Govardhana Puja
Sri Vaikuntha Ekadashi
Saturday, January 11, 2014
Darshana: 8am to 11pm

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

It's time we got to know the other knower in our body.

A lecture in Bombay on September 26, 1973
by His Divine Grace A C. Bhaktivedanta Swami Prabhupada
Founder-Acharya of the International Society for Krishna Consciousness

"O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its knower is called knowledge. That is My opinion." (Bhagavad-gita 13.3)

While discussing the subject matter of the body and the owner of the body, the soul and the Supersoul, we shall find three topics of study: the Lord, the living entity, and matter. In every field of activity, or in every body, there are two souls: the Supersoul and the individual soul. The Mayavadi philosophers say that there is only one soul—the Supersoul. But here Krishna, the authoritative source of knowledge, says there are two souls: the individual soul and the Supersoul, atma and Paramatma.

Because the Supersoul is the plenary expansion of Krishna, the Supreme Personality of Godhead. Krishna says, "I am also the knower, but I am not the individual owner of the body." The Supersoul, or Krishna, is the knower of the pains and pleasures of every body, whereas the individual soul is the knower of the pains and pleasures of his own body only. Krishna says, avinasi tu tad viddhi yena sarvam idam tatam: "The consciousness of the individual soul is spread all over the body." The soul, by his potency, spreads all over the body. Similarly, because Krishna is the Supersoul. His consciousness is spread not only in my individual body but in all bodies.

There are 8,400,000 species, and Krishna's consciousness pervades them all. He knows everything that is taking place in every body. So Krishna understands when we become conscious of Him. Krishna is within your heart, so He can understand your purpose. We cannot cheat Krishna. Krishna can immediately understand how serious and sincere you are to understand Him, to approach Him, or to go back home, back to Godhead.

As soon as Krishna understands that you are very serious, He takes care of you especially. Being the Supreme Personality of Godhead, Krishna is equal to everyone. Samo 'ham sarva-bhutesu na me dvesyo 'sti na priyah: Krishna is not envious, nor is He especially inclined to anyone. God's position is neutrality. He likes everyone. That is also stated in the Bhagavad-gita: suhrdam sarva-bhutanam jnatva mam santim rcchati. He is the friend of everyone. We are seeking friendship with so many people to satisfy our desires, but if we make Krishna our friend, all our desires will be fulfilled.

In the Upanishads it is said that two birds are sitting as friends in the same tree, the body. So you should understand that Krishna is your best friend. Krishna says He's the friend of everyone. That friendship is equally distributed. But if one becomes a special devotee, engaged in the service of the Lord with love and affection, Krishna is especially inclined to him. That is Krishna's mercy to the devotee. Krishna is equal to everyone, but He is especially inclined to the devotee who is engaged in His service with love and faith. He takes special care of the devotee; He guides him and gives him intelligence. What kind of intelligence? Yena mam upayanti te: He gives the devotee the clue how to go back home, back to Godhead.

Krishna does not give him intelligence for gaining material prosperity. That is entrusted to Maya, or Durgadevi Krishna's illusory energy. Therefore people are not much interested in worshiping Krishna. They are generally interested in worshiping Goddess Durga or Lord Shiva, because by worshiping Shiva or Durga, they get material opulence. Worship of the demigods is a hundred percent materialism. There is no question of spiritual life. Therefore Krishna says, kamais tais tair htra-jnarah prapadyante 'nya-devatah: "The intelligence of those who are interested in worshiping demigods is taken away."

Maya is working in two ways: prakshepatmika-shakti and avaranatmika-shakti. Avaranatmika-shakti means she is covering the reality, just as when the cloud covers the sunshine and we cannot see. For a few days now it's been cloudy. We cannot see the sun. But that does not mean there is no sun in the sky.

So Maya does not allow us to see Krishna. That is one shakti. or energy: avaranatmika-shakti. And another shakti is praksepatmika-shakti: after covering the consciousness, she throws one away from Krishna. In this way maya-
shakti is acting. Krishna therefore says:

daivi hy esa guna-mayi
mama maya duratyaya
mam eva ye prapadyante
mayam etam taranti te

"Maya is very powerful, but if one is very rigid in devotional service, he can overcome the influence of Maya." Krishna is there in the body. He's always ready to help us, provided we are serious about Him. That is Krishna's mercy.

This is the process of pleasing Krishna. We are sitting here together, and we are talking about Krishna and Chaitanya Mahaprabhu's mission. Chaitanya Mahaprabhu ordered, yare dekha, tare kaha 'krishna'-upadesa/ amara ajnaya guru hana tara' ei desa: "Instruct everyone to follow the orders of Lord Krishna as they are given in Bhagavad-gita and Srimad-Bhagavatam. In this way become a spiritual master and try to liberate everyone in this land."

This is our mission. The Krishna consciousness movement is for preaching the teachings of Krishna: Bhagavad-gita As It Is. This is called Krishna-upadesha. Another Krishna-upadesha is instruction about Krishna. Bhagavad-gita is the instruction given by Krishna, and Srimad-Bhagavatam is the instruction given by Vyasadeva and other sages about Krishna. Both of them are Krishna-katha: topics of Krishna.

If we want to improve, if we want to make our life successful, then we must engage ourselves in this programme of Krishna consciousness, or hearing about Krishna. Krishna is within your heart, and so as soon as you are very serious and eager to know about Krishna, you become liberated. Simply try to understand Krishna. This is the Vedic instruction: kasmin bhagavo vijnate sarvam idam vijnatam bhavati—if you simply understand Krishna, then all other things become automatically known. You don't have to make a separate endeavour to know. You will know what Paramatma is, what Brahman is, what this material world is what our relationship with this world is—everything will be revealed.

In the Bhagavad-gita [10.11] Krishna says,

tesam evanukampartham
aham ajnana-jam tamah
nasayamy atma-bhava-ssto
jnana-dipena bhasvata

"To show them special mercy, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance." If you actually become Krishna conscious, the result will be that you'll get special favour from Krishna. Krishna is especially favourable to the devotees.

Hearing about Krishna is the beginning of becoming Krishna conscious. Chaitanya Mahaprabhu also accepted this. We have to be submissive, not like the speculators who think, "Now I have become Brahman." But everyone is Brahman. There is no question of becoming Brahman. We have now forgotten that we are Brahman. We are misidentifying with this body. This is maya. It is not that by some process I become Brahman. I am Brahman, but on account of maya my knowledge is covered. I am thinking I am a product of this material world—that I am American or I am Indian. I am thinking in terms of the soil where I have taken birth. All over the world, instead of worshiping Krishna, everyone is worshiping the land of his birth. That is going on under the name of so many "isms."

Actually, we are part and parcel of Krishna. Krishna is Parabrahman; therefore we, being part and parcel of Krishna, are also Brahman, just as particles of gold are also gold. So there is no question of becoming Brahman. We are already Brahman. We simply have to know. "I am not this body; I am spirit soul, part and parcel of Krishna." That is knowledge: that I am Brahman.

Now, as soon as we are perfectly situated in that spiritual knowledge, there is no lamentation: brahma-bhutah prasannatma na socati na kanksati. Everyone is lamenting because he's a shudra. The sudra's business is to lament. But when one understands Brahman, he does not lament We have seen many brahmanas who are not very materially opulent, but they are happy. They are happy with Krishna. That is the brahmanas business. A brahmana must be a Vaishnava—Krishna conscious.

If a brahmana is not a Vaishnava, then he cannot become a guru. That is the injunction of the shastra [scripture]: sat-karma-nipuno vipro mantra-tantra-visaradah/ avaisnavo gurur na syad vaishnavah sva-paco guruh. A vipra
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is a learned brahmana. One who has studied all the Vedic literatures and has acquired knowledge is called vipra. Simply studying Vedic literature will not do. One must realize what Brahma is; then he becomes a brahmana.

Brahmana is a qualification. It is not by birth. Just as a high-court judge’s son is not a high-court judge unless he has the qualifications of a high-court judge, similarly the son of a brahmana is not a brahmana by birth. When he has the brahminical qualifications, he becomes a brahmana. Those qualifications are described in the Bhagavad-gita (18.42):

\[
\begin{align*}
\text{samo damas tapah saucam} \\
\text{ksanit arjavan eva ca} \\
\text{jnanam vijnanam astikyam} \\
\text{brahma-karma svabhava-jam}
\end{align*}
\]

“Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom, and religiousness—these are the natural qualities by which the brahmans work.”

So these things are lost. Therefore India’s position is now chaos and confusion because you have lost this Vedic civilization. You have lost Krishna consciousness. You have lost God consciousness. You are being directed by your whims. This is the very lamentable condition of India. Krishna consciousness is India’s original culture. Krishna appeared on this land. Krishna is not for any particular land, but still, Krishna appeared in this holy land of Bharatavarsha, in Mathura.

It is the duty of the Indians to understand Krishna culture—the Krishna consciousness cultural movement—and take part in it seriously. That is the instruction of Chaitanya Mahaprabhu. He says, bharata-bhumite haila manusya-janma yara janma sarthaka kari’ kara para-upakara: “Anyone who has taken birth in the holy land of Bharatavarsha must take advantage of the Vedic knowledge and work for the welfare of others.”

In the other part of the world, there is no such advantage as Vedic literature and Vedic knowledge. Unfortunately, the Indians are neglecting this Vedic perfection, whereas Europeans and Americans are taking interest. So we are not of course concerned with any particular nation or country. Our business is to carry out the order of Sri Chaitanya Mahaprabhu: yare dekha, tare kaha ‘krishna’-upadesa. Whomever you meet—it doesn’t matter whether he is Indian, European, American, or African—he should be instructed about Krishna consciousness. Then his life will be successful, and the life of the preacher of Krishna consciousness will also become successful.

This is the Krishna consciousness movement. The beginning is to hear about Krishna in order to understand Him. We give everyone the chance to hear about Krishna. This is our programme. We are trying to construct a temple here, not for making any profit, but to give people a chance to hear about Krishna. We are opening temples all over the world just to give people the chance to hear about Krishna.

As soon as the individual soul is seriously engaged in hearing about Krishna, the dirty things within his heart become cleansed. And as soon as the heart is cleansed, all his problems in this material world are solved. Cleansing the heart means to understand that we are not Krishna but part and parcel of Krishna, and our duty is to serve Krishna.

The Mayavadi philosophers are thinking that they are Krishna: “I am God.” That is unclean. Because their intelligence is not yet clear, they are thinking that they are Krishna. No. Krishna is the Supreme Personality of Godhead, and we are eternal servants of Krishna. Therefore Krishna demands in the Bhagavad-gita [18.66], sarva-dharman parityajya mam ekam saranam vraja: “Just surrender to Me.”

It is the right of the master to tell the servant, “You surrender.” Similarly, Krishna comes to teach this. because we are eternal servants of Krishna. The Mayavadi philosophers cannot understand this. The servant wants to become the master. That is not possible. If the servant remains a faithful servant that is the perfection of his life. If the servant wants to artificially become the master, that is only a botheration.

The Krishna consciousness movement is educating everyone to understand this fact: that everyone is the eternal servant of Krishna. Don’t try to imitate Krishna. That is a botheration. You cannot be happy that way. If one wants to artificially become something he is not, then it is simply a botheration. There is no happiness. Artificial life is not happiness. Natural life is happiness.

Naturally we are servants of Krishna. If we don’t serve Krishna, then we have to serve maya. Those who are not Krishna conscious have given up the service of Krishna. but they have accepted the service of so many other things. Somebody is thinking, “I am the servant of my country”; somebody is thinking, “I am the servant of my family”; somebody is thinking, “I am the servant of my wife”; or someone is thinking, “I am the servant of my office boss.” Or somebody is thinking, “I am the servant of my dog.” That is also going on.
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So one must remain a servant, but if he does not become the servant of Krishna, he has to become the servant of so many things. He cannot give up his position as a servant; that’s a fact. Therefore one who is intelligent—one who is actually intelligent—thinks. “If my position is to become a servant, why not become the servant of the Supreme?” This is intelligence.

We are the servant of our senses. Our senses are dictating so many nonsense things, and we are serving them. Therefore one who is not a servant of the senses, one who becomes the servant of Krishna, becomes the master of his senses. Such a person is called svami or gosvami. All over the world, everyone is the servant of the senses: godasa. One has to become gosvami.

So Krishna is advising: “I am in everyone’s heart.” You can take advice from Krishna. Krishna is ready. One name for Krishna is chaitya-guru. “the guru situated within your heart.” Krishna comes out as the instructor guru or the initiator guru, and He is sitting within the heart as chaitya-guru. Krishna is ready to help us in two ways: as the external guru and the internal guru. The internal guru is Krishna Himself, and the external guru is His manifestation as the spiritual master. So we should take advantage of these two gurus and make our life successful. This is the Krishna consciousness movement.

Thank you very much. Hare Krishna. ☀

Sri Vishnu Sahasranama Parayana

On the occasion of Kannada Rajyotsava, ISKCON Bangalore’s Sri Krishna Kalakshetra organized Sri Vishnu Sahasranama Akhanda Parayana as a special prayer for the welfare of society. Devotees performed special puja and kirtana to Lord Sri Radha Krishnachandra.

Thousands of devotees from Sri Vishnu Sahasranama Maha Mandali (Bangalore) and All India Vishnu Sahasranama Cultural Federation (Chennai) participated in this congregational chanting. They chanted nearly twenty one rounds of Sri Vishnu Sahasranama and received the blessings of Sri Radha Krishnachandra.
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Srila Prabhupada: Actually, I've seen in New York that in some quarters, it is so nasty. Disaster. So many storefronts and houses lying vacant. Just after my arrival there, I would sometimes walk to see various parts of the city. Hellish condition. People said it was risky, but [laughing] I did not know that it was risky.

One electrician who was my friend said, “Oh, Swamiji, you are going to that quarter? It is not for you. Don’t.”

“Oh, I do not care. What have I got that they could take from me?”

So I was going here and there in New York City. So many nasty quarters. London, also. So many houses vacant.

Disciple: Srila Prabhupada, some say there is more chance of being killed in New York City than in the jungle. Violent criminals are roaming the neighbourhoods to rob and rape, because they know that very often, modern society isn’t going to do much to stop them. These thugs can literally get away with murder.

Srila Prabhupada: Yes. People warned me not to go to Central Park in the evening. They said at night nobody goes there.


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Disciple: That's quite true, Srila Prabhupada. At night ordinary people are afraid to go there. They have to stay inside, behind locked doors. Nobody can go to the park. Except the muggers and killers. They practically own the place.

Srila Prabhupada: Such an important park in such an important city, and no one can go there.

Disciple: Srila Prabhupada, it seems people are realizing how bad this modern civilization is. But is there anything this civilization has done that's good—even if just by accident? People are hoping against hope, because their civilization is so bad.

Srila Prabhupada: Yes. That is why they support this "accident" theory of the universe. Because ordinarily in their civilization, there is no good. There is no possibility of good. But some good may come by accident, that's all. Otherwise, jagato hitah: world destruction—in their civilization, there is only fault.

But accidentally, good sometimes comes. Accidentally, this Krishna consciousness movement came here [laughing], although it was already going on in India. Nobody here called for Krishna consciousness—the scientists, the politicians. But as if by accident it came. As if by accident they got this benefit. They cannot explain the workings of God: therefore, they take everything as an accident.

[To disciple:] Go on reading.

Disciple [reading from Bhagavad-gita 16.9]: “The demonic are engaged in activities that will lead the world to destruction. The Lord states here that they are less intelligent. The materialists, who have no concept of God, think that they are advancing. But according to Bhagavad-gita, they are unintelligent and devoid of all sense. They try to enjoy this material world to the utmost limit and therefore always engage in inventing something for sense gratification. Such materialistic inventions are considered to be advancement of human civilization, but the result is that people grow more and more violent and more and more cruel—cruel to animals and cruel to other human beings. They have no idea how to behave toward one another. Animal killing is very prominent amongst demonic people. Such people are considered the enemies of the world, because ultimately they will invent or create something which will bring destruction to all. Indirectly, this verse anticipates the invention of nuclear weapons, of which the whole world is today very proud. At any moment war may take place, and these atomic weapons may create havoc. Such things are created solely for the destruction of the world, and this is indicated here. Due to godlessness, such weapons are invented in human society; they are not meant for the peace and prosperity of the world."

Srila Prabhupada: Now discuss.

Disciple: If we look back over this century, Srila Prabhupada, we can't find many years of peace. The Russo-Japanese War, the First World War, the Second World War, the Korean War, the Vietnam War, and hundreds of what they call "low-intensity conflicts." But always some kind of war going on. Whether in the Middle East or Latin America or Africa, people are always fighting over land and industrial resources. It seems some kind of war always has to be going on.

Srila Prabhupada: Yes, always some war. "Cold war" or "hot war," as they say. When there is the fire of physical combat that is a hot war. And when there are diplomacy and politics, that is a cold war. So war is going on. Sometimes it is hot; sometimes it is cold. There is no peace.

Disciple: And what's more, Srila Prabhupada, we even see that among the so-called God conscious communities, still there are such horrible activities going on. Fighting.

Srila Prabhupada: No. no. we don't say that all fighting has to stop. We are drawing a distinction between fighting by demons and fighting by demigods. If you are a demon and you come to attack me, then I must defend myself. What can I do?

If you start a war, you are a demon. Shall I decline from fighting you? "No, no. I am a demigod—I shall not fight. You can kill me." Is that intelligent? I'll have to fight.

But war starts by the instigation of the demonic. The Kurukshetra war—it was not started by Arjuna. It was started by Duryodhana.

(To be continued.)
BANGALORE: Sri D. Sarkar, Chairman, Union Bank of India, handing over a symbolic key to Sri Acharya Ratna Dasa, Akshaya Patra Foundation, during the flagging off ceremony of two vehicles donated by Union Bank Social Foundation.

MANGALORE: Akshaya Patra Mangalore celebrated “0 to 25 million” on the occasion of the Mangalore unit reaching the 2.5 crore meals milestone since its inception in 2005. The unit here feeds about 25 thousand children daily.
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Rajagopuram of Thirunaraiyur near the hermitage of the sage. With her sweet voice like captivate the mind of Medhavi. She constructed a house Lord Vishnu to herself and hatched a cunning plan to particularly very keen to divert Medhavi's attention from apsaras of Godhead. One of the named Manjugosha was various devotional services to the Supreme Personality penance of who visited Medhavi, who was engaged in like Indra as well. The apsaras devas favourite spot for themselves in all kinds of sportive activities. It was a always. Sage Medhavi made this forest his abode. Many called Chaitraratha where there was springtime weather Kubera, the lord of wealth, had created a beautiful forest named Manjugosha was particularly very keen to divert Medhavi's attention from the Supreme Personality of Godhead. One of the apsaras named Manjugosha was favourite spot for devas like Indra as well. The apsaras devas favourite spot for themselves in all kinds of sportive activities. It was a always. Sage Medhavi made this forest his abode. Many called Chaitraratha where there was springtime weather Kubera, the lord of wealth, had created a beautiful forest named Manjugosha was particularly very keen to divert Medhavi's attention from Lord Vishnu. Medhavi then began a great penance to please Lord Vishnu with severe austerities. He chose Thirunaraiyur in South India for his penance. Pleased with the penance of Medhavi, Lakshmi Devi appeared as an infant baby under a vanjula tree. Medhavi brought her up as his own daughter and named her Vanjulavalli. Lord Vishnu appeared in Thirunaraiyur as a handsome bridegroom and married Vanjulavalli. The Lord and His consort are seen on the altar in wedding posture - a very unique feature of this divya desam. This is one of few divya desams where Goddess Lakshmi has prominence over the Lord. The other are Srivilliputhur, Woraiyur and Thiruvelali divya desams. Srivilliputhur is called Naachiyaar Thirumalligai and Thirunaraiyur is called Naachiyaar Kovil. Unlike in other divya desams, there is no separate shrine for Lakshmi Devi. On all festive occasions the goddess is given first preference in offering bhoga and in procession. Vanjulavalli Devi's darshana can be had even from the entrance of the temple whereas one needs to be close to the sanctum sanctorum to have the audience of the Lord. The Mysterious Stone Garuda In all Vishnu temples one can see a wooden or golden form of Garudadeva or the eagle carrier of the Supreme Lord, which is used for festive occasions. The Lord is usually taken out on the shoulders of Garuda. But a huge stone Garuda, the only one of its kind in any divya desam, is of special significance at this temple and is seen in a separate sanctum near the main sanctorum. As per the Shhala Purana, the sculptor who made the Deity of Garuda got irritated, as the each time he completed the work, the Deity of Garuda flew away. Thus the sculptor begged Garudadeva to stay there. Garuda replied that only devotion can bind him and agreed to stay and bless the devotees. During festival times twice a year, the Lord appears on the stone Garuda. While only four people carry Lord Garuda out of his sanctum, as the Lord goes out of each prakara, he is said to increase in weight progressively, so that eight people, sixteen and then thirty two people are required to carry Lord Garuda out of the temple. Finally, when the Lord is taken outside the temple, Garuda increases in weight so much that 128 people are required to carry the Lord! On his way back, it is said that Garuda decreases in weight and finally when he is back in the sanctorum, only four people are required to carry him. Garudadeva is said to answer all the prayers of the devotees and is quite famous in the locality as Kal Garuda Kovil. Where the Lord of love rides on a stone Garuda Thirunaraiyur N aachiyaar Kovil by Sampatcumara Ramanuja Dasan (Ashwin S) Located 10kms from Kumbakonam on the Thiruvurur Road is the Naachiyaar Kovil in Thirunaraiyur. Pastime The great sage Chavana was blessed with a son Medhavi. Medhavi was a great maharshi and was devout to Lord Vishnu. The sage fell into a rage and cursed Manjugosha, "Oh devout brahmana! Please forgive my sins! I have given pleasure to you for many days so kindly relieve me." The sage replied, "I am helpless now. You have destroyed my power of austerities. Still I can suggest one method by which you can come out of the curse. The Ekadashi which falls during the waning moon of Chaitra month is called Papamochana Ekadashi. If you fast very strictly on this Ekadashi, all your sinful reactions will be destroyed immediately and you will attain the heavenly abode of Vaikuntha where my beloved Lord Hari resides."
of South India. He was the commander-in-chief of the Chola army. He was so devoted to the Lord of Thirunaraiyur that he requested the Lord to initiate him to the Sri Vaishnava fold. In the Sri Vaishnava sampradaya, branding the shoulders with the sign of the shanka and chakra is part of the process of initiation. The Lord of Thirunaraiyur thus gave initiation to Thirumangai Mannan (as he was known till then) and he was named Thirumangai Alwar. So in this divya desam we can see the Lord holding the shanka and chakra in a slightly forward position as He had done when He initiated Thirumangai Mannan. An acharya is referred as Nambi in South India. Since the Lord acted as the initiating acharya of Thirumangai Mannan in Thirunaraiyur, He is known as Thirunaraiyur Nambi.

There is another interesting incident which reveals Thirumangai Alwar’s affection for his spiritual master, Thirunaraiyur Nambi. When Lord Ranganatha of Srirangam wanted Thirumangai Alwar to present a madal (love poem or song by a spurned lover) about Him, Thirumangai Alwar replied: madil inge, madal ange (wall here, song there), suggesting that he built huge walls at Srirangam and his love songs were exclusively for the Lord of Thirunaraiyur. Such was the devotion Thirumangai Alwar had for the Lord of Thirunaraiyur. In ancient Tamil tradition, when a man falls in love with a woman, and his attempts at courtship are not successful, writing a madal is the final resort. It is a practice to win the girl by embarrassing her in public. Thirumangai expresses in his madal that since the Lord has not accepted his love despite repeated requests, the last option was to write a madal or madal eruthal. Thirumangai Alwar’s 100 songs (madal) about Thirunaraiyur Nambi are therefore in the mood of prema rasa or conjugal love. A very interesting feature is that while Thirumangai Alwar refers to himself as the composer of the verses at the end of every ten verses of all his compositions, in two specific madals there is no such reference to himself, as he visualised himself as Parakala Nayaki (female Thirumangai Alwar) and transformed himself into that role as the lover girl of the Lord of Thirunaraiyur. Women were forbidden from composing madal and the privilege was only for men. In one of the compositions the Alwar narrates that as a dejected lover, life has become so terrible since the Lord will not accept her love and how the Lord hijacks everyone’s attention by being present in various divya desams in different attractive postures. And Alwar concludes with the threat of her performing the forbidden madal even if it was at the cost of her being rebuked by everyone.

The Temple

The temple was constructed by Kochenkannan of the Chola dynasty. There are sixteen gopurams in the
temple, including the five-tiered rajagopuram. The rajagopuram is magnificent, rising up to 23 meters. The entrance through the rajagopuram leads to an eighteen-pillared hall. As one passes the dvajasthamba and the balipeeda one can have the darshana of the stone Garuda on the right. The Lord comes out of the altar on the stone Garuda during the Brahmotsavam in the months of Margazhi and Panguni. The temple has an elevated structure accessed by twenty-one steps. In the main sanctum one can have darshana of the magnificent Lord Thirunaraiyur Nambi with His consort Vanjulavalli Naachiyaar. The Lord is seen with a blissful smile which can steal the mind of millions of people. The shrine of Thirumangai Alwar is located on the northern side. The gorath mantapa houses the shrines of Ramanuja, Koorath Alwar and eleven Alwars. There is a separate shrine of Manavala Mamuni and Sudarshana in the prakara.

The southern side of the temple has a bilva tree and the vasantha mantapa on the south western side hosts Vasanotsava in the month of Vaikasi. The temple has a 100-pillared hall where the divine wedding of the Lord and His consort takes place in the month of Avani. There is a huge tank by name Manimutha Theertha which is 225ft X 688ft. Another unique feature of the temple is that one can find small intricate Deities of all 108 divya desams in this temple.

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God as the Universe

Yes, the universe is God, as many people believe, but there's much more to Him than that.

by Mathuresha Dasa

In contemplating God as "the greatest." people sometimes conceive of Him (Her, It) in terms of expansive natural phenomena like the sky, the wind, or space. Even aborigines are known to wonder at and worship such natural spectacles as a great mountain, a waterfall, lightning, or an earthquake. And the same tendency is present in civilized societies as well. This search for the greatest may finally lead us to the concept of God-as-everything or God-as-the-universe, the complete and all-inclusive ultimate entity.

The Vedic literature describes many forms and conceptions of God, including this God-as-the-universe conception, which Vedic scholars call the Virat-rupa, or the universal form. The universal form is a material conception of God in that it is composed of the material elements, and in that it can therefore be grasped by materialists—by those who believe that nothing but matter exists, and who are prone to deny God in the forms in which He is most conventionally worshiped.

To say that the universe is God, however, is only a half-truth, since the material nature is one of God's energies, not His personal self. God is both identical with and different from His energies, just as the sun is different from the sunshine. Full-truth God, according to Vedic sources, is the Supreme Personality of Godhead, Krishna, whose material energy we contemplate in the universal form. The Brahma-samhita states, "The supreme controller is Krishna. He has an eternal, blissful, spiritual body. He is the origin of everything. He has no origin. He is the cause of all causes."

The trouble is, individuals who have in all sincerity undertaken the search for the greatest and who have arrived at the conception of God-as-the-universe have almost inevitably, along the way, left behind all concepts of personality. Persons, in their experience, are...
imperfect, incomplete, and limited. Therefore God, the unlimited, must be impersonal.

While the universal form is indeed made of an impersonal energy, Vedic authorities seek to correct the notion that God Himself is ultimately impersonal. God is a person, they insist, though not a limited person like us. He is complete, perfect and unlimited, and when we limited persons redirect our attention and service to Him, we rise above His impersonal material energy and regain our completeness as parts of His entourage. Krishna declares, “This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.”

To re-acquaint the sincere searcher to the idea of personality, the Vedic literature makes a more or less imaginary comparison of the universe with God’s personal body. Here, in a prayer from the Tenth Canto of the Srimad-Bhagavatam, is one of many descriptions of the universal form:

“My dear Lord, fire is Your mouth, the earth is Your feet, the sun is Your eye, the sky is Your navel, and the directions are Your ears. Space is Your head, the demigods are Your arms, the oceans and seas are Your abdomen, and the winds and air are Your strength and vitality. All the plants and herbs are the hair on Your body; the clouds are Your hair, the mountains are Your bones and nails, the days and nights are the twinkling of Your eyelids, and the rains are Your semen.”

And again in the Second Canto:

The hairs on His body are the cause of all vegetation. . . . The hairs on His head and face are reservoirs for the clouds, and His nails are the breeding ground of electricity, stones, and iron ores. The back of the Lord is the place for all kinds of frustration, ignorance, and immorality. From His veins flow the great rivers and

Please chant...

Hare Krishna Hare Krishna
Krishna Krishna Hare Hare
Hare Rama Hare Rama
Rama Rama Hare Hare

...& be happy
rivulets, and on His bones are stacked the great mountains."

The Bhagavad-gita contains perhaps the best-known description of the universal form. But in the Gita the universal form appears not merely as a pleasant poetic vision but as a fierce, all-devouring, many-mouthed monster. Trembling before this terrible apparition, Arjuna offers reverent prayers. Here are some excerpts:

"O Lord of the universe, O universal form, I see in Your body many, many arms, bellies, mouths, and eyes, expanded everywhere, without limit. I see in You no end, no middle, and no beginning. You have numberless arms, and the sun and moon are Your eyes. I see You with blazing fire coming forth from Your mouth, burning this entire universe by Your own radiance. O Lord of lords, O refuge of the worlds, please be gracious to me. I cannot keep my balance seeing thus Your blazing deathlike faces and awful teeth. I see all people rushing full-speed into Your mouths, as moths dash to destruction in a blazing fire."

The Gita’s description of the universal form is so vivid, and Arjuna’s fear so palpable, that the assertion that the universal form is imaginary seems curious. The apparition not only scared Arjuna, it talked to him. At Kurukshetra, where the Gita was spoken, Krishna was personally present and He directly displayed His universal form. In general, however, we can say that Krishna is not personally present in the universal form, and that its personification is a device to start materialists on the path to the transcendental plane of God realization. The Bhagavatam (1.3.10) confirms:

"The conception of the universal form is imaginary. It is to enable the less intelligent to adjust to the idea of the Lord’s having a form. But factually the Lord has no material form.

Krishna’s original form is His sac-cid-ananda spiritual body, and His supreme personality is identical with that transcendental body."

But at Kurukshetra, with Krishna present, the universal form looked real enough, to put it mildly. Bewildered and terrified by all the ferocity, Arjuna inquired:

"O Lord of lords, so fierce of form, please tell me who You are. … I want to know about You, for I do not know what Your mission is."

To this request Lord Krishna in His universal form replies:

"Time I am, the destroyer of the worlds, and I have come to destroy all people. With the exception of you [Arjuna and his brothers], all soldiers on both sides will be slain."

So the fearsomeness of the form before Arjuna was a representation of time. Time, another energy of God, pervades, controls, and finally destroys the universe.
and everything in it. Time is truly an all-devouring monster, smashing us with its horrible teeth.

But why was an exception made for Arjuna and his brothers? Was Lord Krishna showing favouritism toward His friends, or sectarian preference for His devotees?

Not exactly. Yes, Krishna specifically protected Arjuna on the Battlefield of Kurukshetra, but that protection is available to every devotee of God who transcends the material conception of life. Krishna explains in the *Gita* that we are not our material bodies, which time controls and destroys, but rather eternal, spiritual individuals within the body. Through the agency of material nature, Krishna has awarded us these bodies to fulfill our desires to enjoy separately from Him. As pure souls, however, we have nothing to do with matter, our eternal constitutional position being to enjoy blissful, deathless life by serving Krishna, the complete Personality of Godhead.

Although Krishna, out of love, has let us leave His service, He also, through His energy of time, reminds us that our desires to enjoy on our own are illusory. We simply can't enjoy apart from Him, just as a finger cannot nourish itself apart from the whole body. Even while wandering life after life through material nature, we are indirectly connected to Him, since matter is His energy. And while wandering, we have a lesson to learn from the fact that time over and over again destroys our material bodies and all the other manifestations of material nature.

Arjuna and his brothers were exempt from time’s devastation because they were pure devotees of Krishna. They had no interest in the material world, even while discharging their royal duties. Such devotion as theirs is transcendental and eternal, beyond the jurisdiction of time. Not only Arjuna, but every pure devotee is safe from time’s all-devouring mouths. Even when devotees’ bodies are destroyed in time, it is superficial to say the devotees have died.

After seeing the universal form, Arjuna prayed for Krishna to reveal again His original, two-armed form and Krishna consented. As a devotee, Arjuna specifically loved Krishna, the original Personality of Godhead. He had appreciated the universal form; it had awed him and elicited his respectful prayers. But you can’t love the universal form’s terrifying, all-devouring features, so Arjuna was not in the final account much interested in them.

Following Arjuna’s example, we may also desire to serve the original Personality of Godhead, Krishna, rather than contemplate His universal form and confront the devastating faces of time.
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Bangalore: Hare Krishna Hill (above) & Vaikuntha Hill (below)
Srila Prabhupada Disappearance Day

Bangalore: Hare Krishna Hill (above) & Vaikuntha Hill (below)
Vrindavana: Devotees of ISKCON-Bangalore Group organised and celebrated the festival this year at the Sri Radha Damodara Temple in Vrindavana, where Srila Prabhupada had stayed before he left for New York in 1965.
Deepotsava 2013
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- Gorgeously decorate your Deities and your altar at home, with silks, jewels and flowers.
- Then take a photograph and upload it using the link [http://woobox.com/v64vw6](http://woobox.com/v64vw6)
- Your photograph will appear in the voting page of the competition, for the public to view and vote.
- You can also invite your friends on Facebook to vote for the photograph.
- The photograph with the highest number of votes will be awarded the Srivigraha Shringarotsava prize.

This competition is also open for photographs of altars without Deities and only Deity pictures.
The competition opens on December 1, 2013 and ends on December 25, 2013.

Connect with us on Facebook for further details.
facebook/ISKCONBangaloreTemple

Srinivasa Archana Seva

Only once a year, on the occasion of Vaikuntha Ekadashi, a laksharchana is offered to Sri Srinivasa Govinda on Hare Krishna Hill. Devotees chant one lakh names of Lord Sri Krishna while they perform the archana with varieties of fragrant flowers.

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