Sri Radhashtami
ISKCON Sri Radha Krishna Temple
Hare Krishna Hill, Chord Road, Bangalore-560010

Friday, Oct 20, 2017
Celebrations 6 pm onwards
Go-puja, pravachana, Govardhana-arati,
Govardhana-parikrama, Vishesha Deepotsava,
prasadam distribution

Be blessed with darshana of the Lord in Giridhari alankara, and partake of the grand annakuta offered to Him.

govardhano me disatām abhiṣṭam
May Govardhana fulfill my inner desire and grant me special sevā to Śrī Rādhā and Śrī Kṛṣṇa

For more details visit
www.iskconbangalore.org/govardhana-puja
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 ashrams, 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

Cover pages-4  Text pages-32

Published and owned by Sankirtana Seva Trust. Editor: Chamari Devi Dasi. Layout, design and graphics by ISKCON Design Group, Bangalore.

For all information contact: Editor, Krishna Voice, SST, Hare Krishna Hill, Chord Road, Bangalore - 560 010 INDIA Phone: 91-80-2347 1956, 91-80-2357 8346 Fax: 91-80-2357 8625.

© 2017 Sankirtana Seva Trust, Bangalore. All Krishna art and the works of Srila Prabhupada are © Bhaktivedanta Book Trust.

All rights reserved throughout the world. Reproduction in any manner is strictly prohibited.

Printed at Manipal Technologies Limited, Manipal.

Disclaimer: We neither represent nor endorse the accuracy or reliability or the quality of any products, information, or other materials displayed, purchased, or obtained by you as a result of an offer in connection with any of the advertisements published in our magazine. We strongly encourage you to do your own due diligence before responding to any offer.

Attention Subscribers: This magazine is mailed from a post office in Manipal, Dakshina Kannada District on the 5th of every month. If you do not receive the magazine or it is delayed we request you to contact your nearest post office and file a written complaint. Please send us an acknowledged copy of the same. This will help us in taking needful action at our end.
The Oneness and the Difference

What do we mean when we say that everything is God?

A lecture in Mayapur, India, on March 25, 1975
by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
Founder-Acharya of the International Society for Krishna Consciousness

vande gurun isa-bhaktan isam isavataram
tat-prakasams ca ta-chakrthi krishna-chaitanya-samajnam

"I offer my respectful obeisances unto the spiritual masters, the devotees of the Lord, His incarnations, His plenary portions, His energies, and the primeval Lord Himself, Sri Krishna Chaitanya." (Sri Chaitanya-charitamrita, Adi 1.1)

Lord Chaitanya is Krishna Himself. That was observed by Sarvabhauma Bhattacharya, who composed one hundred verses praising the glories of Lord Chaitanya. But because Chaitanya Mahaprabhu was playing the part of a devotee, He threw away the verses. "Oh, this is not for Me." That was Chaitanya Mahaprabhu's humbleness.

But the devotees know that Sri Chaitanya Mahaprabhu is Krishna Himself: mahaprabhu sri-chaitanya, radha-krishna-nahe anya. "Sri Chaitanya Mahaprabhu is none other than Radha and Krishna combined." In the beginning there was Krishna; then Krishna divided into two—Radha and Krishna. And then He again combined. That combination is Sri Chaitanya Mahaprabhu.

So, the Gosvamis' siddhanta, or conclusion, is that Krishna is one. There is no rival for Krishna. God is one: ekam brahma dvitiyam nasti. There cannot be many Gods.

When God, or Krishna, wants to enjoy, He expands His pleasure potency, and that potency is Radharani. As the shastra [scripture] states, sakti-saktimatayor abheda: "There is no difference between the energy and the energetic." Shakti means "potency," and shaktimat means "one who possesses potency." So Radha and Krishna are equal. There is no difference.

The sun is a good example. The sun is the powerful, and the sunshine is the power. So, there is heat in the sun, and there is also heat in the sunshine. There is light in the sun, and there is light in the sunshine also. Therefore, so far as heat and light are concerned, the sun and the sunshine are qualitatively one. But the temperature of the sun and the temperature of the sunshine are different. So there is a quantitative difference.

This is the basic principle of Lord Chaitanya's philosophy: achintya-bhedabheda. Achintya means "inconceivable," bheda means "difference," and abheda means "nondifference." This describes the whole situation: there is one God, but He has expanded Himself in many different ways (eko bahu syam). And these expansions are all one with Him and at the same time different from Him.

This philosophy of achintya-bhedabheda is described here in the first verse of Chaitanya-charitamrita. Krishna Chaitanya Mahaprabhu expands Himself as gurun, the spiritual masters. The spiritual master is directly Sri Chaitanya Mahaprabhu. Saksad-dharitvena samasta-sastrair uktah: "In all the shastras, the guru is accepted as Krishna." So when you offer your devotion and respects to the guru, you offer them to Krishna. The guru does not think that he is Krishna, but he collects the devotional services of his disciples and offers them to Krishna. This is the process.

We cannot approach Krishna directly; we should approach Him through the guru. Tasmad gurum prapadyeta jinasuh sreya uttamam. The injunction of the shastra is that one should approach a guru who can accept the disciple's service and transfer it to the Supreme Person. Therefore one's first offering is to the guru—vande gurun.

The guru's business is to canvass on behalf of the Supreme Lord. In the Bhagavad-gita [18.66] Krishna says, sarva-dharman parityajya mam ekam saranam vraja: "Give up all material engagements and just surrender unto Me." In the material world we have created so many so-called duties. This is our disease. Sociology, communism, nationalism, internationalism, this "ism," that "ism"—many, many duties we have created. But they are all material. Therefore, out of His causeless mercy Krishna descends to teach us our real duty.

Human life is meant for one thing: Athato brahma jijnasa—to inquire about the Supreme Absolute Truth. But instead of doing that, people have created so many "isms." That is their misfortune. In this human life nature gives us the opportunity to inquire about the Absolute Truth. We have the intelligence to inquire in this way, whereas the cats and dogs do not. The trees, the plants, the aquatics, the animals, the beasts, the uncivilized men out of 8,400,000 species of life, only the civilized men can inquire into the Absolute Truth. So it is a rare opportunity.
Because we are part and parcel of God, naturally we have the qualities of God in minute quantity. That is natural. But on account of our material association, those qualities are now covered by various designations. This is our material disease.

When a piece of gold is covered by dirt, it does not exhibit the qualities of gold. Similarly, because we are covered by our material designations, we are not exhibiting our godlike qualities. Actually, we are small Krishnas—very small. Because we are part and parcel of Krishna, we are of the same quality. But that quality is now covered, and the covering is given various names—socialism, communism, and so on. "I am Indian...... I am American." "I am Hindu." "I am Muslim." "I am white." "I am black." All these designations cover our real nature as servants of Krishna. It is the business of the guru to clear away these designations, these dirty things.

Therefore we first offer our respects to the guru, because he is the agent of Krishna. Krishna says, "Give up all these designative dharmas and surrender to Me. That is your real dharma." But Krishna does not force us. And even upon the request of Krishna we do not give up our designations. This is the difficulty.

Krishna said, "Surrender to Me," but except for the Pandavas and a few other devotees, practically nobody took His order seriously. This was five thousand years ago, so what to speak of today? Now so many scholars speak on the Bhagavad-gita, but without stressing Krishna. That is their business. These demons are teaching Bhagavad-gita without Krishna! Nobody says what Krishna wants: sarva-dharman parityajya mam ekam saranam vraja. Krishna wants that everyone simply surrender to Him, but these so-called scholars misinterpret His words in various ways and divert people's attention most foolishly.

Many of you have come from Western countries. So, for at least the last two hundred years the Bhagavad-gita has been popular in Europe and America, at least among scholars and theosophists and theologians. But nobody has understood Krishna. That is the problem. But for the last, say, five or ten years, because we have presented Krishna as He is, it has become very easy for you to understand Him. Unadulterated Krishna. Before this, everything presented about Krishna was adulterated. Therefore, there was no effect.

So if you push on this movement by presenting unadulterated Krishna, it will go on. And as soon as you adulterate Krishna, it will not go on. It will not be effective. You may be a very good scholar or politician, this or that, but you'll never understand what Krishna is. As Krishna says in the Bhagavad-gita [7.25], naham prakasah sarvasya yogamaya-samavrtah: "I do not reveal Myself to everyone, being covered by My illusory energy." In other words, if you pollute Krishna, He will never be revealed to you. By the grace of Krishna you have taken shelter of His lotus feet. It is a great fortune for you. So do not adulterate Krishna. That is my request. Try to understand Krishna as He is.

And to help us understand and approach Krishna, Krishna Himself appeared as Sri Krishna Chaitanya Mahaprabhu. His life and teachings are described in the Chaitanya-charitamrita. Chaitanya means "spiritual, living." So since Chaitanya Mahaprabhu is Krishna, that means Krishna is the supreme living force.

We reject the so-called scientific theory that life has come from chemicals. No. We have engaged our scientist students in proving that life does not come from matter but rather from the Supreme Spirit, Krishna. Already one student has written a small book, The Scientific Basis of Krishna Consciousness, and we are soon going to publish another book. What is the title?

Devotee: Life Comes from Life.

Srila Prabhupada: Yes. Life comes from life. That is a fact. These modern so-called scientific theories that life comes from matter are all foolish.

We have all experienced what is living force and what is dead matter. Krishna explains the living force in the Bhagavad-gita [2.20], na hanyate hanyamane sarire: "The living force is not finished after the annihilation of the body." When we are alive, our body is moving, and we can feel the presence of the living force. And when we see a dead body, one that is not moving, we should ask, "Why was the body moving before and is now not moving?"

If we simply study this difference of condition, we can understand what the living force is. It is not very difficult. Simply understand, "Now the living force has gone out of this body; therefore the body is no longer moving and is simply dead matter." The Chaitanya-charitamrita talks of the living force, not dead matter. We should always remember this.

Now, the guru is part of that living force, and so are the Lord Himself, His incarnations, His expansions, His devotees, and His internal energies. All of them are on the spiritual platform, part of the living force (chaitanya-samjnakam).

Therefore the personification of all living forces is Krishna Chaitanya, Sri Chaitanya Mahaprabhu. Unfortunately,
YOUR FAMILY GETS A NEW LIFESTYLE.
DEVANAHALLI GETS A NEW LANDMARK.

Welcome to the investment destination

NEW LAUNCH

Park Cubix
Nurturing every facet of life
DEVANAHALLI, BENGALURU

1, 2 & 3 BHK apartments starting at ₹ 35 lakh*

- Modern Contemporary Style of Architecture
- Majority of residential units overlooking into two large central green parks
- Maximum Natural Light & Ventilation, with two sides open
- 2 Grand Clubhouses: Gold Leaf Clubhouse for Recreational Amenities & Crystal for Sport Facilities
- Vaastu Compliant Project
- Shopping Mall with Multiplex

PROXIMITY

Devanahalli Town – 2 Minutes
International Airport – 10 Minutes
Manyata Tech Park – 30 Minutes
Whitefield – 30 Minutes
Hoskote – 30 Minutes

https://goo.gl/maps/S2deun7VUZp

Call: 7816 00 2266

www.sattvagroup.in SALARPURIA SATTVA

RERA Acknowledgement
No. PR/KN/170901/001749
people mistake Krishna Chaitanya Mahaprabhu for an ordinary devotee or sadhu or yogi. That is a mistake. Chaitanya Mahaprabhu is the original living force, Krishna.

Sarvabhauma Bhattacharya understood Lord Chaitanya as He is. So did Srita Rupa Gosvami. Similarly, the followers of Rupa Gosvami and Sarvabhauma Bhattacharya all understand Krishna Chaitanya Mahaprabhu. And for one who understands or follows the path enunciated by Krishna Chaitanya Mahaprabhu, Krishna is very easily obtained. This is all described in the Chaitanya-charitamrita.

Sarvabhauma Bhattacharya described Chaitanya Mahaprabhu's mission as follows:

vairagya-vidya-nija-bhakti-yoga-
siksartham ekah purusah puranah
sri-krishna-chaitanya-sarira-dhari
krpambudhir yas tam aham prapadye

Here Sarvabhauma Bhattacharya says that Sri Krishna Chaitanya is purusah puranah—Krishna, the original Personality of Godhead. Why did Krishna Chaitanya appear? Sarvabhauma says, vairagya-vidya ... siksartham. To teach detachment and knowledge of devotional service. Because we are suffering here on account of so many designations, out of His great mercy Sri Krishna Chaitanya Mahaprabhu came to purify us of all these nonsense designations. And the way is through vairagya-vidya. Raga means "material attachment," and vairagya is "freedom from material attachments." These false attachments we have to give up. How to do this in our practical life—how to love Krishna, how to approach Him—is taught by Sri Krishna Chaitanya Mahaprabhu.

Lord Chaitanya is described in the Srimad-Bhagavatam, Eleventh Canto, as krishna-varnam tvisakrishnam. Krishna-varnam means either "one who belongs to the same category as Krishna" or "one who is always describing Krishna," and tvisakrishnam means "with a nonblackish complexion." Lord Chaitanya's only business is to describe Krishna, and His complexion is not-blackish. Krishna has many colours. One of His colours is pita, golden. So Lord Chaitanya is known as the golden avatar. Then, sangopangastra-parasadam: "Lord Chaitanya is always accompanied by His close associates." These associates are described here in this first verse of the Chaitanya-charitamrita—the gurus, the Lord's devotees, His incarnations, expansions, and energies.

So, study this Chaitanya-charitamrita. Now, following in the footsteps of our Guru Maharaja, Bhaktisiddhanta Saraswati Thakura Prabhupada, we have published this very elaborately explained English edition. There is no other edition of Chaitanya-charitamrita like this, so elaborately explained. It can be understood by the advanced student.

Anyone can become advanced. "Advanced" means that at least you should understand that Krishna is the Supreme Personality of Godhead. If you simply understand this—that Krishna is the Supreme Personality of Godhead—then you are advanced. It is not very difficult. All Vedic literatures are meant for understanding Krishna. What is that understanding? That Krishna is the Supreme Personality of Godhead. If you become convinced of this, your study of the Vedas is complete.

In the Bhagavad-gita [7.7] Krishna says, madd parataram nayant kincid asti dhananjaya: "My dear Arjuna, there is no authority or person or truth superior to Me." If you simply have faith in these words of Krishna's, you become advanced in Krishna consciousness. You may believe blindly or after careful study. It doesn't matter. Whether you touch fire blindly or purposely, it will act. Similarly, even if you blindly accept Krishna as the Supreme Person, you become advanced. Take it from me: if you simply have this conviction—"Yes, Krishna is the Supreme Personality of Godhead"—you are an advanced student in spiritual life.

So, all the persons associated with Sri Krishna Chaitanya—Sri Nityananda, Sri Advaita, Gadadhara, and Srivasa—all of them are one in the sense that they are all interested in pushing Krishna consciousness on. Sri Krishna Chaitanya Mahaprabhu, the Supreme Personality of Godhead, is personally trying, and Nityananda Prabhu, Advaita Prabhu, Srivasa, and Gadadhara are helping Him.

To approach these five supreme persons, you require the help of a guru. Therefore the guru is offered respectful prayers first: vande guru. Plural number—guru. Still, the gurus are one. For example, Krishna has many forms, but that does not mean He is many. No, Krishna is one. Similarly, there may be many gurus, but their philosophy must be one: to teach everyone that Krishna is the Supreme Personality of Godhead. That is the test of a genuine guru. If someone is teaching something else, some nonsense, then he is not a guru. As stated in the shastra,

sat-karma-nipuno vipro
mantra-tantra-visaradah
avaisnavo guru na sa syad
vaishnavah sva-paco guruh
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

<table>
<thead>
<tr>
<th>Fasting</th>
<th>Festivals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oct 15 Ekadashi</td>
<td>Oct 20 Govardhana Puja, Go Puja</td>
</tr>
<tr>
<td>Oct 16 break fast</td>
<td>Oct 23 Srila Prabhupada - Disappearance</td>
</tr>
<tr>
<td>Oct 31 Ekadashi</td>
<td>Oct 31 Fasting till noon</td>
</tr>
<tr>
<td>Nov 1 break fast</td>
<td>Oct 31 Srita Gaura Kishora Dasa Babaji - Disappearance</td>
</tr>
<tr>
<td></td>
<td>Nov 4 Chaturmasya ends</td>
</tr>
<tr>
<td></td>
<td>Nov 4 Karthika month ends</td>
</tr>
<tr>
<td></td>
<td>Nov 4 Deepotsava ends (in Bangalore)</td>
</tr>
</tbody>
</table>

A brahmana is usually very expert in chanting Vedic mantras, understanding the tantras, etc. That is the test of the brahmana—that he is very learned. But if he does not know what Krishna is, or if he's not a devotee of Krishna, he cannot become a guru. On the other hand, one who is coming from the family of dog-eaters, the lowest of human beings, can become a guru if he's a Vaishnava, a devotee of Krishna.

So, the guru is very important because he has accepted Krishna as the Supreme Personality of Godhead, he has seen the truth, and he is teaching pure Krishna consciousness. This is the test of a genuine guru. The bona fide guru does not claim to be Krishna Himself, but rather he canvasses door to door: “Please become a devotee of Krishna.” This is the sign of a genuine guru.

Thank you very much.

Columbia Asia Referral Hospital - Yeshwanthpur
With its state-of-the-art facilities, highly specialized consultants and a caring environment, Columbia Asia Referral Hospital - Yeshwanthpur offers comprehensive solutions to all cardiac ailments.

Introducing
Cardiac Screening @ Rs. 499
Fasting Blood Sugar | Lipid Profile | ECG | Consultation with Cardiologist

*Rs 999 with ECHO/TMT (If advised by specialist)
Valid till 31st December 2017
For details (080) 3989 8969
T&C apply
This is a continuation of a conversation between His Divine Grace A.C. Bhaktivedanta Swami Prabhupada and a guest, Dr. Christian Hauser, a psychiatrist, that took place in Stockholm in October 1973.

**Srila Prabhupada:** So that Nobel-prizewinning scientist claimed life comes from four chemicals. But when he was offered these four chemicals and asked “Will you be able to produce life?” suddenly he was not certain. This is cheating.

**Dr. Hauser:** He’s jumping to conclusions, one can say. But not cheating.

**Srila Prabhupada:** Yes, he is cheating. Because he cannot
produce life—actually he cannot—but he's lecturing as though he could produce life from chemicals.

**Dr. Hauser:** Well, he may have combined the proteins that life seems made of, though he may not have produced real life.

**Srila Prabhupada:** But we are concerned with real life. We are concerned with real life. Here is what I say to this great scientist: “If you can produce one real, living being—not even a human being, just one small ant—then I shall think you are successful. But that you cannot do. So why do you talk nonsense? 'Life comes from these four chemicals.' You are cheating.”

Why should the scientist have hedged—“That I cannot say”? He's not confident that life comes from chemicals. That means cheating. Many of these so-called scientists are doing this. They're not confident about their theories, and yet they go on giving long, long lectures. And people are such fools that they go on listening. Andha yathandhair upaniyamanah: blind followers following blind leaders into the ditch.

**Dr. Hauser:** Hmm. Yes.

**Srila Prabhupada:** But these so-called scientists will assert, "Well, as yet we have not produced life from chemicals—but we are trying, and we will do it in the future." “In the future.” Anyone can promise the future. But you have heard the saying “Trust no future, however pleasant.”

How can these scientists dare talk about producing life in the future? There is no history that anyone has produced life from chemicals. In the past they could not do it. At present they cannot do it. So what is the guarantee that in the future they shall do it?

What do you think—that life is a product of chemicals? Do you mean to say life is a product of mere chemicals?

**Dr. Hauser:** That is what I've been taught, yes. About the evolution of the earth and all the different stages of life.

**Srila Prabhupada:** Do you think that's a fact?

**Dr. Hauser:** It's not a fact. I don't know whether it's a fact. I...but that's what I've been taught.

**Srila Prabhupada:** Then that means currently you are illusioned. You are not confident, but still you accept that theory. This is illusion.

**Dr. Hauser:** But...yes...but...

**Srila Prabhupada:** So you should apply your reason. From practical experience you should ask yourself, Is life produced from matter—or is matter produced from life?

Life cannot be produced from matter. In the Vedanta-sutra it is said, janmady asya yatah: “The Absolute Truth is that from whom, or from which, everything emanates.”

Now, is this Absolute Truth a living being or a dead stone? The Srimad-Bhagavatam then informs us, anvayad itaratas carthesv abhijnah: “This Absolute Truth must be cognizant.” Abhijnah—cognizant. In other words, if I can say, "I have created all these things within this room," that means I must be cognizant. And how can cognizance reside in dead matter? The creator must be a living being. The origin of life must be a living being.

Where is the evidence that life has ever come from matter? Is there any evidence in history?

**Dr. Hauser:** No, but as we know, the evolution of life has gone through different stages of...how do you say...

**Srila Prabhupada:** Darwin's theory. Are you referring to Darwin's theory?

**Dr. Hauser:** Yes, yes.

**Srila Prabhupada:** That is all nonsense. Darwin was a number-one nonsense. Yes. A rascal. He has confused the whole world.

**Dr. Hauser:** Hmm. Why?

**Srila Prabhupada:** His idea about the evolution of matter. Matter cannot evolve. That is not possible.

**Dr. Hauser:** But evolution of life...

**Srila Prabhupada:** What do you mean by “life?” Life is different from matter. Life is a different energy—spirit. That is what I am saying. Life is the origin of matter. So the evolution is not of the matter.

God, the original life, has already created all these many gradations of material species, or forms, from amoeba to ant to antelope to human. “Evolution” means simply this: Once we living souls fall into this material realm, then according to your karma—the way we act—nature awards us forms that are just suitable.

Act like a relatively civilized human, and you go on receiving human bodies. Act like a dog or a hog and you receive the form of a dog or a hog. And yet even if you degrade yourself into those lower species, by God's grace and nature's law you then "evolve": upward through the millions of species, lifetime after lifetime, millions of births and deaths, until at last you regain a human form.

This human form—such a rare opportunity. Only in this human form can you realize God. You can act godly—and then at life's end go back to live with God. Only in the human form can you be one with this horrible process of devolving and evolving through the various material forms. So this is the real meaning of "evolution." Regain your original, spiritual form. Go back home, back to Godhead, back to the spiritual world.

So the “evolution” is not of the matter, but of the life, the inner soul. That Darwin did not know. Therefore I call Darwin a number-one nonsense.
There are many scriptural writings present for perusal by intelligent and enlightened men who are able to appreciate the value of authoritative spiritual knowledge. Amongst those fortunate souls who are able to appreciate authoritative information, the question must arise as to which to study. We must first kill the serpent of conditional limitations and fly away from relative terms, for by definition God is the infinite, unlimited Absolute Truth. There are higher and lower principles of truth evident in all endeavours for knowledge, so we must turn ourselves to the complete knowledge of the Supreme Absolute Truth. Although we are obviously finite, we cannot contradictorily impose impotency on the Infinite by charging Him with being unable to reveal Himself to the finite. We necessarily must inspect the various types of information available, with a view toward capturing a grasp on the Absolute Truth.

In the various scriptures there are various indications that God is the most powerful, the supreme creator, the most intelligent, and so forth. The conclusion is that God is the Supreme Entity. In the Sanskrit language He is therefore termed Bhagavan, which means the possessor of all opulence in full—that is, unlimited strength, unlimited intelligence, and unlimited beauty, wealth, fame and renunciation. Without such complete opulence there is no meaning to the nomenclature “God.” With the goal of meeting a complete understanding of the Complete, let us search out the authorized information which delivers that knowledge.

The standard of the scripture Srimad-Bhagavatam fulfills all the requisites of even the most demanding and intelligent inquirer for it is factually the acme of literature for the theistic pursuit. This literature was delivered in response to the need for guidance in self-realization. The endeavour for self-realization necessitates a complete ontology which is properly derived from scriptural sources. One inquiry which prefaces the speaking of the Bhagavatam is the request for a summary exposition of the essence of all scriptures and the various duties known therein. Not only is Srimad-Bhagavatam the essence of all scriptures, but it is spoken by paramahamsas, the most perfect swanlike transcendentalists who are in full knowledge.

The surpassingly excellent attributes of the Bhagavatam are revealed in the second verse of this unrivalled standard for transcendental study. It is therein stated:

dharmah projjita-kaitavo ‘tra

“All so-called religiosity covered by frutitive intentions is completely rejected herein.” (SB 1.1.2)

Fruitive intentions take the shape of moksha (liberation), kama (sense gratification), artha (economic development), and dharma (worldly religiousness or duty), and they despoil the attempt at true religion. The motive for them all is self-aggrandizement. Dharma in the sense of worldly religiousness is accepted by those who aspire after artha or economic development, for an intelligent man, recognizing that he is not the independent source of his own support, realizes the necessity for worship of a higher source to fulfill his desires. Economic development, in turn, is pursued for kama (sense gratification), which lies as the ultimate goal for all materially infected beings. Sense gratification is a carousal in the animal propensities of eating, defending, sleeping and sex life and, more subtly, mental speculation. None of these affairs of the mundane world actually delivers the nectar of complete ecstasy which the soul demands by its nature. Thus in course of time the living being becomes frustrated with religiosity, acquisition and sense gratification, and he desires moksha, liberation from them. Moksha, liberation, must also be relegated to the mundane platform because it is simply a reaction (though quasi-spiritual) to the modes of material existence.

Taken together, religiosity, economic development, sense gratification and liberation summarize the mundane goals. These, however, must be abandoned as pollutions covering the bhagavata-dharma or the essential function of the soul. By and large, beings of this world are exclusively engaged with these frutitive intentions and are therefore without the qualification to comprehend the highest truth. Therefore the Bhagavatam rejects these motives in toto as unworthy.

Beyond merely discarding mundane ethos, the Bhagavatam directs us to the highest goal. paramo nirmatsaranam satam vedyam vastavam atra

“The highest truth, which is understandable by those who are fully pure in heart, is inculcated herein.” (SB 1.1.2)

The Vedanta-sutras given by the same author, Vedavyasa, distill the vast Vedic texts into concise statements about the nature of the Absolute Truth. These sutras impress transcendence from their very
onset with the aphorism:

\[\text{athato brahma-jijnasa}\]

“Now [when one is equipped with vast previous preliminary understanding and the facilities of the rare human frame endowed with sufficient intelligence], it is time to inquire about the nature of the Absolute Truth.” (Vedanta-sutra, 1.1.1)

The human life is uniquely valuable, for it alone offers the opportunity to become enlightened about the Absolute Truth, leaving aside the secondary mean concerns of eating, sleeping, defending and mating, which are available in all aspects of living beings down to the lowest insects and bacteria. The absurd dance of sensuality and mental speculation which dissipates one’s precious energy into the ever-muting reservoir of mundane elements is abandoned herewith. The sutras continue:

\[\text{janmadyasya yatah}\]

“The Absolute Truth is that from which all is emanating, by which all is maintained, and by which all is conserved in its unmanifested state.” (Vedanta-sutra, 1.1.2)

The same aphorism, janmadyasya yatah, is echoed in Vedavyasa’s Srimad-Bhagavatam, his own bona fide exposition of the Vedanta texts, which are in the form of codes full of great meaning. In dealing with codes, one needs some access or key to understanding, since the compactly concentrated statements imply far more than their apparent simple meanings. Upon inspection, the Vedanta-sutras give rise to volumes of transcendental indications, and one need only approach the author’s own Srimad-Bhagavatam for the complete crystallization of this knowledge. In this work Vedavyasa benedicts us with a view of all aspects of the Absolute Truth, especially of the original essential feature of Bhagavan Sri Krishna, who supports all other features and energies as the Supreme Personality of Godhead.

Although purely theistic, this topic is completely nonsectarian. The Absolute Truth knows no limit, for it is He from whom everything emanates and who is the cause of all causes and possessor of infinite opulence and energies (both minute and grand). No one can claim an interest separate from the quest of understanding the Absolute Truth Sri Krishna, for all entities and states of existence have their source in Him. Therefore, the intelligent inquirer will recognize that study of the Absolute Truth is the prime function of life. There can be no question of validity in accusations of sectarianism because when one realizes the nature of God as the Absolute Truth from whom all emanates, there is no possibility of relegating Him to a realm of eclipsed thought.

Vedavyasa states clearly at the beginning of his great Bhagavatam that the Absolute Truth is known in three features: brahmeti paramatmeti bhagavan iti. (SB 1.1.11) The feature of Bhagavan or Krishna, the Personality of Godhead, is supreme. The other two features—Brahman (impersonal raw effulgence) and Paramatma (all-pervasive Supersoul)—are supported by Him, just as light and heat are inseparably supported by the filament of an incandescent electric bulb. Bhagavan Sri Krishna, is thus the summum bonum in the quest for the Absolute Truth.

Although the source and support of all categories of existence, Sri Krishna still remains aloof. In the first verse of Srimad-Bhagavatam He is described as svarat or fully independent. The understanding of Krishna’s position in this matter was bestowed by Krishna Himself in His divine appearance as Sri Chaitanya Mahaprabhu in the guise of His own perfect devotee. Sri Krishna Chaitanya put forth the sublime doctrine of acintya-bhedabheda-tattva, or the inconceivable, simultaneous oneness and difference of the Lord. As in the example of the light bulb, one cannot separate the energy from the energetic. (There is no meaning to a light without its radiant energy.) Still, the energetic source at the same time remains distinct. Similarly, Krishna manifests all varieties of energies, yet He remains the Supreme Transcendental Entity.

The intelligent soul must therefore seek his relationship with the Absolute Truth as his quintessential purpose.
However we exist, there are always relationships and functions. We are now encased in gross and subtle forms of matter—specifically, the body, mind and intelligence—but by careful examination we find that we are not the body, for we identify it as our possession ("my" hand, "my" mind, etc.). It is properly owned by the "I," and there is a distinction between "me" and what is "mine." We should therefore accept all corporeal functions as corollary to embodiment and thus not at all primary. Although there are many codes prescribed in the Vedic scriptures and elsewhere for the conduct of ordinary activities, they should be executed properly in relation to the Absolute Truth. Similarly, mundane knowledge must also be regarded in the same light.

All duties or essential performances are known as dharma, or sustainers of the living beings. The living beings are described as nitya, eternal, (Bhagavad-gita, 2.17-20) and thus possessing sanatana-dharma, an eternal function. As part and parcel of the Absolute Truth, (Bg., 4.35) all souls are serving Sri Krishna, (Bg. 4.11) but some, in forgetfulness of their true nature, serve Him only through His external potency, according to their degree of surrender to Him. Yogis and those who worship the formless Brahman effulgence also appreciate some part of Krishna, but Krishna Himself is called param brahma (the Supreme Spirit), paramatma (the all-pervading Supersoul) and bhagavan (the Supreme Personality of Godhead). Sanatana-dharma is also known as bhagavata-dharma, or one's function in relation to Bhagavan, the Supreme Person. Thus all phases of spiritual realization are climaxed by the attainment of bhagavata-dharma. Bhagavan Sri Krishna is the substance of the discrete existence of all categories, mundane and transcendental; thus in all circumstances the ultimate reality underlying all outward manifestations and changes is bhagavata-dharma, the true subject of predication.

The effect of pursuing the knowledge of Srimad-Bhagavatam is stated:

\[ \text{vastu sivadam tapatrayonmulanam} \]

"The highest truth is described to uproot the threefold miseries for the welfare of everyone." (SB 1.1.2)

The motive and result are disclosed here as being universal welfare. There are numberless attempts to benefit the public and free them from the miseries of existence, which are described as threefold: (1) miseries inflicted by other living beings, (2) miseries inflicted by natural phenomena (floods, heat and cold, etc.), and (3) miseries due to one's own self (mental anxieties, old age, etc.). These miseries are inherent in the condition of embodiment and cannot be compromised or surpassed by any amount of planning. The solution is to relieve the suffering soul from embodiment by enlightening him to his true nature as part and parcel of God and the Lord's eternal servitor. By experiencing himself as aloof from the gross and subtle (mental and intellectual) bodies, the suffering soul becomes free from the inescapable miseries of these coverings. This can be perfected even in the embodied state by advancement of transcendental knowledge, which relieves the soul of the false sense of lordship over his bodily designation and its relations and establishes him by degrees in his true position of loving servitorship to the eternal Lord Sri Krishna. Thus, bhakti-yoga or devotional service is clearly the most attractive proposition, surpassing all flickering pleasures of the mundane platform and even the conception of liberation from the material world (which is no more than mere negation of the innate miseries of mundane existence).

One situated in transcendental service is already liberated from the woes of false identification, and above that, he experiences the ecstatic mellow taste of loving exchange with the unlimited Supreme Personality of Godhead. This service is truly beneficial for universal welfare.

Since all souls are equipped with the facility simply to hear the message of Godhead and advance in transcendental understanding, the foundation of enlightenment is called shravanam, or authorized hearing, which is counted as the primary process of the devotional ennead. The application of devotional service is followed causelessly by knowledge and renunciation. (SB 1.3.8) The ultimate goal must be surrender to the Absolute Truth, and necessarily one must be equipped with bhakti, devotion, and its corollaries, jnana, knowledge (of the mundane and transcendental natures), and vairagya, detachment from the mundane platform. All requisites are bestowed simply by authorized hearing of the great literature Srimad-Bhagavatam.

The Srimad-Bhagavatam is the authentic transcendental science given by the foremost spiritual authority, Sri Vyasadeva, the author of all the Vedic literature, which encompasses the entire spectrum of knowledge, both transcendental and mundane. The higher division of knowledge, of course, deals with the higher aspect of existence, generally referred to as spiritual or sac-cid-ananda—that is, existence full of truth and eternity, unadulterated consciousness and pure cognition, and full uninterrupted bliss. Vyasadeva's transcendental expositions deal with all the numerous categories and climax in delivering the substance in Srimad-Bhagavatam. After compiling all of his vast writings, he was not fully pacified even by such great contributions as Vedanta-sutra until on the order of his spiritual master he carried out the mission of writing Srimad-Bhagavatam, which deals directly with the glories of the Supreme Personality of Godhead and His devotees. Thus it is said that the Srimad-Bhagavatam is the fully ripened fruit of the Vedic tree of wisdom (SB 1.1.3) and in fact the literary incarnation of Godhead given by the incarnation of Godhead Himself. (SB 1.3.40) Vedavyasa's Bhagavatam is the full treatise on the Absolute Truth beyond the indications and suggestions of his other
discourses, and it is thus intended for the fully mature transcendentalist and inquirer.

Simply by eager aural reception of Bhagavatam, the candidate for understanding transcendental knowledge becomes qualified to realize the Absolute Truth to full capacity. If one submits to the Absolute Truth he can know the Absolute Truth. The transmission of the messages of Godhead contains complete transcendental potency by the absolute omnipotency of the Supreme, and by proper association with these messages, the path is cleared for the aspirant. Krishna actually becomes the well-wisher of the devotee and vanquishes all inauspiciousness and defectiveness within him. The mood of challenge divorces the defiant soul from any entrance into truth, for the truth stands aloof from challenge or doubt. The sublime and uncomplicated means of success is simply to flood the self with the companionship of the truth, thus annihilating the darkness of ignorance, which is fraught with the agonized writings of the faithless mind. The prime qualification is to hear conscientiously.

Although the method of hearing is direct and free from complication, it is not cheap; rather, it must come in a strictly authorized manner. According to spiritual authorities, the aspirant must receive his instruction from a guru or spiritual master who is himself qualified by proper hearing and is situated according to the instruction that originates from the Absolute Truth Himself. The precepts are activated by the preceptor; one must receive the literature Bhagavatam from the person Bhagavatam, or the representative of the line of disciplic succession. The understanding is not accessible in any other manner; the transcendental method must be employed above all mundane attempts. Often mundaners will attempt to understand or present this great literature according to their own erroneous interpretations, but the method of transmission and the literature itself are both of the same quality as Godhead—purnam, perfect and complete. Thus the need for adopting some new dichotomy is simply a superfluous concoction. The author, Vyasadeva, is fully qualified by disciplic succession to render the sublime topics, and the audience of his messages should receive them from Vyasa’s representative without adulteration.

The Supreme Absolute Truth is revealed by degrees in Vyasadeva’s systematic presentation. The full appreciation of the substance is uncovered by grades of categorical revelation in the first nine cantos, and when these are fully assimilated the candidate becomes God realized. Thus when one can understand the nature of the Supreme Person he can take to hearing the succeeding accounts of Krishna’s intimate activities with His closest associates. Often unscrupulous men make a pretense of study of the Bhagavatam, and immediately leap to the Tenth Canto, which they are unqualified to enter. Transcendental enlightenment, however, is bestowed by the Supreme Transcendence Himself in His full presence in the form of sound vibration which comes through His authorized representatives, His transparent via media. There is no means to circumvent the Lord’s agency of His pure devotees and approach Him in any other way. Souls contaminated by mundane affinity are unfit to contact the transcendental nature, but by Divine Grace the pure devotees are available just to engage the diseased souls in the service of the Transcendence and purify them. The primary qualification is the urge to hear Krishna-katha (topics related to Krishna or His own words), and thus Krishna Himself cleanses such sincere souls from all affinities for material enjoyment.

One who falls into the mire becomes covered by muck. Similarly, one’s body made of the material elements bears irrevocable evidence to the desire for material enjoyment. Without purification, we must act on the platform of pollution and distraction from the Supreme Absolute Truth Sri Krishna. The cleansing process which allows our dormant desire for the Supreme to come forth is available only in humble selfless service to the lotus feet of the Lord’s pure devotees. (SB 1.2.16-20)

By gaining the standard of purity by the grace of the Lord’s devotees, the soul becomes qualified to comprehend the
nature of the Absolute Truth and enter into that nature. When one is no longer diverted by any affinity for the combination of the mundane modes, he is able to fix his mind in undeviating attention on the supermost feature of the Absolute Truth, the Supreme Personality of Godhead, Sri Krishna. Krishna declares that He is known according to the surrender of the individual, (Bg. 4.11) but the ability to surrender demands enlightenment gained by service. It is said, as noted previously, that the highest truth is understandable by those who are fully pure in heart, free from all mundane contaminations. (SB 1.1.2) The purification process must be adopted because the goal is supreme. The means of purification are not unreasonable or artificial impositions, but they simply change one's association in such a way that his attention is turned to transcendence.

Everyone is engaged in some service by hearing, glorifying, questioning, desiring or other bodily activities, for service is the innate function of the finite living entities. Within the mundane field, however, the eternal living beings are enmeshed in the service of their temporal and ignorant environment (the transitory material body and mind and their relationships). However, by the practice of vaisnava-bhakti-yoga (regulated devotional life), the individual’s function of service is turned to the completely ecstatic activities of loving the eternal Supreme Lord. All beings are attracted by greatness, and thus they serve greatness according to their appreciation. But Bhagavan Sri Krishna is the person of infinite greatness, and when the individual can grasp Krishna’s supremacy, he engages in his original pure service. The process is therefore not dry, but is a progressive awakening of the attraction for God that is dormant within all conditioned beings. It is simultaneously simple and sublime; the means are the same as the end, for service to Krishna is the so-called practice and also the culmination. (Bg. 10.7-9)

The most accessible mode of service is simply to hear about Krishna’s glories, for thus the natural affinity of the minute souls for the Supreme Soul is invoked: isvarah sadyo hrdy avarudhyate ‘tra krtibhih susrusubhis tat-ksanat

"As soon as one applies his attentive and submissive aural reception to the message [of Srimad-Bhagavatam], he becomes attached to the Supreme Lord at once." (SB 1.1.2)

As discussed previously, once one is purified and free from the distractions of mundane existence, he can turn full proper attention to culturing knowledge of the Absolute. As the fully potent Absolute Truth, Krishna is fully present in the accounts of His glorious attributes and pastimes, and thus anyone can relish his constitutional ecstasy in the holy service of hearing these glories. Govinda (Krishna) is the reservoir of unlimited spiritual bliss, and by His full presence in His pastimes they remain everfresh, as confirmed by the sages of Naimisaranya:

vayam tu na vitrpyama
uttama-sloka-vikrame
yac chhvatam rasa-jnanam
svadu svadu pade pade

"We shall never tire of hearing the transcendental pastimes of the Personality of Godhead who is glorified by transcendental prayers. Those who have developed a taste of their transcendental relationship with Him relish hearing of His pastimes at every moment." (SB 1.1.19)

Thus the natural fully blissful state of the soul (ananda) can be experienced, undiminished; one need only accept the proper method of receiving Srimad-Bhagavatam. We therefore humbly beg the reader to seize this most fortunate opportunity by turning his attention to the message of Srimad-Bhagavatam, which fixes within one’s heart the Absolute Truth, the Supreme Personality of Godhead, Sri Krishna.

"This Bhagavata Purana is as brilliant as the sun, and it has arisen just after the departure of Lord Krishna to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this purana." (SB 1.3.43)
A Prophecy Fulfilled

Lord Chaitanya launched His mission of mercy in West Bengal. Five hundred years later, Srila Prabhupada took that mission to heart—and to the entire world.

by Shesha Dasa

The flat, verdant ricelands of West Bengal’s district of Nadia appear timeless and remote. Farmers till the soil with oxen and wooden ploughs in this land seemingly unconcerned with today’s modern world. Yet Sri Chaitanya Mahaprabhu, who appeared here five hundred years ago, predicted that the spiritual movement He started here would be broadcast all over the world and would indeed change the direction of civilization.

Sri Chaitanya inaugurated the sankirtana movement of the congregational chanting of the holy names of God. While living here in Nadia, He would travel from village to village, chanting Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. The mission of the Lord is always to deliver the fallen souls, and this chanting works powerfully to reawaken the natural love of God dormant in our hearts. Lord Chaitanya, therefore, was fulfilling His mission of mercy simply by chanting and dancing.

Later, after entering the renounced order, (sannyasa), Lord Chaitanya traveled throughout the Indian subcontinent chanting the holy names and dancing in ecstatic love of God. The Lord’s chanting would inspire others to chant and their chanting would inspire still others. In this way the sankirtana movement spread (and is continuing to spread) to every city, town, and village.

Lord Chaitanya broadcast His message with mridanga drums and hand cymbals and traveled on foot. He did not spread His movement outside of India, although His plan was that all the
peoples of the world would one day take up chanting the holy names and thus awaken their dormant love of God. To fulfill this vision, Lord Chaitanya requested His devotees to continue the momentum He had begun in the land of Nadia.

Srila Rupa Gosvami and Sanatana Gosvami, chief disciples of Sri Chaitanya Mahaprabhu, were dispatched to Vrindavana, the place of Krishna's childhood pastimes. There, in pursuance of the Lord's order, they authored many books explaining Lord Chaitanya's teachings—not by creative speculation, but by respectfully and extensively citing the Vedic literature. Rupa Gosvami and Sanatana Gosvami wrote and preached, and their disciples and their disciples' disciples heard and repeated the teachings. Thus the teachings of Lord Chaitanya have been purely preserved throughout the five centuries since the Lord's appearance.

In 1896 the teachings of Lord Chaitanya reached the West. Srila Bhaktivinoda Thakura, foremost of Nadia's disciplic followers of Lord Chaitanya, sent a small book he had written in English to McGill University in Montreal. The book was part of his plan to spiritualize Western civilization. He predicted that soon devotees from all over the world would come together in the land of Nadia to worship Lord Chaitanya.

Srila Bhaktivinoda's son, Srila Bhaktisiddhanta Sarasvati, expanded upon his father's desire, utilizing modern means of transportation and communication, especially the printing press, to spread the sankirtana movement. Srila Bhaktisiddhanta likened the printing press to a big drum, a brihat mridanga. An ordinary mridanga is heard only within a small radius, but the printing press can be "heard" all over the world. Since in Lord Chaitanya's mission the book and drum carry the same message, to call the printing press a brihat mridanga is most fitting. And Srila Bhaktisiddhanta played his big mridanga, writing many volumes of transcendental literature in Bengali and English and encouraging his disciples to do the same.

Srila Bhaktisiddhanta wanted to send his disciples to influential Western countries to preach. He saw that a preacher's travel was no longer limited by geographical and cultural considerations. Modern transportation and communication had made the entire world into a great global community, with tremendous potential for spreading the movement of Lord Chaitanya. Most sincere Vaishnavas of the day simply saw the Western countries and their technological advancements as synonymous with materialism. How could a follower of Lord Chaitanya, they reasoned, go to the West or use Western gadgets and machines? But Srila Bhaktisiddhanta simply saw the opportunity to fulfill the great desire of Lord Chaitanya.

In Calcutta in 1922, Srila Bhaktisiddhanta took an immediate interest in young Abhay Charan De. Although Abhay Charan was later to be initiated by Srila Bhaktisiddhanta and eventually to become known the world over as Srila Prabhupada, the founder and spiritual master of the International Society for Krishna Consciousness, at their first meeting he was startled to hear this venerable saint request him to take Lord Chaitanya's sankirtana movement to the English-speaking world. Abhay argued against Srila Bhaktisiddhanta's proposal. India was a dependent nation under British rule; who would listen? But Srila Bhaktisiddhanta defeated this argument, stressing that Lord Chaitanya's sankirtana movement was transcendental to politics. The movement that Lord Chaitanya had begun in Nadia, Srila Bhaktisiddhanta Sarasvati explained, was not dependent upon any material circumstances. It would, by the pure desire of the Supreme Lord and His devotees, spread throughout the world. Abhay Charan heard and accepted the instructions of his spiritual master and started to mould his life by them.

It was not until August of 1965, after many years of preparation and struggle, that Srila Prabhupada boarded the steamship Jaladuta for New York City, the heart of Western civilization. Alone, and with little more than his simple sannyasi garb and forty rupees, he arrived in the completely strange and foreign land of America. But he had his copies of his translation of Srimad-Bhagavatam, and he carried the holy name of Krishna. He was the emissary of Lord Chaitanya.

Using a pair of hand cymbals he had brought with him, Srila Prabhupada began his mission, chanting with a small band of young seekers on New York's Lower East Side. With the help of a friend, Srila Prabhupada made a record album, chanting Hare Krishna to the accompaniment of a harmonium and a borrowed mridanga drum. As news of the Indian swami and his chant spread, more and more young people began joining him at his small storefront for morning and evening classes and chanting.

Embarking in January 1967 on his first airplane journey, Srila Prabhupada took the sankirtana movement to San Francisco. There he chanted in Golden Gate Park, drawing thousands of hippies anxious for the alternative answers the sankirtana movement offered. Srila Prabhupada had outlined these alternatives in the books that he was translating:

"Human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts, education, and economic development throughout the entire world. But there is a pinprick somewhere in the social body at large, and therefore there are large-scale quarrels, even over less important issues. There is need of a clue as to how humanity can become one in peace, friendship, and prosperity with a common cause. Srimad-Bhagavatam will fill this need, for it is a cultural presentation for the respiritualization of the entire human society."

"Lord Chaitanya's movement was not to be confined to

20

Krishna Voice, October 2017
the limited geographical boundaries of India or the countercultural world of America's hippies. It was the spiritual movement of the age, meant for delivering all fallen souls from the sufferings of material existence."

Through his personal example, his writings, and his spoken instructions, Srila Prabhupada inspired his disciples to take up Lord Chaitanya's cause. Within one year of his journey to San Francisco, he had completed his first world tour and had sent three couples to London. Within a short time, they had enlisted the help of Beatle George Harrison and had recorded the Hare Krishna chant for Apple Records. This record became a number-one hit on popular music charts all over Europe. And on the sidewalks of major cities of America and Europe, it became common to see sankirtana parties composed mainly of Western young people dressed in the fashion of Lord Chaitanya, playing mridanga drums and hand cymbals and chanting Hare Krishna.

As Lord Chaitanya's international movement grew, Srila Prabhupada instructed his disciples to increase the distribution of the books he had written. This was also sankirtana, he explained.

Srila Prabhupada led the expansion of Lord Chaitanya's sankirtana movement, circling the globe once or twice every year. Wherever he went he preached to government and religious leaders, as well as to the common man. His unshakable faith made him confident that if anyone objectively heard the message of Lord Chaitanya, then that person's life would be transformed. In his translation of Chaitanya-charitamrita he wrote, "The Krishna consciousness movement has spread all over the world within a very short time (within five years), and mundane people are very astonished at this. However, by the grace of Lord Sri Chaitanya Mahaprabhu, we understand that everything is possible by the grace of Krishna." The thousands of devotees from all over the world who have heard from Srila Prabhupada and who have responded by dedicating their lives to spreading the sankirtana movement are proof of the power of sankirtana.

During his lifetime Srila Prabhupada traveled around the world fourteen times, visiting major cities on every continent. Yet wherever he went, he usually found himself far from the beloved birthplace of Lord Chaitanya in the land of Nadia. He even once referred to an American city he was visiting as "this remote corner of the world"—remote because geographically, culturally, and spiritually, this city was removed from the transcendental atmosphere of that area in West Bengal where Lord Chaitanya took His birth and began His sankirtana movement.

It was here in Nadia that Srila Prabhupada chose to establish the international headquarters for the Hare Krishna movement. And here, annually, in fulfillment of Lord Chaitanya's prophecy, devotees from many nations gather to refresh their desire to spread His movement everywhere.
Located 13 kms south of Pudukottai town is the fortified temple of Lord Narayana – Sathyamoorthy Perumal Temple. The temple is easily approachable from Thirumeyyam railway station.

The Legend

The slaying of the demons Madhu and Kaitabha

Although Lord Brahma appeared from the lotus that issues from the abdomen of Garbhodakashayi Vishnu, he could not understand what to do after his appearance. He was attacked by two demons, Madhu and Kaitabha, who took away Vedic knowledge. But Lord Vishnu killed them and entrusted the Vedic knowledge to Lord Brahma. Thus the Lord appears in every millennium in the societies of demigods, human beings, animals, saints and aquatics. All such incarnations are meant to protect the devotees and kill the demons. The slaying of Madhu and Kaitabha took place on a hillock called Sathyagiri or the hill of truth.

Killing and protecting does not reflect any sense of partiality on the part of the Supreme Lord. The devotee achieves the association of the Lord and the slayed demon also achieves liberation. The conditioned soul is always attracted by the external energy. Therefore he is subjected to lust and greed and he suffers under the conditions of material nature. The Lord's causeless mercy towards His devotee is the only means by which to get out of material existence. Anyone engaged in glorifying the Lord's activities is always unafraid of this material world, whereas one who cannot glorify the Lord is subjected to all kinds of lamentation. To explain this, the Supreme Lord is found in bhoga shayana or yogic sleeping position, with half closed eyes. Brahma appears from the lotus at His navel. This is one of the main shrines of this huge temple. All material and spiritual activities are watched by the Lord as Sathyamoorthy, the Lord of Absolute Truth, who gives audience in a standing position in this temple. In Tamil, the word “mei” refers to truth, and hence the utsavar Deity of this sthalam is Meyyan or Meyyappan.

In ancient times, when asuras (demons) dominated the world, evil actions and words spread across the entire
planet. The sages could not conduct their spiritual practices and their attempts to perform sacrifices or yagnas were obstructed by the asuras. Rishis and devatas lived in fear and they were no match for the powerful asuras. The asuras constantly created obstacles to the worship of the Supreme Personality of Godhead. Thus the devatas and saintly persons surrendered to Dharma, personified as a bull. Dharma prayed to the Supreme Personality of Godhead to have his status restored in the world. The Dharma bull came to Sathyagiri and prayed to Lord Sathyamoorthy Perumal to subdue all asuras.

Another legend narrates that the Lord’s eagle carrier, Garuda, had to fetch the celestial nectar in order to obtain the release of his mother Vinata from bondage. So he did intense penance on the Lord here and obtained the energy required for that venture.

This shrine is also associated with attainment of salvation of two other prominent legendary characters: Pururavas and Sage Satya. Pururavas was the son of the planet Budha and he ruled the city of Madurai in ancient times. He was a devotee of the Lord. The Lord took the form of a boar and with a gang of other boars, destroyed the area around Pururavas’ kingdom. The king’s soldiers could not contain such an invasion. The king himself went on the hunt and killed all the boars. But the leader who was the Lord Himself who gave chase and finally disappeared into this shrine. The Sage Satya was doing penance there at the same time. When the king reached there, to the surprise of both king and sage, the Lord appeared in His divine form and promised salvation to both of them.

The Temple

Miles before reaching the town, one can see a fort atop a large hill. In the past, the fort was much larger than it is now. This is affirmed by the fact that the main entrance to the old fort lies about one kilometre south of the present-day fort. This entrance to the old fort still stands. It has a courtyard with pillared corridors and shrines of various deities. The sculptures on the pillars are truly beautiful.

Entering through the rajagopuram, we find a big mantapam with several carved stone pillars with beautiful paintings. There is a separate sannadhi for Sri Kanna, Sri Andal, Chakrathalwar and Narasimha. After crossing this mantapam, another big mantapam called the mahamantapam is found in which Garuda, the eagle carrier of the Supreme Personality of Godhead, is standing, facing the main sanctum sanctorum. Moolavar Sathyagiri Nathan is in standing position with Sudarshana conch, Panchajanya conch, Kaumodaki mace and Nandaka sword. Next to this sanctorum is a separate shrine for Mahalakshmi. On the western side
inside the hill, bhoga shayana Deity in seen, majestically reclining on serpent coils. This Deity is bigger than Sri Ranganatha at Srirangam. With Adishesha as His bed, the Supreme Personality of Godhead gives His darshana with two hands very much like those of the Lord at Srirangam.

It is said that some asuras appeared from the ears of Sriman Narayana at this divine spot and they tried to steal Bhudevi, the consort of the Supreme Lord, away with them. But, Adishesha, the serpent devotee of the Supreme Lord protested and fought with them. He killed all of them with his poison. But the great serpent devotee was worried that he had done all this without the Lord's permission. He humbly came before the Lord and convinced Him. That is why one sees the Lord here with one hand towards Adishesha, conversing with him, and the other on His chest, protecting Bhudevi.

Chitragupta, Markandeya Maharishi, Lord Brahma and Garuda are assembled around the Lord. Bhumi Devi, Madhu and Kaitabha are at the lotus feet of the Lord.

Festivals

The annual Brahmotsava is celebrated in the month of Vaikasi (May-Jun) and the temple chariot is taken on a procession on the full moon day in that month during the Brahmotsava. Aadi Pooram, when the Supreme Lord enjoys a celestial bath with His consort Andal is celebrated for 10 days. Sri Krishna Jayanthi and Vaikuntha Ekadashi are the other prominent festivals apart from Vasantholsava, when the Lord is taken to a sacred grove to enjoy the cool breeze. Pavitrotsava is celebrated in September, when He is adorned with silk garlands and special homas are performed. A beautiful octagonal pond in the temple requires special
Bhoga shayana of Garbhodakshayi Vishnu

mention. The pond, carved out of the hillock, is called Satya tirtha. It is believed that a holy dip in the Sathya tirtha during the days of Pournami in the Tamil month of Vaikasi is highly meritorious and eradicates sins committed. All the sacred rivers unite in this holy pond on this auspicious day and provide abundance of merits to whoever takes a holy dip in this water. On the Chitra Pournami day, Lord Sathya Moorthy Perumal is taken out on a 40-mile procession to Kadaya Kudi.

Alvars and the Lord of Sathyagiri

Thirumangai Alvar composed these beautiful verses about the Supreme Lord:

The Lord has a dark hue like the deep ocean, the blue gem mountain, the moisture laden cloud, the dazzling blue lily, and the dark blue kaya flower. He bears a conch in His hand and is the symbol of truth. He dwells on the foothills of Thirumeyyam. It is obvious that those who do not worship Him with folded hands might as well have no hands.

Since I am a sentient being, I should do service to Your lotus feet. But this daily devotional service can be my lot only if You will have it so. If You don’t want my devotional service, at least for one day You can be mine. If You don’t do even this much, then what is the use of Your association? Why should You pride Yourself for piercing the sala tree (In Rama incarnation to prove Your might to Sugriva)? Why should You call Yourself as Satyesha in Thirumeyyam? If You neglect me, Your dasa, all these are but in vain.

Bangles never stay on the hands of Your wives, when there is difficulty. The body becomes lean and the bangles slip out. Their hands swell (out of joy), and the bangles break when there is abundance.
Krishna, the Supreme Personality of Godhead, had asked a gopi to come to a jasmine grove which was their usual meeting place. He had forgotten that He had told another gopi to wait there. When the first gopi went to the appointed place, she found another one waiting for a long time. Krishna, the Supreme Personality of Godhead, without knowing that this gopi had come, was about to go to that girl waiting for a long time. But suddenly He saw this girl also. He slowly slipped away feigning fear. So she said, ‘Just see what I will do to You if You come to me again!’ This is the love I am hankering for, O Lord of Thirumeyyam!

Photo courtesy: Santhanakrishnan, Srirangam

Utsava vigraha with His consorts during Pavitrotsava

To read online visit: www.goo.gl/AxPLP6
Reviews from tripadvisor

Great spiritual place to be: We visited the temple on a cool evening. The temple is awesome spiritually, architecturally and from the organization and management point of view. Keep couple of hours to have a proper experience. Gajesh D

Beautiful ambience and festive atmosphere: Very beautiful, the building and the ambience is very good. Good place to relax and soak in a multi-cultural atmosphere. You can also seek guidance on Bhagwat Gita and meditation. Navin-071

Pleasant visit: Early morning Aarati time visit was very pleasing and heart-warming that gave much satisfaction of God’s grace and blessings. Temple is neat and well presented with best possible arrangement for a positive renewal of our mind and heart. Jai Sri Krishna! keshavbr06

An iconic place in the city: Located on the Chord Road, this temple is arguably the cleanest and well maintained of the temples across India. Kudos to the management and the public to keep it like that. Plyush S

Beautiful view: Serene environment and extremely awesome view coupled with the cool weather. Amazing construction of the temple and excellent paintings. Nanda K

Hare Krishna Hare Krishna: No matter whether you are religious or not, you will have positive vibes when you will visit a temple. I always get positive energy after visiting the temple, and evening Aarati one should never miss. In Bangalore, it is in Rajajinagar. Prakhar A

Speechless view, feel blessed: Located on Chord Road, Hare Krishna Hill, Bengaluru. Nicely decorated temple of Lord Krishna. It is divine and religious place of Hinduism. Best time to visit is at the time of Aarati. When you enter the hall and listen to the chant of Aarati you feel out of this world. We felt blessed to take the Prasad. ParthapratimSamanta
Bangalore: Special Alankara (above) and Abhisheka (below)
Abhisheka in Vrindavana (above) and Ahmedabad (below)
On August 30, 2017, The Akshaya Patra Foundation inaugurated its 32nd Kitchen in Thane, Maharashtra, near Mumbai, with the support of Citi Bank. Shri Devendra Fadnavis, Chief Minister of Maharashtra, was the Chief Guest at the event; Shri Eknath Shinde, Maharashtra State Government Cabinet Minister- PWD (MSRDC, Public Undertaking) was Guest of Honour.

This new milestone is a step towards our vision of erasing classroom hunger. Currently, the kitchen in Thane is equipped to feed 5,000 children across 26 schools. With the support of Citi Bank, we look forward to feeding children in Thane with nutritious meals to encourage them for a better future.
Leroy-Somer has sponsored two Akshaya Patra buses, one for Bangalore and other for Hubli. Inauguration of the bus was held in Bangalore on 3rd September. Leroy-Somer, Managing Director, Sri Chandramauli Balan and CFO, Sri Ravi Shankar were present in the inaugural event and handed over the keys to Sri Chanchalapathi Dasa, Vice Chairman, The Akshaya Patra Foundation.

Kotak Mahindra Bank Ltd. donated a food distribution vehicle to the Akshaya Patra Foundation. Sri V Swaminathan, Senior Executive Vice President, Retail Liability & Business Head Mumbai, Kotak Mahindra Bank Ltd. handed over the keys of the vehicle to Sri Chanchalapathi Dasa, Vice Chairman, The Akshaya Patra Foundation.
Congratulations to the Winners!

This year, 1097 children from 183 cities spread across 12 countries participated in the Krishna Costume Contest held by ISKCON Bangalore as part of Sri Krishna Janmashtami celebrations. The top 3 prizes and 7 consolation prizes were awarded based on online voting. Our judges selected 16 entries for Cute-16 Awards based on various parameters.

Top 3 Prizes

1. Hamsa Bhat
2. Sai Pravalika
3. Advaita Singh

Consolation Prizes

- Bhargava Nandan
- A Krish
- Sannidhi
- A Varshith
- Nainika
- Vipul Rao
- Aarush Bhagath

A Pilgrimage to the ancient cities of North India

Date: Nov 16 to Nov 26, 2017 (onward train journey and return by flight)

Places of visit:
Ayodhya, Naimisharanya, Chitrakoot, Prayag / Allahabad, Kashi / Varanasi, Bodhgaya

Limited seats only on first-come-first-served basis

For registration contact:
krishna.ashraya@hkm-group.org
9379155555

₹15,000/- per person + to and fro charges
A PILGRIMAGE TO
PANCHA-DWARAKA

Date: Jan 19 to Jan 28, 2018 (onward train journey and return by flight)

Limited seats only
on first-come-first-served basis

For registration contact:
krisna.ashraya@hkm-group.org
9379155555

₹15,000/- per person
+ to and fro charges

Places of visit: Dakor, Nathdwara, Udaipur, Kankroli, Dwaraka, Bet Dwaraka, Mul Dwaraka, Porbandar, Somnath, Ahmedabad local temples
ESCAPE TO YOUR NATURAL HABITAT

Have you ever lived in a home that felt like a holiday? Where the air felt like a breath of fresh air, the trees are taller than the buildings and the water looks like the sky? And what would you do with 110 acres of such space? Anything you want.

Luxury Villas at Napa Valley

- Home to over 600 families
- 3 & 4 BHK luxury villas on Kanakapura Main Road
- More than 25 world-class amenities
- State-of-the-art club
- 20 mins from E-city via NICE Road
- Close to schools, hospitals, and shopping centres.
- Live amidst 14 parks
- 5 mins from Art of Living and the upcoming Metro Station

READY FOR POSSESSION

 ₹97 Lakhs* onwards

Call: 7676 888 444 | Visit www.concordegroup.in

Concorde Group: #46/A, 1st Main Road, 3rd Phase, J. P. Nagar, Bengaluru - 560078.

*Terms and conditions apply E & OE