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the spiritually enlivening
month-long Deepotsava festival.

Vishesha Deepotsava
Nov 2, 3 & 4
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 ashrams, 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.

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Please chant...
Hare Krishna Hare Krishna
Hare Rama Hare Rama
Krishna Krishna Hare Hare
Rama Rama Hare Hare
...and be happy!

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God Beyond the Void

The philosophy of Krishna consciousness presents a fuller understanding of God than that of the impersonalists and voidists.

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

Bhaktivinoda Thakura said krsnera samsara kara chadi ‘anacara: everyone can engage in family or worldly life, but one simply has to abandon his destructive habits. This is not a question of negation; it is positive understanding. Simply negating material existence by impersonal voidist philosophy, or Mayavada philosophy, is not sufficient. There must be a positive platform. Without it, simply giving up something negative will not in itself help us progress in spiritual life. If we have no positive destination, simply abandoning or trying to abandon our present condition is of no value.

There are two kinds of Mayavada philosophy. One, called voidism, states that the origin of everything is simply void. Generally, Buddhist philosophy advocates voidism in that the Buddhists maintain that this material existence is a combination of material elements and when these material elements are dismantled, whatever was formed by the combination again becomes void. We may bring some iron, wood, stone, cement, and other ingredients together to make a large house, but when we separate the bricks, iron, wood, and so on, the construction becomes void.

The voidists maintain that material miseries arise from a combination of matter. The bodies of living entities are certainly combinations of material elements—earth, water, fire, air, ether—and subtle elements such as mind, intelligence, and false ego. These are all considered material, and somehow or other they are combined to make an abode of misery. The voidists say, "Separate them and there will be no more happiness or distress."

The other Mayavada philosopher, the impersonalist, says, brahma satyam jagan-mithya: this material combination is false, but behind it there is spirit. This is also a fact because matter can only grow when there is spirit within. If a child is born dead, it will not grow even if we somehow keep it chemically preserved. The body will not develop unless the spirit soul is present within. It is a generally accepted fact that matter grows because of spirit, but the impersonalists say that this spirit is impersonal, that it has no form. The Krishna consciousness philosophy takes exception to both of these theories of the Mayavada philosophers.

Spirit has Form

The philosophy of Krishna consciousness maintains that spirit is a fact and that indeed the spirit has form. If one’s body is round and bulky, one’s suit, his coat and pants, will also be round and bulky. Because the body has arms and legs, one’s suit has them also. The external material body is compared to one’s clothes in that it covers the spirit soul. If the spiritual body, which the material body clothes, is void, then why does the material body have form? The impersonalists cannot answer this, but Bhagavad-gita (2.22) explains it clearly:

vasamsi jirnani yatha vihaya
navani grhnati naro ‘parani
tathasarirani vihaya jirnany
anyani samyati navani dehi

"As a person puts on new garments, giving up old ones, the soul similarly accepts new material bodies, giving up the old and useless ones."

Once we had the bodies of infants and children, but now those bodies are changed. When this body becomes too old, the spirit soul gives it up and accepts another. The spirit soul has form, but it is so small that its length and breadth cannot be estimated by material means. Material scientists can only estimate intermediate manifestations; they cannot estimate the smallest, and they cannot estimate the greatest. In other words, they cannot measure the vastness of outer space, nor can they measure the minuscule particle that is the spirit soul.

Indeed, the spirit soul is so infinitesimally small that it is stated in Vedic literature to be no larger than one ten thousandth the size of the tip of a hair. In other words, it cannot be seen by the most powerful microscope available. Modern science has no suitable instrument to measure the soul. Consequently, out of frustration they say that the soul is formless. In actuality, however, the soul is not formless; they simply have no instrument to measure it.

Similarly, because the impersonalists cannot measure the greatest and the smallest, the infinite and the infinitesimal,
they say that God and the spirit soul are formless. The Krishna consciousness philosophy, however, maintains that both God and the individual soul have form. The difference is that God is infinite and the spirit soul is infinitesimal. Otherwise they are qualitatively one, just as a drop of sea water and the great sea itself are qualitatively one. Quantitatively there is no comparing the sea and the drop of water, just as there is no comparing the individual soul with the supreme soul.

The Great and the Small

According to the Krishna consciousness philosophy, one should accept one’s position as a drop in comparison to the infinite. As often said, God is great, and we are small; our position is to serve the great. That is natural, for everywhere we find the smaller serving the greater. God is great, greater than anything else, and since nothing is equal to Him, it is the constitutional position of all living entities to serve Him. That rendering of service is called Krishna consciousness.

Instead of artificially attempting to negate material existence, the members of this society for Krishna consciousness are trying to enter into a real existence by chanting the Hare Krishna maha-mantra, studying the philosophy of Bhagavad-gita, and rendering service to the society, which is devoted to spreading the philosophy of Krishna consciousness throughout the world. In this way material existence is automatically negated by entering into the reality.

When we come to the reality, we automatically become healthy in the sense that we become freed from this material disease, symptomized by the material body, which is always full of disease. It is not that because we are diseased we have form and that when we become free from disease we become formless. That is the Mayavada contention, and it is nonsense. At what stage in our development do we become formless?

The impersonalists say that the formless state is attained at death, but in Bhagavad-gita (2.27), Krishna says, “One who has taken his birth is sure to die, and after death one is sure to take birth again.” It is not possible, therefore, to remain in a formless situation.

The point is that we should keep our form but keep it in a healthy condition. That means realizing our spiritual form or spiritual identity, which is called svarupa. It is an insanity to think, “Because I have this form, I am feeling pain and pleasure, so now let me become formless.” This is strictly a materialistic view of the form of the spirit soul. The real point is to keep the form in a healthy condition; this healthy condition is called mukti, or liberation from material conceptions.

How is this possible? All one has to do is simply dovetail everything to Krishna, to steep one’s life in Krishna consciousness. For example, under the spell of maya, illusion, people are moved to dance. In any case, dancing will continue, but one person is dancing in the ballroom for his own personal gratification, and another person is dancing in a temple for the satisfaction of Krishna. There is a vast difference between the two. Ballroom dancing is conducted on the platform of the material body, but in Krishna consciousness dancing is on the spiritual platform.

Therefore the society for Krishna consciousness invites everyone to come dance and sing to relish transcendental pleasure. That is the real program of this Krishna consciousness movement. It is not very difficult; a child can also dance and clap. By real singing and dancing, we can make advancement in spiritual life. The living entity can continue singing, dancing, eating, sleeping, and mating, but he should permeate these things with Krishna consciousness, or God consciousness. Everyone is seeking eternal happiness, and this is the programme. There is no question of trying to merge with the void or become formless.

In the Bhagavad-gita (15.8-10) it is stated that our next body is determined by our mental condition at the time of death. How does this happen? Lord Krishna gives the following example:

\[
\text{sariram yad avapnoti yac capy utkramatisvarah} \\
\text{grhitvaitani samyati vayur gandhan ivasayat} \\
\text{srotram caksuh sparsanam ca rasanam ghranam eva ca} \\
\text{adhisthaya manas cayam visayan upasevate} \\
\text{utkramantam sthitam vapi bhunjanam va gunanvitam} \\
\text{vimudha nanupasyanti pasyanti jnana-caksusah}
\]

“The living entity in the material world carries his different conceptions of life from one body to another, as the air carries aromas. Thus he takes one kind of body and again quits it to take another. The living entity, thus taking another gross body, obtains a certain type of ear, eye, tongue, nose, and sense of touch, which are grouped about the mind. He thus enjoys a particular set of sense objects. The foolish cannot understand how a living entity can
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quit his body, nor can they understand what sort of body he enjoys under the spell of the modes of nature. But one whose eyes are trained in knowledge can see all this."
The air carries the aroma of roses from a rose garden, but if the air happens to pass over a sewer, it will carry the obnoxious odour of waste products. The air is pure, but according to the situation, it carries either pleasing or unpleasing odours. The spirit soul is also pure, being part of the Supreme Lord, but due to its association with material nature it is manifest in different bodies. Different bodies are constantly being acquired. It is a fact that even in our present life we pass through so many different bodies—a baby's body, a child's body, a boy's, a young man's, a mature man's, and an old man's. Finally, when in old age the body becomes useless, we accept another body. This is called transmigration of the soul.

**A Body like Krishna's**

Our next body will be created according to the consciousness we are presently culturing. Therefore this human form of life is especially meant for cultivating Krishna consciousness so that when we leave this body and accept another, we get a body like Krishna's—that is, a *sac-cid-ananda* body, an eternal body of bliss and knowledge. That is the purpose of this Krishna consciousness movement. We are trying to change the consciousness of all people so that they can get a body exactly like Krishna's in their next life. In a spiritual body like Krishna's, it is possible to dance with Krishna in the *rasa* dance of eternity. That is the highest goal a living entity can attain—personal association with Krishna.

Those who are actually in knowledge know what kind of bodies they will get in the next life. A man knows that he is going to London because he buys an airplane ticket for that destination. Similarly, anyone can know where he is going after death by knowing the consciousness he has cultivated during this life.

It is stated in the *Gita* that one takes his next body according to the particular mode predominating at one's death: One who dies in the mode of ignorance attains an animal body or a body in the lower species, one who dies in the mode of passion attains a human form on a planet like the earth, and one who dies in the mode of goodness is promoted to the higher planetary systems and attains a body like a demigod.

All of these bodies, however, are temporary. If one is fortunate to die in Krishna consciousness, he attains an eternal body like Krishna's and associates with the Supreme Lord in His eternal abode. Once that body is attained, it is not changed. Therefore from the scriptures we can understand that the people in general have to be taught to live in the mode of goodness. At least in this way they'll be guaranteed a life in a higher planetary system, if not liberation.

The Vedic civilization is thus meant to elevate people. At the present moment we are most fallen, having been put in this material world as criminals. Wanting to enjoy material nature, we have been put here to attempt this enjoyment, and consequently wherever we go we see people struggling hard to enjoy themselves. Everyone is thinking, "I shall enjoy myself and become great. I shall become prime minister or president. I shall be a big merchant or a big leader." When the living entity fails at everything, he finally thinks, "Now I shall become God."

All of these aspirations, even the desire to become God, are material. Therefore Krishna says that we cannot become happy by practicing a religious system based on the idea of increasing sense enjoyment or becoming one with God.

Some religious systems maintain that by practicing certain religious principles one can go to the heavenly planets and enjoy beautiful women and drink *soma* juice for ten thousand years. This may sound like a great promotion, but it is simply a more advanced materialistic life. There is nothing spiritual about it.

When one finally understands that there can be no actual happiness in this way, he declares the material world to be false, saying, "This universe is false—now let me search out Brahman." Unfortunately this philosophy negates the spark of enjoyment within every living entity.

The scriptures say that such elevated persons, believing this world to be false and not knowing Krishna, become impersonalists and voidists to detach themselves from false engagements and negate material enjoyments. Many religious systems are manufactured on such a platform—how to enjoy oneself to the fullest extent and how to become zero.

Actually we are neither enjoyers nor are we zeros; therefore Krishna rejects any religious system based on false renunciation or material enjoyment. We mistakenly take this material world as a fact and consequently try to enjoy it, and when we become frustrated, we try to make it zero. Actually it is not zero, nor is there any cause for frustration. We simply have to receive the right knowledge regarding it.
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Krishna the Enjoyer

This right knowledge is given in *Bhagavad-gita* (13.23, 28) by Lord Krishna, who says:

```
upadrasanumanta ca
bhatta bhokta mahesvarah
paramatmeti capy ukto
dhe 'smin purusah parah
samam sarvesu bhutesu
tisthantam paramesvaram
vinasyatsv avinasyantam
yah pasyati sa pasyati
```

"Yet in this body there is another, a transcendental enjoyer, who is the Lord, the supreme proprietor, who is existing as the overseer and permitter, and who is known as the Supersoul. One who sees the Supersoul accompanying the individual soul in all bodies, and understands that neither the soul nor the Supersoul within the destructible body is ever destroyed, actually sees."

If we simply understand that Krishna is the only enjoyer, our propensity to become false enjoyers will be vanquished. We must simply admit: "I am not the enjoyer; Krishna is the enjoyer."

If we understand this, there is no question of renunciation. Krishna also says, "I am the proprietor of all planetary systems." Then what is there for us to renounce? Since Krishna is the proprietor of everything, there is no question of renunciation, and if He is the only enjoyer, there is no meaning to our separate or independent enjoyment.

If we try to enjoy or usurp another's property, we become thieves, and if we renounce the property of another, we become pretenders, for in actuality we have nothing to renounce. This is our position, and one who knows this perfectly well should be known to be situated in Krishna consciousness.

We should know for certain that Krishna is not poor. *Isavasyam idam sarvam*: "Everything animate or inanimate that is within the universe is controlled and owned by the Lord." [*Isopanisad*, Mantra 1] If we remain satisfied with whatever is given to us by Krishna, and if we remain in Krishna consciousness, always thinking, "My father is so kind and rich. Let me abide by His orders and live peacefully," then the world and we ourselves will become peaceful. But as soon as we want to encroach on another's property and enjoy more than is allotted us by the Lord, we automatically become criminals.

To become free from criminal offenses, we have to abide by the many prescriptions given in the scriptures. These prescriptions are of the nature of tapasya, or penance. One is practicing tapasya when he would like to steal another's property but thinks, "No, it would be criminal. My father said that it is criminal, and therefore I shall not take it." We all have the inclination to steal, to usurp other's things, but we must restrain ourselves and act in accordance to the laws of Krishna, who is our father.

This process may at first seem a little difficult, but if we study Krishna consciousness we will not only understand Krishna but will be happy and liberated. In *Bhagavad-gita* Krishna says that one who simply understands Him, as He is, will be liberated. Understanding Krishna superficially is not real knowledge. Krishna also states in *Bhagavad-gita* that it is very difficult to understand Him, but despite this if one is fortunate and sincere, he can readily understand. Krishna says that there is no truth higher than Him, and if one is fortunate enough to understand this and follow the advice of Krishna, he is on the path of liberation.

**Association Required**

One who has the fortune to discriminate can understand Krishna very easily, but the association of devotees is also required. It is very difficult to know Krishna when one is removed from the association of Krishna's devotees, and therefore this International Society for Krishna Consciousness is formed to give everyone an opportunity to associate with devotees of Krishna and also become devotees. This movement is open to everyone because Krishna is everyone's father. We should not think that Krishna is a Hindu God or is for the Indians and not the others. He is for everyone. If He were not, how could He be God? God cannot be God simply for a particular type of man or for a particular section of society. God is God for all human beings, beasts, aquatics, insects, trees, plants—all the varieties of creation. That is God. When we come to understand Him in His universality, and when we come to realize our relationship with Him, we will have arrived at Krishna consciousness.

Thank you very much. 😊
This is the continuation of a conversation between His Divine Grace A.C. Bhaktivedanta Swami Prabhupada and some of his disciples in New Vrindavana, West Virginia, on June 26, 1976.

Disciple: Srimati Prabhupada, the Gita verse we've just read is very striking. Lord Krishna says that with their materialistic views, “the demoniac, who are lost to themselves and have no intelligence, engage in unbeneficial, horrible works meant to destroy the world.”

Srimati Prabhupada: Yes. Krishna says ugra-karmanah: these people are performing horrible works. The factory—this is ugra-karma, a horrible work.

In reality, only a little karma, a little work, is required. You simply see to it, for instance, that some wheat is growing. A little tilling—that is sufficient.

What is the use of opening a big, big factory? That is ugra-karma. How has it helped? How has it helped that people are kept in some factory, simply for earning their livelihood.

Just a little work will provide people’s needs. Nature has given so much facility. You can grow a little food anywhere. The cows are there in the pasturing ground. Take their milk and live peacefully. Why do you open factories? What is the use? You are simply keeping yourselves in a hellish condition.

So this is the description given by Krishna in Bhagavad-gita. Now discuss these points.
Disciple: Srimati Devi Prabhupada. Krishna says demonic leaders are engaging in unbeneficial, horrible works meant to destroy the world. And you said this statement anticipates nuclear weapons. These words of Krishna are so true.

Srila Prabhupada: Yes. God is speaking. Krishna is speaking.

Disciple: In college I was studying nuclear energy and thinking it would save the world—that by nuclear energy our leaders could give us bigger corn, bigger tomatoes, and . . .

Srila Prabhupada: Bigger deaths. The ultimate result of these rascals work is bigger deaths. Everything must be big. Formerly, during some conflict, only a few men were dying; now, many hundreds of thousands will die. Bigger deaths. During your college days, you did not consider that these big leaders were bringing bigger deaths?

Disciple: In a way, Srimati Devi Prabhupada. It was very frustrating, because from every so-called good thing these people were trying to do, so many more bad things came forth.

Srila Prabhupada: Karma jagat. The law of karma, which governs this material world, is that if you want to make a house, then somewhere you have to cut trees down. Somewhere you have to destroy—only then can you make your house. You have to adjust things like that. So in reality, you cannot create. You create your house by destroying somewhere else. Is it not? So where is your creation? Real creation is God's creation. Without destroying anything, He has created everything. But if you want to create, then somewhere you have to...
destroy. That is the law of karma.

Disciple: Srila Prabhupada, as you know, in Chapter Seven of the Gita, Krishna describes rascals with the word *duskrátiṇa*. And as you explain in the Purport, *duskrátiṇa* indicates merit and intelligence. Misused, of course, yet very real merit and intelligence.

Srila Prabhupada: Yes, intelligence. For example, after destroying a tree, you use your intelligence to construct a house. So you have intelligence. There is no doubt. A human being must have intelligence. But that intelligence is given to him for getting out of the clutches of birth, death, old age, and disease. Unfortunately, the so-called modern man is not using his intelligence for that purpose. Therefore, he is a *duskrátiṇa*, a rascal.

Intelligence he has got. We don’t say that modern man is unintelligent, that he is a complete fool. No. He has got intelligence. But he is utilizing that intelligence for *dushkaryā*, work which he should not have done.

There are karya and *dushkaryā*, proper work and bad work. Man’s intelligence was given so that he could get relief from these clutches of birth, death, old age and disease. But that intelligence he’s not utilizing. He’s opening a factory and creating a completely different atmosphere, a bad atmosphere. Therefore, he is a rascal. To open a factory requires intelligence. All sorts of complicated machines have to be coordinated. So intelligence is there. But how is this intelligence being used? To keep people in a hellish condition of life. Therefore, modern man is a *duskrátiṇa*, an intelligent rascal.

Disciple: Srila Prabhupada, it’s amazing. People have become so short sighted. For instance, they open a factory for some kind of economic development but they’re not thinking of the factory’s ill effects. Water pollution, air pollution, noise pollution, stress, broken families, delinquency, drugs, crime—so many things.

Srila Prabhupada: Therefore Krishna calls them *duskrátiṇas*, and then He calls them *mudhas*, asses.

Disciple: At the same time, Srila Prabhupada. Krishna also says, *mattah smrtir jnanam*—“Everyone’s intelligence comes from Me alone.” So some might criticize that Krishna Himself is misleading people, giving people faulty intelligence.

Srila Prabhupada: You wanted to do something, so Krishna gives you the intelligence to do what you wanted. If you want to manufacture a very complicated machine. Krishna will give you that intelligence: “All right do like this. Here is how to manufacture.”

But you’ll not hear Krishna when He says, *sarva-dharmam pariyajya*: “You rascal, give up all this and surrender to Me.” That is real intelligence. But you’ll not do it.
The council of Institute of Chartered Accountants of India (ICAI), quasi legal body which regulates the profession of chartered accountants recently gave a finding that ISKCON-Bangalore’s account statements were misused and misinterpreted by ISKCON-Mumbai to aid their litigation. The council consisting of 40 members further observed that the accounts statement of ISKCON-Bangalore do not indicate that it is a branch of ISKCON-Mumbai.

The Institute of Chartered Accountants of India (ICAI) is a statutory body established under the Chartered Accountants Act, 1949 (Act No. XXXVIII of 1949) for the regulation of the profession of Chartered Accountants in India. During its 64 years of existence, ICAI has achieved recognition as a premier accounting body not only in the country but also globally, for its contribution in the fields of education, professional development, maintenance of high accounting, auditing and ethical standards. ICAI now is the second largest accounting body in the whole world

In June 2005 Dayaram Dasa, one of the trustees and legal head of ISKCON-Mumbai had filed a complaint before the ICAI-Institute of Chartered Accountant of India against Sri V L Varadarajan former Chartered accountant of ISKCON-Bangalore. In his complaint he had alleged that Sri Varadarajan was guilty of misconduct as he had modified a branch audit report of ISKCON-Mumbai into ISKCON-Bangalore society’s audit report. He had submitted many account statements of ISKCON-Bangalore claiming them to be statements of ISKCON-Mumbai branch. The complaint first was heard by a disciplinary committee of ICAI consisting of five members. The disciplinary committee about a few years back stated in its finding that Sri Varadarajan was guilty of professional misconduct. The findings of the disciplinary committee were recommendatory in nature and it was referred to the entire council of ICAI. The complete council of ICAI consists of 40 members. Members are from the chartered accountant fraternity or nominated members who are government officials who have served or serving in eminent positions. The entire council heard both parties and gave its final finding few months back.

The council went through the various account statements and assertions made by the complainant Dayaram Dasa. It also heard the submissions of Varadarajan the former auditor of ISKCON-Bangalore and made many observations about the statements and complaint. The council dismissed the complaint of Dayaram Dasa and held that Varadarajan the former chartered accountant of ISKCON-Bangalore is not guilty of professional misconduct. The ICAI in its findings made many observations which are bound to have far reaching consequences on various litigations. Three of the most important observations are that Varadarajan (former auditor of ISKCON-Bangalore) did not conspire with ISKCON-Bangalore, it was ISKCON-Mumbai which misused & misrepresented the accounts statements.

In its media coverage about ICAI findings published few months back, ICAI: ISKCON-Mumbai misused reports to aid litigation

continued on page 16
and accounts statements are not that of a branch of ISKCON-Mumbai. Extracts of the relevant portions of the findings are given below.

Misuse of Account documents by ISKCON Mumbai

In its finding ICAI observed “…It was clear that the annual accounts of the ‘ISKCON Bangalore’ audited by the Respondent (VLV) has been misused and misinterpreted for their internal ongoing legal proceedings between ‘ISKCON Mumbai’ and ‘ISKCON Bangalore’…” The ICAI further found “…that the allegations were a result of inter-dispute between the management of ‘ISKCON Bombay’ and ‘ISKCON Bangalore’. The Council also took into consideration that various litigation proceedings are going on in Courts of law at Bangalore and there was nothing on record to show that the Respondent (VLV) had acted in connivance with the ISKCON functioning at Bangalore.”

Account statements do not indicate that ISKCON Bangalore is a branch of ISKCON Mumbai

The Council further noted “…that none of the audit reports annexed to the complaint are in Form 10B or in the format as required to be under BPT and none of the audit reports enclosed to the complaint had a mention of the words ‘Branch’ or ‘ISKCON Bombay’ or ‘ISKCON India’.”

The Council further noted that “…the complainant (ISKCON Mumbai) has not enclosed any branch audit report to establish on record that the respondent (VLV) had in fact signed the audit report for one of the Branches of ISKCON India’. However, on perusal of the Audit Reports signed by the Respondent…it has been noted by the Council that the Respondent has addressed the said report to the members of ‘ISKCON Bangalore’ and issued the same to a ‘Society’ and not to any branch as the same is not the in the branch format. (below - see highlighted portions of the statement)”

Account Statements veracity questionable

As regards the various account statements of 1991 related to ISKCON Bangalore submitted by ISKCON Mumbai, the ICAI observed that, “The said balance sheet neither had the audit report, alleged to be issued by the Respondent (VLV) nor the schedules which forms part of the Financial Statements…” The Council further noted that “…in the absence of the complete set, the veracity and authenticity of the said document could not be established…”

Photocopy of the first page of the 1991 account statement of ISKCON-Bangalore referred extensively in the ICAI findings. Highlights added.
Mumbai ISKCON Misused Reports

Bangalore: The Institute of Chartered Accountants of India (ICAI) has held that ISKCON, Mumbai, misused and misinterpreted the audit reports of ISKCON Bangalore to further their case in the ongoing legal dispute between ISKCON, Bangalore, and ISKCON, Mumbai, said Bangalore ISKCON president Madhu Pandit Das on Tuesday.

Das told reporters that the ICAI Council, which is the highest governing body, set aside an earlier order of the ICAI disciplinary committee that held chartered accountant V.L. Varadarajan guilty of professional misconduct and dismissed the complaint lodged by ISKCON, Mumbai. The disciplinary committee also charged that Varadarajan issued an ante-dated audit report and balance sheet to ISKCON, Bangalore Society and referred the matter to ICAI Council.

Das said ISKCON, Mumbai had presented forged audit papers while obtaining the disciplinary committee's orders. ISKCON, Mumbai submitted only 10 sheets of audit paper to the lower court during the trial of the case and filed a claim of ownership on Hare Krishna Hill in Rajajinagar. Das said ISKCON Bangalore was not mentioned as a branch in any of the sheets, except in two sheets and even that was rubber-stamped as forged by ISKCON, Bangalore's lawyer.

In fact, ISKCON, Bangalore is mentioned as a separate society in the audit report. The same set of documents were submitted to the High Court when ISKCON Mumbai appealed against the lower court's order. However, an eleventh sheet was presented before the ICAI, in which Varadarajan's sign was prominent, to claim that Varadarajan was handling ISKCON, Mumbai accounts too.

He claimed that Varadarajan had not handled ISKCON's Mumbai accounts and that they were handled by another auditor, Dayaram Das and Varada Krishna Das of ISKCON, Mumbai presented the same set of forged documents to the media when they held a press conference accusing ISKCON, Bangalore and Varadarajan of issuing ante-dated audit report and balance sheet to ISKCON Bangalore Society.

ISKCON, Mumbai submitted only 10 sheets of audit paper to the court and filed a claim of ownership on Hare Krishna Hill.

"We have filed a police complaint against Dayaram Das and Vanara Krishna Das for misleading people by presenting falsified documents. Varada Krishna Das obtained an anticipatory bail, while Dayaram Das is absconding. As they presented the same set of forged documents to the Supreme Court, we initiated contempt of court proceedings against ISKCON, Mumbai," Das said.

He added that records related to granting Hare Krishna Hill in Rajajinagar to ISKCON Bangalore were not missing with the Bangalore Development Authority as alleged by a few. "But, only a few pages from the hundreds of pages in the records are missing. ISKCON Bangalore is mentioned as an independent society in those records and also bears the Karnataka registration number of ISKCON Bangalore," he said.

Iskcon Mumbai misused audit reports of B'lore

BANGALORE, DHNS: The Institute of Chartered Accountants of India (ICAI) looking into the complaint pertaining to auditing of Iskcon Bangalore, has, in its findings, said Iskcon Mumbai had misused and misinterpreted audit reports of Iskcon Bangalore.

This was done to further their (Iskcon Mumbai) case in the ongoing dispute between the two entities, the institute said. "The council, which has been established to regulate the profession of chartered accountants gave its finding after hearing the response filed by V.L. Varadarajan, former chartered accountant of Iskcon Bangalore," a press release issued here said.

Dayaram Das, one of the trustees and legal head of Iskcon Mumbai had earlier filed a complaint against Varadarajan before ICAI in 2005. In his complaint, Dasa had alleged that Varadarajan was guilty of professional misconduct by convincing in fraud by Madhu Pandit Das in modifying Iskcon Mumbai's branch audit report into Iskcon Bangalore Society's audit report. The council initially referred the matter to Disciplinary Committee of ICAI consisting of five members from CA fraternity.

The disciplinary committee ruled that Varadarajan is guilty of issuing anti-dated audit report and balance sheet to Iskcon Bangalore Society and referred the matter to entire council of ICAI consisting of 40 members. The council which pronounced its final findings last week, held that Varadarajan was not guilty of misconduct.

Mumbai unit misled court: B'lore Iskcon

Bangalore: Bangalore Iskcon has alleged that Mumbai Iskcon has misused and misinterpreted the former's audit reports while presenting them to the Institute of Chartered Accountants of India (ICAI).

Addressing a press meet on Tuesday, Bangalore Iskcon president Madhu Pandita Das said they will file a contempt of court petition against Dayaram Das and others of Mumbai Iskcon for misleading the court and other investigating agencies by falsifying documents and forging auditors' signatures in the balance sheet.

Claiming that ICAI findings had noted that Mumbai Iskcon "misused and misinterpreted the audit report of Bangalore Iskcon" to further its case in the dispute between the two outfits, Dasa quoted from the ICAI report: "It was clear that the annual accounts of Iskcon Bangalore... have been misused and misinterpreted for the ongoing legal proceedings involving Iskcon Mumbai and Iskcon Bangalore."

Recalling how it all started, Dasa told TOI: "Mumbai and some other branch heads did not follow the rules prescribed by Iskcon founder AC Bhakti Vedanta Swami Prabhupada. In 1999, we decided to follow Prabhupada's guidelines while selecting disciples. This vexed the others as they couldn't choose their disciples. Since then, they are trying to vacate us from the office."
The Lord of the Universe in a Forest of Champaka

Thiru Nandipura Vinnagaram Jagannatha Perumal Temple

by Sampatkumara Ramanuja Dasan (Ashwin S)

Located five kilometres southwest of Kumbakonam and three kilometres east of Patteeswaram is the beautiful temple of Lord Jagannatha, known as Nandipura Vinnagaram or Nathan Kovil.

Pastimes

Sage ShiLada was blessed with a son, a boy with the body of a human and head of a bull. He was known as Nandi. He later on was accepted by Shiva as his vehicle. Once, Nandi set out to have darshana of Lord Vishnu in Vaikuntha. Nandi is known for his straight forward and fearless nature, as is expected of a bull. He did not seek the permission of the gatekeepers of Vaikuntha, to enter into the realm of the Supreme Lord. To curb the arrogance of Nandi, the gatekeepers of Vaikuntha, Jaya and Vijaya, cursed him. Nandi was very remorseful at being cursed and went to his master, Shiva, for a remedy. Lord Shiva replied he could not do anything, as Vishnu and His associates were out of his jurisdiction. Lord Shiva advised Nandi to go to Champakaranya (forest of champaka trees), to appease Lord Vishnu. Accordingly, Nandi went to the Champakaranya forest, which stretches from Nandipura Vinnagaram in the north to Raja Mannargudi in the south. Nandi performed severe penance here, to please Lord Vishnu. Lord Vishnu, the Lord of the universe, then appeared as Jagannatha with His consorts Sridevi and Bhoodevi. Nandi was relieved of his curse, and, upon his request, Lord Jagannatha remained here ever since, to please Nandi and other devotees. So, this place was aptly named Nandipura Vinnagaram as a reminder of the devotion of Nandi towards the Supreme Lord. Lord Jagannatha appeared to Nandi, facing east, and He was worshipped for centuries in the altar, facing east. But now, one can find that the Lord is facing west in the temple.

Maharaja Shibi was the son of Emperor Usinar of the lunar dynasty. Maharaja Shibi’s lineage is traced back to the Supreme Lord Vishnu from the following shlokas:

\[
\text{brahma- atri-chandra-buda-pururavas-ayus} \\
\text{nahusha-yayati-anudruhi-sadhanara} \\
\text{kalanara-srinya-usinara-shibi}
\]

Maharaja Shibi was a great king known far and wide for his righteous nature and dharma. Once, Indra and Agnideva decided to test the dharma of Shibi. Accordingly, Indra took the form of an eagle and Agnideva took the form of a pigeon. The pigeon pretended to be chased by the eagle and sought asylum on the lap of Shibi. The Mahabharatha records the conversation that ensued:

Pigeon: Oh Maharaja! Please protect me from the cruel beaks of this eagle!

Raja Purohit: Maharaja, with a life threatening situation, this noble pigeon has sought your asylum. Every jivatma has the desire to live and there is no greater duty for a king than to protect his subjects, which includes all jivatmas in his kingdom. However, giving asylum to a pigeon chased by an eagle is the symbol of imminent Death, therefore please think before you give shelter to this noble jiva.

Pigeon: Maharaja! I am scared of this eagle! It is your duty to protect the weak and poor.

Eagle: Every jiva takes many forms, Maharaja. This jivatma has the form of a pigeon. And it is my prey and food. Please leave the pigeon to me, or I will go hungry today. I am also your subject. No matter how you put forward your arguments, this pigeon is my food, without which I will die. How can you justify my death?

Shibi: Dharma shstras say that in a country where the king does not give shelter to those who have sought asylum, there will be no rains, no crops and eventually the country will have to face severe famine. As a result of this the king will have to face hell. However this eagle has struggled a lot to get this pigeon and it’s his prey according to the laws of nature. Taking away food from its mouth is also a great sin. I am perplexed.

Eagle: Oh Maharaja, you should decide quickly! I am unable to bear my hunger!

Shibi: Oh eagle, most noble among the birds! I shall give you a better deal. I shall give you tastier food than this pigeon. Please leave this pigeon.

Eagle: Oh Maharaja! No other food can be tastier than the meat of this pigeon. It is decided by the Supreme Lord that pigeon is the best food for us.

Shibi: There is no way I am going to leave this pigeon, as it has sought my asylum, I will not leave it. I am ready to give up my life to save this pigeon. You ask me whatever you want except this.

Eagle: Maharaja, if you are so righteous, please give me the flesh of your right thigh, equal to the weight of this pigeon.

Immediately the king ordered a scale balance to be brought, and, keeping the pigeon on one side, started to cut his right thigh flesh and weigh it. However, no matter how much flesh he put on the scale, it simply would not balance. Then the noblest king sat himself on the scale and immediately the scale was balanced. The pigeon and the eagle resumed their original forms of Agnideva and Indra.

They addressed Shibi: “Maharaja, we are Agnideva and Indra. We came to test your righteousness and charity. You are the most qualified king of the times. Your glory will spread to all the fourteen planets of this universe.”

Lord Vishnu was so happy to see His devotee Shibi’s righteousness that He turned towards the West to witness these events and bless him.

There is yet another interesting pastime associated with this temple. There was a transcendental sweet fight between Lord Vishnu and Lakshmi. Lakshmi Devi, who is ever merciful and full of love, wanted to win the heart of the Lord. She came down to Champakaranya forest and prayed to Lord Jagannatha and the Lord finally gave in to her prayers on the eighth day of Shuklapaksha in the Tamil month of Aipasi. Both the Lord and His consort are seen in the happy mood of reunion and therefore many devotees rejoice the transcendental pastime of pranaya (love) of the Lord and His consort in this temple.

The Temple

The temple of Nandipura Vinnagaram or Nathan Kovil is in a remote village with no state transport facility. Perhaps
it is this remoteness and serenity that adds to the charm of the temple. Untouched by the miseries and so-called opulence of the city life, this temple is sure to captivate any devotee. Fresh water ponds, vast coconut groves and paddy fields and the simple village life dependent on cows and agriculture compel our mind to spend some days to take a break and recharge ourselves spiritually. It is a good option and perfect example of simply living and high thinking.

The present structure of the temple was built by the Pallava king, Nandivarma. This temple is believed to be the southern offshoot of Puri Jagannatha temple and is known as Dakshina Jagannatha. The temple is situated on a three acre land, with a huge five-tiered gopuram. One can find the sculptures of the Dashavatara to the left and the twelve Alwar saints to the right of the gopuram. As one enters the gopuram one can find the huge balipeetha and dvajasthamba. Just in front of it is the Deity of Garuda, facing the Lord with folded hands. Devotees see the huge Deities of Jaya and Vijaya, the gatekeepers of the temple, and it at once reminds them of the pastime of the temple. Inside the altar is the ever-magnificent form of Lord Jagannatha. The Lord is seen in sitting posture with His consorts Sridevi and Bhooodevi. The Lord’s smile captivates even the most evil. One can easily find out that the Lord is aptly named Jagannatha in this temple since He appears as a king in his durbar. On the peetha is the beautiful utsava Deity of Jagannatha Perumal or simply Natha Perumal, in standing position, with shanka, chakra and abhaya hastha. He is flanked by His consorts Sridevi, Bhoodevi and Andal. A Deity of Nandi can be seen in the altar, which is unusual for a Vishnu temple. The sanctum of Mahalakshmi can be seen on the parkara and She is known as Shenbagavalli or Champakavalli Thayar. There are other sanctums for all the acharyas of the Sri Vaishnava paramapara and Hanuman. The vimana is known as Mandara Vimana. The beautiful and serene pond of the temple is known as Nandi Pushakarani. Statues of Vijayalinga Chokappa Naikar of Thanjavur who undertook many renovations and additions to the temple, along with his wives, can be seen in the temple.

Festivals

Special abhiseka is performed to Shenbagavalli Thayar on all Fridays of Aipasi month and Srisooktha homa is performed on all shuklapaksha ashtami days in remembrance of the day of the transcendental reunion of the Lord and His consort.

Brahmotsavam for eleven days, Janmashtami, Rama Navami, Pavitrotsava, Vasanthotsava, Adyanaotsava and Nammalwar Moksham are the most important festivals of this temple.

Thirumangai Alwar, one of the twelve Alwar saints of South India has composed ten beautiful couplets on this temple. In his Periya Thirumozhi he sings to the Lord:

“This place, Nandipura Vinnagaram, which is full of splendidous flower-bearing groves
Where cuckoos sing, jumping on the tree branches,
And the peacocks dance elegantly to such sweet tunes,
Is the desired dwelling place of the Lord, who at one time wandered
In the blazing forest (away from His native Ayodhya)
With His loving wife and brother.
Oh mind, please dwell on this sacred place!”
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The I-5 freeway that runs between Los Angeles and San Francisco is a long, straight stretch of road. The landscape is bordered to the west by barren mountains whose brown, smooth folds, like loose skin, belie a rugged terrain.

For almost half the length of this 400-odd mile road, as far as the eye can see to the east are constant green splashes of farming—miles of orange trees and other crops planted by optimistic farmers on irrigated, otherwise barren, desert soil.

Somewhere around the middle of this journey, the landscape begins to resemble an alien nation. Coming over a rise of land, one sees brown soil covered by thousands of cows. At first sight, the mass of seething bodies is hard to identify, or perhaps the mind just hesitates to accept it. When recognition dawns, the effect is powerful and, for a cow lover, emotional. The smell in the air—even through the air conditioning vents of the car—is thick, earthy, pungent. A truck circles the vast expanse of cowhood, spraying water to temper the dust and (perhaps) cool the cows that stand in morose clusters with no water, food, or shade.

This is not a cattle farm. It is a waiting room for a slaughterhouse. These cows are on death row.

Now on to India

This is, of course, an American vista, not a scene one would imagine encountering in India. But in the holy land of the sacred cow, a controversy rages about the prevention—or legalization—of cow slaughter. One Hindu (lapsed, no doubt) even wrote an editorial in one of the country's leading newspapers, speaking of his "freedom of choice" when it came to killing cows to eat them. No such consideration for the cow, though... alarming sentiments from a person whose whole history, both cultural and spiritual, is one of protecting the cow.

In a Western country this issue wouldn't attract even a paragraph of media attention. Slaughterhouses dot landscapes across the world. Sanitized, packaged, and coloured to perfection, meat is sold in air-conditioned stores with piped music, surroundings designed to lull the senses into a peaceful shopping ambience. Nowhere do you hear the screaming of cows or see the blood-soaked tunics of slaughterers; nowhere can you smell the stench of death or see the filth and putrefaction of dead flesh as it is torn from bones and sinew, the skins "tanned" in the most vile smelling process imaginable.

But in India? Surely it's not possible that the most venerated of God's creatures should be subjected to this kind of treatment in India. As unreal as it may seem, state boundaries and religious leaders can do nothing at present to stop the slaughter. Whatever restrictions apply are easily avoided by running herds of cows across state borders so they can be legally slaughtered in a state that has no respect for the ancient laws of God or the more recent ones of godly men. Yet history shows that this is hardly a current issue. In the 1800s, violence erupted between Muslim and Hindu groups over the slaughter of cows. Even as far back as the sixteenth century, rulers like Aurangzeb and Akbar decreed bans on cow slaughter out of respect for the brahminical and Jain communities.

The current call for a nationwide ban on cow slaughter parallels a demand for its legalization. The concern of both groups, apparently, is the treatment and condition of cows who are the victims of illegal cattle running scams. Cow slaughter is legal in only two Indian states: West Bengal in the east and Kerala in the south. For a country that supports a $4 billion worldwide leather trade, this raises suspicions of how such an enormous amount of money can be generated from just these two states. The fact is, illegal traders run border lines and bribe authorities to turn a blind eye and allow their trucks through. Even the government-operated train lines are used in the illegal transportation of cattle between state borders.

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**Fasting**

| Oct 15 | Ekadashi | Oct 16 | break fast |
| Oct 30 | Ekadashi | Oct 31 | break fast |

**Festivals**

| Oct 14 | Dusshera Festival (in Mysore) |
| Oct 18 | Karthika Month begins |
| Oct 18 | Deepotsava begins (in Bangalore) |
| Oct 18 | Fourth month of Chaturmasya begins |
| Nov 4 | Govardhana Puja, Go Puja |
| Nov 7 | Srila Prabhupada - Disappearance |
| Nov 7 | Fasting till noon |
A Cultural Problem

And so we see an ancient culture rise to the test of maintaining its standards and setting an example to the world. The nation is divided over an issue which, if dealt with in the light of scripture and culture, wouldn’t be an issue at all. But in the desperation to keep up with the West, Indians have succumbed to the ideas of multi-nationals who think it’s okay to destroy a football-field-sized portion of forest every few minutes or so to graze cattle being fatted up for the kill.

Alarmingly, one article suggests that, in defense of the suffering cows, their slaughter be legalized to “prevent
One of the visitors from Bangalore shared his experience as follows: The experience of visiting this temple is so serene and soothing that one is tempted to spend few hours here. On the specific festive days the temple is visited by large number of devotees, but the crowd management is perfect. On the days when there are fewer people, the experience is still better. Sanctum sanatorium is just breath-taking with the Deities of Lord Krishna and Radha & chanting of mantras. The overall architecture of the temple is very good. Even if one is not very religiously inclined, visiting here will give very positive energy. Overall it is something unique and worth visiting.

Comment from a Malaysian Traveller: This is my second time visiting ISKCON and it is still an amazing place to be. Though I am not a follower of Hare Krishna, the temple is so serene and beautiful that you cannot help falling in love with it.

A visitor from Denmark wrote: The temple is a fantastic piece of holy architecture, elegantly combining an exterior of glass with wood, gold and gems for the insides. The prayer rooms (altars) are overwhelming with their decorations and it cannot be described in word.

Experience of a visitor from Sweden: The ISKCON temple of Bangalore is one of the biggest in the world. It quite a busy temple, very well organized. The people are very welcoming and the ambience is nice. The building itself looks like a fusion between a modern 5 star hotel with big glass windows and an old temple building with stone carvings and pillars. It is an interesting experience.

You can send your feedback to iskcon.communications@hkm-group.org

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**Top 3 YouTube Picks**

- [Video](http://youtu.be/rR49x-rOwzI) - Glimpses of Janmashtami Festival
- [Video](http://youtu.be/lb1qOuIU9XEE) - Vyasa Puja of Srila Prabhupada
- [Video](http://youtu.be/cAIHtoCvqea0) - Gotipua – Traditional dance of Odisha

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**Smartphone apps for you**

Break through the mundane dimension and explore the amazing world of Krishna Consciousness

On the day of Vyasa Puja devotees have launched two mobile smartphone apps - ISKCON World and Vedic Wisdom, which are now available for you to download on Google Play Store. Krishna says in the Bhagavad-gita that all intelligence emanates from Him. So all means must be employed to spread His transcendental message in the form of text, image, audio or video.

Smartphone apps are currently one of the most popular and dynamically developing ways of distributing content. An increasing number of people watch videos, read articles, listen to music on their smartphones any time at any place.

You can now download this app from Google Play Store and read inspiring quotes & articles, listen to bhajans & kirtans, watch Krishna conscious videos, download beautiful wallpapers etc...

Available on Google Play Store
them suffering any further” that is, eliminate the black
market cattle runners by legalizing cow slaughter:
"Villagers can’t afford to keep unproductive cows. They’re
not saints,” says Bangalore animal-welfare worker
Suparna Baksi-Ganguly. "Slaughter has to be made
more accessible—suppressing it causes greater misery
to the animals."

A nice, healthy, rounded approach to the slaughter of
India’s sacred image? I think the cows would disagree.
But it’s an interesting angle to use in support of a thick-
steak-per night habit, and it’s a subtle attempt to show
that religion, not the animal slaughtercrs, undermines
the safety of cows. Because someone can’t maintain
or respect religious standards, best legalize the barbaric
slaughter of these holy creatures so that they are not
put in “greater misery.”

Perhaps this “animal-welfare worker” is ignorant of
India’s ancient culture and scriptures and therefore
doesn’t understand that killing a cow is akin to killing
one’s own mother. One website states that banning cow
slaughter contradicts “the secular vision of the
Constitution.” Would we be so concerned with
contradicting the Constitution if our mothers and sisters
were being killed?

Perhaps the most alarming point of all is the lack of
consideration of karma. In a country where most religions
accept the principle of reincarnation, it seems to be
conveniently forgotten when it comes to cow slaughter.
But the reactions for killing are guaranteed, and selective
memory won’t help us at the time of death.

Worldwide Reactions

In a conversation recorded in Chicago in 1975, Srila
Prabhupada pointed out the results of cow slaughter
on an international scale:

Disciple: So the wars and the crime are a direct result
of the cow slaughter.

Prabhupada: Oh, yes. Oh, yes. It is a wholesale reaction.
All these crises are taking place . . . Nature will take
action. Prakrteh kriyamanani gunah karmani sarvasah
[Bhagavad-gita 3.27]. You are not independent. So if
you work independently, then you will have to suffer.
The law of nature is there. You cannot avoid it. If you
infect some disease, you must suffer from the disease.
You cannot avoid it. This is the law of nature.

The knowledge available in the Vedic scriptures
translated by Srila Prabhupada is more than the religious
portion of a vague, irrelevant culture. The Vedic culture
is a scientific formula for human behaviour, a guide to
living in any age. Unfortunately in this age, Kali-yuga,
only remnants of the culture remain. In the
Chaitanya-charitamrita, Lord Chaitanya says, “In this Age of Kali
most people are bereft of Vedic culture, and therefore
they are called yavanas. They are concerned only with killing cows and brahminical culture. In this way they all engage in sinful acts.

One would expect something different from the nation that is the source of such an ancient and powerful culture. Instead we see Westerners adopting the spiritual practices and religion of the Vedas. Thousands have taken to the Vedic philosophy and have given up their habits of Western life. Westerners in India often promote the Vedic culture, even to the extent of trying to turn Indians back to vegetarianism. Within the supposedly sacred borders of India, Westerners who have chosen India as their home constantly see environments that resemble the West that they so longed to escape. "Mother India" is fast becoming a spiritually barren wasteland in comparison to her former glory. In one Calcutta newspaper recently, I read an article about the "growth phenomena" of vegetarian restaurants. At first glance it would appear that India is turning away from the influence of the West and back to the culture that was the valuable foundation of the nation. Yet on further inspection it seems that instead, it's simply a case of dancing to the tune of America, where vegetarianism is a trend and vegetarian restaurants are common.

As Srila Prabhupada pointed out, the Indian culture is a shadow of it's former glory, and not much evidence of it remains:

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Disciple: At least here [India] there is Indian culture.

Prabhupada: What Indian culture? They are killing cows. What is Indian culture? Their Indian culture is that some of them speak Hindi, that's all. This is their Indian culture.

Elephantine Value

Yet the Vedic culture has its roots here, and as Srila Prabhupada also said, modern-day Indian civilization could be compared to a dead elephant. An elephant is such a valuable creature that even when dead, because of its tusks and hide it remains almost as valuable as when alive and working. Similarly, although the Indian culture is practically dead, India still has great potential. That potential is the Vedic culture, the true spiritual culture.

And not only for Indians. Westerners have one thing in their favour that will move them to adopt fine elements of this culture: their dominance in the advancement of modern society and their trendsetting tendencies. This consumer strength is a powerful one, and can be used in a positive direction. All it takes is for someone to realize the strength, beauty, and power of the Vedic culture, and to take it up as a viable alternative to the madness that passes for modern civilization. In turn, the Indians will see how "Vedic" is done Western style in the twenty-first century.
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Vaikuntha Hill, Bangalore

Sri Sri Radha Krishnachandra

Vyasa Puja celebrations

below: Celebrations at Whitefield, Bangalore
Other Centers

Sri Sri Radha Vrindavanchandra
Hare Krishna Movement
Vrindavan

Sri Sri Radha Madhav
Hare Krishna Movement
Ahmedabad

Sri Sri Krishna Balarama
ISKCON-Mysore

Sri Sri Krishna Balarama Temple
Sunnyvale, California
Other Centers

Sri Sri Krishna Balarama
ISKCON-Hubli

Sri Sri Radha Krishna
Hare Krishna Movement
Bhilai

Sri Sri Krishna Balarama
ISKCON-Mangalore

Hare Krishna Movement
Hyderabad

Hare Krishna Movement
Guwahati
On the auspicious occasion of Sri Radhashtami

offered 108 cakes to Smt. Radharani
Sri Radhashtami 2013
Bangalore

right: Darshana of Sri Sri Radha Krishnachandra

left: Abhisheka
below: Pallakki utsava
Other Centers

Vaikuntha Hill, Bangalore

Vrindavana

Ahmedabad

Jaipur
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