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.

To know more about Srila Prabhupada visit www.iskconbangalore.org/srila-prabhupada

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Paris—June 14, 1974

Remember Krishna at the End

The success of whatever we do in life will be tested by our ability to remember the Supreme Lord at the time of death.

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

etavan sankhya-yogabhyam sva-dharma-parinisthaya
janma-labhah parah pumsam ante narayana-smrtih

“The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by practice of mystic powers, or by perfect discharge of occupational duty, is to remember the Personality of Godhead at the end of life.”

―Srimad-Bhagavatam 2.1.6

Ante narayana-smrtih. At the time of death, if you can remember Narayana—Narayana or Krishna, the same thing—then your life is successful, whatever you do. Very big stalwart spiritualists or yogis say, “Everything is leading to the Supreme.” That has been described here: sankhya-yoga, karma-yoga, jnana-yoga, or dhyana-yoga. These yogis say, “Whatever path we may follow, ultimately we go to the same goal.” That is very nice, provided you actually go to the same goal. Otherwise, it is misleading. You say, “Whatever path one may take, it leads to the same goal.” We accept that. That is described here. Ante narayana-smrtih. Whatever you have done may be very good, but at the time of death, if you forget Narayana, then it’s all useless, all useless.

Because that is the point—your mentality at the time of death. At that time, if your mentality is about Narayana, then your life is successful. You will be transferred to the spiritual world and associate with Narayana. You get complete perfection. But if you think of your dog at the time of death, then you go to become a dog. Finished. All your sankhya-yoga and philosophy and yoga practice—all go to hell. You become a dog.

One has to remember Narayana at the time of death. Then why not directly practice remembering Narayana? What we are doing is the correct practice for that. The Deity is there; the form of Narayana, or Krishna, is there. If you always engage in Lord Krishna’s service, you always have the impression of Krishna within your heart. And if you continue it some way or other, then your life is successful.

Otherwise big, big talks, nose pressing, and keeping the head down—you can do that, waste your time in that way. But will that guarantee that at the time of your death you shall remember Krishna or Narayana? That remembrance of Krishna is wanted—ante narayana-smrtih—as Sukadeva Gosvami, the authority, says here.

There is a Bengali proverb: bhajana kara sadhana kara murte janle haya: “You are very good transcendentalist. You are practicing so many nice things. That’s all right. But do you know how to die? That is the point. If you die with God consciousness, Krishna consciousness, then your life is successful.”

We are not God

[Reads from his Purport:] “Narayana is the transcendental Personality of Godhead beyond the material creation.”

Narayana is not a person like us. The Mayavadis say, “Narayana is a person like us. So I can remember anyone. I can remember my wife; I can remember my husband or my child. Still, I am going to the same goal.”

No, no, no. That is not possible. Therefore it is particularly said, ante narayana-smrtih. Not your other friend or other demigod or... No. Narayana-smrtih: “Remember Narayana.”

[Reading:] “Everything that is created, sustained, and at the end annihilated is within the compass of the mahat-tattva (material principle).” In another place it is said,

dharmah svanusthitah pumsam visvaksena-kathasu yah
notpadayed yadi ratim srama eva hi kevalam

“The occupational activities a man performs according to his own position are only so much useless labour if they do not provoke attraction for the message of the Personality of Godhead.” (Srimad-Bhagavatam 1.2.8)
That is also referred here: etavan sankhya-yogabhyam. Big, big sannyasis are discussing sankhya-yoga, metaphysics, or analyzing what is spirit, what is matter. Neti neti: "Not this." This is called sankhya-yoga. And the original sankhya-yoga is bhakti-yoga. The philosophy of the sankhya-yoga system was spoken by Kapiladeva, the son of Devahuti. That is purely bhakti-yoga. Later on, an atheist assumed the name Kapila and discussed sankhya-yoga. His is a materialistic analysis.

The sankhya-yoga system of philosophy is very much liked in Europe and Western countries because it is a system of metaphysics analyzing the whole cosmic manifestation. There are twenty-four tattvas. The first five tattvas are the material elements: earth, water, air, fire, and ether. Then ten senses: five senses for acquiring knowledge and five senses for enjoying. Then five principles of enjoyment: sound, form, touch, taste, and smell. Then mind, intelligence, ego, and finally the soul. In this way there are twenty-four elements.

The sankhya yogis very much analyze this study. They are of the opinion that besides these twenty-four elements, there is nothing more. No. There is: the one who is combining and annihilating the twenty-four—the Supreme Lord, pradhana, Vishnu.

Whether you take the atheist Kapila's philosophical principle or that of the original Kapiladeva, that's all right. But after analyzing, if you do not find Narayana, the creator of this material atmosphere and the material elements, then it is only so much useless labour. The chemists and physicists are analyzing the material elements within the laboratory. But that does not mean they are going to all be liberated at the end of life. No. You are spirit soul. You are entangled with these twenty-four elements. So your real business is how to get out of it. That is wanted.

Suppose you are a diseased fellow and you analyze the disease. That is called pathology. The doctor examines your blood and he finds out, "This is an infection, that is an infection, this is this, this is this." That's all right. But simply understanding the blood analysis, pathology, does not mean one is cured. The cure is different.

Similarly, these sankhya-yogi philosophers may analyze very critically. They may even count the atoms composing the whole material atmosphere. But that does not mean they have understood the original force that has created all these things. That is discussed here. Etavan sankhya yogabhyam. You can become a very big scientist, a very big physicist or chemist. That is all right. But you must know how to remember Narayana at the time of your death.

The Scholar and the Boatman

An interesting story has been described in Back to Godhead: The learned scholar and the boatman. In Bengal there are many rivers, and so people generally travel by boat service. So a learned scholar from Calcutta, say, was going home to his village on a boat, and he was very happy.

He asked the boatman, "My dear boatman, do you know astronomy? Do you know how these stars are working?"
"No, sir, I do not know."
"Oh, your life is twenty-five percent lost. You do not know anything."
Then after some time: "Do you know geology? Do you know how earth and water are working?"
"No, sir, I am poor man. What can I know?"
"Oh, fifty percent of your life is lost."
Then all of a sudden there was a black cloud in the sky, and there was a storm.
The boatman asked, "Sir, do you know how to swim?"
"No, I do not know."
"Then one hundred percent you have lost." [Laughter,] "You are going to be drowned."
He jumped and he drowned.

This is the point. You are trying to understand the whole analytical study of the material world. That is very good. But if you do not know how to remember Narayana at the time of death, then you are going to be cats and dogs. That's all. Because you are very fond of dogs. Especially in the Western countries, every gentleman, every lady has a dog. So what will you think of at the time of death? Dog.

That is nature's law. Yam yam vapi smaran bhavam tyajaty ante kalevaram. You will find this in the Bhagavad-gita [8.6]. At the time of death, the mental condition you have created will carry you to the next body. Therefore don't create a doggish mind. Make it Krishna conscious. And that is very nice. Then at the time of death you will remember Krishna and you will be transferred to Krishnaloka. Therefore it is advised, "Whatever you may be, it doesn't matter. Practice Krishna consciousness. That will save you."

Otherwise, janma-labhah: getting different types of births. So-called scientists and physicists do not know why there are so many varieties of life. Why not only human beings? Why are there cats, dogs, rats, flies, serpents,
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trees, creepers, fish—8,400,000 species of life? They also take birth from a father and mother. Whether for the insect, the cat, the dog, or the human being, the process of birth is the same. Therefore a Vaishnava poet has sung, *janame janame sabe pita mata paya, Krishna guru nahi mile bhaja hari ei*. Whether you take birth as a man or a cat or a dog or an insect, there is the father and mother. You will get a father and mother in any type of birth, but not guru and Krishna. Therefore this birth is meant for achieving guru and Krishna.

**Second Birth**

*Janmana jayate shudrah.* Even in human society, every man is born a *shudra*. *Samskarad bhaved dvijah.* He requires a second birth, by *samskara*, reformation. The spiritual master gives the second birth, which is spiritual initiation. For the second birth, the father is the spiritual master and the mother is the *Vedas*. As the first birth is possible because of the material father and mother, the second birth, *dvija*, is possible because of the spiritual master (the father) and Vedic knowledge (the mother). That is possible in the human form of life.

If you do not take the privilege of accepting the second father and mother, then what is the difference between your birth and the dog’s birth? You have got this human form of body, the best body. That is the instruction of all Vedic literature. But what is this material civilization? Simply working like cats and dogs. The same eating, sleeping, sex intercourse, and defending as animals. There are so many buildings in your city, Paris. Where is the culture to make the human life perfect? You have got very nice buildings. There is intelligence. So many nice buildings. People come to see the buildings. But that is not all. If you use your intelligence simply for the material activities, then you are not intelligent. You are a fool.

You must make a cultural institution where people may take education on how to remember Narayana at the time of death. That is required. Otherwise your activities are useless. What is their value? You waste so much time to construct a very nice house, but at the time of death you cannot remember Narayana. You remember your very nice friend—your dog. What is the value of that?

People do not understand that there is life after death. Lord Krishna says in the *Bhagavad-gita* (2.13):

\[
\text{dehino 'smin yatha dehe kaumaram yauvanam jara tatha dehantara-praptir dhiras tatra na muhyati}
\]

"As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change." It is very simple philosophy. But the rascals will not understand it. I am changing my body. You may say it is growth, but in any case it has changed. I had a childhood body; that body is different from my present body. It has changed. Therefore I have already changed my body so many times. And I will change my body after this body is no longer useful.

An example is given: I put on this sweater, but when it is torn, no longer useful, I give it up. I get another one, a new one. This body is a dress. Therefore we do not give so much importance to the bodily dress. We stress the soul. We do not make the distinction that "This is Hindu dress, Muslim dress, Christian dress, white dress, black dress." No, no, we have nothing to do with the dress. We have to do with the soul within the dress. He is part and parcel of Krishna. He has forgotten Krishna. Therefore he is suffering.

Therefore our movement is meant to revive Krishna consciousness and go back home, back to Godhead. This is the purpose of the Krishna consciousness movement. *Ante narayana-smrith.* It is a very important movement. Those who are very intelligent can take to it. Or you become intelligent or not intelligent, but know at least that unless one is pious, he cannot take to this movement. But somehow or other, if you take to this movement, then your valuable life is successful. *Janma-labhah parah pumsam.*

It is not cats’ and dogs’ life. It is the human form of life. Utilize it properly. "Properly" means to become Krishna conscious, not dog conscious, cat conscious. No. These will not help you. Krishna conscious. Then you will be able to remember Krishna at the time of death and your valuable life will be properly utilized. *Janma-labhahparah pumsam.* You have a very nice, valuable body, but it will be properly utilized if you learn how to remember Narayana at the time of death.

Thank you very much.

Srila Prabhupada, the founder-acharya of ISKCON, has delivered more than 1500 lectures on Vedic scriptures like *Bhagavad-gita*, *Srimad-Bhagavatam* and *Sri Chaitanya-charitamrita*. The audio recording of his lectures are available in ISKCON centers. You can also hear some of these lectures in [www.iskconbangalore.org/lectures-and-conversations](http://www.iskconbangalore.org/lectures-and-conversations)
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**Disciple:** Srila Prabhupada, it seems you’re saying Krishna is independent and we’re expansions of Him, part and parcel of Him—so naturally, we have to be independent, too.

**Srila Prabhupada:** Yes. The part and parcel must have a little portion of independence. For instance, you take a drop of water from the sea, and all the chemical composition of the sea is there in the drop. So Krishna is fully independent, and although we living entities are tiny like a drop of sea water, still the independence quality is there in minute quantity.

**Professor Mize:** But Krishna has no tendency to fall, whereas we do.

**Srila Prabhupada:** No, Krishna has no such tendency, because Krishna is God, and therefore He is all-good. Even if He seems to fall down—according to our estimation—it is not actually a fall-down. If we are sensible, we cannot judge God. If we are devotees, in all circumstances we shall glorify God: "You are all-good." That is a devotee. You cannot criticize God—"Oh, You are doing such a thing." No.

**Professor Mize:** I’m still puzzled about the relationship of the soul to God. If the soul is eternal, as God is, and yet some souls have the tendency to fall and others don’t have that tendency.

**Srila Prabhupada:** No, no—"eternal" does not mean not having the tendency to fall. For instance, you are now a professor. So you can fall down from your position. At the same time, that does not mean you are not eternal. If you should fall down from your position, you do not lose your eternality. You simply fall down. You can become a professor; you can become an ordinary man. But you are eternal in all circumstances—eternal. Fall-down does not mean that one loses his eternality. That is stated in Bhagavad-gita—na jayate mriyate va kadacin ajo nityah sasvato ‘yam purano na hanyate hanyamane sarire: the living entity is never born and never dies. This is eternality. You change your body, but you are eternal.

**Professor Mize:** It’s so puzzling, though—why I would spend eternity in a fallen situation.

**Srila Prabhupada:** Yes. Therefore, the soul requires that sattva-guna qualification.

**Professor Mize:** The what qualification?

**Srila Prabhupada:** That sattva-guna—goodness.

**Professor Mize:** I’m sorry.

**Srila Prabhupada:** Goodness.

**Professor Mize:** Goodness?

**Srila Prabhupada:** The mode of goodness. For instance, not that everyone becomes a philosophy professor. It requires a certain qualification. But at the same time, everyone can become a philosophy professor. Everyone has got the chance. Provided he is qualified, he can take the post of a philosophy professor. Everyone has got the chance—not that you only have got the chance. But still, it is not that without having a certain qualification anyone can become a philosophy professor. So these things will remain puzzling unless one comes to the qualification of goodness. Therefore, we order our disciples, "Come to the platform of goodness. Give up all these nonsense habits." Then it will be possible.
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verse. First Canto.

So we are now covered with base qualities: passion and ignorance. But tāda rajās-tamo-bhavah: when these base qualities are finished—even if not altogether, even if almost finished—then one can come to the platform of sattva-guna.

Professor Mize: The platform of?

Srila Prabhupada: Sattva-guna, goodness. On that platform one can understand very quickly. This Krishna consciousness movement is a little successful because we are trying to bring the students to the platform of goodness. If you keep people on the platform of ignorance and passion, then it will be difficult.

Disciple: Srila Prabhupada, you asked for Chapter 2, Divinity and Divine Service, verse 18:

\[ \text{nasta-prayesv abhadresu} \\
\text{niyam bhagavata-sevaya} \\
\text{bhagavaty uttama-sloke} \\
\text{bhaktir bhavati naishthik} \]

"By regular attendance in classes on the Bhagavatam and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact."

And now Srila Prabhupada's purport: "Here is the remedy for eliminating all inauspicious things within the heart which are considered to be obstacles in the path of self-realization. The remedy is the association of the Bhagavatas. There are two types of Bhagavatas, namely the book Bhagavata and the devotee Bhagavata. Both the Bhagavatas are competent remedies, and both of them or either of them can be good enough to eliminate the obstacles. A devotee Bhagavata is as good as the book Bhagavata, because the devotee Bhagavata leads his life in terms of the book Bhagavata, and the book Bhagavata is full of information about the Personality of Godhead and His pure devotees, who are also Bhagavatas. Book and person are identical.

"The devotee Bhagavata is a direct representative of Bhagavan, the Personality of Godhead. So by pleasing the devotee Bhagavata, one can receive the benefit of the book Bhagavata. Human reason fails to understand how by serving the devotee Bhagavata or the book Bhagavata one gets gradual promotion on the path of devotion. But actually these are facts explained by Srila Naradadeva, who happened to be a maidservant's son in his previous life. The maidservant was engaged in the menial service of the sages, and thus he also came into contact with them. And simply by associating with them and accepting the remnants of foodstuff left by the sages, the son of the maidservant got the chance to become the great devotee and personality Srila Naradadeva. These are the miraculous effects of the association of Bhagavatas. And to understand these effects practically, it should be noted that by such sincere association of the Bhagavatas, one is sure to receive transcendental knowledge very easily, with the result that he becomes fixed in the devotional service of the Lord. The more progress is made in devotional service under the guidance of the Bhagavatas, the more one becomes fixed in the transcendental loving service of the Lord. The messages of the book Bhagavata, therefore, have to be received from the devotee Bhagavata, and the combination of these two Bhagavatas will help the neophyte devotee to make progress on and on."

Srila Prabhupada: So we are giving this chance to all: association with the devotee Bhagavata and the grantha-Bhagavata, or book Bhagavata, to get them raised from the lower condition of life, kama-lobha—lusty desires and greediness. This is the process.

And practically you can see all these young men. They have no more lusty desires or greediness. They are quite young, but they never ask permission from me at any time—"Now, today, I want to go to the cinema." They have got all the funds in their hand. Yet they never spend without my permission. Again, these are young men, born in the Western countries, addicted to so many bad habits. But they have given those up.

This is practical, Professor Judah [of Berkeley's Graduate Theological Union] has written me, "I am simply amazed at how you have converted drug-addicted hippies to become servants of Krishna and humanity." That is his puzzlement. But the method is so nice that it automatically becomes successful. Therefore, we are stressing on the method.

Disciple: In other words, Srila Prabhupada, without practice of the method, it's very difficult to understand the philosophical concepts.

Srila Prabhupada: Yes, yes. Therefore it is said that without becoming a brahmaṇa, nobody should touch the Vedas.

\[ \text{janmana jayate sudrah} \\
\text{samskarad bhaved dvijah} \\
\text{veda-pathad bhaved vipro} \\
\text{brahma janatiti brahmanah} \]

This verse explains the different stages of self-realization. Everyone is born a shudra. Shudra means the life of lamentation—he does something and laments. This is a shudra. He does not know how to act, but by whims he does something to serve the material body's lust or greediness, and then he laments later on. This is a shudra. And brahmaṇa means na socati na kanksati: he acts to serve the Supreme Brahman, the Supreme Spirit, the original self—so he never laments; neither does he hanker. That is a brahmaṇa. 🙏
I remember as a child climbing up the metal ladder of what seemed like a towering playground slide. With each step up, my legs quivered uncontrollably and my heart beat rapidly. When I reached the top rung, I stared down at the ground, feeling dizzy and overwhelmed with fright. What had started out as excitement now turned to panic. My father, standing at the bottom of the slide, urged me to slide down, but fear paralyzed my muscles, and I stood frozen. I thought of climbing back down, but several children were now perched on the rungs, anxiously waiting for me to take my turn. They began to shout tauntingly, hoping to make me move. Feeling trapped by overpowering fear, I began to cry. My father, realizing that I was beyond prodding, crawled up the slide and rescued me. Relieved but embarrassed, I looked back at the slide, which seemed an insurmountable mountain. This was one of my first recollections of being consumed by the irresistible power of fear.

Now, over forty years later, I often work with clients whose quality of life is greatly diminished by fear or anxiety. Sometimes the fear is circumscribed by a single object or event, such as elevators, flying, snakes, or dead bodies. But in many cases, the anxious feelings pervade their lives, making even the simplest tasks difficult. Afraid of making the wrong decision, of saying something inappropriate, of being judged, they weave a cocoon of anxious strands around their subtle bodies, restricting their ability to live happily and peacefully.

Physician, Heal Thyself

Many self-help books target this most debilitating disorder. One of the most popular is *The Anxiety and Phobia Workbook*, by psychologist Dr. Edmund Bourne. Having suffered from a severe anxiety disorder, he compiled this workbook of techniques ranging from relaxation to desensitization. Readers found varying degrees of relief, and Dr. Bourne became a well-known authority on the subject.

Some time after his popular book came out, Dr. Bourne himself became incapacitated by anxiety. All the practices he prescribed in his book did little to help him find respite from his scorching psychic pain. Finding no material solution, he sought relief from spiritual practices. In his latest book, *Freedom from Fear*, he shares his journey to his partial recovery. In essence, he recognizes that the underlying cause of anxiety is lack of trust in a higher power.

His realization is corroborated in all the major scriptures of the world. In the Vedic scriptures the eternal spiritual world is called Vaikuntha, “free from anxiety.” All the residents there act for the pleasure of the Lord. Their every action is motivated by their deep love for God. Having no separate interest from His, they experience freedom from all worry.

In the material world, most of us are focused on gratifying our own senses. We act independent of our creator and try to enjoy separately from Him. This separation is the origin of our anxiety.

Recently I was watching a toddler assert his independence from his mother by running away from her. He was laughing and enjoying his newfound power.
Since I have experienced such lack of dependence on Krishna in many situations, I have had many opportunities to practice reversing my consciousness, and here was another chance.

My initial reaction was to resist the anxious feelings, but experience has taught me to sit with the feelings and allow them to be what they are. Fighting against the nervous energy will generally intensify the feelings. I have learned to breathe deeply, which relaxes my body, calms my mind, and allows me to focus on chanting the Lord's holy names in a prayerful mood. To chant with attention, I bargain with my mind to allow me to hear the holy name without nagging distractions. In exchange I agree to give my full attention to the problem after I'm done. I generally have to renegotiate this agreement several times throughout the course of my japa meditation.

While the ultimate purpose of our chanting is to free us from material identification, uncover our spiritual identity, and awaken our love for Krishna, we must deal with the immediate problems that impede our progress. A good chanting session has always helped me see things in proper perspective and remember my ultimate purpose in life—to fully trust and depend on my Lord Krishna, a prerequisite to developing pure love for Him.

I also repeatedly tell myself, "Krishna is my dearest friend and well-wisher, and everything He does is for my highest good." A favourite saying in God-centered self-help groups is "Let go and let God." This is a high ideal for any practitioner of a spiritual path.

In the Mahabharata we find the famous story of Draupadi and the gambling match. Draupadi was the beautiful and chaste wife of the exalted Pandavas.

In an effort to bring shame and ruin to her spotless reputation, the Pandavas' envious cousins tried to disrobe her in a public forum. Because of the politics of the time, no one could stop the atrocity.

As the wicked Duhshasana licentiously pulled at her sari, Draupadi, filled with fear, held onto the cloth with one hand and petitioned Krishna with the other. Realizing she had no other shelter than the Lord, she literally and figuratively let go and let God, raising both hands in supplication to Lord Krishna. At the moment she stopped figuratively let go and let God, raising both hands in supplication to Lord Krishna. At the moment she stopped trying to control her situation and fully surrendered to the Lord's will, He gave her full protection by providing unlimited cloth.

My anxiety about our lack of a home subsided when I took shelter of my spiritual practices and the teachings of the scriptures. I was able to spiritually realign my consciousness and begin to face the problem of finding a place to live. My husband and I generated a list of options, and I tried to see the benefits of the situation. The most attractive benefit was the opportunity to spend more intimate time with friends and family. I also tried to understand what lessons I could learn from this anxiety-provoking situation. An obvious one was to

**Focus on Chanting**

Since I have experienced such lack of dependence on

But when she hid from his view, he became very anxious and started to cry. The mother, seeing his anguish, appeared before him and assuaged his fears.

In many ways we are like that small child; we have tried to become independent of God and in the process have become lost from our very source of solace and comfort. But unlike the child, who knew he wanted to find his mother, we don't know what we have lost or what to look for. In our distress, we look for other solutions, many of them destructive and against our real self-interest. When we realize the futility of all material solutions, we can turn to the Lord for shelter.

**Seeing the Positive**

Krishna has expertly designed the material world to rectify our separatist mentality. If we decide to live in line with the purpose of the creator, then we'll see the environment as favourable for our spiritual progress. We'll see things, good or bad, as coming from the Lord, and we'll understand how to use them in ways that will assist us on our path of self-realization.

Much of the anxiety we experience is unnecessary and obstructs our emotional well-being and spiritual progress. But anxiety and fear can also help us navigate this temporal existence. Had I not felt some anxiety about failing in college, I might never have gone to my classes and obtained a degree. Fear of dangerous situations has helped to protect me from an untimely death. Most important, my anxiety about finding meaning and purpose in my life and my fear of death and beyond brought me into the association of devotees.

After practicing Krishna consciousness for over twenty-seven years, am I free from toxic material anxieties and fears? No, I've made significant progress, but I'm still confronted with situations that test my dependence on the Lord. Recently my husband and I put our house up for sale after starting to build a home at Prabhupada Village in Sandy Ridge, North Carolina. We planned things so that we would have a smooth transition from our house in Baltimore to our new home. Our house sold on the first day it went on the market, but the buyers were willing to rent it back to us for two months, while our new house was being built. But our new house progressed slowly, and it soon became evident that we were going to be homeless and would have to rely on the generosity of friends and relatives.

My anxiety became intense, and I had trouble sleeping at night. I was able to easily diagnose my problem as a lack of trust in Krishna's plan for us. In the Bhagavad-gita Krishna tells us to depend on Him in all our endeavours, and I was clearly negligent in following that instruction. As a result, I was suffering from an unhealthy anxiety.

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depend on Krishna in all circumstances; another was to be patient—a point I frequently have to revisit. I find it helpful to keep a journal of situations in which I’ve been worried and fearful about the outcome. In retrospect I often see how ingeniously Krishna orchestrated events to bring about a favourable conclusion. These experiences serve to increase my faith that Krishna loves me and that His actions are directed to bringing me back to Him. And I know that if I practice dealing with day-to-day anxieties in a Krishna conscious way, that will help me face the inevitable problems of old age and death, the ultimate fearful situation. ☺
Located in the heart of the temple town of Kumbakonam, is the temple of Lord Vishnu, the captivating Sarangapani Perumal.

The History

The Srimad Bhagavata Mahapurana describes the process of annihilation or pralaya. Material time is divided into cycles of four ages or yugas. These are:

1) Satya Yuga, the age of truth and true religion. Everyone in this yuga is truthful and follows the path of righteousness. Meditation on the Supreme Lord is the means of attainment of the spiritual world. The yuga lasts up to 1.728 million years and the average lifespan of humans is one lakh years.

2) In Treta Yuga, there is a trace of ignorance. It is during this period that Lord Narasimha incarnates. This yuga lasts 1.296 million years and the average lifespan of humans is ten thousand years.

3) Dvapara Yuga has an increased decline in truth and religious. The yuga lasts for 864,000 years and the average lifespan of humans is one thousand years.

4) Kali Yuga is the age of irreligion and ignorance as there is a complete decline in the practice of religion principles. People follow self-proclaimed gods. There are many “religions” that are born during this period which will completely disappear, one by one, in the course of time, as the yuga progresses. Only the Vedic religion will survive, but there will be few followers. Fifteen thousand years into Kali Yuga, 99% of humans become atheists. Things become so degraded that men eat the flesh of men. Rain never comes on time, and when it does, it creates havoc. Kali Yuga lasts for 432,000 years. We are currently 5000 years into Kali Yuga. The average lifespan of the humans is one hundred years.

At the end of these four yugas (4.32 million years), there is a pralaya or annihilation, when the entire universe submerges into the waters of the causal ocean. There are four types of pralaya mentioned in the Vedic scriptures:

1) Pralaya at the end of a chathur yuga (one cycle of the four yugas described above) when the lower ten planets are destroyed

2) Manvanthara pralaya at the end of the rule of each Manu

3) Naimithikka pralaya at the end of one day of Brahma

4) Prakrithika pralaya at the end of Brahma’s life time, when all the 14 worlds and Brahma’s planet Satyaloka are destroyed)

At the end of each pralaya, the flood waters wipe out all evidence of civilization from the face of the earth, leaving only a few stranded pockets of life, selected animals, birds and rishis.

During one such pralaya, Lord Brahma decides to secure the amrith or nectar of immortality. This nectar is obtained by churning the milk ocean. The nectar is handed over by Lord Vishnu in the form of Dhanvanthari or the celestial doctor. This nectar is very precious because when one consumes it or even comes in contact with it, one is guaranteed immortality. Considering its importance, Brahma secured this pot containing amrith on the top of Mount Meru. As previously mentioned, certain pockets of earth were not affected by the pralaya. Meru Mountain was one such place. But Providence had a different plan. The pot of amrith rolled down to the water and was washed away in the flood. In due course it settled in a place and was broken open by the bow of Lord Vishnu. Vishnu’s weapons are all named: His discuss is known as Sudarshana, His conch is known as Panchajanya, His club is known as Kaumodaki, His sword is known as Nandaka, His bow is known as Saranga, His arrow is known as Chandrahasa. So Lord Vishnu used His Saranga bow to open the nectar pot. This pastime took place in an area now called Kumbakonam, as the amrith was emptied in two ponds called as Mahamaham and Potramarai. In the local Tamil language, kumbha and kudam mean pot. Hence the place is known as Kumbakonam and Kudanthai. Since the Lord used His Saranga bow, He is known as Sarangapani, the wielder of the Saranga bow.

There is yet another interesting pastime of the Lord which He enacted for the pleasure of His devotees.
Once upon a time, there was a discussion among the great rishis to analyse who is the greatest, between Brahma, Shiva and Lord Vishnu, but they could not come to a conclusion. So all the rishis thought it would be helpful for them to ask the great muni, Brighu. They all knew he was the right person to find a solution for their doubt.

Brighu Muni told them he would give an answer that would clear all their doubts. But he first needed to put each of these three great personalities to test. First, he went to Kailash where Lord Shiva and Goddess Parvathi reside. But, at the entrance, Brighu Muni was stopped by the gatekeepers, as the Lord of Kailash and his consort were spending time with each other and were not to be disturbed by intruders. Brighu thought Shiva could not be the right person who might help his devotees, as he was not easily accessible, and therefore he could not be the greatest.

Disappointed, Brighu then left for Sathyaloka where Lord Brahma and Goddess Saraswathi reside. But Lord Brahma was also not ready to meet him, so the sage concluded that this deity was also not the greatest.

Finally, Brighu Muni went to Sri Vaikuntha where Lord Narayana and Goddess Lakshmi reside. As Brighu Muni entered Vaikuntha, he was greeted respectfully and this made him feel inclined to think that Lord Narayana was the one from who all could seek help, as He was very approachable. Lord Narayana offered the sage a seat and worshipped him by washing his feet. But Brighu was here to test the Lord, so he kicked His chest, while the Lord held his feet. Lord Narayana immediately apologized to the sage. With great concern, anxiety, and tears in His lotus eyes, the Lord asked Brighu whether his feet hurt after they touched His hard chest. Lakshmi Devi was greatly offended by the actions of the sage who had been
so sincerely welcomed and worshipped by Her Lord, and in Her anger, she cursed the sage for his heartless action. Her rage was so great that she cursed all brahmanas to languish in poverty. She left Vaikuntha and decided to appear on the Earth. The Supreme Lord soon followed Her to Earth. They re-enacted the marriage pastime in a place called Urayur (refer Krishna Voice March 2013). Meanwhile Brighu felt remorse for his actions and decided to observe severe penance for the pleasure of Lord Vishnu. He was reborn as Hema Rishi and undertook penance in Kumbakonam. The Lord mercifully appeared before Hema Rishi. His consort Mahalakshmi appeared in the Potramarai pond where the amrith was emptied by Lord Vishnu. The temple of Lord Sarangapani stands at the exact spot where Hema Rishi had darshana of the Supreme Lord.

The temple

The Sarangapani temple is a spectacular and majestic place, with looming temple towers that resound temple bells. Built by the Nayak kings, it is one of the biggest temples in Kumbakonam. It is also one of the Pancha Ranga temples (a group of five Ranganatha temples beginning with Srirangam). The temple tower (gopuram) at the height of 180 meters, is the largest in Kumbakonam and is seven...
tiered. There are various figurines of gods and goddesses on the tower. It is a rare example of intricate carvings on a huge gopuram. The temple faces east and the Potamarai pond is located outside the temple, to the west. The central shrine of the temple is in the form of a chariot driven by elephants and horses. It symbolises the descent of Sarangapani from Vaikuntha. In the western entrance of the temple is a huge figurine of Hema Rishi. Inside, is a beautiful twelve-pillared mantapa facing the sanctum sanctorum. There are two gateways to the temple: one in the south which is opened from January 14 to July 15 every year and another in the north which is opened from July 15 to January 14. They are known as uttayarana and dakshinayana, the two divisions of the year. In the main sanctum sanctorum is the beautiful reclining form of Lord Sarangapani. He reclines in His Adisesha couch and rests His hand on His head. With Him are Sridevi and Bhudevi, kneeling at either end of His transcendental form, with their heads bowed. The magnificent festival Deity, Aravamudan (Lord of the amrith nectar) is seen holding conch, discus, club, Saranga bow and a sword. A tiny bunch of golden keys is seen at His waist, which are the replicas of the keys of the temple, symbolic of the Lord's propriety of the temple, as its master. All others are His servants.
only. Outside the chariot shaped sanctum, to the west is the shrine of Mahalakshmi who is known here as Komalavalli Thayar or the tender mother. She is indeed komala or tender in nature, when her beloved children come to her audience. In the local culture she is always addressed as Thayar or mother.

There are two wooden chariots in the temple. The bigger one weighs 300 tons and is the second largest chariot in the world. And it requires tremendous manpower to be pulled through the streets of Kumbakonam.

Lakshmi Narayana Swami

There was a great devotee of Lord Sarangapani, called Lakshmi Narayana, who rendered services at the temple. He was a great poet as well. He was able to influence kings and made them donate jewellery to the Lord and agricultural lands to grow crops to feed the devotees. It was upon his request that the beautiful seven-tiered gopuram was built by the Nayak kings. He was granted Vaikuntha on a Deepavali day. The merciful Lord Sarangapani came down to this world to perform the funeral rites of this great devotee. Apart from Jatayu no other devotee had the privilege of having their funeral rites performed by the lotus hands of Lord Vishnu. Even to this day, on the eve of Deepavali, there is the shradha ceremony performed by the temple priests in the temple on behalf of Lord Sarangapani. This is the only temple in the world where funeral rites are performed inside the temple complex. For the magnanimous Lord, rules and regulations are secondary.

Sri Rama Temple

A beautiful temple of Sri Rama, which is situated very near the Sarangapani temple, is interlinked to Sarangapani temple in many aspects. It was built by a great devotee called Govinda Deskhika, who was the Prime Minister of the Nayak kings. The temple has a simple yet elegant three tiered gopuram. The sanctum sanctorum houses the Deity of Sri Rama with His consort, Sita Devi, in sitting posture. There are Deities of Lakshmana, Bharatha, Shatrughna and Hanuman in standing posture. They all are in servitude mode to Lord Rama. Lakshmana stands with a bow, as usual, on the
right of Sri Rama. Shatrughna is on the left of the Lord, fanning Him with a chamara. Bharatha holds the royal umbrella. Sri Anjaneya is seen with a veena, singing the glories of Lord Rama. He is holding the Ramayana scripture in one hand.

The pillars of this temple are intricately carved and are very rare. The whole Valmiki Ramayana is depicted in painting form in the parikrama of the sanctum. Sri Rama Navami is an important festival in the temple.

Festivals

The temple of Sarangapani temple follows the Pancharatra system of worship. Six times worship is performed in this temple. There is significance in the temple with regard to prasadam. Curd rice, pongal, spiced rice, dosas and sweet pongal are the standard six offerings in a day for the pleasure of Lord Sarangapani.

There are weekly, fortnightly and monthly rituals in the temple.

On the day of Akhaya Thrithiya, the Lords of twelve different temples come on Their Garuda carriers to the temple of Sarangapani. It is a grand sight to behold. Lord Sarangapani comes out in a special silver Garuda Vahana.

During May-June the spring festival or Vasanthotsava is celebrated for the pleasure of Lord Sarangapani. Since the heat is extreme, sandalwood pulp is applied on Lord Sarangapani and He is then taken in procession out in the streets, cooled by the gentle breeze of vetriver (khus) fans.

During July-August, the Pavitrotsava and Jyestabisheka are performed to Lord Sarangapani. This is the only time the devotees can have darshana of the Lord without His armour. Navaratri, Janmashtami, and the swing festival are other noted festivals. An eleven-day Brahmotsava is celebrated during the month of Chithirai.

On the day of the Makha asterism in the month of Maasi, a float festival is celebrated. The Kalyanotsava or marriage festival is celebrated during the month of April which is a re-enactment of the marriage pastime of Lord Sarangapani. A twenty-day Vaikuntha Ekadashi festival is another major festival of Lord Sarangapani.

Nammalwar

Swami Nammalwar who is one among the 12 Alwar saints of South India sings about Lord Sarangapani:

Oh insatiable nectar! Oh Lord Amudha! What a divine beautiful form is yours! It never satisfies me! You kill me with Your beauty! You look like a big beautiful lion, Yet gentle and merciful! Nothing is as beautiful as Your divine form. When You appear, everyone shies away! You alone reside in Kudanthai, oh Lord Amudha! 😊

Photo courtesy: Santhanakrishnan, Srirangam
The impenetrable shell of the tortoise, the breathtaking swiftness of the leopard, the incredible ability of the chameleon to change its colour—the variety in nature is amazing. Every species of life has a special gift from nature, an ability vital for its survival and success in the struggle for existence.

Human beings have no extraordinary physical ability; their bodies are soft and vulnerable, they are not particularly fleet-footed, and they can do little to camouflage themselves when in danger. And yet humans stand far above all other species. A puny human can tame a massive elephant and encage a ferocious lion. What is the special gift of nature to humans, the unique ability that makes them superior to all other species? Undoubtedly it is the advanced human intelligence. Empowered by their intelligence, humans have subjugated all the lower species. Not only that, humans have also built civilizations, developed cultures, devised languages, written literature, come up with fine arts, inquired into metaphysics, and advanced in science and technology.

Strangely enough, in the modern times, by that same intelligence, humans have created weapons of mass destruction, which threaten to wipe out all life on the planet. Furthermore by that same intelligence, humans have developed perverted ideologies, by which they foster animosity and hatred for others of their own species. In 1904, the philosopher William James said, “Man, biologically considered and whatever else he may be, is simply the most formidable of the beasts of prey, and, indeed, the only one that preys systematically on its own species.” This then is the irony of the present condition of humanity: The very source of protection for the human race—its advanced intelligence—threatens to destroy it.

Advancing in Animalism

Let’s look at the situation from another perspective. All living beings are driven by a craving for pleasure. All subhuman species search for pleasure through the

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**Are We Special?**

Our human intelligence places us above the animals, but its misuse poses the greatest threat.

by Chaitanya Charana Dasa

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bodily activities of eating, sleeping, mating, and defending. Humans do the same, but in more refined ways. For example, a bird lives in the same type of nest year after year, generation after generation, but humans try to improve their residences—from huts, to apartments, to bungalows, to villas. A cow eats grass all its life, but humans choose their food from a large variety of cuisine.

Modern scientific advancement has given a sophisticated look to human activities; humans move about in cars, fly around in planes, work on computers, and communicate globally through the Internet. Despite all their scientific progress, humans still seek pleasure through food, sex, sleep, and shows of strength just like animals. Animals may gorge on refuse in a garbage pile, whereas humans may titillate their tongues with processed, packaged food. Animals may mate in the middle of the street, whereas humans may cultivate erotic fantasies through magazines, television, movies, and the Internet before indulging in carnal revelry. Animals may sleep on the hard street, whereas humans may sink into oblivion on a soft bed in an air-conditioned room. Animals may snarl and show their teeth, whereas humans may brandish weapons of mass destruction. Thus scientific advancement may have changed the forms of human activity, but it has hardly changed the purpose. Hence it is no surprise that worldwide most of the funds for scientific research come from the military (a hi-tech arrangement for defending) and the consumer industry (which offers sophisticated methods for eating, sleeping, and sex).

Despite all these complicated arrangements, are modern humans better off than the animals? Animals don’t die of starvation because of artificial shortages created by others of their own species, animals don’t suffer from insomnia, animals don’t suffer heartbreaks because of betrayed love, animals don’t feel stressed because of overwork and loneliness, animals don’t fall prey to addictions, and animals don’t commit suicide. Mark Twain commented, “Man is the only animal that blushes. Or needs to.”

The Opportunity of Human Life

The Vedic texts offer some interesting insights into this strange irony. They agree that humans are endowed with a higher intelligence that makes them unique among all forms of life. They further state that this higher human intelligence is meant for a purpose far loftier than searching for better ways to obtain bodily pleasures. Equipped with their special intelligence, humans are meant to probe into the deepest mysteries of life. The Vedic texts thus urge intelligent humans to explore the spiritual frontier of life.

For the enterprising spiritual scientists, the Vedic texts present a cogent, consistent, and comprehensive body of knowledge that answers all the fundamental questions.
of life. In essence, they explain that a non-material self, known as the atma, or the soul, animates the body and a similar non-material Supreme Being, known as the Paramatma, or the Supersoul, animates the cosmos. When the soul and the Supersoul are in harmony, the soul can experience the fullness of life. When the soul is in a subhuman body, it has no opportunity to achieve this fullness, as the undeveloped consciousness of the animal body allows no access to the spiritual dimension. Only in the human body does the soul have the intelligence to penetrate the superficial world of matter and perceive the spiritual energy within the cosmos. Humans alone can harmonize themselves not only with the cosmic energies, but also with the supreme energetic person, the source and the basis of the cosmos.

The Massive Blunder

In modern times, humans have exercised their intellects tirelessly to understand the world of matter. This has resulted in significant advances in science and technology. But modern science has been dogmatically reluctant to investigate the spiritual dimension of life. A thinking person can easily perceive that life has an aspect higher than the material. Can electrons think? Can atoms have emotions? Can molecules desire? Can chemicals love? Obviously not. Indeed, within the framework of material science there is no explanation whatsoever for the phenomenon of consciousness. Although the reality of consciousness is undeniable, modern science has done precious little to understand it; indeed most scientists have religiously restricted themselves to the study of matter.

The Vedic literature asserts that to keep the human intellect locked within the realm of matter is gross under-utilization of the potential of human life. Worse still, when deprived of access to the spiritual realm, human beings cannot enjoy the fullness they intrinsically long for. They frantically search for that fullness by manipulating matter in newer and newer ways, but to no avail. The resulting frustration stunts, throttles, and distorts them. Overindulgence in matter and negligence of spirit backfires and results in disharmony, distress, and disaster.

Over the last five centuries, the widespread acceptance of the scientific worldview and the concomitant negligence or rejection of spirituality has resulted in a colossal imbalance of material and spiritual values. The modern world is witnessing the catastrophic consequences of disharmonious living. Individually there is an increase in dissatisfaction, stress, depression, addiction, and suicide, and globally there is an increase in unrest, crime, violence, and terrorism.

Happiness Beyond the Senses

The Vedic texts explain that real happiness comes not by sensual titillation, but by selfless love. And the perfection of love comes when it is reposed in such a way that it is never limited or thwarted. Every soul has an eternal loving relationship with the Supreme Person in a higher-dimensional deathless realm. Human life, with its developed consciousness, provides the soul the opportunity to revive that relationship. Therefore the Vedic texts urge intelligent humans to focus their energies not on pandering to the demands of the mortal body, but on awakening the loving nature of the immortal soul.

To achieve this divine harmony of love, the Vedic texts delineate a systematic programme centered on meditation on divine sound, especially the chanting of the maha-mantra: Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. A human being advancing on the way to harmony gains access, in this very life, to a whole new world of profound knowledge, thrilling experience, and ever-increasing happiness, along with indifference to the hankering of the flesh. This sweet harmony of divine love culminates in the return of the soul to the spiritual milieu, to rejoice eternally in endless love with the Supreme.

The essence of a living being is desire; our desires direct and determine our entire life. People may have seemingly special externals—fancy hairstyles, fashionable clothing, hi-tech mobile phones, flashy cars, and so on. But if their desires are the same as those of the ordinary animals—to attract the opposite sex, to seek titillation of the tongue, and so on—they are nothing more than sophisticated animals. Srila Prabhupada would poignantly remark that a dog may move on four legs and a human in a car with four wheels, but if the essential purpose for which both are moving is the same—seeking bodily pleasures—how is the human superior to the dog?

Human beings become truly special only when their desires are higher than those of the animals. They then dare to desire the highest happiness, which genuine spirituality alone can provide. Being connoisseurs of pleasure, they reject the pleasures the animals seek, considering these pleasures unworthy of developed intelligence. They wisely refuse to tread the beaten track that all other living beings pursue, a path that leads to old age, disease, and death. The Bhagavad-gita (7.3) declares that a human being in this consciousness is very special and rare—one among millions. Therefore the onus is on each of us to choose our desires. Will we continue to be just ordinary creatures, with the same desires of eating, sleeping, mating, and defending as those of the millions and billions of life forms all over the globe? Will we continue to be just another figure in the meaningless statistics of this world? Or will we be bold enough to be special, by pursuing lofty spiritual goals in life? Will we take up the challenge of pioneering an ongoing global spiritual awakening that is the only hope for the modern misdirected civilization? The world is waiting to see.
Upanishad Sandesha

Bharatiya Vidyabhavan organized a six-day conference on the Message of Upanishads in collaboration with ISKCON Bangalore from June 29, 2014 to July 4, 2014. The conference featured over 75 scholars from across the country who presented their papers on various topics. Sri Slok Krishna Dasa, Vice President of ISKCON Bangalore presented The Universal Principles of Isavasya (based on Isopanishad) and Sri Bharatashabhha Dasa, Head of Communications, ISKCON Bangalore presented a paper on Chaitanya and Upanishads. Listen to their speech on our YouTube Channel.

Prasadam Distribution during Ratha Yatra at Puri

At the recently concluded Puri Jagannatha Ratha Yatra, the Hare Krishna Movement (HKM), Puri distributed delicious free prasadam to thousands of pilgrims who thronged the holy town to participate in the festival. There were long queues of pilgrims waiting to honour the prasadam which was being served by many teams of HKM devotees. Visit http://hkmpuri.org/donate and register if you want to donate towards prasadam distribution at Puri.

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Bill Clinton visits Akshaya Patra at Jaipur

Former American President Bill Clinton visited the Jaipur Kitchen of The Akshaya Patra Foundation, which is serving nutritious meals to more than a lakh students from 1000 different schools in Jaipur. He also visited the Government Secondary Sanskrit School where he met the direct beneficiaries and saw the commitment in action. For more pictures visit: http://www.akshayapatra.org/photo-galleries/28

Odisha CM inaugurates 23rd kitchen in Cuttack

The Akshaya Patra Foundation is striving to eliminate hunger and provide food for education by implementing the midday meal scheme in Government schools and Government aided schools in India, benefiting more than 1.4 million children. The 23rd kitchen in Cuttack, Odisha was inaugurated by the Odisha Chief Minister Shri Naveen Patnaik on July 8, 2014. Visit http://iskontimes.com/odisha-cm-inaugurates-akshaya-patra for more details.

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It is our duty to offer prayers to God

Recently the Karnataka branch of SIRC (Southern India Regional Council) of ICAI (Institute of Chartered Accountants of India) organized a two-day conference for all the Chartered Accountants in Karnataka. More than 1,000 CAs attended the conference which was held at Nimhans Convention Center, Bangalore on 21st and 22nd June 2014. The two-day conference was inaugurated by K. Raghu, President, ICAI. The second day of the conference started with a thought provoking talk on spirituality by Sri Chanchalapathi Dasa, Senior Vice President of ISKCON Bangalore and Vice Chairman of The Akshaya Patra Foundation. The spiritual session was attended by over 700 CAs despite it being a Sunday.

Sri Chanchalapathi Dasa in his talk said that India has an important position in the world with regard to scientific advancements and technological innovations. But apart from that, it has a greater role to play in the field of spiritual education and knowledge. Though today we live in a scientific, economically prosperous and technologically connected society, there is a great need to spread the knowledge that is a part of Indian heritage and culture for thousands of years. He talked about Srila Prabhupada, the Founder-Acharya of ISKCON, who in a conversation with the leaders of American Government had said, “I come from a country rich in spiritual knowledge. I have come here not to ask you for something but to give you what you don’t have. I have not come here with a begging bowl but with books of knowledge that I want to share with you.”

Sri Chanchalapathi Dasa explained the importance of prayers in our daily life as a way of expressing our gratitude to Him for all that He is supplying us. In our life, we are dependent on so many things – water, sunlight, food, etc., which are not man-made and we take them for granted. We regularly pay the electricity and water bill but fail to acknowledge the things provided by God. He described the wonderful things and phenomena in nature, citing the examples of a plant leaf, gravity, human body, etc., which no scientific progress can ever replicate. The living force or the soul within the body is the one which activates and animates the body and which is the most important factor that we need to nourish. It is our duty to spread this knowledge of spiritual wisdom throughout the world.

He concluded his talk with three levels of prayers – asking God for material things, acknowledging what He has given and showing gratitude and the top level of prayer is to engage in His service which is called Bhakti. The Hare Krishna mantra is a prayer to the Lord which addresses Him to engage us in His service always.

The talk was followed by a felicitation to Sri Chanchalapathi Dasa by ICAI.

Top 3 YouTube Picks

- [Jagannatha Ratha Yatra](https://www.youtube.com/watch?v=bIQLHa08Ssc)
- [The message of Upanishads](https://www.youtube.com/watch?v=KUr0TMs6LGw)
- [Ratha Yatra at VK Hill](https://www.youtube.com/watch?v=ID35Be_md90)

For more videos visit [www.youtube.com/iskconworld](http://www.youtube.com/iskconworld)

Cāturmāṣya 2014

From July 12, 2014 to Nov 6, 2014

For more details visit [www.iskconbangalore.org/chaturmasya](http://www.iskconbangalore.org/chaturmasya)

KRISHNA COSTUME CONTEST

As part of Sri Krishna Janmashtami celebrations, ISKCON Bangalore announces Krishna Costume Contest 2014, for kids up to 9 years.

- Dress your kid as Krishna or Radha
- Take a photograph
- Upload the photograph at [www.iloveiskcontemple.com/kcc](http://www.iloveiskcontemple.com/kcc)
- Invite your friends to vote for the photo

Exciting prizes to be won

Last day for submission of entries: Aug 7 | Last day for voting: Aug 15

For more details on submissions, rules and prizes visit [www.iloveiskcontemple.com/krishna-costume-contest](http://www.iloveiskcontemple.com/krishna-costume-contest)
Bill Clinton visits Akshaya Patra Jaipur

July 16, 2014, marked the beginning of President Clinton's 8-day trip across the Asia-Pacific region through India, Vietnam, Indonesia, Papua New Guinea, and Australia.

While in Jaipur, India President Clinton visited the Jaipur Akshaya Patra kitchen. The kitchen is part of a Clinton Global Initiative (CGI) commitment made in 2008 by the Deshpande Foundation, Ravindra Chamaria, and the Government of India to provide $7 million to scale up the Akshaya Patra school lunch programme. Upon arrival, the President and his delegation were greeted by a group of students and their school band. During the tour of the kitchen, they saw how meals for the kitchens are prepared.

Later in the afternoon, President Clinton visited the Government Secondary Sanskrit School where he met the direct beneficiaries and saw the commitment in action. During the visit, he also spoke to students and teachers about how the programme has been successful in reaching out to children who are especially at-risk of missing out on education due to poverty and/or malnutrition, and the importance to poor families of generating income. The kitchens all across India have created 5,800 jobs for members of the community who prepare and distribute the meals every day.
Akshaya Patra inaugurates Kitchen in Cuttack

On 8 July 2014, The Akshaya Patra Foundation reached another milestone with the inauguration of its 22nd centralised kitchen in Cuttack by the Honourable Chief Minister of Odisha, Shri Naveen Patnaik along with General Surat Singh Sandhu, Chairman, Kusuma Foundation and Pankaj Vinayak Sharma, Country Leader, Kusuma Foundation.

With a capacity to cook 100,000 meals a day, the kitchen will reach out to 45,000 children in 190 schools from BMC (Bhubaneswar Municipal Corporation) and 50,000 students from CMC (Cuttack Municipal Corporation). This is the third centralised kitchen in the state of Odisha.

Kusuma Trust and RC Infinity Foundation (Kolkata) are the major contributors for this project along with LIC Golden Jubilee Foundation, NALCO and Orissa Mining Corporation.
Prasadam distribution during Ratha Yatra at Puri

At the recently concluded Puri Jagannatha Ratha Yatra, the Hare Krishna Movement (HKM), Puri distributed delicious free prasadam to thousands of pilgrims who thronged the holy town to participate in the festival. There were long queues of pilgrims waiting to honour the prasadam which was being served by many teams of HKM devotees.
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Sri Krishna Janmashtami
August 17 & 18, 2014

Celebrations:
ISKCON - Hare Krishna Hill
&
ISKCON - Vaikunta Hill

Continuous Darshana:
9 am to 11 pm

krishnaya vasudevaya devaki-nandanaya ca
nanda-gopa-kumaraya govindaya namo namah

Let me therefore offer my respectful obeisances unto the Lord who has
become the son of Vasudeva, the pleasure of Devaki, the boy of Nanda and
other cowherdsmen of Vrindavana, and the enliveners of the cows and senses.

Srimad Bhagavatam 1-8-21

For more details of the festival visit: www.iskconbangalore.org/sri-krishna-janmashtami
Vyasa-Puja
118th Appearance Day Of Srila Prabhupada

Tuesday, August 19, 2014

CELEBRATIONS
6:00 pm onwards at ISKCON,
Hare Krishna Hill, Bangalore-10

For more details of the festival visit:
https://www.iskconbangalore.org/vyasa-puja
Sri Radhashtami
The auspicious appearance day of Srimati Radharani

Tuesday, Sep 2, 2014

Celebrations
6:00pm onwards at
ISKCON
Hare Krishna Hill
Bangalore

mahyam ātma-pāda-padma-
dāsya-dāstu rādhikā
May Sri Radhika bestow upon me
the service of Her own lotus feet.

For more details of the festival visit:
http://www.iskconbangalore.org/radhashtami

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