



# KRISHNA VOICE

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Sri Narasimha Jayanti 2022

# Panihati

cida-dahi-mahotsava



Sunday  
June 12, 2022

The festival of receiving Lord Nitai Gaur's mercy  
by feasting on chipped rice and yogurt !

Celebrations 6:30 am onwards

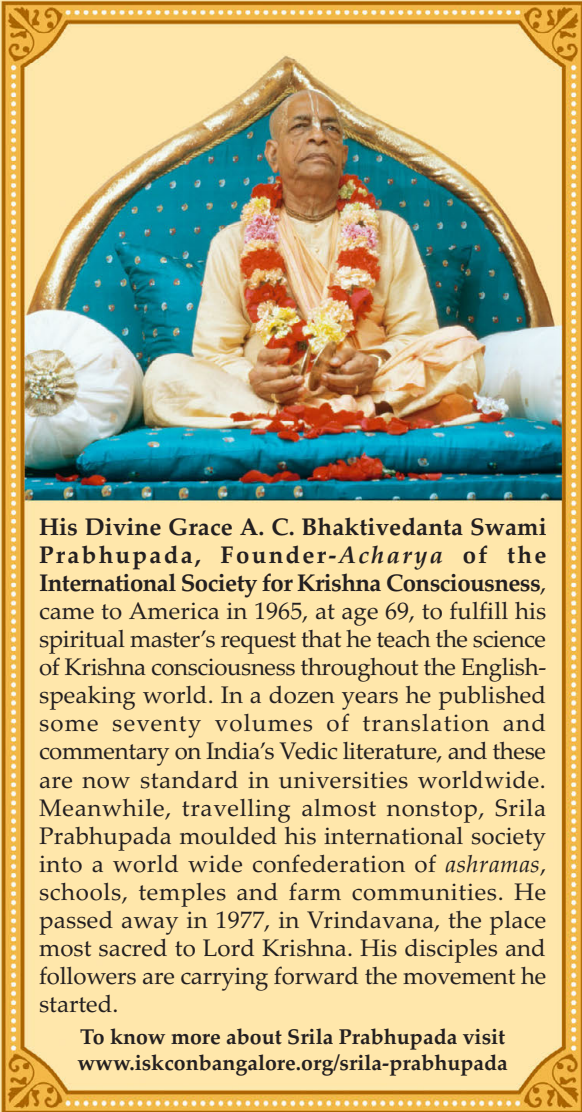
Theppotsava - Abhisheka - Katha - Kirtan - Feast

# KRISHNA VOICE



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

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

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# Compassion Well Placed

***Despite the honourable intentions of philanthropists, even their most efficient programs for helping others don't go far enough.***

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

In the name of philanthropy ... people are feeling compassion for suffering humanity throughout the world,” (SB 5.8.10) Srila Prabhupada writes. But “no one knows where compassion should be applied. Compassion for the dress of a drowning man is senseless. A man fallen in the ocean of nescience cannot be saved simply by rescuing his outward dress—the gross material body.” (Bg. 2.1)

“Without knowing the need of the dormant soul, one cannot be happy simply with emolument of the body and mind. The body and the mind are but superfluous outer coverings of the spirit soul. The spirit soul’s needs must be fulfilled.” (SB 1.2.8)

“Material compassion, lamentation, and tears are all signs of ignorance of the real self. Compassion for the eternal soul is self-realization. ...” (Bg. 2.1)

“A Vaishnava is *para-duhkha-duhkhi*; he is always unhappy to see the conditioned souls in an unhappy state of materialism.” (SB 6.10.9)

“It should be understood that sages, saintly persons, and devotees are not unconcerned with the people’s welfare. ... Actual devotees and saintly persons are always anxious to see how the people can be made happy. ...” (SB 4.14.7)

“Forgetful men do not know the right path of peace and prosperity. However, the sages know it well, and therefore for the good of all men they are always anxious to perform acts which may bring about peace in the world. They are sincere friends to all living entities, and at the risk of great personal inconvenience they are always engaged in the service of the Lord for the good of all people.

“Lord Vishnu is just like a great tree, and all others ... are like branches, twigs, and leaves of that tree. By pouring water on the root of the tree, all the parts of the tree are automatically nourished. ... The modern materialistic society is detached from its relation to the Supreme Lord. And all its plans which are being made by atheistic leaders are sure to be baffled at every step. Yet they do not wake up to this.” (SB 1.1.4)

“A nondevotee works for his personal sense gratification or for the sense gratification of his family, society, community, or nation, but because all such activities are separate from the Supreme Personality of Godhead, they are considered *asat*. The word *asat* means bad or temporary, and *sat* means permanent and good. Activities performed for the satisfaction of Krishna are permanent and good, but *asat* activity, although sometimes celebrated as philanthropy, altruism, nationalism, this “ism” or that “ism,” will never produce any permanent result and is therefore all bad. Even a little work done in Krishna consciousness is a permanent asset and is all-good because it is done for Krishna, the all-good Supreme Personality of Godhead, who is everyone’s friend.” (SB 8.9.29)

“One should understand that in the material world, however one may try to make adjustments, he cannot be happy. To cite an example I have given many times, if you take a fish out of water, you can give it a very comfortable velvet bedstead, but still the fish cannot be happy; it will die. Because the fish is an animal of the water, it cannot be happy without water.” (TYS, Chapter 3)

“Anyone who misunderstands this perishable body to be the self and who works for it in the name of sociology, politics, philanthropy, altruism, nationalism, or internationalism, under the false plea of the bodily conception of life, is certainly a fool and does not know the implications of reality and unreality.” (SB 3.5.11)

## **The Mission of Life**

Lord Krishna taught, “It is the duty of every living being to perform welfare activities for the benefit of others with his life, wealth, intelligence, and words.”

Srila Prabhupada comments, “This is the mission of life. One’s own body and the bodies of his friends and relatives, as well as one’s own riches and everything else one has, should be engaged for the benefit of others. ...

“Of course, in human society there are many institutions to help others, but because philanthropists do not know



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how to help others, their propensity for philanthropy is ineffectual. They do not know the ultimate goal of life (*shreya*), which is to please the Supreme Lord. If all philanthropic and humanitarian activities were directed toward achieving the ultimate goal of life—to please the Supreme Personality of Godhead—they would all be perfect.” (SB 6.10.10)

“Humanitarian work may be temporarily beneficial for the body, but because a living entity is spirit soul, ultimately one can show him real mercy only by revealing knowledge of his spiritual existence.” (SB 4.29.1b)

The true humanitarian, therefore, is one who gives spiritual knowledge.

Such a person must be spiritually qualified as a servant of God.

“Only a person who is fully in Krishna consciousness can be said to be engaged in welfare work for all living entities. When a person is actually in the knowledge that Krishna is the fountainhead of everything, then when he acts in that spirit he acts for everyone.” (Bg. 5.25)

“If man does not serve God, how can he know how to serve humanity? If he does not receive information from God about how to serve humanity, what is the value of his humanitarianism? The best way to serve mankind is to preach the message of *Bhagavad-gita* so that everyone can become a faithful servant of God.” (DS p. 251)

“When a person is advanced in spiritual consciousness, or Krishna consciousness, he naturally becomes very sympathetic toward all living entities suffering in the material world. Naturally such an advanced person thinks of the suffering of the people in general. However, if one does not know of the material sufferings of fallen souls and becomes sympathetic because of bodily comforts, ... such sympathy or compassion is the cause of one’s downfall. If one is actually sympathetic to fallen, suffering humanity, he should try to elevate people from material consciousness to spiritual consciousness. ... As far as the material body is concerned, we cannot do anything for anyone.” (SB 5.8.9)

“There are different kinds of welfare activities in this material world, but the supreme welfare activity is the spreading of Krishna consciousness. Other welfare activities cannot be effective, for the laws of nature and the results of *karma* cannot be checked. It is by destiny, or the laws of *karma*, that one must suffer or enjoy. For instance, if one is given a court order, he must accept it, whether it brings suffering or profit. Similarly, everyone is under obligations to *karma* and its reactions. No one can change this.” (SB 8.7.44)

“However, by the grace of Krishna, we may raise a person to spiritual consciousness if we ourselves follow the rules and regulations. If we give up our own spiritual activities and simply become concerned with the bodily comforts of others, we will fall into a dangerous position.” (SB 5.8.9)

“Love of humanity means raising people to the point where they can understand the real goal of life. We do not serve humanity by keeping people in darkness. We must enlighten others with knowledge, and ultimate knowledge means understanding God, our relationship with God, and the activities of that relationship. That is real humanitarian work. Mankind must be informed of the nature of the body and the soul and the necessities and goal of the soul.” (DS p. 409)

### **Everyone’s Friend**

“Because people are without Krishna consciousness ... they are being punished by the laws of material nature.... No one can check this, not even by introducing so many relief funds and humanitarian institutions. Unless the people of the world take to Krishna consciousness, there will be a scarcity of food and much suffering.” (SB 4.18.8)

“One should try to raise the consciousness of the conditioned soul to the platform of understanding that Krishna is his actual friend. If one makes friendship with Krishna, one will never be cheated, and he will get all help needed. Arousing this consciousness of the conditioned soul is the greatest service, not posing oneself as a great friend of another living entity.”

“The power of friendship is limited; therefore we cannot be of any real benefit to the people in general. The best service to the people in general is to awaken them to Krishna consciousness so that they may know that the supreme enjoyer, the supreme proprietor, and the supreme friend is Krishna. Then this illusory dream of lording it over material nature will vanish.” (SB 3.27.4)

“People are lacking knowledge of God, and we are preaching this knowledge. This is the highest humanitarian work: to elevate the ignorant to the platform of knowledge.” (*Dialectic Spiritualism* p. 16) Therefore, “Everyone ... with a materially comfortable condition in this world should join the Krishna consciousness movement to elevate the fallen souls. ... Instead of wasting one’s life for temporary bodily comforts, one should always be prepared to give up one’s life for better causes. After all, the body will be destroyed. Therefore one should sacrifice it for the

glory of distributing religious principles throughout the world.” (SB 6.10.8)

## Spiritual Philanthropy

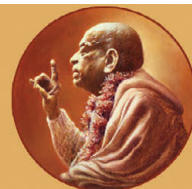
Srila Prabhupada started the International Society for Krishna Consciousness on the principle that everyone should work for the highest welfare. While others were opening hospitals to attend to the needs of the temporary body, Srila Prabhupada was opening hospitals for the soul.

“There are medical clinics to cure bodily diseases,” he writes, “but there are no such hospitals to cure the material disease of the spirit soul. The centers of the Krishna consciousness movement are the only established hospitals that can cure man of birth, death, old age, and disease.” (Cc *Adi* 10.51)

In the centers for Krishna consciousness and elsewhere, people can solve the problems of life by performing the simple and easy sacrifice recommended for this age: “If people somehow or other assemble together and are induced to chant Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, all the purposes of *yajna* [sacrifice] will be fulfilled. The first purpose is that there must be sufficient rain, for without rain there cannot be any produce....

“Therefore, in this age of Kali people all over the world should refrain from the four principles of sinful life—illicit sex, meat-eating, intoxication, and gambling—and in a pure state of existence should perform the simple *yajna* of chanting the Hare Krishna *maha-mantra*. Then the earth will certainly produce all the necessities for life, and people will be happy economically, politically, socially, religiously, and culturally. Everything will be in proper order.” (SB 9.20.26) 🌸

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



## Akshaya Patra News



Union Bank of India, as part of its CSR initiative, has donated two food distribution vehicles for Akshaya Patra Foundation's kitchen in Mangalagiri, Andhra Pradesh.

Sri Nitesh Ranjan, Executive Director, Union Bank of India, handed over the keys of the vehicle to Sri Acharya Ratna Dasa, General Manager, Akshaya Patra Foundation. Sri Alok Kumar, Field General Manager and other officials of Union Bank of India were also present at the event.

## Mismanagement by Rascals

This exchange between His Divine Grace A.C. Bhaktivedanta Swami Prabhupada and some of his disciples took place in Geneva, Switzerland, on June 2, 1974.

**Srila Prabhupada:** People are not bad. I have seen. They are very nice. The government—the rascals. A few men who are controlling the government—they are all rogues and thieves. Everywhere the masses are innocent. These rascals have misled them. In India, in Russia, I have seen. The mass of people—they are very nice.

*Andha yathandhair upaniyamanah:* blind leaders, leading the blind populace into the ditch. The ordinary people are innocent. For instance, the India-Pakistan war happened due to these politicians. The Hindus, the Muslims—they are innocent. They don't fight. These politicians engage them to fight artificially for their political ambition. The wars declared nowadays are on account of these rascal politicians. The people do not want it.

**Disciple:** Srila Prabhupada, it seems the politicians want to create scarcity artificially in

some areas. But isn't it true that crops can be grown anywhere in the world?

**Srila Prabhupada:** Yes. If crops did not grow anywhere in the world, then what would be the value of nature's arrangement?

**Disciple:** Well, for example, there are some parts of India that are too dry to cultivate the ground.

**Srila Prabhupada:** "Dry" means there is no rain. If nature likes, there can be profuse rain. That is nature's arrangement. That is stated in the *Bhagavad-gita. Parjanya anna-sambhava. Parjanyat:* you must have sufficient rain.

And for having sufficient rain, you must execute *yajna*, or sacrifice. *Yajnad bhavati parjanyah.* So these leaders are now becoming rascals. They



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are not performing *yajnas*. They are opening slaughterhouses. How will there be rain? Instead of performing *yajnas*, they are opening big, big slaughterhouses.

**Disciple:** Srila Prabhupada, now in many parts of the world, the desert area is increasing.

**Srila Prabhupada:** Yes, the desert area will increase.

**Disciple:** So then, isn't it true that under present conditions, crops may not grow in every part of the world—and that it's necessary to transport food? At least for the time being, we don't have the possibility of growing food anywhere and everywhere. So some transportation of food is required.

**Srila Prabhupada:** What will be the use of transportation as the production of food decreases? If there is decreasing hope of producing food grains, then what will be the use of transportation?

**Disciple:** Well, in some areas there still is hope of producing.

**Srila Prabhupada:** If somewhere crops are produced, then in another place they can also be produced. You must perform *yajna*—*sankirtana-yajna*, the chanting of the Lord's holy names. Then you will get enough food. *Yajnad bhavati parjanya, parjanyad anna-sambhavah, annad bhavanti bhutani*.

So in Switzerland are there many slaughterhouses?

**Disciple:** Some time ago, Srila Prabhupada, I read in the newspaper that they had so much milk and so much butter that the government proposal was to kill the cows.

**Srila Prabhupada:** "Kill the animals." Oh, just see. They will not give the milk and butter to others.

**Disciple:** The farmers were complaining that their prices weren't high enough, because there was so much milk.

**Srila Prabhupada:** Their criterion is price—not that the goods are required. They want money for purchasing wine. This is the difficulty. They are not satisfied simply by eating sufficiently. They want money for women and wine. This is their philosophy.

**Disciple:** In the United States, Srila Prabhupada, they had that same problem. The farmers felt they were not getting a big enough price.

**Srila Prabhupada:** So if they had sense, they would export to where there is necessity of this milk, butter, grain. Then the world would be happy.

**Disciple:** That was my question. If there is necessity for exporting, then is there necessity for maintaining ships and planes and trains and electrical dynamos and so forth?

**Srila Prabhupada:** No. The point is that if in one place you can produce food grains, butter, and milk, then why can you not produce these things in another place? That is my point. The land is everywhere the same.

Now, here in Europe and America, there is enough production because the population is less. America is larger than India and has much less population. Therefore you find excess. You see? Also, India is not fully producing, not utilizing all the land.

**Disciple:** Srila Prabhupada, if the people here in the West are so sinful, how is it that they have so much facility and comfort? Apparently, all of that will go away soon. Very soon.

**Srila Prabhupada:** Yes. Yes. As the people increase their sinful activities, this facility and comfort will be taken away.

Therefore we propose that "Everything belongs to Krishna, and we are all sons of Krishna. Just cooperate in Krishna consciousness. Then the whole world will be happy."

This is our proposal. "Why do you think, 'It is American,' 'It is Swiss,' 'It is Indian'?" Everything belongs to Krishna. Let us become obedient to Krishna, and because we are sons of Krishna, let us enjoy the property of Krishna. Immediately there will be happiness."

I have several times said that all over the world, people can produce so much foodstuff that ten times the present population can be fed. Ten times. In Africa, in Australia, and even in America, there is so much prospect of producing additional food.

But they will not cooperate. They will go on killing the animals. They will throw the grain into the sea and claim, "It is our land—so this grain is our property to dispose of as we like." Rascal civilization.

(continued in the next issue) 🌸

# Ambassador of the Spiritual World

*Srila Prabhupada visits Washington D. C., to speak as the representative of Lord Krishna.*

*By Hari Shauri Dasa*

*Excerpted from A Transcendental Diary—Volume Three. Copyright Lotus Imprints. All rights reserved. Used with permission.*

*July 2, 1976*

A two-hour flight from Pittsburgh brought us into Washington, D.C., at 10:00 P. M. At the boarding gate were Rupanuga Dasa (the local GBC\* representative), Brsakapi Dasa (the temple president), and Vipina Purandara Dasa (vice president), who all enthusiastically greeted Srila Prabhupada with garlands and obeisances.

\*The GBC, or Governing Body Commission, serves as the highest board of management for the International Society for Krishna Consciousness.

Even at this hour of the night our book distributors were at work. Amid the devotees stood a fresh-faced young soldier clutching a book he had just bought from Praghosha Dasa, a top book seller. Realizing that Srila Prabhupada had arrived, Praghosha had invited the young man to come see Prabhupada. As Prabhupada went past, the soldier held up the book. Prabhupada stopped momentarily, smiled at him, and said, “*Jaya*. Thank you.”

A forty-minute drive took Prabhupada to the ISKCON temple in the hills of Potomac, Maryland. Srila Prabhupada was enlivened and talked almost all the way till we reached the temple. He was obviously inspired by being at the seat of government, with its many statues and memorials to great American thinkers and political mentors. But of course Srila Prabhupada’s angle of vision was unique. Americans celebrate Abraham Lincoln and keep a splendid Washington memorial in his honour, he said, but who knows where the person formerly known as Abraham Lincoln is now? Prabhupada said people are satisfied to worship a famous person’s memory but they do not consider where he has gone and what he has now become.

Vipina suggested that people actually want to worship Krishna but they don’t know how.

Srila Prabhupada didn’t think so. “They don’t want to worship anyone. They want to worship their senses, that’s all. Sense gratification. What is dictated by the senses, they agree to worship. Servant of the senses. In the material world no one worships anyone. Everyone serves his own senses. If the senses say, ‘Do this,’ he will do it. But in our movement we shall not hear the dictation of the senses; we shall do what Krishna says. As long as I am carrying out the orders of the senses, then I am involved in material birth, death, transmigration.”

Vipina informed Srila Prabhupada of a man the book distributors had met in the airport recently. He is the author of a book called *The Fourth Kingdom*. He bought some of Srila Prabhupada’s books and was impressed. He visited the temple, and the devotees have made an arrangement for him to come see Prabhupada. Prabhupada has agreed.

“He’s very nice,” Vipina said, “but he has some mixed-up ideas.”

Prabhupada chuckled. “Everyone has mixed-up ideas, because no one is properly trained. They have some ideas, they have some inquiries, but unless one comes to the right person he cannot be enlightened. Therefore one must approach the proper guru.”

Rupanuga said the problem was that everyone has accepted the wrong authority.

“Yes,” Srila Prabhupada said, “because he’s misled by sense gratification. So even if he approaches a guru, if the guru cannot satisfy his senses he doesn’t like that. Because one is under the subjugation of the senses, he

<b>Fasting</b>	<b>Festivals</b>
June 11 Ekadashi	June 12 Panihati Chida Dahi Utsava
June 12 <i>break fast</i>	June 14 Jagannatha Snana Yatra
June 25 Ekadashi	June 28 Srila Bhaktivinoda Thakura - Disappearance
June 26 <i>break fast</i>	<i>Fasting till noon</i>
	July 1 Jagannatha Puri Ratha Yatra

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expects that the guru also will satisfy his senses—then he is guru. If the guru says something against sense gratification—'Ah, he is not guru.' "

Vipina said, "After he'd read your books, he wrote us a letter and said he thought you were a very intelligent man and would like to speak to you. So we'll see. Maybe he can hear."

Prabhupada laughed. "Yes. We are speaking something not of this world. We are pointing out the defects of this world. 'This world' means the world of sense gratification."

Brsakapi said the nondevotees ask, "What is the matter with sense gratification? I like sense gratification; it's very good."

"Very good," Prabhupada said sardonically. "But can you continue it? They never think, 'I may be kicked out from my position at any moment. So what is the value of my sense gratification?'"

The car pulled into our property and stopped outside a white bungalow, Srila Prabhupada's residence while he is here. We climbed out, and the devotees led Srila Prabhupada into a spacious, well-appointed sitting room.

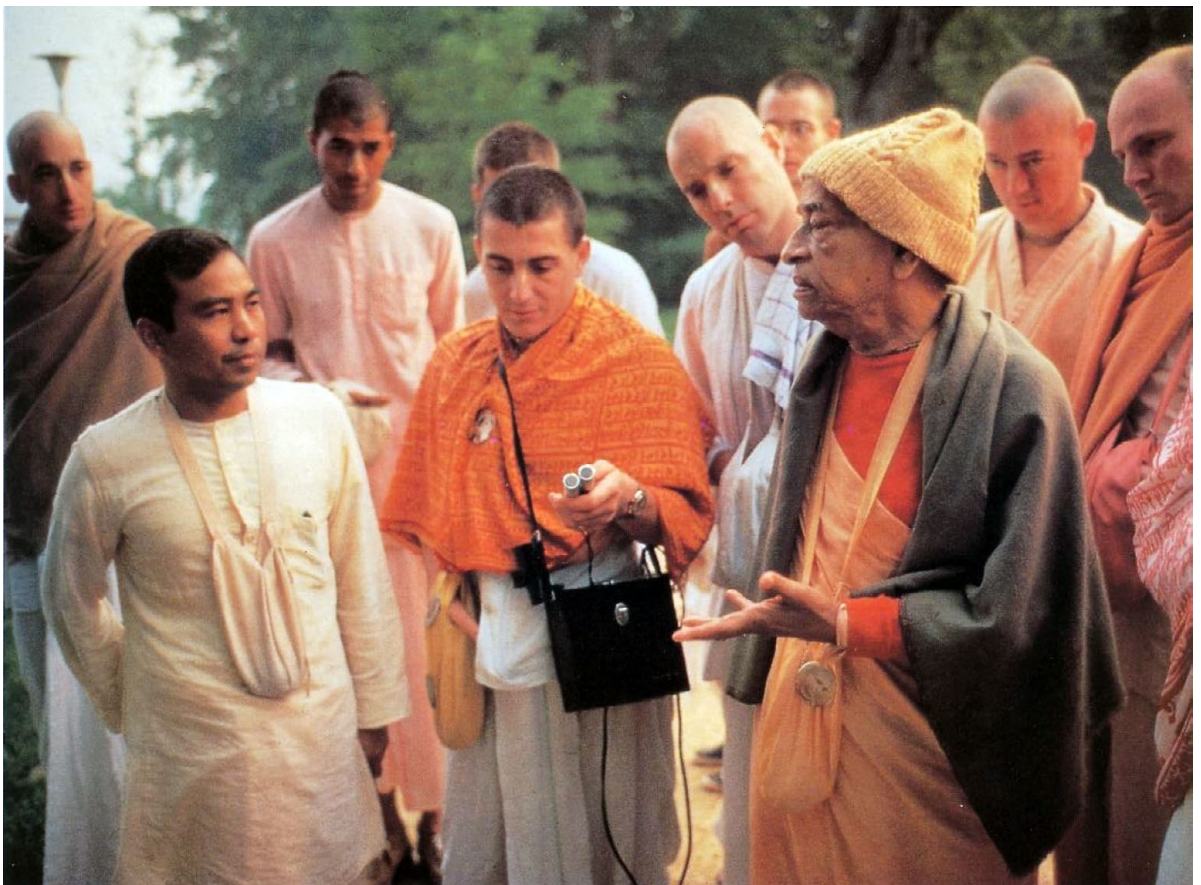
Narottamananda Dasa, who had cooked in Detroit when we were there, brought in a large tray of fresh cut fruit and some hot milk. Prabhupada began to eat and at the same time distribute *maha-prasadam* to everyone in the room. With the devotees gathered around, all eager to serve and please him, he basked in the warmth of their affection. He was grateful to the devotees for all their service.

"I take America as my fatherland. India is motherland, and here is fatherland." His face softened with a gentle smile, and he spoke with fondness. "So many fathers. My father was very affectionate to me. He would do everything for me. I lost one father, but now I have so many fathers."

Srila Prabhupada's mood was touching. A father is taken as the provider. His Divine Grace is providing everything for us, yet he looks upon us as providing for him. Without him we would have no life to speak of, and yet he is gratified by even the smallest service. His humility and kindness expand his greatness and bind us all completely with love.

As he passed out some of the delicious *rasagullas*, Narottama asked, "Is there one for you, Srila Prabhupada?"

Prabhupada laughed brightly. "Yes, I am not so foolish that I shall give everything."



After a quiet day the members of the Bhaktivedanta Institute (a group of scientists among Prabhupada's disciples) gathered in Srila Prabhupada's room in the early evening to present a slide show. It was the first meeting of the Institute with His Divine Grace. The slides they showed will be used to illustrate a book. Svarupa Damodara Dasa and Sadaputa Dasa designed the slide show so that it can also be used in college presentations on Krishna consciousness.

Svarupa Damodara began by asking Srila Prabhupada to comment on the suitability of the proposed book.

The book holds that the existence of an Absolute Truth is axiomatic. Svarupa Damodara explained that the book is meant to show philosophically the difference between life and matter. He said, "So this is Sankhya philosophy. As Srila Prabhupada comments in *Srimad-Bhagavatam*, Third Canto, the Sankhya philosophy is especially meant for persons conditioned by this material world. By understanding the science of devotional service and Sankhya philosophy, one can become free from the modes of material nature.

"We want to propose that to understand the distinction between life and matter one must have at least some idea of the Absolute Truth. Otherwise, the difference between life and matter is impossible to understand. That is why scientists nowadays are so confused about life and matter."

Even before seeing the slides, Srila Prabhupada had significant comments to make about the axiomatic nature of the Absolute Truth. "That Absolute Truth is explained in the *Vedanta-sutra—janmady asya yatah*. The Absolute Truth is that from which everything comes into existence. Now, that has been discussed in the *Srimad-Bhagavatam*, because *Srimad-Bhagavatam* is the natural commentary on *Vedanta-sutra* by the same author. He begins, *janmady asya yato 'nvayad itaratas cartesv abhijnah*. This word—*abhijnah* (all-knowing)—is used. The Absolute Truth is not dead matter. For example, when a mother gives birth to a child, she knows everything—how the child was born of the womb, how it developed, how it is coming. At least on the whole she knows everything. Similarly, the original source of everything is given in the *Srimad-Bhagavatam. Abhijnah*. He is experienced. He knows everything. So the origin of everything cannot be dead."

The scientists showed one slide after another, and Prabhupada gave his comments and clarifications.

One of the opening slides, detailing the structure of theory, stated that there are two types of axioms: logical and theoretical. Svarupa Damodara explained that especially in mathematics all theories are developed from axioms, starting points for which there are no proofs. Svarupa Damodara said that the book's opening premise, that the existence of an Absolute Truth should be accepted as axiomatic, therefore lies entirely within the realms of science.

He showed a slide comparing the features of matter and life. This rested on statements of scripture because, as he pointed out, material science fails to separate matter from life and thus cannot make such a comparison. One of the points on this slide stated that life is complex whereas matter, per se, is simple. This means, he said, that if no life is present, a complex combination of matter, such as the body of a living being, breaks down into much simpler structures.

Pusta Krishna, Prabhupada's secretary, wondered how our devotee scientists could state with certainty that the soul is complex by nature.

"We get information that the spiritual world is full of variegatedness," Svarupa Damodara explained. "It is not just oneness. It is full of varieties. So we take that as proof of the complex nature of life."

Srila Prabhupada agreed. "We see that as long as life is in the material body the person has varieties of thoughts. That is proof that life is full of varieties. As soon as life is not there, no more varieties. Only one variety—dead body, that's all. Finished. And as long as life is there, a person has so many ideas, so many arts, so many philosophies. That is proof that life is full of varieties."

Srila Prabhupada pointed out that the *Vedanta-sutra* is entirely axiomatic. It states that the soul is blissful by nature. "And variety is the mother of enjoyment. Just like this bunch of flowers. When there are varieties of flowers, it becomes a very enjoyable bunch. If you simply bring a rose, although it is very valuable it is not so enjoyable. But when there are small, insignificant leaves also, the rose becomes more beautiful. That is life. And who appreciates it? A living person. A dead man cannot appreciate this beauty."

After nearly three hours, although there were more slides to see, Prabhupada called a halt. Although tired, he was enlivened by the serious efforts his men are making to present Krishna consciousness from a scientific standpoint. He encouraged them to continue and to go out and propagate their work.

"Krishna will bless you. Push this scientific movement. Go to every university, every college. How are they receiving



this in the college circles?”

Sadaputa told him they had lectured in the university in Gainesville, Florida, and even given some TV interviews. Prabhupada asked what had been the reaction.

“Well, in the class, at first the professor said, ‘That’s completely fallacious.’ But he quieted down,” Sadaputa said.

Srila Prabhupada grinned. “Yes, they will say like that— ‘fallacious’—but you have to make them quiet down.”

This ended the meeting on a jolly note.

As everyone packed up to go, Srila Prabhupada, always considerate and never neglectful, told me to give everyone *prasadam*. He turned to Rakshana Dasa, who had stood unobtrusively at Prabhupada’s side throughout the session, fanning Prabhupada with a peacock fan.

“Give him twice,” Prabhupada said. “He has worked very hard. Double. You should give him double.”

Rakshana beamed with pleasure at having gained his spiritual master’s recognition, compared to which the *prasadam* was simply an added bonus.

It was a typically personal gesture from His Divine Grace. Although absorbed in discussing the highest philosophical and technically scientific subjects with some of his most qualified men, he did not neglect the humble and simple service of another disciple. ☪

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## Science: The Vedic View

# *World Views: Vedic vs. Western*

By Sadaputa Dasa

In the late eighteenth and early nineteenth centuries, European scholars and scientists began to come in contact with the culture of India. Many were impressed by the antiquity of Vedic civilization and the deep spiritual and material knowledge contained in the Vedic literature. But other European intellectuals were dismayed by these developments. For example, in 1825 the British scholar John Bentley wrote of his conflict with the scientist John Playfair, who was an admirer of Indian culture:

By his [Playfair's] attempt to uphold the antiquity of Hindu books against absolute facts, he thereby supports all those horrid abuses and impositions found in them, under the pretended sanction of antiquity.... Nay, his aim goes still deeper; for by the same means he endeavours to overturn the Mosaic account, and sap the very foundation of our religion: for if we are to believe in the antiquity of Hindu books, as he would wish us, then the Mosaic account is all a fable, or a fiction.<sup>1</sup>

For Bentley, a devout Christian, the matter was simple. The Mosaic account in the Bible says that the earth was created in about 4004 B.C., and it completely contradicts the Vedic scriptures. Therefore, either the Bible or the Vedic scriptures must be false.

Bentley and pioneer Indologists such as Sir William Jones and Max Muller worked hard, and quite successfully, to convince people that the Vedic scriptures are nothing but fables and fiction. They started a school of thought that is solidly established in modern universities, both in Western countries and in India itself. One of the teachings of this school is that all Vedic literature, from the *Rg Veda* to the *Puranas*, is essentially a fraudulent concoction written in recent times.

In the early days of Indology, writers such as Bentley openly expressed the opinion that the authors of the Vedic scriptures were impostors, cheaters, and superstitious fools. Today scholars customarily express these conclusions in moderate language, which often gives the impression that they are favourably disposed toward Vedic culture. But the conclusions are the same. For example, Clifford Hospital teaches at Queen's University at Kingston in Canada, and he has been principal of the Theological College since 1983. In a recent interview conducted by the Vaishnava scholar Steven Rosen, he discusses the date of the *Srimad-Bhagavatam*:

**Steven Rosen:** And it [the *Bhagavatam*] predates Vopadeva?

**Dr. Hospital:** Oh yes. Absolutely. On a separate note, though, what's interesting about their [J. A. B. van Buitenen's and Friedholm Hardy's] work is that they do a detailed analysis about the relation between certain parts of the *Bhagavata* and the South Indian Alvar tradition. I think they make a very good case for what people have long suspected: that many of the ideas of the *Bhagavata* are coming out of the South Indian tradition.

The point here is that if many of the ideas of the *Bhagavatam* come from the medieval Alvar tradition of South India, then the *Bhagavatam* was not composed five thousand years ago by Vyasadeva.



Since the text of the *Bhagavatam* says that it was composed by Vyasadeva, Dr. Hospital's comment is tantamount to saying that the real author of the *Bhagavatam* was a fraud. But Dr. Hospital says it nicely, without using harsh language.

All Indologists, historians, and archaeologists in modern universities agree that there was no civilization in the Ganges basin of India five thousand years ago. To say that there was such a civilization is considered utterly indefensible. This means that no modern-day scholar can say that the pastimes of Krishna recounted in the *Bhagavatam* and

the *Mahabharata* really happened. According to accepted scholarly conclusions, the civilization in which those pastimes are said to have occurred simply did not exist. The stories of that civilization are mythological and were gradually invented over the centuries, beginning with early versions of the *Mahabharata* in the third century B.C. and culminating in the *Bhagavatam* in perhaps the ninth century A.D.

Indologists often say that ancient Indians were content with fables and had no interest in recording history. Yet some traditional Vedic scholars strongly disagree with this. For example, Pandit Kota Vankatachela has written a book giving an unbroken sequence of kings of Magadha from the time of the *Mahabharata* up to the invasion of India by Muhammad Ghorī in 1193 A.D. He uses the *Puranas* and related Sanskrit texts to give dates for the reigns of these kings. The table on this page lists the kings and the dates of their reigns, from Jarasandha to the dynasty of Chandragupta Maurya.

According to Vankatachela's presentation, recorded history in India extends all the way back from the Middle Ages to the time of the battle of Kurukshetra. But his dates disagree with accepted scholarly conclusions. For example, note that the dates for the reign of Chandragupta Maurya are 1534-1500 B.C. According to the Indologists, Chandragupta Maurya was a contemporary of Alexander the Great, who invaded India in 326 B.C. They would reject Vankatachela's list of kings as largely fictitious.

What is the truth? To find out with reasonable certainty requires extensive research. Indologists have written hundreds of books and scholarly articles expounding their views, and these need to be carefully studied. Historical information is found in many Sanskrit texts, including major and minor *Puranas*, commentaries on *Puranas*, and related works. Other sources should also be researched—temple records, *vyotisa sastras*, calendrical records, the works of traditional *panditas* such as Vankatachela, and finally, archaeological evidence and records from other ancient civilizations.

One of the key stratagems of the early Indologists was to use science as a weapon to show the absurdity of Vedic scriptures. They observed that to break people's faith in the philosophical and metaphysical teachings of the scriptures is difficult, since these involve subjects beyond the reach of our senses. But by showing that the scriptures give an unscientific account of observable natural phenomena, Indologists could make people lose faith in all scriptural teachings. Bentley made this point in connection with the science of astronomy:

It is by the investigation of truth, and the exposure of Brahminical impositions, which can only be done through the means of astronomy, that the labours of those who are laudably endeavouring to introduce true religion and morality [i.e. Christianity] among the Hindus can have their true and beneficial effect. So long as the impositions and falsehoods contained in the Hindu books, which the common people are made to believe are the productions of their ancient sages, are suffered to remain unexposed, little progress can be expected to be made: but let the veil be withdrawn, uncover the impositions by true and rational investigation, and the cloud of error will of itself disappear; and then they will be not only more ready, but willing to adopt and receive the word of truth.  
(4)

Since Bentley's time, Indologists have tried hard to show that Indian astronomy consists of unscientific ideas originating in India, and misrepresented scientific ideas borrowed from the Greeks and the Babylonians.

Kings of Magadha From the Time of the Mahābhārata To Chandragupta Maurya		
King	Reign in Years B.C.	Length of Reign
Dynasty of Barhadratha		
Jarāsandha	3222–3180	42
Sahadeva	3180–3138	42
Somāpi	3138–3080	58
Śrutaśravā	3080–3016	64
Yutāyu	3016–2980	36
Niramitra	2980–2940	40
Sunakṣatra	2940–2882	58
Bṛhatsena	2882–2859	23
Karmajit	2859–2809	50
Sutañjaya	2809–2769	40
Vipra	2769–2734	35
Śuci	2734–2676	58
Kṣema	2676–2648	28
Suvrata	2648–2584	64
Dharmasūtra	2584–2549	35
Sama	2549–2491	58
Śuvrata	2491–2453	38
Dyumatsena	2453–2395	58
Sumati	2395–2362	33
Subala	2362–2340	22
Sunītha	2340–2300	40
Satyajit	2300–2217	83
Viśvajit	2217–2182	35
Ripuñjaya	2182–2132	50
Dynasty of Pradyota		
Pradyota	2132–2109	23
Pālaka	2109–2085	24
Viśākhayūpa	2085–2035	50
Rājaka	2035–2014	21
Nandivardhana	2014–1994	20
Dynasty of Śiśunāga		
Śiśunāga	1994–1954	40
Kākavarṇa	1954–1918	36
Kṣemadharmā	1918–1892	26
Kṣetrajña	1892–1852	40
Vidhisāra	1852–1814	38
Ajātaśatru	1814–1787	27
Darbhaka	1787–1752	35
Ajaya	1752–1719	33
Nandivardhana	1719–1677	42
Mahānandī	1677–1634	43
Dynasty of Nanda		
Nanda	1634–1546	88
Sumālya & Co.	1546–1534	12 (jointly)
Dynasty of Maurya		
Chandragupta	1534–1500	34
Vārisāra	1500–1472	28
Aśoka	1472–1436	36
Suyāśā	1436–1428	8
Daśaratha	1428–1420	8
Indrapālita	1420–1350	70
Harṣa	1350–1342	8
Śaṅgata	1342–1333	9
Śāliśūka	1333–1320	13
Somaśarmā	1320–1313	7
Śatadhanvā	1313–1305	8
Bṛhadratha	1305–1218	87

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We can argue that this is not correct, but much research is needed. A beginning has been made with the publication of our book *Vedic Cosmography and Astronomy*.

As it turned out, the strategy of using science to discredit the Vedic scriptures backfired. Science was also used to discredit Christianity. As a result, many of today's Indologists tend to take a secular stance, and reject the Vedic literature as false, not because it disagrees with Christianity, but because it disagrees with fundamental tenets of modern science. Likewise, instead of becoming ready to receive the Christian "word of truth," college-educated people in India now accept the mechanistic world view of modern science. The impact of modern scientific thinking on people's understanding of Vedic literature is shown by the following remarks by Dr. H. Daniel Smith, a professor of religion at Syracuse University. He comments on the *Ramayana*:

**Dr. Smith:** Well, to get right down to basics, it has to do with how one understands the word *avatara*, more specifically, in what sense, if any, the *avatara* of Rama was historical. If so, when? If so, where?

**Steven Rosen:** They say Treta-yuga.

**Dr. Smith:** That's the answer given. And the literalists can even give a date, in July or something of such-and-such a year. And that's fine for the believer—but it's only one of several possible perspectives. You see, it's that literalist commitment to the historicity of it—just as Christians are absolutely committed to the historicity of Jesus—that is at the crux of the matter.

**Steven Rosen:** Right.

**Dr. Smith:** Just as many Christians affirm that Jesus really did exist in Jerusalem in the year One, also many Hindus say with the *Ramayana*: Rama really did exist, and he lived in Ayodhya, and when he went, he went out to Lanka, and there he fought and defeated Ravana and laid low all the Rakshasa hosts. Now that's a real tight bind that people put themselves in. Whereas on the other hand, another way of dealing with it is to say that it is all a myth. Now please don't misunderstand me: this view doesn't necessarily hold that the story is fictional; what it says is that the *Ramayana* is telling a story that doesn't have to be taken literally on all counts, and that it is basically a story, if nothing else, that tells us quite a bit about human nature.

**Steven Rosen:** And some believers take it like that?

**Dr. Smith:** Oh, indeed. Quite a few Hindus share that perspective—not many but there are definitely those who do. For example, how do college educated Hindus deal with it? Well some, to be sure, just go back to their childhoods, saying, 'Oh Rama. Bless Rama.' Others, however, do try to think in terms of mythic meaning, and try to probe for deep, psychological references in their own experiences.

Note the attempt to soften the blow: A myth is not necessarily fictional; it's just a story that doesn't have to be taken literally and that tells us something about human nature. The reasons Smith gives for calling the *Ramayana* a myth are significant. First, there is the problem of saying that Lord Ramachandra lived in Ayodhya in the Treta-yuga. This is ruled out by the Darwinian theory of evolution, which says that in that time period, more than 864,000 years ago, there were no humans of the modern type.

Careful research, however, can reveal evidence contrary to the accepted scientific view and in agreement with the Vedic picture. Drutakarma Dasa and I have just completed a 900-page book, *Forbidden Archeology*, which gives extensive evidence showing that human beings of the modern type have been living on the earth for many millions of years.

Another problem raised by Smith is that if we take the *Ramayana* literally, then we are obliged to accept the existence of beings such as Rakshasas, endowed with remarkable mystical powers. Smith refers to the world of the *Ramayana* as a "Walt Disney world" of fantasy—a world that scientifically educated people can hardly take seriously. This problem applies to all the Vedic literature, which presents a view of reality that assumes the existence of mystic powers, beings with subtle bodies, transmigration of souls, and *avatars* of the Supreme Personality of Godhead.

This too is an area where the findings of careful research support the Vedic world view. A great deal of evidence in the domain of the paranormal supports the reality of subtly embodied beings and mystic powers. Official science tends to reject this evidence because it violates accepted theories. Theoretical frameworks can change, however, and many eminent scientists have seriously studied paranormal phenomena. Research findings in the domain of the paranormal fit consistently into the Vedic world view. They give empirical support to the reality of the Vedic picture, and the Vedic literature provides a rational, scientific framework for understanding paranormal phenomena.🌐



# Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare

From authoritative sources we learn that the chanting of the *maha-mantra*—Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare—is the embodiment of the perfection of *yoga* for this age.

Today we have great difficulties living fifty or sixty years. A person may live at the utmost eighty or a hundred years. In addition, these brief years are always fraught with difficulties due to circumstances of war, pestilence, famine, and so many other disturbances. We're also not very intelligent, and at the same time we're unfortunate. These are the characteristics of people living in Kali-yuga, a degraded age.

So properly speaking we can never attain success in the meditational *yoga* system described by Krishna. At the utmost we can only gratify our personal whims by some pseudo adaptation of this system. Thus people are paying money to attend some classes in gymnastic exercises and deep breathing, and they're happy if they think they can lengthen their lifetimes by a few years or enjoy better sex life.

But we must understand that this is not the actual *yoga* system. In this age that meditational system cannot be properly executed. Instead, all of the perfections of that system can be realized through *bhakti-yoga*, the sublime process of Krishna consciousness, specifically *mantra-yoga*, the glorification of Sri Krishna through the chanting of Hare Krishna. That is recommended in Vedic scriptures and is introduced by great authorities like Chaitanya Mahaprabhu.

Indeed, the *Bhagavad-gita* proclaims that the *mahatmas*, the great souls, are always chanting the glories of the Lord. If one wants to be a *mahatma* in terms of the Vedic literature, in terms of *Bhagavad-gita*, and in terms of the great authorities, then one has to adopt this process of Krishna consciousness and of chanting Hare Krishna.

But if we're content at making a show of meditation by sitting very straight in lotus position, then that is a different thing. But we should understand that such show-bottle performances have nothing to do with the actual perfection of *yoga*. The material disease cannot be cured by artificial medicine. We have to take the real cure straight from Krishna.

—Srla Prabhupada 🌸



## The Lord of Vaikunta

# Sri Vaikuntanathan Perumal Temple, Srivaikuntam - Part I

by Sampatkumara Ramanuja Dasan (Adv. Ashwin.S)

Located 22 km from Thirunelveli, is the magnificent and large temple of the Supreme Personality of Godhead, Sri Vaikuntanatha.

### The Pastime

The pastime of this temple can be traced back to Matsya Avatara.

*saha-yajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ  
anena prasaviṣyadhvam eṣa vo 'stv iṣṭa-kāma-dhuk*

“In the beginning of creation, the Lord of all creatures sent forth generations of men and demigods, along with sacrifices for Vishnu, and blessed them by saying, ‘Be thou happy by this *yajna* [sacrifice] because its performance will bestow upon you everything desirable for living happily and achieving liberation.’”

*devān bhāvayatānena te devā bhāvayantu vah  
parasparam bhāvayantaḥ śreyāḥ param avāpsyatha*

“The demigods, being pleased by sacrifices, will also please you, and thus, by cooperation between men and demigods, prosperity will reign for all.” (*Bhagavad-gīta*, 3.10-11)

Let us check some Vedic time units:

The universe which we live in started with the origin of Brahma. It runs the duration of Chaturmukha Brahma's life. After Brahma's death, another cycle starts with the creation of the next Brahma deputed by the Supreme Personality of Godhead, Sri Narayana.

Brahma's lifespan extends to 100 years.

His 1 day consists of a day and a night.

*The rajagopuram*





*Kallapiran, the Deity of Srivaikuntam*



*Kallapiran on Garuda Vahanam*

During Brahma's day the universe runs and during his night, everything dissolves and nothing is left. The Supreme Personality of Godhead Sri Narayana goes to sleep on Sheshnag.

The universe again starts on the second day at daytime. This cycle goes on for Brahma's entire lifespan. A daytime of Brahma consists of a duration of 1 Kalpa and his night time is also of the same duration. 1 Kalpa equals 14 Manvantaras.

1 Manvantara consists of 71 Mahayugas.

1 Mahayuga consists of 4 Yugas called Chaturyuga and they are in the ratio 4:3:2:1.

Kali yuga is 1200 divine years or 432,000 human years.

1 divine year is equal to 360 human years.

Satya yuga is 4 times Kali yuga, i.e. 4,800 divine years or 1,728,000 human years.

Treta yuga is 3 times Kali yuga, i.e. 3,600 divine years or 1,296,000 human years.

Dwapara yuga is 2 times Kali yuga, i.e. 2,400 divine years or 864,000 human years.

1 Mahayuga is 12,000 divine years or 4,320,000 human years.

1 Manvantara is 8,52,000 divine years or 306,720,000 human years.

Before the first Manvantara and after the last Manvantara, as well as between each Manvantara, there exists Sandhikalas, a transitional period equal to 1 Satya yuga i.e. 4800 divine years in which Earth is submerged in the Garbodhaka Ocean for cleansing purpose.

So there are 15 Sandhikalas and 14 Manvantaras adding upto 12,000,000 divine years which is the age of 1 Kalpa.

1 day of Brahma equals 2 Kalpas i.e. 24,000,000 divine years.

So Brahma's 100-year lifespan is equal to 864,000,000,000 divine years or 311.04 trillion human years.

Brahma is in his 51st year and first day.

The current ongoing Kalpa is named Sweta Kalpa, current ongoing Manvantara is the seventh one called Vaivasvatha Manvantara and the current Mahayuga is the 28th one out of 71, in which we are in Kali yuga that started in 3102 BC, and 5121 human years have elapsed in this Kali yuga.

Here is a table which explains the different divisions of time

Name of the Division	Duration in human years	Remarks
Artha Kalpa	4.32 billion years	A day or night of Brahma
Kalpa	8.64 billion years	A complete day of Brahma
Mahayuga	4.32 million years	A great epoch consisting of 4 yugas or epochs
Krita yuga	1.728 million years	Golden age or age of truth of four feet (charana) length
Treta yuga	1.296 million years	The second yuga of three feet (charana) length
Dvapara yuga	864000 years	The third epoch of two feet (charana) length
Kali yuga	432000 years	The current yuga, the age of darkness of one foot length
Manvantara	308 million years	Manu is the progenitor of the human race.
A year of Brahma	3.110415 trillion years	360 Kalpas
Mahakalpa	311.0415 trillion years	100 years in Brahma's time and space

#### Divisions of Earth Time

Name of the Division	Duration in human years	Remarks
Truti	One twinkle of an eye	
Tatpara	100 trutis	
Nimesha	30 Tatparas	
Kastha	30 Nimeshas	
kala	30 kasthas	
muhurtha	30 kalas	roughly 45 - 50 minutes
ahoratra	30 muhurtas	Day and Night
masa	30 days	One lunar month
Paksha	15 days	One half of a lunar month
Ayana	6 months or half a year	Uttarayana is the day of gods, and daskhinayana, their night
Divine Year	360 years	One year of gods
Charana	432,000 years	The length of the feet of Time (Kala)

Now we shall discuss Vaivasvatha Manu:

Vaivasvatha Manu was the son of the sun-god Vivasvana. When it was time for Manu to retire to the forest, he handed over the kingdom to his son Ikshvaku. Manu then went to the foothills of Mount Malaya and started to perform *tapasya* (meditation). Thousands and thousands of years passed. Such was the power of Manu's meditation, that Brahma appeared before him.

"I am pleased with your prayers," said Brahma. "Ask for a boon."

"I have only one boon to ask for," replied Manu. "Sooner or later there will be a destruction (*pralaya*) and the world will no longer exist. Please grant me the boon that it will be I who will save the world and it begins at the time of the destruction."

Brahma readily granted this boon.

Days passed. On one particular occasion, Manu was performing ablutions in a pond near his hermitage. He immersed his hands in the water so that he might offer some water to his ancestors. When he raised his cupped hands, he found that there was a small fish swimming around in the water. Manu had no desire to kill the fish. He placed it carefully in his water-pot (*kamandalu*). But the fish started to grow and within a day, it was sixteen fingers in length. "Save me, king!" said the fish. "This water-pot is too small for me."

Manu then placed the fish in a large vessel. But the fish continued to grow and, within a day, it was three hands in length. "Save me, king!" said the fish. "This vat is too small for me."

Manu put the fish in a well, but the well soon became too small for the fish. Manu transferred the fish to a pond, but the pond was also too small for the fish. Manu now removed the fish to the holy river Ganga, but even this was too small for the fish. Finally, Manu transferred the fish to the ocean. There, the fish grew so much that it soon occupied the entire ocean.

"Who are you?" asked Manu. "I have never seen or heard of such wonder. Are you a demon that is deluding me with illusions? No, I do not think that you are a demon. You must be the great Supreme Personality of Godhead Sri Narayana Himself. Please tell me the truth and satisfy my curiosity."

The Supreme Personality of Godhead Sri Narayana then revealed that it was indeed He who had taken the form of a fish. He told Manu that the earth would soon be flooded with water. The Supreme Personality of Godhead Sri Narayana had got a boat built by the gods. When the earth was flooded, Manu was to place all living beings in the boat and thus save them.

The Supreme Personality of Godhead Sri Narayana would Himself arrive in His fish or *Matsya avatara* and Manu was to tie the boat to the fish's horn. Thus the living beings would be saved. And when the waters of the flood receded, Manu could populate the world afresh and rule over it.

The Supreme Personality of Godhead Sri Narayana disappeared, and for a hundred years there was a terrible drought on earth. The drought led to famine and people died of starvation. Meanwhile, the sun blazed in fury and burnt up the entire world. When everything had burnt to ashes, dark clouds loomed in the sky. These are the clouds that appear at the time of destruction and there are seven classes of such clouds: *Samvarta*, *Bhimananda*, *Drona*, *Chanda*, *Valahaka*, *Vidyutapataka* and *Kona*. From the clouds, rain began to pour and soon, water engulfed the entire earth. The land mass was flooded. As instructed by the Supreme Personality of Godhead Sri Narayana, Manu gathered together living beings inside the boat. And when the fish appeared, he tied the boat to the fish's horn. What do you think Manu used a rope? He used a gigantic snake, *Vasuki*.



*The Supreme Lord of Srivaikuntam on Garuda Vahanam*



*One of the many beautiful mantapas in the temple complex*



*The beautiful River Tamaraparani in Srivaikuntam*

*Beautiful carvings in the basement of the rajagopuram*

While the boat was thus tethered and dragged around by the fish, Manu asked the Supreme Personality of Godhead Sri Narayana several questions. The answers that the Supreme Personality of Godhead Sri Narayana provided, form the text of the *Matsya Purana*.

Let us start with the account of the creation.

Lord Narayana explains:

Each Manvantara is an era and is ruled over by a Manu. One of Brahma's days is known as a Kalpa and there are fourteen Manvantaras in every Kalpa. At the end of every Kalpa, the universe is destroyed and has to be created afresh. In the present Kalpa, six Manvantaras have already passed and the seventh Manvantara is now current. There will be seven more Manvantaras in the future before the universe and its inmates are destroyed. The gods, the seven great sages (Saptarshis) and the individual who holds the title of Indra, change from one Manvantara to another. The fourteen eras of the present Kalpa are as follows.

- (1) The first Manu was Svayambhuva. The gods then were the Yamas.
- (2) Svarochisha was the second Manu. The gods were the Tushithas and the names of the seven great sages were Dattoli, Chyavana, Stambha, Prana, Kashyapa, Ourva and Brihaspati.
- (3) The third Manu was Uttama. The gods were named the Bhavanas and Koukurundi, Dalbhya, Shankha, Pravahana, Shiva, Sita and Sasmita were the Saptarshis.
- (4) Tamas was the fourth Manu. The seven great sages were Kavi, Prithu, Agni, Akapi, Kapi, Jalpa and Dhimana and the gods were known as the Sadhyas.
- (5) The fifth Manvantara was ruled over by a Manu named Raivata. The gods were the Abhutarajas and the seven great sages were Devavahu, Suvahu, Parjanya, Somapa, Munti, Hiranyaroma and Saptashva.
- (6) Chakshusha was the sixth Manu. The gods were known as the Lekhas and the seven great sages were Bhrigu, Sudhama, Viraja, Sahishnu, Nada, Vivasvana, and Atinama.
- (7) The seventh Manvantara is the one that is now current and the name of the Manu is Vaivasvatha. The Saptarshis are Atri, Vashishta, Kashyapa, Goutama, Bharadvaja, Vishvamitra and Jamadagni. The gods are the Sadhyas, the Vishvadevas, the Maruts, the Vasus, the two Ashvinis and the Adityas.
- (8) The eighth Manu will be Savarni and the seven great sages of this era will be Ashvatthama, Sharadvana, Koushika, Galava, Shatananda, Kashyapa and Rama.
- (9) The ninth Manu will be Rouchya.
- (10) Bhoutya will be the tenth Manu.
- (11) The eleventh Manu will be named Merusavarni.
- (12) Rita will be the twelfth Manu.
- (13) Ritadhama will be the thirteenth Manu.
- (14) The fourteenth and final Manu will be named Vishvakasena.

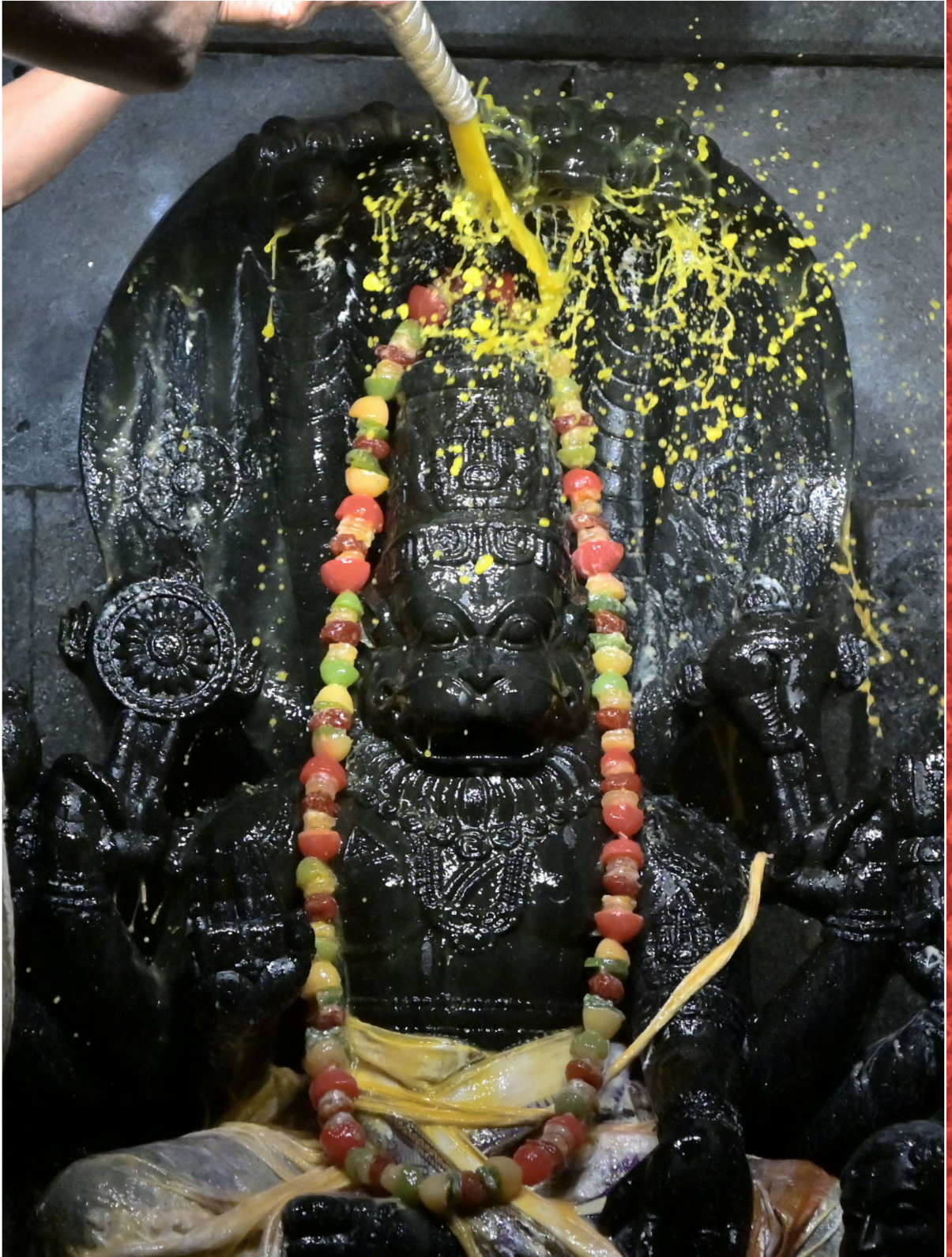
*(To be continued)* 🙏

*Photo courtesy: Santhanakrishnan, Srirangam*

# SRI NARASIMHA

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## Jayanti



Abhisheka

# SRI NARASIMHA

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## Jayanti



Narasimha Homa and Arati





# Bangalore University confers Honorary Doctorate Degree upon Sri Madhu Pandit Dasa

**Bangalore, April 29, 2022** - Bangalore University conferred an Honorary Doctorate Degree to Sri Madhu Pandit Dasa as a part of its 56th Annual Convocation ceremony held at the Jnana Jyothi auditorium on the Central College campus in the city. He has been recognised for his contributions in the field of food security and community welfare. He is the President of ISKCON Bangalore and the Founder-Chairman of The Akshaya Patra Foundation.

The Governor of Karnataka Sri Thaawar Chand Gehlot, Minister for Higher Education and Pro-Chancellor of Bangalore University, Dr. Ashwath Narayana, Director of NAAC, Bangalore, Dr. S.C Sharma and the Vice-Chancellor of Bangalore University, Prof. Venugopal K.R and other dignitaries were present at the event.

Speaking on the occasion, **Sri Madhu Pandit Dasa** said, "I sincerely thank Bangalore University for appreciating our efforts through this recognition. I am happy to accept the Honorary Doctorate Degree with a profound sense of gratitude. We are inspired to continue our services to humanity with even greater enthusiasm."

Sri Madhu Pandit Dasa has rendered more than four decades of selfless service to society. A distinguished alumnus of IIT-Bombay, he has been instrumental in conceiving and implementing various spiritual and social programmes, giving millions of people a better quality of life. He has played a vital role in providing food security to schoolchildren as well as underprivileged communities in times of need, both within India and abroad.

Under his visionary leadership, the Akshaya Patra programme has become a globally appreciated public-private partnership serving 1.8 million children every school day. He has personally directed the relief efforts to distribute over 250 million meals to help distressed families during the COVID-19 pandemic. His stellar contributions have been appreciated through prestigious awards and accolades like Padma Shri, Gandhi Peace Prize, National Award for Child Welfare, Nikkei Asia Prize and Distinguished Alumnus Award by IIT-Bombay.



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