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.
Perfect Vision

Guided by a direct vision of the Absolute Truth, the author of the Vedic literature presented his ultimate contribution to human knowledge.

A lecture in Vrindavana, India, on April 18, 1975

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

anarthopasamam saksad
bhakti-yogam adhoksaJe
lokasyajanato vidvams
cakre satvata-samhitam

"The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyasadeva compiled this Vedic literature, which is in relation to the Supreme Truth." (Srimad-Bhagavatam1.7.6)

Knowledge means ultimately to understand the original source of everything. The scientists and philosophers are searching for the original cause. For example, the modern scientists are searching for the original cause of life. That is a good inquiry. But because they are surrounded by anarthas, superfluous things, they cannot know it. As long as one is illusioned by maya [the deluding energy], he cannot have perfect knowledge.

Vyasadeva is addressed here as vidvan, full of knowledge. Vyasadeva was unhappy even after compiling Vedanta-sutra. So under the instruction of his guru, Narada Muni, he wanted to compile the last contribution to human society, a commentary on Vedanta-sutra. That is Srimad-Bhagavatam. Vedanta means "the ultimate knowledge." Veda means "knowledge," and anta means "the last contribution."

So under the instruction of Narada Muni, Vyasadeva first of all made his life perfect. Because if you write books without being perfect they will not be effective. One has to become perfect before writing books. Nowadays, especially in the Western countries, people write any rascal ideas under the name of philosophy or science. They write, "Perhaps..." or "It may be..." That is not the system in Vedic civilization.

In Vedic civilization, only those who are advanced in Vedic knowledge can write. Vedic knowledge is called sruti. And if you write following the principles of sruti then it is smrti. Srila Rupa Gosvami gives this advice:

sruti-smrti-puranadipancaratra-vidhim vina
aijantiki harer bhaktir
utpatayaiva kalpate

"If you pose yourself as a great devotee of Krishna without reference to the sruti, the smrti, the Puranas, and the Pancaratra-vidhi, that is simply a disturbance."

When Narada instructed Vyasadeva, "Write something that will help people understand the Supreme," then Vyasadeva engaged himself in bhakti-yoga, devotional service. You cannot understand the Supreme Truth without engaging yourself in devotional service. Krishna says in Bhagavad-gita, bhaktya mam abhijanati. Only through devotion, submission, and surrender can you understand Krishna, not by your so-called scholarship or research work. No. Bhaktya mam abhijanati. Krishna never said. "By cultivating speculative knowledge one can understand Me." No.

Therefore Vyasadeva engaged himself in bhakti-yoga to understand the Supreme Truth. That is stated: bhakti-yogena manasi samyak pranihite male/ apasyat purusam purnam mayam ca tad-apasrayam. He visioned two things: purusam purnam and maya.

Purusam purnam means the complete or perfect Supreme Personality of Godhead. We are trying to become purusha, or Bhagavan, but we are not perfect. Bhagavan means purna, complete. So we cannot accept anyone as Bhagavan unless he is purna. The complete Supreme Person is Krishna.

By meditation in bhakti-yoga one can understand the Supreme Truth. Real meditation means to try to find out the Supreme Person who is within everyone. That is called yoga, and that yoga is perfect when you see Krishna. Yoga
means to try to find Krishna within yourself. Krishna is there, but you have to be qualified to see Him. That is required. That is called bhakti-yoga.

In the Brahma-samhita it is said, premanjana-ccurita-bhakti-vilociena santah sadaiva hrdayesu vilokayanti. Seeing Krishna is not possible simply by gymnastics. One has to develop transcendental love for Krishna. When your eyes are anointed with love of God, then you can see Him within yourself twenty-four hours a day.

That is not difficult to understand. If you love someone, you always think of him; you always feel his presence. So the same is true of love for Krishna. Therefore Krishna is teaching how to develop this love for Him. He says, man-mana bhava mad-bhakto mad-yaji mam namaskuru: “Simply think of Me, become My devotee, worship Me, and offer obeisances to Me.”

We are spending so much money for installing the Deities of Krishna-Balarama here. What is the purpose? The purpose is that you will be able to see Them present in this temple and therefore you can think of Them. That is very natural. If you see the Deity always, then you get His picture impressed within your mind; you will always think of Him. And the Deity is not different from Krishna. For a devotee, the Deity is Krishna Himself, identical.

We are spending so much money not for worshiping a statue. That would not be very intelligent. The Deity is directly Krishna. Therefore the temple is a sanctified place. If you follow the process of seeing the Deity regularly, your mind will be cleansed. When the mind is cleansed of all dirty things, then you can think of Krishna.

So Vyasa first of all made his life perfect by practicing bhakti-yoga, and then he wrote this Srimad-Bhagavatam. Therefore you will find that in Srimad-Bhagavatam each word is transcendental. Each word is full of meaning and transcendental knowledge, because the writer of this transcendental book is Vyasa, and he is perfect. He is known as Veda-Vyasa, “perfect in Vedic knowledge.”

Vyasa saw the complete Supreme Personality of Godhead. And he also saw maya. Mayam catur-apasrayam. Maya was behind Him. The Supreme Personality of Godhead, Krishna, has maya’s [energies] of different kinds because He has to execute so many affairs in both the material world and the spiritual world. Just imagine! The universes are so big, and there are innumerable universes. In each universe there are innumerable planets. In each planet there are innumerable towns and cities. In each town there are innumerable living entities. And Krishna has to manage all of them. That is Krishna. Therefore He is called Parameshvara, “the supreme controller.” And Krishna says in the Bhagavad-gita, sarvasya caham hrdi sannivisthath: “I am living in everyone’s heart.”

Krishna has to act in such a way that whatever we are doing is under His direction. For example, Krishna says mattah smrtih: “From Me comes remembrance.” In the morning you get up and immediately you understand that you were sleeping and that now you have to do so many things. So where has this memory come from? Krishna says, mattah: “From Me.” Just imagine how busy Krishna is!

So the maya that is controlling the material world was seen by Vyasa. Srimati Radharani is also maya. She is yoga-maya. And Durga is maya. She is an expansion of Radharani. But Durga's business is different from Radharani's business. Durga's business is to keep the living entities covered so that they don't awaken to Krishna consciousness. That is her duty.

Vyasa saw the Supreme Person, and he saw maya behind the Supreme Person. Which maya? Yaya sammohito jiva—that maya which is keeping the living entities in illusion. What is that illusion? Under the influence of maya, we are identifying with the different gunas, or qualities of this material world: goodness [sattva-guna], passion [raja-guna], and ignorance [tamo-guna]. Sattva-guna is the brahminical qualification. Someone is thinking, “I am a brahma.” Someone under the control of raja-guna is thinking, “I am kshatriya.” This misidentification is all over the world. You may not think, “I am a brahma,” but you may think, “I am an American.” Or I may think I am an Indian. There is some sort of identification. Therefore the whole world is full of anarthas, unnecessary things. I am not a brahma; I am not Indian; you are not American; you are not a kshatriya. These are all false identifications.

This misidentification is the work of maya. All living entities are under certain impressions: “I am this”; “I am that.” And based on “I am this”; “I am that,” they cannot make any solutions to the problems of life. The leaders have created the United Nations, but there are no solutions. Why? Because everyone is under the grip of maya, the material energy, and they are simply creating problems. This is their business.

I am spirit soul, and I do not belong to these material qualities. Still I am thinking that I am a product of the material nature. One cannot go beyond these three gunas: sattva-guna, raja-guna, tamo-guna, or mixed. There are 8,400,000 species of living entities under the impression that “I am a dog”; “I am a plant”; “I am a fish”; “I am a mosquito”; “I am a man”; “I am a demigod”; “I am a tiger”; “I am an Indian”; “I am an American.” In this way there are 8,400,000 different types of identification. Therefore we find so many forms of life. This is all the work of maya to keep us
under a certain impression. And we work under a certain impression and create another situation. Then we get another body.

If in this life I create a situation like a dog's, then in my next life I will get the body of a dog. that's all. Or if I create a situation like the demigods', then I can go to the heavenly planets. But if I create a situation as an eternal servant of Krishna, they I go to Krishna. This is wanted. This is the purpose of the Krishna consciousness movement. Don't create a situation that "I am this." "I am that." Simply create this situation: "I completely understand that I have no other business than to advance in Krishna consciousness and that my only duty is to serve Krishna." This is wanted.

How one can attain this position is described in today's verse: anarthopasamam saksad bhakti-yogam adhoksaje. This is the remedy: all unnecessary things can be removed by devotional service to the Supreme Lord.

But as long as I think, "I am this," "I am that," then I am still in illusion. Thinking "I am a big gosvami" or "I am a big brahmana" is also an anartha. The actual gosvami is one who has control over his senses. We have to control our senses and properly identify ourselves. We should think, "I do not belong to anything of this material infection, but I am an eternal servant of Krishna." That is called self-realization or mukti.

In the Srimad-Bhagavatam, the definition of mukti has been given: muktir hitvanyatha rupam sva-rupena vyavasthitih. Anyatha rupam means that I identify myself as this and that: "I am American"; "I am Indian"; "I am a brahmana"; "I am a gosvami." No. These are all anartha, unwanted. We are living under the wrong impression. Therefore it is said, hitvanyatha rupam—"giving up the wrong impression." And sva-rupena vyavasthitih means "situated in one's original position." That is called mukti. Mukti does not mean anything else. This is the definition of mukti. You keep yourself in your original position.

So our original position is that we are part and parcel of the body of Krishna. The brahmana is the mouth of Krishna, and the kshatriyas are the arms of Krishna. The vaishyas are the abdomen of Krishna, and the sudras are the legs of Krishna. Therefore nobody should be hated. Krishna is advaya, absolute. Ordinarily we may make some distinction between the head and the leg. The leg is less important; the head is more important. But any part of Krishna is as important as any other part. So if you come to realize that you are part and parcel of Krishna, then whether you act as Krishna's leg or as Krishna's head, there is no difference.

Here in the material world we have misunderstood that because I am the head [brahmana], therefore I shall hate the legs [sudras]. But why should we think like that? We first of all offer tulasi and flowers to the legs of Krishna, not to the head. Bhakti-yoga begins from the lotus feet of Krishna. So how can you say that Krishna's legs are inferior to His head? Such a
misunderstanding is called an anartha.

If we enter into the process of bhakti-yoga, these anarthas will go away. Therefore it is recommended here in the Srimad-Bhagavatam, anarthopasamam saksad bhakti-yogam adhoksaje: if you engage yourself in transcendental loving service of Adhokshaja, the Supreme Person who is beyond your sense perception, your anarthas will be finished.

When your anarthas are finished and you see every living entity as part and parcel of Krishna, that is called real Brahman realization. Every one of us is part and parcel of Krishna. So we should engage not only ourselves in Krishna's service, but we should try to engage others also, because they are also part and parcel of Krishna. Why should we exclude them? That is Vaishnavism. That is Krishna consciousness. And that is Chaitanya Mahaprabhu's mission.

That mission is to be started from India. Indians especially have the opportunity to learn these Vedic shastras (scriptures), become self-realized, and introduce this Krishna consciousness throughout the world. That is Chaitanya Mahaprabhu’s mission.

So every Vaishnava’s duty is to make his life perfect by understanding his real position and then to preach. All people throughout the whole world are ajanatah. Ajanatah means that they do not know anything. They are proud, and they think that having some material advancement of life is perfection. No, that is not perfection. Perfection is muktir... sva-rupena vyavasthitih—to be situated in one's own original position.

That can be done anywhere. Bhakti-yoga can be practiced in any part of the world, as we have experienced practically. What is bhakti-yoga? The first business is sravanam: you can hear. Hear about whom? Vishnu. Not nonsense talks. You must hear about Krishna. You can hear anywhere. There is no specific mention that it can be heard in such and such place. You can hear anywhere. But in a holy place like Vrindavana, the hearing has a special effect.

So here we are establishing this temple. and you foreigners have taken some interest. I am very much pleased. So constantly come to the temple and hear about Krishna. Make your anarthas vanish.

Nowadays everything that is being done is anartha, without meaning. But if we say this, people will criticize us—"Why are you using motorcars? Why are you using airplanes?" But our tactic is that we can use any so-called anartha in the service of Krishna. People have created some anartha, but we can engage even this anartha in the service of Krishna and make it meaningful. That is our business.

So it requires time to clear the anarthas. We are encumbered with so many unnecessary things. By bhakti-yoga our so-called necessities of life will decrease. Anarthopasamam. Although we are riding in motorcars, we don't think they are essential. But those who are captured by the present civilization, they think motorcars are essential. That is the difference.

Our process is that because we have to go to the United States to preach, why should we not take the airplane? Why should we waste our time? So we don't deprecate material advancement. But we simply warn that you don't forget Krishna simply for the matter of material advancement. This is Krishna consciousness. We don't discourage you, but when you have invented something material, utilize it for Krishna. Don't be attached to the motorcar. But utilize it for going fast for preaching work, that's all. This is required.

This is Rupa Gosvami’s advice. Don't die for want of a motorcar. But if you get the opportunity to go faster than walking, you should utilize it. This is required. Everything should be engaged in Krishna's service. That is called yukta-vairagya.

It is different from phalgu-vairagya, which means to think that because something is material, therefore it is false and must be rejected. No. It has some relationship with Krishna. That is to be seen.

What is this motorcar? Is it material? Where have they gotten this metal, iron, wood—everything? They have gotten it from Krishna. Therefore it has a relationship with Krishna. And when it is manufactured, use it for Krishna. That is yukta-vairagya. So we do not hate any products of material advancement. We can utilize everything for Krishna's service. Our only preaching is “Don't forget Krishna.” That is our business. And if you have got a special talent, utilize it for Krishna.

So if you take to bhakti-yogam adhoksaje, the anarthas, the things that are not wanted, or the problems of the world, will be mitigated. People do not know this. Therefore we have to teach them. That is the purpose of the Krishna consciousness movement

Thank you very much. 😊
This conversation between His Divine Grace A.C. Bhaktivedanta Swami Prabhupada and some of his disciples took place in New Vrindavan, West Virginia, on June 26, 1976.

Disciple (reading from Bhagavad-gita As It Is, 16.1): “The Supreme Personality of Godhead said: 'Fearlessness; purification of one's existence: cultivation of spiritual knowledge; charity; self-control; performance of sacrifice; study of the Vedas; austerity; simplicity; nonviolence; truthfulness; freedom from anger; renunciation; tranquility; aversion to faultfinding; compassion for all living entities; freedom from covetousness; gentleness; modesty; steady determination; vigour; forgiveness; fortitude; cleanliness; and freedom from envy and from the passion for honour—these transcendental qualities, O son of Bharata, belong to godly men endowed with divine nature.'”

Purport, by Srila Prabhupada: “In the beginning of the Fifteenth Chapter, the banyan tree of this material world was explained. The extra roots coming out of it were compared to the activities of the living entities, some auspicious, some inauspicious. In the Ninth Chapter, also, the devas, or godly, and the asuras, the ungodly, or demons, were explained. Now, according to the Vedic rites, activities in the mode of goodness are considered auspicious for progress on the path of liberation. . . .”

Srila Prabhupada: The defect of modern civilization is that people have no idea about liberation. Nor have they any idea about the transmigration of the soul. At its very root, this civilization is defective.

People are thinking just like animals. The dog is thinking, “I am this dog body. I am born a dog and I'll die—everything finished.” He cannot realize that “I can also take on a human body.” He cannot realize that.

So in this modern civilization, people cannot even realize that there is a next life and we can go to other planets, such as the moon. Sarvagya: the living entity has the tendency to travel widely, to many situations. Artificially people
are trying, but they do not know the proper method. As Krishna says in Bhagavad-gita, yanti deva-vrata devan pitn yanti pitr-vratah/ bhutani yanti bhutejya yanti mad-yajino 'pi mam: “Those who worship the demigods will take birth among the demigods; those who worship the ancestors go to the ancestors; those who worship ghosts and spirits will take birth among such beings; and those who worship Me will live with Me.”

People do not know this. Although they have got the tendency to go to higher planets, they do not know how to go. They do not know positively what are the positions of the various material planets or Vaikunthaloka, the spiritual planets. They do not know about liberation or the next life, transmigration—nothing of the sort. Simply like dogs.

Now, consider this point—whether I’m speaking rightly or wrongly. I know I am speaking the right thing, but if you disagree, then you can discuss it amongst yourselves.

Disciple: Srila Prabhupada, many people think that “liberation” has nothing to do with spiritual realization. It just means you can do anything you like—free from any consequences.

Srila Prabhupada: That is rascaldom. That is rascaldom. For instance, in a prison, if a prisoner thinks that he can do whatever he likes, that is rascaldom. That is going on. This modern civilization is rascaldom. Everyone is seeing daily that he’s under the control of material nature and still he thinks that “I can do whatever I like.” That is rascaldom.

Disciple: The so-called Christian conception of salvation is based not so much on attraction for the transcendental reality as on fear of hell.

Srila Prabhupada: This may be the official Christian conception, but the mass of people are not even afraid of hell. They do not even know what hell is. Because they are living in hell already.

You remember the humorous story. When a miner in Sheffield, England, heard some preacher’s description of hell, he remained undisturbed.

“So hell is damp and dark? Oh, well, it is damp and dark here in our mine. What is the difference between hell and our mine?”

When the miner was informed that in hell there is no newspaper, only then did he become disturbed.

“Horrible! How can anyone live without a newspaper?”

So people’s hellish condition is here now. Earlier, some of you were describing about the hellish conditions in factories. So people are working in factories—what do they care about hell?
“Even if I go to hell. I will get a good salary, that’s all. Money is required. Then I can drink nicely.”

But the transcendental reality is here also. Krishna’s standard is here. But this transcendental qualification, abhayam sattva-samsuddhih, fearlessness and purification of one’s existence—“What is that?” It does not appeal to people. It does not strike them at all. And yet in the Lord’s estimation, these qualities are the high qualities. Is it not?

“Fearlessness and purification of one’s existence,” the Lord requires of us. But who is fearless? Everyone is fearful. Fearlessness is a godly quality, but today who understands it? Ahara-nidra-bhaya-maithunam ca: rather, all that people understand is eating, sleeping, mating, and defending, or fearing. This is animal life. To eat, to sleep, to have sex, and to become fearful—this is animal life. And so Krishna says one has to become fearless. But who cares about it? People are thinking that to become fearless means to keep a gun. Of course, that is also one way. [Laughter.]

And as for purification of one’s existence, here also people do not know anything. When someone falls sick he wants to go to a doctor and become purified. But his whole life is impure—that he doesn’t know. You see, because people’s very existence is impure, they are subjected to birth, death, old age, and disease. That they do not know.

Training for Transcendence

Srila Prabhupada: If you scrutinizingly examine all these various godly qualities that constitute advancement of life, modern man has no idea. That is being explained in the Sixteenth Chapter of Bhagavad-gita. There is no such education in godly qualities, nor are people interested. Now higher art classes in the colleges, universities—no students will join. They are simply learning technological processes.

[To disciple:] Go on reading.

Disciple: “Those who are situated in the transcendental nature make progress on the path of liberation. For those who are acting in the modes of passion and ignorance on the other hand, there is no possibility of liberation.”

Srila Prabhupada: People say, “What do we care about liberation? It is all troublesome. You have to sacrifice so many things. We don’t want liberation. It is nonsensical. You keep your liberation. We don’t want it.”

This is the problem. As you said earlier, to these people “liberation” means “Whatever I like I will do.” But actually, one cannot do that. Still, one is thinking that he’s liberated: “Can you do that—whatever you like?”
"No, not actually."

But still he's thinking he's liberated. Therefore—rascal.

Dog's life.

The dog is jumping, barking that "I'm free now." But he

forgets that soon the master will call and chain him. The

master will do it. But still the dog is thinking that "I'm

liberated."

This is the problem. What is modern man's "liberation"?

He does not know what liberation is.

Disciple [continuing the reading of the Bhagavad-gita]:

"Either they will have to remain in this material world as
human beings, or they will descend among the species
of the animals or even lower life forms."

Srila Prabhupada: "Ah," people will say, "—all bogus.
This life is all. After this life, everything is finished. I am
free." This is the problem. This is their position.

Disciple: When we speak at schools and colleges, Srila
Prabhupada, we find that people cannot defeat what
you are saying, They have to admit, "Yes, our society
does have many shortcomings. We don't seem to know
how to organize things properly, so that all our citizens
can become happy."

And people also have to admit, "Yes there probably is
life after death, and transmigration of the soul. And our
society has this great shortcoming—that it teaches us
nothing spiritual, nothing about preparing for the life
after death."

Even when they reach the college level, people have
quite a bit of difficulty really understanding the basic
idea that "I am not this material body—I'm a spiritual
being."

Srila Prabhupada: They'll understand. I'm just pointing
out the difficulties of your preaching. You'll have to face
all these difficulties. In the materialistic society, people
have become like cats and dogs. Therefore, the business
of preaching is somewhat a hard job. You have to deal
with cats and dogs. But still there is hope, because they
have got this human form of life.

There is hope. It is not hopeless. Don't be discouraged.
But this is the job. You have to meet with cats and dogs.
That is my point. When you go to preach, you must
know that "I've come to preach among the cats and
dogs, and I have to deal with them carefully. Otherwise,
they will bark."

That was why, upon arriving in your country, I wrote a
poem with an apparent air of disappointment. The idea
was, "What will these people be able to understand
about this sublime spiritual philosophy?"

Hm. [To disciple:] Go on reading.

Disciple: "In this Sixteenth Chapter the Lord explains
both the transcendental nature and its attendant qualities
and the demoniac nature and its qualities. He also
explains the advantages and disadvantages of these
qualities.

"The word abhijatasya in reference to one born of
transcendental qualities or godly tendencies is very
significant. To beget a child in a godly atmosphere is
known in the Vedic scriptures as Garbhadhana-
samskara. If the parents want a child in the godly
qualities, they should follow the ten principles
recommended for the social life of the human being. In
Bhagavad-gita we have studied also before that sex life
for begetting a good child is Krishna Himself. Sex life
is not condemned, provided the process is used in
Krishna consciousness. Those who are in Krishna
consciousness at least should not beget children like
cats and dogs but should beget them so that they may
become Krishna conscious after birth. That should be
the advantage of children born of a father and mother
absorbed in Krishna consciousness.

"The social institution known as varnasrama-dharma—
the institution dividing society into four divisions of social
life and four occupational divisions or castes—is not
meant to divide society according to birth. Such divisions
are in terms of educational qualifications. They are to
keep the society in a state of peace and prosperity. The
qualities mentioned herein are explained as
transcendental qualities meant for making a person
progress in spiritual understanding so that he can get
liberated from the material world."

Srila Prabhupada: So where is that institution for training
people to acquire these transcendental qualities? There
is no such institution. We are attempting to train people
in transcendental qualities. This is the only institution.
Other than our International Society, where is the
institution for training people in transcendental qualities?
I don't think throughout the whole world there is any
institution for training the students in transcendental
qualities. Who cares about transcendental qualities? 😞

(To be continued.)

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Krishna Voice, July 2013
There are five important temples of Ranganatha which are popularly known as Pancharanga kshetras - Srirangapattanam, Koviladi, Srirangam, Kumbakonam and Indalur. Koviladi is known as Madhya Rangakshetra.

Pastimes of the Lord of Koviladi

There was once a very pious king called Ubharisaravasu. He was a great devotee of Lord Vishnu and lived strictly according to the dharma shastras. Once while he undertook a penance in the Purasi forest, in deep meditation on Lord Hari, Durvasa Muni who is famous for his anger came before the king. Since the king was engrossed in his meditation, he was not aware that the great sage was standing before him. Durvasa was offended and cursed the king, that he would lose all his strength and power. The king, rudely shaken from his meditation by the anger and cursing of the sage, trembled with fear and begged pardon.

Durvasa told King Ubharisaravasu to go to Palasavana near the Cauvery River and feed one lakh brahmanas. Feeding of brahmanas is considered as a great pious activity and is an important Vedic injunction. The pious king was delighted and thanked the sage. The king immediately left for Palasavana with a battalion of palace cooks and guards. Since that place was not very populated, the king distributed food to each and every brahmana he came across there. Every day the king would feed a few thousand brahmanas. And he led a calm and contented life by offering worship to Hari, preparing delicious foodstuff offerings for Him and then offering the prasadam to the brahmanas. Thus, the king was not at all upset with the curse of Durvasa, and, rather, took it as a blessing and obeyed the orders of the sage.

On the path of spiritual life, it is very important to receive guidance from sages, the spiritual master or guide, because we cannot directly or immediately approach the Supreme Lord Hari on our own. The king set an example of this and was carrying out the feeding programme with much jubilation.

Early one morning an elderly brahmana came to the king and told him that he was very hungry. After offering the food that was cooked, to the Lord, the king fed the old brahmana with the prasadam. The old man ate all the food that was available, which was sufficient to feed a thousand people, and told the king that he was still hungry. The king begged pardon from the brahmana and offered to cook again. Since this would take time, the king enquired whether the old man would like to have some snack prasadam in the meantime. The old brahmana asked for appam (a popular South Indian snack prepared with rice flour and jaggery, deep fried in ghee) in a pot. The appam was prepared very quickly and was brought in a pot to the brahmana, along with hot milk. After eating the appam, the old brahmana revealed to the king that He was actually Lord Vishnu. The king was in ecstasy. The Lord wanted to rest there and kept the pot of appam near Him while He lay down. Upon the request of the king, the Lord decided to stay there and bless the devotees. Since the Lord requested for the prasadam of appam in a pot (kudam in Tamil) He is known as Appakudathan. To this day, appam is made and offered in a pot to the Lord during the shayanotsava, before He retires. This is the only divya desam where the sweet dumplings are offered daily to the Lord.

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The Lord Who is Fond of Sweet Rice Dumplings

Koviladi Appakudathan Perumal Temple

by Sampatkumara Ramanuja Dasan (Ashwin S)

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There are some other interesting pastimes of the Lord here. Lord Appakudathan once destroyed the pride of Indra here and Indra worshipped the Lord with much awe and reverence. As a testimony to the worship by Indra, the small hillock where the temple is situated is known as Indragiri. References about this temple can be found in the Brahmanda Purana.

The Temple and the Lord

As one enters the serene and calm agrahara (brahmana settlement) of Koviladi, one experiences a mysterious peace and tranquillity enveloping every visitor. The temple is on the banks of the River Cauvery. This is reminiscent of the Viraja River, with the Lord as Vaikunthanatha. The temple is believed to have received significant royal patronage, as kings, from time to time, served the Lord with much devotion, just like King Ubharisaravasu. The medieval Chola kings in particular have carried out various additions to the temple. The temple has inscriptions on stone from the 18th year of the regime of Raja Adithya Chola. As mentioned earlier, the temple is situated on a small hillock and has to be approached through a flight of steps. The main rajagopuram is three tiered and the temple has one prakara or enclosure. There is a beautiful pond here named Indra Pushkarani. On the altar, the beautiful Lord of Koviladi, Appakudathan, lies in bhujanga shayana on Adisesha. His lotus feet are adorned with golden anklets and toe rings. His right hand blesses King Ubharisaravasu. Bhumidevi, the consort of the Lord, is seen seated at His feet. A pot of appam is seen near the Lord. The Deity is made of sodhai (termite sand).
and hence no abhisekam is performed to the main deity. Twice year, special medicinal oil is applied on the beautiful form of the Lord. There is deity of Durvasa also in the altar. The utsava vighraha is called Appakudathan and Azhagiya Manavalan and gives audience with His consorts Sri Devi and Bhudevi. Sage Nammalwar (one of the twelve Vaishnava saints of South India) is said to have attained moksha here, as his last composition was in praise of Lord Appakudathan.

Festivals

Pangunni Uthram Brahmotsava is one of the important festivals at Koviladi. During these days, as in all Vishnu temples, the Lord is carried on various vahanas. The Vaikuntha Ekadashi festival is celebrated for ten days in this temple. Navaratri festival is of special importance in connection with the consort of Lord Appakudathan.

Four among the twelve Alwars have sung in praise of Lord Appakudathan: Periyalwar, Thirumangai Alwar, Thirumazhisai Alwar and Nammalwar. As many as 33 verses have been sung in praise of Lord Appakudathan.

Nammalwar has sung: “The Lord who dwells in Thiruppernagar declaring “I shall never leave you,” occupied my mind and heart today. I caught hold of and retained Him, who has more in His abdomen after swallowing the seven seas and mountains.”

Yet another interesting verse is by Periyalwar or Vishnu Chitta, who considers himself as the mother of Krishna and praises the Lord in the vatsalaya rasa: “My son pervades and stays in all the places like Kumbakonam, Kottiyur, and Thiruppernagar. He holds a conch in his strong hand. Bring a stick for him to play with, and let the stick be a polished one!”

Photo courtesy: Santhanakrishnan, Srirangam

Garuda vahana on the 5th day of Brahmotsava

Sesha alankara
Our eighth year of "primary education" passed in an American Dependent School in Okinawa. During that eventful year we heard that we would have to decide for ourselves what had caused our existence, that the average man used less than one fourth the potential of his brain, and that God was never to be discussed in school.

Our studies of physical science had culminated in the visualization of the fleshy structure of the human brain. Electrical impulses flashing on the circuitry inside a man's head are supposed to be responsible for all thinking, feeling, and willing. Life, memory, and the living zone are strange. The head is filled up with thoughts. The mind projects itself outside the body. We wondered, "What would we be thinking if we were using all the power of the brain?"

We had encountered sectarian religionists whose shallowness had turned us toward the camps of the atheists. We passed amidst the "humanists" and received many promises which were never to be fulfilled. Burning in despair we went past childhood's end. The prospects for enjoyment which had been pointed out to us by our teachers proved inadequate. After exhausting many the schools of philosophy, we realized we had been deceived all along, from the earliest beginning. We felt doomed, not for not knowing answers, but for not even being able to frame proper questions.

We had secretly designated ourselves as atheists. But as our intelligence matured, we saw through the hypocrisy of our so-called religious friends. We saw them as atheists to a man. It was then that we began to seriously study: What is religion? How are all things related? Who is God?

We had glimpsed the desolation in store for the materialists. We knew the agony of the "Underground Man" and the pretenses of the "Absurd Man." We had followed the avant-garde of pop culture in "new" explorations. All of these things sickened us.

We had long felt as if we were being watched. We were fortunate. Everything was fully explained by our spiritual master and we began to realize the unique situation of Absolute Knowledge. We had to surrender ourselves in his service.

Humanism is the atheist's disease. The people of the world are atheists. It is for this reason that they have been transferred here. They hear gravely how a soldier has been run over by a tank, how his mother suffers, and how nothing can console her. But when it is brought to their attention that daily they have been feeding on the carcasses of slaughtered innocent animals, they become angry. So their brand of compassion is very limited in scope. Personal gratification comes first. In fact, the motive for humanistic efforts is the enhancement of sensual pleasures in a particular sphere or select group of living entities.

Collectively they blame God when their pleasure turns to pain. They want to live in this hostile world hoarding all the treasures which can captivate their senses, and somehow escaping all distress. They intend to massacre an unlimited number of animals in order to taste the bloody bodies.

The humanists are ever ready to calumniate, assault, and assassinate the humble servants of God, but they maintain many sectarian views meant to righteously dress up their selfish desires.

"Waikiki at three o'clock in the morning is real. Bhagavad-gita is not."

"The Gita is old and cannot cope with the new."

But what is new? Is life or death new? Is pleasure-pain or hot-cold new? Is the Sun or the Moon new? Is the earth new? Is eating, sleeping, mating, and fighting new?

The Darwinian theory of evolution has reassured everyone: Man is the Pinnacle of evolution. And when he becomes bored with himself, he can escape into intoxication.

Our materialistic friends have the conviction that religion is one of man's inventions. Somehow they have taken man as all in all. They see religion in terms of apotheosis, anthropomorphism, zoomorphism, theanthropism, therianthropism, etc.

The pseudo-Christians, pseudo-Buddhists, etc. do not protest the slanders of the modern "enlightened" thinkers, being eager to feed on the scraps from their dissecting tables, cherishing as they do aspirations for the utmost enjoyment of the senses.

The devotee of God admonishes them: this world is not your real home, neither is it lovable-if you are not a fool, do not try to remain here, decrying God for making your life miserable. Do not waste time artificially discriminating material goodness and badness. "What is exalted among men is an abomination in the sight of God."—New
This life is bound to be predominated by pain. The world is a vacuum without the sight of God. The people are all after phantasmagoria, clashing with one another in their struggles to possess shadowy things which will soon cease to exist.

This fool's paradise is not cherished by liberated souls. Beyond the material creation is another existence known as anti-material nature. "There is another, eternal Nature, which is transcendental to the manifested and non-manifested matter. It is supreme and is never annihilated. When all this world is annihilated, that part remains as it is."- Bhagavad-gita, 8.20. God's playgrounds are there.
in the spiritual kingdom.

People are puffed up with material knowledge. They wish to show off their experience of the world. They always waste time discussing transitory things. But they do not find the _Bhagavad-gita_ interesting. "There is no need for Eastern religion." People do not understand spiritual science, but they remain complacent. Krishna and His devotees canvass and teach. But people crave mammon. "Krishna's presence mocks the world of man." - _Bhagvat Purana_, 10/70/40.

"Does man have free will?" we have been asked. Does a crazy man have free will? No. Everyone has his will, but under material bondage it is never free. "The place of action, the doer, the senses, the endeavour, and ultimately the Supersoul: these are the five factors of action." - _Bhagavad-gita_, 18.14

A man is the servant of his senses led by the mind. All these are conditional. "The bewildered individual soul, under the influence of the three modes of Nature, thinks himself to be the doer of activities, which are in actuality carried out by Nature." _Bhagavad-gita_, 3.27. Is a man free to serve his senses? No. He is obstructed by Nature at every turn.

Man has the potential to exercise his free will in spiritual existence. But he has thrown it away and come to be the dog of Maya. Man still has the option of surrendering to God and manifesting his freedom in harmony with the absolutely free Personality of Godhead.

"If one has no free will, can he be blamed for his misdeeds?" Yes. All misbehaviour is the result of aversion to God's Will and is bound to be chastised. The demoniac people, those in revolt against God, have chosen to do evil. Their lives follow the standard aberrations of the conditioned soul.

All the wrongs which a man commits are his sole responsibility, and he need not further degrade himself by the cowardly business of trying to shift the blame. Man has the opportunity to have liberation. The other living entities in the material world who are wearing different dress, viz. bodies of aquatics, plants, animals, etc., will have to wait until they attain human forms. The eternal soul is only temporarily covered by material bodies. The majority of the inconceivably great number of individual souls are fixed in the transcendental realm. The miscreants are serving time in matter.

By taking the initiative to oppose God, the conditioned soul has plunged himself into the world of ignorance, hiding his vision from the sight of God. By the continuing sequence of actions and reactions technically known as karma, he is being buffeted by Nature's laws. He can be released in the end by sincere devotion to God through His Grace. "Give up all other duties and surrender unto Me [Krishna]. Do not fear, I shall protect you from all sinful reactions." - _Bhagavad-gita_, 18.66.

"Does God enjoy punishing miscreants?" No. Miscreants are malicious, and for everyone's good their wrong impressions have to be regulated. "How can God allow the gruesome things of this world to exist?" All worldly problems are posed by transient phenomena distinct from the real self of the living entity. The soul can never be maimed or killed. But the false possessions (including bodies) to which he has become attached are bound to disintegrate. The material world is satisfying the whims of its residents and blocking the real manifestation of happiness, i.e., the Vaikuntha, the spiritual abode where there is no misery. Krishna always offers us happiness without depriving us of our individual will. Our infinitesimal will characterizes our existence as individuals. And we are never to cease to be individuals. Krishna has assured us of that fact.

"For the soul there is never birth or death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying, and primeval. He is not slain when the body is slain." - _Bhagavad-gita_, 2.20.

We must have the right self-determination apart from the impressions of the changeable body and fickle mind in order to realize the proper conception of God and the soul. We have to engage ourselves as the subservients of God and regain our real nature lost in material excesses. We have to serve the regulative sound vibrations manifesting themselves in the limited disclosure of this nether world for our benefit. We cannot obtain spiritual enlightenment, which is identical with loving devotion to Krishna, if we choose to actively or passively resist serving the Supreme.

We have heard that God is great. God must mean the absolutely All-powerful. His greatness is His absolute goodness. If God is God, He must be great. Nothing can happen without God's sanction. Everything that occurs is His Will because every occurrence must not be contrary to His Will. So everything that occurs must be good. But the material world being the resort of creatures opposed to the Will of God, it is natural that there appear in it a conditional goodness. In fact, the whole material creation is an extraneous manifestation to the real Nature of God. It is an adjustment for counteracting the mischief of the living entities who have gone abroad in false identifications of themselves. The strictures of birth, disease, old age, and death are operative only on the outer covering layers, the bodies of conditioned souls, which have nothing to do with their eternal identities. So we must know the position of the soul in the first place. If we realize our existence apart from the temporal affairs and our impending changes of body, we can adopt the humble attitude of true inquisitiveness which will help us in entering the regions of true theism.

Historians and philosophers have long puzzled over the meaning of life to no avail. But we have nothing to profit from their imaginary explanations which cannot give us
Nescience on the part of wayward souls subservient to the non-cognitive or non-soul is accommodated within the material creation. The indolent soul does not transmogrify nor fall from his constitutional eternal fixture, but by his apathetic egoism, i.e. by allowing his conception of himself ascendance over Godhead, he blinds himself to the nature of his own identity—with its inherent tendency to fall down. He assumes the mentality of aspiring to lord it over, and he is at that point overwhelmed by Maya.

Maya is God’s good adjustment which impounds the erring souls, confining them in bodies like strait-jackets to obstruct their suicidal commission. Maya is material Nature. Maya means forgetfulness of God. Maya means the measuring tendency (by elevating oneself to the Judge’s seat). Maya means what has no reality in itself. And Maya means mercy. These may be understood as esoteric truths.

By God’s inconceivable power we have been gifted with the erroneous determinations we have warranted. But at the same time we are being urged to reconsider our misjudgements. We have voluntarily come into the material aggregate elements to seek our fortunes. But the material manifestation actually enforces impotence upon us. We are left to our own conclusions. Can we, lacking as we do absolute knowledge and power, be independently happy? We are personalities meant to any relief from the miseries of the world. The self-realized soul can understand how conditional life is non-cooperation with Krishna.

We individual souls are emanations qualitatively like Krishna, but quantitatively unequal to Him. God is the Infinite Absolute. God must be One. We have the qualities of our Fountainhead, who is the background or support of all existence. Aquinas says that God should be known as “He Who Is.” This is so because His existence is the pre-requisite for all subsequent existence. He is the prime progenitor of all manifestations, which do exist. Our perceptions, both of ourselves and of things outside ourselves, are possible because we all exist in Him. “I worship Govinda, the Primeval Lord, who is the Absolute Substantive Principle being the Ultimate Entity in the Form of the Support of all existence.”-Brahma Samhita, 5.41.

God is the Infinite Absolute, and we are infinitesimal absolutes, His eternal servitors. Our tiny will cannot be good when it opposes God. The intervening emanation which nullifies any possibilities of our ushering evil into God’s sphere of absolute goodness and which acts as a corrective agent to rectify us through limited indulgence is the material creation.

Krishna is actually clearer to us than our own selves. He is all-attractive, and He is the Inner Soul of all souls. Without Krishna, no real happiness can be found.
augment the perfection of God’s sovereign Will. Krishna’s relationship to the world is mysterious. Is He Transcendent or Immanent? If He is Transcendent, has He no concern for the world? If He is Immanent, then has He spread Himself everywhere and ceased to maintain His distinctive Identity? These questions were long debated.

Sri Chaitanya Mahaprabhu has taught us the truth of Krishna’s inconceivable oneness with and distinction from His multifarious energies (achintya bhedabhedab tattva). “In My transcendental Form I [Krishna] pervade all creation. All things are resting in Me, but I am not in them.”- Bhaagavad-gita, 9.4. Krishna is distinct from the cosmos and the living entities (jivas) and at the same time He is always identical with them, which can be understood only by His Grace.

“He is an undifferentiated Entity, as there is no distinction between potency and the Possessor thereof. In His work of creation of millions of worlds, His potency remains inseparable. All the universes exist in Him, and He is present in His fullness in every one of the atoms that is scattered through the universe, at one and the same time. Such is the Primeval Lord whom I adore.”- Brahma Samhita, 5.35. Although His inconceivable energy is all-extending, still He maintains His all-attractive medium size, manifesting His Supreme Personality in His eternal form. “Krishna, who is known as Govinda, is the Supreme Godhead. He has an eternal, blissful spiritual body. He is the origin of all. He has no other origin, and He is the prime cause of all causes.”—Brahma Samhita, 5.1.

Krishna is the sole object worthy of being worshiped by all souls. If we were to fabricate any fanciful idea of worship we would become idolators. The Vedic injunctions are the instructions of Krishna, and they state that chanting the holy names of Krishna is the sacrifice which we should all be performing in the present age. We should abandon all crippled conceptions known as monism, dualism, pluralism, deism, pantheism, etc. and qualify ourselves as pure theists. Our only asset upon which we can rely is our devotion to God. At the moment of death, all our sophistry and false prestige, all our material opulence and attachment will betray us. We should not waste our lives in the pursuit of perishable things. We should instead travel the path which will take us back to home, back to Godhead.

Sri Chaitanya Mahaprabhu has solved for all time the problem of re-establishing our relationship with Krishna. He has assured us that Krishna is best approached by us through the constant chanting of His Holy Names. Our whole attention is best engaged in the transcendence by the repetition of the Hare Krishna Mantra: Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. ™
The Teachings of Lord Chaitanya
By His Divine Grace A. C. Bhaktivedanta Swami Prabhupada
Part V

All of these twelve different forms of Lord Krishna are known as the predominating deities of the twelve months. According to the Vaishnava almanac, the months are called by different names of Krishna. This calendar begins from the month of Margashirsha, which is equivalent to late October-November. The month of November is known by the Vaishnavas as Keshava, December is called Narayana, January is called Madhava, February is called Govinda, March is called Vishnu, April is called Vasudeva, May is called Trvikrama, June is called Namana, July is called Srihara, August is called Hrishikesha, September is called Padmanabha and October is called Damodara. This Damodara is different from the Damodara in Vraja. The name Damodara was given when Krishna was bound by ropes by His mother—but the Damodara form in the month of October is a different manifestation.

Similarly, the Vaishnava community marks different parts of the body, and each mark is known by one of these twelve different names of the Supreme Lord. The mark on the forehead is called Keshava, and for the belly, the breast, and the arms there are different names; the names that are used for the months are also used for this purpose.

The four formal forms, the Vasudeva, Sankarshana, Pradyumna and Aniruddha, are also expanded in the vilasa murthi. They are eight in number, and their names are Purushottama, Achyuta, Narasimha, Janardana, Hari, Krishna, Adhokshaja and Upendra. Out of these eight names, Adhokshaja and Purushottama are the vilasa or forms of Vasudeva. Similarly, Upendra and Achyuta are the vilasa forms of Sankarshana; Narasimha and Janardana are the vilasa forms of Pradyumna; and Hari and Krishna are the two vilasa forms of Aniruddha. This Krishna is different from the original Krishna. All these twenty-four forms are known as the vilasa manifestations of Prabhava (four-handed) form, and they are differently named according to the different position of the symbolic representations, that is, the mace, the disc, the lotus flower and the conchshell. Out of these twenty-four forms, there is also a division of vilasa and vaibhava. Names mentioned herein, such as Pradyumna, Trvikrama, Vamanam, Hari, Krishna—are also different in features. Then in regards to the Prabhava vilasa of Krishna, which is Vasudeva, Sankarshana, Pradyumna and Aniruddha, there are in total twenty further variations. All of them preside over Vai kuntha planets in the spiritual sky and are situated in eight different directions; although each of them is eternally in the spiritual sky, some of them are manifested in the material world also. In the spiritual sky all the planets dominated by the feature of Narayana are eternal, and the highest topmost planet in the spiritual sky is called Krishnaloka. That Krishnaloka is divided into three different portions: 1. Gokula, 2. Mathura and 3. Dwaraka. In the Mathura portion, the form of Keshava is always situated. This is also represented on this earthly planet. In India there is a place called Mathura where Keshavamurti is worshipped; similarly there is a Purushottama form in Jagannatha Puri and in Orissa; and in Prayaga or Allahabad there is Madhava Bindu Madhav, and, similarly, there is the form of Madhusudan in Mandhara hill. In Anandanranya there is the form of a Vishnu, and in Mayapur, the birthplace of Lord Chaitanya, there is the form of Hari. So there are also many other forms situated elsewhere on this earthly planet.

Not only in this universe, but in all the other universes, such forms are distributed all over. On this earthly planet also it is indicated that all the portions of the whole earth are divided into seven islands or continents; it is understood that on each and every island there are similar forms, but at the present moment they are found only in India. They are indicated to be in other parts of the world, but at the present there is no information where they are situated. But from Vedic literature we can understand there are forms in other parts of the world. These different forms of Krishna are distributed all over the world and the universes to give pleasure to the devotees. Not that the devotees are only born in India, but in all other parts of the world there are devotees who have simply forgotten their identity. Such forms-incarnate have come not only to give pleasure to the devotees, but to reestablish the devotional service and other activities vitally concerning the Supreme Personality of Godhead. Some of them are incarnations as mentioned in the scriptures, such as the Vishnu incarnation, Trvikrama incarnation, Narasimha incarnation and Vamanam incarnation.

In the Siddartha Samhita there is a description of the twenty four forms of Vishnu named differently according to the different positions of the symbolic representations in the four hands. In ascribing the different nomenclatures to the different descriptions of Vishnumurthi, the counting should begin 1. with the lower right hand and then rising to the 2. upper right hand, then 3. to the upper left hand and then 4. down to the lower left hand. In these four hands are held the four representations: club, wheel
conch shell and lotus flower; all in varying positions. Thus in this fashion Vasudeva is represented by 1. club, 2. conch shell, 3. wheel and 4. lotus flower. Similarly, Sankarshana is represented by club, conch shell, lotus flower and wheel. Pradyumna is represented by wheel, conch shell, club and lotus flower. Aniruddha is represented by wheel, club, conch shell and lotus flower.

In the spiritual sky also, the representation of Narayana is calculated as follows, at twenty in number: Hrishikesha is represented by conch shell, wheel, flower and club. Narayana is represented by conch shell, lotus flower, club and wheel. Sri Madhava is represented by club, wheel, conch shell and lotus flower. Sri Govinda is represented by wheel, club, lotus flower and conch shell. Vishnumurthi is represented by club, lotus flower, conch shell and wheel. Madhusudana is represented by wheel, conch shell, lotus flower and club. Trivikrama is represented by lotus flower, club, wheel and conch shell. Yamana is represented by conch shell, wheel, club and lotus flower. Sridharas is represented by lotus flower, wheel, club and conch shell. Hrishikesha is represented by club, lotus flower and conch shell. Padmanabha is represented by conch shell, lotus flower, wheel and club. Damodara is represented by lotus flower, wheel, club and conch shell. Purushottama is represented by wheel, lotus flower, conch shell and club. Sri Achyuta is represented by club, lotus flower, wheel and conch shell.

According to the Hayashirsha Pancharatra, there are sixteen forms and they are also different in name according to the different positions of the wheel and club. The conclusion is that the Supreme Original Personality of Godhead is Krishna—He is called Lila Purushottama and He is principally in Vrindavana as the son of Nanda. It is also learned from the Hayashirsha Pancharatra that nine forms are protecting two Puris known as the Mathura Puri and the Dwaraka Puri, and they are in the four forms like Vasudeva, Sankarshana, Pradyumna, and Aniruddha; and besides these four forms there are Narayana forms, Narasimha forms, Hayagriva forms, Varaha forms and Brahma. The above descriptions are different manifestations of the prakasha and...
manifestation. Rather, it is caused by the Supreme material energy is not the cause of all this cosmic manifestation. It is understood that under the superintendent energy of the Supreme Lord this cosmic manifestation is created. The example is given of the iron which becomes red hot in contact with fire—when it is red hot it becomes also like fire. In the Srimad Bhagavatam, Tenth Canto, Forty Sixth Chapter, it is said that Rama and Krishna are the origin of all living entities. These two Personalities enter into everything. It may even now appear that They are differently situated.


The four yugas are also described in the Bhagavatam: in the Satya Yuga the incarnation of God is white; in the Treta Yuga the incarnation of God is red; in the Dwapara the incarnation of God is blackish; and the incarnation in the Kali Yuga is also blackish but sometimes, in a special Kali Yuga, the colour is yellowish or golden. As far as the Shaktavesha avataras are concerned, they are Kapila and Rishabhadeva, the Sesha avatar, Ananta, Brahma (sometimes the Lord Himself becomes Brahma), Chaturshri (as the incarnation of Knowledge), Narada (as the incarnation of devotional service), King Prithu (as the incarnation of administrative power), and Parshurama (as the incarnation of subduing evil principles).
This grim scene is just an illustration, but it points up something that happens to all of us all too often. It shows how we set out for satisfaction and yet arrive at just the opposite.

Our material body is a lot like a chariot. It has five horses (the senses of hearing, touch, sight, taste, and smell). Each of us is a spiritual soul riding within—we’re the passenger. And to keep the horses on course, we have the reins (our mind) and the driver (our intelligence).

As we’ve all experienced, our sensory horses are always ready to bolt off after this or that, and their pulling creates anxiety in our mind. The problem is that we have no permanent goal to keep our mind on. Our body, our family, our community, our nation—all these things are changing and so not fully satisfying objects for our attention and affection.

Sometimes, out of frustration, we try to quiet our mind by stopping our senses and engaging in silent meditation. This may bring us some relief, but it doesn’t last, because sooner or later our senses have to act. So the solution is to find a goal that’s permanent and fully satisfying to our senses, mind, and intelligence. And that’s why Lord Krishna, the Supreme Personality of Godhead, recommends, “Dedicate your activities to Me, absorb your senses, mind, and intelligence in Me—and you will attain Me” (Krishna's very name means “the highest satisfaction”).

In this age the easiest and most effective way to absorb our senses, mind, and intelligence in Krishna is to chant

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

The Chariot of the Body
How to make it take you where you really want to go
Dear devotees of Lord Jagannatha,

Welcome to Purusottam Dham on the auspicious occasion of Ratha Yatra Festival (July 10 to July 19). We cordially invite you and your family to participate in the Ratha Yatra Festival of Their Lordships Sri Jagannatha, Baladeva and Subhadra Mayi, along with grand sankirtana and prasadam distribution by the devotees of Hare Krishna Movement/Akshaya Patra Foundation from their premises right beside the mid-way halt of the Ratha Yatra (Grand Road-Balagandi).

**Venue:** Akshaya Patra Foundation, Grand Road, Balagandi, Puri, Odisha

**Contact Numbers:** 08895176501, 08763564165, 08895497100

Donations are accepted in the form of Cheque/ DD/ Net Banking in favour of “Hare Krishna Movement Puri”

Axis Bank, Puri, Odisha
Account Number – 46401010051794
IFSC Code – UTIB 0000464

<table>
<thead>
<tr>
<th>Programme Details</th>
<th>Timings</th>
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<tr>
<td><strong>July 10 - Ratha Yatra</strong></td>
<td></td>
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<tr>
<td>Prasadam distribution for 50,000 pilgrims</td>
<td>9 am to 12 pm</td>
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<td>4 pm to 7 pm</td>
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</tbody>
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| **July 18 - Bahuda Yatra** | |
| Prasadam distribution for 50,000 pilgrims | 9 am to 12 pm |
| Grand sankirtana | 11 am to 8 pm |
| Bhog Offering - tulasi garlands, dry fruits, fruits, etc. to Lord Jagannatha, Baladeva and Subhadra Mayi on the ratha, when it halts in front of our premises | 4 pm to 7 pm |

| **July 19 - Suna Besha** | |
| Prasadam distribution for 25,000 pilgrims | 5 pm to 12 pm |
| Grand sankirtana | 5 pm to 8 pm |
Over 150 devotees participate in Srila Prabhupada Ashraya ceremony

In the Chaitanya Charitamrta (CC Madhya 22.115), the process of devotional service is explained as follows:

\[
guru-padasraya, diksa, gurura sevana 
sad-dharma-siksa-prccha, sadhu-marganugamana
\]

“On the path of regulative devotional service, one must observe the following items: (1) One must accept a bona fide spiritual master. (2) One must accept initiation from him. (3) One must serve him. (4) One must receive instructions from the spiritual master and make inquiries in order to learn devotional service. (5) One must follow in the footsteps of the previous äcäryas and follow the directions given by the spiritual master.

In order to give more and more devotees an opportunity to begin their spiritual life by taking shelter of our beloved spiritual master, Srila Prabhupada, ISKCON-Bangalore temple conducts a formal programme called Srila Prabhupada Ashraya. The programme encourages devotees to take up authorized devotional practices to varying degrees of standards, commitments and intensity in their lives as they learn to bring about a balance in their spiritual life on one hand and their professional, social and personal life on the other hand.

On Sunday, June 2nd, 2013, over 150 devotees assembled in the main temple hall of the Sri Radha Krishna Temple to express their commitments before Srila Prabhupada, present in his Deity form. The ISKCON-Bangalore temple offers various levels of Srila Prabhupada Ashraya in order to encourage the devotees to gradually increase their devotional practices up to the standards Srila Prabhupada wanted all his initiated disciples to follow. The devotees desiring to participate in the Srila Prabhupada Ashraya had already taken simple written tests, coaching by older devotees and personal meeting with senior devotees of the temple to ensure they have the correct understanding of the philosophy of Krishna consciousness and how to apply them practically in their lives. The tests, coaching and interviews had taken over eight weeks and all those who had successfully fulfilled the standards in understanding and practices assembled on June 2nd for the formal ceremony. The ceremony began with a class by Sri Madhu Pandit Dasa, the Temple president of ISKCON Bangalore, where he encouraged all devotees to take up Krishna consciousness to make their lives successful. Sri Vasudev Keshav Dasa, Vice President of the temple called out different groups of devotees and administered the various levels of commitments of the aspiring devotees. Then the devotees came before Srila Prabhupada and offered flowers and also received special certificates of Srila Prabhupada Ashraya from Sri Madhu Pandit Dasa. The ceremony concluded with Guru Puja of Srila Prabhupada. The devotees returned home blissfully with a new sense of seriousness to practice Krishna consciousness in their lives.
Panihati Chida Dahi Mahotsava

**Bangalore:** The utsava Deities of Sri Sri Nitai Gauranga enjoyed a ride in the kalyani on Their decorated barge (above) and received an arati (right).

At Mysore (left) & Hubli (below) the Deities of Sri Sri Nitai Gauranga received abhisheka on the occasion of the festival.