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Sri Vaikuntha Ekadashi

Thursday, January 1, 2015
Darshana: 8am to 11pm

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

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

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To understand God one must first come to the enlivened state of liberation, free from the influence of the material modes of nature.

**Founder’s Lecture: Los Angeles—August 23, 1972:**

**The Science of Knowing God**

Thus established in the mode of unalloyed goodness, the man whose mind has been enlivened by contact with devotional service to the Lord gains positive scientific knowledge of the Personality of Godhead in the stage of liberation from all material association.”—Srimad-Bhagavatam 1.2.20

Vijnana means science. Krishna consciousness is not a concoction or speculation. It is a science, just as mathematics is a science: Two plus two equals four. You cannot make two plus two equal five, according to your whims. No. Anywhere you go, it doesn't matter, two plus two equals four, because mathematics is science. So either in America or in India or in England, everyone will accept that two plus two equals four. That is science.

Science is true everywhere. Not that I can imagine my God according to my whims, you can imagine your God according to your whims. That is going on. But how can you imagine? There is no question of imagining. This *bhagavat-tattva-vijnanam*—this truth, this science—can be understood by a person who is *mukta-sanga*, freed from material association. He can understand. *Mukta-sangasa jayate*. And one’s condition at that point will be *evam prasanna-manasah*—enlightened, engladdened. As long as we are in the jurisdiction of ignorance and passion, there cannot be any jubilation, there cannot be any enlightenment. Therefore we have to come to the platform of goodness.

As stated in the previous verse,

\[
tada rajas-tamo-bhavah kama-lobhadayas ca ye
ceta etair anavidham sthitam satte prasidati
\]

"As soon as irrevocable loving service is established in the heart, the effects of nature’s modes of passion and ignorance, such as lust, desire, and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy." *Cetah*—everything is working within the heart. The heart is the central point of the body. So when the heart is not punctured by *rajo-guna* and *tamo-guna*—the modes of passion and ignorance—and you become situated in the mode of goodness, then you become jubilant. A jubilant person can understand, "Why are people working so hard like cats and dogs?"

Human life is meant for understanding God. *Athato brahma-jijnasa*. In animal life, one cannot understand. But in human life, consciousness is developed. One can understand. That understanding is there in the mode of goodness. How does one becomes intelligent in understanding God? When he is on the platform of goodness, he can study the nature of things and ask, "Why shall I work so hard for getting all my material necessities? They are being supplied by nature. The birds and beasts are getting their food, they are getting their mates, they are being protected in their own way, they have a sleeping nest, an apartment.”

When we sit down in the garden, we see that even the small ant has a family, it has a home, it has food. Everything is there. From the ant to the elephant. Who is supplying? The animals do not do any business. They have no profession. But they are getting their necessities of life.

**The Light of Goodness**

Goodness means intelligence, and ignorance means darkness. In darkness, we cannot see what is what. Goodness means light. Anyone can see that all the 8,400,000 species of life are getting their food. They are getting their shelter. They are satisfying their sexual desire. They are also defending without any extra endeavour. By nature, they are doing these things in their own way. So why is the so-called civilized human being so harassed to obtain these four things? We have better intelligence. We should be more comfortable than the animals without struggling for existence. But our struggle for existence is greater than their struggle for existence.

What is this civilization? This is not civilization. Everyone wants a peaceful, calm life, even those who are struggling so hard, such as big business magnates. On weekends they find some nice secluded place, without trouble. That is natural.
Human nature should be like that. “Why should we work so hard simply for eating, sleeping, mating, and defending?” Modern civilization is a wrong type of civilization. In the modern age human society is so made that one has to work like an ass, day and night, simply to satisfy these four necessities of life.

And that satisfaction is not guaranteed. When I was in India, I was contemplating coming to your country. I thought that America is very rich, so there is no problem for eating, sleeping, and mating. But the civilization is so made that there is no shelter. People are lying down in the park, on the street. Why? There was no necessity, but you have created such a civilization that a certain section of people are lying down on the street, in the park—no dress, no food, no fixed shelter, no fixed sex life. Everything is topsy-turvy. This is not civilization. Then how can people understand God? Their minds are always disturbed and full of anxiety.

Only by Bhakti-Yoga

First of all you have to come to the stage of tranquility. Evam prasanna-manasah. Prasanna-manasah means to be always jubilant. That can be achieved by this process: bhagavad-bhakti-yogatah, by devotional service, not by any other process.

There are many other yoga systems—karma-yoga, jnana-yoga, dhyana-yoga, hatha-yoga. Every endeavour for spiritual enlightenment is called yoga. There are different types of yoga, but real yoga is bhagavad-bhakti, devotional service. Therefore Krishna says in the Bhagavad-gita [6.47]:

\[
\text{yoginam api sarvesam mad-gatenantar-atmana} \\
\text{sraddhavan bhajate yo mam sa me yuktatamo matah}
\]

“That yogi who is My devotee and is always thinking of Me within the heart is the highest yogi.” Sraddhavan: faithful. Bhajate: worship. This is bhajana: Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. The first-class yogi chants the Hare Krishna mantra and thinks of Krishna within his heart. That is bhagavad-bhakti-yoga. And if in the beginning he does it nicely, according to the rules and regulations, then he becomes prasanna-manasah—enlightened, engladdened. There is no more lamentation or hankering. That is the sign.

Evam prasanna-manaso bhagavad-bhakti-yogatah. Then you can understand God. God is not so cheap; “Come on, I shall show you God. You haven't got to follow any rules and regulations.” People want to be cheated. Therefore there are so many cheaters; they take advantage of that. People want everything very cheap, but that is not possible. This is the stage: prasanna- manasah. Then you can understand God. It is a science. If somebody says, “Come on, I shall teach you the science of chemistry within a second. Give me some money,” is that possible? If somebody says, “I shall teach you mathematics. Come on, give me some money,” why are these rascals misled?

Knowledge of God is a science: it is not sentiment. Trying to understand the Supreme Personality of Godhead without reference to these scientific books, Vedic literature, is simply a disturbance, simply rascaldom. Rascals are creating disturbances, always cheating people. That is the instruction of Rupa Gosvami:

\[
sruti-smrti-puranadi-pancaratra-vadhim vina \\
akantiki harer bhaktir utpatayaiva kalpate
\]

Utpata means "disturbance." If anyone, without reference to the Vedic scriptures, claims that he has understood God and devotional service, he simply creates a disturbance. That's all. Knowledge of God and devotional service is a science. How can you manufacture it?

Philosophy and Religion

Therefore any religion without scientific understanding through philosophy is simply sentiment. It is not religion. And philosophy without religious understanding is mental speculation. That is also useless. Philosophy which does not search ultimately what is truth, what is God—that philosophy is mental speculation. And knowledge of God without philosophy is simply sentiment. They should be combined.

To understand God, our relationship with God, our duty, everything should be understood, scientifically. Bhagavat-tattva-vijnanam. Therefore this word has been used: vijnanam, which means visesa-jnanam. Jnanam refers to ordinary knowledge, and when vi, meaning "particularly," is added, it refers to the practical application of knowledge. That is vijnanam.

This vijnanam, this science, can be understood by mukta-sanga, one who is freed from the lower modes of material nature, especially tamo-guna and rajo-guna. So do not be fooled by so many rascals who imply that bhagavat-tattva-vijnanam—understanding the science of God—is so cheap that you can get it simply by one day's association with some rascal. That is not possible. It has to be studied, it has to be practiced, it has to be realized. Vijnanam is being presented in the Srimad-Bhagavatam. Therefore in the beginning of the Srimad-Bhagavatam
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it is stated: dharmah projjhita-kaitavo 'tra. All rascaldom going on under the name of religion—all cheating religion—is completely kicked out from the Srimad-Bhagavatam. We are presenting Krishna consciousness on scientific understanding. It is not for sentimentalists.

Manlike Animals

[To a disciple:] Read the purport.

[Disciple:] "In the Bhagavad-gita (7.3) it is said that out of many thousands of ordinary men, one fortunate man endeavours for perfection in life. Mostly men are conducted by the modes of passion and ignorance, and thus they are engaged always in lust, desire, hankerings, ignorance, and sleep. Out of many such manlike animals, there is actually a man."

Prabhupada: "Manlike animals." They show two hands, two legs, but actually they are animals. Two legs have been transformed into two hands. Go on.

Disciple: "Out of many such manlike animals, there is actually a man who knows the responsibility of human life and thus tries to make life perfect by following the prescribed duties. And out of such many thousands of persons who have thus attained success in human life, one may know scientifically about the Personality of Godhead Sri Krishna."

Prabhupada: Yes. So it is not so easy to understand Sri Krishna. Manusyanam sahasresu kascid yatati siddhaye, yatatat api siddhanam [Bhagavad-gita 7.3] Out of many persons who have endeavoured for perfection of life, hardly one can understand Krishna. It is not so easy. But it is easy by Krishna’s grace. Krishna being very compassionate with the fallen souls of this age appeared as Lord Chaitanya and distributed Krishna. That is His prerogative. That is His right. If Krishna wants to distribute Himself freely, that is a different thing. Otherwise, it is not so easy to understand Krishna. To earn one million dollars is not so easy. But if you are fortunate, you meet somebody who can distribute a million dollars at a time. That is a different thing. Therefore Lord Chaitanya was recognized by Rupa Gosvami, who prayed, namo maha-vadanyaya krishna-prema-pradaya te: "My dear Lord, You are the most munificent of all incarnations. In the other incarnations, people could not understand You, but now You are freely distributing Yourself." Therefore we have to follow the footsteps of Rupa Gosvami. Then we can understand Lord Chaitanya. And if we get the favour of Lord Chaitanya, we can easily understand Krishna. This is the process. Go on.

Disciple: "In the same Bhagavad-gita (18.55) it is also said that scientific knowledge of Sri Krishna is understood only by the process of devotional service (bhakti-yoga)."

Prabhupada: Yes. Here also it is confirmed: bhagavad-bhakti-yogatam. It is not said, "by mystic yoga," "by hatha-yoga," "by jnana-yoga," "by karma-yoga." No. Bhagavad-bhakti-yogatam. If we want to understand the science of God, then we have to adopt devotional service. Not by other yogas. Otherwise, in the Srimad-Bhagavatam it would have said, "by karma-yogatam," "by jnana-yogatam," "by hatha-yogatam," "by dhyana-yogatam." No. It is clearly said, bhagavad-bhakti-yogatam.

Bhagavat-tattva-vijnanam mukta-sangasya jayate. If you are still after jnana-yoga, dhyana-yoga, you cannot understand Krishna, God. It is clearly said. In the Bhagavad-gita [18.55] also it is clearly said, bhaktya mam abhijanati: "simply through devotional service."

If you want to know God, you have to follow the prescribed rules and regulations of bhagavad-bhakti-yoga. It is very simple. It has been made very easy, especially in this age: simply by chanting the Hare Krishna mantra. It has been made easy, but we are so unfortunate that we do not take advantage of this. Etadrisi tava krpa bhagavan mamapi durgaivam idrsam ihajani nanuragah. Lord Chaitanya Mahaprabhu laments, "My dear Lord, You are so compassionate and merciful to us that in this age You have descended as Your name, and one can chant this name without any regulation." Niyamitah smarane na kalah. Any time, any circumstances, one can chant the Hare Krishna mantra. Krishna has become so liberal. But Chaitanya Mahaprabhu says, etadrisi tava krpa bhagavan mamapi: "My dear Lord, although You are so merciful to me, I am so unfortunate that I could not be attached to chanting the mantra. Oh, I am so unfortunate."

You see? Things have been made so easy, actually, but the unfortunate class of men cannot take to it. Thank you very much. ☺️
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Grains, Fruits, Vegetables, Milk— Why Should You Kill the Animals?

This is a conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupada and the mother of one of his students, along with a Jesuit priest. It took place in the garden at Bhaktivedanta Manor, near London, England, on July 25, 1973.

Srila Prabhupada: I have to live. We agree that we have to live by eating another living entity. Jivo jivasya jivanam. But if I eat this grass, and if I eat some animal, do you think they are equal?

Jesuit Priest: Yes.

Srila Prabhupada: They are equal? Then why don’t you kill your child—your own child?

Jesuit Priest: Because there’s a... I mean... that’s logical. I just tried to show you the difference between vegetative life, sensitive life, and rational life.

Disciple: Animals have got rationality.

Jesuit Priest: No, they haven’t.

Disciple: Modern psychologists will display to you rational life in the monkeys...

Jesuit Priest: No, no.

Disciple:... and so many other animals. Rats.

Jesuit Priest: No.

Disciple: They make rational decisions.

Jesuit Priest: No, they don’t. All I can say is, this idea that animals have rationality has not been accepted by many Western philosophers.
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completely different man.”

Srila Prabhupada: Well, yes. In the Vedic literature it is said the animal killers cannot understand God.

Mother: Well, this is very good, sir, that you find this. Of course, this is not my viewpoint.

Srila Prabhupada: No, no. From any viewpoint, animal killing is not practical. I have seen the animal killers. They do not understand what is God. That is a fact. Nor have they got the brain to understand it.

Mother: But for yourselves, you don't need a brain if you're not going to study the sciences or to do anything further.

Srila Prabhupada: No, we are studying. And because we are preaching, we are studying the science of God. But the animal eaters—they cannot have any conception of God. Their brain is so dull.

Mother: What about your followers' children? Do they go to school?

Srila Prabhupada: Why not?

Mother: And do they go to college?

Srila Prabhupada: They are now little children. But we don't wish to send them to college. We have got sufficient books.

Mother: So you'll cut off their education like that?

Srila Prabhupada: What is this nonsense education?

Mother: Now, do you think that's not cruel to them?

Srila Prabhupada: We don't care for this.

Disciple: We cut off this nonsensical education, this evolution propaganda, that dead matter gives rise to life and consciousness, so no need for a creator. We get our education from the Vedas and our spiritual master. We learn how to read and write and handle numbers, and whatever we need practically for our work. And we learn the science of God from Srila Prabhupada, our spiritual master. And we find that sufficient.

Jesuit Priest: But you're depending on other people, then, to do the other side of your life for you.

Srila Prabhupada: We are not depending on anyone.

Jesuit Priest: What happens if somebody gets very ill tomorrow morning?

Srila Prabhupada: So we give them medicine.

Mother: You call the doctor.

Srila Prabhupada: So do you mean to say that because we may sometimes require a medical man, we have to take the education of a medical man?

Mother: But you don't train people to be medical men.

Srila Prabhupada: Our training is... First of all, try to understand. For instance, you have got four divisions in your body for maintaining the body. So you have the brain division, the arm division, the belly division, and the leg division. The leg is doing its own work. The hand is doing its own work. And the belly is doing its own work. When the brain is working, it may require the help of the leg. But the brain does not require to learn the business of the leg. This is the idea. The brain sometimes requires the help of the leg. But this does not mean that the brain has to learn how to walk, also.

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Please chant...  
Hare Krishna Hare Krishna  
Krishna Krishna Hare Hare  
Hare Rama Hare Rama  
Rama Rama Hare Hare  
...& be happy
This is the second of three articles describing the miraculous events in the life of Sri Chaitanya Mahaprabhu. The information herein comes from Sri Chaitanya-Charitamrita and Sri Chaitanya-Bhagavata.

Soon after Lord Chaitanya began His movement for chanting the holy name of the Lord (sankirtana), many of His followers would sing, dance, and play musical instruments for many hours in glorification of Lord Krishna. Some envious brahmanas resented the Lord's increasing power and influence over the people and decided to try to check Him at any cost.

These brahmanas complained to the Muslim Kazi, or governor, that Lord Chaitanya's movement was sinful and would result in Navadvipa's becoming deserted. Many Moslems also complained, but mainly about the resounding noise of the sankirtana. All the faultfinders urged the Kazi to banish the Lord from the city. These reports greatly angered the Kazi. So one evening, entering a home in which sankirtana was in progress, the Kazi broke a devotee's drum. He then banned all sankirtana and threatened serious punishment to anyone who violated his order. Shocked and disheartened, the devotees informed Lord Chaitanya, who then organized a massive civil disobedience march consisting of hundreds of thousands of devotees engaged in a thunderous sankirtana.

When the demonstration reached the Kazi's residence, Lord Chaitanya conversed with him on several issues, and the governor revealed an amazing experience he'd had.

"On the evening I broke the drum and forbade any further sankirtana,” the Kazi said, “I had a horrifying dream. I saw a dreadful creature with a human body and a lion's face roaring loudly. He jumped on my chest and savagely laughed at me. Placing His nails on my chest, He said in a grim voice, 'I shall tear your chest apart the way you broke the drum! You have forbidden the performance of My congregational chanting; therefore I must kill you.'"

"Horribly afraid, I shut my eyes and trembled. Then the man-lion said, 'I have conquered you just to teach you a lesson. But I will be merciful to you because on that day you did not create a big disturbance. So I have forgiven you and not killed you. But if you do that again, I will destroy you, your entire family, and all the meat-eaters."

"After the man-lion said this, He left. I would like you to see the scratches He made over my heart.” The Kazi then revealed his chest, and as the people there saw the scratches, they were astonished. Everyone realized that Lord Narasimha, the half-man, half-lion incarnation of God, who had appeared long ago to kill the demon Hiranyakashipu and protect His devotee Prahlada, had again appeared for a similar purpose.

But what most people did not know was that Lord Chaitanya Himself was also Lord Narasimha—and thus His sankirtana mission could not be checked.

The Kazi then revealed something equally extraordinary. On the same day that he had dreamed about Lord Narasimha, one of his soldiers said, "When I went to stop the congregational chanting, suddenly flames struck my face. My beard was burned and there were blisters on my cheeks."

Every other orderly who had tried to check the devotees' sankirtana reported a similar experience. But even more remarkable was that some of the complaining Muslims, after hearing the Hare Krishna mantra, began to uncontrollably chant it, even though they had no desire to.

When the conversation ended, the Kazi said to Lord Chaitanya, "To all my future descendants, I give this solemn order: No one should ever stop the sankirtana movement."

His descendants have respectfully honoured those words.

The Lord Revives a Child

One night at Srivasa Thakura's house, Lord Chaitanya, along with His devotees, was deeply absorbed in sankirtana. During the festival, Srivasa Thakura was...
informed that one of his sons, who had been seriously ill, had just died. To avoid disturbing Lord Chaitanya and His devotees, Srivasa forbade his family members from expressing their sorrow and grief at that time. Thus, the blissful chanting and dancing continued without tearful interruptions.

But when the sankirtana ended, the omniscient Lord Chaitanya said, "There must have been some calamity in this house."

He was then told about the death of Srivasa's son.

"Why wasn't this news given to Me earlier?" He sorrowfully asked.

Then He went to the deceased body and said, "My dear boy, why are you leaving Srivasa Thakura's house?"

The soul of the dead boy re-entered the body and replied, "I've lived here for as long as I was destined to. That time is now over. So I'm going someplace else now—to wherever You're sending me. I'm Your eternal servant, a living being who depends on You. I must act only in harmony with Your wish. I can't do anything else. I have no such power."

Hearing these words, all the members of Srivasa Thakura's family received transcendental knowledge and felt happily assured. Thus, they felt no reason to lament or grieve anymore.

**The Lord Reveals Himself**

One day, in Jagannatha Puri, Lord Chaitanya had a philosophical discussion with the famous scholar Sarvabauma Bhattacharya.

After the Lord defeated him on every point, Sarvabauma Bhattacharya thought, "Lord Chaitanya is certainly Lord Krishna Himself. Because I could not understand Him and was very proud of my learning, I have committed many offenses."

When Sarvabauma denounced himself as an offender and took shelter of Lord Chaitanya, the Lord wanted to show him His mercy, so He manifested His four-armed Vishnu form. Then, just after this, He manifested His original two-armed Krishna form, with a blackish complexion and a flute near His lips.

When Sarvabauma Bhattacharya saw this, he prostrated himself before the Lord. Then he arose and with folded palms offered Lord Chaitanya prayers of glorification. By the Lord's mercy, all truths were revealed to him, and he could understand the importance of chanting God's holy names and distributing love of God everywhere.

From that time on, Sarvabauma did not know anything but reverence for the feet of Lord Chaitanya. And all his explanations of the revealed scriptures were in strict accordance with the process of devotional service.

**Calling the Ganges**

One day Lord Chaitanya, who always enjoyed Paramananda Puri Gosvamis company, asked him, "How is the water in your well?"

"The well is bad, so the water is horrible. It's very muddy."

Lord Chaitanya raised both His arms and prayed, "O Lord Jagannatha, O great Lord of the universe, please grant Me this blessing. Please make the pure Ganges River flow into this well."

Lord Chaitanya then went home, and the devotees went to sleep.

Goddess Ganga took the Lord's order on her head and filled the well.

When the devotees arose the next morning and saw the well filled with pure, clear water, they glorified the Lord by shouting His name. And when Paramananda Puri saw it, he fainted with joy.

Everyone said that Goddess Ganga had entered the well, so they circled it a few times out of deep respect for her.

Then Lord Chaitanya arrived there, looked at the water, and said, "Devotees, please listen. Whoever drinks this water or bathes in it achieves the same result as dipping into the Ganges. The sinful reactions he created in the past will never manifest—for they will be eradicated. And he will achieve pure love and devotion for Lord Krishna."

All the devotees fully appreciated this and cried out, "Hari!" one of the Lord's holy names.

**Healing a Devotee Leper**

In South India an enlightened brahmana named Vasudeva was afflicted by leprosy. He was so compassionate toward other living beings that as soon as a worm would fall from a sore on his body, he would retrieve it and replace it on the spot from where it had fallen. Vasudeva believed he deserved to suffer for sinful deeds he had committed in the past.

When Vasudeva heard about Lord Chaitanya's arrival in his village, he went to visit Him. But when he reached the house at which the Lord had been staying, he learned that the Lord had already departed. Hearing this, he became so overwhelmed by anguish that he fell down unconscious.

When Vasudeva regained consciousness and sorrowed over not having seen the Lord, Lord Chaitanya, knowing His devotee's heart, at once returned to that area and embraced him. And just by the Lord's touching Vasudeva, both his leprosy and his distress vanished. Indeed, to Vasudeva's great joy, his body became quite handsome. Out of appreciation and respect, Vasudeva touched
Lord Chaitanya's feet and said, "O my merciful Lord, such mercy is not possible for ordinary living entities. Only in You can such mercy be found. When sinful persons would see me, they would walk away because of my bad bodily odour. Yet You have touched me. Such is the independent nature of the Lord."

Meek and humble, Vasudeva worried that he would become falsely proud over his being healed by Lord Chaitanya. So to protect him, the Lord counseled him to chant the Hare Krishna mantra ceaselessly and to deliver people from their miseries by teaching about Lord Krishna. By doing these things, the Lord assured him, he would never become falsely proud.

**Enlightening the Buddhists**

During Lord Chaitanya's travels, He would sometimes meet with proud intellectuals who did not believe that God was a person. They thought He was merely a principle or a power or a light or a consciousness or all of these combined. One of these persons, a leader of a Buddhist sect, along with his disciples, once came before the Lord to instruct Him. Setting forth nine chief principles, the Buddhist tried to convince the Lord of the superiority of his teachings. But with strong logic the Lord easily defeated the Buddhist leader's arguments. When spectators began to laugh, the Buddhists felt both shame and fear. Realizing that the Lord was a Vaishnava—a devotee of Krishna—they unhappily returned home.

Later, the Buddhists plotted to avenge themselves. They brought the Lord a plate of untouchable food and falsely called it *maha-prasada*, food that has been first offered to the temple deity. But just when this food was presented to Lord Chaitanya, a large bird appeared there, picked up the plate in its beak, and flew off. As it did, the untouchable food fell on the Buddhists; then the bird dropped the plate on the head of the Buddhist teacher, and the teacher fell down unconscious.

His students cried out and hastened to Lord Chaitanya's feet for shelter.

Addressing Him as the Lord, they begged, "Sir, please forgive our offense. Please have mercy on us and revive our spiritual master."

The Lord replied, "All of you chant the names of Krishna and Hari very loudly near the ear of your guru. By this means, he will regain consciousness."

The students followed the Lord's advice, and their teacher became conscious. He at once began chanting the holy name of the Lord and then submitted himself humbly before Lord Chaitanya. Everyone gathered there was amazed.

The Lord then suddenly and strangely disappeared from everyone's view, and no one could find Him.

**Repelling the Bhattacharjis**

While Lord Chaitanya traveled to various holy places, He was accompanied by His servant Krishnadasa. One day Krishnadasa, who was simple and gentle, was lured away from the Lord by a group of nomads known as the Bhattacharjis. Outwardly, they dressed like *sannyasis*, or renunciants, but their real business was stealing and cheating. Polluting Krishnadasa's intelligence, they persuaded him to come to their camp and enjoy their kept women. Their motive was to compel Krishnadasa to join their community and become one of their members.

As soon as the Lord learned of this, He went to their camp and asked them, "Why are you keeping my *brahmana* assistant? Both you and I are renunciants, yet you are deliberately distressing me. I do not see any good logic in this."

Hearing this, all the Bhattacharjis proceeded to try to attack the Lord, their sharp weapons raised maliciously. But instead of striking the Lord's body, their weapons uncontrollably fell from their hands and struck their own bodies. When some of the Bhattacharjis were thus cut to pieces, the others ran away in all directions. As the Bhattacharjis roared and cried, Lord Chaitanya grabbed Krishnadasa by the hair and took him away. Later on, when Krishnadasa realized how he had been contaminated, he was most grateful to the Lord for freeing him from those rogues.

**Dispatching Seven Trees**

Many thousands of years ago, Lord Chaitanya incarnated as the famous Lord Rama. In Valmiki's great epic *Ramayana*, Lord Rama, a mighty warrior, promised Prince Sugriva that He would kill Sugriva's brother King Vali, who had not only banished Sugriva from his kingdom, but had also illicitly appropriated his wife. But because Vali was extremely powerful, Sugriva entertained a doubt as to whether Lord Rama could slay him. Therefore, Sugriva asked Lord Rama to prove His prowess by shooting an arrow into a distant tree. After Rama shot His arrow, it pierced not only the indicated tree but also six other trees standing behind it. The arrow then touched the earth and quickly returned to Lord Rama's quiver.

When Lord Chaitanya toured South India, He saw those same trees that He, in the form of Lord Rama, had long ago pierced with His arrow. But now playing the role of a devotee, He considered those trees extremely holy, having had contact with the Lord's mystic arrow. Lord Chaitanya then embraced each of them, causing all seven trees to disappear. Where did they go? The Lord dispatched them to Vaikuntha, the spiritual world, freeing the souls occupying them from ever having to take birth again in the material world.
Ananta Shesha Sthapana Puja

Placing of Ananta Vigraha at the base of the foundation of Vrindavan Chandrodaya Mandir

performed in the presence of

Sri Pranab Mukherjee, President of India

on Sunday, 16 November, 2014
The skyscraper temple project conceived of by the devotees of ISKCON-Bangalore will consist of a grand temple of Lord Sri Krishna at its centre. The grand temple shall be of monumental proportions and its iconic architecture shall harmoniously combine elements of both Indian temple architecture and modern architecture. This temple is poised to be the tallest, grandest and largest religious structure in India. The temple will have a footprint of about 5 acres and rise to a height of about 700 feet (210 metres or 70 floors). The temple is planned to be vibrant with festivals and religious activities throughout the year, and dedicated to serve the mission of Srila Prabhupada, the Founder-Acharya of ISKCON.

A look-alike of the verdant forests of Vrindavan will be recreated around this magnificent temple. Spread over a sprawling 26 acres and designed by the world's best landscape designers, it will consist of the twelve forests (dvadasha kanana) of Braj, with varieties of lush vegetation, green pastures, elegant vistas of fruit bearing trees, flower laden creepers serenaded by bird song, clear water lakes with lotuses and lilies and water falls that tumble from small artificial hillocks—all recreated from descriptions in the Srimad Bhagavatam and other source books of Lord Sri Krishna - to transport the visitors to Krishna's times in Vrindavan.

While the Yamuna creek provides a boating opportunity for the visitors and the Krishna Lila attractions in the forest provide an entertaining experience for all the family members, the Bhagavad Gita Expo will ignite the minds and invigorate the intellect with the stupendous wisdom given by Lord Sri Krishna, that forms the bedrock of the culture and the philosophy of life in India. The Krishna Heritage Museum will showcase the rich heritage and artistic celebration of Lord Sri Krishna in diverse cultures of India, practiced and perfected over thousands of years.

From the ground level, a capsule elevator will rise up through the temple core, taking visitors through different planetary systems in the universe as described in the Vedic literatures, in an immersive sound, light and diorama show. The capsule elevator will finally reach the visitors to the Viewing Gallery at 700 feet for a breathtaking panoramic view of Braj-Mandal.
A skyscraper temple with a height of 210 meters and footprint of about 5 acres, surrounded by recreated forests of Braj.

Mathura and Vrindavan are important places for Hindus all over the world. Vrindavan is especially a very revered and sacred place for the devotees of Lord Sri Krishna. In fact, the holy land of Vrindavan is considered to be the spiritual capital of India.

It was the desire of Srila Prabhupada, Founder Acharya of ISKCON, that the glories of Sri Krishna and Sri Vrindavana Dham be spread all over the world so that the peoples of the world irrespective of caste, creed, colour, nationality or gender, are freed from the sufferings of material existence and find ever-lasting happiness through Krishna consciousness.

It is also our intent that the project should become the source and support for more social intervention programmes in Braj: The Akshaya Patra mid-day meal programme for the economically challenged children of Braj; welfare programmes for the widows of Vrindavan; restoration, up-gradation and rejuvenation of the important sites of Braj where Lord Sri Krishna performed His pastimes; restoration of River Yamuna to her original and pristine glory; goshala for demonstrating cow protection, as cows are dear to Lord Sri Krishna and an important part of the Braj heritage.

We invite you to participate in this historical project of setting up this grand temple complex. You will be one of the few blessed and fortunate souls responsible for this magnificent spiritual and historical creation. It is a once-in-a-lifetime opportunity which gives you and your entire family eternal spiritual benefit and a unique sense of satisfaction and fulfilment of serving Lord Sri Krishna in building the glorious temple in the holy land of Sri Vrindavan. Srila Prabhupada said, “If you help build a temple of Lord Sri Krishna in this world, Krishna will build a palace for you in the spiritual kingdom, Vaikuntha.”

Visit www.vcm.org.in for more details
Located in the town of Sirkali is the fantastic temple of Lord Thrivikrama Perumal, the Lord who measured the three worlds with His lotus feet. Sirkali is situated twenty one kilometres north east of Mayiladuthurai, on the highway between the two temple towns of Mayiladuthurai and Chidambaram.

The Pastime

Reference to this great temple can be found in the Brahmanda Purana. Sage Romasa was a great ascetic and devotee of the Supreme Lord Vishnu. He wished to have darshana of the Lord in His Vamana or the dwarf brahmana incarnation. He read the pastime of the Supreme Lord’s incarnation as Vamanadeva and immersed himself ecstatically in the nectar of Hari katha.

Maharaja Bali was the grandson of the great devotee Prahlada. He is glorified in the Srimad Bhagavatam as one of the twelve mahajanas or great authorities in the devotional line. He was born to Virochana and Devamba. His grandfather, Prahlada Maharaja, instilled in Bali, a strong sense of dharma, values and most importantly, devotional service to the Supreme Lord. With such an upbringing, Bali Maharaja grew up to be very pious, contrary to the expected behaviour of others in his demonic (asura) clan. His reign as the head of the asuras was characterised by peace, tranquillity and prosperity. Even demigods like Indra became envious of Maharaja Bali.

As king of the demigods, Indra was fearful that Bali Maharaja’s popularity, power and piety would override his own sovereignty. So in his typical passionate manner, he decided to safeguard his position by waging war against the asura king. The great battle between the demigods (led by Indra) and the asuras (led by Bali) lasted for several years. Bali emerged the victor and proclaimed his authority over all the fourteen worlds. But his power did not corrupt Bali Maharaja and he remained righteous.

Maharaja Bali’s spiritual master was Shukracharya, the spiritual master of all the asuras. Shukracharya, who advised Maharaja Bali on matters of administration, asked the king to perform the Ashwamedha yagna or the horse sacrifice to further strengthen his autonomy over the fourteen worlds. It is stated in Srimad Bhagavatam (1.3.28) that Lord Krishna always protects the pious demigods, and He incarnates to vanquish the demons who are enemies of Indra. Thus, by the prayers of Aditi, the mother of Indra, He incarnated as Vamana, to divest the asuras of their control over the heavenly planets and return to their rightful king, Indra.

Appearing as dwarf brahmana known as Vamana, the Supreme Lord came to Bali Maharaja’s sacrificial arena, begging him for three paces of land. Perceiving Vamana’s real identity, Shukracharya, advised Bali not to promise Him charity. But MahaBali was very happy to concede to the demands of Vamana. Thus he transgressed the order of his guru. The shastras enjoin that nobody must check the worship and service of Lord Vishnu. Therefore
even if such a person is one’s guru, he should be rejected.

It may be recalled here that Prahlada peacefully obeyed the orders of his father Hiranyakashipu when the former tried to kill him. Prahlada allowed himself to be thrown off a cliff, immersed in a cauldron of boiling oil, enter a pit of poisonous snakes – all without protest or resistance. But when his father ordered him not to chant the holy names of the Lord, Prahlada refused to obey. This is the quality of a devotee. Everything can be compromised except service to the Supreme Lord.

Mahabali is thus considered as a great devotee who rejected his own spiritual masters’ order when the later advised him not to offer a gift to Lord Vishnu. Mahabali was completely aware of the plan of Vamanadeva, yet he willingly allowed himself to be deceived by Him. He knew the unlimited power of the Lord, yet he was eager to serve Him. A devotee agrees and works for any action of the Supreme Lord. There are nine process of bhakti (unalloyed devotion to the Lord) and Bali Maharaja is the example for one who achieved perfection by complete self-surrender or atma nivedanam.

Ecstatic that he had an opportunity to fulfil the Lord’s wish, Bali Maharaja took three portions of sanctified water and performed the gift ceremony or daana karma. He requested the Lord to measure three paces of land. Vamana, the transcendental dwarf, expanded Himself to a gigantic size, as Trivikrama, the conqueror of the three worlds. The first step of Lord Thrivikrama, with His right lotus foot, encompassed the entire world. With His left lotus foot raised above His head, His second step spanned the entire sky. When Bali Maharaja saw that the Lord was indicating with His left hand that there was still one step promised to Him, the king offered his own head for the third. Mahabali’s mind did not budge from the disposition of complete surrender to the Lord’s will. Thus through His Vamana lila, the Lord glorified His great devotee Bali. This is how he is seen in the temple of Sirkali.

The twelfth-century poet and devotee Jayadeva Gosvami writes:

\[
\text{chalayasi vikramane balim adhvatamana} \\
\text{pada-nakh-nirajanta-jana-pavana} \\
\text{keshava dharta-vamana-rupa jaya jagadisa hare}
\]

Lord Thrivikrama of Sirkali

One of the festival Deities of Sirkali
“O Keshava! O Lord of the universe! O Lord Hari, who have assumed the form of a dwarf-brahmana! All glories to You! O wonderful dwarf, by Your massive steps You deceive King Bali, and by the Ganges water that has emanated from the nails of Your lotus feet You deliver all living beings within this world.”

Destroying Brahma’s Pride

It is said that Lord Vishnu decided to kill the pride of Brahma who had grown proud that his lifespan exceeded that of all others in the universe. So He blessed Sage Romasa, who was a great devotee, with a lifespan that is one year more than that of Brahma - for each strand of hair that fell from the hairy sage’s body, Brahma’s lifespan would diminish by a year. His pride destroyed, Lord Brahma worshipped the Supreme Lord. The water of the Ganges river also contains water from Lord Brahma’s water pot with which he bathed and worshiped Lord Thrivikrama’s lotus foot when it extended up to the highest planetary system (explained in Srimad-Bhagavatam 8.21.4).

The great Vaishnava saint Thirumangai Alwar once visited this temple. Sirkali was an important seat of Shaivism as well. Sambandar, the Shaiva saint who was a preacher, was camping in Sirkali at that time and Sambandar’s disciples called for an open debate between Thirumangai and Sambandar. Thirumangai happily agreed and the debate went on for days. Thirumangai was arguing about the supremacy of Vishnu over other demigods and Sambandar was favouring that Shiva is supreme to Vishnu. At last Thirumangai won the debate. He sang some songs in praise of Lord Thrivikrama of Sirkali and Sambandar was in ecstasy hearing the compositions. Sambandar gifted Thirumangai a golden sacred spear (spear is a weapon of Shaiva deities like Subramanya). After this episode, the deities of Thirumangai in all temples are adorned with a spear – an unusual practice till then. Thirumangai’s victory was the victory of Vaishnavism over Shaivism and his name and the cult of Sri Vaishnavism spread across borders.

The Temple

The temple of Sirkali or Kazicherama Vinnagaram (the Sanskrit name of this divya desam) is a spectacular...
piece of Chola architecture. This is one of the five divya desam referred by Thirumangai Alwar as ‘Vinnagaram’. The others are Parameswara Vinnagaram (Kanchipuram), Arimeya Vinnagaram (Thiru Nangur), Vaikuntha Vinnagaram (Thirunangur) and Nandipura Vinnagaram (Nathan Koil, Kumbakonam). Vinnagaram means heaven on earth.

The simple three tiered rajagopuram of the Sirkali temple is elegant and neatly maintained. The dwajasthamba or the flag post is seen first. Next is the balipeetha where the prasadam of the Lord is offered to various demigods.

The sanctum sanctorum is small in structure, beneath the pushkalavartha vimana. There is one mahamantapa and one ardha mantapa. The main or moola Deity is Lord Thrivikrama Perumal. There are three divya desam where Lord Thrivikrama is worshipped - Thiru Ooragam of Kanchipuram, Thirukovilur and Sirkali. In Thirukovilur the Lord holds conch and discuss. In Thiru Ooragam (Kanchi) He is unarmed and lifts His left and right legs in order to scale the whole world and sky. But here in Sirkali, Lord Vishnu poses as Thrivikrama with all His five weapons, His left hand extending up to the left foot, which is stretched upwards, and asking with His left hand, where the next step of land promised to him is. Beneath the right leg of the Lord there is the deity of Maharaja Bali. But darshana of this unique deity is for devotees who visit the temple on Vaikuntha Ekadashi only. On this one day annually, the devotees can cherish the darshana of the Lord’s right lotus foot.

Mahalakshmi, the consort of the Lord is known here as Vakshasthala Nivasini (one who resides on the chest of the Lord). In this temple Mother is holding the Lord on Her chest. As the Lord stands here with one leg on the ground, to help Him balance, Mother Lakshmi is holds the Lord so that He does not feel the pain of standing on one leg. A beautiful jewel adorns the chest of the Supreme Lord which is in fact adorning Mahalakshmi.

The festival deity is called as Thadalan. During the times of a fanatic Shaivite king, all the Vishnu temples of his territory faced destruction. One pious lady devotee took the Deity of the Lord and immersed Him in a measuring jar containing paddy. The measuring jar was known as Lord Thadalan on the Garuda carrier
thadala in the local language and since the Deity who measured the three worlds was worshipped in a measuring jar by this devotee, hence the name Thadalan. Later Thirumangai Alwar made arrangements for the construction of the temple and reinstalled the Deity. The festival Deity is seen with His consorts Sridevi and Bhoo devi. A small Deity of Krishna sucking His right toe can be seen in the sanctum sanctorum. The Deity of the Tamil Vaishnava devotee and consort of the Lord, Andal, can be seen along with His principal consorts in the sanctum sanctorum. There is a separate shrine for Lord Rama. It is believed that Sage Romasa was so much attached to Lord Rama that he prayed to Lord Rama to get the darshana of Lord Yamana. Hence the temple is known as Kazhchi Rama Vinnagaram or the place where Lord Rama gave darshana.

The shrine of the consort of the Lord is in the second prakaram and She is lovingly called as Lokanayaki or the queen of the entire world. She is very merciful in this divya desam. She is perhaps one among very few divya desam Thayar (Mother) who enjoys separate festivals apart from the usual Navaratri festival. There is a shrine for Thirumangai Alwar in this temple. He is seen with other Alwars and Ramanujacharya. There is a separate shrine for Vishwakshena, the commander-in-chief of the Supreme Lord in Vaikuntha. Vaishnavas worship Vishwaksena before worshiping the Lord, to help remove obstacles in their worship of the Supreme Lord. He is usually seen in a sitting posture in all temples except in Sirkali and Srirangam, where he is seen in standing position.

Festivals
The Lord of Sirkali enjoys many festivals. The temple rituals are based on the Vaikhanasa agama shastras. The ten-day Brahmotsava is celebrated here in the month of Vaikasi and He blesses the devotees of Sirkali by majestically appearing on various vahanas. On the fifth day He mounts the Garuda vahana. In the Swathi asterism of Vaikasi the Lord enjoys a ritualistic bath called theerthavari in the temple pond which is known as Shankha Pushkarani. In the month of Ani, Jyestabhisheka is performed. In the month of Avani, Pavitrotsava is performed. The nine-day Navaratri is celebrated as an exclusive festival for the consort of Lord Thrivikrama, Lokanayaki. In the month of Aipasi the swing festival is celebrated. The Deities are gently rocked in a swing decorated with fragrant flowers. A twenty one day Vaikuntha Ekadashi festival is the biggest festival in this temple. On the asterism of Uthiram in Pankununi, twice in the month of Thaai, once in the month of Vaikasi and once on Adi, the Lord enjoys special durbar with His consort Lokanayaki. There is a ten-day festival in the month of Chaitra commemorating the appearance anniversary of Swami Ramanuja. Appearance days of all the twelve Alwars and acharyas are celebrated here. Ramanuja’s spiritual master Yammucharya has performed various services in this temple.

Thirumangai Alwar sings about the Supreme Lord of Sirkali:
Oh men! You must seek the lotus feet of the Lord who begged only three feet of land from this vast earth from the asura king Maha Bali. He who measured the upper and lower worlds by two steps and asked for a place for His third step. With the third He sent MahaBali to patalaloka. Go and seek Him in Kazhchirama Vinnakaram, where there are brahmanas who chant four Vedas, Teach six vedangas, do five maha yajnas and sing the hymns with seven swaras; where there is nitya utsava in every house and temple! 

Photo Courtesy: Santhanakrishnan, Srirangam
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Vaikuntha Hill, Bangalore

Hubli
**Featured Article : Why Bhagavad-gita As It Is**

Many interpretations of Bhagavad-gita are available in the society, which are works of individuals from different foundations of life. None of the versions endorse the purpose of its speaker - Sri Krishna. Individuals having different fundamentals - the mundane politician, philosopher, poet or researcher are not equipped to provide us the true message of the Gita, unless they have knowledge of Sri Krishna from an authorized source or disciplic succession.

Read More: [http://goo.gl/ozd0Le](http://goo.gl/ozd0Le)

**Ananta Shesha Sthapana**

His Excellency Sri Pranab Mukherji, the honorable President of India, participated in the ceremony of installing Ananta Sesa on Nov 16, 2014 in Vrndavana Chandrodaya Mandir.

Read More: [http://goo.gl/haVidgr](http://goo.gl/haVidgr)

**Five Topics of Bhagavad-gita**

There are five main themes illustrated in the Bhagavad-gita - Ishvara, Jiva, Prakruti, Kaal, Karma. Let us have a summarized understanding of these five topics.

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**Parama Karuna - Part 01**

500 years ago, in the village of Navadvipa, on the auspicious full moon day, Phalguni Purnima, another moon rose in the courtyard of Sri Jagannatha Misra and Smt Sacidevi.

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**Pilgrimage**

Damodara Narayana Temple

Once on the banks of the river Cauvery, sage Vasishtha took his regular bath and performed gayatri-japa. Then he started worshipping his shaligrama-shilas.

Read More: [http://goo.gl/9WbVIY](http://goo.gl/9WbVIY)

**Timeless Wisdom**

**Krishna Katha**

**Temple Reviews from Facebook**

**Satish Kumar Grandhi**

What can I say about this place? I was not even qualified to utter the name of Krishna because I was an atheist. But because of ISKCON, I was connected to His Divine Grace A C Bhaktivedanta Swami Prabhupada’s greatest literature. Today, I am transformed person who mostly talks about Krishna. The greatest tribute that ISKCON Bangalore is paying to its founder-acharya is by spreading his work with utmost devotion. All the young people out there in the society who are perplexed with what is the aim of life needs ISKCON. Everyone has to read Bhagavad-gita As It Is to come out of these bottlenecks like caste, status, color, etc. These are the biggest obstacles that are plaguing the mankind today. Of course, the temple itself is so great for a visit. And not to forget The Akshaya Patra Foundation, an initiative by ISKCON Bangalore which is serving food so many poor children.

**Naveen Kumar**

It is a great place to visit, I was awed by the elegant sculptures and the ambience of the temple, wish to visit often in future.

**Ajay Singh Rathore**

I stopped non-vegetarian food in 2002 after attending yoga class from ISKCON Bangalore and started to chant Hare Krishna maha-mantra. I lost my heart in this temple. I request everybody to stop eating non-vegetarian food and consuming alcohol. And read Bhagavad-gita once.

To write a review visit: [www.facebook.com/iskconbangaloretemple](http://www.facebook.com/iskconbangaloretemple)

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*Disclaimer: The views expressed in this document are not necessarily those of the ISKCON Bangalore.*
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With our naked eye we perceive the sun globe simply as some glaring substance, but when we see through authorized books of science we can understand how much greater the sun globe is than this earth. Seeing things through the naked eye is not actually seeing. Seeing things through the authorized books is the correct way to see.

- Srila Prabhupada
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