



KRISHNA VOICE

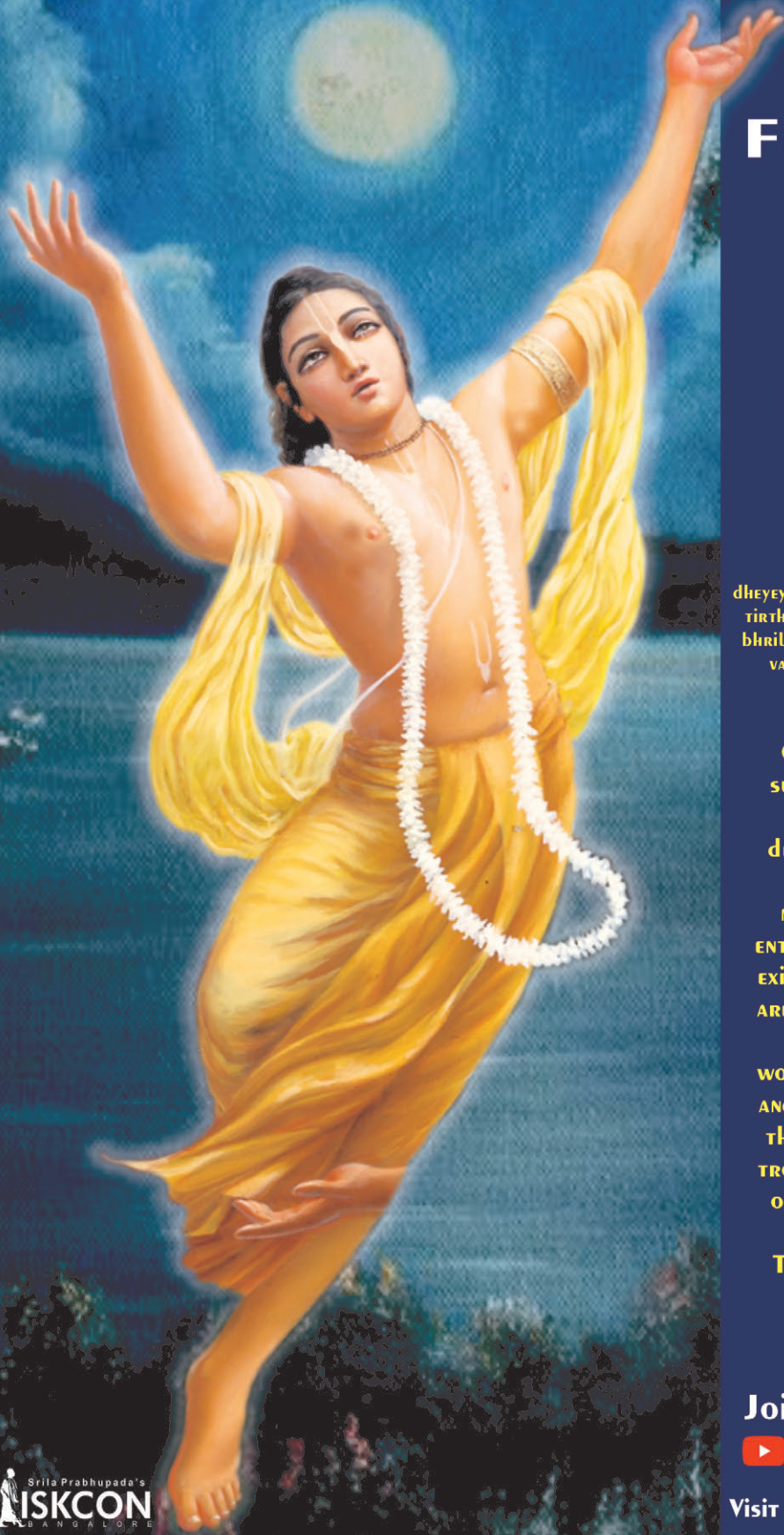
Vol 23, No.3, March 2022, ₹40



Nityananda Trayodashi 2022

SRI GAURA PURNIMA

GLORIOUS APPEARANCE day of Lord Sri Chaitanya Mahaprabhu



**Friday-MARCH
18-2022**

**CELEBRATIONS AT
ISKCON
HARE KRISHNA Hill
6:30PM ONWARDS**

dheyam sada paribhava-glam abhishta-doham
tirthaspadam shiva-virinchi-mutam sharanam
bhriyarti-ham pranata-pala-bhavabdh-potam
VANDE MAHAPURUSHA TE CHARANARAVINDAM

"O SUPREME PERSONALITY OF
GODHEAD, O PROTECTOR OF THE
SURRENDERED SOULS, YOU ARE NOW
PLAYING THE ROLE OF YOUR OWN
DEVOTEE, AND YOUR LOTUS FEET ARE
THE ONLY OBJECT OF PERPETUAL
MEDITATION FOR THE PURE LIVING
ENTITIES. THEY DESTROY THE MATERIAL
EXISTENCE OF THE LIVING ENTITY. THEY
ARE THE FULFILLER OF ALL DESIRES, THE
ABODE OF ALL HOLY PLACES,
WORSHIPABLE EVEN BY LORD BRAHMA
AND LORD SHIVA, THE SHELTER OF ALL
THAT EXISTS, THE DESTROYER OF THE
TROUBLES OF YOUR DEVOTEES AND THE
ONLY BOAT FOR CROSSING OVER THE
OCEAN OF MATERIAL EXISTENCE.
THEREFORE I OFFER MY OBEISANCES
UNTO YOUR LOTUS FEET."
(BHAGAVATAM 11.5.33)

JOIN CELEBRATIONS LIVE ON
  / ISKCON BANGALORE

VISIT US AT [WWW.ISKCONBANGALORE.ORG](http://www.iskconbangalore.org)

KRISHNA VOICE



Vol 23, No.3

March 2022

CONTENTS

The Mature Fruit of the Vedas	4
Srila Prabhupada Speaks Out	9
One Lord in Five Features	11
Durga—Queen of the Material Energy	15
Glorification in the Highest Language	17
Srila Prabhupada Satakam	19
Thirutholavillimangalam Temples	21
Regulation: The Path to Freedom and Love	25

Pages-28

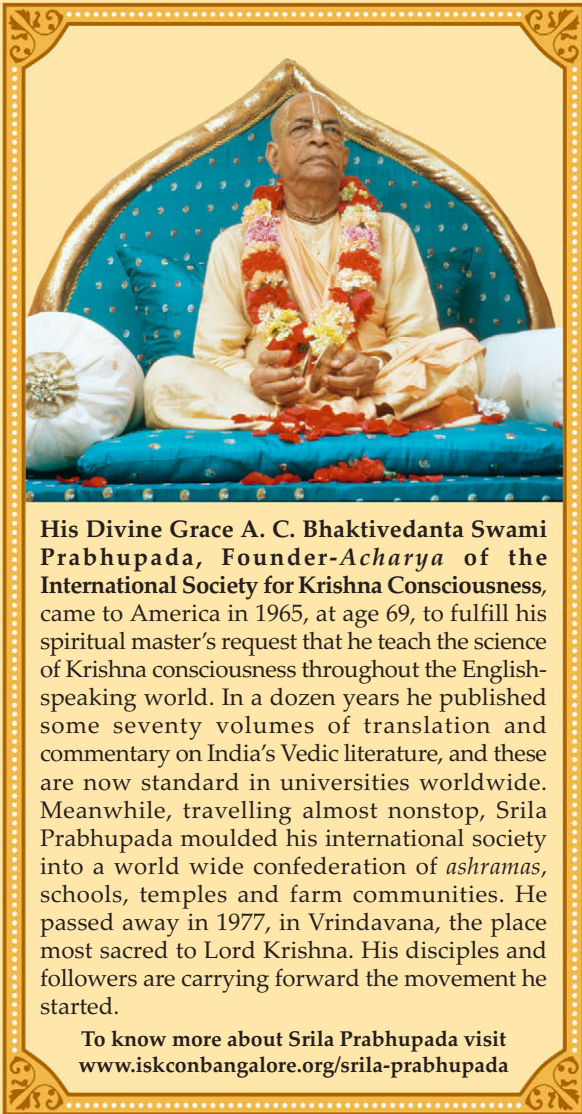
Published and owned by Sankirtana Seva Trust. Editor: Chamari Devi Dasi. Layout, design and graphics by ISKCON Design Group, Bangalore.

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.

© 2022 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.

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.




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

Connect with us online

 /ISKCONBangaloreTemple

 /iskconbangalore

 /ISKCON Bangalore

The Mature Fruit of the Vedas

The author of the Vedic literature urges us to taste the best fruit from the Vedic tree of knowledge.

A lecture given in London, August 19, 1971

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

*nigama-kalpa-taror galitam phalam
suka-mukhad amrta-drava-samyutam
pibata bhagavatam rasam alayam
muhur aho rasika bhuvi bhavukah*

O expert and thoughtful men, relish *Srimad-Bhagavatam*, the mature fruit of the desire tree of Vedic literature. It emanated from the lips of Sri Sukadeva Gosvami. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.—*Srimad-Bhagavatam* 1.1.3

Srimad-Bhagavatam is the ripe fruit of Vedic literature. The Vedic literature is compared to a desire tree—*kalpa taru*. *Kalpa* means “desire,” and *taru* means “tree.” We have no experience of a *kalpa taru* in the material world; the *kalpa taru* is in the spiritual world. Here in the material world, from a mango tree you can get a mango only, not any other fruit. But from the *kalpa taru* you can get any kind of fruit. And the *kalpa taru* is found on Krishna’s planet.

The *Brahma-samhita* tells us that Krishna’s planet is made of touchstone. If you touch iron with a touchstone, the iron becomes gold. In the spiritual world there are also houses, trees, cows—and Krishna is there with His associates. These are all described in the *Brahma-samhita*.

Do not think that we have imagined something artistic and created a Krishna. No. Krishna and His planet are completely supported by Vedic literature, especially the *Brahma-samhita*. The *Brahma-samhita* clearly describes Krishna’s original place. The world we live in now is also Krishna’s place, but because we have forgotten Krishna we accept this place as material.

Just as a king possesses all the places of his country, Krishna possesses all worlds, material and spiritual. Krishna says in the *Bhagavad-gita*,

*bhoktaram yajna-tapasam
sarva-loka-mahesvaram
suhrdam sarva-bhutanam
jnatva mam santim rcchati*

If one wants peace and happiness, then one must know these three things about Krishna: that Krishna is the enjoyer of everything, the owner of everything, and the friend of everyone.

You can perform *yajna*, sacrifices, you can perform austerities and penances, but the result you earn by these should be enjoyed by Krishna. That is Krishna consciousness. Everyone is thinking, “I must enjoy. Why others?” That is the materialistic way of thinking. But in the Krishna consciousness movement we are trying to change that consciousness. The Krishna consciousness movement teaches that you may earn as much as you like but the enjoyer should be Krishna, not you. That way of thinking is Krishna consciousness.

The ultimate aim of the *karmis*, people who work hard day and night, is to satisfy their senses. That’s why they work so hard. The *Bhagavatam* therefore says, *nayam deho deha-bhajam nrloke kastan kaman arhate vid-bhujam ye*: “We should not work so hard simply for sense gratification, which is available even to the hogs and dogs.”

Krishna consciousness means to work for Krishna, not for sense gratification, because the real proprietor is Krishna. To think “I am the proprietor, I am the enjoyer” is illusion.

In the *chintamani-dhama*, Krishna’s abode, everything is there, and there everyone acts for Krishna’s pleasure. Here everyone tries to enjoy for himself, so there is competition—man to man, family to family, society to society, nation to nation. But that competition will stop as soon as there is Krishna consciousness, as soon as we think, “We are not the proprietor; Krishna is the proprietor.” To think in that way is the basis of peace.



We must also understand that Krishna is everyone's friend. He is situated in everyone's heart as friend. That is stated in the *Upanishads*. There the body is compared to a tree, and the soul and the Supersoul, or Krishna, are compared to birds in the tree. One bird is eating the fruit of the tree, and the other, the friend, is simply witnessing.

The Supersoul is our supreme friend. He's always trying to get us back home, back to Godhead. Not only does He sit within our hearts, but He descends as Krishna. He comes and canvasses. *Sarva-dharman parityajya mam ekam saranam vraja*: "Why are you engaged in so many so-called occupations? Simply surrender unto Me."

But we are so engulfed in matter that we cannot take Krishna's advice. Therefore Krishna comes again, as a devotee—Lord Chaitanya. Lord Krishna said, "Surrender unto Me." And later Krishna comes as Lord Chaitanya, a devotee of Lord Krishna, to show us how to surrender. He comes Himself as the Supreme Lord, He comes as a devotee, He sends His representative—simply to canvass us to come to the *chintamani-dhama*, the spiritual world, where there are desire trees and touchstones, where there is eternal happiness.

The Vedic literature gives us knowledge of the spiritual world. *Veda* means "knowledge." *Vetti veda vido jnanam*: "Anything from which one gets knowledge is called *veda*." From the *Vedas* we have to acquire the supreme knowledge. We have so many types of knowledge, but what is the ultimate knowledge? That is called Vedanta. And that ultimate knowledge is knowledge of the Supreme.

We get knowledge by inquiry. We ask, "What is in the newspaper today? What has happened?" The answers to those inquiries are also knowledge. But they are not the ultimate knowledge. The ultimate knowledge is knowledge of Krishna. Therefore Krishna says in the *Bhagavad-gita*, *vedais ca sarvair aham eva vedyah*: "By all the *Vedas*, I am to be known."

People seek knowledge from so-called Vedantists who do not know Krishna. But one who is actually a Vedantist must know Krishna. Some time ago, some Vaishnavas gave me the title "Bhaktivedanta." "Bhaktivedanta" means that the ultimate understanding of Vedanta is *bhakti*, not impersonalism.

Here it is stated, *nigama-kalpa-taror galitam phalam: Srimad-Bhagavatam* is the ripe fruit of Vedic knowledge. All the *Vedas* are summarized in the *Vedanta-sutra*, and the *Bhagavatam* is the explanation of the *Vedanta-sutra*. Therefore in the very beginning of *Srimad-Bhagavatam* we find this aphorism of the *Vedanta-sutra: janmady asya yatah*.

The first statement in the *Vedanta-sutra* is *athatho brahma-jijnasa*: "Now we have to inquire about Brahman, the Absolute Truth." That inquiry is the business of a human being. In lives other than the human form we have simply passed our time in the matter of bodily necessities: eating, sleeping, mating, and defending. Animals and human beings both have these bodily necessities. Then what is the extra business of the human form of life? If a human being is simply engaged in these four principles of life, then what is the difference between that human being and a dog? There is no difference. A human being is distinguished from the animals by the ability to inquire into the Absolute Truth—*athatho brahma-jijnasa*. A human being can come to the temple and inquire about Krishna, or the Absolute Truth. That is the difference. The Krishna consciousness movement gives everyone the chance to come and inquire about Brahman. In other words, the whole activity of the Krishna consciousness movement is Vedanta life.

Now, there are different stages of inquiring about the Absolute Truth. That is explained in the *Bhagavatam*:

*vadanti tat tattva-vidas
tattvam yaj jnanam advayam
brahmeti paramatmeti
bhagavan iti sabdyate*

The Absolute Truth is one, but some accept the Absolute Truth as impersonal Brahman, some accept the Absolute Truth as the localized Paramatma, or Supersoul, and some accept the Absolute Truth as the Supreme Personality of Godhead, Krishna or Vishnu.

The Krishna consciousness movement is for understanding the Absolute Truth in the ultimate sense. That means to understand the Absolute Truth as the Supreme Person. The *Bhagavatam* describes the Absolute Truth in the beginning—*om namo bhagavate vasudevaya*: "I offer my respectful obeisances unto Vasudeva." *Vasudeva* means Krishna, the son of Vasudeva. Krishna appeared as the son of Vasudeva. *Vasudeva* also means *suddha-sattva*, or "pure goodness." Unless one comes to the position of Vasudeva—pure goodness—one cannot understand Vasudeva, Krishna.

In the material world there are three statuses: goodness, passion, and ignorance. Ignorance and passion are simply material. The symptoms of ignorance and passion are greed and lust. Above greed and lust is the Vedanta

platform, from which one can understand everything clearly. That platform is called goodness. And pure goodness is transcendental to the material platform of goodness.

The material platform of goodness can be contaminated by the other two qualities, namely passion and ignorance. For example, a pure *brahmana* is on the platform of goodness. He is truthful, tolerant, and full of knowledge, he controls his mind and senses, and so on. These are brahminical qualifications. But sometimes the brahminical qualifications become contaminated by passion and ignorance. Today we see that many people from brahminical families have been contaminated by passion and ignorance.

So material goodness can be attacked by the other two qualities, and a person on the platform of material goodness may fall down. But when you transcend the material platform of goodness and come to the transcendental platform of goodness, you cannot fall down. *Sattvam visuddham vasudeva-sabditam*. *Sattva*, existence of pure goodness, is called Vasudeva. In that pure, transcendental platform of goodness you can understand Vasudeva, Krishna. Vasudeva is already within your heart, but you realize His presence by placing yourself on the platform of pure consciousness.

We can come to the platform of pure goodness simply by discussing *Srimad-Bhagavatam*. Therefore it is said here, *nigama-kalpa-taror galitam phalam*: *Srimad-Bhagavatam* is the mature fruit of Vedic knowledge. And *sukamukhad amrta-drava-samyutam*. The *Srimad-Bhagavatam* was written by Vyasadeva. And it was spoken for the first time by Sukadeva Gosvami, Vyasadeva's son. Vyasadeva wrote the *Srimad-Bhagavatam* under the instruction of his spiritual master, Narada Muni. And Vyasadeva told his beloved son, Sukadeva Gosvami, "I have written *Srimad-Bhagavatam*; now you preach it."

That is the duty of the student: The spiritual master writes, and the disciple must preach. And if the student is as pure as the spiritual master, then the student's preaching will be very nice.

There is another explanation of this verse: A fruit ripened in the tree will be very nice, very sweet. If you take an unripe fruit from the tree and keep it at your home, it will also ripen, but it will not be so tasteful. And if a tree-ripened fruit is cut by the beak of a parrot, or *suka*, the fruit becomes still more tasteful. Similarly, *Srimad-Bhagavatam*, the ripe fruit of Vedic knowledge, is already very tasteful, but because it has been touched by the



lips of Sukadeva Gosvami, it is *drava-samyutam*—still more tasteful.

Therefore it is recommended, *pibata bhagavatam rasam*: “Drink the juice of the ripe fruit of the *Bhagavatam*.” When we eat something, we taste its *rasa*, its juice. Krishna says in the *Bhagavad-gita*, *raso ‘ham apsu kaunteya*: “My dear Kaunteya, Arjuna, I am the taste of water.” When we are thirsty we ask for water because the taste in water will immediately quench our thirst.

That which we enjoy in something is also called *rasa*. Everything we do is to get *rasa*. A man may work very hard day and night. Why? To maintain his wife and children. There is some flavour in maintaining the family with hard labour. Unless there is some *rasa*, some taste, a man cannot work so hard day and night. Sometimes we see, therefore, that a person with no family or no family affection does not work so hard. Therefore in the Vedic civilization family life is recommended, because a person without the taste of family affection may become confused and hopeless. So in everything we do there is some *rasa*. Without that taste one cannot live.

Now, here it is recommended, *pibata bhagavatam rasam alayam*: “Here is a taste you can enjoy up to the end of your life or up to the point of liberation.” Life is meant for getting liberated from our painful material existence. Everyone is trying to get out of the painful situation we are in. That is the struggle for existence. But people do not know that the ultimate goal of life is to be free from all painful activities. That is called liberation. The whole Vedic civilization is based on this point—how to get liberated and enjoy eternal happiness.

*ramante yogino ‘nante
satyanande cid-atmani
iti rama-padenasau
param brahmabhidhiyate*

The word *rama* comes from *ramana*, “enjoyment.” And Rama is a name for the Supreme Lord, the source of all enjoyment. In the material world people are engaged in *ramana* in the form of sex, that’s all. But if you take shelter of Lord Rama, you will get real happiness.

Ramante yoginah anante. Those who aspire after spiritual perfection are called yogis, or transcendentalists. Today people practice a preliminary yoga system such as hatha-yoga. But they are not perfecting even the beginning practices, what to speak of making further progress.

Bhakti-yogis are engaged in the bhakti-yoga system. What is that bhakti-yoga system? Hearing about Krishna, chanting about Krishna, remembering Krishna, and so on. And Krishna says,

*mam ca yo ‘vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate*

“One who takes to the *bhakti-yoga* system without any deviation and who strictly follows the regulative principles at once becomes transcendental to the three material qualities, namely goodness, passion, and ignorance.”

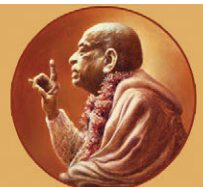
To transcend the material qualities is called *mukti*, liberation. *Mukti* does not mean getting many heads or many legs. No. *Mukti* is defined as *sva-rupena vyavasthitih*—to be situated in one’s original constitutional position, or Krishna consciousness.

This verse recommends, *pibata bhagavatam rasam alayam*. *Laya* means “to merge.” We are now merged into the material world. Although we are the soul, our bodies are material, and we are merged into the material body. But because we are spirit, merging with the body does not give us happiness.

If you are put into the Atlantic Ocean, you will merge with the ocean, but because you are not a living entity of the water, you cannot be happy there. Similarly, you cannot be happy by merging into the material existence. You have to merge into the spiritual existence, in Krishna consciousness. Then you’ll be happy. That is the meaning of *bhagavatam rasam alayam*.

Thank you very much. 🙏

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



SRILA PRABHUPADA SPEAKS OUT

Shattering “The Silence of the Absolute”

This exchange between His Divine Grace A.C. Bhaktivedanta Swami Prabhupada and an official from an impersonalist (“God-is-simply-everyone-and-everything”) movement took place in Paris, on August 13, 1973, with Srila Prabhupada’s disciples translating the official’s remarks from French.

Official: Our movement is very well known in the United States. Have you never come across our society?

Srila Prabhupada: What is the aim of your movement?

Official: The evolution of man.

Srila Prabhupada: “The evolution of man.” So man is going to evolve more? What is that ultimate “evolution”? What is your movement about?

Official: A reintegration of man with the cosmos, or cosmic consciousness.

Srila Prabhupada: Cosmic consciousness. We also believe in individual consciousness and cosmic consciousness. We are now studying this subject matter in our class. *Kshetrajna*: the individual soul is a knower—conscious—and the Supersoul, God, is also conscious. So we also admit: universal consciousness. That is God’s consciousness. But our consciousness is limited.

Official: Our movement is studying the same thing.

Srila Prabhupada: Yes. So that is real evolution: when our consciousness is in agreement with the supreme consciousness. That is Krishna consciousness.

Official: Ours is a mystical and philosophical order that allows its students to achieve the perfection of consciousness.

Srila Prabhupada: So what is the ideal of that perfection of consciousness?

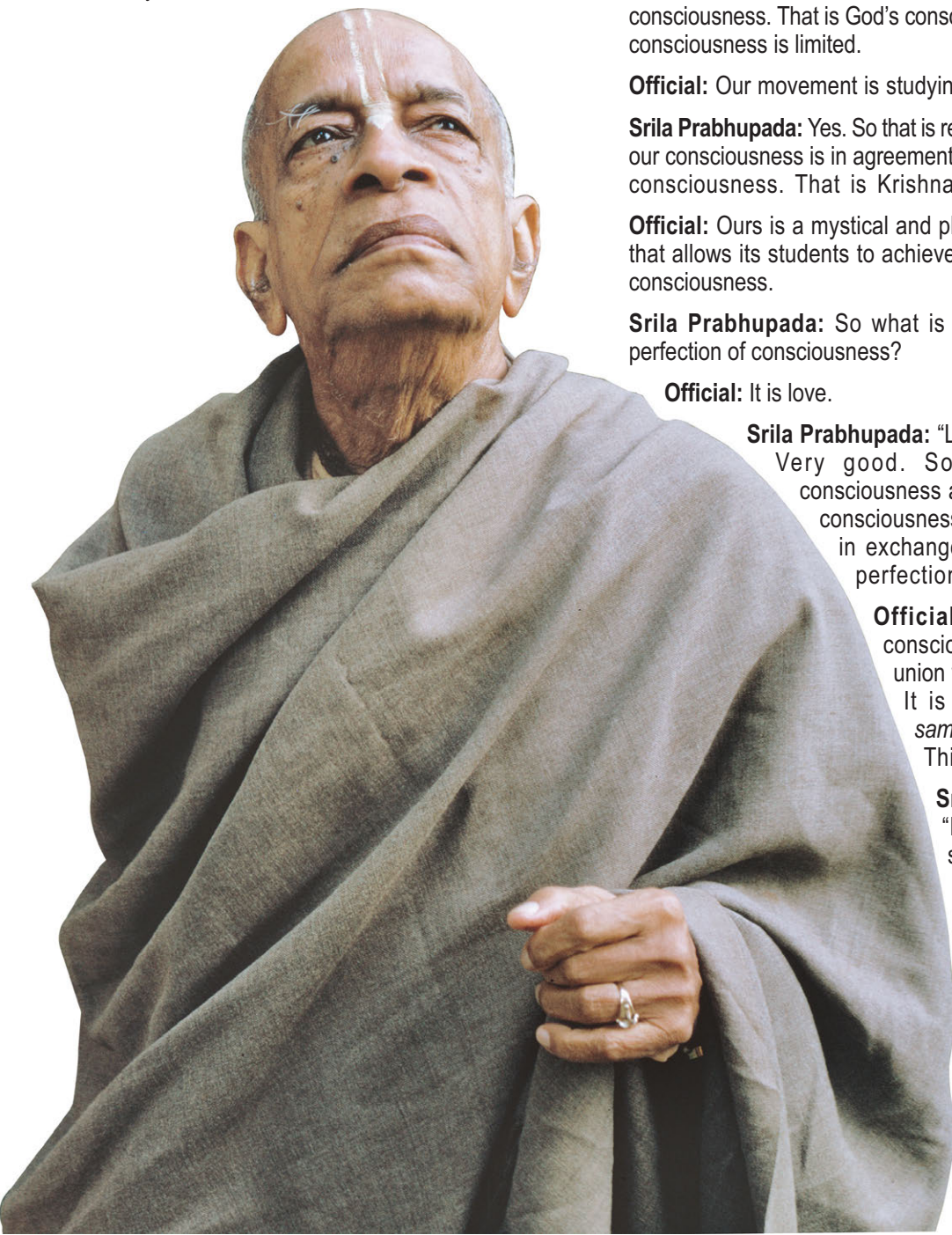
Official: It is love.

Srila Prabhupada: “Love.” That’s nice. Very good. So the supreme consciousness and our individual consciousness—when they are in exchange of love, that is perfection. Is that right?

Official: This ultimate consciousness is one of union with the Absolute. It is one of light, of *samadhi*, of total love. This is the highest.

Srila Prabhupada: “Love.” When we speak of love, there must be two persons. So what is your philosophy?

Official: The love of which I am speaking is a love that binds everything



together, that bathes everything in light and love.

Srila Prabhupada: So there is no action?

Official: No, there is action.

Srila Prabhupada: What are those activities?

Official: Giving.

Srila Prabhupada: Giving—and taking, also.

Official: There is giving. There is also taking. But the person who has achieved this ultimate perfection—whenever he takes, he immediately gives it to someone else.

Srila Prabhupada: Yes. The transaction between two lovers: the first gives; the second takes. Sometimes the second gives and the first takes. This is exchange. Similarly, I give my beloved something to eat, and he also gives me something to eat. And again, I disclose my mind unto my beloved; my beloved also discloses her or his mind. These are loving exchanges.

Official: I understand that we are talking of love meaning two persons, but why can't we think of love in terms of an exchange between man and everything? Between man and the cosmos?

Srila Prabhupada: As you say, cosmos means consciousness. And consciousness means persons, the Supreme Person and His subordinates. For instance, I may want to love a whole tree, with all its leaves and twigs. Now, if I pour water on the root of the tree, it goes to the leaves, twigs, branches automatically. So if we love the supreme consciousness, the Supreme Person, who has got universal or cosmic consciousness, then automatically our service goes to everyone, everywhere.

Official: This is also our philosophy.

Srila Prabhupada: But you cannot love everyone and anyone or everything without finding out the original source of everything.

Official: Our order is a school that teaches its students to progress, step by step, toward that ultimate source of all sources.

Srila Prabhupada: What are those steps?

Official: It is a gradual progress. Our students come, they receive initiation, and then they are guided. They are given certain principles, and then gradually, at their own rate, by their own powers, they ultimately arrive at perfection.

Srila Prabhupada: So, what is that ideal of perfection?

Official: That ideal of perfection is *nirvana*. It is the kingdom of Lord Jesus Christ. It is the ultimate point for which all men are ultimately striving.

Srila Prabhupada: So, what is that? *Nirvana* means zero. Everyone is striving for zero?

Official: *Nirvana* means something different for us.

Srila Prabhupada: What is that?

Official: It is an entering into something that is alive and real.

Srila Prabhupada: *Nirvana*—this is a Sanskrit word. *Nirvana* means “finish.”

Official: For us, the word *nirvana* means an end, but an end to this material existence and an entrance into the silence of the Absolute: onto a level that is real, whereas this one is false. This one is rejected.

Srila Prabhupada: Why “silence”?

Official: The term “entering into silence” is a mystic term.

Srila Prabhupada: You cannot explain it.

Official: It is indescribable, because it is something that is arrived at inside, through meditation. You can't really describe it in words.

Srila Prabhupada: Why? You are describing so many things in words, and yet the ultimate goal you cannot describe. 🙏

(continued in the next issue)

One Lord in Five Features

***The members of the Pancha-tattva characterize the inconceivable unity
and variety of the Absolute Truth***

by Satyaraja Dasa

Although Lord Chaitanya is the incarnation of Krishna for the current age, He is generally unknown beyond India. Even within India, few outside the Gaudiya Vaishnava line are familiar with the Pancha-tattva. For persons unfamiliar with the Pancha-tattva, we often give a simple description: the Pancha-tattva is Lord Chaitanya and His four main associates. But that's only part of the story. The Pancha-tattva ("five truths") is actually one God in five features.

At first glance the idea of God in five features may seem peculiar. By definition, God is One, the unequalled source of everything. He is the Supreme Being, from whom all other beings originate. If another shared His preeminent position, He could not be considered God. For God to be supreme, He must be a singularity, without comparison and without competition. The world's monotheistic traditions have gone to great lengths to establish God's oneness, His exclusive position as the original cause of all causes.

And yet, despite their insistence that God is one, many in the Christian world accept the idea of the Father, the Son, and the Holy Spirit—and that all three are in some sense God. This is not to say that some Christians believe in three Gods, which would be polytheism, but rather that they believe in three complete persons composing one God. Similarly, those who recognize the truth of the Pancha-tattva accept one God who manifests in five features. This ability to expand into various personalities is evidence of God's incomprehensible nature, and is detailed in all holy scriptures, from the Bible to Vedic literature.

Though God manifests in a variety of forms, and though these forms are simultaneously one and different, we might legitimately ask, Why would one Supreme Being manifest as five? What is His motivation? Gaudiya Vaishnava thinkers since the time of Chaitanya Mahaprabhu concur that the One becomes many to exchange and disseminate divine love. Krishnadasa Kaviraja Gosvami, author of the *Chaitanya-Charitamrita*, explains: "Spiritually there are no differences between these five truths, for on the transcendental platform everything is absolute. Yet there are also varieties in the spiritual world, and in order to taste these spiritual varieties one should distinguish between them." (*Chaitanya-Charitamrita*, *Adi* 7.5).

Expanding for Love

Kaviraja Gosvami has further written that the characteristics of Krishna are understood to be like a storehouse of transcendental love. Although this repository of love certainly accompanied Krishna when He was present in the world five thousand years ago, it was subsequently sealed. When the Pancha-tattva arrived some five hundred years ago in Bengal, they broke the seal and plundered the storehouse to drink transcendental love of Krishna. The more they tasted it, the more their thirst for it grew. This is the nature of love. It is dynamic—a constant surge upward. The more it is relished, the more it is desired.

It follows, then, that if God has more love than any other being—indeed, He is the very embodiment of love—His yearning for love must be greater than anyone else's (as is His potency to fulfill that yearning). But love is not enjoyed alone: it is shared between people. Therefore, the One becomes many (and, inconceivably, remains One). So He becomes the Pancha-tattva to relish loving exchange. Even prior to the manifest pastimes of the Pancha-tattva, God expanded for love: He first expands into His eternal consort, Sri Radha, and into His full expansions and incarnations, and then into the multifarious living entities, or *jivatmas*, who are removed expansions and therefore constitute a separate category, known as *jiva-tattva*.

The two primary living beings, Radha and Krishna, reunite in the form of Chaitanya Mahaprabhu, and so the expression of love that the Lord manifests in this feature is beyond the ken of ordinary and extraordinary perception. So inconceivable is this love, writes Kaviraja Gosvami, that "although the members of the Pancha-tattva plundered the storehouse of love of Godhead and ate and distributed its contents, there was no scarcity, for this wonderful storehouse is so complete that as the love is distributed, the supply increases hundreds of times." (*Chaitanya-*



Śrī Advaita

Śrī Rityānanda

Śrī Gaurāṅga

Śrī Gadādhara

Śrī Śrīvāsa

Five Truths

According to *Srimad-Bhagavatam* (11.5.32),

*krishna-varnam tvisakrishnam
sangopangastra-parsadam
yajnaih sankirtana-prayair
yajanti hi su-medhasah*

“In this Age of Kali, people endowed with sufficient intelligence will worship the Lord, who is accompanied by His associates, by performance of *sankirtana-yajna* [the chanting of the holy name].” Traditional exegesis reveals that this verse and others like it refer to Chaitanya Mahaprabhu. As a manifestation of Radha and Krishna in one form, Chaitanya Mahaprabhu is the original Godhead in His most confidential and intimate feature. As the prime member of the Pancha-tattva, He is accompanied by His plenary expansion (Nityananda Prabhu), His incarnation (Advaita Prabhu), His internal potency (Gadadhara Pandita), and His marginal potency (Srivasa Thakura).

Of these five truths, only Sri Chaitanya is called Mahaprabhu (“the Great Master”), because even among manifestations of God, He is supreme. He appears in this world in a vibrant golden form, much like that of Sri Radha, whose essence He embodies. He brings to the world the congregational chanting of the Hare Krishna *maha-mantra*, far beyond ritualistic forms of religion that offer ordinary salvation, and He brings the inner core of spiritual love—the highest achievement of devotional sentiment. Armed with profound philosophy and the mood of Krishna’s greatest lovers, He comes with the best secret known to man: *bhakti*, or devotional love. By His own example He shows how to practice this love, and He exhibits the symptoms that come from embracing Krishna in one’s heart of hearts.

Chaitanya Mahaprabhu cannot be understood or approached without the mercy of Nityananda Prabhu, who is the cardinal guru of the universe and who serves as an intermediary between Chaitanya Mahaprabhu and the devotee. As Balarama, Krishna’s elder brother, is described as Krishna’s “second body,” so too is Nityananda the second body of Sri Chaitanya Mahaprabhu. He is the Lord’s active principle, He functions as such in both material creation and in spiritual *lila*, or pastimes. This means that Krishna is simply engaged in play, while “serious business” is handled by His first expansion, Balarama. In kingly terms, a monarch is merely interested in enjoying his well-deserved delights, while his immediate associates tend to his various services and obligatory necessities. This is similar to how the “servitor” Godhead—whether Balarama or Nityananda—functions in relation to Lord Krishna.

In manifested earthly *lila*, Nityananda Prabhu is senior to Chaitanya Mahaprabhu by more than a decade. He is statuesque, like Chaitanya Mahaprabhu, though He is whitish in complexion, whereas Chaitanya Mahaprabhu is golden. His graceful gait is often compared to that of an elephant, and in a deep voice He is always repeating “Krishna, Krishna.”

Both Mahavishnu and Sadashiva—forms of the Lord who evoke awe and reverence in the spiritual world—descend in Chaitanya’s *lila* as Advaita Acharya. Because He is identical to Vishnu, the all-pervading Lord, He is called Advaita, meaning “nondifferent.” Advaita Acharya is one cause of Chaitanya Mahaprabhu’s appearance in this world: Chaitanya Mahaprabhu Himself confirmed that it was because of Advaita’s prayers that He manifested His pastimes. Sadashiva (who appears as Advaita) is the intermediary between the spiritual world and the material world; it is therefore fitting that it was Advaita Acharya’s prayers that brought Chaitanya Mahaprabhu. Advaita Acharya, the senior Vaishnava of Navadwip, was middle-aged when Chaitanya Mahaprabhu was born. He is usually depicted with white hair and a long white beard. His clothes are as white as His facial hair, and sometimes their whiteness is compared to that of the moon or the jasmine flower. Great devotees meditate upon Him as the root of transcendental joy and the cause of Chaitanya Mahaprabhu’s appearance in this world.

Gadadhara Pandita is understood to be Krishna’s *shakti*, or internal energy, and is described both as a direct incarnation of Radharani and as an incarnation of Sri Radha’s effulgence. Chaitanya Mahaprabhu is often called “the life and soul of Gadadhara Pandita.” The relationship between them is intimate, if not perplexing. For example, since Chaitanya Mahaprabhu is both Radha and Krishna, and Gadadhara is in fact Radha, there seems a strange overlapping of spiritual identities.

But mundane limitations should not be foisted upon divine personalities.

A closer look reveals that Chaitanya Mahaprabhu is Radha in the mood of separation from Krishna. In the intimacy

of love, Her mood is to be demanding of Krishna, while being uncompromising in Her service to Him. Gadadhara, on the other hand, is Radha in the mood of Rukmini, one of Krishna's prominent queens in Dwaraka. In Her undeviating devotion, Her mood is to be conciliatory and accommodating. These different moods manifest as different personalities in Chaitanya's *lila*. Such distinctions are difficult to understand, and one must be realized to enter into their mystery.

At least this much may be understood: Gadadhara Pandita is a perfect manifestation of Krishna's *hladini* potency, embodied as Sri Radha. The *hladini* potency is the power by which God enjoys pleasure. It is also the potency by which the servants of God enjoy the highest spiritual pleasure in love of God. The essence of love of God is *bhava*, or intense spiritual emotions, the ultimate development of which is called *mahabava*, embodied in Sri Radha. As it is said, Lord Krishna enchants the entire world, but Sri Radha enchants Him. Therefore, She is the supreme goddess, above all others. She is the *purna-shakti*, the full power, and She manifests in Chaitanya *lila* as Gadadhara Pandita. He is the very form of blissful love, and to gaze upon His sweet, smiling face is to see love personified. To achieve His association is the goal of existence.

Srivasa Thakura is an incarnation of Narada Muni, one of the twelve traditional Vedic authorities and perfectly pure devotees of the Lord. Narada's devotional life is unique in that he was blessed with a spiritual body and the ability to travel throughout the cosmos to awaken people to the Absolute Truth. Narada is a musician, depicted as playing his *vina* and melodically chanting the holy names of the Lord. Srivasa Thakura, as an incarnation of Narada, also emphasized chanting, and the unparalleled *kirtanas* that took place in the courtyard of his house are legendary. His house became a virtual "parent church" in the universal *sankirtana* mission of Sri Chaitanya. A facsimile of Srivasa Thakura's house exists today in Mayapur and is known Srivas Angan. Srivasa is a leader among Lord Chaitanya's devotees. Therefore the Pancha-tattva mantra ends with the phrase *srivasadi-gaura-bhakta-vrinda*: "[All glories to] the devotees of Chaitanya Mahaprabhu, beginning with Srivasa." (The full mantra is *jaya sri-krishna-chaitanya prabhu nityananda sri-advaita gadadhara srivasadi-gaura-bhakta-vrnda*.)

Five Factors for Action

The members of the Pancha-tattva can fulfill all aspects of devotional life and bring happiness and spiritual bliss to all devotees who serve them. Those who honour the Pancha-tattva will reach perfection. According to *Bhagavad-gita* (18.13-14), there are five factors in the accomplishment of any action: *karta* (the performer), *cesta* (endeavours), *daivam* (Supersoul, or the will of God), *karanam* (the senses), and *adhithanam* (the place of action). The performer is the devotee, represented by Srivasa Thakura; the endeavour requires energy, the supreme form of which is known as Gadadhara Pandita; the Supersoul is Advaita, the embodiment of Vishnu; the senses are controlled by following the guru, the external manifestation of Nityananda Prabhu; and the place of action is Chaitanya Mahaprabhu's heart, from which everything else expands. In conclusion, we reflect on the words of scripture: "By remembering the lotus feet of the Pancha-tattva, a dumb man can become a poet, a lame man can cross mountains, and a blind man can see the stars in the sky." (*Chaitanya-Charitamrita, Adi 8.5*)

Unity in Variety: The Five Spiritual Truths

Taken together, the five categories of truth, or spiritual reality, represented by the Pancha-tattva give us a full picture of the Absolute Truth, or God. Lord Chaitanya represents the *ishvara-tattva*. *Ishvara* means "controller." The Supreme controller, above all others, is Lord Chaitanya (who is Lord Krishna Himself). Lord Nityananda represents the *prakasa-tattva*. *Prakasha* means "expansion." From Nityananda (who is Lord Balarama) expand all the Vishnu or Narayana forms of God. Advaita Acharya (who is Mahavishnu) represents the *avatara-tattva*. All the *avatars*, or incarnations of the Lord in the material world, expand from Him. Gadadhara Pandita represents the *shakti-tattva*. *Shakti* means "energy," and here refers specifically to the internal energy of God, which includes the eternal spiritual world and the ever-liberated associates of the Lord who reside there. Finally, Srivasa Pandita represents the *jiva-tattva*. The *jiva* is the infinitesimal living entity (we ourselves), who, like the forms and energies of God mentioned before, are also spiritual. In this way, the members of the Pancha-tattva represent the main spiritual varieties that make up the one Absolute Truth. 🌸

Fasting		Festivals	
Mar 14	Ekadashi	Mar 18	Sri Gaura Purnima - Appearance of Sri Chaitanya Mahaprabhu
Mar 15	<i>break fast</i>		<i>Fasting till Moonrise</i>
Mar 28	Ekadashi	Mar 19	Festival of Jagannatha Mishra
Mar 29	<i>break fast</i>		

The Glories of the Demigods

DURGA *Queen of the Material Energy*

by Satyaraja dasa

According to the Vedic literature, behind the workings of the cosmos stand powerful controllers, known as devas, or demigods. As we people in this world control our cars or homes, the devas control various aspects of the cosmos. They are among the exalted servants of Lord Krishna.

Walk into any New Age bookstore and you'll find a section with dozens of Goddess books—their sales figures up there with books on sex and self-help. In India “the Goddess” is known by such names as Durga, Kali, Amba, and many others. And whether referred to by her Greek name, Gaia, her African name, Ashun, her Egyptian name, Isis, or any of the hundreds of names by which she is known throughout the world, the Goddess is enjoying great popularity today, especially in the United States and Europe.

The popularity of the Goddess is understandable—the material world is her domain, her jurisdiction given to her by Krishna. The *Brahma-samhita* (5.43), one of the oldest scriptures known to man, describes four levels of existence: The highest is Krishna's own abode, the kingdom of God in its most profound manifestation; just below that is Hari-dhama, the place of the other spiritual planets; lower still is Mahesa-dhama, the dwelling place of Shiva and his devotees; and finally there is Devi-dhama, the material world, where the Mother of the Universe, the Goddess, controls the living entities who have chosen to try to enjoy separately from Krishna. Devi-dhama consists of fourteen planetary systems, from the lowest planet in the material world to the highest.

The *Brahma-samhita* (5.44) gives information about the queen of the cosmos:

“The Supreme Lord's external potency, who is the shadow of His knowledge potency, is worshiped by all people as Durga, the creating, preserving, and destroying agent of this mundane world. I adore the primeval Lord Govinda, in accordance with whose will Durga conducts herself.”

This verse identifies the presiding deity of Devi-dhama as Durga (whose name means “fort”). Her form is sometimes frightening, and though real, Vedic teachers find symbolism in it as well. Commenting on this verse, Srila Bhaktisiddhanta Sarasvati Thakura explains the significance of Durga's form.

Her ten arms, he says, represent ten kinds of fruitive activities. She is often depicted as riding on a ferocious lion, signifying her heroism, and she tramples Mahishasura, a buffalo demon. This act, Srila Bhaktisiddhanta writes, represents her ability to destroy vices. She holds a snake, reminding us of destructive time, and twenty diverse weapons, representing pious activities enjoined in the *Vedas* for suppression of vices.

When people in India speak of Devi, “the Goddess,” they generally mean Durga, who creates, maintains, and destroys within the material sphere. Durga is elaborately described in many of the Vedic books known as *Upa-*



puranas, or “lesser *Puranas*,” particularly in the *Devi Bhagavata Purana*. As the consort of Shiva, she is known as Parvati, Gauri, Uma, Devi, and Bhavani. She has thousands of other names and forms as well.

Durga’s characteristics are diverse, and they appear differently according to the aspect on which her worshiper chooses to focus. Gauri, Uma, and Parvati are the most benevolent, often portrayed as loving and kind. Durga is often represented as a heroic fighting goddess. And to people who don’t know the purpose behind her actions, she—or her alter ego Kali—may sometimes even seem bloodthirsty.

Some Hindu sects, notably in the Shaiva and Shakta traditions of South India, worship the divine union of Shiva and his consort as the cosmic force behind life. This they do by worshiping the *lingam* (Shiva’s stylized phallus) along with the *yoni* (the stylized vagina). When worshiped in this way, the Goddess is identified with cosmic energy.

Durga is also identified with *prakriti* (material nature) and *maya* (illusion). Indeed, two of her more popular names are Mulaprakriti (“The Embodiment of Primordial Matter”) and Mahamaya (“The Great Illusion”). In *Bhagavad-gita* (9.10) Krishna says, *mayadhyaksena prakritih suyate sa-*



mayadhyaksena prakritih suyate sa- *caracaram*: “The material energy [*prakriti*] is working under My direction, O son of Kunti, and is producing all moving and unmoving beings.” *Prakriti* is Durga. So Krishna is in control, giving direction to Durga, His subordinate. And when one doesn’t acknowledge that, Durga becomes Mahamaya—she places us under illusion.

In illusion we conditioned beings of this world eagerly take shelter of Durga and her domain. In the *Chaitanya-Charitamrita* (Madhya 21.53), Srila Prabhupada writes, “For material facilities, the conditioned soul tries to please the goddess Durga, and mother* Durga supplies all kinds of material facilities. Because of this, the conditioned souls are allured and do not wish to leave the external energy.”

*Interestingly, the word “matter” is from the Latin word for “mother” (*mater*).

The facilities one receives by taking shelter of Durga—or any demigod—are material and therefore unsatisfying. The demigods are limited in their power; they cannot give the highest reward. “The goddess Durga is the superintending deity of the material world,” says Srila Prabhupada. “The demigods are simply different directors engaged in operating the departments of material activities, and they are under the influence of the same material energy.”

How then can the demigods free their devotees? They can’t. They merely award material benefits. *Bhagavad-gita* (7.20) tells us, “Those whose intelligence has been stolen by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures.” Moreover, Krishna says, although by faithfully worshiping a demigod one may receive the benefits one desires, “in actuality those benefits are bestowed by Me alone.”

In other words, Durga and the millions of other demigods are dependent on Krishna for their powers, and the awards the demigods bestow are always temporary and limited. Only Krishna can bestow the highest thing—love of God. Worshipers of the Goddess pray, *dhanam dehi rupam dehi/ rupa-pati-bhajam dehi*: “Please give me wealth, beauty, a beautiful spouse ...” But they are missing the point. One’s real desire should be to go back to Krishna. And Krishna says, “People of small intelligence worship the demigods, and their fruits are limited and temporary. Those who worship the demigods go to the planets of the demigods, but My devotees ultimately reach My supreme planet.” ☪

Glorification in the Highest Language

A highly respected Sanskrit scholar uses “the language of the gods” to pay homage to Srila Prabhupada.

by Radhika Ramana Dasa

sri-krishna-chaitanya-maha-prabhunam
karunya-piyusa-maha-pravahah
ekatra loke puruse ‘vatirnah
sa eva casmad-guru-sarvabhaumah

“The great river of the nectar of Sri Krishna Chaitanya Mahaprabhu’s compassion has descended to earth in one person. That is our Srila Prabhupada, the emperor among spiritual masters.”

—From *Srila Prabhupada Satakam*

If there is one verse that nearly everyone knows from the *Bhagavad-gita*, it is Krishna’s famous promise to uphold religion on earth: “Whenever and wherever there is a decline in religious practice, O descendent of Bharata, and a predominant rise of irreligion, at that time I descend myself.” (Bg. 4.7)

Usually Krishna comes Himself in one of His wonderful forms, such as Rama, Narasimha, or Varaha. To uphold righteousness in the world, He protects the pious and destroys the demoniac. But sometimes Krishna sends his pure devotee instead, just as the president sends an ambassador to a foreign land. Krishna’s devotee has the same mission as the Lord, but he accomplishes it in a different way. The Lord’s representative does not kill the



demons. Instead, he turns them into devotees, using the powerful weapon of compassion.

Srila Prabhupada was such a devotee of the Lord, and during his life span of eighty-one years, he distributed the culture of Krishna consciousness more widely than ever in history. He gave Krishna freely, removing the barriers that keep people from devotional service. He dismantled the barrier of language by translating the Vedic scriptures into English (and now, through his disciples, most other languages). He removed the barriers of caste and gender by offering spiritual initiation to men and women of all countries. He removed the barrier of nationality by establishing temples of Krishna all over the world. And he defied the barrier of age by doing all this after the age of seventy.

A Unique Tribute

Last November 1999, devotees around the world observed the twenty-fifty anniversary of Srila Prabhupada's passing. His followers and admirers paid homage to his life and teachings. The departure of a Vaishnava is an occasion for both sadness and joy—sadness because we have lost the association of a great soul, and joy because he has returned to Lord Krishna's abode.

One of the unique tributes offered to Srila Prabhupada on this occasion was a piece of Sanskrit poetry called *Srila Prabhupada Shatakam*—a collection of one hundred Sanskrit verses in praise of Srila Prabhupada's life, character, teachings, and disciples. The author is Dr. Mudumbai Narasimhachary, who was retired as the head of the Department of Vaishnavism at the University of Madras, in Chennai, India, and a visiting professor at the University of Oxford in England. The verses are composed in a variety of Sanskrit meters, and the language is erudite but sweet.

Sanskrit is known as *devavani*, "the language of the gods." The *Vedas* are revealed in Sanskrit, and when Krishna came to earth five thousand years ago, He spoke in Sanskrit. Today, the language is used by followers of Vedic culture all over the world as the medium for praising the Lord and His devotees. Srila Prabhupada spent his life translating the Vedic scriptures so that people of all countries could benefit from transcendental knowledge. Now, years later, it is fitting that we express our appreciation for his work by glorifying him in the language of the *Vedas*.

Few people could be more qualified to compose such a work than Dr. Narasimhachary. He is a widely respected scholar of Sanskrit, Vaishnava theology, and Vedanta philosophy. He has written several books on these subjects, and lectured at universities in the United States, Europe, Malaysia, and India. He has collaborated with several international scholars on various publishing projects.

Most of all, Dr. Narasimhachary is loved for his ability to compose Sanskrit poetry. He has been honoured with numerous titles in recognition of his skill, such as Shashtrakavirat, "king of scholarly poets," Sahityavisarada, "master of literature," and Ashukavishekhara, "best among those who can compose poetry extempore." Professor Narasimhachary often composes beautiful Sanskrit verses at a moment's notice.

Dr. Narasimhachary is a devout practitioner and spiritual master in the Sri Vaishnava *sampradaya* of Ramanujacharya. He is an ardent worshiper of Sri Lakshmi-Hayagriva, the presiding Deities of Vedic knowledge. He always wears the Vaishnava *tilaka* and maintains his Vaishnava diet and practice wherever he travels. His appreciation for Srila Prabhupada began when he first came to Oxford, England. He was invited by the Oxford Centre for Vaishnava and Hindu Studies, an academic institution that aids the study of Vaishnava theology at Oxford University. The Centre's director and many of the students are ISKCON devotees.

It was there that Dr. Narasimhachary began reading Srila Prabhupada's biography by Satsvarupa Dasa Goswami. He was so moved by Srila Prabhupada's story of sacrifice, courage, and compassion that he decided to compose one hundred verses in his praise.

For the professor, the visible proof of Srila Prabhupada's power and purity is his society of devotees. Dr. Narasimhachary appreciated the association of devotees, and especially their ability to practice strict Vaishnavism while living in Western countries. He visited several ISKCON centers in England, and found them to be vibrant and welcoming.

The one hundred verses of the *Satakam* describe different aspects of Srila Prabhupada's teachings and personality. Several verses focus on his accomplishments, his constant meditation on Radha and Krishna, his concern for his disciples, and his deep knowledge of the scriptures. Using a traditional method of Sanskrit eulogy, Dr. Narasimhachary describes Srila Prabhupada's form from his lotus feet to his face. The professor also devotes a section of verses to glorification of the Hare Krishna *maha-mantra*, since the chanting of the holy names was the essence of Srila Prabhupada's teachings and the foundation of his success.

Here are some verses from the *Shatakam* that focus on Prabhupada's fearless preaching of Krishna consciousness all over the world. 🌸

Srila Prabhupada Satakam

By Professor M. Narasimhachary

Translated by Radhika Ramana Dasa

*dhrtva ca kanthe nalinaksa-mala
baddhva lalate lasad-urdhva-pundram
nrtyams ca gayams ca mukunda-namany
uccais cacaratra gurur dharitryam*

Wearing a necklace of Tulasi beads around his neck, and placing the radiant Vaishnava *tilaka* upon his forehead, our spiritual master Srila Prabhupada traveled the earth, dancing, and chanting the names of Lord Mukunda in a loud voice.

*darams ca putran api bandhu-vargam
samnyasya sarvam grha-dharma-jatam
sarvam jagat sviya-kutumbam evety
abhiprapede guru-sarvabhaumah*

Renouncing wife, children, relatives, and everything related to household duties, Srila Prabhupada, the emperor among spiritual masters, considered the entire world his own family.

*videsa-yatra asakrt prakurvan
sri-bhakti-siddhantam upadidesa
pascaty-a-desiya-mano-'mbujanam
vikasakah ko 'pi divakaro 'sau*

Traveling repeatedly to foreign countries, Srila Prabhupada taught the doctrine of devotional service. He was the sun who made the lotus like hearts of the Westerners blossom.

*pascaty-a-desesu krtadhivasah
janas ca te prakrta-bhoga-magnah
ahara-nidradisu jantu-tulyah
dharmena hina iti so 'dhyagacchat*

Srila Prabhupada thought like this [on-board the ship to America]: “The people living in the Western countries are absorbed in material enjoyment. In matters of eating, sleeping, and so on, they are no better than animals, and they are devoid of religious principles.”

*madyam ca mamsam mahileti matva
sva-jivanam vyartham athacarantah
samsara-cakra-bhramanopayatah
katham nu raksya iti duhkhitto 'bhut*

“Reveling in wine, meat, and women, they are now wasting their lives and are thus wandering in the cycle of *samsara*. How can they be saved?” In this way, Srila Prabhupada was distressed over their condition.

*sri-rama rameti na ko 'pi vakti
sri-krishna krsneti na vakti kascit
nama-dvayam tad muni-sarvabhaumah
santarakam syad iti niscikaya*

“Here, no one chants ‘Sri Rama, Rama.’ No one chants ‘Sri Krishna, Krishna.” Srila Prabhupada, the emperor among sages, was certain that these two names could liberate the people.

*na jati-lingady-adhikara-cinta
na desa-kalasrama-yogyata va
na ko 'py upadhir bhuvana-traye 'pi
syad asya mantrasya jape jananam*

There is no qualification needed within the three worlds to chant this Hare Krishna mantra. There is no condition of eligibility based on a person’s caste, gender, and so on, nor is there consideration of a suitable place, time, or order of life.

*svayam parisramya dhanany uparjya
sri-radhika-natha-dayavalambi
vinirmame 'sau guru-sarvabhaumah
sad-bhakti-samrajyam akhanda-dhama*

Thus, depending upon the mercy of Sri Krishna, the Lord of Radhika, Srila Prabhupada personally worked hard and collected funds. That emperor among spiritual masters built a kingdom of pure *bhakti*—a territory with no boundaries.

*sri-radhika-vallabha-mandiranam
nirmanam asin na param dharitryam
sad-bhakta-cittesv api citram etat
guruttamena pratibha-yutena*

With great intuition, the best among spiritual masters, Srila Prabhupada, constructed temples of Lord Krishna, the beloved of Sri Radhika, all over the world. At the same time, he established these temples in the hearts of honest devotees. How wonderful this is!

*na bhiti asid hrdaye kadacin
na samsayo va sva-jaye kadacit
nirantaram yasya mano mukunda-
premaspadam tasya katham visadah*

There was never any fear in Srila Prabhupada’s heart, nor was he ever doubtful of his victory. For one whose mind is constantly absorbed in love for Mukunda, how can there be despair?

*sri-radhika-prana-sakhantarango
bhaktottamah sri-prabhupada-devah
no cet katham tavati jiva-kale
tavat krtam karma parair asadhyam*

Srila Prabhupada was the best of devotees, an intimate associate of Krishna, the dearest friend of Sri Radhika. Otherwise, how could he accomplish so much in such a short time, that which is impossible for others?



*jayatu jayatu dhiman sad-gurunam gurur no
 jayatu jayatu yogi nitya-cin-matra-murthih
 jayatu jayatu nityam sri-prabhu-svami-pado
 jayatu jayatu maya-sarvari-canda-bhanuh*

All glories, all glories to our spiritual master, the guru

of sadgurus! All glories, all glories to the yogi who is the embodiment of pure and eternal spiritual knowledge! All glories, all glories all the time to the adorable Srila Prabhupada! All glories, all glories to the powerful sun who destroys the night of *maya*! ☪

The lotus eyed Lord

Thirutholavillimangalam Temples

by Sampatkumara Ramanuja Dasan (Adv. Ashwin.S)

Located 22 km from Thirunelveli, are the twin temples of the Supreme Personality of Godhead, Sri Srinivasa Perumal Temple and Aravindalochanar Perumal Temple.

The Legend

Aravindalochanar Perumal Temple

Once a *maharshi* named Suprabha wanted to perform *tapasya* and in his search for land, he ploughed at this place. He found a balance (*thola* - a unit of measurement) and a bow (*vil*), which, when he lifted, turned into a couple. The couple were once cursed by Kubera for insulting them. Since the bow and balance were redeemed to their original form, the place is called Tholavillimangalam. The *maharshi* Suprabha continued to perform *tapasya*, at the end of which the *devas* received the share of offering (*havis*). The Supreme Personality of Godhead Sri Narayana was pleased by the devotion of the *maharshi* and since he appeared with *devas*, he came to be known as Devapiran. The *maharshi* continued to perform *tapasya* at this temple and while walking down the Thamarabarani river with lotuses, he found the Supreme Personality of Godhead Sri Narayana following him.

At the request of the *maharshi*, the Supreme Personality of Godhead Sri Narayana resided in this place as Aravindalochanar (the one who appeared from lotuses). As per another legend, the Ashwini *devatas* wanted the share of the offerings made by dharmics. They prayed to Brahma who redirected them to pray at this place. The twins came to the place and performed *tapasya* here. They had a dip in the tank, which came to be known as Ashwini Thirtha. The Supreme Personality of Godhead Sri Narayana appeared to them bearing lotus flowers in His hand and granted their wishes.



Aravindalochanar Perumal temple



Aravindalochanar Perumal

Devapiran Perumal Temple

Somuka, a demon, defeated Brahma in a war and stole the four Vedas (sacred texts) from him. Brahma was helpless and he did severe *tapasya* on the banks of Thamarabarani river, seeking favour from the Supreme Personality of Godhead Sri Narayana in the form of Devapiran. Pleased by the *tapasya*, the Lord appeared to Brahma and promised to retrieve the Vedas. He killed the demon Somuka and restored the Vedas to Brahma. He also wished to set His abode as Srivaikuntam, and resided there as Vaikuntanatha.

The temples

Brahmanda Purana, one of the eighteen sacred texts of Hinduism and written by Veda Vyasa, contains a chapter called *Navathirupathi Mahatmeeyam*. *Vaikunta Mahatmeeyam* is another work in Sanskrit that glorifies the temple and is a part of *Thamarabarani Sthalapurana*, available only in palm manuscripts.

Aravindalochanar Temple: It is understood from the stone inscriptions on the temple walls that they have been a part of many of the temples built by Pandyas and then later on expanded by Madurai Nayaks. The temple occupies an area of one acre and is surrounded by a granite wall. The *rajagopuram*, the temple's gateway tower, is a flat structure, unlike other South Indian temples, which have a pyramidal elevated structure. It has to be understood that only the base of the temple has been built, and the *rajagopuram* is yet to be built. A granite wall surrounds the temple, enclosing all its shrines and halls. The sanctum of each of the temples houses the images of Aravindalochanar, facing east. The Deity is made of a rare *shila*. The hall preceding the sanctum, the *arda-mandapam*, houses the festival Deity of presiding Lordship flanked by Sridevi and Bhodevi on either side. The *mahamandapa* has separate shrines for Vishwaksena, Garuda, Venugopala, Manavalamunigal and Azhwars.

Devapiran Perumal Temple: The temple occupies an area of 5 acres and is surrounded by a granite wall 580 feet long and 396 feet broad. Like the other temple, this temple does not have a *rajagopuram*, only the granite base at the temple's gateway tower. A granite wall surrounds the temple, enclosing all its shrines and two of its three bodies of water. The temple has three *prakaras*. The main sanctum houses the Deity of Devapiran in standing posture. The Lord is very handsome and blissful. The hall preceding the sanctum, the *arda-mandapam*, houses the festival Deity with Sridevi and Bhodevi on either of His sides.



Lord Devapiran

Festivals

The Garuda Seva festival in the month of Vaikasi (May-Jun) witnesses nine Garuda Seva, a spectacular event in which festival Deities from the Nava Thirupathi shrines in the area, are brought on Garuda Vahana. A deity of Nammazhwar is also brought here on an Anna Vahana (palanquin) and his *paasurams* (verses) dedicated to each of these nine temples are recited. The *utsavar* (festival deity) of Nammazhwar is taken in a palanquin to each of the nine temples, through the paddy fields in the area. The *paasurams* dedicated to each of these nine *divyadesams* are chanted in the respective shrines. This is the most important of the festivals in this area, and it draws thousands of visitors.

Nammazhwar has sung in praise of the Lord

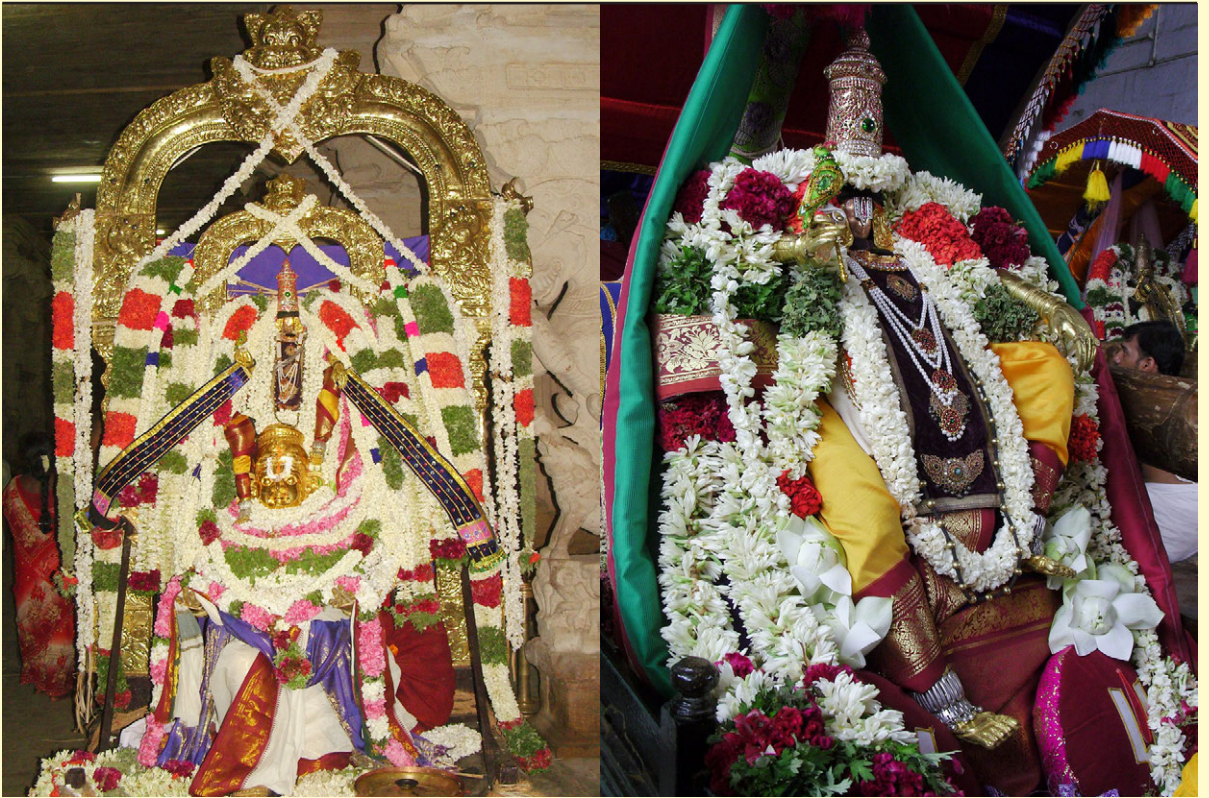
O Ladies, pray leave the girl alone, you have no love anymore. Her dark lotus eyes brim with tears, haltingly she murmurs. "Beautiful conch and discus". Large lotus eyes" and "spotless jewel mansions rise in Tholavillimangalam"

You took this sweet and soft-spoken girl to Tholavillimangalam, -gay with festival sounds, -then abandoned her without a heart, she lies like one possessed, her lips form "Devadevapiran", her eyes well with tears, she falls and then melts, alas!

You took this sweetly chirping girl to Tholavillimangalam, filled with cool green bowers, then left her heartlessly.



The vimana of Devapiran temple



Aravindalochanar Perumal on Garuda Seva Aravindalochanar Perumal in pallaki with a parrot in His hand

She now stands with tear-filled eyes and only mutters incoherently about grazing cows, measuring the Earth and reclining on waters.

See, after going to Tholavillimangalam, -where Vedic seers throng, she has lost her self-control and become possessed, “Dark hued Lord”, she keeps on calling, with rising joy, then pleased beyond measure, she falls into a swoon.

O Ladies, you took this soft radiant girl to Tholavillimangalam and showed her the Lord of lotus eyes and jewel-stealing radiance. From then on, she is in this mood, lost in thought. She looks in that direction and bows, with tears falling like rain.

The wealthy Tholavillimangalam lies on the northern banks of cool Porunal, where sugarcane, paddy and lotus grow all around. Since that fateful day, this girl locks that way night and day, and only mutters the names of the gem-hued Lord.

O Ladies, this peacock-fair fawn has slipped out of your hands. She cannot hear anything save “Tholavillimangalam”. His symbols and His names alone are on her lips, unflinching. Alas! Is this the fruit of her past karmas, or the Maya-tricks of the Lord?

The Lord lives in plenty on the northern banks on Porunal, in prosperous Tholavillimangalam, amid Vedic chanters and Lakshmi-like ladies. Since the day this dark-eyed fawn worshipped Him there, everyday she says “Aravindalochanar” patiently, then falls and weeps.

Ever since this girl learnt the town’s name she weeps and speaks disjointedly. “O, Manivanna!” she calls, with a cry that would melt a tree. “The Lord who ripped the horse’s jaws lives in Tholavillimangalam”, she says, then joins her hands in silent prayer.

What a miraculous birth she has taken! She calls “O Lord! You came to live permanently, standing and sitting in Tholavillimangalam”. She bows her head and only yearns to hear the name of that town. Is she Nappinnai, or Bhoodevi or Lakshmi? I wonder!

This decad of Tamil songs on the Lord of Tholavillimangalam, from the pure thousand by Kurugur Shatakopan, who attained the Lord and his father and mother in thought, word and deed, will secure a life of service to the Lord, for those can who sing it. 🙏

Photo courtesy: Santhanakrishnan, Srirangam

Book Marathon: Over 45,000 *Gitas* distributed

ISKCON Bangalore's book distribution marathon, which commenced on December 5, 2021 concluded with the prize distribution ceremony on February 20, 2022.

The yearly book marathon, common across ISKCON centres around the world, is aimed at extensively distributing the books of Srila Prabhupada - the Founder-Acharya of ISKCON and India's foremost teacher of Vedic knowledge in modern times. Srila Prabhupada authored over 70 volumes on the science of Krishna consciousness which are well-known for their authoritative presentation of Vedic knowledge with depth, clarity and lucidity.

Key highlights of this year's marathon:

This year 52 teams with 405 devotee volunteers enthusiastically participated in the marathon. They distributed 22,615 copies of Bhagavad-gita As It Is, 99 sets of Srimad-Bhagavatam, 37 sets of Sri Chaitanya-charitamrita and 16,344 other books of Srila Prabhupada in different languages.



Srila Prabhupada stressed the distribution of his books for the benefit of entire humanity



First prize winning team of the book marathon

Apart from these teams, book counters in the temple and temple devotees were also engaged in the marathon. Books were also distributed through external vendors and online sales on Amazon, Flipkart and ISKCON Bangalore's website.



Individual top performers receiving the prize from His Grace Chanchalpathi Dasa

Altogether, 85,831 books that included 45,277 Bhagavad-gita As It Is and 384 sets of Srimad-Bhagavatam/ Sri Chaitanya-Charitamrita, were distributed during the 2 months of the marathon.

His Grace Chanchalpathi Dasa, Senior Vice President of ISKCON Bangalore, gave away the prizes to the top participants in the book marathon under different categories. His Grace Vasudev Keshav Dasa, Vice President, coordinated the ceremony.



Sri Nityananda Trayodashi

Appearance day of Lord Nityananda

Srila Prabhupada's
ISKCON
BANGALORE



Sri Sri Nitai Gauranga - Special Darshana



Sri Nityananda Trayodashi

Appearance day of Lord Nityananda



Arati



Pallakki Utsava



Abhisheka

PRESENTING
TIMELESS
EDUCATION

TO THE
NEW
WORLD

सत्यं
INTEGRITY

दया
EMPATHY

शौचं
PURITY

तपस्या
AUSTERITY



Basil Woods
International School

GUNJUR, BANGALORE EAST



WWW.BASILWOODSINTERNATIONAL.IN

+91 63644 25888

PROPOSED IGCSE CURRICULUM



Basil Woods
Nature School

LAKSHMIPURA CROSS, BANGALORE NORTH



WWW.BWNS.IN

+91 97422 22527

PROPOSED CBSE CURRICULUM



RANKED AMONG THE TOP
EMERGING INTERNATIONAL
SCHOOLS IN BANGALURU



GLOBAL
EDUCATION
AWARDS - 2021

“HOW I WISH ALL THE SCHOOLS ACROSS THE WORLD,
ESPECIALLY IN INDIA, REPLICATE THE MODEL (PQ+IQ+EQ+SQ)
OF BASIL WOODS SCHOOLS!”

SMT. MEENAKSHI LEKHI
MINISTER OF STATE FOR EXTERNAL AFFAIRS
AND CULTURE, GOVERNMENT OF INDIA



ADMISSIONS OPEN
FOR LIMITED SEATS FROM
MONT 3 TO GRADE 7
(2022 - 23)