

Gokul Bhajan & Vedic Studies  
 Attn: IPBYS Prison Program  
 P. O. Box 52724  
 Durham, NC 27717

Print  
 Double-sided  
 Postage:  
 \$0.45

Mail To:

---



---



---



---



---

IPBYS Prison Program  
 Newsletter and Vaishnava Calendar – July 2014

Hare Krishna Hare Krishna – Krishna Krishna Hare Hare  
 Hare Rama Hare Rama – Rama Rama Hare Hare

In this Newsletter:

Short, but Sweet: A Krishna Story

Vaishnava Songs

Jesus Christ is Jagad-guru

Vaishnava Calendar

Seva Kunj Painting



IPBYS

INTERNATIONAL PURE BHAKTI  
 YOGA SOCIETY

·PRISON SEVA·

## Short, but Sweet: A Krishna Story

*As told by Shri Shrimad Bhaktivedanta Narayana Gosvami Maharaja*

*Spoken on 11<sup>th</sup> August 2010*

One day, Sri Krishna and Baladeva Prabhu went out for cow-herding with their friends. Their mothers had sent foodstuffs to Bandiravana, but by mistake the boys went to the border of Mathura and Vrndavana. In that area there were only asoka trees there – no other plants – and nearby there were brahmanas performing a yajna (a sacrifice).

All the cowherd boys told Krishna and Baladeva Prabhu, "Today, we are very hungry. Please tell us how to satisfy our hunger." Krishna replied, "Nearby, there are brahmanas performing a yajna, and in this yajna they will be giving alms of foodstuffs. Go and tell them that Krishna and Balarama have come here by mistake, and we are very hungry. They will certainly give something to you."

The cowherd boys went to the yajna and requested, "O godly brahmanas, please give us foodstuffs. In this yajna, foodstuffs can be given." The brahmanas heard the boys' request, but at the same time they did not hear. They became silent, and said neither "Yes" nor "No." The cowherd boys requested so many times. However, absorbed in their yajna, the brahmanas ignored them.

At last, the boys returned to Krishna and Baladeva and told Them, "The brahmanas will not give us any foodstuffs as alms. We told them that in this yajna something can be given to needy persons, and that we are very hungry, but they didn't pay any attention to us."

Krishna told His friends, "Why are you so sad? If



*The brahmana's wives running out of their houses to greet Krishna, Baladeva and the cowherd boys.*

beggar goes anywhere and asks for foodstuffs and those persons don't give, other people in other places will give with honor. Now you can go to the yajna-patnis, the wives of the brahmanas doing "Svaha, svaha." (grains or other items are offered into a sacrificial fire by this mantra, svaha.) These wives have much honor for Me and for Baladeva Prabhu. Go to them and tell them about Us. They will surely give alms.

The cowherd boys returned to the village of the yajna-patnis and told them, "Krishna and Baladeva Prabhu have come nearby here, and They are hungry." The yajna-patnis at once took large vessels full of foodstuffs they had already prepared, and brought them to Krishna.

When they reached the garden decorated by Asoka trees where Krishna was strolling in the company of his cowherd friends, they told Krishna, "We have left our atheistic husbands and come to You. Please accept us. We will be satisfied only if you accept us as the servants of Your servants."

Krishna is a gopa. When so many gopis came to Krishna at the time of rasa-lila, Krishna told them, "Return to your husbands." A big discussion took place, and finally Krishna had to do rasa and dance with them. \* How many days did He dance with them? He danced for one full night of Brahma, and He was satisfied. With the brahmanis however, He considered, "They are brahmanis. How can I accept them?"

Krishna told the Yajna-patnis, "Please return to your husbands. They will repent for having not given alms, and they will praise you." Krishna then took all the vessels full of varieties of foods, and the yajna-patnis returned to their homes.

Their husbands had heard about what happened and repented for their offense to Krishna and Baladeva. They began to condemn themselves thus: "Oh, fie on our yajna, on our "Svaha, svaha." Of what use is it?! Our wives cannot read the Vedas and they have no sacred thread, yet their lives are successful. We utter, 'Svaha, svaha', but that 'svaha' cannot take us to Goloka Vrndavana."

Why did Krishna accept the gopis and not the yajna-patni brahmanis? It is for the very reason that they were brahmanis. A gopa, a member of the vaisya or cowherd dynasty, has so much regard for brahmanas.

Before they left His company He told them, "Everything you desire will be fulfilled." It may be that they would become gopis in their next birth, and then Krishna would accept them in His company forever. [This pastime can be found in Srimad-Bhagavatam, Chapter 23]

Gaura Premanande! [This phrase indicated the end of Shрила Gurudeva's classes].

\*Endnote:

Krishna was thinking, "The hands of our forefather, the moon, are smeared with kumkum. Those hands, his rays, are decorating the face of his beloved Purva-disa without any difficulty, and she is shyly accepting that reddish ornamentation. Why should I not do the same?"

In other words, the reddish rays of the moon radiated through-out the forest, bathing the trees and the rivers and everything else in it in a red light.

In that ambrosial atmosphere, thoughts of the gopis came to Krishna's mind, and He remembered His promise to fulfill their innermost desires. He pondered, "By diffusing the reddish hue of his gentle rays and by glowing with the effulgence of newly applied vermilion, Candra (the moon) has reminded Me of My promise and has placed within My heart the inspiration to fulfill it. This is the perfect moment for Me to do so."

Then, on that full moon night of the autumn season, He played a beautiful melody on His flute and the gopis came running to Him. But when they arrived, He told them to return to Vraja. "A lady should serve her husband," He said, "regardless of his qualities. Her husband may be poor or plagued with diseases, but she should serve him under all circumstances."

At first the gopis did not say anything in reply, but within their minds and hearts they questioned, "Does He really mean it or is He joking with us?" They observed Him closely as He tried to cleverly hide His real intention. It seemed that He was honestly expressing Himself in a straightforward manner, but in fact, He was not.



*Krishna performing the Rasa Dance with Shrimati Radhika and the gopis.*

In Bhagavad-gita, Krishna says:

*ye yatha mam prapadyante  
tams tathaiva bhajamy aham  
mama vartmanuvartante  
manusyah partha sarvasah  
Bhagavad-gita (4.11)*

As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Prtha.

Sri Krishna was instructing the gopis and also telling them, "I am God, so you should obey Me".

The gopis replied, "We agree that if You are God we should certainly obey You, but our first duty is to serve our gurudeva. When we have executed that order, we will obey Your instructions to serve our husbands.

"Our second consideration is this. We know that God is our father, God is our real husband, and God is everything; so if You are God, then You are both our husband and our guru.

In every way, if You do not accept our service You will be guilty of acting against the principles of religion. You are giving us instructions on religious principles, but You should practice this Yourself."

At last, rasa began. Krishna danced with Srimati Radhika in the center of the circle of gopis, and at the same time He danced with each of the gopis comprising the circle. It is not that He expanded into as many manifestations of Himself as there were gopis, because in Vrndavana, all His pastimes are free from the mood of opulence (aisvarya). Rather, He danced so quickly, like a firebrand orbiting in a circle, that it simply looked as if He were constantly and simultaneously dancing with each and every gopi. Had He expanded into many manifestations of Himself, this pastime would have been aisvarya-lila. Instead, He was engaged in human-like pastimes (nara-lila). (Gopi-gita, Introduction)

- The End -

## Vaishnava Songs

This month we're including two Sanskrit songs written by Shrila Rupa Gosvami, an associate of Shriman Chaitanya Mahaprabhu. The first song praises Shri Krishna, whilst the second song praises Shrimati Radhika and is often sung directly after the first song. As always, these songs are glorifications and prayers, and whilst they carry their own tune they can be sung, recited, read or simply meditated upon. If sung, the first verse is often sung as the refrain. Throughout Vaishnava songs, various names are used to refer to Radha or Krishna. In these particular songs, the names Deva, Achyuta, Madhava, Sanatana, Damodara and Shri Hari all refer to Shri Krishna.

### (Krishna) Deva! Bhavantam Vande

by Shrila Rupa Gosvami

(krishna) deva! bhavantam vande  
man-manasa-madhukaram arpaya nija-pada-pankaja-makarande

○ Krishna! ○ Deva! I am offering a prayer to You. Kindly place the bee of my mind within the honey of Your lotus feet.

yadyapi samadhishu vidir api pasyati na tava nakhagra-marichim  
idam icchami nishamya tavachyuta! tad api kripabhuta-vichim

Although Brahma in full *Samadhi* cannot catch a glimpse of even a ray of the effulgence emanating from the tips of Your toenails, still, ○ Achyuta, having heard of the waves of Your astonishing mercy, I long to receive Your grace.

bhaktir udanchati yadyapi madhava! na tvayi mama tila-matri  
Paremesvarata tad api tavadhika-durghata-ghatana-vidatri

○ Madhava, although I don't possess even a sesame seed of *bhakti* for You, still, since You are the Supreme Controller, You can make the impossible possible.

ayam avilolatayadya sanatana! Kalitadbhuta-rasa-bharam  
nivasatu nityam ihamrita-nindini-vindan madhurima-saram

○ Sanatana, because Your lotus feet are filled with the most wonderful *rasa*, let the bee of my mind always reside unwaveringly in that nectar, which puts everything else to shame, for they are the essence of all sweetness.

### Radhe! Jaya Jaya Madhava-dayite!

by Shrila Rupa Gosvami

radhe! jaya jaya madhava-dayite!  
gokula-taruni-mandala-mahite

O Radha! All glories to You, O beloved of Madhava! Your glories are sung by the circle of the youthful maidens of Goloka.

**damodara-rati-varadhana-veshe!  
hari-nishkuta-vrindavipineshe!**

O You whose attire increases Damodara's affection, O queen of the Vrindavana forest, You are the pleasure garden of Shri Hari.

**vrishabhanudadhi-nava-shashi-lekhe!  
lalita-sakhi! guna-ramita-vishakhe!**

From the ocean of Vrishabhanu Maharaja [Shrimati Radhika's father] You arise like the new moon! O dearest friend of Lalita! O You who captivate the heart of Vishaka with Your charming qualities!

**karunam kuru mayi karuna-bharite!  
sanaka-sanatana-varnita-carite!**

Bestow Your compassion upon me, O You who brim with compassion! Your transcendental qualities and character are described by Sanaka and Sanatana. [Here, Sanatana does not refer to Krishna, but to a great Vedic sage].

## Jesus Christ is Jagad-guru

*Questions with Shrila Bhaktisiddhanta Sarasvati Thakura Prabhupada (Bhaktivedanta Swami Prabhupada's guru)*

*Published in The Rays of the Harmonist, online edition, Year 7, Issue 5, 17<sup>th</sup> June 2014*



**Question 1:** Jesus Christ is *jagad-guru*, the spiritual master of the whole world. His instructions alone are sufficient for our spiritual welfare. Is it still necessary, then, to accept a *mahānta-guru* – a great spiritual *ācārya* (one who teaches by his example) – who is still living in this world?

**Answer:** We accept both – *jagad-guru* and *mahānta-guru*. If only the *jagad-guru-vāda* [*jagad-guru-ism*] is accepted the result has many undesirable consequences (*anarthas*). If someone accepts such a great soul from the past – in this case Jesus Christ –

as *jagad-guru* and wishes to follow in his footsteps in the present but considers that there is no need for any *mahānta-guru*, it is questionable to what extent he will be able to properly follow the views of Jesus. Only the succession of *mahānta-gurus* mercifully delivers to us the words of the Supreme Lord or of the *jagad-guru ācāryas*.

The stream of water that originated in the Himalayas has travelled between Gaṅgā's banks all the way here, to Navadvīpa. As a result, even though we are sitting at such a distance from her source, we are able to touch water from the Himalayas. In the same manner, *mahānta-guru* brings the current of the river of *śuddha-bhakti* – as pure and sacred as the waters of Mandākinī (Gaṅgā). He brings that current, which originates at the lotus feet of the Supreme Lord, all the way to us and showers it on our heads.

Had the banks of the Ganges not existed, then a person as ordinary and weak as me, a person without resources, could never have been able to climb the Himalayas and touch the water there. And without those riverbanks, the concentrated flow of that pure source from the Himalayas would be scattered and we would often tend to accept some polluted stream as pure Himalayan water, inviting our own misfortune.

If the teachings preached by Jesus Christ two thousand years ago are not carried forward through *guru-paramparā* into the present

time, if Jesus Christ's message is sought only in books and recorded instructions, then there is a possibility that we will mistakenly accept distortions of the truths preached by Him or even accept views that are opposite to his as his own.

*Mahānta-guru* is also *jagad-guru*. He is the manifestation of the previous *jagad-guru*. He receives the teachings of the *jagad-guru* through disciplic succession and mercifully delivers them to us. He is not someone who would deceive us by not presenting the real truth or say things just to please us; He does not wish for any worldly thing from us. He is the unbiased deliverer of the truth.

**Question 4:** Should criticism of others be condemned?

**Answer:** One should not engage in praising or criticizing someone else's nature or activities. This injunction is given in *Śrīmad-Bhāgavatam* as well as in *Śrī Caitanya-bhāgavata*. Elsewhere also it is stated, "*paracakra gati nahi kona kāle* – one who engages in criticizing others never achieves any benefit." Criticism of others leads us only to hell. Instead of criticizing the nature of others, one should engage in correcting oneself. When *śrī gurudeva* chastises or reprimands, it is for the benefit of the people. It is best for us not to enter into such a hazardous realm.

- The End -

## Vaishnava Calendar and Fasting on Ekadasi

The Gaudiya Vaishnava tradition celebrates many festival days throughout the year, following the Vedic lunar calendar, and as such the dates on which the festivals fall will differ each year. Listed below are the dates on which we fast (Ekadasi and others, indicated in italics) and the break fast times spanning three months for five US time-zones (EST, CST, MST, PST, HST). Also included are several other significant festival dates, including the birthdays and disappearance days (when a saint leaves their body) of prominent saints, and the birthdays of Kṛṣṇa's incarnations (also known as appearance days).

The Vedas describe several reasons for fasting on Ekadasi (the 11<sup>th</sup> day after the full or new moon). Shрила Bhaktivinoda Thakura's song, *Shuddha-Bhakata*, describes the day of Ekadasi as "mother of devotion". By fasting from grains and beans, consuming only what we need for our sustenance and making the focus of the day our devotional practice, we are directly serving Krishna. By offering all of our actions to Kṛṣṇa and honouring the rituals of the day we will come to know Him. As such we also fast in the style of Ekadasi on His appearance days.

### Rules of Following Ekadasi

The essence is to eat simply, once or twice, so that one can spend as much time as possible hearing, chanting and remembering Shri Shri Radha-Krishna. Never eat meat, fish, eggs, onions, garlic, carrots, red lentils, green flat lentils, mushrooms or products thereof.

#### Restricted foods on Ekadasi:

- ~ Tomatoes, eggplants, cauliflower, broccoli, bell peppers, beets, bitter melon, ladies' fingers and banana flowers
- ~ Peas, chickpeas and all types of beans, including products made from beans (e.g., papadams, tofu, tempeh)
- ~ All leafy vegetables (e.g., spinach, salads, cabbages) and leafy herbs like parsley, coriander leaves, celery and curry leaves
- ~ Grains (e.g., millet, barley, farina, pasta, rice, corn) and all types of flour made from grains and beans (e.g., rice flour, chickpea flour, urad dahl flour)
- ~ Starches from corn or grains, and products made from or mixed with these starches like baking soda, baking powder, certain soft drinks with corn syrup, custard, certain yogurts and puddings, certain varieties of cream and cottage cheese, certain sweets and candies, and tapioca balls
- ~ Oils made from grains (e.g., corn oil, mustard oil, sesame oil) and products fried in these oils (e.g., fried nuts, potato chips and other fried snack foods)
- ~ Honey, and sweets made with starches

**Spices used on Ekadasi:** black pepper, fresh ginger, pure salt and fresh turmeric, all taken from a new and clean package

**Spices not used on Ekadasi:** hing (asofetida), sesame seeds, cumin, fenugreek, mustard, tamarind, fennel, cardamom and nutmeg

#### Foods that can be taken all days of the year, including Ekadasi

- ~ All fruits (fresh and dried), all nuts and all oils made from nuts
- ~ Potatoes, pumpkin, cucumber, radish, squash, lemon, avocado, olives, coconut, buckwheat, all sugars
- ~ All pure milk products



## Festival Days, Fasting Dates and Break Fast Times (Daylight-savings time not considered)

### July 2014

Monday 7<sup>th</sup> Lord Jagannath's return journey (end of Ratha-yatra festival)

Tuesday 8<sup>th</sup> *Ekadasi*

Wednesday 9<sup>th</sup> break fast 05:36-09:31 [EST], 05:28-09:26 [CST], 05:00-09:37 [MST], 04:48-09:32 [PST], 05:56-10:13 [HST]

Saturday 12<sup>th</sup> **Guru Purnima** (a day in honour of one's own and all Vaishnava gurus)

**Shrila Sanatana Gosvami's disappearance day** (one of the six Gosvamis and an associate of Shri Chaitanya Mahaprabhu)

**Fasting for first month of Chaturmasya-vrata begins today** – fasting from green leafy vegetables for one month, and fast from eggplants, tomatoes (if possible) and honey for four months.

Wednesday 16<sup>th</sup> **Shrila Gopala Bhatta Gosvami's disappearance day** (one of the six Gosvamis and an associate of Shri Chaitanya Mahaprabhu)

Tuesday 22<sup>nd</sup> *Ekādasī*

Wednesday 23<sup>rd</sup> break fast 05:43-09:36 [EST], 05:35-09:30 [CST], 05:09-09:40 [MST], 04:56-08:40 [PST], 06:02-06:40 [HST]

Saturday 26<sup>th</sup> **Shrila Bhakti Rakshaka Sridhara Gosvami Maharaja's disappearance day** (Shrila Prabhupada's godbrother and a disciple of Shrila Bhaktisiddhanta Sarasvati Thakur)

### August 2014

Wednesday 6<sup>th</sup> **Radha-Govinda Jhulan-yatra** (swing festival) begins

Thursday 7<sup>th</sup> *Ekadasi* & **Shrila Rupa Gosvami's disappearance day** (one of the six Gosvamis and an associate of Mahaprabhu)

Friday 8<sup>th</sup> break fast 05:51-09:40 [EST], 05:54-09:35 [CST], 06:35-09:46 [MST], 05:35-09:38 [PST], 06:08-10:17 [HST]

Sunday 10<sup>th</sup> **Baladeva Purnima** – the birthday of Lord Balarama (Krishna's elder brother) – *fast till noon then Ekadasi preparations only*

**Radha-Govinda Jhulan-yatra** (swing festival) ends

**Fasting for second month of Chaturmasya-vrata begins today** – fast from yoghurt for one month and continue fasting from eggplants, tomatoes (if possible) and honey for three months

Monday 11<sup>th</sup> break fast 05:52-09:41 [EST], 05:47-09:36 [CST], 05:24-09:47 [MST], 05:09-09:39 [PST], 06:09-10:17 [HST]

**Anniversary of Shri Shrimad Bhaktivedanta Swami Prabhupada (Shrila Prabhupada)'s departure for the USA**

Sunday 17<sup>th</sup> **Shri Krishna Janmashtami** – Lord Krishna's birthday (appearance day) – *fast till midnight then Ekadasi preparations only.*

Monday 18<sup>th</sup> break fast 05:55-09:42 [EST], 05:51-09:37 [CST], 05:29-09:48 [MST], 05:14-09:39 [PST], 06:11-10:16 [HST]

**Appearance day (birthday) of Shri Shrimad Bhaktivedanta Swami Prabhupada (Shrila Prabhupada)**

Wednesday 20<sup>th</sup> *Ekadasi* [EST, CST & HST only]

Thursday 21<sup>st</sup> *Ekadasi* [MST & PST only]; break fast 06:21-09:43 [EST], 05:53-09:38 [CST], 06:12-10:26 [HST]

Friday 22<sup>nd</sup> break fast 05:32-09:48 [MST], 05:19-09:39 [PST]

Monday 25<sup>th</sup> **Appearance day (birthday) of Shrila Gour Govinda Svami's** (disciple of Shrila Prabhupada) [HST only]

Tuesday 26<sup>th</sup> **Appearance day (birthday) of Shrila Gour Govinda Svami's** (disciple of Shrila Prabhupada) [EST, CST, MST & PST only]

Saturday 30<sup>th</sup> **Appearance day (birthday) of Shrimati Sita Takurani** (Shri Advaita's consort)

## September 2014

Monday 1<sup>st</sup> Appearance day (birthday) of Shri Lalita-devi (Shrimati Radharani's friend)

Tuesday 2<sup>nd</sup> Radhastami – Srimati Radharani's appearance day (birthday) – ***no fasting***

Friday 5<sup>th</sup> *Ekadasi*

Saturday 6<sup>th</sup> break fast 06:03-07:38 [EST], 06:01-06:38 [CST], 05:43-09:57 [MST], 05:34-09:40 [PST], 06:17-10:14 [HST]

Saturday 6<sup>th</sup> Appearance day (birthday) of Lord Vamanadeva (Krishna's incarnation as a dwarf) – ***no fasting***

Appearance day (birthday) of Shrila Jiva Gosvami (associate of Shri Chaitanya Mahaprabhu)

Sunday 7<sup>th</sup> Disappearance day of Haridasa Thakura (associate of Shri Chaitanya Mahaprabhu)

Appearance day (birthday) of Shrila Saccidanada Bhaktivinode Thakura (great Vaishnava author and father of Shrila Bhaktisiddhanta Sarasvati Thakura)

Monday 8<sup>th</sup> Fasting for third month of Chaturmasya begins today – fast from milk for one month and continue fasting from eggplants, tomatoes (if possible) and honey for two months

Tuesday 16<sup>th</sup> Vedic anniversary of Shrila Bhaktivedanta Swami Prabhupada's arrival in the USA

Friday 19<sup>th</sup> *Ekadasi*

Saturday 20<sup>th</sup> break fast 06:09-09:46 [EST], 06:09-09:41 [CST], 05:46-09:51 [MST], 05:53-09:39 [PST], 06:20-10:12 [HST]

Saturday 27<sup>th</sup> Appearance day (birthday) of Shri Shrimad Pramoda Puri gosvami Maharaja (god-brother of Swami Prabhupada)

## Seva Kunj

Painted by Syamarani Dasi,

under the guidance of Shrila Bhaktivedanta Narayana Gosvami Maharaj

