have no value.

There is a tendency to talk, so talk of Krishna. That is Krishna consciousness. We assemble together, a few friends, and we want to vibrate some sound. The child is also vibrating sound. That is nature. A bird will vibrate; a beast will vibrate. So we have to vibrate transcendental sound. Then we shall be saved from the plundering business of the sun.

This is the secret. Always talk of Krishna, and you must know that you are saving yourself. You are not dying. Because talking of Krishna means you will understand Krishna. And Krishna says, “Anyone who understands Me rightly, then after giving up this body he comes to Me.” And as soon as you go to Him, back to home, back to Godhead, your life is eternal, blissful, and full of knowledge.

Why should we lose this opportunity? The most rascal persons give up this opportunity. They do not take advantage of *krishna-katha*. Therefore the scriptures say, *smartavyah satatam visnur vismartavyo na jatucit*. We have to remember Vishnu always, everywhere.

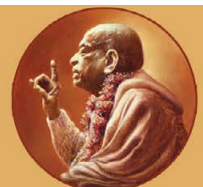
This is the process of Krishna consciousness. We have to hear about Krishna, we have to chant about Krishna, we have to remember Krishna, and we have to worship Krishna. This is our movement. We are worshiping Krishna in the temple, we are thinking of Him, we are talking about Him, and we are hearing about Him.

These things do not require any monetary exchange or any high education. Everyone can hear about Krishna. After hearing, everyone can talk about Krishna. And while hearing and talking, everyone can remember Krishna. And everyone can worship in the temple. Where is the difficulty? By prosecuting these four principles of Krishna consciousness, you become immortal. No austerity, no penance, no education, no riches. Simply by following these four principles, you become immortal.

This verse is very important. If you have spare time, don’t sit idly. If there is no facility for reading books or talking about Krishna, chant Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare. Always be busy with Krishna. The sun will not be able to kill you. You are going to live forever.

Thank you very much. 🙏

Srila Prabhupada, the founder-*acharya* of ISKCON, has delivered more than 1500 lectures on Vedic scriptures like *Bhagavad-gita*, *Srimad-Bhagavatam* and *Sri Chaitanya-charitamrita*. The audio recording of his lectures are available in ISKCON centers. You can also hear some of these lectures in [www.iskconbangalore.org/srila-prabhupada-lectures](http://www.iskconbangalore.org/srila-prabhupada-lectures)





## Are You God?

*This conversation between Srila Prabhupada and some guests took place in Boston, Massachusetts, on December 23, 1969.*

**Srila Prabhupada:** By following any guru or any principle, if you actually develop your love of God, then it is nice. Otherwise it is a useless waste of time. That is the test. But as far as I know these yogis say they are themselves God. They say that everyone is God. And then who is dog? So I think their idea is not very congenial. How can everyone be God? Then what is the meaning of God?

**Guest 1:** I want to love everyone.

**Srila Prabhupada:** That is bogus. You cannot love everybody. If you love God, then you can love everybody. Because God is everything.

**Guest 1:** If God is everything, then why don't you love all beings one by one?

**Srila Prabhupada:** If you love a tree, then you have to pour water on the root—not every leaf. If you want to maintain your body, then you have to supply foodstuff to the stomach. Not to your eyes. Not to your ears. When you get a nice cake, you don't put it here [indicates the ears]. You put it here

[indicates the mouth]. Why? That is the process. There are nine holes in your body. Why do you put it in this hole?

**Guest 1:** Yes, but...

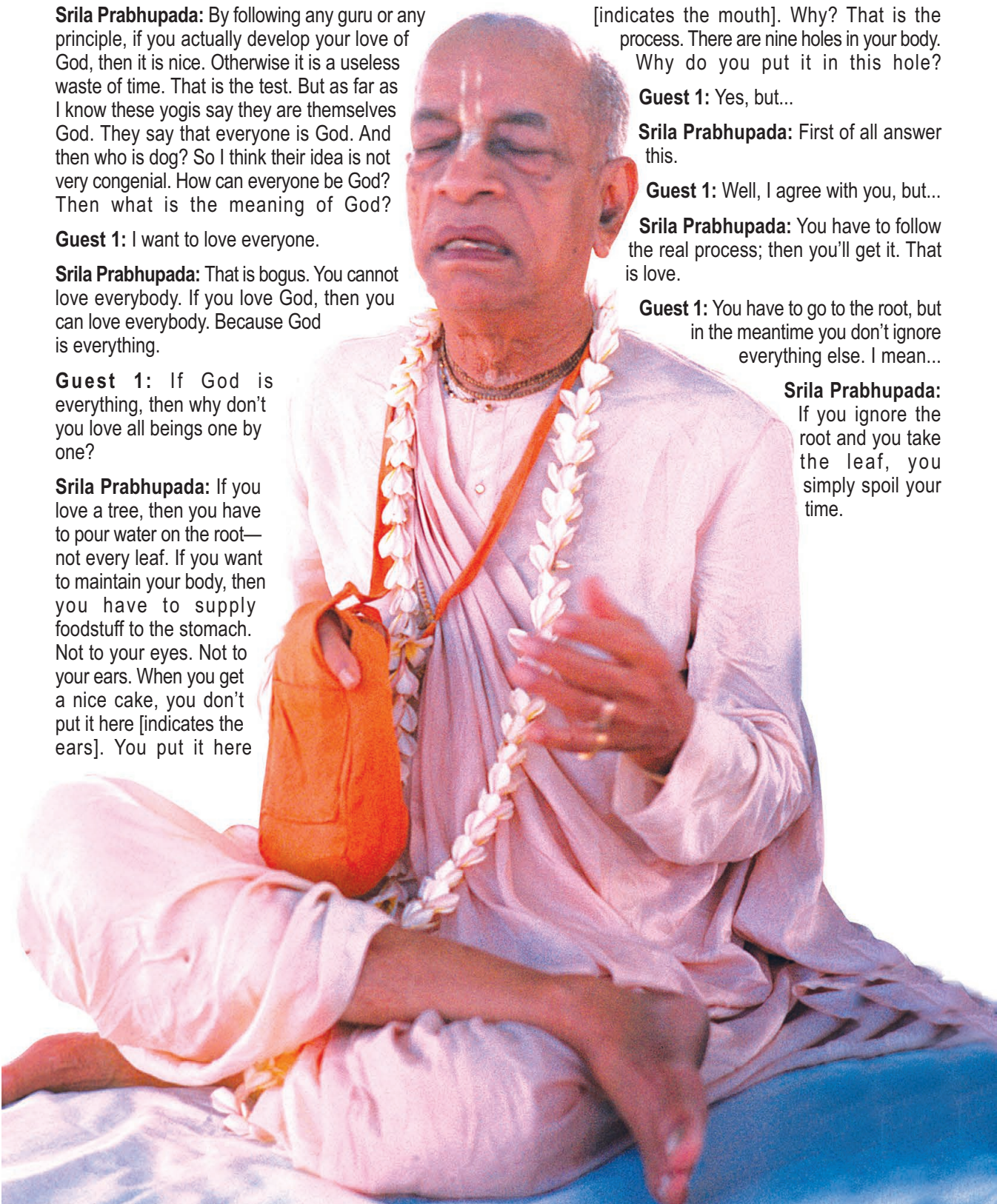
**Srila Prabhupada:** First of all answer this.

**Guest 1:** Well, I agree with you, but...

**Srila Prabhupada:** You have to follow the real process; then you'll get it. That is love.

**Guest 1:** You have to go to the root, but in the meantime you don't ignore everything else. I mean...

**Srila Prabhupada:** If you ignore the root and you take the leaf, you simply spoil your time.





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**Guest 1:** No, but what I wanted to say is, Why can't love of God and love of matter go and rise up to...?

**Srila Prabhupada:** Yes, if you love God, you love matter and God. Because matter is the energy of God.

**Guest 1:** But you said that you will know that a technique is succeeding when your love for God will increase and your love for matter will decrease.

**Srila Prabhupada:** What is matter? Matter is another manifestation of God's energy. If you love your body, then naturally you love your finger, the part of the body. So God is the supreme whole. Therefore if you love God, then you can understand that you have to love everybody.

**Guest 2:** What is God?

**Srila Prabhupada:** What is God? Can you define God?

**Guest 2:** No. Is God supposed to be the energy or is God supposed to be...

**Srila Prabhupada:** Energy is God's energy, just as sunshine is the energy of the sun. Just try to understand. The energy—sunshine—and the sun are not different. But if you are satisfied with just the sunshine, it is not the sun.

**Guest 2:** Are you saying that energy is God? God is energy?

**Srila Prabhupada:** Energy, being nondifferent from God, is in one sense God. But at the same time energy is not God. Sunshine is the energy of the sun. But if when the sunshine enters your room you think, "The sun has entered my room," that is wrong. But sunshine is not different from the sun.

**Guest 2:** It would appear that to claim that you can reach eternal bliss just by chanting is too easy.

**Srila Prabhupada:** That is one process of self-realization. There are different processes of self-realization. For this age, when people are less intelligent, this process is right.

**Guest 1:** What you are doing by chanting is kind of...

**Srila Prabhupada:** You chant and you will understand. If you have no child, then how can you understand the labour of producing a child?

**Guest 2:** But that is like saying that if you haven't ever leaped into a well, you don't know what will happen to you if you leap into a well.

**Srila Prabhupada:** First of all, you do not know yourself. The first sign of ignorance is that you are identifying yourself with this body, which you are not. First of all try to understand yourself, then you will understand what is God. You do not know yourself.

**Guest 2:** But I am God, right? I am God. You are God too.

**Srila Prabhupada:** You are dog.

**Guest 2:** But you are me and I am you. We are both God. Right?

**Srila Prabhupada:** No, no.

**Guest 2:** Why not?

**Srila Prabhupada:** You do not know what is the meaning of God. What do you mean by God? First of all define.

**Guest 2:** Everything is God.

**Srila Prabhupada:** If you apply that definition, then you are God. First of all define what is God.

**Guest 2:** God is everything. God is it.

**Srila Prabhupada:** That is not the definition. God is not everything.

**Guest 2:** And it is God. It is all it.

**Srila Prabhupada:** I say everything is God's energy. Not everything is God.

**Guest 2:** Not everything is God?

**Srila Prabhupada:** Yes. The sunshine and the sun are one but at the same time different, simultaneously. You cannot accept the sunshine as the sun. Suppose you are in the sunshine, you cannot say that you are on the sun planet. ☺

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# The Transcendental Dream Machine

*Is there any significance to the dreams of us souls caught up in  
the dream of material life?*

*By Drutakarma Dasa*

With the sun going down, the subtropical heat of the day had abated somewhat. The gentlemen I was coming to meet were seated secluded at a table in a private corner of the patio of the most expensive hotel in the capital. A fountain hissed and gurgled. The fragrance of frangipani flowers filled the air. When I approached, the three debonair party officials stood up to greet me. When I say party, I do not mean the parties you see on the election ballots; I mean the party, the one behind all the others, whether they know it or not. We were all wearing light-coloured, crisply pressed tropical suits, with silk shirts and understated ties. None of us was older than forty-five, and I was in my thirties. I shook hands all around, noticing the expensive rings and aristocratic wrists with diamond-inlaid gold watches like my own. This was my introduction to the party's inner circle.

My patron was there smiling, his eyes crinkling at the corners, his white teeth flashing under his neatly trimmed moustache. He was smoothly making the introductions.

We all sat down at a table topped with tinted glass as drinks arrived on a silver platter, brought by a waiter who quickly disappeared. The gentlemen exchanged remarks about cars and tennis, and then the talk shaded into business.

Quite nonchalantly, the most highly placed party member mentioned I would be elected head of one of the minor public parties and then to a key parliamentary seat. My party would be taken into the government coalition, and I would become a minister, a popular one. All three were looking at me. Then the high party official smiled, leaned toward me, and said quietly, "And then ... then you will be assassinated."

I looked toward my patron, and he looked back toward me. There was an uncomfortable silence. They were all three looking at me. "Fine," I said, smiling coolly. "Fine." And I sipped my drink. Everyone relaxed and smiled. It felt good to be in the inner circle.

Then I woke up. Talk about a weird dream! Where did that one come from?

Perhaps from a past life. In ancient times, the great sage Narada once told King Prachinabarhisat: "Sometimes we suddenly experience in dreams something never yet seen or heard of in the present body. My dear king, a living being develops all kinds of thoughts and images because of his previous body. Take this from me as certain. One cannot concoct anything mentally without having perceived it before."

So was I an ambitious, conniving young politician in some past life, involved in some great triple-layered intrigue that ended in my death? I don't know for certain, but, considering my dream, the thought has sometimes crossed my mind. After all, in the younger years of my present life I entered the George Washington University School of foreign affairs, determined to join one of the nation's intelligence services. Perhaps that was the last sputtering remnant of some cabalistic karma fizzling itself out.

Of course, I also wanted to be a novelist, philosopher, and poet. And let's not forget tragic lover and mystic devotee of the Hidden God.

## **Dreams of a Golden Mountain**

Dreams and past lives. I like the way my spiritual master, Srila Prabhupada, explains it: "Sometimes in dreams we think that we are flying in the sky, although we have no experience of flying. This means that once in a previous life, either as a demigod or astronaut, we flew in the sky. The impression is there in the stockpile of the mind, and it suddenly expresses itself. It is like fermentation taking place in the depths of water, which sometimes manifests itself in bubbles on the water's surface."

The impressions stored within my mind may come not only from my previous human bodies but also from previous nonhuman bodies.





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But my dream, the one described above, was obviously from a human lifetime, though perhaps not a previous one. Dream images can also come from the present life. In this life, I definitely haven't gone through the situation played out in my dream. But perhaps my mind used a variety of images, like from some long-forgotten spy films or conspiracy novels, to put together that scene. Narada Muni explains that images within the mind "appear together in different combinations; therefore these images sometimes appear as things never seen or heard before."

Srila Prabhupada gives a nice example: "Sometimes we may see a golden mountain, and this is due to our having experienced gold and mountains separately. In the dream, under illusion, we combine these separate factors. In this way we are able to see golden mountains." So perhaps my dream was just such a concocted illusion, a golden mountain.

But there is yet another possibility. The dream could be the hint of a future body. The mind not only stockpiles images from past material bodies but also serves as the reservoir of desires that generate future bodies. Ending the soul's entanglement in the cycle of birth and death requires dissolving or depleting one's stock of material desires. One way this can take place is through dreams. So perhaps I was destined in some future life to become a conniving young politician who would be killed in an intrigue. And because I have taken to Krishna consciousness, I experienced that karmic tangle in a dream instead of in real life.

### **Dreams within Dreams**

The connection between dreams and physical reality is curious. Dreams occur in the mind, and yet they are linked with the body. If the body has not reached a certain stage of development, certain kinds of dreams won't occur, even though the images for them may be stored within the mind, either from this life or from past lives. For example, Srila Prabhupada says, "Because of undeveloped senses, a child or boy will not see a young woman in his dreams." But when the senses are more fully developed, the situation changes. "In a dream a young man may experience the presence of a young woman." And this mental dream experience may trigger a reaction in the physical body: "The senses may act, and there may be a seminal discharge."

A more esoteric dream-related phenomenon is travel in the astral, or subtle material, body. Sometimes when I am dreaming and am suddenly awakened, I have the sense of being pulled from some distant place back into my physical body. Was I really out there? I don't know, but Srila Prabhupada once said, "When we dream, our body lies on the bed, but we go somewhere else."

The potential for astral travel exists because the conscious soul is different from the material body. During a dream we may be aware of an astral body. And our waking experience of our material bodies somewhat resembles our experience of the bodies taken on in dreams. Think about it carefully, and you'll see what I mean.

Srila Prabhupada talked about this with Dr. Karlfried Graf von Durckheim, a spiritually oriented German analytic psychologist: "When we dream, we forget the body lying on the bed. We act in different bodies and in different locations. Similarly, during the day we forget our dream bodies in which we travelled to so many places. Perhaps in our dream bodies we flew in the sky. At night we forget our waking body, and in the daytime we forget our dream body. But our conscious self, the soul, still exists, and we remain aware of our existence in both bodies. Therefore we must conclude that we are not any of these bodies. For some time we exist in a certain body, then we forget it. So the body is really only a mental structure, somewhat like a dream, but the self is different from all these mental structures."

So the body and circumstances of my waking state of material consciousness are also like parts of a dream. And my night dreams are then like dreams within dreams.

And to go one step further, this whole universe is said to be a transcendental dream machine. "This material creation," Srila Prabhupada says, "is the spirit soul's dream. When the soul wants to imitate the Supreme Personality of Godhead, he is put into this dreamland of material creation."

Sometimes Krishna enters within the dreamland of *maya*, illusion, just to encourage us to wake up. In a well-known Bengali song by Bhaktivinoda Thakura, Lord Krishna in His incarnation as Lord Chaitanya says, "Wake up, sleeping souls! Wake up, sleeping souls! You have slept so long on the lap of the witch Maya."

### **Spiritual Dreams**

When awakened from material dreams, one may have spiritual dreams, such as dreams of Krishna, dreams of Krishna's incarnations, dreams of Krishna's devotees.

About six hundred years ago, the great devotee Madhavendra Puri travelled alone to the sacred place called Vrindavana, where Krishna had appeared on earth thousands of years before. One night, Krishna appeared to



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Madhavendra Puri in a dream and revealed that in His form as a Deity He lay buried in a nearby jungle. Upon awakening, Madhavendra Puri and some villagers went to the spot revealed in the dream and uncovered the Deity. Madhavendra Puri installed the Deity on the top of Govardhana Hill and worshiped Him with great opulence and devotion. This is an example of a devotee's receiving instruction from Krishna in a dream.

Another kind of dream about Krishna involves a devotee named Pundarika Vidyanidhi, who lived in the town of Puri at the time of Lord Chaitanya. In Puri there is a temple of Jagannatha, the Lord of the Universe. When Pundarika Vidyanidhi noticed some deficiency in the temple worship, he became somewhat angry and critical. In a dream, Lord Jagannatha later expressed His displeasure with Pundarika's attitude by slapping him on the cheek. When Pundarika Vidyanidhi awoke, he found his cheeks actually swollen from the slaps delivered in the dream by Lord Jagannatha.

Dreams may also offer premonitions. Jagannatha Mishra and his wife, Sachi, were to be the father and mother of Lord Chaitanya. Before the Lord's appearance, Jagannatha Mishra told Sachi, "In a dream I saw the effulgent abode of the Lord enter my heart. From my heart it entered your heart. I therefore understand that a great personality will soon take birth."

Five thousand years ago, when Lord Krishna was present on earth, the city of Mathura was ruled by the impious king Kamsa. Kamsa was destined to be killed by Krishna. In *Krishna, the Supreme Personality of Godhead*, Srila Prabhupada wrote about Kamsa: "In dream he saw various kinds of ghosts being carried in a carriage drawn by donkeys. He also dreamed that someone gave him poison and he was drinking it. He dreamed also that he was going naked with a garland of flowers and was smearing oil all over his body." Kamsa understood these images to be signs of his impending violent death.

Another kind of transcendental dream involves seeing at a distance. Usha, the beautiful daughter of the demon Banasura, lived in a well-guarded palace, in which she was kept by her father, away from the eyes of men. One night she dreamed she was enjoying the company of a handsome young man she had never seen before. Suddenly she awoke from her dream and exclaimed in the presence of her girlfriends, who were sleeping nearby, "My dear beloved, where are you?"

To her friend Chitrlekha, Usha explained, "My dear friend, in my dream I saw a nice young man who is very, very beautiful. His bodily features are so pleasing that any young girl would be attracted. I feel much pride in saying that this beautiful young man was kissing me and I was very much enjoying the nectar of his kissing. But I am sorry to inform you that after this he disappeared, and I have been thrown into the whirlpool of disappointment. My dear friend, I am very anxious to find this wonderful young man, the desired lord of my heart."

Chitrlekha assisted her by drawing pictures of various persons—humans, demigods, and members of the Vrsni dynasty, to which Lord Krishna belonged. One of the pictures made Usha very bashful. Srila Prabhupada writes, "Chitrlekha was a great mystic *yogini*, and as soon as Usha identified the picture, although neither of them had ever seen him or known his name, Chitrlekha could immediately understand that the picture was of Aniruddha, a grandson of Krishna."

### **Dreaming of the Spiritual Master**

Sometimes pure devotees receive instructions from their spiritual master in dreams. This happened with Srila Prabhupada. For most of his adult life, Srila Prabhupada, born Abhay Charan De, lived with his wife and children. In Vedic culture it is customary for a man to give up his family attachments in later years and enter *sannyasa*, the renounced order of spiritual life. Srila Prabhupada was reluctant to do this. But in 1944, when Prabhupada was forty-eight years old, his spiritual master, Srila Bhaktisiddhanta Sarasvati, appeared to him in a dream, calling him to give up life at home and take *sannyasa*.

In the biography of Srila Prabhupada, Satsvarupa Dasa Goswami writes, "Abhay awoke in an intensely emotional state. 'How horrible!' he thought. He knew it was not an ordinary dream, yet the request seemed so difficult and unlikely. Take *sannyasa*! At least it was not something he could do immediately.... He went on with his duties, but remained shaken by the dream."

In 1948, Bhaktisiddhanta Sarasvati again appeared to Srila Prabhupada in a dream and indicated he should take *sannyasa*. But once more, the time was not yet right.

In 1958, Srila Bhaktisiddhanta appeared to Srila Prabhupada yet again, beckoning him to take *sannyasa*. Satsvarupa Dasa Goswami writes, "Abhay awoke in a state of wonder. He thought of this instruction as another feature of the original instruction Srila Bhaktisiddhanta Sarasvati had given him at their first meeting in Calcutta, the same instruction that his spiritual master had later solidified in a letter: become an English preacher and spread Krishna



consciousness throughout the Western world.... Abhay reasoned that his spiritual master was saying, 'Now take *sannyasa* and you will actually be able to accomplish this mission. Formerly the time was not right.' "

In 1959, Srila Prabhupada did take *sannyasa*, and in 1965 he set out for America, sailing on the Indian freighter *Jaladuta*. During the voyage, he went through seasickness and severe chest pains that might have been heart attacks. On the second night of these attacks, Srila Prabhupada had a dream, which Satsvarupa Dasa Goswami describes: "Lord Krishna, in His many forms, was rowing a boat, and He told Srila Prabhupada that he should not fear, but should come along. Prabhupada felt assured of Lord Krishna's protection, and the violent attacks did not recur."

Many times Srila Prabhupada's disciples would, and still do, dream of him. In 1970 Srila Prabhupada wrote this interesting line in a letter to his disciple Sudama, who was trying to start a temple in Tokyo: "Actually, I was thinking of you from London, and by the grace of Krishna my anxiety was televised to you in your dream."

I too have had rare dreams of Srila Prabhupada, as well as dreams of temple Deities and of ISKCON devotees. I have not received any instructions I can recognize in these dreams. But I do regard them as auspicious transcendental signs.

Where does all this leave me? I consider myself still somewhat caught up in the dream of material life. But I am waking up. I have not completely awakened to my original spiritual identity, but I think I someday will. Srila Prabhupada often said that we wake up from the dream of material life by the power of transcendental sound the Hare Krishna mantra and the words of the Vedic literature which may be compared to a transcendental alarm clock. Well, I can hear the alarm clock. I can sense that I should be waking up, and I have some idea of what it is I should be waking to, but my mind is still clinging steadfastly to the remnants of my dream of material life. My real dream, though, is to someday place my mind completely at the lotus feet of Krishna. 🌸



# “Always Remember Krishna...”

*By Rohininandana Dasa*

And never forget Him.” So states the most important instruction of the *Vedas*. All other rules and regulations simply serve to assist this one basic principle.

Thinking of Krishna is as natural as thinking of our own self. Despite our involvement with a multiplicity of things in this world, we always retain a sense of self. Even when we are in love and absorbed in thoughts of another, our absorption is in relationship to our self—*my* friend or *my* lover.

Now that we’ve come to Krishna consciousness, we’ve learned that our self is spiritual and that we are parts of the Supreme Self, Lord Krishna. Our selfhood and our very existence are inseparable from Krishna, and we are dependent on Him, as a ray of sunshine is dependent on the sun.



Not only is Krishna the Supreme Self; He is also the supreme beloved. When the people of Vrindavana—who possess nothing dearer than Krishna—thought Him to be fatally entwined in the coils of the serpent Kaliya, they saw the whole world, including themselves, as vacant and useless.

We may now be far from the Vrindavana plane of existence, yet we can begin to sense our exclusive dependence on Krishna and our inherent love for Him. The air, the life-giving sun, the sweet taste of water, the timeless bird-song, our food, and our ability to digest it are all Krishna. As His energies, all the features of the material world are nondifferent from Him. Krishna is so kind that He takes care of us at every moment and at every step of our lives, no matter who we may be or where we may happen to roam.

In a natural, healthy state of Krishna consciousness a person never forgets Krishna. Similarly, Krishna has never forgotten and will never forget any one of us, any more than a loving parent could ever forget his child's welfare and happiness.

We can end our present sleep of forgetfulness of Krishna and ourselves by hearing and chanting about the Lord—His names, qualities, and activities. This simple method is so powerful it can elevate one quickly to the spiritual platform of Krishna consciousness. We can learn, as Srila Prabhupada says, to mold our lives in such a way that we will always remember Krishna and always find ourselves awake and alive rather than asleep in the struggle for illusory survival.

The Vedic scriptures advise us to “somehow or other” remember Krishna. At first, we may think of Him as an order supplier, or we may have an improper understanding of who He is, or we may be afraid of Him or even envious of Him. But because Krishna is absolute, no matter how we think of Him we will benefit, just as, regardless of our opinion of fire, if we put our hand near it we'll feel its heat. Srila Prabhupada once said that an alcoholic could make spiritual advancement if he thought of the sweet taste of his wine as Krishna.

Of course, as we progress spiritually we'll learn to think and act more and more favourably for the development of our pure Krishna consciousness. That means we'll try to please the Lord with our every thought, word, and deed. Our remembering Krishna “somehow or other” will develop into remembering Krishna with love.

We can add Krishna to our lives in numerous and perhaps numberless ways. One way I have found of great value to me over the years, is listening to tapes. Tape players let us use Kali-yuga technology to make up for the poor memories Kali-yuga has given us. We have a chance to hear a pure devotee such as Srila Prabhupada, not once but over and over again, whenever it is convenient for us. And if we find it hard to sit down and hear, we can turn on the tape machine when we sit in our car, when we cook, or when we do repetitive things such as bathing, dressing, or hanging up the washing. If we can get in a half hour or an hour of hearing every day, our minds and intellects will be stimulated with spiritual topics throughout the day.

We can also increase our remembrance of Krishna by trying to see Him everywhere. In *Bhagavad-gita* Krishna gives us many hints how to do this. In fact, just remembering Lord Krishna's instructions—as Arjuna did when Krishna disappeared from external vision—is a way to associate with the Lord. If we find it hard to think of the original form of Krishna, we can think of His universal form. As described in the Second Canto of the *Srimad-Bhagavatam*, we can meditate on the universe as a huge body with mountains for bones; trees and clouds for hair, rivers for veins; oceans for an abdomen; wind for breath; the sun and moon for eyes; and passing ages for movement. Or, as the *Gita* describes, we may choose to contemplate the nature of matter and spirit.

Whatever our disposition, we can find a way to practice Krishna's conclusion: “A true yogi observes Me in all beings and also sees every being in Me. Indeed, the self-realized person sees Me, the Supreme Lord, everywhere.” And the result? Krishna says that for such a person, “I am never lost, nor is he ever lost to Me.” (Bg. 6.29-30) 🙏

Fasting		Festivals	
Jul 6	Ekadashi	Jul 9	Srila Bhaktivinoda Thakura - Disappearance
Jul 7	<i>break fast</i>		<i>Fasting till noon</i>
Jul 20	Ekadashi	Jul 12	Jagannatha Puri Ratha Yatra
Jul 21	<i>break fast</i>	Jul 13	Founding Day (As per the Founding Document: Certificate of Incorporation of ISKCON)
		Jul 17	Sudarshana Jayanti at ISKCON temple, HK Hill & VK Hill, Bangalore
		Jul 24	First month of Chaturmasya begins. Fasting from Shak (green leafy vegetables) for one month



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# Krishna the Cause of All Causes

By Hamsaduta Dasa

For want of a taste of things spiritual, a grave doubt arises in the minds of those who are enchained by worldly knowledge. On hearing a narration of the pastimes of Krishna, they think that the truth regarding Krishna is a mental concoction created by the imaginative brains of certain learned scholars out of material drawn from mundane principles. With the object of removing this harmful doubt, Lord Brahma, the chief created person in this universe, distinguishes between spirit and matter in a rational manner and then explains the pure pastimes of Krishna according to realization he obtained in a trance of unmixed ecstasy. This is the subject of the Vedic scripture known as the *Brahma-samhita*. Brahma then concludes that the form of Krishna is all existence, all knowledge, and all bliss, whereas all mundane experiences are full of palpable ignorance.

When people who are not devotees hear about Krishna, see a picture of Krishna, or see the worship of the Deity of Krishna, they sometimes think that Krishna is accepted and worshiped as God by foolish sentimentalists simply on the strength of legendary or mythological scriptures. Because such less intelligent persons are accustomed to understanding things by the direct experience of their limited material senses, they cannot understand the transcendental form and absolute nature of Krishna, who is described as the Supreme Absolute Truth, the Personality of Godhead, by the Vedic scriptures. Because these fools, employing the blunt tools of sense, mind and intelligence, indulge in endless speculation regarding the nature and existence of the Absolute Truth, they infer that the words of authorized scripture, which are in fact the very words of God, Krishna, of whom they claim to be in search, are also tinged with ignorance.

These so-called pilgrims in search of the Absolute are compared with the owl, who sits all day with his eyes closed and then opens his eyes when night falls. When the owl is informed that there is a sun whose illumination dissipates the darkness of the night, the owl will argue that it is not possible because he has not seen it with his own eyes. This is called owl philosophy. God is a fact and can be seen, but we have to be prepared to cleanse our vision to see God. A sound awakens a sleeping man from the travels of his dreams, and he finds his real self lying in bed. Similarly, all human society is sleeping on the lap of material nature, and the *Vedas* are calling us through the agency of the authorized spiritual master to awaken from our material dream and enter our real life of Krishna consciousness by hearing authorized philosophy describing the nature of God.

God, Krishna, is a fact. A blind man may not believe in the existence of the sun, but there is a sun nevertheless. Similarly, there is God, and He is the origin of everything. Everything we experience has an original cause. Whether we examine a harmonium, a tape recorder, a house, a city, or whatever, we will find a cause behind everything. If one is asked where he has originally come from, he will answer that he has come from his mother and father. If we ask where his father and mother came from, the answer will be that they came from their fathers and mothers. We can conjecture that if we go on searching in this way, we will come to the ultimate cause of everything, the Supreme Father—God or Krishna. However, to save us the botheration of so much research work, Krishna has kindly given us all information and directions regarding His transcendental existence. From the scriptures we understand that the one duty in human life is to become fully conversant with and obedient to the words and instructions of God, just as a citizen of a country is expected to be fully obedient to that country's law. Ignorance of the law is not excused. Therefore, it is necessary for human society to gain a practical understanding of religion or God consciousness. Now we are unconscious that there is Krishna, but by hearing and chanting from authorized scripture, one becomes aware or conscious of God.

Although Krishna is the cause of everything, He Himself is not caused by anything. In the material world everything has its cause, but when we examine further, we find that each cause has in turn another cause, and this cause and effect goes on and on. That is the difference between God and God's creation. God is the cause of all causes, yet He Himself has no cause beyond Himself. Therefore, it is a qualification of God that He is supremely independent. If we wish to understand God, we must find that person from whom everything has come, by whom everything is maintained, and into whom everything is merged to rest, who is the controller of everything but is not controlled by anyone. That is Krishna. Although it has now become fashionable to claim oneself to be God or to say that everyone is God, these foolish statements only show that one has no knowledge of who God is. Whereas God is the supreme controller, we are controlled at every moment. We are controlled by our senses, which oblige us to eat, sleep, defend ourselves and engage in sex in material life, and we are further controlled by material nature's law of birth, old age, disease and death. No one can deny or challenge this fact. Who can say, "I am never controlled but always free?" No one can say that, for everyone is controlled, whether by his wife, his boss, community, country, or some other agent. And, most certainly, everyone is controlled by nature's law. For example, no one wants to



become old or diseased, but old age and disease come upon us. Similarly, although no one wants to die, everyone must. Yet still people foolishly declare, "I am God." What is the use of being God if one is subjected to so many unwanted problems? To claim to be God is simply nonsensical. It is better to become the servant of God than foolishly claim to be God Himself.

In *Bhagavad-gita* Krishna says, "The material energy is very difficult to overcome, but one who surrenders unto Me can very easily cross beyond it." (Bg. 7.14) Krishna is not a creation of the mundane minds of mundane wranglers who are entangled in the mundane world. The mundane world is a creation of Krishna as a gift to the rebellious souls who want to enjoy mundane things because of their willful disobedience toward the Absolute Truth. The living entities are constitutionally spirit souls, part and parcel of the supreme spirit whole, Krishna, yet they are entrapped in this mundane world when they are enchanted by the desire for sense gratification. This enchantment is called *maya*.

There are three primary energies of the Lord: (1) the spiritual energy, which manifests the transcendental world



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known as Vaikuntha, (2) the marginal energy, which is the tiny individual spirit spark known as *jivatma* and (3) the material energy, which covers the living entity and causes him to forget his supreme master, Krishna, thus affording the illusioned soul the false sense of being the proprietor and enjoyer of everything he sees. When such illusioned living entities are confronted with the bona fide description and philosophy of God which is imported directly from the spiritual world for their enlightenment, they attempt to cover God by the same *maya* or ignorance which by the grace of God is covering them. These illusioned souls, who say that they are God, that everyone is God, or that God is impersonal and has to accept a form of matter when He comes to this material world, are called Mayavadis.

God, however, is neither formless nor impersonal. On the contrary, He is the supreme amongst all persons. Krishna says in *Bhagavad-gita* (15.19) that one who knows this fact about Him is to be understood as the knower of everything. This conclusion of *Bhagavad-gita* is understood as the most confidential knowledge of the Vedic wisdom. Although everything is God's energy, one cannot say that everything is God and that we are therefore also God and there is no need to worship God. This Mayavadi philosophy is imperfect, for the conditioned soul is covered by *maya* or illusion. If God were also covered by *maya*, *maya* would be God. This is contradictory.

In *Bhagavad-gita* Krishna says, "Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be." (Bg. 2.12) From this statement we can understand that God and the living entity are both individual; in the past they existed, they exist now, and both the living entity and God will exist as individuals in the future. In *Bhagavad-gita* there is no mention of one's becoming impersonal or becoming God. In the *Upanishads* it is said that God is the supreme eternal amongst all eternals and that He supplies and fulfills the desires of all others. How then can we conclude that God is impersonal or formless or that everyone is God? If He has created this world with all its varieties of form, how can He be formless? I have form because my father has form, but no one is ever born of a formless father. How then can we imagine that Krishna, the supreme father of all living beings, is formless or impersonal?

God is never impersonal. Indeed, in the *Brahma-samhita*, Lord Brahma, the most intelligent being in this material universe, describes that it is under Krishna's jurisdiction that he engages in material creation. As the original created being in this universe, Lord Brahma is the original recipient of the Vedic knowledge, and thus he is the first spiritual master in the disciplic succession through which the science and philosophy of Krishna consciousness is disseminated in the material world. Brahma composed the prayers of *Brahma-samhita* as an offering after his mature realization regarding the transcendental nature of the Supreme Personality of Godhead, Krishna. Therefore, following in the footsteps of Lord Brahma, we accept Krishna as the Supreme Personality of Godhead, the Absolute Truth and cause of all causes. This is not a question of speculation, sentiment or blind following. We accept the scientific understanding presented by Vedic authorities like *Bhagavad-gita* (which was directly spoken by Krishna 5,000 years ago), *Srimad-Bhagavatam* (spoken about Krishna by the great sage and literary incarnation, Srila Vyasadeva), and Lord Brahma, who expresses his conclusions in the form of *Brahma-samhita*.

If one has a little attraction and faith and agrees to hear from an authorized agent of the Lord, or from the Vedic scripture, he will be convinced about the existence of God in reality. The *Vedas* present the science of God with all logic, reason and arguments in order to clear up our illusion. Therefore we should make a scientific experiment which will not cost us anything and which promises us the greatest gain. That experiment is simply to give aural reception to the message of Krishna consciousness as presented by the bona fide representative of Krishna. Because this message constitutes an absolute sound vibration, it will have its absolute effect, just as medicine has its effect when prescribed by a bona fide physician, regardless of the faith of the patient.

Lord Brahma says, "I worship Govinda, the primeval Lord." The word "primeval" in this context indicates that Krishna is the original cause of everything. As already explained, there is a cause for everything, and the cause of all causes is Krishna, who is also the ultimate effect. Krishna is cause and effect simultaneously. Because everything originally emanates from Him, nothing is different from Him, and thus it is understood that God is simultaneously, inconceivably one with and different from everything. The sun is the cause of the sunshine, and clouds also exist due to the existence of the sun, but one cannot say that a cloud is the sun, although in another sense there is no distinction between the sun, the sunshine, the vegetation, fruits and flowers produced by the energy of the sun, and the clouds that sometimes cover the sun from our view. Similarly, Krishna is understood as inconceivably, simultaneously identical with and different from everything. This philosophy of inconceivable and simultaneous oneness and difference, which was taught by Lord Chaitanya Mahaprabhu, is called the *acintya-bhedabheda-tattva* and is accepted by all authorities of Vedic evidence as the complete view of the Absolute Truth. It may be argued that if God is one with everything, He must be all-pervading and therefore impersonal. This argument is accepted as only partially correct, for it is said that He is also different from everything simultaneously one and different. Therefore impersonal understanding of the Absolute Truth is partial understanding only.

We can try to understand simultaneous oneness and difference in this way: When we speak of a tree, we automatically understand that the leaves, branches, fruits, etc., are included. But if we speak of a leaf, we refer to only part of the tree. One cannot say that the leaf is the tree, for it is only part, and the tree is the whole. Krishna, in a like manner, is the supreme whole, and all others are His parts. Yet He is a person, as described by Brahma Krishna's form is full of bliss, truth and substantiality. Substantiality refers to eternal existence. We have no experience of any form that is substantial because everything in this material world is temporary. As living spirit souls, we are also eternal and share the same qualities of existence with Krishna. But, in contact with material energy, we become bewildered. Changing from one body to another, we accept various designations of bodily identification as factual, although they are unreal. The material energy is also eternal, but it is endlessly changeable. The hard struggle of the living entity to adjust to his ever changing condition of life in the material nature is called *maya* or illusion.

Everyone is subjected to four unavoidable miseries in the struggle for existence—namely, birth, old age, disease and death. Even before taking birth, one has to struggle and suffer in the womb of the mother for nine months, and then one comes out with great pain. After living packed within the womb of the mother, where he is surrounded by blood, stool and urine, the child is born crying. Thus his life begins in an abominable condition, and similarly it ends in due course when the body becomes old and diseased and is no longer workable. In this way the soul who is under the spell of bodily identification suffers the changes of birth, old age, disease and death, only to accept another body and repeat the same process in his attempt to enjoy a life of illusory sense gratification.

This changing of bodies is also described in *Bhagavad-gita* “As a person puts on new garments, giving up old ones, similarly, the soul accepts new material bodies, giving up the old and useless ones.” (Bg. 2.22) Thus we



are always changing form. However, the form of Krishna is nothing like the material form of our experience. That is stated by Krishna as follows: “Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still appear in every millennium in My original form.” (Bg. 4.6) Therefore we should not think Krishna to be an ordinary person like ourselves. Krishna never comes under the control of material nature. Since Krishna created material nature for the punishment of the conditioned souls, how could it be possible for Krishna to be contaminated by material coverings? The king is the creator of the prison house, and he can come and go freely and not be arrested. But if the king visits the prison and the prisoners think, “The king has become a prisoner like us,” that is a mistake. Similarly, when Krishna appears in the material world, His appearance is nothing like ours. Just as a king comes of his own accord to give amnesty, so Krishna appears



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by His internal energy for the pleasure of His devotees. The living entities who are wandering through this material world are forced by the reactions of their work to take birth in order to suffer and enjoy the reactions of their past activities, and for this purpose they are awarded different types of material bodies under the stringent laws of nature. But Krishna is never subject to these stringent laws, for it is Krishna who is the ultimate controller of material nature. Therefore He says, "There is no truth superior to Me. Everything rests upon Me, as pearls are strung on a thread." (Bg. 7.7)

Krishna is full of truth or knowledge. He says to Arjuna, "Many, many births both you and I have passed. I can remember all of them, but you cannot." (Bg. 4.5) We cannot even remember all that has happened in this one life. Because we are changing our bodies, we forget. A grown man cannot remember what he said or how he acted on the lap of his mother because the body is always changing. We say that we are growing, but actually we are changing bodies. This is explained in *Bhagavad-gita*: "As the embodied soul continually passes, in this body, from boyhood to youth, to old age, the soul similarly passes into another body at death." (Bg. 2.13) We are bewildered because we accept different types of bodies. For example, when a man is sleeping, his real body is lying in bed, but in dream he accepts another body a mental body-and he completely forgets his real body. But although he is sleeping, he dreams that he is awake and is acting with the body that his dream has concocted. Material existence is like that. Constitutionally we are pure spirit souls and have nothing to do with material bodies, but under the spell of *maya* we accept a body for sense gratification, and we act in so many ways in forgetfulness of our real identity. Like a man lying in bed dreaming, we are lying in the lap of material nature and forgetting ourselves.

The difference between God and the minute living entity is that God does not change His body, and therefore He never forgets, whereas our bodies are changing at every moment, and therefore we are full of ignorance. Since Krishna does not change, He is full of knowledge. He therefore says in *Bhagavad-gita*: "I know everything that has happened in the past, everything that is happening now, and all things that are yet to be. I also know all living entities, but Me no one knows." (Bg. 7.26) Krishna is full of pleasure, for He is *sac-cid-ananda-vigraha*, the form of eternity, full knowledge and bliss. The form of our material body, however, is temporary, ignorant and full of misery. Anyone who has accepted a material body must be full of misery, because the body is a breeding ground for misery. If we find that we are healthy, that is unusual, for it is the nature of the body to always give us troubles in the form of toothaches, stomachaches and so many other miseries. No one can deny this, but still we think and act as if a doctor could give us an injection and we could enjoy good health perpetually. Krishna does not need any injection, nor is He ever attacked by disease, for He is God, and He is always enjoying. God does not have to suffer, but we suffer because we have forgotten God.

Although a king is free to enjoy, the disobedient citizens in his state have to suffer under the agency of the king's prison department. However, it is not that the king wants the citizens to suffer in prison; rather, he is always anxious for the welfare and happiness of all his subjects. Similarly, Krishna does not want His parts and parcels to suffer the pangs of material misery. Therefore He appears from time to time in this material world just to remind us of our actual position as His eternal parts. In quality we are one with the Lord, for we are also eternal, full of knowledge and bliss. Death exists only for the body. For the soul there is never birth nor death. Nor, having once been, does he ever cease to be. That which pervades the entire body is indestructible. No one is able to destroy the imperishable soul. These are instructions given by the Lord in *Bhagavad-gita*. We have only to accept Krishna and the instructions of Krishna without unnecessary interpretation, and immediately we can experience our eternal life of knowledge and bliss.

There is no necessity of a candle to help us see the sun, for the sun is the source of all illumination. Similarly, there is no need to interpret the words of God, to change their meaning, or to speculate in our own way on what God is. In *Bhagavad-gita* God Himself reveals Himself in His own words. Is there someone more qualified than God who can create a new religion by speculation or interpretation? Religion cannot be created by speculation, for religion is the law of God. It cannot be changed, nor is there need for interpretation, for it is clear as it is. God is the supreme proprietor, the supreme enjoyer and the supreme friend of everyone. We are not the proprietors of anything, and therefore we have no right to enjoy anything independently of God, who is the best friend of everyone because He is supplying everyone his necessities of life.

It is the duty of a human being to understand God, for without this understanding one's life is considered to be a failure. The process is very simple. It requires only that we give submissive aural reception to the message of Krishna, and gradually, by our hearing, the cloud which covers our real knowledge will be removed. *Bhagavad-gita* says, "When one is enlightened with the knowledge by whichnescience is destroyed, then his knowledge reveals everything, as the sun lights up everything in the daytime." (Bg. 5.16) When the sun of Krishna consciousness rises in the heart of the conditioned soul, he will be able to understand God, his own position, and the material nature, by direct spiritual perception. This is the way of lasting happiness. ☪

# Thirukadalmallai Sthalashayana Perumal Temple - Part 2

by Sampatkumara Ramanuja Dasan (Adv. Ashwin.S)

*Continued from previous issue*

## The Temple

References to modern-day Mahabalipuram, or Mamallapuram, as it was known during the time of the Pallavas, as a busy port, is available in the works of Ptolemy from A.D 140. This was one of the oldest inhabited cities in South India. There are many references to the place in Sangam literature from the third century A.D. The city was a cradle of civilization. The temple is mentioned in the seventh century works of Bhoothath Azhwar, and eighth century works of Thirumangai Azhwar. The port city came to prominence during the reign of the Pallava king, Mahendravarma I and his son Narasimhavarma I, after whom the city is named. The city was a famous port during the reign of the Medieval Cholas from the 9th century. There are inscriptions in the temple indicating grants during the 20th year of reign of Ko-Parakesharivarma. The northern wall has inscriptions of minister Thirumalanayak giving grants of lands in Kunnatur village to the temple. There are various other inscriptions indicating grants to the temple from

various villages. The inscriptions from the Shore Temple indicate the grant of 2000 acres of land to the temple during the reign of Rajendra I in the 11 century. There are similar inscriptions from the Varaha Cave Temple about grants of lands during the same reign. The temple also had expansions by the Chola king Vikrama Chola (1118-35 CE) during 1120 CE. The earliest inscription from the temple is from the reign of Vikrama Chola (1118–1135 AD). Another inscription made during the reign of Kulothunga Chola II (1133–1150 AD) indicates a gift to meet the expenses towards the recitation of Thirupalli Ezhuchi in the temple. There are inscriptions from Rajanrayana Sambuvaraya, the feudatory of Cholas. The inscriptions from Telugu Choda dynasty during 1252 AD mentions gifts to *brahmanas* for the perpetual lighting of the temple. The inscription made during the reign of the Pandyas during 1288 AD indicates a gift for the feeding house of the temple.

During the 14th century, the Vijayanagar king, Parankusa, shifted the temple to its current location away from the



*Stucco in the temple, which is a replica of the main Deity*





*The Lord of Mahabalipuram in armour of pearls*

shore, perhaps in an attempt to protect the temple from the sea. He is believed to have built the four Mada streets around the temple. The Shore Temple located on the shore is believed to be the original shrine housing two images of Shiva on either side of the deity of Vishnu. There were many land grants made during the rule of the Vijaynagar kings.

The temple is located close to Arjuna's Penance, the most famous landmark of the group of monuments at Mahabalipuram. The temple is the birthplace of Bhoothatazhwar, the 2nd Azhwar, the poet saint of the 7th-9th centuries. The temple has a seven tiered *rajagopuram* built during the 15-16th century. The granite base of the entrance is studded with sculptures. There are two precincts inside the temple with the *sanctum* located axial to the main gate and approached through

a *dwajasthambam*, *bali peetam*, *deepa sthambam* (altar for lamps) and *Garuda mandapam*. The sanctum houses the magnificent Deity of Sthalashayana Perumal, the presiding Deity, in reclining posture. The Deity is sported with blessing hands, which indicate beckoning devotees to Him. The image of Pundarika Maharishi is seen in a standing posture. The *utsvar* Deity, Ulaguyaninran, with four arms, is housed in the main *sanctum*. There is an east-facing shrine to the right of the *sanctum* for Lakshmi, the consort of Perumal, in the form of Nilamangai Thayar. There are shrines for Andal, Lakshmi Narasimha, Bhoothatazhwar, Rama and Azhwars, in the first precinct around the *sanctum*. There is a shrine for Hanuman opposite the shrine of Rama. There is a four-pillared hall, with sculpted pillars in front of the temple, designed for *dolotsavam* (swing festival). The temple tank is



located outside the temple and is called Pundarika Pushkarani. It has a small pillared *mandapam* in its centre.

The temple *archakas* perform proper and spectacular Deity worship during festivals and on a daily basis. The temple rituals are performed six times a day. There are weekly, monthly and fortnightly rituals performed in the temple.

Tamarind rice, curd rice, *pongal*, *chakkarai pongal*, *vada*, *athirasam*, *murukku* are offered to the Lord. Maasi Makham is an important festival. The *utsavar* Deity in the temple, known as Ulaguyya Nindra Piran, along with His consorts, and those of Valavendai Gnanapiran or Adivaraha and Sri Rama from the nearby Padavedu temple, are taken in procession to the seashore at Mahabalipuram, where special *pujas* are performed and the sacred dip is offered. Bhoothatazwar's Avatara Utsavam is also an important festival.

Bhoothatazwar Avatara Utsavam, the birth anniversary of Bhoothatazwar, is celebrated every year during the Tamil month of Aipasi (October - November). At around 10 a.m. on the festival day, the festival deity of the Azhwar is brought on a palanquin to the shrines of Nilamangai Thayar and then Stalasayana Perumal. After recital of *Periyathirumozhi* of Thirumangai Azhwar, a practise of providing a special gift to Bhoothatazwar is performed. Bhoothatazwar also makes a trip to the cave temple at Mahabalipuram. During the evening, the festival Deities of the presiding deity of Stalasayana

Perumal and Bhoothatazwar are taken around the streets of the temple.

### The *lila* of Bhoothatazwar

Bhoothatazwar is one of the 12 Azhwar saints who are known for their affiliation to the Sri Vaishnava *sampradaya*. The temples revered by the verses of the Azhwars are termed *divya desam*.

Bhoothatazwar is one of the three principal Azhwars (collectively called *Muthal Azhwars* or first *Azhwars*), who are known to be not born from any human being. The other two principal Azhwars are Bhoothatazwar and Peyyazhwar.

Bhoothatazwar was born in Thirukadalmallai of Pallava country near Mamallapuram in the seventh century CE. Bhoothatazwar's 100 hymns form the second part of the *Naalayira Divya Prabandham*. The period of Azhwars is indeterminate, and according to traditional conviction they belong to 4200 – 2700 BC (Dwapara to Kali yugas), whereas modern linguistic research analyzing their composition of devotional songs (included in *Divya Prabandham*) suggests that they belong from 5th to 9th century AD. It is said Kali yuga commenced from 3102 BC and Nammazhwar was born in the first year of Kali yuga, whereas the other four: Poigai, Bhutha, Peyya and Thirumazhasai, were born in the ending years of Dwapara.

There is an interesting story as to how the Supreme Personality of Godhead appeared to *Muthal Azhwars*



Rajagopuram of the temple





Vishwakshena in the temple of Mahabalipuram



Bhoothatalwar after being blessed with prasada dress and garland of the Lord of Thirukadalmalai

at Thirukoilur. It was day time, but the rain clouds had overcast the sky and the cover of darkness spread all around. The torrential rain began beating down on the earth. Wandering Poigai Azhwar found a small hiding place which was fit for one person to lie down. He had just occupied the space when Bhoothatazhwar, coincidentally arrived there looking for shelter. Poigai Azhwar accommodated him by sitting, as only two persons could be accommodated by sitting. In the meanwhile, under strange coincidence, Peyyazhwar also came soliciting against the heavy downpour. He was also accommodated as all the three preferred to stand, because the space was too tight to accommodate three sitting persons. The darkness had become denser and inside the small room they were not able to see each other. In the meanwhile, they felt that some fourth one also forced his way among them.

The thundering of the clouds and associated lightning were frequently being witnessed. It so happened that some of the lightning flashed inside the room. The three Azhvars could immediately see the fourth one with an exquisitely charming face; it was sublime and divine. The three Azhvars could immediately realize that it was Narayana Himself huddling among them!

Poigai Azhwar wished to see His face continuously, but the lightning was playing hide and seek. With a view to maintain the continuity of light and never miss the view of the divine face, Poigai Azhwar instantly composed 100 songs, wishing the earth to be a big pot full of ghee, where the sun could be the burning wick.

Thirumangai Azhwar has composed many songs in praise of the Lord of Mahabalipuram:

*The Lord swallowed the Earth and remade it. He is a coral sprig, and ambrosia of the ocean, the auspicious one who ripped the horse's jaws. He is our Lord, sprouting like sugarcane in the hearts of devotees. He is the battle lion who plucked the battle elephant's tusk. He is a mountain of gold that walked between the two Marudu trees. He is the Kalpaka Lord who saved the dark elephant in distress. I have seen Him in Thalashayanam at Kadalmalai.*

*Do not waste your time going to others and becoming their slaves, learning false texts as great truth, then losing your life to them. Come, my Lord is extolled by hordes, He is eternal, He is the cloud-hued one, standing in Thiruninravur, who swallowed the forest fire that ravaged Khandavavana. I have seen Him in*



## *Thalashayanam at Kadalmallai.*

*To protect the three worlds, He takes these forms and remains apart from them. In the past, He sucked the ogress Putana's poisoned breast. He played with calves, and grazed them in upland forest, teaching them to drink water from the lakes. He is the cloud-hued one worshipped in Thanjai Maamanikkoil surrounded by groves. He will come as Kalki, riding a horse to protect the world. I have seen Him in Thalashayanam at Kadalmallai.*

*He is the child who sucked the breast of Putana, the baby elephant who stole the fawn-eyed Yashoda's curds and butter; He is the king worshipped by Vedic seers; He is the one who danced the rasa with the gopis. He danced with pots, He held a mountain to stop the rain, and saved the cows. Amid cool fragrant groves, I have seen Him in Thalashayanam at Kadalmallai.*

*He smote the cart and broke it, He slept as a child on a fig leaf in yogic trance; he has four radiant mountain-like arms that embrace the lotus-lady Lakshmi. He went as a messenger to Duryodhana and destroyed many mighty kings. Amid cool fragrant groves, I have seen Him in Thalashayanam at Kadalmallai.*

*He reclines in the deep ocean, on a hooded serpent. He went after motley calves; He plucked the rut-elephant's tusk. He came as a boar with crescent-like tusks, and lifted the Earth on it. He grew beyond the sky and strode the Earth. Amid cool fragrant groves, I have seen Him in Thalashayanam at Kadalmallai*

*He fought with the strong wrestlers and crushed them in His embrace. He tore apart the jeweled chest of the rakshasa Hiranya. He rides the Garuda bird and reclines*



*Bhoothatalwar in the temple of Mahabalipuram*

*in the ocean. He drank the poison from the breast of Putana. He resides in the hearts of the seekers. Searching for Him everywhere, amid cool fragrant groves, I have seen Him in Thalashayanam at Kadalmallai.*

*He came disguised as a female and denied ambrosia to the asuras. He came as a crescent-teeth feline. He is the Lord reclining on a hooded serpent amid cool waters in Meyyam. He is the Lord of countless virtues, with radiant lotus-like eyes. To my heart's content, amid cool fragrant groves, I have seen Him in Thalashayanam at Kadalmallai.*

*Devotees worship the Lord's feet, the feet that strode the Earth. The rakshasa Ravana, king of Lanka, would never offer worship. The Lord killed him with hot arrows. He is the substance of the four Vedas, the five sacrifices, the six Angas, and this devotee's very own. Amid cool*



*The rock cut carvings near the temple*





The utsava Deity of Sthalashayana Perumal



The Lord and His consorts adorned with champaka flowers

fragrant groves, I have seen Him in Thalashayanam at Kadalmallai.

The Lord reclines on a hooded snake; He showed His wrath on the asura king Hiranya. He went between the twin Marudu trees. He reclines in Thalashayanam at Kadalmallai. The victorious battle-elephant-riding Kalikanri has sung this praise in ten sweet Tamil songs. Those who master it will be able to rid themselves of their karmas on their own.

Going between the unrelenting asuras dressed as a female, the Lord gave ambrosia to the gods. He resides in cool, fragrant Kadalmallai as Thalashayanam, a form reclining on the ground. We shall not regard those who do not even for a moment think of Him.

Those who contemplate the fair Lady Earth's presence by the ocean-hued Lord, and the dew-fresh lotus Lady Lakshmi's presence on the chest of the cloud-hued Lord, and recall His presence in Kadalmallai Thalashayanam, are our masters.

He came as a boar and took the beautiful Lady Earth. The celestials worship Him with method and circumambulate Him with joy. He is a body of knowledge-light residing in Kadalmallai Thalashayanam by the forest. Those who contemplate Him are our masters.

The Lord who defeated enemies in war, soft-natured ones who caress their wide chests and made their bodies food for the jackals, or be consumed by fire, resides in Kadalmallai Thalashayanam. Those who rejoice over Him are our tutelary gods.

The peacock-fan-waving Shramanas and others have a god for knowledge; instead of offering worship with them there, offer worship to the Lord of Vehka or to the Lord here in Kadalmallai Thalashayanam. O Heart, those who do so are our masters!

Heavy boats carrying eye-catching heaps of gold, and elephant-loads of gems, cruise the shores of Kadalmallai where our Thalashayanam Lord resides. O Heart, worship those who offer worship here!

The Lord came as a wee little infant and relished the poison on the breast of the ogress Putana. He killed Kamsa too. He resides in Kadalmallai Thalashayanam. Those who contemplate him in their hearts are our masters, O Heart!

The farmers drive the bullocks back and forth and till the soil, watered by lotus ponds, spilling the excess lotus, with fragrance that wafts over Kadalmallai Thalashayanam. O Heart, worship those who even contemplate His worship there!

Our Lord with the discus resides along with the Pingala Lord Shiva, who frequents the cremation ground, in Kadalmallai Thalashayanam where the celestials in hordes offer to worship Him there!

Big fragrant streets line Kadalmallai Thalashayanam where our Lord resides. The beautiful spear-wielding Kalikanri devotee of those who worship Him there, has sung this garland of pure Tamil songs. Those who master it will rule as kings over crowned kings. 🙏

Photo courtesy: Kesavabhasyam

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