

God Loves Everyone

The Supreme Lord Sri Krishna loves everyone within His creation. This is true regardless of any distinctions such as gender, race, nationality, religion, class, etc. Both the eternal spiritual world and its reflection (this temporary material world) are full of unlimited beauty and variety, and each individual creation of the Lord has its own unique role to play. This can be compared to the many different spokes on a wheel that all serve to support its operation. In the spiritual world, everyone lives in full, loving consciousness of God and His creation at every moment. Unfortunately, in this world, most people have lost that loving connection or "yoga" with the Supreme and are thus entrapped in an endless cycle of repeated births and deaths, similar to dreaming. Having mercy upon such fallen souls, Sri Krishna has descended to awaken our dormant spiritual lives. He has especially come in this age as Lord Caitanya to distribute the all-purifying holy names of God: "Not considering who asked for it and who did not, nor who was fit and who unfit to receive it, Caitanya Mahaprabhu distributed the fruit of devotional service." (Sri Caitanya-caritamrta, 1.9.29) This is the sum and substance of God's love and compassion for all. The holy names of "Hare Krishna" are priceless and must be lovingly distributed to everyone without any discrimination or restriction. It does not matter whether one is male or female, black or white, gay or straight, high-class or low-class. None of these things matter because simply by chanting these holy names of God, everyone can be awakened from their dream-like material existence. It is therefore recommended that everyone immediately take up this chanting of the Hare Krishna maha-mantra and awaken their dormant love of God. This mantra can be chanted by anyone, anywhere and at any time. Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare; Hare Rama, Hare Rama, Rama Rama, Hare Hare.



Lord Caitanya As Radha and Krishna Combined

Lord Caitanya is revealed in the Vedic literatures as an incarnation of God, and He appeared in this world in Mayapura, India in the year 1486 A.D. Although appearing in a male form, He displayed the highest sentiments of love for God by accepting the mood of the supreme Goddess, Sri Radha. This divine combination of supreme God and supreme Goddess in the form of Lord Caitanya is considered to be among the most confidential teachings of Vedic literature. When the Lord first appeared within this world, He received the blessings of transvestite dancers---members of the third sex. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada explains: "...such people have their own society, and their means of livelihood is that whenever there is some good occasion like marriage or childbirth, they go there and pray to God that this child may be very long-living." (San Francisco, 4/5/67) This story is significant because it demonstrates that people of the third sex were present within the Lords transcendental pastimes and that He welcomed their service and devotion, just as He does for all.

People of the Third Sex

In ancient Hindu texts, the sex or gender of the human being is divided into three categories by nature: "pums-prakriti" or male, "stri-prakriti" or female and "tritiya-prakriti" or the third sex. This third sex is considered to be a combination of both the male and female natures yet at the same time neither one. It is identified in the Kama Shastra by its homosexual nature but also includes transenders and other sexually ambiguous groups. People of the third sex were called "napumsaka" (sexually neutral) because they did not typically engage in sexual reproduction and family life. This unique quality set them apart from ordinary worldly existence and was believed to give them special advantages and powers. They often became priests, nuns and renunciants and were protected within the Vedic social system. Transvestites were invited to attend birth, marriage and religious ceremonies and their presence was considered auspicious and a symbol of good luck. Because Vedic society engaged all individuals according to their nature, people of the third sex were not expected or forced to behave like ordinary men and women. They were allowed to keep their own societies, engage in all means of livelihood and even live together within marriage: "There are also third-sexed citizens, sometimes greatly attached to each other and with complete faith in one another, who get married together." (Kama Sutra 2.9.36) Gay men could either blend into ordinary society as ordinary males or they could dress and behave as females. They were especially renowned as dancers, artisans, barbers, masseurs and loyal house servants. Lesbians were considered "svairini" or independent women and were not expected to accept husbands. In this way, third-gender citizens were awarded their own particular status and welcomed as a part of civilized Vedic society thousands of years ago.