

Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.



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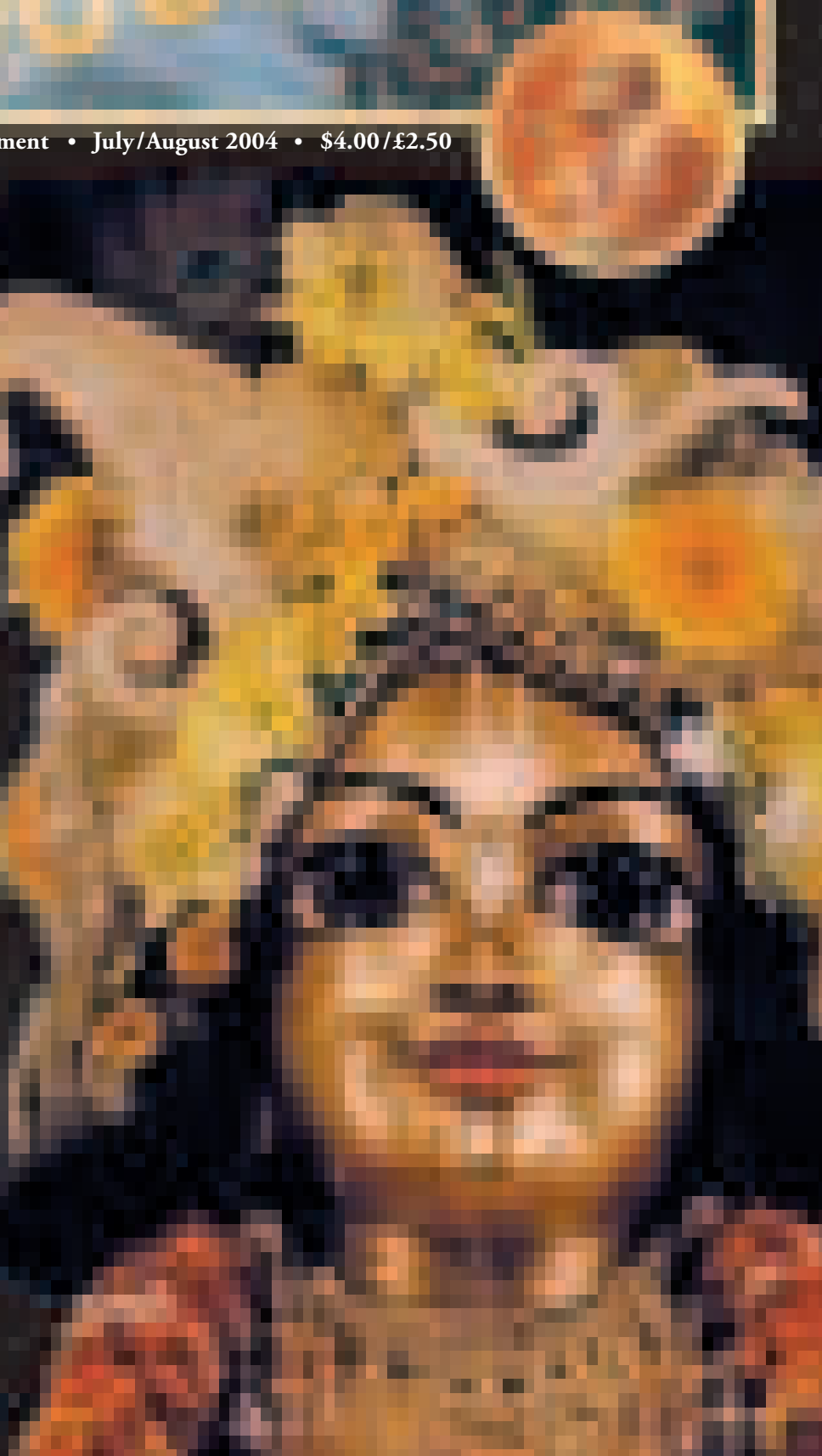
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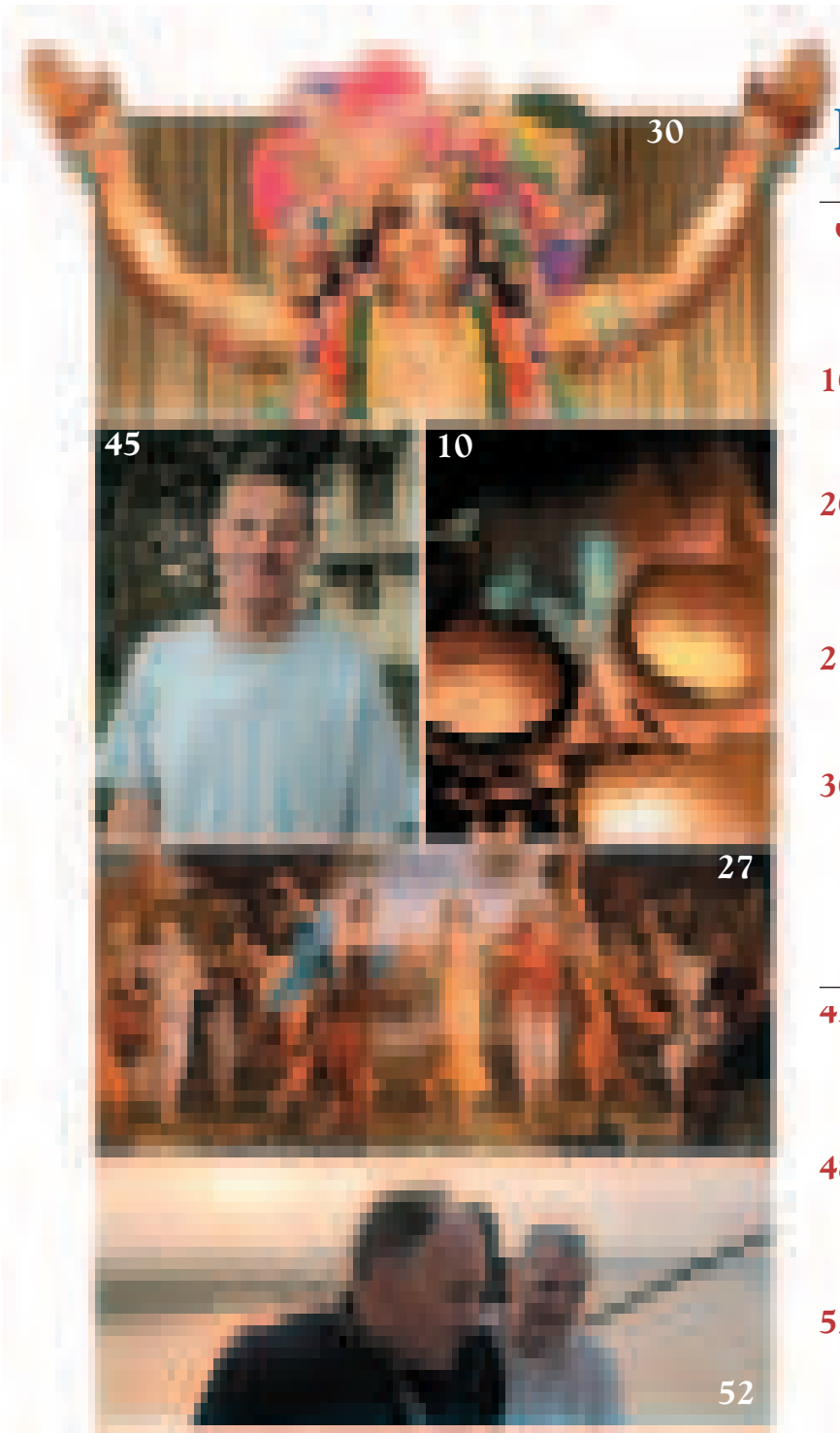
A historic festival in
Māyāpur, West Bengal,
honors the arrival of
Śrī Caitanya Mahāprabhu
and His four principal as-
sociates.

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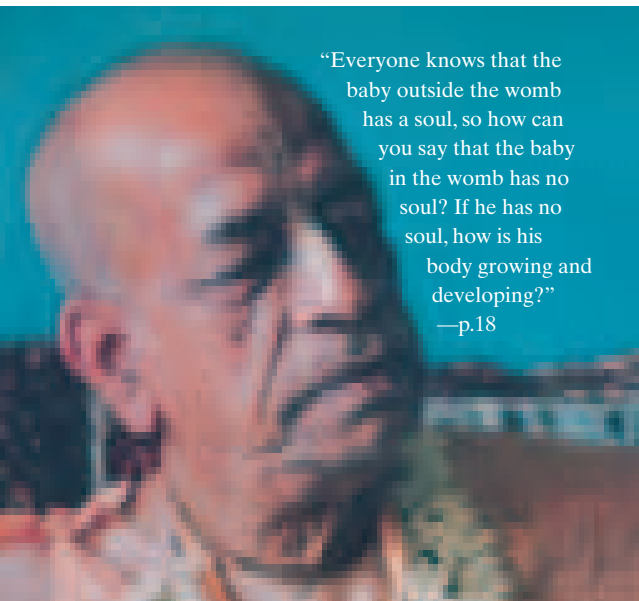
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COVER Śrī Caitanya Mahāprabhu in His deity form recently arrived at the Hare Kṛṣṇa complex in Māyāpur, West Bengal, along with His four main associates. The articles in this issue center on that event. (Photo by Nitya-trīptā Devī Dāsī.)



“Everyone knows that the baby outside the womb has a soul, so how can you say that the baby in the womb has no soul? If he has no soul, how is his body growing and developing?”
—p.18

WELCOME TO OUR SPECIAL PAÑCA-TATTVA EDITION



THIS ISSUE is dedicated to a momentous event in the history of the International Society for Krishna Consciousness (ISKCON): the inauguration of the worship of life-sized deities of Śrī

Pañca-tattva (Caitanya Mahāprabhu and His four principal associates) in Māyāpur, West Bengal. Ten thousand Hare Kṛṣṇa devotees from around the world attended the March festival, the culmination of years of preparation and the fulfillment of the vision of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, ISKCON's founder-ācārya.

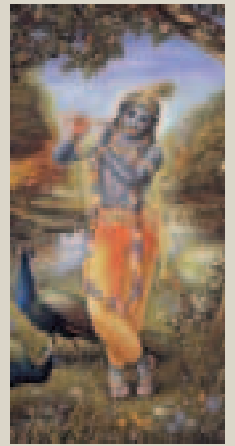
Departing from our standard editorial policy, this issue presents several articles written by one person: Braja-sevakī Devī Dāsī. She was our on-site reporter (she lives in Māyāpur), and we're indebted to her for the skill, energy, dedication, and enthusiasm she put into producing these articles for the benefit of our readers.

The issue also includes a philosophical article by Satyarāja Dāsa about Śrī Pañca-tattva and a lecture by Śrīla Prabhupāda about the identities of Lord Caitanya and Lord Nityānanda.

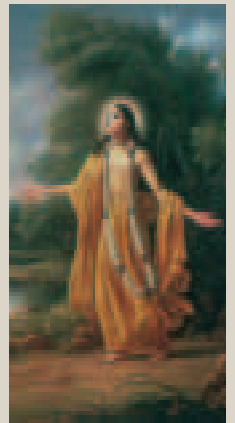
Hare Kṛṣṇa.—Nāgarāja Dāsa, Editor

OUR PURPOSES

- To help all people discern reality from illusion, spirit from matter, the eternal from the temporary.
- To expose the faults of materialism.
- To offer guidance in the Vedic techniques of spiritual life.
- To preserve and spread the Vedic culture.
- To celebrate the chanting of the holy names of God as taught by Lord Śrī Caitanya Mahāprabhu.
- To help every living being remember and serve Śrī Kṛṣṇa, the Personality of Godhead.



Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead and source of all material and spiritual worlds



Lord Śrī Caitanya Mahāprabhu, Kṛṣṇa's most recent incarnation, taught Kṛṣṇa consciousness through the chanting of Hare Kṛṣṇa



His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness

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Hare Krishna Movement

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Letters

A Sense of Belonging

I have finally found what I have been searching for my entire life. I have always been spiritual but never had an organized religion that filled my needs. I almost gave up and resigned myself to being spiritual but no religion. But things happened, and in a matter of a month several things came into my life that directed me.

I remember a saying: "When the student is ready, the Master will appear." Little did I know it would be when I was in my 50's. What a gift! Kṛṣṇa is so good, and I am so lucky.

When I start talking to a devotee, I just want to hang on and not let go. I am in the process of changing my life so I can spend time studying and listening, surrounded by devotees.

This is the first time in my life I feel I belong somewhere. How wonderful!

Fran Mazza
Egg Harbor, New Jersey

Increased Devotional Service

May I please know what is the best method of increasing our devotional service unto the Supreme Personality of Godhead Śrī Kṛṣṇa? I have been chanting sixteen rounds of the Hare Kṛṣṇa *mahā-mantra* daily for many days and reading copies of *Śrīmad-Bhāgavatam* and *Śrī Caitanya-caritāmṛta* that I bought from ISKCON Nepal, of which I am a Life Member. But I am not satisfied with my devotional service unto Lord Kṛṣṇa; hence I would like to request you to suggest more methods of devotional service.

Tanka Rana
Via the Internet

OUR REPLY: Because Lord Kṛṣṇa is so qualified and we ourselves are so insignificant compared to Him, it is not surprising that devotees like yourself may feel dissatisfied with their devotional service. That you want to

improve your devotional service is a good quality.

Some powerful ways of invoking the favor of the Lord, besides the ones you suggested, are associating with devotees, living in a holy place, and worshiping the deity in the temple with faith. Over and above this, if you try to share Kṛṣṇa with others, you will be greatly blessed. Lord Caitanya wants His holy name distributed all over the world, and whatever you can do to help Him, with your intelligence, skills, and wealth, will help you greatly. The Lord comes to uplift the fallen souls, and so if you can assist Him in this endeavor, that is the best service.

Evolution and the Vedas

It is said that scriptures like the *Vedas* existed from the time of creation. That means that a living being must have been there to preserve this great knowledge. But now it is proved that there was no human being on earth at the period of microorganisms and dinosaurs. Then who has preserved the *Vedas*?

Why did human beings come to exist later than these creatures? Why did God not create human beings at the beginning of creation?

Do you agree that man comes from apes? If so, why is Manu (the father of mankind) mentioned in the *Vedas*? If evolution is a gradual change from ape to man, then is there any need for a creator? Human and other forms will automatically appear along with adaptation, and so forth.

Ramesh Bhandari
Via the Internet

OUR REPLY: The Lord reveals the Vedic knowledge to the original living being, Lord Brahmā, from within his heart, and Brahmā expands it through his descendents.

There is evidence that human beings existed during the time of the dinosaurs. You can find this in *For-*

bidden Archeology or its condensed version, *The Hidden History of the Human Race*.

First God creates Brahmā. Then Brahmā creates the *prajāpatis*, and the *prajāpatis* create humans, animals, and plants. This is described in *Human Devolution*.

We do not accept that humans descended from apes. If you look at the evidence in *Forbidden Archeology*, you will see that apes, ape-men, and humans appear to have all existed for millions of years into the past. The fossil record is missing transitional forms between the vast majority of species. In fact, the evolutionists had to dream up a scheme called punctuated equilibrium to justify the lack of evidence in this area. It is simply blind faith to accept the process of gradual evolution based on the scanty evidence for it.

More About Rādhārāṇī

Can you suggest how I can find more resources about Śrīmatī Rādhārāṇī, either online or in your bookstore? I have read articles posted on Krishna.com and have read *Kṛṣṇa* book too. But apart from these, is there any other place I can learn more about Goddess Rādhārāṇī?

Guru Krishna Ram
Via the Internet

OUR REPLY: We consider Śrīla Prabhupāda the greatest authority on Śrīmatī Rādhārāṇī in recent times, and Her greatest servant, because personally, and through his faithful followers, he has created hundreds of Rādhā-Kṛṣṇa temples all over the world. Besides his *Kṛṣṇa* book, the other books of his that discuss Śrīmatī Rādhārāṇī are *The Nectar of Devotion* and *Śrī Caitanya-caritāmṛta*. Of these it is better to read *The Nectar of Devotion* first. It contains many descriptions of Rādhārāṇī's pastimes and feelings of love for Kṛṣṇa.

Ultimately appreciation of

Rādhārāṇī is possible for one whose only aspiration is to serve Kṛṣṇa, for that is Her only desire. The beautiful instructions of Rūpa Gosvāmī, as explained for our time by Śrīla Prabhupāda in *The Nectar of Devotion*, can help us become pure devotees of Kṛṣṇa and thus come to appreciate more fully the glories of Kṛṣṇa's foremost devotee, Śrīmatī Rādhārāṇī.

CORRECTIONS

Please correct a misquote in your article "Hare Kṛṣṇa Youth on Tour" [Jan/Feb 2004]. I never said that we drove the Rādhā-Dāmodara busses "into the ground" or that we didn't repair the transmissions. The Rādhā-Dāmodara party always had a dedicated maintenance crew. At its peak, Dayāl Candra Dāsa headed up a crew of five devotee repairmen in a large garage in Manhattan.

Dravinākṣa Dāsa
Alachua, Florida

As author of the article "When the Road Becomes a Temple" [May/June 2004], I have come to realize that it was left with a major oversight. Tattva Darśana Dāsa, a trusted and loyal person, was hardly mentioned. Without his good Vaiṣṇava support, as in driving the support van, doing laundry, preparing delicious veggie wraps, shopping for supplies, arranging accommodations at campsites or people's homes, contacting media, and just providing companionship, the cross-Canada trek could not have gone on. It goes to show that Vaiṣṇava association is essential in undertaking any devotional project. My greatest appreciation goes to him.

Bhaktimārga Swami
Toronto, Canada ☸

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Māyāpur, India—March 26, 1975



THE RISING SUN AND

*In the late fifteenth century,
Caitanya Mahāprabhu and
Nityānanda Prabhu
appeared in West Bengal
to drive away the darkness
of ignorance.*

**by His Divine Grace
A. C. Bhaktivedanta
Swami Prabhupāda**

Founder-Ācārya of the
International Society
for Krishna Consciousness

vande śrī-kṛṣṇa-caitanya-
nityānandau sahoditau
gaḍodaye puṣpavantau
citrau śandau tamo-nudau

“I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa [West Bengal] to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all.”

—Śrī Caitanya-caritāmṛta, Ādi 1.2

SRĪ KRṢĪA CAITANYA has many expansions, and the first is Lord Nityānanda, who is Kṛṣṇa’s brother, Balarāma. We have to understand these things from the *mahājanas*, the great sages who are learned in the science of Kṛṣṇa consciousness. Narottama Dāsa Ṭhākura, a *mahājana*, says, *vrajendra-nandana yei, śacī-sūta hoilo sei, balarāma hoilo nitāi*: “Śrī Caitanya Mahāprabhu is Lord Kṛṣṇa, the son of Nanda Mahārāja, and Śrī Nityānanda Prabhu is Balarāma.”

Sometimes foolish people say that Nityānanda is an expansion of Rādhārāṇī. That is not a fact. Nityānanda is Balarāma. We have to know from the *mahājanas*; we cannot manufacture our own ideas. That is blasphemy.

A *mahājana* is one who follows the previous *mahājanas*. This is the system. Śrī Caitanya Mahāprabhu strictly followed this principle, and Kṛṣṇa also recommended it in *Bhagavad-gītā* (4.2): *evam paramparā-prāptam*. We have to receive knowledge through the disciplic succession; we cannot manufacture it. The concoction of so-called spiritual philosophies has killed the spiritual life of India. “You can think in your way, and I can think in my way”—this idea is not at all scientific. Suppose you claim that two plus two equals three, or five. Is that acceptable? No, two plus two equals four, and you cannot claim otherwise.

Balarāma is presenting Kṛṣṇa, and therefore He is the original guru. Any bona fide guru must be a representative of Balarāma, or Nityānanda. And because Balarāma is presenting Kṛṣṇa, He is called *prakāśa*. When the sun shines, you can see everything clearly. That is called *prakāśa*. At night, in the darkness, everything is covered and we cannot see, but during the daytime, when there is *prakāśa*, illumination, we can see everything.

Nityānanda Prabhu is Balarāma, *prakāśa-tattva*.
And just as Balarāma is manifesting Kṛṣṇa, Nityānanda
is manifesting Śrī Kṛṣṇa Caitanya, who

Painting by Dhṛti Devi Dāsī

The sun and moon of Lord Caitanya and Nityānanda are wonderful because They have appeared simultaneously.



is also the Supreme Personality of Godhead.

When Nityānanda Prabhu was preaching in Bengal, He first of all delivered Jagāi and Mādhāi, and by delivering them He showed how to serve Śrī Kṛṣṇa Caitanya Mahāprabhu. Lord Caitanya is Kṛṣṇa Himself. *Śrī kṛṣṇa caitanya rādhā-kṛṣṇa nahe anya*: “Śrī Kṛṣṇa Caitanya is Rādhā and Kṛṣṇa combined.” And Nityānanda is presenting Lord Caitanya.

NITYĀNANDA’S EXAMPLE

How can one present Śrī Kṛṣṇa Caitanya Mahāprabhu? By His personal example Nityānanda Prabhu has given us a lesson. Caitanya Mahāprabhu would send Nityānanda Prabhu and Haridāsa Ṭhākura to preach on the streets of Navadvīpa, home to home. Once they saw a big crowd on the street, and Nityānanda Prabhu inquired from the people, “Why are there so many people assembled?” He was informed that there were two *guṇḍās*, rogues, creating some trouble. The *guṇḍās* were Jagāi and Mādhāi. Now, even though they physically attacked Nityānanda Prabhu, He continued to preach Kṛṣṇa consciousness to them, and He delivered them. This is the best way to serve Śrī Caitanya Mahāprabhu—by preaching Kṛṣṇa consciousness boldly.

The business of *guṇḍās* is to create trouble, that’s all. Especially at the present moment in Bengal there are many *guṇḍās* creating trouble. This is due to not enough preaching of Kṛṣṇa consciousness. Nityānanda Prabhu is not being given the chance to preach. He is very eager to preach Kṛṣṇa consciousness, but He’s not being given the chance.

In Bengal there is a family who say they are descendants of Nityānanda Prabhu. There is a controversy con-

cerning their claim. But apart from the controversy, if they are descendants of Nityānanda Prabhu, their business is to act like Nityānanda Prabhu. What is that business? That is described by Narottama Dāsa Ṭhākura: *dīna-hina yata chilo, hari-nāme uddhārilo*. Their business should be to do what Nityānanda Prabhu did, along with Caitanya Mahāprabhu, and that is to deliver all the fallen souls by teaching them to chant Hare Kṛṣṇa.

Śrī Kṛṣṇa Caitanya and Nityānanda are the same as Lord Kṛṣṇa and Balarāma. When Kṛṣṇa incarnated, these two brothers were engaged as cowherd boys, as friends of the *gopīs*, and as sons of mother Yaśodā and Nanda Mahārāja. That was Their life in Vṛndāvana village.

Later, when They went to Mathura, They killed Kamsa and the wrestlers, and when They went to Dwarka They had to fight so many demons. But They spent Their childhood up to Kṛṣṇa’s sixteenth year in Vṛndāvana, living a happy life. Simply love. Kṛṣṇa and Balarāma enacted these early pastimes just to enliven Their devotees (*paritrāṇāya sādḥūnām*). The devotees are always anxious to see Kṛṣṇa and Balarāma and Their associates, and they are always very much aggrieved when separated from Them. To rejuvenate their life, Kṛṣṇa and Balarāma played Their childhood days in Vṛndāvana. And out of Vṛndāvana, in Mathura and Dwarka and other places, Their business was killing the demons.

SAME LORDS, SAME BUSINESSES

Kṛṣṇa and Balarāma have two businesses—pacifying the devotees and killing the demons. Of course, since Kṛṣṇa and Balarāma are the Absolute Truth, there is no difference between Their killing and Their loving. Those who are killed are also delivered from

material bondage.

Now these same two brothers have again descended as Śrī Kṛṣṇa Caitanya and Nityānanda Prabhu. They are compared to the sun and the moon. The business of the sun and the moon is to dissipate darkness. The sun rises during the daytime, and the moon rises at night. But the sun and moon of Lord Caitanya and Nityānanda are wonderful because They have appeared simultaneously.

Still, Their business is the same as that of the ordinary sun and moon: *tamo-nudau*, to dissipate darkness. Everyone in this material world is in darkness. In other words, they’re ignorant, like animals. Why are they animals? Such civilized men, so well dressed and with university degrees. Are they in darkness? Yes, they are in darkness. What is the proof? The proof is that they are not Kṛṣṇa conscious. That is their darkness.

Now, someone may ask, “Who says this is proof we are in darkness?” We do not say it—Kṛṣṇa does: *na mām duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ māyayāpahṛta-jñānā*. [*Bhagavad-gītā* 7.15]

Māyayāpahṛta-jñānā means that although someone may have a university degree, although he is called civilized, his knowledge has been stolen by illusion, and therefore he does not surrender to Kṛṣṇa. Kṛṣṇa is personally canvassing: *sarva-dharmān parityajya mām ekaṁ śaraṇam vraja*. “Just give up your nonsense and surrender to Me.” [*Bhagavad-gītā* 18.66] He’s personally canvassing, but because these rascals and fools are in darkness, they do not know what the goal of life is. Therefore they are not willing to surrender to Him.

Kṛṣṇa also describes these fools as *narādhamā*, “the lowest of mankind.” How have they become *narādhamā*? By always engaging in sinful life. What is sinful life? Illicit sex, meat-eating,

intoxication, and gambling. People who are addicted to these things are *duṣkṛtī*, “miscreants,” and *narādhama*, “the lowest of mankind.” And whatever knowledge they have acquired by their so-called education is all false knowledge (*māyayāpahṛta-jñāna*). This is their position.

Kṛṣṇa and Balarāma, being merciful, have descended again as Śrī Kṛṣṇa Caitanya and Nityānanda Prabhu. They are canvassing for the same principle—*sarva-dharmān parityajya*—but in a different way. Śrī Caitanya Mahāprabhu and Nityānanda Prabhu have appeared to drive away the darkness of ignorance. There is no actual difference between Kṛṣṇa’s preaching and Lord Caitanya Mahāprabhu’s preaching. The only difference is that Kṛṣṇa, as the Supreme Personality of Godhead, demands, “You rascal, surrender unto Me. You are suffering so much on account of your *duṣkṛtī*, sinful activities. I am your father; I want to see you happy. Therefore, I have come. Surrender unto Me and I shall give you all protection.”

Except for Kṛṣṇa conscious activities, whatever you do is sinful. The whole world is full of sinful activities, and they have been summarized into four categories: illicit sex, meat-eating, gambling, and intoxication. This is the summary, but there are many, many branches of these activities. Still, if you cut the root of sinful activity—illicit sex, gambling, meat-eating, and intoxication—then automatically the other sinful activities will go.

Therefore we who are propagating this Kṛṣṇa consciousness movement are requesting that you give up these sinful activities. Otherwise, you will be implicated. What is that implication? Your implication is that your sinful life will get you another body. And again you will suffer. As soon as you get a material body, there is suffering. It may be a king’s body or a cobbler’s body; it doesn’t matter: the suffering is there. But because people are *māyayāpahṛta-jñāna*, ignorant, they are accepting suffering as pleasure. This is called *māyā*, illusion.

When a pig is eating stool, he thinks he’s enjoying life. He does not know that he’s suffering. *Māyā* has given the living entity a pig’s body so that he

will suffer, but even in the pig’s body he’s thinking he’s enjoying life. This is illusion.

Everyone in this material world is suffering, but there are different grades of suffering, just as in the prison. There are different grades of prisoner—first class, second class, third class—but if the first-class prisoner thinks he is enjoying life, that is ignorance. In the

prison, where is the enjoyment? It is all suffering. It may be first-class suffering, but it is still suffering.

The whole of human society is in darkness, and out of Their kindness Caitanya Mahāprabhu and Nityānanda Prabhu have appeared to dissipate this darkness.

Thank you very much.



VIHE Kārttika Semester

OCTOBER 22–NOVEMBER 26, 2004

Study in Śrī Vṛndāvana Dhāma at the most auspicious time.

“A person who in the month of Kārttika passes the time in studying the holy scriptures burns away all his sins and attains the pious result of performing ten thousand *yajñas*. Lord Kṛṣṇa is not as pleased with many *yajñas*, and with charities of many cows, elephants, or other expensive gifts, as He is with discussion of scripture during the month of Kārttika.”

16.78-79

—Sanātana Gosvāmī, *Hari-bhakti-vilāsa*

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PRECIOUS

Descendents of a long line of South Indian deity carvers cast the Pañca-tattva deities according to strict scriptural guidelines.

by Braja-sevakī Devī Dāsī

AS THIS YEAR SLID SLOWLY into February and the cold mornings blurred into soft-sun days, winter began to shed its skin in Māyāpur. The residents breathed a sigh of relief; weary from long months of heat and thick monsoon rain, they had welcomed the cold weather, but were now just as anxious for some sun-filled days with warm breezes. On a morning that

woke lazily under a blanket of fog, an electric charge filled the atmosphere as word spread: “Śrī Pañca-tattva are coming today!”

Devotees streamed out of the temple, through the main gates, and onto Bhaktisiddhanta Road, the main road that follows the Ganges into Māyāpur. Their destination was the birthplace of Lord Caitanya (the *yogapīṭha*), one kilometer from Śrī Māyā-

pur Candrodaya Mandir. As devotees gathered at the gates of the *yogapīṭha*, where they would meet the deities, the tension increased. Finally, the distant sound of *kīrtana* reached them. It was the chanting of hundreds of devotees who had gone on ahead and were now escorting the truck carrying the deities.

As the procession came into view, the sight was amazing—colorful flags



Amoghā Dāsa



On Bhaktisiddhanta Road in Māyāpur, a procession (above) accompanies Śrī Pañca-tattva (arriving from South India) from the birthplace of Caitanya Mahāprabhu to the ISKCON temple. At right (from top), some stages of the casting process: a wax form of the deity is covered in clay reinforced with metal bars; the final mold includes holes at the end into which metal will be pored; the mold is placed into a pit for baking.



In later stages of the casting (left, from top), various metals are melted and then poured into the mold, replacing the wax form inside. Finally, the mold is removed to reveal the metal form.

on bamboo poles danced in the air, held aloft by a stream of devotees who surrounded the heavy-load truck. Those waiting at the *yogapīṭha* fell to the ground, offering their respects to the precious cargo aboard the forty-foot flatbed. The smiling driver, Muruge-shan, had driven for five days and nights from Kumbakonam in South India.



The *kīrtana* increased, the sound tumultuous, sweeping all into its irresistible embrace. From houses and shops, local villagers emerged, curious about the source of this wonderful celebration. Work stopped at the five-story construction site next to the *yogapīṭha* temple as laborers hung over balconies, their faces breaking into huge smiles.

As the truck made its way slowly along the narrow village road, Lord Nityānanda's hand protruded from its careful packaging. It curved, gently and softly, towards the edge of the truck. One by one, devotees lined up to receive the first blessings and the loving touch of the most merciful Śrī Nityānanda Prabhu, His golden fingers caressing everyone.



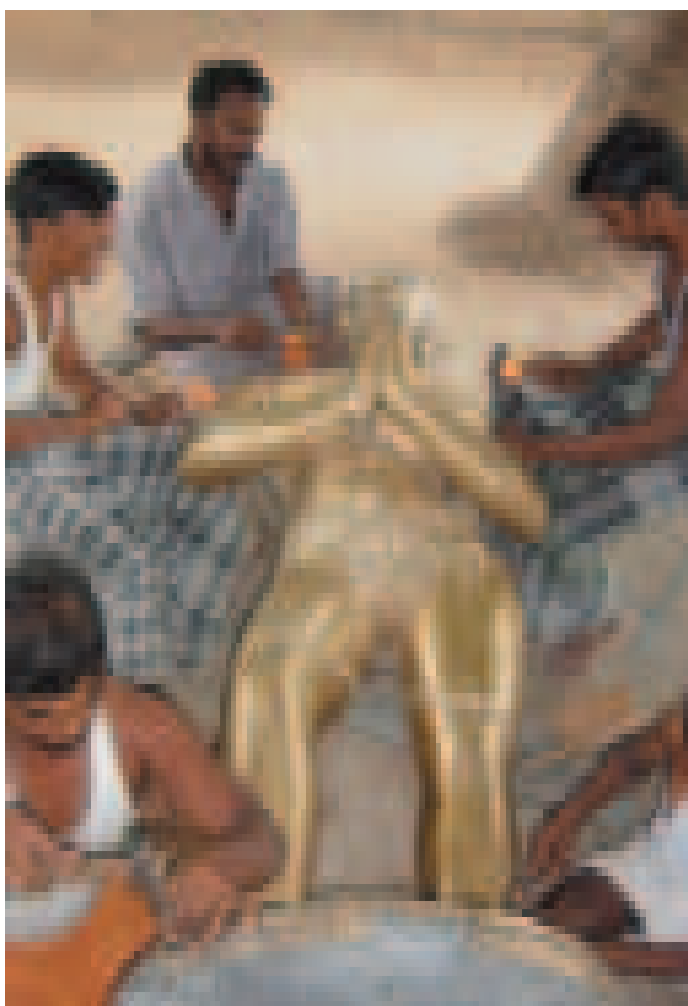
As the truck turned into the back entrance of the Māyāpur Candrodāya Mandir and rolled gently to a standstill, the cargo didn't budge; precious as it was, it was secured tight. No chances had been taken—nothing, not even an earthquake, would shift it. For this special load was the Supreme Lord in His deity form—Śrī Caitanya Mahāprabhu, along with His eternal associates Lord Nityānanda, Śrī Advaita Ācārya, Śrī Gadādhara, and Śrīvāsa Paṇḍita.

FIFTEEN-HUNDRED-YEAR TRADITION

Śrī Pañca-tattva's journey began in the village of Swamimalai, where the deities were cast under the expert hands of Devasenapathy Stapathy and



ISKCON
Māyāpur
head priest
Jananivāsa
Dāsa (above)
watches
Radhakrishna
Stapathy
carve a design
on one of the
deities. At
right, carvers
work on an-
other deity.



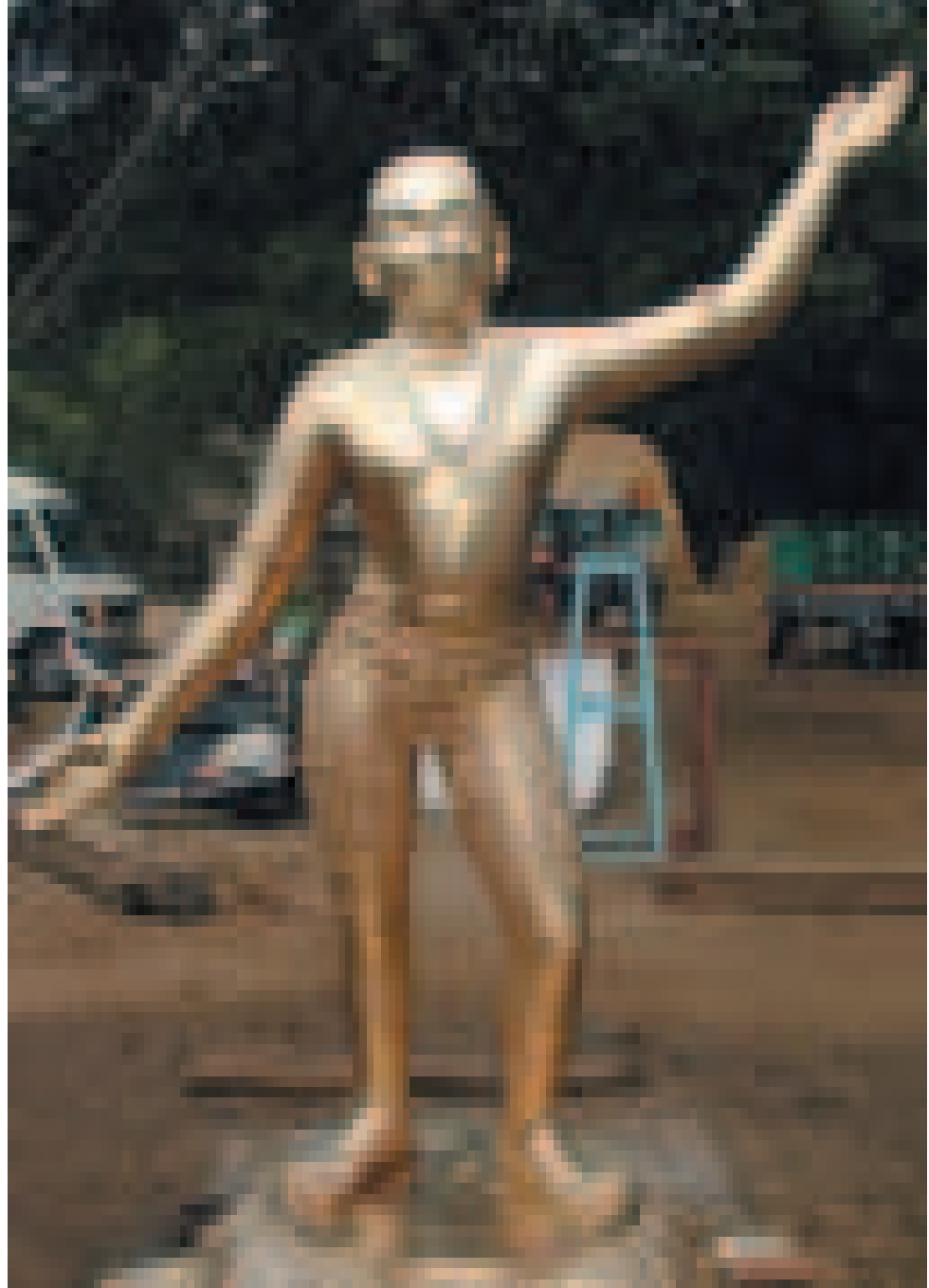
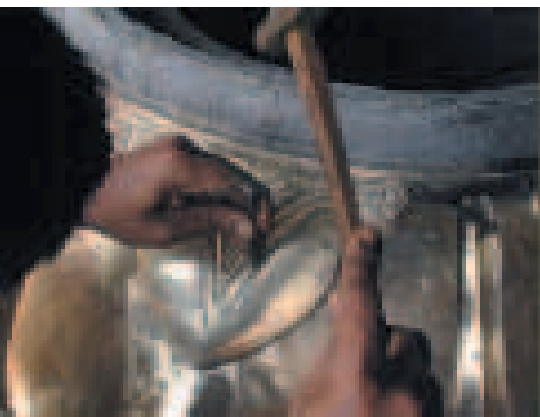
his sons, Radhakrishna and Srikand. The family traces its lineage back to the era of King Chola—fifteen hundred years, or three hundred generations. The king ruled the Tanjore district, and placed great importance in art, music, sculpture, and architecture. When he desired to build a temple, he brought families of *sthāpatis* (deity carvers) from the north of India. The temple, which took thirty years to build and is still standing today, was the biggest temple in the world at the time. Its tower was constructed from a single stone, weighing eighty tons and covering the entire temple, so that the shadow of the temple never touches the ground. After the temple was completed, the *sthāpatis* remained, and still today they make up the village of Swamimalai.

Before the deities were cast, there were many years of preparation. Bharata Mahārāja Dāsa, who was to play a major part in the deities' creation, began to study the *Śilpa Śāstras*, the scriptures covering deity making. He

en-counterred a major problem: Worship of Śrī Pañca-tattva is from the Bengali tradition, and no scriptures existed for their worship. So Bharata turned to the South Indian traditions but modified the deities' proportions according to the written records of the Pañca-tattva's pastimes in Navadvīp around five hundred years ago.

Still there were countless details to be resolved, including the height of the deities and their pose. Towards the end of 1997, the Śrī Māyāpur Project Development Committee (SMPDC) decided upon the poses from drawings submitted by Caitanya Candrodāya Dāsa, an artist who worked in the SMPDC's London office.

Bharata Mahārāja's study of the scriptures and his involvement with the sketching and the subsequent molding of clay models gave him a strong idea of how the deities would look. He worked strictly under the direction of Jananivāsa Dāsa, the head *pūjāri* (priest) at Māyāpur. Jananivāsa's



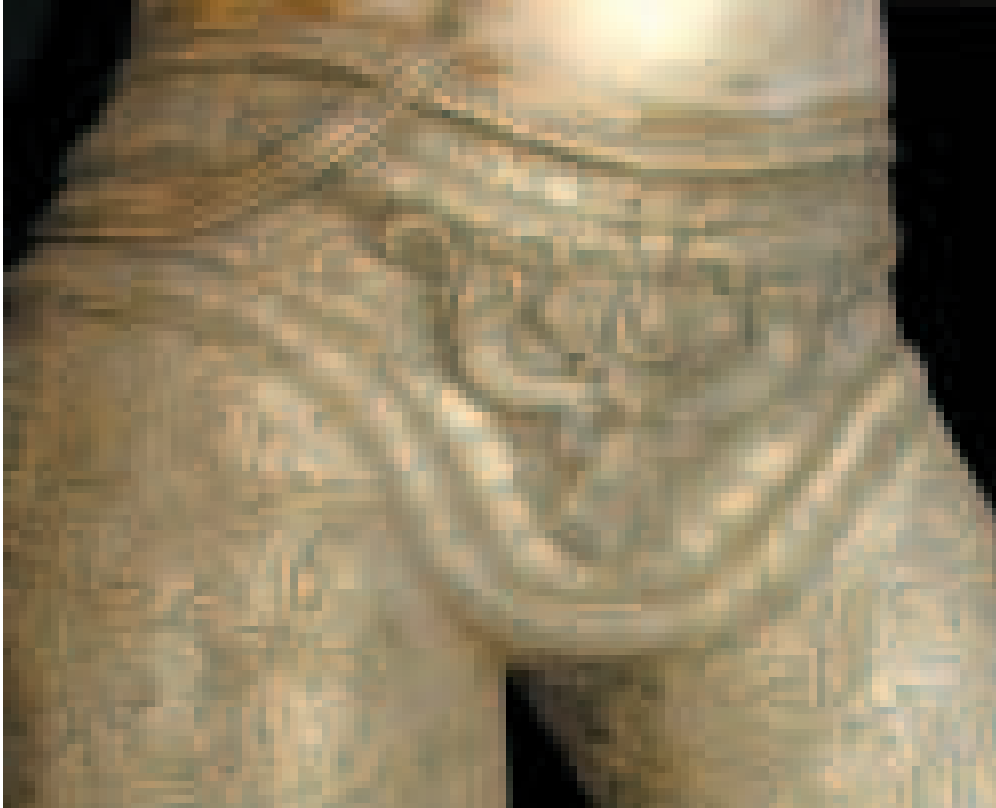
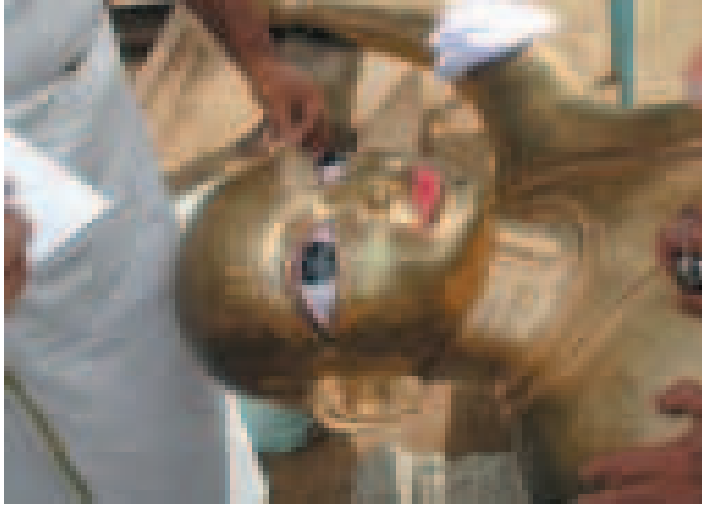
instructions related to the mood and characteristics of each personality of the Pañca-tattva.

“We didn't just have the deities carved according to some formula or computer-generated calculation,” Bharata Mahārāja said. “Jananivāsa put the personality and mood into each deity; he captured the expressions that you see on each face.”

Jananivāsa would relay his directions to Bharata, who would then produce a clay model of the particular part of the body discussed. Then the artists would copy it and produce the final cast. In this way, the deities developed individually.



The finished form of Lord Gadādhara (above). At left and far left, workers prepare one of the bases.



we could just get on our motorbikes, ride down to South India, and get everything moving—get these deities made!”

It was to take a lot more than that, but it was no doubt because of the involvement of these two devotees that things took a giant step towards completion. They once again approached Devasenapathy, who sent his eldest son, Radhakrishna, to Māyāpur. Radhakrishna discussed the desires of the team and showed examples of his previous work. Because of Devasenapathy’s ill health, the job was given to Radhakrishna and his brother, Sri-kand, and the fiberglass models of the deities were sent south to their workshop. When the father saw the model of Lord Caitanya, he approved, saying it was made according to the South Indian scriptures that guided his tradition. He gave the nod for the work to commence, telling his sons, “Take extra care with this work—it’s a special project.” Sadly, Devasenapathy would not live to see the result: He passed away in 2002 before the casting began.

One of the main contributions to the deities’ form from the South Indian tradition is the ornaments and intricate engraving on the bodies. This was one of the conditions that

Recently, sitting behind the closed doors of the altar in the Pañca-tattva temple and adding the finishing touches to the deity forms, Bharata Mahārāja admitted that it was unavoidable that Western concepts would influence the shape and form of the deities.

“Different cultures have different conceptions of beauty,” he explained. “In African tribal traditions, for example, a long neck is considered beautiful. In South India, their concept of beauty is different from a Bengali viewpoint. So in this way, through the involvement of South Indian *sthāpatīs* and Western devotees, we have produced these deities.”

Bharata Mahārāja smiled as he looked up at the outcome.

“The ultimate result is uniquely beautiful.”

A NEEDED PUSH

Towards the end of 2001, though, things had been at a standstill. Gaṅgā Dāsa and Bhāgavatāmṛta Dāsa, both long-time residents of Māyāpur who were involved in the deity-casting project from start to finish, decided the time was right to get things done. They were keen to revive the project and see it through to the end.

Gaṅgā told Bharata, “We thought

Devasenapathy made to Jananivāsa—that he would cast the deities as long as he could include these traditional ornamental carvings. He told Jananivāsa this condition must be met; otherwise his entire line—hundreds of generations—would be cursed, since *sthāpatīs* never make deities without clothing. Jananivāsa agreed. The result speaks for itself.

Bharata Mahārāja was called to South India to oversee the refinements that were added at each stage of the carving.

“Every stage of the work saw changes made,” said Bharata, “and every person involved added something. We

didn't move backwards."

The preparations for the castings began, starting with *pūjā* (worship).

"The casting is not a manufacturing process," Radhakrishna explained. "Everything is done according to culture."

First, Radhakrishna and Srikand, along with their wives, invited *brāhmaṇas* to the area where the casting would take place. Purification rites were performed during a fire sacrifice,

Amoghā Dāsa



Moving Śrī Pañca-tattva into the temple required the use of ramps, chains, pulleys, and lots of plain old muscle.



Amoghā Dāsa

and the *brāhmaṇas* were asked to give their benediction that work would flow smoothly. This was followed by *Go-pūjā* (worship of the cow) and *Tulasī-pūjā* (worship of the sacred *Tulasī* tree). Finally, *Agni-pūjā*—worship of *Agni-deva*, the god of fire—was performed, as the process of casting is done under conditions of intense heat. Sixty to a hundred devotees performed *kīrtana* continuously throughout the casting period.

In April 2003, Lord Caitanya was

cast first, followed by *Nityānanda*, then *Gadādhara*, *Advaita Prabhu*, and finally *Śrīvāsa*. The casting of each deity was performed strictly according to astrological calculations. Auspicious days, hours, and minutes were chosen, as directed by scripture.

On the day of casting *Gadādhara*, heavy rain surrounded the area and threatened the workyard. Because of the intense heat of the liquid metal, not a drop of water can be mixed into the metal; such a mixture could

result in small explosions capable of injuring those onsite.

Radhakrishna approached *Jananivāsa* and said to him, "Maybe today there will be no casting."

A dose of mercy was needed, and it seems that *Kṛṣṇa* gave it.

"While all around the sky was black and rain fell continuously," *Gaṅgā Dāsa* said, "the entire work area was dry."

Work continued day and night. When it was suggested that outside

help be brought in to speed things up, the workers refused: No one but them was going to work on these deities! They increased their pace. Radhakrishna says that without Bhāgavat-āmṛta's pushing, the deities would never have been finished in time. Although the work was going on, Bhāgavatāmṛta came daily, pushing harder and harder, encouraging everyone to work faster. He was the main force behind Śrī Pañca-tattva's arriving in

Nityānanda was being worked on in December, He broke free of His ropes—not once, but three times. The third time, Ravi put both his hands out to stop the deity from falling—quite a remarkable feat, considering the deity weighs in at around two and a half tons. Somehow, Ravi's hands did the job, and Lord Nityānanda was saved. But Ravi's left hand was trapped underneath the deity's left hand—the same hand that reached out of the packaging and beckoned the devotees while still on

ence) was a moving experience for him.

“I was standing at the front of the altar, but when the doors opened and the devotees roared with delight, I was thinking I should have stood at the back, because I wanted to see the looks of joy on the faces of the devotees, to see their longing to see the Lord.”

During the *abhiṣeka* (bathing) ceremony at the installation, which Radhakrishna describes as “the most grand *abhiṣeka* I have ever seen anywhere,” he was amazed at the devotees' reactions:

Tears of joy poured from their eyes, and their love for the deities was evident in their chanting and in their blissful faces.

When asked how he felt about leaving the deities in the care of devotees in Māyāpur, Radhakrishna said, “Usually the father likes to see that the son is very well situated, not doing as well as the father, but better. Similarly, when I made Lord Caitanya and His associates, they became like my sons.”

Radhakrishna pauses, choosing his words carefully. “When I saw how everyone was worshiping the Lord so nicely, with so much love, I was very happy.”

He lifted the corner of his cloth, wiping the tears from his eyes.

“I can say with confidence, ‘the son is doing very nicely.’”

It is evident that Radhakrishna is pleased with the outcome.

“I have made many deities before these, but only now, after making Lord Caitanya, can I say that I have earned the title ‘*sthāpati*.’”

Thousands of devotees worldwide will certainly agree.



Braja Sevakī Devī Dāsī is a disciple of His Holiness Tamāl Kṛṣṇa Goswami. She is the author of three books, and her poetry has been published in Australia and Britain. She lives in Māyāpur with her husband, Jahnu Dvīpa Dāsa.



Māyāpur on time. He was anxious to share the excitement with devotees worldwide. His emails, sent hurriedly from South India, captured the mood that was prevalent as the deities prepared to leave for Māyāpur.

A WELL-EARNED TITLE

Loading the deities onto the truck and unloading them at the other end would prove to be another obstacle, which lasted several days. Along for the ride was Ravi Chandra, the chief engineer in charge of ensuring that the deities were taken care of properly and unloaded without damage. The job was left in his capable—and in the end, damaged—hands. When Lord

the truck—and required twenty-four stitches. He also broke a finger on his right hand. Regardless, he showed up for work the next day.

Refinements continued up to the installation. Radhakrishna was particularly thoughtful when asked if he was satisfied with the result.

“Ordinarily, when we began to work, our father would guide us. After finishing a job, we would ask his approval. This time, our father was not here, so we wanted to make this job better than anything we had done in his presence, so that we knew he would be pleased, wherever he may be.”

He added that seeing the deities complete and watching the devotees' reactions to the first *darśana* (audi-

CALENDAR

This calendar is calculated for Māyāpur, West Bengal, India. The dates, derived from a lunar calendar, may vary by one day for other locations. Consult your local Hare Kṛṣṇa temple for the exact dates for your area.

Because the Hare Kṛṣṇa movement comes in disciplic line from Caitanya Mahāprabhu, the calendar includes not only dates relevant to all followers of the Vedic tradition but also dates relating to Lord Caitanya's associates and prominent spiritual masters in His disciplic succession.

Month of Vāmana

(June 4–July 2)

JULY

2—Disappearance anniversary of Śrīla Sanātana Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. First month of Cāturmāsya begins (fasting from green leafy vegetables).

Month of Śrīdhara

(July 3–July 17,
August 17–August 30)

6—Disappearance anniversary of Śrīla Gopāla Bhaṭṭa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

9—Disappearance anniversary of Śrīla Lokanātha Gosvāmī, a great devotee of Lord Caitanya.

10—Anniversary of incorporation of ISKCON, in New York City, 1966.

13—Kāmikā Ekādaśī. Fasting from grains and beans.

Month of Puruṣottama-adhika

(July 18–August 16. The month of Śrīdhara continues after the month of Puruṣottama-adhika.)

28—Padminī Ekādaśī. Fasting from grains and beans.

AUGUST

11—Paramā Ekādaśī. Fasting from grains and beans.

Month of Śrīdhara (Cont.)

26—Pavitropanā Ekādaśī. Fasting from grains and beans. Jhulana Yātrā (swing festival) of Śrī Śrī Rādhā-Govinda begins.

27—Disappearance anniversary of Śrīla Rūpa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. Disappearance anniversary of Śrīla Gaurīdāsa Paṇḍita, an associate of Lord Caitanya.

30—Jhulana Yātrā ends. Appearance anniversary of Lord Balarāma. Fasting till noon, followed by feasting. Second month of Cāturmāsya begins (fasting from yogurt).

Month of Hṛṣīkeśa

(August 31–September 28)

31—Anniversary of the departure of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda to the United States in 1965.

SEPTEMBER

7—Śrī Kṛṣṇa Janmāṣṭamī, appearance anniversary of Lord Kṛṣṇa. Fasting till midnight, followed by a break-fast of Ekādaśī *prasādam* (no grains or beans). Feasting tomorrow. Call your local Hare Kṛṣṇa temple for a schedule of events.

8—Appearance anniversary of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness. Fasting till noon, followed by feasting.

10—Annadā Ekādaśī. Fasting from grains and beans.

19—Appearance anniversary of Śrīmatī Sitā Devī, the consort of Śrīla Advaita Ācārya.

22—Śrī Rādhāṣṭamī, appearance anniversary of Śrīmatī Rādhārāṇī, Lord Kṛṣṇa's eternal consort. Fasting till noon, followed by feasting.

24—Parśvā Ekādaśī. Fasting from grains and beans. Fasting till noon today for Śrī Vāmana-dvādaśī tomorrow.

25—Śrī Vāmana-dvādaśī, appearance anniversary of Lord Vāmana, Lord Kṛṣṇa's incarnation as a dwarf *brāhmaṇa*. Appearance anniversary of Śrīla Jīva Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

26—Appearance anniversary of Śrīla Bhaktivinoda Ṭhākura, father of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura (Śrīla Prabhupāda's spiritual master), and a pioneer in spreading Kṛṣṇa consciousness in English. Fasting till noon.

27—Disappearance anniversary of Śrīla Haridāsa Ṭhākura, foremost teacher of chanting Hare Kṛṣṇa.

28—Anniversary of Śrīla Prabhupāda's accepting *sannyāsa*, the renounced order of life. Third month of Cāturmāsya begins (fasting from milk).

Introducing the Online Vyāsa Pūjā Book

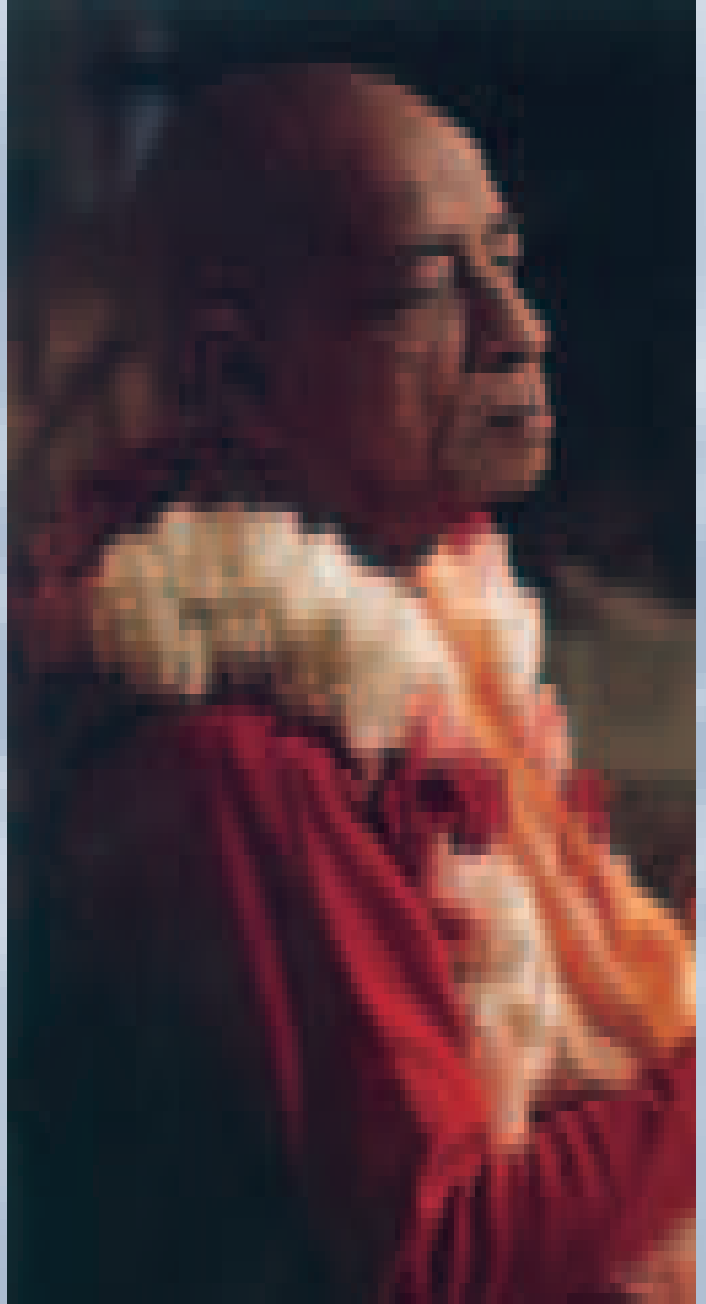
This year, for the first time, everyone can write an offering to honor Śrīla Prabhupāda on his Vyāsa Pūjā (appearance day) and have it read by thousands of devotees around the world.

Whether you're a disciple of Śrīla Prabhupāda, a grand-disciple, a follower or well-wisher, please send in an offering. Everyone can submit an offering to be posted in the Online Vyāsa Pūjā Book.

This year, 2004, is the 108th anniversary of Śrīla Prabhupāda's appearance and also the 60th anniversary of the launch of *Back to Godhead* magazine. Join in the celebration by sending in your offering, and be part of a world of devotees glorifying Śrīla Prabhupāda.

The Online Vyāsa Pūjā Book accepts offerings in all languages, so if English isn't your native language you can write in your mother tongue if you prefer.

There is no deadline for your offering. But by submitting it sooner rather than later, you'll avoid the last-minute rush and be assured that your offering is online by Śrīla Prabhupāda's Vyāsa Pūjā day, which falls in early September. So please send your offering as soon as possible. ☸



**Submit your offering online (www.krishna.com/vyasapuja),
or e-mail it to vyasapuja04@krishna.com.**

Majestic Commentary On a Memorable Event

Praises of the members of the Pañca-tattva by Śrī Caitanya Mahāprabhu's main biographers capture the significance of the Māyāpur installation.

photos by Nityā-tr̥ptā Devī Dāsī

AN ORDINARY PERSON knows a few words that can describe an event as vibrant, humbling, magnificent, enlivening, and awe-inspiring as the arrival and installation of Śrī Pañca-tattva in Māyāpur. Nothing can compare to the beauty and artistic expressions already penned by the great saints who left their legacy in the form of scripture, especially Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī (*Śrī Caitanya-caritāmṛta*) and Śrīla Vṛndāvana Dāsa Ṭhākura (*Śrī Caitanya-bhāgavata*). Let these exalted authors deliver with their words the majestic and spectacular commentary on this memorable occasion.

Śrī Pañca-tattva

“Let me offer my obeisances unto Lord Śrī Kṛṣṇa, who has manifested Himself in five as a devotee, expansion of a devotee, incarnation of a devotee, pure devotee, and devotional energy.”

—*Caitanya-caritāmṛta, Ādi-līlā 7.6*

“When the five members of the Pañca-tattva saw the entire world drowned in love of Godhead and the seed of material enjoyment in the living entities completely destroyed, they all became exceedingly happy.”

—*Caitanya-caritāmṛta, Ādi-līlā 7.27*

“Śrī Kṛṣṇa Caitanya Mahāprabhu and His associates of the Pañca-tattva distributed the holy name of



Śrī Kṛṣṇa Caitanya Mahāprabhu

the Lord to invoke love of Godhead throughout the universe, and thus the entire universe was thankful.”

—*Caitanya-caritāmṛta*, *Ādi-līlā* 7.163

Śrī Caitanya Mahāprabhu

“I am the Supreme Personality of Godhead. Being summoned by the incarnation of Mahā-Viṣṇu, Advaita Ācārya, I will descend from Goloka-dhāma and appear on the earth in Navadvīpa, Māyāpur-dhāma, on the banks of the Ganges. I will appear in the form of a *brāhmaṇa* with a large golden-complexioned body, endowed with the thirty-two signs of a *mahā-puruṣa*, and bearing the title Mīśra. Then, decorated with all of the auspicious qualities of a *mahā-bhāgavata*, endowed with renunciation, devoid of worldly desires, and learned in the science of pure devotional service, I will accept *sannyāsa* as a devotee relishing the mellows of ecstatic love for Kṛṣṇa.”

—*Bhakti-ratnākara*

(Śrī Narahari Cakravartī)

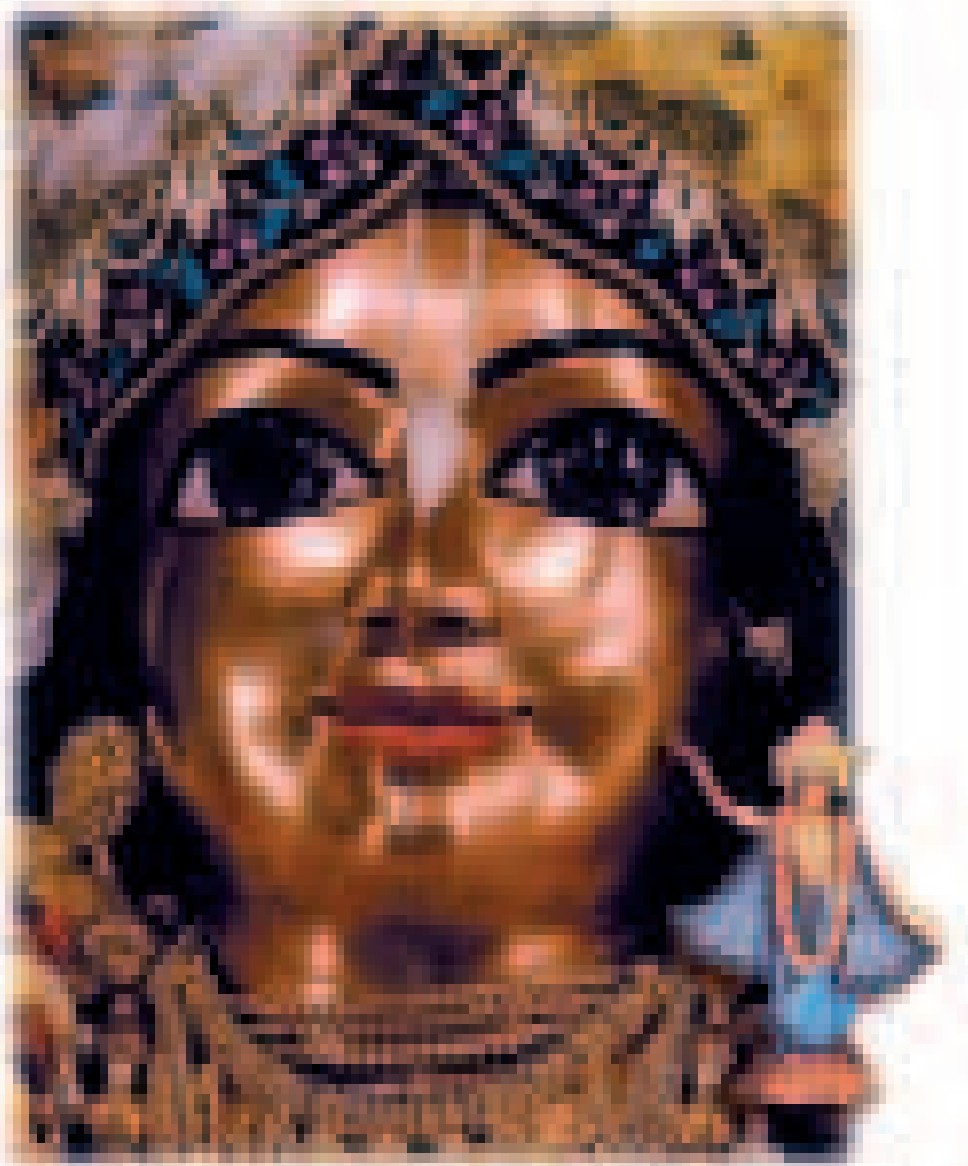
“All glories to Śrī Gauracandra, the life and soul of the universe! Please give Your lotus feet in charity to my heart.”

—*Caitanya-bhāgavata*,
Madhya-khaṇḍa, Ch. 6

“The beauty of millions upon millions of cupids seemed pale and ordinary next to the beauty of the Lord. His golden complexion was effulgent, and His blissful face was beaming like millions of glowing full moons. The Lord looked down upon Advaita Ācārya with great affection. Golden pillars were no match against the graceful and powerful arms of the Lord, and the ornaments that decorated His arms paled any gems.”

—*Caitanya-bhāgavata*,
Madhya-khaṇḍa, Ch. 6

“Upon seeing the bewilderingly beautiful form of the Lord, Nityānanda wanted to taste the beauty with His tongue, drink the beauty with His eyes, embrace the beauty with His arms, and absorb the beauty with



Śrī Nityānanda Prabhu

“How enchanting They look, Lord Nityānanda and Lord Gaurāṅga, as they roam about Navadvīpa with the devotees, chanting the holy names!”

His nose. To everyone’s astonishment, Lord Nityānanda stood speechless, completely enchanted by the wondrous splendor of the Lord.”

—*Caitanya-bhāgavata*,
Madhya-khaṇḍa, Ch. 4

“How enchanting They look, Lord Nityānanda and Lord Gaurāṅga, as they roam about Navadvīpa with the devotees, chanting the holy names! What is the luster and value of pearls next to Lord Caitanya’s teeth? One is sure to lose his mind at the sight of the Lord’s beautiful cascading black hair, which is tied in a topknot. Next to the pinkish, graceful lotus eyes

of the Lord, the beauty of all other lotuses looks faded and seems to disappear. His long hands extend down to His knees, and the thin line of His *brāhmaṇa* thread hangs loosely across His broad and expansive chest. A thin and perfect *tilaka* decorates His broad forehead. Without any jewelry or ornaments, every limb of His beautiful body looks exquisite and captivating. What is the brilliance of millions of precious gems compared to His dazzling nails? What is glittering gold next to the Lord's aura? The full moon has lost interest in her own beauty, and she yearns to see the glowing face of the Lord."

—*Caitanya-bhāgavata*,
Madhya-khaṇḍa, Ch. 3

Śrī Nityānanda Prabhu

"Lord Caitanya said, 'Now, I understand that You, Lord Nityānanda, are the full-fledged manifestation of the Lord's energy. You are non-different from Him. The living entities can obtain loving devotional service at the lotus feet of Kṛṣṇa simply by worshiping You. You purify the entire cosmic manifestation, and Your transcendental nature is inconceivable, incomprehensible, and esoteric. You are the personification of the highest ecstatic love of Kṛṣṇa. Even a moment's association with You can dissolve millions and millions of sins. I can now understand that Lord Kṛṣṇa intends to purify and redeem Me as He is giving Me Your association. It is my great fortune that I am able to see Your lotus feet. I know that if I worship Your lotus feet, then I will surely receive love of Kṛṣṇa.'"

—*Caitanya-bhāgavata*,
Madhya-khaṇḍa, Ch. 4

"All the devotees were jubilant upon meeting Lord Nityānanda, and their minds were steeped in thoughts of Him.

—*Caitanya-bhāgavata*,
Madhya-khaṇḍa, Ch. 4

"Lord Nityānanda is the object of Lord Caitanya's complete love, and my heart's desire is that Lord Nityā-



Śrī Advaita Ācārya

“Who is capable of understanding the mind of Advaita Ācārya? By His spiritual potency He was able to invoke the appearance of the Supreme Lord.”

nanda will reside in my heart as my most beloved Lord and master.”

—*Caitanya-bhāgavata*,
Madhya-khaṇḍa, Ch. 4

“Whoever hears Lord Nityānanda's pastimes of coming to Navadvīpa will be blessed with Kṛṣṇa-prema.”

—*Caitanya-bhāgavata*, Ch. 3

“I worship Lord Nityānanda, the limitless root of the tree of devotional service. As He walks with the grace of a majestic elephant, His pure, splendid beauty shines like the full autumn moon.”

—*Śrī Nityānandāṣṭaka*

Śrī Advaita Ācārya

“Advaita Ācārya Prabhu swooned in ecstasy, and lifting His hands, He began to cry, ‘I have brought, I have brought My Lord. The Lord has left His supreme abode in the Vaikuṅṭha planets and appeared here in answer to My prayers.’ Saying this, He fell to the ground weeping.”

—*Caitanya-bhāgavata*,
Madhya-khaṇḍa, Ch. 6

“Who is capable of understanding the mind of Śrī Advaita Ācārya? By His spiritual potency He was able to invoke the appearance of the Supreme Lord in this world.”

—*Śrī Caitanya-bhāgavata*,
Madhya-khaṇḍa, Ch. 2

“Lord Viśvambhara [Caitanya], the all-merciful Supreme Godhead, looked at Advaita Ācārya Prabhu and said, ‘I have descended to this earth because of Your vow and Your constant devotional service and worship. I was resting on the ocean of milk, and Your roaring woke Me up. You are so merciful that You could not bear the sufferings of humanity, and so You have brought Me here to alleviate their sufferings. All these demigods, sages, devotees, and associates who surround Me have appeared in answer to Your prayers. You have arranged for all living entities to see these great devotees, of whom even Lord Brahmā is constantly thinking.’”

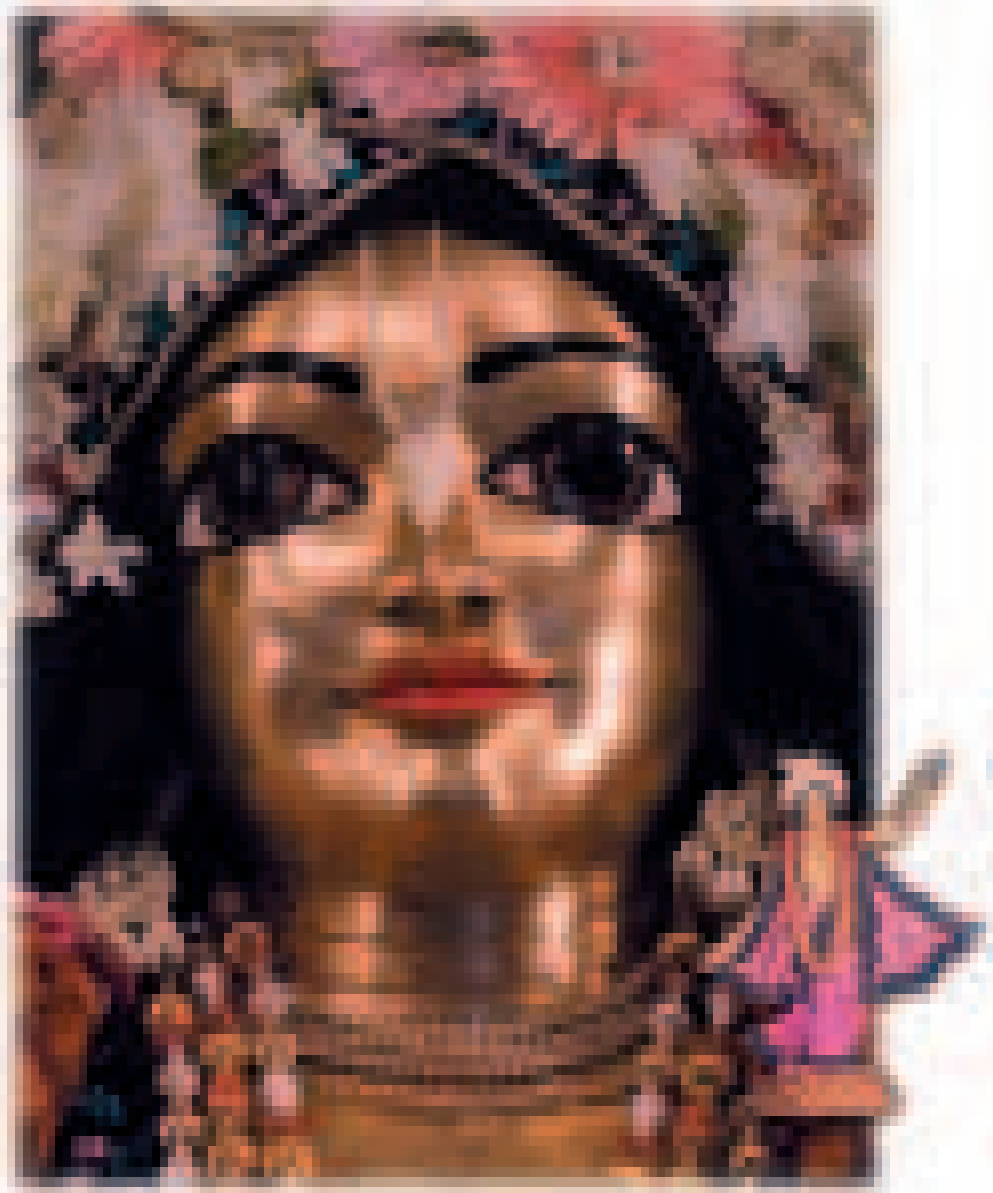
—*Caitanya-bhāgavata*,
Madhya-khaṇḍa, Ch. 6

“‘Now perform My worship,’ Lord Caitanya said. Having received this instruction, Advaita Ācārya Prabhu began to worship the Lord’s lotus feet in great ecstasy. First, He washed His feet with scented waters, and then He covered Them with highly scented oil. He dipped *tulasī mañjarīs* into sandalwood paste and placed them upon the Lord’s lotus feet. Then, as tears of love flowed unrestrictedly from His eyes, He began to offer worship with flowers, scents, incense, frankincense, and lamps.”

—*Caitanya-bhāgavata*,
Madhya-khaṇḍa, Ch. 6

“No one can say how merciful the Lord is to Gadā-dhara, but people know the Lord as Gadāira Gaurāṅga, ‘the Lord Gaurāṅga of Gadādhara.’”

“Advaita Ācārya Prabhu saw everything glowing all around Lord Caitanya. The Lord, His devotees, and the beautiful ornaments that decorated the Lord’s transcendental form shone brilliantly. An extremely beautiful goddess, Gaṅgā Devī, was offering the Lord obeisances, seated upon a chariot. All around, the demigods were offering eulogies and prayers to the Lord. Turning around, Advaita Ācārya saw that hundreds and hundreds of demigods were flat on the ground offering their obeisances and repeating Lord Kṛṣṇa’s name. Seeing these wonderful sights, Advaita Ācārya Prabhu lifted Himself up from His prostrated position,



Śrī Gadādhara Paṇḍita

overcome with awe and reverence.”
—*Caitanya-bhāgavata*,
Madhya-khaṇḍa, Ch. 6

Śrī Gadādhara Paṇḍita

“No one can say how merciful Lord Caitanya is to Gadādhara Paṇḍita, but people know the Lord as Gadāira Gaurāṅga, ‘the Lord Gaurāṅga of Gadādhara Paṇḍita.’”

—*Caitanya-caritāmṛta*, *Antya*
7.164

“All glories to Śrī Gadādhara Paṇḍita, the reservoir of love!”
—*Bhakti-ratnākara*

Śrīvāsa Paṇḍita

“All glories to Śrīvāsa Paṇḍita, the friend of the poor!”
—*Bhakti-ratnākara*

“Śrīvāsa was engaged in worshipping Lord Nṛsimhadeva behind closed doors. Lord Caitanya came and repeatedly kicked the door. He screamed out, ‘Whom are You worshipping? Whom are You meditating upon? The person whom You are worshipping is here!’ He spoke to Śrīvāsa, calling out, ‘O Śrīvāsa, all this time you have not known who I am. I have left My spiritual abode of Vaikuṅṭha and come down to this material world at your beckoning—because of your loud chanting of the holy names and Advaita Ācārya Prabhu’s loud calling.’”

—*Śrī Caitanya-bhāgavata*,
Madhya-khaṇḍa, Ch. 2

“Śrīvāsa is most dear to Lord Caitanya; therefore, Lord Caitanya blessed him and everyone present by placing His lotus feet upon their heads. Smiling, the Lord said, ‘May your attachment and attraction for Me increase.’ How can I possibly describe the glorious and magnanimous nature of Śrīvāsa Paṇḍita? A little dust from his lotus feet can purify the entire creation.”

—*Śrī Caitanya-bhāgavata*,
Madhya-khaṇḍa, Ch. 2



Śrīvāsa Paṇḍita

“How can I possibly describe the glorious and magnanimous nature of Śrīvāsa Paṇḍita? A little dust from his lotus feet can purify the entire creation.”

“Śrīvāsa Paṇḍita said to Lord Caitanya, ‘O Lord of my heart, please listen to me. Now that I have met you, I disregard all of my fears. All my sorrows and sufferings have vanished. My life has begun again; my day has come. My whole life and all of my endeavors have now become successful. The sun of good fortune has risen in my heart. My forefathers have been liberated, and my house has been sanctified. My eyes have never been blessed with such a wonderful sight as I am seeing today. I see Him whose lotus feet are most worshipable by the goddess of fortune, Śrī Ramā Devi.’”

—*Śrī Caitanya-bhāgavata*,
Madhya-khaṇḍa, Ch. 2

Twice in One Age They Come

by Braja-sevakī Devī Dāsī

A gold moon shines in the Bengal sky; grace descends to earth;
A village on the Ganga's edge, unknown in its true worth;
Five separate personalities, the form of God complete,
Their mission to bring love of God to village, town, and street.

Their light illuminates the days of Kali's darkened reign;
United voices sound the call of Kṛṣṇa's holy name;
Five forms of beauty till now unseen, images divine;
Five truths to set from bondage free, the soul, the heart, the mind.

Echoes of Caitanya's song are heard throughout the nation,
Releasing fallen souls from bleak spiritual privation;
Five forms of love personified, their mercy free to all
Who hear the sound vibration of Caitanya's *bhakti* call.

The world rejoiced, the golden age had come; but would it stay?
Vaiṣṇavas countrywide met the inevitable day,
The Lord had left; hearts of all broke in separation,
From Ganga's banks to Puri's shores, racked by devastation.

The years went by, the message faded, changed by faulty men;
The pure servants of Lord Caitanya prayed that once again
A messenger, strong and true, would come, take the Lord's desire
And spread it through the world again, raise consciousness yet higher.

Time still passed, and one by one blessed souls the world did see—
Bhaktivinoda Ṭhākura and his son, Śrī Sarasvatī,
They paved the way, brought Lord Caitanya's name and fame to all
And taught that where devotion reigned, class consciousness would pall.

Then one unique amongst them all, one thing set him apart,
The mission of his guru firmly planted in his heart,
Prabhupāda left the shores of home and planted in the world
The fragile seed of *bhakti*, and watched its soft leaves unfurl.

Again the globe resounded, the same divine vibration
As when the five Lords had once spread out across the nation;
But this time there was something more, a task to be achieved,
To take Caitanya's message farther than before perceived.

Just as Bhaktivinoda had known that one day soon he'd see
Foreigners from far and wide chanting here in Navadwip,
Prabhupāda had plans; he knew Lord Nityānada's vision—
A temple rising from the toil of hands from many nations.

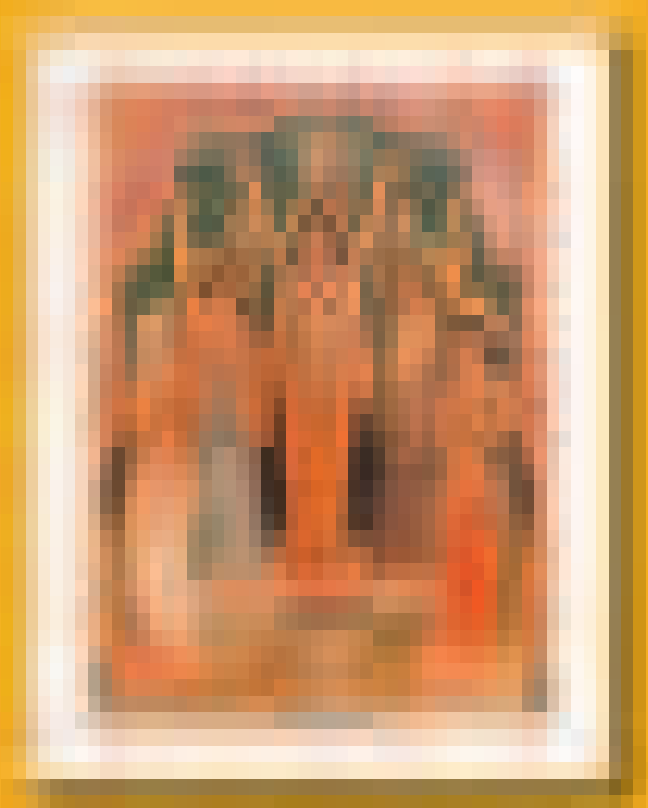
And now the ground of Māyāpur is trod by many feet;
From far and wide the pilgrims come to taste this land so sweet;
It's not a dream, imagination, though it sounds absurd,
To believe Śrī Māyāpur is the spiritual world.

So once more five stars appear in a darkened Bengal sky;
This time their names are known, no need to wonder who or why;
Brought by Śrīla Prabhupāda, whose mission is to expand
The message of Caitanya, emanating from His land.

Their forms have come to Māyāpur, a miracle to behold;
Graceful, tall—sheer beauty in a soft hue of liquid gold—
They descend again before us, magnificent to see!
Once more to walk amongst us, and our hearts and souls set free.

They're here to take their mission forth, which Prabhupāda began,
From Māyāpur, through India, to all the foreign lands;
This time they have the helping hands of many devotees,
All of whom felt Prabhupāda's touch and are heirs to his decree.

So in this year 2004, as thousands come to greet
Śrī Śrī Pañca-tattva and gather at their lotus feet,
The *kīrtana* swells and voices soar—a transcendental band!
All glories to Śrī Māyāpur—Śrī Pañca-tattva's land! 🌸

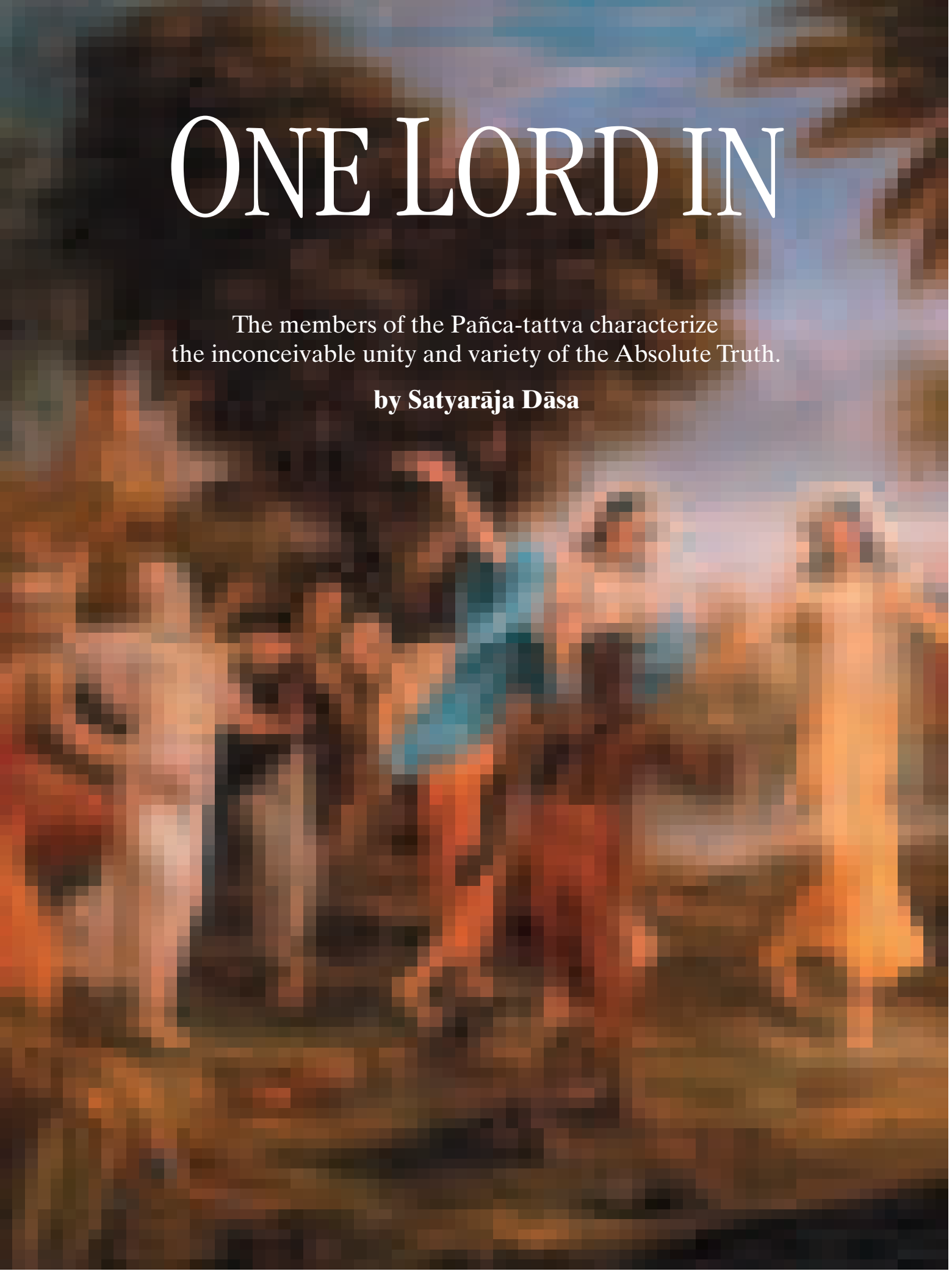


Śrīla Prabhupāda carried this painting of the Pañca-tattva with him on his first journey to America.

ONE LORD IN

The members of the Pañca-tattva characterize
the inconceivable unity and variety of the Absolute Truth.

by **Satyarāja Dāsa**





ALTHOUGH Lord Caitanya is the incarnation of Kṛṣṇa for the current age, He is generally unknown beyond India. Even within India, few outside the Gauḍiyā Vaiṣṇava line are familiar with the Pañca-tattva, whose installation in their deity forms in Māyāpur drew thousands of Hare Kṛṣṇa devotees from around the world. For persons unfamiliar with the Pañca-tattva, we often give a simple description: the Pañca-tattva is Lord Caitanya and His four main associates. But that's only part of the story. The Pañca-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 Pañca-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

The two primary living beings, Rādhā and Kṛṣṇa, reunite in the form of Caitanya Mahāprabhu.



motivation? Gauḍiyā Vaiṣṇava thinkers since the time of Caitanya Mahāprabhu concur that the One becomes many to exchange and disseminate divine love. Kṛṣṇadāsa Kavirāja Gosvāmī, author of the *Caitanya-caritāmṛta*, 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.” (*Caitanya-caritāmṛta*, Ādi 7.5).

EXPANDING FOR LOVE

Kavirāja Gosvāmī has further written that the characteristics of Kṛṣṇa are understood to be like a storehouse of transcendental love. Although this repository of love certainly accompanied Kṛṣṇa when He was present in the world five thousand years ago, it was subsequently sealed. When the Pañca-tattva arrived some five hundred years ago in Bengal, they broke the seal and plundered the storehouse to drink transcendental love of Kṛṣṇa. 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 Pañca-tattva to relish loving exchange. Even prior to the manifest pastimes of the Pañca-tattva, God expanded for

love: He first expands into His eternal consort, Śrī Rādhā, and into His full expansions and incarnations, and then into the multifarious living entities, or *jīvātmās*, who are removed expansions and therefore constitute a separate category, known as *jīva-tattva*.

The two primary living beings, Rādhā and Kṛṣṇa, reunite in the form of Caitanya Mahāprabhu, 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 Kavirāja Gosvāmī, that “although the members of the Pañca-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.” (*Caitanya-caritāmṛta*, Ādi 7.24)

FIVE TRUTHS

According to *Śrīmad-Bhagavatam* (11.5.32),

*kṛṣṇa-varṇam tviṣākṛṣṇam
sāṅgopāṅgāstra-pārśadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ*

“In this Age of Kali, people endowed with sufficient intelligence will worship the Lord, who is accompanied by His associates, by performance of *saṅkīrtana-yajña* [the chanting of the holy name].” Traditional exegesis reveals that this verse and others like it refer to Caitanya Mahāprabhu. As a manifestation of Rādhā and Kṛṣṇa in one form, Caitanya Mahāprabhu is the original Godhead in His most confidential and intimate feature. As the prime member of the Pañca-tattva, He is accompanied by His plenary

expansion (Nityānanda Prabhu), His incarnation (Advaita Prabhu), His internal potency (Gadādhara Paṇḍita), and His marginal potency (Śrīvāsa Ṭhākura).

Of these five truths, only Śrī Caitanya is called Mahāprabhu (“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 Śrī Rādhā, whose essence He embodies. He brings to the world the congregational chanting of the Hare Kṛṣṇa *mahā-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 Kṛṣṇa’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 Kṛṣṇa in one’s heart of hearts.

Caitanya Mahāprabhu cannot be understood or approached without the mercy of Nityānanda Prabhu, who is the cardinal guru of the universe and who serves as an intermediary between Caitanya Mahāprabhu and the devotee. As Balarāma, Kṛṣṇa’s elder brother, is described as Kṛṣṇa’s “second body,” so too is Nityānanda the second body of Śrī Caitanya Mahāprabhu. He is the Lord’s active principle, He functions as such in both material creation and in spiritual *līlā*, or pastimes. This means that Kṛṣṇa is simply engaged in play, while “serious business” is handled by His first expansion, Balarāma. 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 Balarāma or Nityānanda—functions in relation to Lord Kṛṣṇa.

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

Both Mahā-Viṣṇu and Sadāśiva—forms of the Lord who evoke awe and reverence in the spiritual world—descend in Caitanya’s *lilā* as Advaita Ācārya. Because He is identical to Viṣṇu, the all-pervading Lord, He is called Advaita, meaning “nondifferent.” Advaita Ācārya is one cause of Caitanya Mahāprabhu’s appearance in this world: Caitanya Mahāprabhu Himself confirmed that it was because of Advaita’s prayers that He manifested His pastimes. Sadāśiva (who appears as Advaita) is the intermediary between the spiritual world and the material world; it is therefore fitting that it was Advaita Ācārya’s prayers that brought Caitanya Mahāprabhu. Advaita Ācārya, the senior Vaiṣṇava of Navadvīp, was middle-aged when Caitanya Mahāprabhu 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 Caitanya Mahāprabhu’s appearance in this world.

Gadādhara Paṇḍita is understood to be Kṛṣṇa’s *śakti*, or internal energy, and is described both as a direct incarnation of Rādhārāṇī and as an incarnation of Śrī Rādhā’s effulgence. Caitanya Mahāprabhu is often called “the life and soul of Gadādhara Paṇḍita.” The relationship between them is intimate, if not perplexing. For example, since Caitanya Mahāprabhu is both Rādhā and Kṛṣṇa, and Gadādhara is in fact Rādhā, there seems a strange overlapping of spiritual identities. But mundane limitations should not

be foisted upon divine personalities. A closer look reveals that Caitanya Mahāprabhu is Rādhā in the mood of separation from Kṛṣṇa. In the intimacy of love, Her mood is to be demanding of Kṛṣṇa, while being uncompromising in Her service to Him. Gadādhara, on the other hand, is Rādhā in the mood of Rukmiṇī, one of Kṛṣṇa’s prominent queens in Dwarka. In Her undeviating devotion, Her mood is to be conciliatory and accommodating. These different moods manifest as different personalities in Caitanya’s *lilā*. Such distinctions are difficult to understand, and one must be realized to enter into their mystery.

At least this much may be understood: Gadādhara Paṇḍita is a perfect manifestation of Kṛṣṇa’s *hlādinī* potency, embodied as Śrī Rādhā. The *hlādinī* 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 *bhāva*, or intense spiritual emotions, the ultimate development of which is called *mahābhāva*, embodied in Śrī Rādhā. As it is said, Lord Kṛṣṇa enchants the entire world, but

Śrī Rādhā enchants Him. Therefore, She is the supreme goddess, above all others. She is the *pūrṇa-śakti*, the full power, and She manifests in Caitanya *lilā* as Gadādhara Paṇḍita. 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.

Śrīvāsa Ṭhākura is an incarnation of Nārada Muni, one of the twelve traditional Vedic authorities and perfectly pure devotees of the Lord. Nārada’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. Nārada is a musician, depicted as playing his *viṇā* and melodically chanting the holy names of the Lord. Śrīvāsa Ṭhākura, as an incarnation of Nārada, also emphasized chanting, and the unparalleled *kīrtanas* that took place in the courtyard of his house are legendary. His house became a virtual “parent church” in the universal *saṅkīrtana* mission of Śrī Caitanya. A facsimile of Śrīvāsa Ṭhākura’s house exists today in Māyāpur and is known Srivas Angan. Śrīvāsa is a leader among Lord Caitanya’s devotees. Therefore

(please turn to page 56)

Unity in Variety: The Five Spiritual

TAKEN TOGETHER, the five categories of truth, or spiritual reality, represented by the Pañca-tattva give us a full picture of the Absolute Truth, or God. Lord Caitanya represents the *īśvara-tattva*. *Īśvara* means “controller.” The Supreme controller, above all others, is Lord Caitanya (who is Lord Kṛṣṇa Himself). Lord Nityānanda represents the *prakāśa-tattva*. *Prakāśa* means “expansion.” From Nityānanda (who is Lord Balarāma) expand all the Viṣṇu or Nārāyaṇa forms of God. Advaita Ācārya (who is Mahā-Viṣṇu) represents the *avatāra-tattva*. All the avatars, or incar-

na-tions of the Lord in the material world, expand from Him. Gadādhara Paṇḍita represents the *śakti-tattva*. *Śakti* 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, Śrīvāsa Paṇḍita represents the *jīva-tattva*. The *jīva* 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 Pañca-tattva represent the main spiritual varieties that make up the one Absolute Truth.

MATTER TO

The Anatomy of a Deity Installation

Vedic rites and mantras mark the appearance of Śrī Pañca-tattva in their deity forms.



Amogha Dāsa

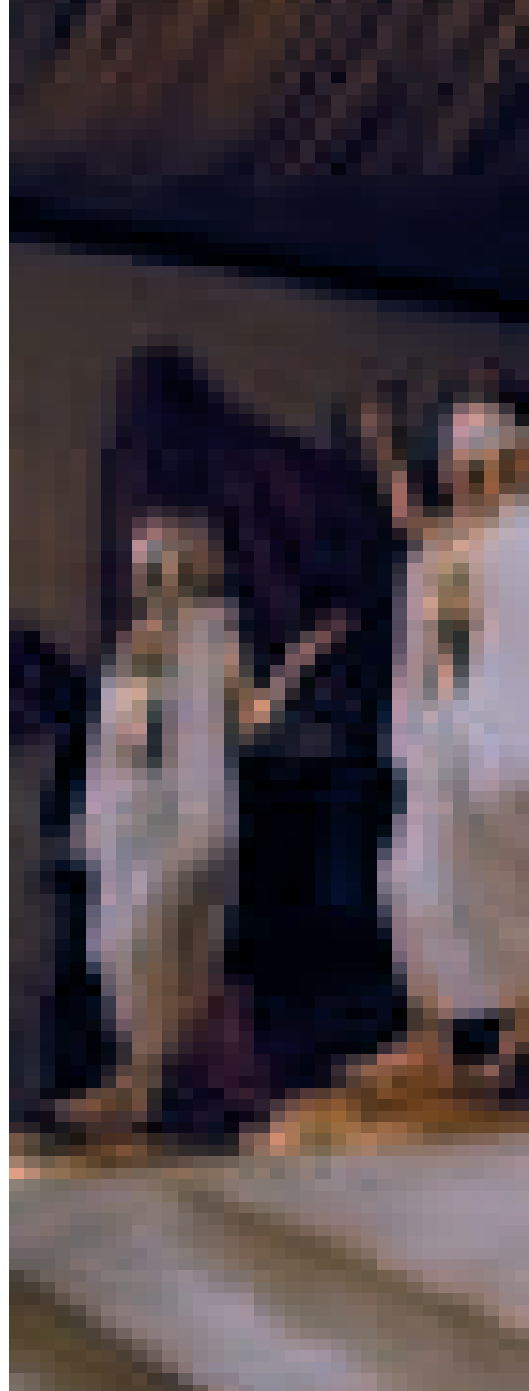
by Śrī Prahlāda Dāsa
and Braja-sevakī Devī Dāsī

AS THE FESTIVITIES and formalities unfolded in the temple, thousands were drawn into the whirl of color and sound emanating from the main altar as Śrī Pañca-tattva were unveiled for the first time. Amongst the activities, one stood out in its beauty and intensity: the *yajña*, or fire sacrifice, being carried out center-stage. Huge flames licked the forty-foot-high ceiling, urged on by great wooden spoonfuls of ghee (clarified butter) and accompanied by a chorus of strong voices chanting Vedic mantras and prayers. This is *tattva homa*, one of the six rites of the deity installation process—a magical, spiritual, esoteric journey for the senses, mind, and spirit.

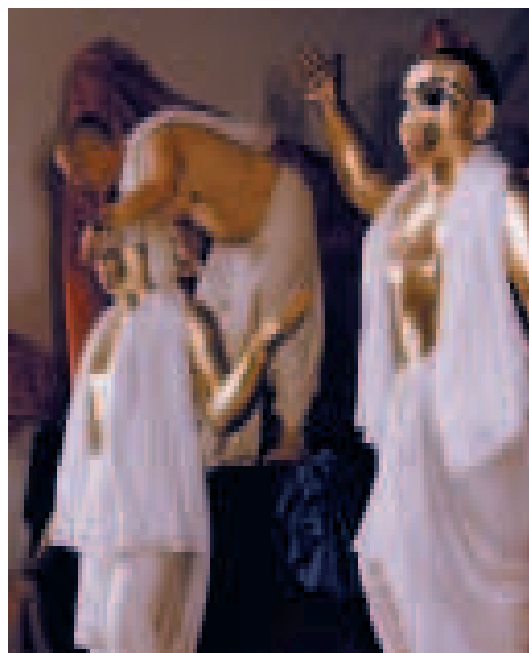
The Vedic scriptures teach that the Lord's name, form, qualities, and pastimes are identical to Him. Thus the

deity, as the Lord's form, and the Lord Himself are identical. Then why the need for an installation? Essentially, the installation process formalizes the Lord's manifestation. It is a conscious acknowledgment, a contract, so to speak, between the devotee and the Lord, whom the devotee requests to be formally present and to reciprocate with a certain standard of worship. Kṛṣṇa says in the *Bhagavad-gītā* (4.11), *ye yathā mām prapadyante*: "As all surrender unto Me, I reward them accordingly."

Just as the chanting of the *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—destroys the false ego and gradually awakens the spiritual identity of the chanter, so the six rites of the installation process symbolize a twofold



Nitya-tripta Devī Dāsī (3)



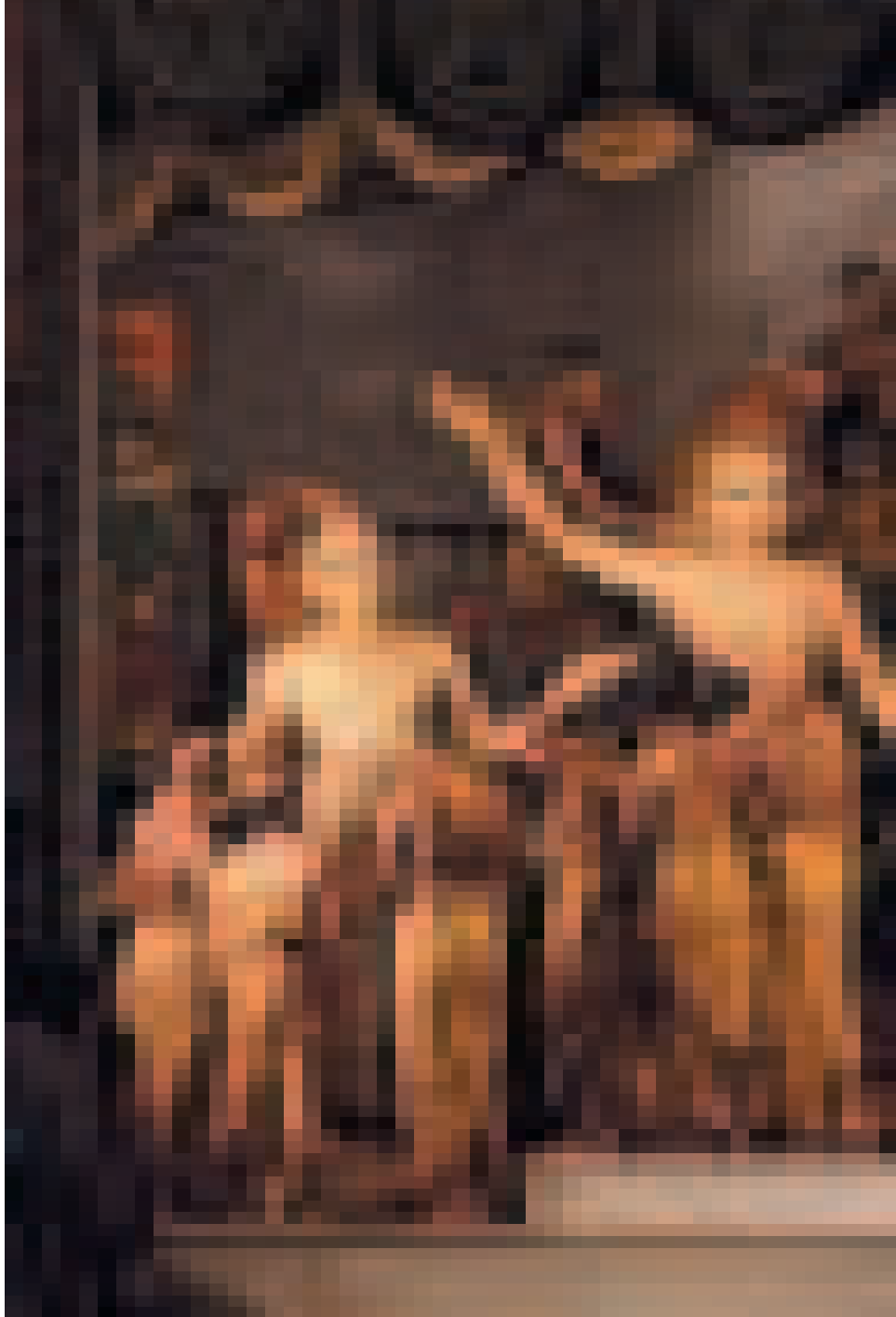


Behind closed curtains, Śrī Pañca-tattva stand blindfolded (above), signifying that the formal installation process has yet to take place. At far left, a priest removes Advaita Ācārya's blindfold. At left, the deities receive fragrant oil, one of many items offered during the installation.

theme: purifying the material elements the deity was carved from, and “re-creating” the deity from spiritual ingredients. In other words, the theme of the installation is purifying matter and transforming it into spirit. Śrīla Prabhupāda explains this process in his *Śrī Īsopaniṣad* (Mantra 8) commentary:

The Lord’s worshipable form (*arcā-vidyā*), which is installed in temples by authorized *ācāryas* who have realized the Lord in terms of Mantra Seven, is nondifferent from the original form of the Lord. The Lord’s original form is that of Śrī Kṛṣṇa, and Śrī Kṛṣṇa expands Himself into an unlimited number of forms, such as Baladeva, Rāma, Nṛsiṃha, and Varāha. All of these forms are one and the same Personality of Godhead. Similarly, the *arcā-vidyā* worshiped in temples is also an expanded form of the Lord. By worshiping the *arcā-vidyā*, one can at once approach the Lord, who accepts the service of a devotee by His omnipotent energy. The *arcā-vidyā* of the Lord descends at the request of the *ācāryas*, the holy teachers, and works exactly in the original way of the Lord by virtue of the Lord’s omnipotence. Foolish people who have no knowledge of *Śrī Īsopaniṣad* or any of the other *śruti-mantras* consider the *arcā-vidyā*, which is worshiped by pure devotees, to be made of material elements. This form may be seen as material by the imperfect eyes of foolish people or *kaniṣṭha-adhikāris*, but such people do not know that the Lord, being omnipotent and omniscient, can transform matter into spirit and spirit into matter, as He desires.

Amogha Dāsa

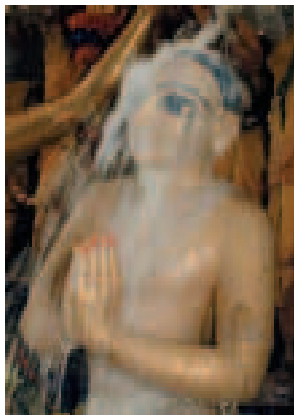


CHANTING AND DEITY WORSHIP

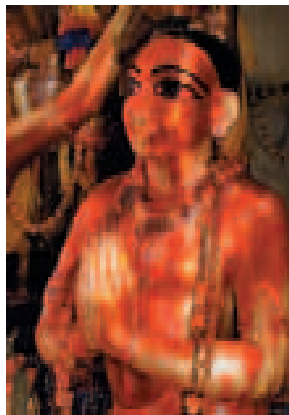
Chanting of the Hare Kṛṣṇa *mahā-mantra* with a prayer for the Lord to appear in the deity form is the most essential aspect of the deity installation process. Therefore during the installation ceremony at ISKCON’s Kṛṣṇa-Balarāma temple in Vṛndāvana in 1975, Śrīla Prabhupāda told devotees that *kīrtana* is sufficient to install deities. Still, he arranged for local *brāhmaṇas* to perform the installation *yajña* so that the residents of Vṛndāvana would

(please turn to page 37)

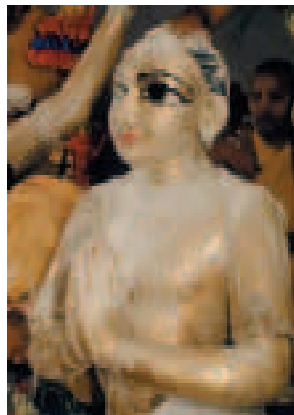
Close-ups by Nitya-tīrtā Devī Dāsi



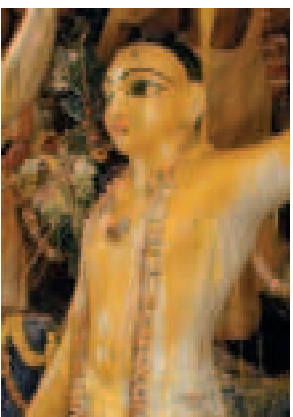
Milk



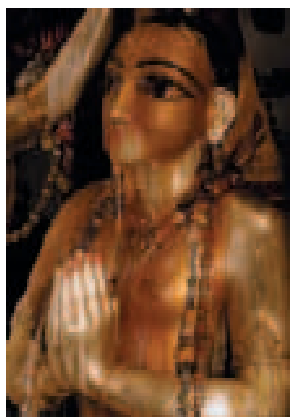
Fruit juice



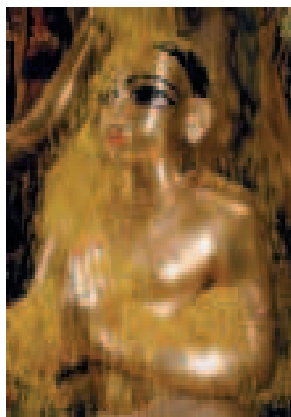
Sesame paste



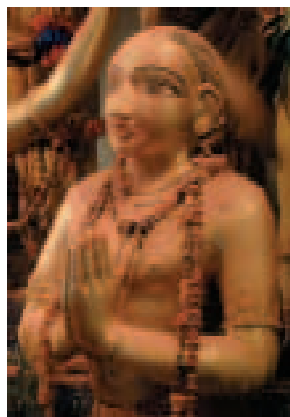
Gur (date sugar)



Honey

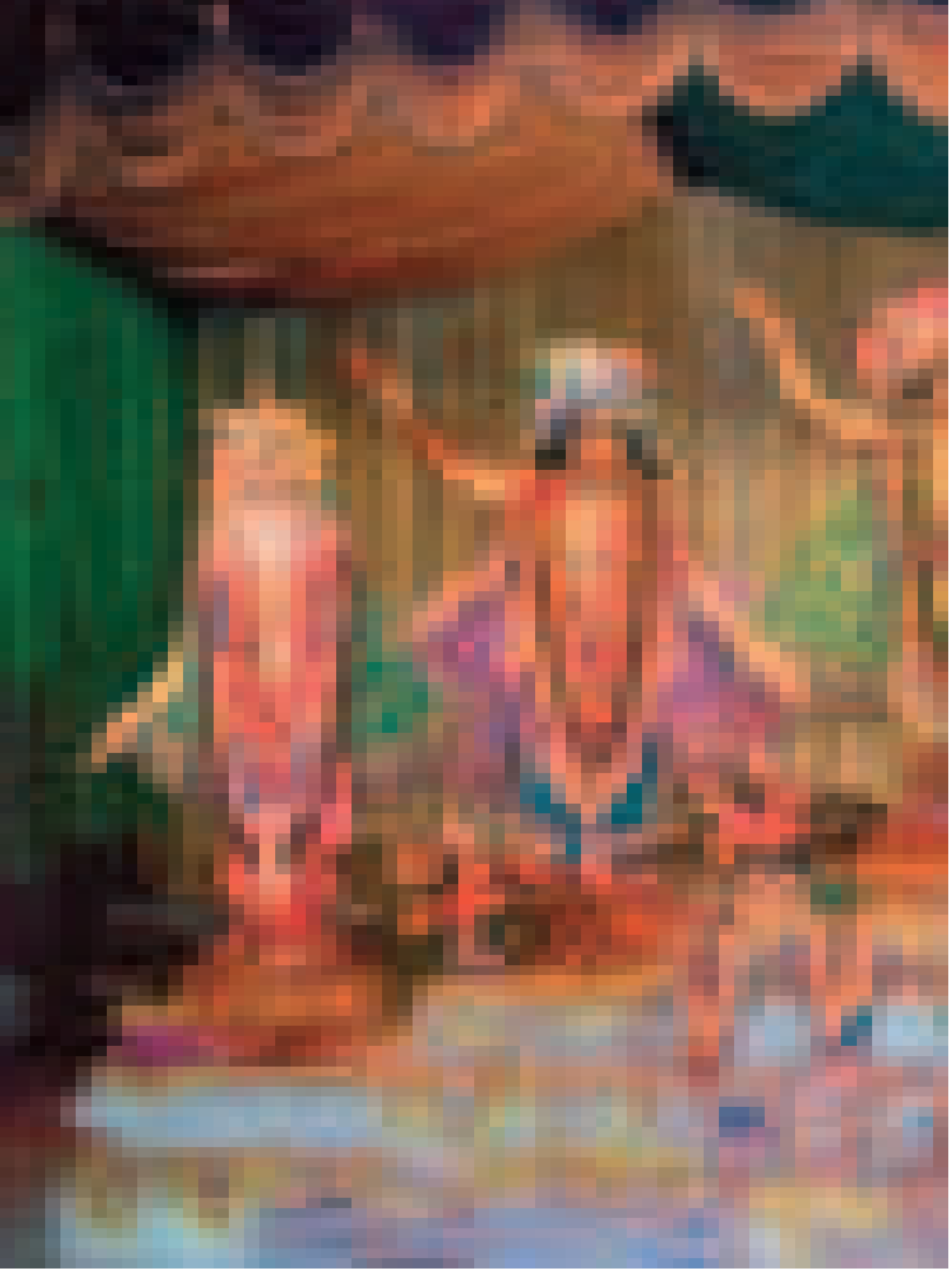


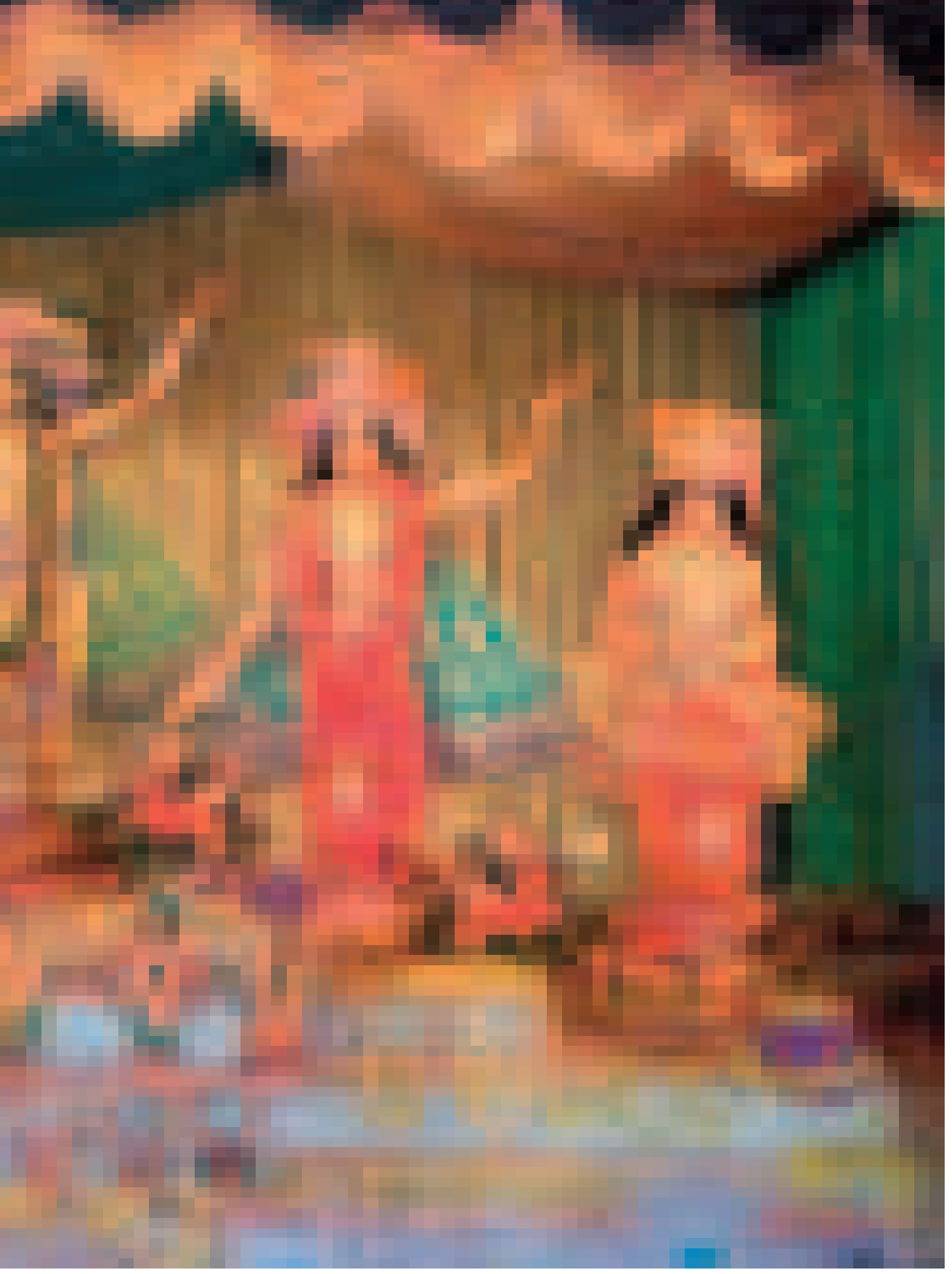
Flower petals



Wheat flour and kumkum

Priests rub on cooling sandalwood paste (above). At left, some of the many substances poured or applied on the deities during the bathing part of the installation ceremony.





The Chanters

THE RITUAL ASPECTS of the Pañca-tattva installation were performed by the students of the Bhaktivedanta Academy, the seed of a Vedic university being developed in Māyāpur.

The procedure was conducted according to the directives of *Pratiṣṭha Viddhi*, a manual produced by the Academy for the performance of deity installations and ceremonies accompanying the opening of temples and homes (*vastu pūjā*). This manual is based on research compiled by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura in note form but never published.

The Academy provides for the study, practice, and dissemination of the teachings of *Śrīmad-Bhāgavatam*, the standard works of the Gauḍīya Vaiṣṇava *ācāryas*, and Vedic philosophy, culture, and science—all in the context of Śrīla Prabhupāda’s teachings.

The boys who performed the fire sacrifice and chanted the mantras during the installation are enrolled in the Śrī Yajña Varāha Vidyākṣetra, a school of the Bhaktivedanta Academy that offers primary and secondary brahmini-



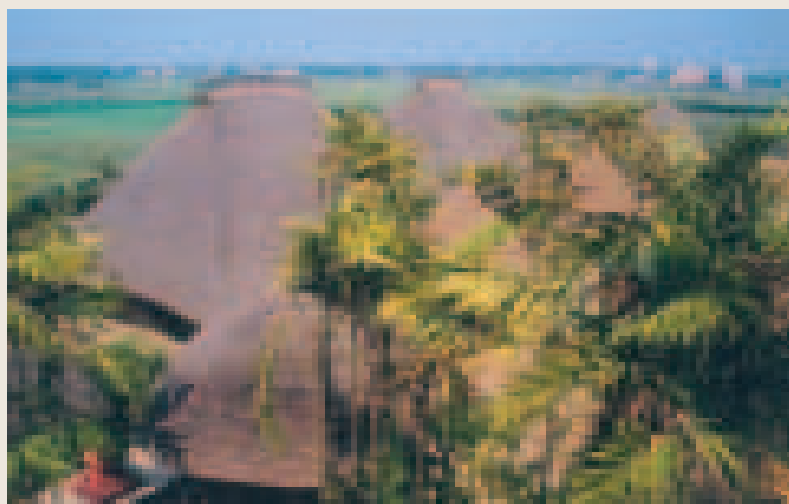
Nityā-īpā Devī Dāsi

Students from the Bhaktivedanta Academy perform the fire sacrifice during the installation of Śrī Pañca-tattva.

cal education to students between the ages of five and eighteen. These students learn Sanskrit and English; Vedic astronomy and mathematics; Vedic philosophy; Purāṇic history, geography, and natural science; and Vedic culture, including music, cooking, Vaiṣṇava etiquette, and the performance of Vaiṣṇava rituals (*pūjā*, *yajña*, *sam-skāra*, mantra chanting, and so on). The training is designed to enable the students to continue their education in the Academy’s central

college, the Śrī Rūpānuga Paramartha Vidyāpīṭha, after graduation. There students learn fourteen books of Vedic knowledge through Śrīla Prabhupāda’s desired courses of Bhaktiśāstrī, Bhaktivaibhava, Bhaktivedānta, and Bhaktisārva-bhauma. An honors course supplements each Bhakti level, and students may take advanced-degree courses designed and established by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. The aim of this training is to equip the students as spiritual leaders and caregivers.

In the northeast corner of the Māyāpur Project Master Plan, the Bhaktivedanta Academy campus, where the boys live, is being developed as a traditional Vedic ashram according to principles of *Vastu Śāstra*. In line with Śrīla Prabhupāda’s concept of “simple living and high thinking,” and to maintain a mode-of-goodness atmosphere, the campus, constructed using traditional local methods, is situated in a garden setting with swimming ponds and recreational fields. The kitchen, residences, and school buildings are constructed with traditional thatched roofs and walls of woven bamboo. A library houses ten thousand books for study and curriculum develop-



Devāla Dāsa

The Bhaktivedanta Academy campus is being developed as a traditional Vedic ashram according to principles of Vastu Śāstra.



Amogha Dāsa

(continued from page 33)

accept that the deities had been “officially” installed.

In former ages, the means of attaining spiritual perfection were complicated and required a high degree of purity of mind and senses that is difficult to attain in Kali-yuga. Those methods included meditation, deity worship, and sacrifice. The *Śrīmad-Bhāgavatam* (12.3.52) states:

*kr̥te yad dhyāyato viṣṇuṁ
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt*

“Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord’s lotus feet [through deity worship] can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa *mahā-mantra*.”

Then why so much ritual in the installation of Śrī Śrī Pañca-tattva, who appeared to establish the chanting of Hare Kṛṣṇa as the religion of this age? One could even take the question further and ask, why the need for deity worship in this age? The answer is that while meditation, deity worship, and *yajñas* are less relevant methods of worshipping the Lord in Kali-yuga, when employed in subordination to the chanting of the holy name they make a powerful impression that purifies the mind and senses. Service to the deity through such rituals provides an opportunity for the aspiring devotee to engage his senses in spiritual activity.

The rituals of the deity installation provide a forum for many devotees to be involved in the installation and have a visual experience of the transformational process. For example, when inviting a friend for dinner, one serves a meal as a medium to enjoy the friend’s company. Internally the emphasis is on

the relationship; externally the focus is the meal. Similarly, with an installation process, our relationship with the Lord is expressed through specific rituals that involve our senses, thus creating an environment for us to experience the transformation in a tangible way.

SIX INSTALLATION RITUALS

The first of the six installation rituals performed over two days is called *śodhita pañcagavya snāna*, a Sanskrit term meaning “purification by bathing with five items from the cow.” The five ingredients are milk, yogurt, ghee, cow urine, and cow dung, which are sprinkled over the deities. In Vedic culture, everything about the cow is considered sacred and purifying, so this process purifies the deities of any faults that occurred during the carving. It also indicates that the craftsman’s external work on the deities is complete and henceforth the priests are assuming

responsibility for the deity service.

The second step is called *netra un-milinam*, or opening the eyes of the deities. In the Eleventh Chapter of the *Bhagavad-gītā* Arjuna tells Kṛṣṇa, *śaśi-sūrya-netram*: “The sun and moon are among Your great, unlimited eyes.” In this ritual, honey is poured to “open” the eye that is the moon; ghee is used for the eye that is the sun. Once the eyes are opened, mantras sound while auspicious items are shown to the Lord: gold, silver, copper, stone, rice, ghee, yogurt, flowers, the Vedic swastika design, water from the Ganges, earth from a holy place.

In the third part, known as *śayan-ādhivāsa*, the deities are placed on a bed surrounded by many auspicious items. Rice paddy is placed under the bed, which is decorated with beautiful cloth and flowers and surrounded by auspicious water pots. Milksweets are offered to the deities and left by the bed overnight. The deities are invited

to rest, and devotees stay up all night singing devotional songs.

The fourth ceremony is known as *tattva-saṁhāra-nyāsa*. In this rite the deities are connected to the fire arena by a rope made of *kusha* grass. The priest touches different parts of the deities’ bodies with a *kusha*-grass stick while chanting a mantra. The *gopāla-mantra* is chanted backward to destroy the material elements used to create the deities, and then forward in the normal manner to re-create the deities in their spiritual form.

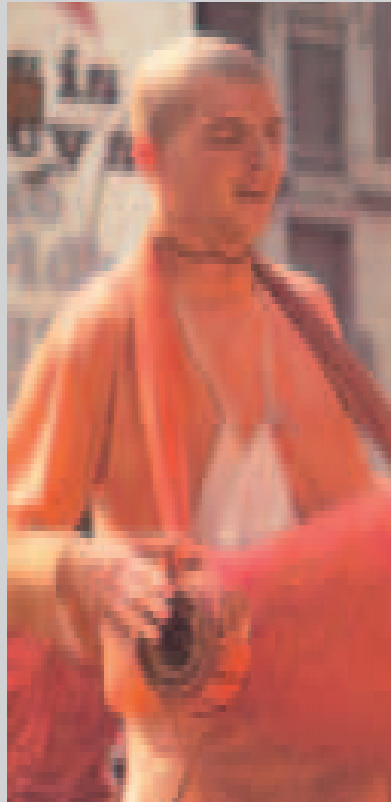
One of the most popular and visual aspects of the installation procedure is the fifth stage, known as *abhiṣeka*, or bathing. Rather than merely using water, the priests use *pañcāmṛta*, or “five nectars”—milk, yogurt, ghee, honey, and sugar water. The deities are also bathed in fruit juice, herbal waters, and flower-infused waters. This ceremony culminates with *sahasradhārā*, “a thousand streams,” when

the priests pour water into a silver pot with one thousand tiny holes. Held over the deity’s head, it produces a shower of one thousand streams to rinse away all the liquids used to perform the bathing.

The sixth item of installation is known as *prāṇa-pratiṣṭhā*, “establishing the life force.” The heart of the deity is touched, and He is offered a formal prayer requesting Him to please be present in His deity form. Those performing the ceremony meditate on the Lord in their heart entering the heart of the deity.

At the conclusion of these six processes, the priests conceal the deities behind a curtain to dress them in opulent silk garments, ornament them with jewelry, and offer them a feast of 108 preparations. When the curtain opens, the deities are revealed once again in all Their glory for the pleasure of the assembled devotees, who perform a huge *kīrtana*. ❀

Bhārgava Dāsa



Times Square, New York City, 1973

IN MEMORIAM

The staff of *Back to Godhead* would like to express our heartfelt condolences to the family and friends of Jagajīvana Dāsa, who passed away on May 2 in Clearwater, Florida. He was a *Back to Godhead* associate editor.

Jagajīvana was initiated by Śrīla Prabhupāda in the early 1970s. His devotional service over the years included editorial work for BTG, the Bhaktivedanta Book Trust, and the Bhaktivedanta Archives. His main contribution to BTG for the last decade was to select and edit the conversations for “Śrīla Prabhupāda Speaks Out.” Jagajīvana was a dedicated disciple of Śrīla Prabhupāda and always spoke of him with great love.

We at BTG greatly valued Jagajīvana’s service to the magazine, and we are confident that Lord Kṛṣṇa has given him the opportunity to continue his devotional service.

Advanced in Foolishness

This exchange between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and some of his disciples took place in Māyāpur, India, on January 16, 1976.

Śrīla Prabhupāda: If a man does not read the *Śrīmad-Bhāgavatam*, then he remains a rascal.

Disciple: So, Śrīla Prabhupāda, in the ultimate sense, anything apart from the *Vedas* is not really knowledge.

Śrīla Prabhupāda: No. It may be some fragmental knowledge, but if one wants full knowledge in life, then he must read *Bhāgavatam*—the pastimes, the dealings, of the Lord and His devotees. The *Bhagavad-gītā* is the preliminary knowledge—ABCD—so that you can distinguish between matter and spirit. And then you should read *Śrīmad-Bhāgavatam*.

Formerly all the great leaders of society knew all these things. Everyone was taught like that. But now, *andhā yathāndhaiḥ*: some big bombastic blind man is leading all the small blind men directly into the ditch. Someone is passing as a great leader—great for giving people wrong direction, so that they can spoil their lives. The great leader cannot even save

In your so-called civilization do you have scientific knowledge of how the soul has become bewil- dered by this material covering?



spoil himself—and others—very nicely. **Disciple:** These blind leaders have created such chaos, Śrīla Prabhupāda. People’s minds have become terribly disturbed.

Śrīla Prabhupāda: But from *Bhāgavatam* we can offer the science of transcendental peace and tranquility. First we can show everyone, scientifically, how they have left the spiritual world and how they have become covered by matter.

The materially affected mind is the first creation for material enjoyment. From the mind the material senses are created: five senses for knowledge-gathering and five senses for working, along with five airs within the body. And then *pañca-mahā-bhūta*, the five basic material elements: earth, water, fire, air, and ether. Then materially affected intelligence, and finally *ahaṅkāra*, or false ego, the power to misidentify one’s actual, spiritual self with all these material coverings.

So in this way the *ātmās* or *jīvas*, spirit souls who once resided in the spiritual world in full knowledge, are now living in ignorance. Some of them are standing, as trees and plants. And some of them are moving, as insects, animals, and humans. But in your so-called civilization do you have scientific knowledge of how the soul has become bewildered by this material covering, which actually he has nothing to do with? Then what is the value of your knowledge? *Hmm?* If you do not know these fundamental things, then what is the value of your knowledge? You are simply observing superficially, externally.

But there is good hope. People are receiving these books. So we should take the opportunity of preaching this *Bhāgavatam*, and classes should be held regularly. Let people study *Bhāg-*

avatam and *Bhagavad-gītā*, and they will accept it. They are not fools. Simply we have to introduce this great science. The Western people are not fools, but misguided. So you take charge of guiding them; then this Kṛṣṇa consciousness movement will be successful. People will appreciate, they will take it up and reform, and their life will be successful.

But if they utilize their intelligence merely for developing better ways to kill the child within the womb and for claiming, “The child in the womb has no soul—the soul comes after birth,” then what is this nonsense? Unless the child in the womb has a soul, how can he manifest life symptoms?

Disciple: Well, Śrīla Prabhupāda, it’s quite obvious that since the child in the womb is growing and reacting to stimuli, then he must have a soul.

Śrīla Prabhupāda: Yes. The same growing process that we observe later in life, outside the womb, is going on from the very beginning, within the womb. The material body is developing. That’s all. Everyone knows that the baby outside the womb has a soul, so how can you say that the baby in the womb has no soul? If he has no soul, how is his body growing and developing?

Such rascals—they are passing as big scientists. What reasoning do they give for claiming that the baby in the womb has no soul?

Disciple: They don’t really have an argument.

Śrīla Prabhupāda: Just see. All dogmatic. All dogmatic foolishness that they are propagating. And this is going on in the name of *vijñāna*, science. Real *vijñāna* should be enunciated.

Vijñāna: *vi-* and *jñāna*. Actually, *vi-jñāna* has two meanings. One is *viśiṣṭā-jñāna*, or genuine knowledge, fully realized and articulated, or enunciated. You can take this meaning. And the other meaning of *vijñāna* is

vigata-jñāna, or pseudo-knowledge, knowledge lost or stolen by illusion.

So these “scientists”—their “*vi-jñāna*,” or “science,” is *vigata-jñāna*, knowledge stolen by illusion, so-called knowledge bereft of all real knowledge. That sense is given in *Bhagavad-gītā: māyayāpahṛta-jñānaḥ—māyā*, or illusion, has utterly taken away these people’s knowledge, and yet their so-called knowledge is going on as *vijñāna*, science. *Māyā* has made these people rascals, but they are presenting themselves as men of advanced knowledge. That is the defect of Kali-yuga, this age of hypocrisy.

Disciple: Advanced demoniac knowledge.

Śrīla Prabhupāda: Yes. Advanced demons. Actually, they are advanced demons. *Āsuras. Āsuram-bhāvam āśritāḥ*—they are infected with the contamination of atheism, godlessness.

Disciple: Of course, Śrīla Prabhupāda, one thing you can say for these so-called scientists: They know the science of avoiding the real issues. In that sense, they really are expert.

Śrīla Prabhupāda: A child can also avoid the real issues. That is not expert. A child without guidance can also advance very nicely in foolishness. And when the foolish child touches the fire and burns his hand, some other fool may say, “Oh, this is advancement of knowledge.”

Similarly, in this material world all these rascals are endeavoring for the advancement of their foolish knowledge. They are following in the footsteps of that ancient demon Hiraṇyakaśipu. He also tried to ignore the soul and the Supreme Soul and tried to immortalize his material body, which is impossible. But just like Hiraṇyakaśipu, today’s rascals have become very advanced in that foolishness. ❀

Referred to as “the ripe fruit of the tree of Vedic literature,” *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge. Five thousand years ago the great sage Kṛṣṇa Dvaipāyana Vyāsa composed this *purāna*, or history, to explain the essence of spiritual knowledge. Here we present *Śrīmad-Bhāgavatam* in serialized form, with the original Sanskrit text, transliteration, word meanings, translation, and purports by Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, founder-*ācārya* of the International Society for Krishna Consciousness.

SATĪ DEFENDS LORD SIVA’S CHARAC-

Goddess Satī accuses her father of envying the faultless Lord Śiva.

CANTO 4: CHAPTER 4

PURPORT (continued from Text 10): This is confirmed in *Śrīmad-Bhāgavatam*.¹ One may prosecute the Vedic injunctions of offering sacrifices and other fruitive activities, but if by such activities one does not develop attraction for Viṣṇu, they are useless labors.

One who has developed love for Viṣṇu must develop love and respect for Viṣṇu’s devotees. Lord Śiva is considered the foremost personality amongst the Vaiṣṇavas. *Vaiṣṇavānām yathā śambhuḥ*. Thus when Satī saw that her father was performing great sacrifices but had no respect for the greatest devotee, Lord Śiva, she was very angry.² This is fitting; when Viṣṇu or a Vaiṣṇava is insulted, one should be angry. Lord Caitanya, who always preached nonviolence, meekness and humility, also became angry when Nityānanda was offended by Jagāi and Mādhāi, and He wanted to kill them. When Viṣṇu or a Vaiṣṇava is blasphemed or dishonored, one should be very angry. Narottama Dāsa Ṭhākura said, *krodha bhakta-dveṣi jane*.³ We have anger, and that anger can be a great quality when directed against a person who is envious of the Supreme Personality of Godhead or His devotee. One should not be tolerant when a person is offensive towards Viṣṇu or a Vaiṣṇava. The anger of Satī towards her father was not objectionable, for although he was her father, he was trying to insult the greatest Vaiṣṇava. Thus Satī’s anger against her father was quite applaudable.

देव्युवाच

11 न यस्य लोकेऽस्त्यतिशायनः प्रिय-
स्तथाप्रियो देहभृतां प्रियात्मनः
तस्मिन् समस्तात्मनि मुक्तवैरके
ऋते भवन्तं कतमः प्रतीपयेत्

devy uvāca

*na yasya loke ’sty atisāyanaḥ priyas
tathāpriyo deha-bhṛtām priyātmanaḥ
tasmin samastātmani mukta-vairake
ṛte bhavantaṁ katamaḥ pratipayet*

devī uvāca—the blessed goddess said; *na*—not; *yasya*—of whom; *loke*—in the material world; *asti*—is; *atisāyanaḥ*—having no rival; *priyaḥ*—dear; *tathā*—so; *apriyaḥ*—enemy; *deha-bhṛtām*—bearing material bodies; *priya-ātmanaḥ*—who is the most beloved; *tasmin*—towards Lord Śiva;

- (1) When are sacrifices considered useless labors?
- (2) Why was Satī’s anger fitting?
- (3) When is anger a great quality?

samasta-ātmani—the universal being; *mukta-vairake*—who is free from all enmity; *ṛte*—except; *bhavantam*—for you; *katamaḥ*—who; *pratīpayet*—would be envious.

The blessed goddess said: Lord Śiva is the most beloved of all living entities. He has no rival. No one is very dear to him, and no one is his enemy. No one but you could be envious of such a universal being, who is free from all enmity.

PURPORT: In *Bhagavad-gītā* (9.29) the Lord says, *samo ’haṁ sarva-bhūteṣu*: “I am equal to all living entities.” Similarly, Lord Śiva is a qualitative incarnation of the Supreme Personality of Godhead, so he has almost the same qualities as the Supreme Lord. Therefore he is equal to everyone; no one is his enemy, and no one is his friend,⁴ but one who is envious by nature can become the enemy of Lord Śiva. Therefore Satī accused her father, “No one but you could be envious of Lord Śiva or be his enemy.” Other sages and learned *brāhmaṇas* were present, but they were not envious of Lord Śiva, although they were all dependent on Dakṣa. Therefore no one but Dakṣa could be envious of Lord Śiva. That was the accusation of Satī.

12 दोषान् परेषां हि गुणेषु साधवो
गृह्णन्ति केचिन्न भवादृशो द्विज
गुणांश्च फल्गून् बहुलीकरिष्णवो
महत्तमास्तेष्वविदद्भवानघम्

*doṣān pareṣāṁ hi guṇeṣu sādhave
grhṇanti kecin na bhavādṛśo dvija
guṇāṁś ca phalgūn bahulī-kariṣṇavo
mahattamās teṣv avidat bhavān agham*

doṣān—faults; *pareṣāṁ*—of others; *hi*—for; *guṇeṣu*—in the qualities; *sādhavaḥ*—*sādhus*; *grhṇanti*—find; *kecit*—some; *na*—not; *bhavādṛśaḥ*—like you; *dvija*—O twice-born; *guṇān*—qualities; *ca*—and; *phalgūn*—small; *bahulī-kariṣṇavaḥ*—greatly magnifies; *mahat-tamāḥ*—the greatest persons; *teṣu*—among them; *avidat*—find; *bhavān*—you; *agham*—the fault.

- (4) How can one become the enemy of Śiva?
(5) What is the meaning of the word *dvija*?
(6) In what way is a highly qualified person compared to a bee?
(7) How do the best among good persons view the insignificant qualifications of others?

Twice-born Dakṣa, a man like you can simply find fault in the qualities of others. Lord Śiva, however, not only finds no faults with others’ qualities, but if someone has a little good quality, he magnifies it greatly. Unfortunately, you have found fault with such a great soul.

PURPORT: ⁵ King Dakṣa is addressed here by his daughter Satī as *dvija*, twice-born. Twice-born refers to the higher classes of men, namely the *brāhmaṇas*, *kṣatriyas*, and *vaiśyas*. In other words, a *dvija* is not an ordinary man but one who has studied the Vedic literature from a spiritual master and can discriminate between good and bad. Therefore it is supposed that he understands logic and philosophy. Satī, Dakṣa’s daughter, put before him sound arguments. There are some highly qualified persons who accept only the good qualities of others.⁶ Just as a bee is always interested in the honey in the flower and does not consider the thorns and colors, highly qualified persons, who are uncommon, accept only the good qualities of others, not considering their bad qualities, whereas the common man can judge what are good qualities and what are bad qualities.

⁷ Among the uncommonly good souls there are still gradations, and the best good soul is one who accepts an insignificant asset of a person and magnifies that good quality. Lord Śiva is also called *Āśutoṣa*, which refers to one who is satisfied very easily and who offers to any person the high-est level of benediction. For example, once a devotee of Lord Śiva wanted the benediction that whenever he touched someone on the head, that person’s head would at once be separated from his trunk. Lord Śiva agreed. Although the benediction asked was not very commendable because the devotee wanted to kill his enemy, Lord Śiva considered the devotee’s good quality in worshiping and satisfying him and granted the benediction. Thus Lord Śiva accepted his bad qualities as magnificently good qualities.

But Satī accused her father, “You are just the opposite. Although Lord Śiva has so many good qualities and no bad qualities at all, you have accepted him as bad and found fault with him. Because of your accepting his good qualities to be bad, instead of your becoming the most exalted soul you have become the most fallen. A man becomes the greatest soul by accepting the goodness of others’ qualities, but by unnecessarily considering others’ good qualities to be bad, you have become the lowest of the fallen souls.”

13 नाश्चर्यमेतद्यदसत्सु सर्वदा
महद्विनिन्दा कुणपात्मवादिषु
सेर्ष्यं महापूरुषपादपांसुभि-
निरस्ततेजःसु तदेव शोभनम्

*nāścaryam etad yad asatsu sarvadā
mahad-vinindā kuṇapātma-vādiṣu*

*serṣyaṁ mahāpūruṣa-pāda-pāṁsubhir
nirasta-tejaḥsu tad eva śobhanam*

na—not; *āścaryam*—wonderful; *etat*—this; *yat*—which; *asatsu*—evil; *sarvadā*—always; *mahat-vinindā*—the deriding of great souls; *kuṇapa-ātma-vādiṣu*—among those who have accepted the dead body as the self; *sa-irṣyam*—envy; *mahā-pūruṣa*—of great personalities; *pāda-pāṁsubhiḥ*—by the dust of the feet; *nirasta-tejaḥsu*—whose glory is diminished; *tat*—that; *eva*—certainly; *śobhanam*—very good.

It is not wonderful for persons who have accepted the transient material body as the self to engage always in deriding great souls. Such envy on the part of materialistic persons is very good because that is the way they fall down. They are diminished by the dust of the feet of great personalities.

PURPORT: Everything depends on the strength of the recipient. For example, due to the scorching sunshine many vegetables and flowers dry up, and many grow luxuriantly. Thus it is the recipient that causes growth and dwindling. Similarly, *mahīyasām pāda-rajo-'bhiṣekam*: the dust of the lotus feet of great personalities offers all good to the recipient, but the same dust can also do harm. Those who are offenders at the lotus feet of a great personality dry up; their godly qualities diminish. A great soul may forgive offenses, but Kṛṣṇa does not excuse offenses to the dust of that great soul's feet, just as one can tolerate the scorching sunshine on one's head but cannot tolerate the scorching sunshine on one's feet. An offender glides down more and more; therefore he naturally continues to commit offenses at the feet of the great soul. Offenses are generally committed by persons who falsely identify with the impermanent body. King Dakṣa was deeply engrossed in a misconception because he identified the body with the soul. He offended the lotus feet of Lord Śiva because he thought that his body, being the father of the body of Satī, was superior to Lord Śiva's. Generally, less intelligent men misidentify in that way, and they act in the bodily concept of life. Thus they are subject to commit more and more offenses at the lotus feet of great souls. One who has such a concept of life is considered to be in the class of animals like cows and asses.

14 यद् द्व्यक्षरं नाम गिरितिं नृणां
सकृत्प्रसङ्गादघमाशु हन्ति तत्
पवित्रकीर्तिं तमलंच्यशासनं
भवानहो द्वेष्टि शिवं शिवेतरः

*yad dvy-akṣaraṁ nāma gireritaṁ nṛṇāṁ
sakṛt prasāṅgād agham āśu hanti tat
pavitra-kīrtiṁ tam alaṅghya-śāsanam*

bhavān aho dveṣṭi śivaṁ śiveteraḥ

yat—which; *dvi-akṣaram*—consisting of two letters; *nāma*—named; *girā iritam*—merely being pronounced by the tongue; *nṛṇām*—persons; *sakṛt*—once; *prasāṅgāt*—from the heart; *agham*—sinful activities; *āśu*—immediately; *hanti*—destroys; *tat*—that; *pavitra-kīrtim*—whose fame is pure; *tam*—him; *alaṅghya-śāsanam*—whose order is never neglected; *bhavān*—you; *aho*—oh; *dveṣṭi*—envy; *śivaṁ*—Lord Śiva; *śiva-itarah*—who are inauspicious.

Satī continued: My dear father, you are committing the greatest offense by envying Lord Śiva, whose very name, consisting of two syllables, śi and va, purifies one of all sinful activities. His order is never neglected. Lord Śiva is always pure, and no one but you envies him.

PURPORT: Since Lord Śiva is the greatest soul among the living entities within this material world, his name, Śiva, is very auspicious for persons who identify the body with the soul. If such persons take shelter of Lord Śiva, gradually they will understand that they are not the material body but are spirit soul. Śiva means *maṅgala*, or auspicious. Within the body the soul is auspicious. *Ahaṁ brahmāsmi*: "I am Brahman." This realization is auspicious. As long as one does not realize his identity as the soul, whatever he does is inauspicious. Śiva means "auspicious," and devotees of Lord Śiva gradually come to the platform of spiritual identification, but that is not all. Auspicious life begins from the point of spiritual identification. But there are still more duties—one has to understand one's relationship with the Supreme Soul. If one is actually a devotee of Lord Śiva, he comes to the platform of spiritual realization, but if he is not intelligent enough, then he stops at that point, only realizing that he is spirit soul (*ahaṁ brahmāsmi*). If he is intelligent enough, however, he should continue to act in the way of Lord Śiva, for Lord Śiva is always absorbed in the thought of Vāsudeva. As previously explained, *sattvaṁ viśuddhaṁ vasudeva-śabdītam*: Lord Śiva is always in meditation on the lotus feet of Vāsudeva, Śrī Kṛṣṇa. Thus the auspicious position of Lord Śiva is realized if one takes to the worship of Viṣṇu, because Lord Śiva says in the *Śiva Purāṇa* that the topmost worship is worship of Lord Viṣṇu. Lord Śiva is worshiped because he is the greatest devotee of Lord Viṣṇu.

- (8) How are the forgiveness of Kṛṣṇa and the devotee compared to tolerating the sunshine?
- (9) What type of person is generally susceptible to committing offenses?
- (10) What is the meaning of the name Śiva?
- (11) What does Lord Śiva say is the topmost worship?

One should not, however, make the mistake of considering Lord Śiva and Lord Viṣṇu to be on the same level. That is also an atheistic idea. It is also enjoined in the *Vaiṣṇaviya Purāna* that Viṣṇu, or Nārāyaṇa, is the exalted Supreme Personality of Godhead, and no one should be compared to Him as equal, even Lord Śiva or Lord Brahmā, not to speak of other demigods.

15 यत्पादपद्मं महतां मनोऽलिभि-
निषेवितं ब्रह्मरसासवार्थिभिः
लोकस्य यद्वर्षति चाशिषोऽर्थिन-
स्तस्मै भवान् द्रुह्यति विश्वबन्धवे

*yat-pāda-padmaṁ mahatām mano-'libhir
niṣevitam brahma-rasāsavārthibhiḥ
lokasya yad varṣati cāśiṣo 'rthinas
tasmai bhavān druhyati viśva-bandhаве*

yat-pāda-padmaṁ—the lotus feet of whom; *mahatām*—of the higher personalities; *manaḥ-alibhiḥ*—by the bees of the mind; *niṣevitam*—being engaged at; *brahma-rasa*—of transcendental bliss (*brahmānanda*); *āsava-arthibhiḥ*—seeking the nectar; *lokasya*—of the common man; *yat*—which; *varṣati*—he fulfills; *ca*—and; *āśiṣaḥ*—desires; *arthinaḥ*—seeking; *tasmai*—towards him (Lord Śiva); *bhavān*—you; *druhyati*—are envious; *viśva-bandhawe*—unto the friend of all living entities within the three worlds.

You are envious of Lord Śiva, who is the friend of all living entities within the three worlds. For the common man he fulfills all desires, and because of their engagement in thinking of his lotus feet, he also blesses higher personalities who are seeking after brahmānanda [transcendental bliss].

PURPORT: Ordinarily there are two classes of men. One class, who are grossly materialistic, want material prosperity, and their desires are fulfilled if they worship Lord Śiva. Lord Śiva, being very quickly satisfied, satisfies the material desires of the common man very quickly; therefore it is seen that ordinary men are very much apt to worship him. Next, those who are disgusted or frustrated with the materialistic way of life worship Lord Śiva to attain salvation, which entails freedom from material identification. One who understands that he is not the ma-

(12) For what benefit do two types of persons worship Lord Śiva?

terial body but is spirit soul is liberated from ignorance. Lord Śiva also offers that facility. People generally practice religion for economic development, to get some money, for by getting money they can satisfy their senses. But when they are frustrated they want spiritual *brahmānanda*, or merging into the Supreme. These four principles of material life—religion, economic development, sense gratification and liberation—exist, and Lord Śiva is the friend of both the ordinary man and the man who is elevated in spiritual knowledge. Thus it was not good for Dakṣa to create enmity towards him. Even Vaiṣṇavas, who are above both the ordinary and the elevated men in this world, also worship Lord Śiva as the greatest Vaiṣṇava. Thus he is the friend of everyone—the common men, the elevated men and the devotees of the Lord—so no one should disrespect or create enmity towards Lord Śiva.

16 किं वा शिवाख्यमशिवं न विदुस्त्वदन्ये
ब्रह्मादयस्तमवकीर्य जटाः श्मशाने
तन्मात्यभस्मनृकपाल्यवसत्पिशाचै-
र्ये मूर्धभिर्दधति तच्चरणावसृष्टम्

*kiṁ vā śivākhyam aśivam na viduḥ tvad anye
brahmādayas tam avakīrya jaṭāḥ śmaśāne
tan-mālya-bhasma-nṛkapāly avasat piśācāir
ye mūrdhabhir dadhati tac-caraṇāvasṛṣṭam*

kim vā—whether; *Śiva-ākhyam*—named Śiva; *aśivam*—inauspicious; *na viduḥ*—do not know; *tvad anye*—other than you; *brahma-ādayaḥ*—Brahmā and others; *tam*—him (Lord Śiva); *avakīrya*—scattered; *jaṭāḥ*—having twisted hair; *śmaśāne*—in the crematorium; *tat-mālya-bhasma-nṛkapāli*—who is garlanded with human skulls and smeared with ashes; *avasat*—associated; *piśācāiḥ*—with demons; *ye*—who; *mūrdhabhiḥ*—with the head; *dadhati*—place; *tat-caraṇa-avasṛṣṭam*—fallen from his lotus feet.

Do you think that greater, more respectable personalities than you, such as Lord Brahmā, do not know this inauspicious person who goes under the name Lord Śiva? He associates with the demons in the crematorium, his locks of hair are scattered all over his body, he is garlanded with human skulls and smeared with ashes from the crematorium, but in spite of all these inauspicious qualities, great personalities like Brahmā honor him by accepting the flowers offered to his lotus feet and placing them with great respect on their heads.

[continued in the next issue]

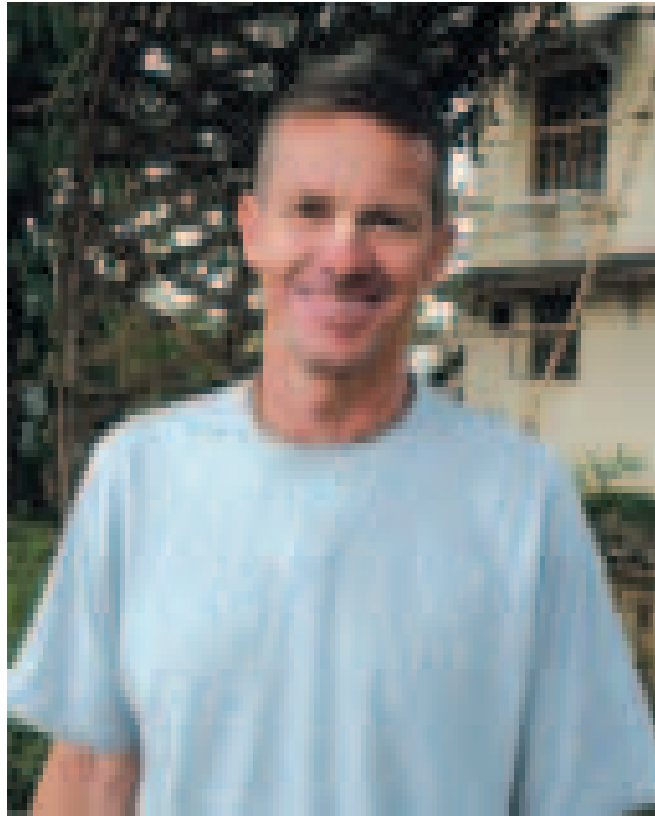
Actions Speak Volumes

A quiet, unassuming devotee from Australia has played a major role in bringing the Pañca-tattva deities to Māyāpur.

by Braja-sevakī Devī Dāsī

AS THE preparations for the installation of Śrī Śrī Pañca-tattva unfolded throughout the year, Māyāpur was a hive of activity. The casting of the deities was the prime activity, and around that, other preparations began. The most significant were the renovations and alterations to the Māyāpur Chandrodaya Mandir, the temple that would house the deities. The sound of hammering echoed throughout the vast temple, and plaster flew. A new entrance appeared at the northern end, and brick walls went up. Amid this hectic atmosphere, one man oversaw the construction, an arduous task at the best of times. But added to his burden was the fact that it was India, a notoriously difficult environment for conducting such a huge project. On top of that, he was also overseeing the casting of the deities in South India. With the two most important events of the year gracing his to-do list, this person had to be some kind of special.

It's hard to track down Bharata Mahārāja Dāsa in Māyāpur. He's usually at the temple construction site, but he may be elsewhere, attending to any of a thousand details that in the West



would be called “small” but which in India assume gigantic proportions. Even after tracking him down, one finds that he doesn't have much to say. Mainly because he doesn't really have much time to stand around chatting, but really because he's just a very quiet bloke.

An unassuming Australian, Bharata Mahārāja Dāsa—Bharata to the lo-

cal devotees—has lived in Māyāpur for nearly sixteen years. He met the de-votees in Sydney, and joined ISKCON at the Colo River property north of Sydney in 1981 with his wife, Bhakta Gaṇa Devī Dāsī. Both qualified teachers, they were asked to take up service at New Govardhana, the farming community in the tropical northeast corner of New South Wales. The school was seeking both accreditation as a government-recognized school and funding to assist in its operation. Both were granted, and the school flourished. Bharata and Bhakta Gaṇa stayed at New Govardhana until the end of 1988, when they came to Māyāpur for the second time.

SAMĀDHI NOW

At that time, work on Śrīla Prabhupāda's Samādhi (memorial) had come to a halt, but on Bharata's arrival, the work once again commenced. Bharata had been a potter with his own business in Australia, and one of the first things he did on his arrival was to build his own kiln and hand-fire all the

sample terracotta panels that would grace the Samādhi walls. Initially the panels were to be plain terracotta, but soon another devotee, Matsya Avatāra Dāsa, became involved and introduced color. The result was Florentine-style multi-colored panels, and the work increased. Instead of requiring one firing, the panels required up to four. Consequently Bharata spent eight years instead of the proposed one year on the project, working under the most extreme conditions to complete this beautiful work of art.

At the end of it all, Yamunā Devī, one of Prabhupāda’s earliest disciples, laughingly said to Bharata, “Only eight years? I’m surprised it was so fast, under the circumstances!”

Such was the difficulty and arduous effort involved.

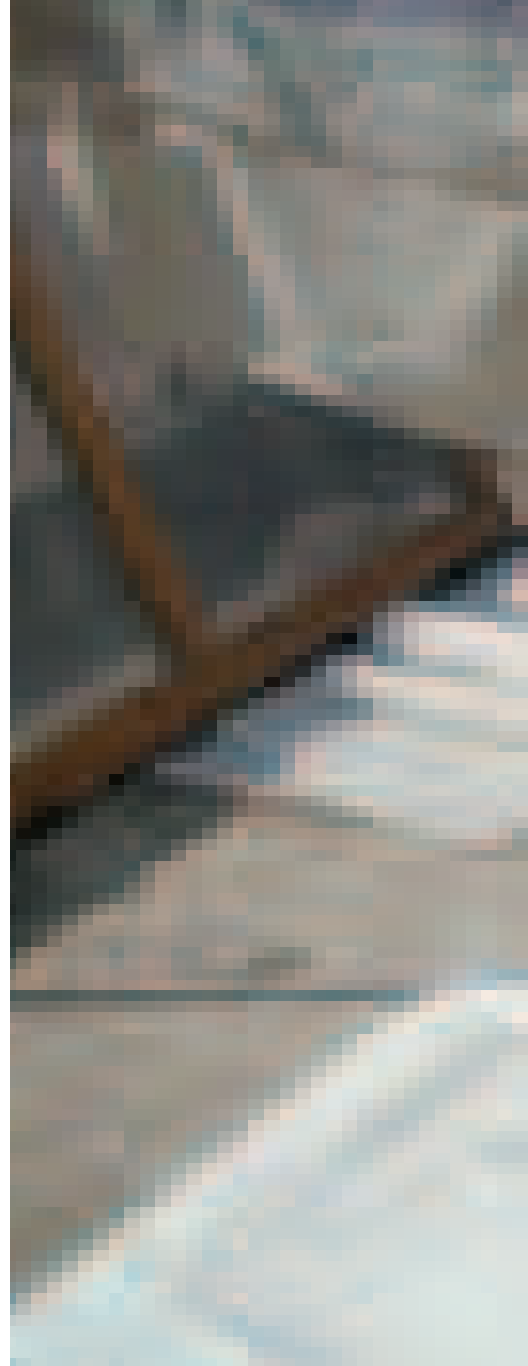
In 1995, shortly before the completion of the Samādhi, an artist named Milan Bagh, from the nearby town of Krishnagar, came to Māyāpur and made the models for the small Pañca-tattva deities that currently reside in the temple. Within three months, Bharata Mahārāja had cast the deities in the workshop next to his house. In the middle of the casting, the workshop was pulled down and the artists and casters moved into Bharata’s house. The work continued in the bedroom, while Bhakta Gaṇa painted the com-

pleted deities in the kitchen. Sleeping bodies covered every available inch of floor by night, while work continued on the deities during the day. It was an austere living and working environment that lasted for three months, when the deities were finally ready.

THE CLAY MODELS

The deities were installed in 1996 for Prabhupāda’s Centennial year, on the last Ekādaśī before Gaura Pūrṇimā. Shortly thereafter, Bharata Mahārāja Dāsa began working on the clay models for the large Pañca-tattva deities. They were made on the roof of the Gada Building, a guesthouse on the grounds, high enough so the floods wouldn’t threaten their work. Milan Bagh was again involved, working with Bharata in creating the models that would one day become the eight-foot-tall Pañca-tattva deities. Before Milan joined the team, Bharata had tried making other models to test out differ-

Bharata Mahārāja Dāsa completed the fiberglass models (below) two years before a decision was made about casting the deities. On the roof of a Māyāpur building (right), Bharata looks over his drawings of the deities.



ent poses, but during a flood the models were ruined. After some time, the clay models were approved, and Bharata began work on the fiberglass models. When they were complete, no decision had yet been made as to the casting of the deities and their installment in the temple; the models stood on the verandah of Prabhupāda’s Samādhi for two years.

During this time, Bharata traveled with Bhakti Cāru Swami, working as the art director on the *Abhay Caran* epic video series, traveling throughout Europe for eighteen months. As 1999 drew to a close, the deity models were still waiting on the verandah of the



Samādhī.

Bharata returned to Australia with Bhakta Gaṇa. He imagined that one day, on his return to Māyāpur, he would see the deities on the altar. Kṛṣṇa, it seems, had other plans.

CALLED TO DUTY

It was during his visit to Australia that Bharata received a letter from Jananivāsa Dāsa, the head *pūjāri* (priest) in Māyāpur: “I really need someone like you to help me in the service of Śrī Śrī Rādhā-Mādhava and the Pañca-tattva....I often think of you because you have a lot of practical experience.

You also have good taste, and are a perfectionist.”

The casting of the Pañca-tattva deities in South India saw that perfectionism come to life. Bharata oversaw the entire operation, and carved the finer features into the faces of all five deities. The result has taken many years and the dedication of many devotees to produce.

“Manifesting the Pañca-tattva deities was like having several cooks making a soup,” Bharata says. “Over the years, many people added their own personal touches—a bit of Bengali, a drop of New Zealander, a dash of South Indian, a splash of Armenian, a

touch of American, a generous helping of old English transcendental vision, and a sprinkling of Italian seasoning towards the end. My job was just to stir the pot from time to time and mix all these ingredients together.”

Bharata Mahārāja doesn’t have much more to say than that.

“Nothing I say can add anything of significance. Now I just want to build a beautiful temple for the deities.”

Few words, true, but Bharata’s actions speak volumes, and the temple and deities are a testament to his artistry and eye for detail. The international community of devotees owes Bharata a debt of gratitude and respect for his service and dedication. 🌸

REAPING WHAT THEY SEW

A team of women from around the world meet the king-sized challenge of sewing outfits for Śrī Pañca-tattva in time for their installation.

by Braja-sevakī Devī Dāsī

photos by Nityā-tr̥ptā Devī Dāsī

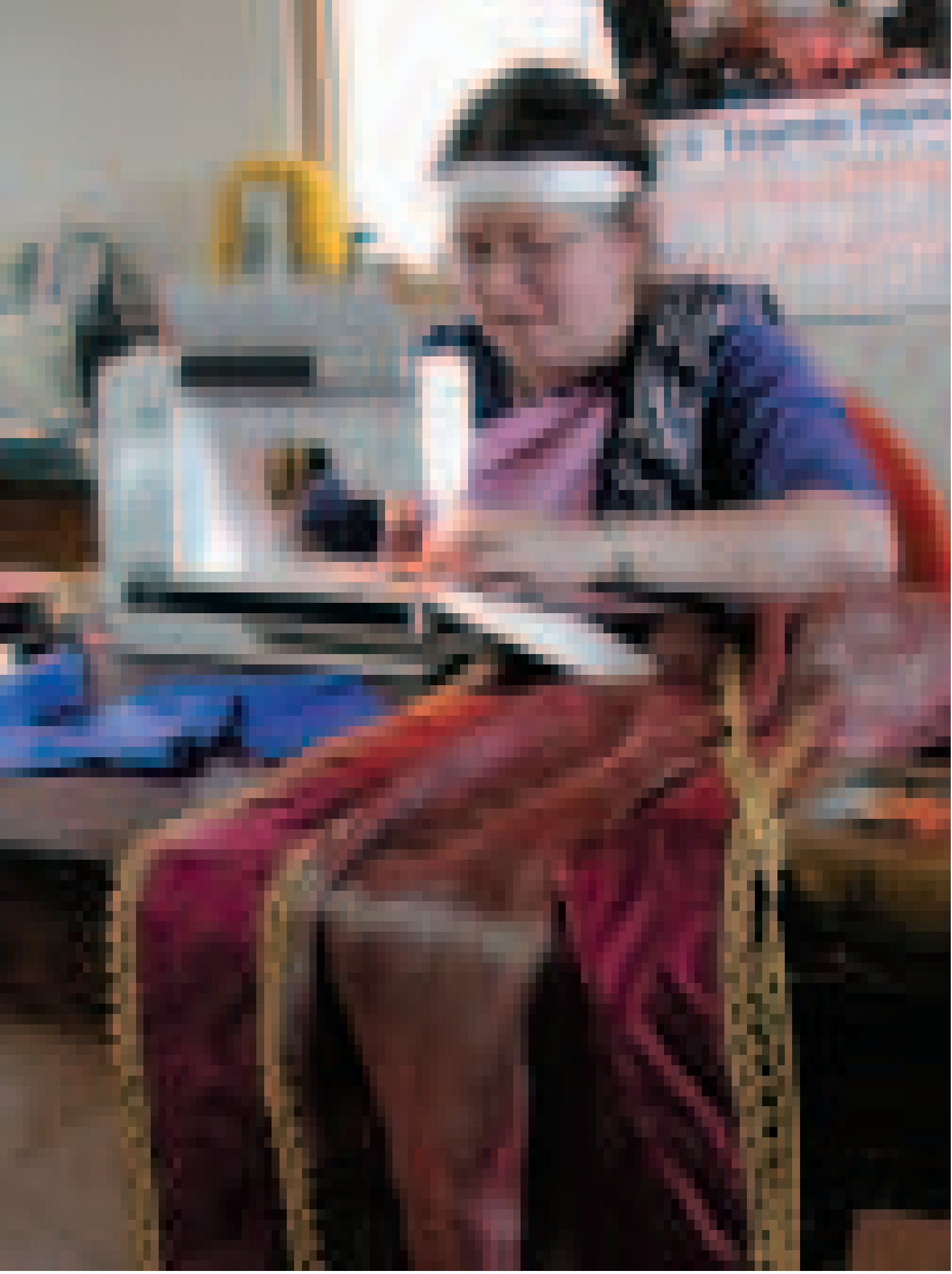


Above: Rucira Devī Dāsī (left) and Rāseśvarī Devī Dāsī were among the many devotees involved in preparing Śrī Pañca-tattva's outfits. Rucira is decorating the deities' enormous shoes. Right: Ramādevī heads up the endeavor.

A GROUP OF BUBBLY, CHATTING women, their colorful saris rustling as they walk, make their way down the path that runs alongside the temple. Towards the end of the path, they disappear into a doorway and, removing their shoes, climb a flight of stairs. At the top they reach a screen door. To the left, terrazzo floors lead to arched balconies, ornate balustrades, and spectacular views of the lush countryside, thick with the bright green of rice crops. To the right is a screen door. One woman enters through

the door, and the others follow her—into absolute bedlam.

This is the deity sewing room, and right now it's chaos. The women call their greetings, but they're barely heard above the hum of several machines and the loud chattering of around twenty other women. At the center of it all, brow creased with anxiety, sits a Scottish woman. Her name is Ramādevī, and she's the head seamstress for Rādhā-Mādhava and Pañca-tattva.



Her task is huge—literally: the Pañca-tattva deities are over eight feet tall. But their size isn't her only obstacle in completing the outfits in time for their installation. The sewing didn't start until mid-January. Ramādevī was awaiting the arrival of the deities before she started sewing, but after several delays until their arrival in February, she couldn't wait any longer. Although an experienced seamstress who sewed for the London deities under Prabhupāda's guidance, and who has continued to do so for over thirty years, this was a whole new ballgame for Ramādevī.

"The size of these deities changes everything," she says. "Nothing is the same when you're talking nine feet! The fabric, the way it falls—everything is different. Taking that into consideration, we really couldn't begin until the forms were here and I could measure them properly. This is God we're dressing, after all—it has to fit!"

Each deity requires around seventeen meters of fabric for one outfit, and since Ramādevī is also the fabric buyer, that meant countless days spent in the narrow, ancient streets of Boro

Bazaar in Calcutta, where the sound volume is high, the pace is fast, and the bickering over price even faster. But for Ramādevī, the most amazing thing was finding the fabric she wanted in the quantities required. She explains that for Rādhā-Mādhava, it takes her around a month to gather the fabric, trims, and accessories required to complete just one outfit.

"For Śrī Pañca-tattva, I found fabric for eleven outfits, plus trim and all the accessories, in three weeks. That's nothing short of a miracle. Anyone who has been shopping in Calcutta should be able to appreciate that."

Once the fabric was bought and transported 135 km back to Māyāpur, the task of sewing all the outfits presented a fundamental problem: manpower. Or in this case, girlpower.

"All I can say is, all glories to China!" says Ramādevī. "If not for those twenty women, I don't know what we'd have done. The Chinese ladies sat up for three days and nights sewing the curtains for the altar, all by hand. It was incredible. But all the devotees who helped were amazing, and it was

definitely an international effort. We had devotees from everywhere: China, Russia, Poland, Croatia, England, Scotland, South America, Australia, New Zealand, India—you name it, they were here."

The fabrics are glorious: rich silks in a rainbow of colors, embroidered and studded with pearls; classic South Indian dhotis; elegant wraps, fringed with tassels sewn by hand.

"We have Esther and her team to thank for that," Ramādevī says. "The results are unique and beautiful—you can't buy this kind of devotion from a tailor."

Ramādevī is still sewing: There are several sets outstanding, and new sets required for upcoming festivals.

"Those festivals will always come," she says, "and sets will always be required, but these last few weeks have shown me once more what is possible when everyone works together for the one purpose of pleasing Kṛṣṇa. With a group mentality like this, I'm seeing that anything is possible."



Mayapur Institute of Higher Education (MIHE)

2004–2005 Schedule

November 8: Online Registration Deadline for VTE (Vaiṣṇava Training & Education) Bhakti-śāstrī Course

November 22–February 27: VTE Bhakti-śāstrī Course

February 1: Online Registration Deadline for MIHE Semester

February 7: MIHE Semester Begins

February 27–March 8: GBC Meetings

March 9–12: Festival Seminars and Fifth Week of MIHE Semester

March 14–20: Navadvīpa Dhāma Parikramā

March 24: MIHE Semester Ends

March 25: Gaura Pūrṇimā

April 22–August 14: VTE Bhaktivaibhava Course (1st and 2nd Cantos)

Bhakti-śāstrī Course Facilitators:

Jayādvaita Swami—*The Nectar of Instruction*

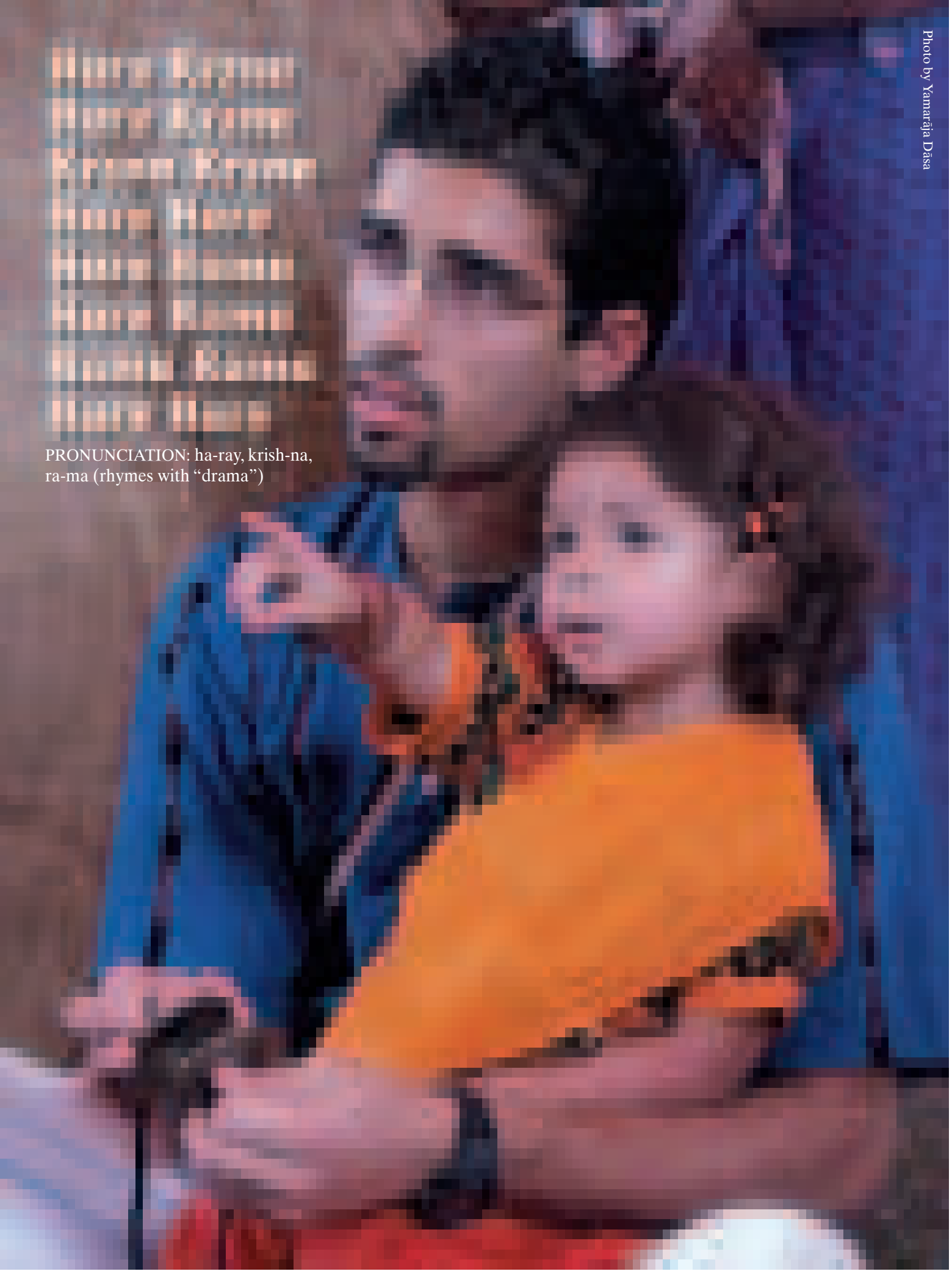
Kadamba Kānana Swami—*The Nectar of Devotion*

BVV Narasimha Swami—*Śrī Īsopaniṣad*

Atul Kṛṣṇa Dāsa—*Bhagavad-gītā*

For details, visit www.mihe.info/ or write mihe@pamho.net.

PRONUNCIATION: ha-ray, krish-na,
ra-ma (rhymes with “drama”)



*A visit to Māyāpur proves to be
an unforgettable experience for a
group from the Emerald Isle.*

by John Alexander

AN OUTSIDER'S



John Alexander and his group of fourteen children and five adults from a school in Dublin, Ireland, visited Māyāpur for a weekend last February. The group had been in Kolkata helping to build a school for underprivileged children. The following is an excerpt from his unpublished diary, entitled Kolkata Omnibus.

WE ARE ON OUR way to Māyāpur, the Hare Krishna temple complex dedicated to the Lord Chaitanya. His Divine Grace A. C. Bhakivedanta Swami Prabhupada bought the site and it is now a major place of pilgrimage. We are being driven in the Iskcon bus along a pot-holed highway with little square paddyfields of newly planted rice glistening green and watery in the bright February sunshine. Sile is getting more and more excited as we get closer. It is a dream coming true for her. Sanky's Dad, Pragosh Murphy, arranged this visit months ago and she was the last to join our group two weeks ago.

Sunday, 15th Feb., 12:55 P.M.

In a taxi on my way to the opening of Friends of Calcutta FOKE old people's home run by Sanghita and Michael Hopkins, who is from Baginestown, Co. Carlow, and whom I met on my return from India last year.

Mayapur was great. Pragosh Murphy, father of Sankarasana, known as Sanky in Ireland, looked after us really well. Mayapur is near the Bangladesh border, north of Kolkata. It is the birthplace of Lord Chaitanya and the headquarters of the Hare Krishna movement, Iskcon.

We arrived yesterday evening at 5:30 P.M. just as it was getting dark. We went straight to the Temple to start our chanting of the Holy Name. The greeting, whenever you meet someone about the complex, is Hare Krishna and most of us quickly got into the swing of it. The whole thing is colourful and vibrant. Sile was beside herself with ecstasy and Carol and Pat very quickly started swaying and chanting, if not quite jumping up and down with glee. Sophy told Pragosh that she never thought religion could be so much fun! Grace, Marianne and Antoinette loved it too, though the boys were less enthusiastic. Sanky, in his usual incorrigible "chewing gum" manner, gave



The author (opposite page, in front) and Praghoṣa Dāsa take an early-morning boat ride on the Ganges. At left, Antoinette makes friends with some girls in Kolkata, where she and her group from Ireland are helping to build a school.



the impression that he'd seen it all before!

The first thing you feel about the place is the casual informality amidst all the quite elaborate ritual. Spontaneity is the overriding theme and a sense of great individual freedom within the stricture of an ancient and traditional practise. Everyone you meet is welcoming and joyful. There's a subtle measure to the charismatic element. This morning after a particularly heartfelt chanting of love and devotion to Sri Prabhupada in front of his statue, fol-

lowed by more Hare Krishna singing, I allowed myself to throw my arms in the air and jump to the rhythm. There was a stop and everyone quietly knelt and bowed their heads to the floor in supplication. This was followed immediately by an hour of study with one of the master teachers.

Interestingly the two most visible participants were northsiders from Dublin. The tall thin young man beating his drum and providing the chants in a powerful and infectious tone was Gaurhari from Raheny. He led the hundreds of ecstatic pilgrims around

the temple from the altar of Krishna and his consort and gopees to the other shrines like he was the Pied Piper of Hamelin.

The second northsider was our host Pragosh (Paul Murphy) from Clontarf. He was elected recently to be chairman for a year of the worldwide organising committee of Iskcon. This is an honour for him and for Ireland, where there are around 500 members in the movement. He is the very first member to be selected for this position who is not a direct disciple of Sri Prabhupada. Everyone knew him and if we had any



problem at all we just had to say we were his personal guests and things were quickly smoothed out!

Last night we joined the Elephant Procession to the Samadhi Temple, an enormous gold-domed marble structure, completed about ten years ago. Pragosh introduced me to Jayapataka Maharaja, a big American in flowing robes and one of Sri Prabhupada's original disciples. I was invited to perform a Puja. For this I had to stand in front of the great animal who was brightly decorated for the occasion and who gazed at me with most gentle eyes, and perform three ceremonies: first with a bundle of burning incense, then with a raised candelabra of Ghee candles and finally with a bowl of rose-petals. Each time I raised these up and rotated them clockwise seven times the crowd around intoned their prayers and the elephant gently flapped his huge ears. The last rotation was accompanied by a surge of energy which filled me from head to toe. The whole scene was dramatically lighted by huge burning torches carried by two smiling devotees, which gave out great heat, while the elephant was being ridden by another four monks.

We met Sile for prashad. She expressed envy at not being present at the puja and said that a great honour had been conferred on us. It was certainly an unforgettable experience. The

whole group ate prashad, a sacred meal of spiced vegetables, chapattis and dahl, prepared by holy Brahmins. We sat on our hunkers in a long line eating our simple and inexpensive (30 cents each) holy meal off plates made of leaves with our right hands. Mark had to use his left as he had cut his right one that morning. Most of the youngsters rushed off to Govinda's pizzeria afterwards and Pragosh treated everyone to delicious ice-cream.

Sile and I were the only ones to rise early to join the morning prayers, she at four and me at five o'clock. I meditated for forty minutes on a mat facing Sri Prabhupada while around me hundreds of robed devotees repeated their Hare Krishna mantra using beads to note the repetitions. Two Bengalis beside me were yapping away to each other while Syamananda, another Irish friend, repeated his aloud in my ear. Pragosh interrupted our spiritual practice to invite us for a walk. We went the 300 or so metres down to the River Ganges. There we performed the ritual designed to cleanse sins by splashing the head three times with water. It was now 6:15 A.M. and the rising sun was just becoming visible through the trees surrounding the Samadhi Temple.

We negotiated a rate with the two boatmen in attendance at the ghat and we took a most wondrous ride on a flat-bottomed cot out onto the tranquil

On the train to Māyāpur, chaperones Pat and Sile talk about their experiences in India. At right, scenes from the trip (clockwise from top left): students in the Māyāpur temple; a traditional-style meal in one of Māyāpur's huge dining halls; singing and dancing in the temple; at work at the site of the new school in Kolkata.



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morning waters of the mighty river. Bird song intermingled with the prayerful repetitions of the mantras, which Pragosh and Syamananda were intoning. Between my enjoyment of the gentle lapping of the water and the occasional splashing sound of the boatman, propelling us with a single oar from the rear, Pragosh broke my reverie with scraps of conversation. As we got out onto the wide river the sight of people by the water's edge performing morning ablutions was replaced by kingfishers preening their bright plumage among the reeds on the bank and serious looking cormorants planning their breakfast. Pragosh, becoming more voluble, encouraged by my questions, filled me in on the detail of the movement's belief system while I, listening intently, trawled my foot over the side in the cleansing water. Syamananda took beautiful photographs of the great red sun rising over the temple complex with my tiny new Canon digital.

This blissful journey lasted a full forty minutes but we had to return to allow Pragosh to prepare for his morn-

ing round of meetings to plan where and how Iskcon would go from here. A visit to his spacious quarters in the epicentre of this worldwide organisation for promoting Krishna Consciousness was followed by a glass each of freshly squeezed pomegranate juice at Govinda's before we shook hands warmly and I thanked him on behalf of us all for an unforgettable experience.

After a proper swim in the clear warm water of the River Ganges I checked that everyone was all right before stealing another twenty minutes with Sile and Pat, who treated me to a roadside ginger and sugar-cane drink, produced on a bicycle-propelled juicer, and a quick tour of the massive Samedhi Temple, where we received Eucharist. An hour later I caught the taxi and amazingly was only thirty minutes late for the opening of the old folks' home. This was definitely low-key in its religiosity compared to Mayapur.



FIVE FEATURES

(continued from page 29)

the Pañca-tattva mantra ends with the phrase *śrīvāsādi-gaura-bhakta-vṛnda*: "[All glories to] the devotees of Caitanya Mahāprabhu, beginning with Śrīvāsa." (The full mantra is *jaya śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*.)

FIVE FACTORS FOR ACTION

The members of the Pañca-tattva can fulfill all aspects of devotional life and bring happiness and spiritual bliss to all devotees who serve them. Those who honor the Pañca-tattva will reach perfection. According to *Bhagavad-gīta* (18.13-14), there are five factors in the accomplishment of any action: *kartā* (the performer), *ceṣṭā* (endeavors), *daivam* (Supersoul, or the will of God), *karaṇam* (the senses), and *adhiṣṭhānam* (the place of action). The performer is the devotee, represented by Śrīvāsa Ṭhākura; the endeavor requires energy, the supreme

form of which is known as Gadādhara Paṇḍita; the Supersoul is Advaita, the embodiment of Viṣṇu; the senses are controlled by following the guru, the external manifestation of Nityānanda Prabhu; and the place of action is Caitanya Mahāprabhu's heart, from which everything else expands. In conclusion, we reflect on the words of scripture: "By remembering the lotus feet of the Pañca-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." (*Caitanya-caritāmṛta*, Ādi 8.5)

Satyarāja Dāsa is a disciple of Śrīla Prabhupāda and a regular contributor to BTG. He has written twenty books on Kṛṣṇa consciousness, and is the editor of the recently published Holy War: Violence and the Bhagavad Gīta. He lives with his wife and daughter near New York City. ❁

This article was based on the author's book Śrī Pañca Tattva: The Five Features of God, available from the Krishna.com Store.

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Suva, Fiji — Hare Krishna Vegetarian Restaurant, 82 Ratu Mara Rd., Samabula/ Tel. +679 386333

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Prabhupāda's Desire Fulfilled

INSTALLING A WORSHIPABLE deity begins in a conception stage, when the desire or thought manifests in the heart and mind of one person. In the case of Śrī Pañca-tattva in Māyāpur, nearly thirty-five years ago His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda conceived that life-size Pañca-tattva deities would be installed in the temple he called the Vedic Planetarium. Their arrival in Māyāpur in February was the culmination of that initial thought. In the years since, devotees around the world have been praying that Śrīla Prabhupāda's desire would be fulfilled.



Many devotees came together to make up the team that would see the manifestation of these deities, aware that they were carrying out Śrīla Prabhupāda's desires. The models were made according to descriptions found by the researchers: Bhānu Swami, Jananivāsa Dāsa, and Bharata Mahārāja Dāsa. They concluded that each deity should be in a unique pose. Lord Caitanya has His hands wide open, worshipping Lord Kṛṣṇa and accepting all the conditioned souls. Nityānanda and Gadādhara are dancing, and at the same time encouraging the conditioned souls to take shelter of the lotus feet of Lord Caitanya Mahāprabhu. Advaita Ācārya is dancing in ecstasy and revealing Lord Caitanya. Śrīvāsa, in his humble mood as a devotee, is worshipping Lord Caitanya with folded hands. All are dancing in ecstasy in the *saṅkīrtana* movement.

I was fortunate enough to be present at the casting of Lord Nityānanda. Although the workshop was crude and simple, the presence of over one hundred chanting devotees surcharged the entire atmosphere. That morning I prayed at the Śrī Raṅgadiya Temple at Śrī Raṅgakṣetra (as well

as other temples along the way) for the successful casting of Lord Nityānanda. The casting began at 10:00 P.M. Before the casting I was asked to read out a *saṅkalpa*, a Sanskrit text explaining that we are about to perform a sacrifice. The sacrifice was the casting of the image to be installed as the deity. When the casting began, although I could see that this was an industrial process from one perspective, the whole experience left all of

us deeply moved, as we all knew something divine was happening: The Lord was taking His form to be installed as a worshipable deity in Māyāpur, and would be worshiped in this way by millions of people every year.

The Lord comes as the deity on the invitation of a great spiritual master and by the desire of the devotees. Since Śrīla Prabhupāda requested that Pañca-tattva be installed in Māyāpur, we know that he is installing these deities through his representatives. With this consciousness, different devotees contributed at the various stages of the installation.

This special edition of *Back to Godhead* gives just one small perspective on the dedication and inspiration the devotees have for worshipping Śrī Pañca-tattva. I am profoundly moved that I had any role to play in the pastime of the appearance of Śrī Pañca-tattva's *arcā-avatāra*, or worshipable incarnation. I am grateful for the dedication and enthusiasm of all the devotees involved in performing the service of casting the deities over a thousand miles away from Māyāpur and bringing them to Śrī Māyāpur Dhāma.

I request everyone from all around the world to please come to Śrī Māyāpur Dhāma and receive the most wonderful *darśana* and the endless blessings of Śrī Pañca-tattva.

—Jayapatāka Swami

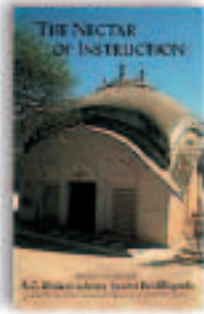
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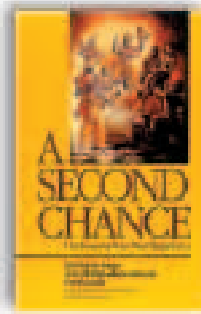
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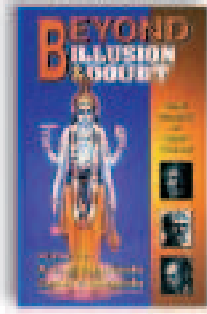
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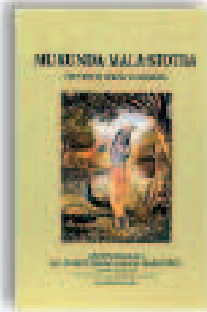
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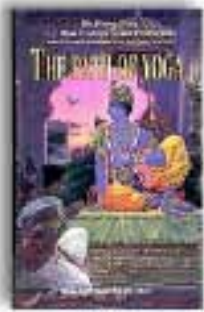
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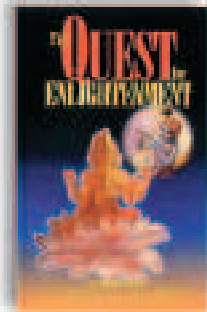
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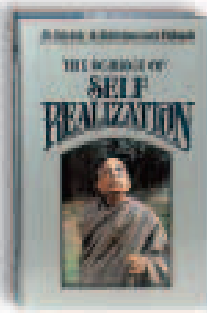
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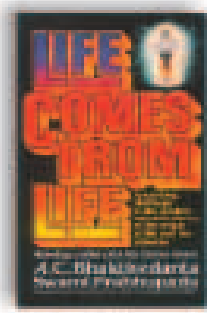
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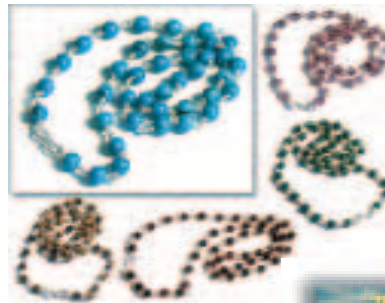
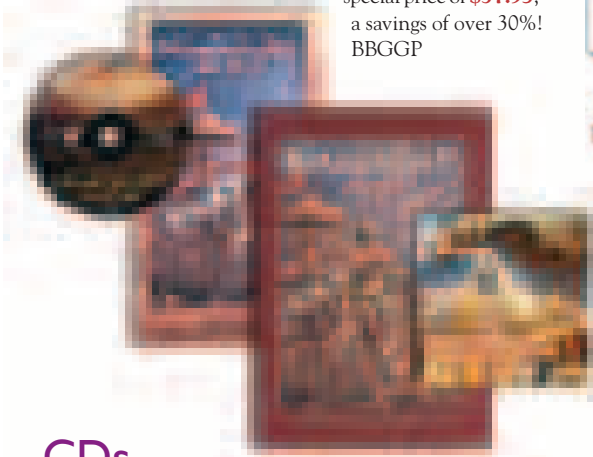


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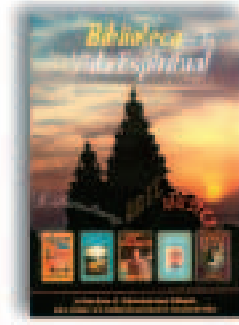


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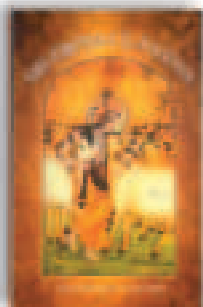
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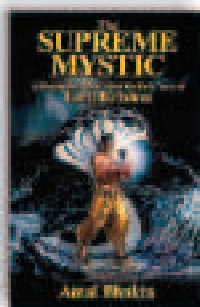
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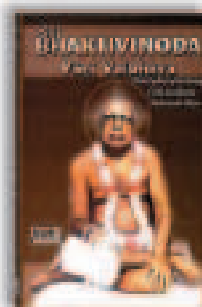
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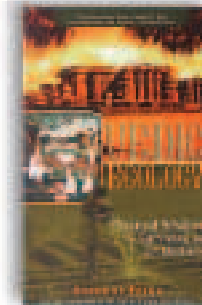
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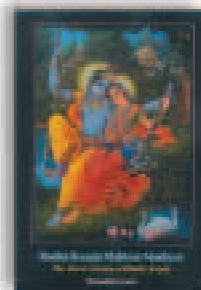


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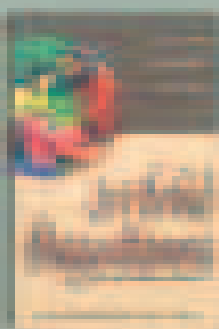


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Vedic Thoughts

Locana Dāsa Ṭhākura declares that the two Lords Nitāi-Gauracandra—Lord Nitāi and Lord Caitanya—are very merciful. They are the essence of all incarnations. The specific significance of these incarnations is that prosecuting Their way of self-realization is simply joyful, for They introduced chanting and dancing. There are many incarnations, like Lord Rāma and even Kṛṣṇa, who taught *Bhagavad-gītā*, which requires knowledge and understanding. But Lord Caitanya and Nityānanda introduced a process that is simply joyful—simply chant and dance.

His Divine Grace A. C. Bhaktivedanta
Swami Prabhupāda
Śrī Śrī Gaura-Nityānander Dayā, Purport

Lord Kṛṣṇa has mercifully manifest His transcendental feature of Lord Śrī Caitanya Mahāprabhu and the Pañca-tattva for the highest benefit of humanity. These direct manifestations of transcendence are immediate expansions of the internal spiritual potency of the Lord.

Haridāsa Ṭhākura
Śrī Harināma Cintāmaṇī

The pastimes of Lord Kṛṣṇa are the essence of all nectar, and that nectar is flowing in hundreds of rivers in all directions. The pastimes of Śrī Caitanya Mahāprabhu are an eternal reservoir, and one is advised to let his mind swim like a swan on this transcendental lake.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī
Caitanya-caritāmṛta, *Madhya-līlā* 25.271

If one only chants, with some slight faith, the holy names of Lord Caitanya and Nityānanda, very quickly he is cleansed of all offenses.

Thus as soon as he chants the Hare Kṛṣṇa *mahā-mantra*, he feels the ecstasy of love for God.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī
Caitanya-caritāmṛta, *Ādi-līlā* 8.31

He is like a golden mountain that scatters jewels of pure love of God. Because of His great mercy, He wandered this earth planet. That Lord known as Viśvambhara, the maintainer of the universe, inundated His own universe with the currents of the Ganges River of the tears of love of Godhead flowing from His eyes. All glories to that Lord, the son of Śacīdevī.

Śrīla Viśvanātha Cakravartī Ṭhākura
Śrī Śacinandana-vijayāṣṭka (7)

I offer obeisances to the most magnanimous giver of love of Kṛṣṇa, Kṛṣṇa Himself bearing the name Kṛṣṇa Caitanya, who possesses a form of golden hue. I submit myself to the merciful person Śrī Kṛṣṇa Caitanya, who performed wonderful deeds. With the nectarean treasure of His own love, He intoxicated the world (delirious with ignorance) by freeing it from the malady of nescience.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura
Hari-bhakti-kalpa-latikā, Foreword

FESTIVAL OF INDIA 2004



SCHEDULE FOR NORTH AMERICA

July 4: Washington, D.C., Rathayātrā

July 10–11: Montreal Rathayātrā

July 17–18: Toronto Rathayātrā

July 25: Detroit Rathayātrā

August 1: Los Angeles Rathayātrā

August 8: San Francisco Rathayātrā

August 14–15: Vancouver Rathayātrā

August 27–29: Seattle Rathayātrā

September 6: Śrī Kṛṣṇa Janmāṣṭamī,
Vancouver

September 12: Liberty State Park, N.J., Rathayātrā

October 24: Rāmacandra Vijayotsava,
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