Sri Gaura Purnima
Glorious appearance day of
Lord Sri Chaitanya Mahaprabhu

Sunday
March 16, 2014

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

Maha Sankirtana
Pallaki Utsava
Grand Abhishekam & Arati
Video Presentation
Prasadam Feast

“In this age of Kali those who are Intelligent perform the congregational chanting of the Hare Krishna maha-mantra, worshiping the Supreme Personality of Godhead, who appears in this age along with His associates to inaugurate the sankirtana movement, or chanting of the Holy Names. That incarnation is yellowish in hue.” This description is there in the Srimad-Bhagavatam, and there are other references also in the Mahabharata, etc. This sankirtana of the Holy Names is the Yuga-dharma and all Intelligent men will appreciate, as you are also appreciating the importance of this movement.

Srimad Bhagavatam 11.6.32
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.
The Heart of Krishna's Devotees

Without concern even for their own salvation, the Lord's pure devotees feel deep compassion for the suffering of others.

New York City—July 21, 1971:

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

adhuneha maha-bhaga
yathaiva narakan narah
nanogra-yatanan neyat
tan me vyakhyaatam arhasi

“O greatly fortunate and opulent Sukadeva Goswami, now kindly tell me how human beings may be saved from having to enter hellish conditions in which they suffer terrible pains.”

—Srimad-Bhagavatam 6.1.6

Today I shall speak to you about the glorification of the holy name of God. This was discussed between Maharaja Parikshit and Sukadeva Goswami in connection with a brahmana who was very fallen and addicted to all kinds of sinful activities but was saved simply by chanting the holy name. This history is found in the Sixth Canto of the Srimad-Bhagavatam.

The universal planetary systems are very nicely explained in the Fifth Canto of Srimad-Bhagavatam. Within the universe there are some planets which are hellish. Actually, not only the Bhagavatam but all religious scriptures contain descriptions of hell and heaven. In Srimad-Bhagavatam you can find out where those hellish planets are and how distant they are from this planet, just as you can obtain information from modern astronomy. Astronomers have calculated how far the moon is from here and what the distance is between this planet and the sun. Similarly, the Bhagavatam contains descriptions of the hellish planets.

We have experience of different atmospheric conditions even on this planet. In the western countries near the North Pole, the climate is different than in India, which is near the equator. Just as there are differences in atmosphere and living conditions on this planet, there are many planets that have different atmospheres and conditions of life.

After hearing a description of the hellish planets from Sukadeva Goswami, Parikshit Maharaja said,

adhuneha maha-bhaga yathaiva narakan narah
nanogra-yatanan neyat tan me vyakhyaatam arhasi

“Sir, I have heard from you about the hellish planets. Men who are very sinful are sent to those planets.” Parikshit Maharaja is a Vaishnava, a devotee, and a Vaishnava always feels compassion for others’ distress. He is very afflicted by the miseries of others. When Lord Jesus Christ presented himself, for instance, he was greatly afflicted by the miserable conditions of the people. Regardless of which country or sect they belong to, all Vaishnavas, or devotees—any people who are God conscious or Krishna conscious—are thus compassionate. Therefore to blaspheme a Vaishnava, a preacher of God’s glories, is a great offense.

Krishna, God, is never tolerant of offenses committed at the lotus feet of a Vaishnava. Kripambudhi: A Vaishnava is an ocean of mercy. Vancha-kalpataru: Everyone has desires, but a Vaishnava can fulfill all desires. Kalpataru means desire tree. There is a tree in the spiritual world called a desire tree. In this material world, you get a particular type of fruit from a particular type of tree, but in Krishnaloka, as well as in all the Vaikuntha planets, all the trees are spiritual and will fulfill all your desires. That is described in the Brahma-samhita: cintamani-prakara-sadmasu kalpa-vrksa.

A Vaishnava is addressed as mahabhaga, which means fortunate. One who becomes a Vaishnava and is God conscious is understood to be greatly fortunate.

Wandering The Universe

Chaitanya Mahaprabhu has explained that the living entities are rotating in different species of life, in different planetary systems all over the universe. A living entity can go anywhere—to hell or heaven—as he likes and as
Prahlada Maharaja, one of the mahajanás and one of the greatest devotees of Lord Vishnu, at his coronation after the death of his father, the great demon Hiranyakashipu.
he prepares himself. There are many heavenly planets, many hellish planets, and many species of life. There are 8,400,000 species of life. The living entity is wandering through these species and creating bodies according to his mentality in the present life. “As you sow, so shall you reap.”

Chaitanya Mahaprabhu says that out of all these numberless living entities who are traveling in the material world, one is fortunate, not everyone. If everyone were fortunate, they would all have taken to Krishna consciousness. It is being distributed freely everywhere. But why are people not taking it? Because they are unfortunate. Therefore Chaitanya Mahaprabhu says that only those who are fortunate take to Krishna consciousness, and they get hopeful life, pleasant life, blissful life, a life of knowledge.

It is the duty of a Vaishnava to go door to door to make the unfortunate people fortunate. A Vaishnava thinks, “How can these people be delivered from their hellish life?” That was Parikshit Maharaja's inquiry. “Sir,” he said, “you have described that on account of one’s sinful activities one is put into a hellish condition of life or in a hellish planetary system. Now, what are the counter methods by which such persons can be saved?” This is the question. When a Vaishnava comes, when God Himself comes, or when God's son or His very confidential devotees come, their only mission is to save the sinful persons who are suffering. They have knowledge of how to do this.

When Prahlada Maharaja met Nrsimhadeva, he said,

*naivodvije para duratyaya-vaitaranyas*  
*tvad-virya-gayana-mahamrita-magna-cittah*  
*soce tato vimukha-cetasas indriyartha-  
  maya-sukhaya bharam udvahato vimudhan*

“My dear Lord,” Prahlada says, “I am not very anxious for my own deliverance.” Mayavadi, or impersonalist, philosophers are very careful that their personal salvation is not interrupted. They think, “If I go to preach in association with others, I may fall down, and my realization will be finished.” Therefore they do not come. Only the Vaishnavas come—at the risk of falldown. But they do not fall down. They may even go to hell to deliver the conditioned souls. This is Prahlada Maharaja’s mission. He says, *naivodvije: “I am not very anxious about living in this material world.”*

Prahlada Maharaja says further, “I have no anxiety for myself because somehow or other I have been trained to be always Krishna conscious.” Because he is Krishna conscious, he is confident that in his next life he is going to Krishna. It is stated in *Bhagavad-gita* that if one executes the Krishna conscious regulative principles carefully, it is certain that he will reach the supreme destination in his next life.

Prahlada Maharaja continues: “There is only one source of anxiety for me.” Just see—although he had no anxiety for himself, he still had anxiety. He says, *soce tato vimukha-cetasah: “I am anxious for those persons who are not Krishna conscious. That is my anxiety. For myself I have no anxiety, but I am thinking of those who are not Krishna conscious.” Why aren't they Krishna conscious? *Maya-sukhaya bharam udvahato vimudhan: These rascals have created a humbug civilization for temporary happiness.*

**Humbug Civilization**

*Maya-sukhaya. Actually this is a fact. We have a humbug civilization. So many cars are being manufactured every year, and for that purpose so many roads have to be excavated and prepared. This creates problem after problem. Therefore it is *maya-sukhaya*, illusory happiness, and yet we are trying to be happy in this way. We are trying to manufacture some way to be happy, but this only creates other problems.*

In your country you have the greatest number of cars, but that does not solve any problems. You have manufactured cars to help solve the problems of life, but I have experienced that this also creates more problems. When my disciple Dayananda wanted to take me to a doctor in Los Angeles, I had to take the trouble to travel thirty miles before I could even consult the doctor. Once you create cars, then you must travel thirty or forty miles to meet your friends.

You can go from New York to Boston in one hour, but it takes even longer than that just to get to the airport. This situation is called *maya-sukhaya*. Maya means false, illusory. We are trying to create some very comfortable situation, but we have created another uncomfortable situation. This is the way of the material world. If we are not satisfied by the natural comforts offered by God and nature and we want to create artificial comforts, then we have to create some discomfort also. Most people do not know that. They think they are creating a very comfortable situation, but actually they are traveling fifty miles to go to the office to earn a livelihood and fifty miles to come back. In Hawaii, one boy, Gaurasundara, was working to maintain our temple. Unfortunately he had to go fifty miles from the temple to work. I was very sorry to see that this boy had to go fifty miles for Krishna's sake, but
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Because of such conditions, Prahlada Maharaja says that these vimudhans—these materialistic persons, these rascals—have created an unnecessary burden on themselves simply for temporary happiness. *Vimudhan...maya-sukhaya bharam udvahatah*. Therefore, in Vedic civilization it is recommended that one free himself from material life, take sannyasa, the renounced order of life, and prosecute spiritual life with absolutely no anxiety.

If one can execute Krishna consciousness in family life, that is very good. Bhaktivinoda Thakura was a family man, a magistrate, and still he executed devotional service so nicely. Dhruva Maharaja and Prahlada Maharaja were *grhastrhas*, householders, but they trained themselves in such a way that even as householders they were faced with no interruption in their service. Therefore, Prahlada Maharaja says, "I have learned the art of always remaining in Krishna consciousness." What is that art? *Tvad-virya-gayana mahamrta-magna-cittah*: simply glorifying the victorious activities and pastimes of the Lord. *Virya* means "very heroic."

Krishna’s activities are heroic. You can read about them in our book *Krishna*. Krishna's name, His fame, His activities, His associates and everything else are heroic. Prahlada Maharaja says in this connection, "I am certain that wherever I go, I can glorify Your heroic activities and be safe. There is no question of my falling down. But I am simply anxious for those persons who have created a civilization in which they are always busy working hard. I am thinking of them."

**Solitary Sages**

Prahlada says further:

```
prayena deva munayah sva-vimukti-kama
maunam caranti vijane na parantha-nistah
naitan vihaya kapanan vimumuksa eko
nanyam tvad asya saranam brahamato 'nupasye
```

"My dear Lord, there are many saintly persons and sages who are very interested in their own liberation." *Munayah* means saintly persons or philosophers. *Prayena deva munayah sva-vimukti-kama*: they are very interested in their own liberation. They try to live in solitary places like the Himalayan mountains. They do not talk to anyone, and they are always afraid of mixing with ordinary people in the city and becoming disturbed or maybe even falling down. They think, "Better let me save myself."

Prahlada Maharaja regrets that these great saintly persons do not come to the city, where people have manufactured a civilization of very hard work all day and night. Such saints are not very compassionate. He says, "I am anxious for these fallen people who are unnecessarily working so hard simply for sense gratification."

Even if there were some point in working that hard, such people do not know what it is. All they know is sex. Either they go to a naked dance or to a naked club or to this or that. Prahlada Maharaja says, *naitan vihaye kapanan vimumuksa eko*. "My Lord, I do not need salvation alone. Unless I take all these fools with me, I shall not go." He refuses to go to the kingdom of God without taking all these fallen souls with him. This is a Vaishnava. *Nanyam tvad asya saranam brahamato 'nupasye*: "I simply want to teach them how to surrender unto You. That's all. That is my goal."

The Vaishnava knows that as soon as one surrenders, one's path is clear. *Naivodvije para duratyaya vaitaranyas tvad-virya-gayana-mahamrta-magna-cittah*: "Simply, somehow or other, let them bow down before Krishna." This is a simple method. All you have to do is bow down before Krishna with faith and say, "My Lord Krishna, I was forgetful of You for so long, for so many lives. Now I have come to consciousness; please accept me." That's all. If one simply learns this technique and sincerely surrenders himself to the Lord, his path is immediately open.

These are the philosophical thoughts of the Vaishnavas. Vaishnavas are always thinking about how the fallen conditioned souls can be delivered. They are always involved in making plans like that, just like the Goswamis. What was the business of the six Goswamis of Vrindavana, Lord Chaitanya's direct disciples? That is stated by Srinivasa Acharya:

```
nana-sastra-vicaranaika-nipunau sad-dharma-samsthapakau
lokanam hita-karinau tri-bhuvane manyau saranyakarau
radha-krishna-padaravinda-bhajana-nandena matalikau
vande rupa-sanatanau raghu-yugau sri-jiva-gopalakau
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"The six Goswamis, namely Sri Rupa Goswami, Sri Sanatana Goswami, Sri Raghunatha Bhatta Goswami, Sri Raghunatha Dasa Goswami, Sri Jiva Goswami, and Sri Gopala Bhatta Goswami, are very expert in scrutinizingly
studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honoured all over the three worlds, and they are worth taking shelter of because they are always absorbed in the mood of the gopis and are engaged in the transcendental loving service of Radha and Krishna.”

With similar Vaishnava compassion, Parikshit Maharaja says to Sukadeva Goswami, “You have described the different types of hellish conditions of life. Now, tell me how those who are suffering can be delivered. Kindly explain this to me.”

\[
\begin{align*}
adhuneha maha-bhaga \\
yathaiva narakan narah \\
nanogra-yatanan neyat \\
tan me vyakhayatum arhasi
\end{align*}
\]

Narah means humans, those who are fallen. Narakan narah nanogra-yatanan neyat tan me: “How can they be delivered from their fierce miseries and horrible pains?” That is a Vaishnava heart. Maharaja Parikshit says, “Somehow or other they have fallen down to this hellish life. But that does not mean that they should remain in that condition. There must be some means by which they can be delivered, so kindly explain that.”

**Types of Sin**

Sukadeva Goswami replied:

\[
\begin{align*}
na ced ihaivapacitim yathamhasah \\
krtsya kuryan mana-ukta-panibhih \\
dhruvam sa vai pretya narakan upaiti \\
ye kirtita me bhavatas tigma-yatanah
\end{align*}
\]

“Yes, I've already described the different types of hellish conditions and very severe painful life, but one has to counteract it.”

How can this be done? Sinful activities are committed in various ways. We can make a plan—“I shall kill that man.” That is sinful. When the mind is thinking, feeling, and willing, then there is action.

The other day I was reading in a book that if someone's dog barks at you when you are passing on the road, then that is an offense on the part of the dog-owner, according to law. No one should have to be scared by dogs barking, so one should take care of his dog. I read this. It is a law in your country. The dog is simply barking, but it is sinful.
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Just as the barking of the dog is unlawful, so when you speak something offensive to others, that is also sinful. That is just like barking.

Therefore sinful activities are committed in so many ways. Whether we think of sinful activities, or we speak something sinful, or we actually commit a sinful activity, they are all considered sinful activities. \textit{Dhruvam sa vai pretya narakan upaiti}. One has to suffer punishment for such sinful activities.

People do not believe in a next life because they want to avoid this botheration. But we cannot avoid it. We must act according to the law, or we will be punished. Similarly, I cannot avoid God’s law. That is not possible. I can cheat others, commit theft, and hide myself, thereby saving myself from the punishment of the state law, but I cannot save myself from the superior law, the law of nature. It is very difficult. There are so many witnesses. The daylight is witness, the moonlight is witness, and Krishna is the supreme witness. You cannot say, “I am committing this sin, but no one can see me.”

Krishna is the supreme witness sitting within your heart. He notes down what you are thinking and what you are doing. He also gives facility. If you want to do something to satisfy your senses, Krishna gives the facility for that action. That is stated in \textit{Bhagavad-gita}. \textit{Sarvasya caham hrdi sannivistah}: “I am sitting in everyone’s heart.” \textit{Mattah smrtir-jnanam-apohanam ca}: “From Me come remembrance, knowledge, and forgetfulness.”

In this way Krishna gives us a chance. If you want Krishna, then He will give you a chance to have Him, and if you don’t want Krishna, then He will give you a chance to forget Him. If you want to enjoy life forgetting Krishna, forgetting God, then Krishna will give you all facility so that you can forget, and if you want to enjoy life with Krishna consciousness, then Krishna will give you the chance to make progress in Krishna consciousness. That is up to you.

If you think that you can be happy without Krishna consciousness, Krishna does not object to that. \textit{Yathecchasi tatha kuru}. After advising Arjuna, Krishna simply said, “Now I have explained everything to you. Whatever you desire you can do.” Arjuna replied immediately, \textit{karisye vacanam tava}: “Now I shall execute Your order.” That is Krishna consciousness.

\textbf{Krishna Will Help}

God does not interfere with your little independence. If you want to act according to the order of God, then God will help you. Even if you fall down sometimes, if you become sincere—“From this time on I shall remain Krishna conscious and execute His orders”—then Krishna will help you. In all respects, even if you fall down, He will excuse you and give you more intelligence. This intelligence will say, “Don’t do this. Now go on with your duty.” But if you want to forget Krishna, if you want to become happy without Krishna, He will give you so many chances that you will forget Krishna life after life.

Parikshit Maharaja says here, “It is not that if I say there is no God then there will be no God or I will not be responsible for what I do.” That is the atheistic theory. Atheists do not want God because they are always sinful. If they thought that there was God, then they would be forced to shudder at the thought of punishment. Therefore they deny the existence of God. That is their process. They think that if they do not accept God then there is no
punishment and they can do whatever they like.

When rabbits are being attacked by bigger animals, they close their eyes and think, "I am not going to be killed." But they are killed anyway. Similarly, we may deny the existence of God and the law of God, but still God and His law are there. In the high court you may say, "I don't care for the law of the government," but you will be forced to accept the government law. If you deny the state law, then you will be put into prison and forced to suffer. Similarly, you may foolishly decry the existence of God—"There is no God" or "I am God"—but, nevertheless, you are responsible for all your actions, both good and bad.

There are two kinds of activities—good and bad. If you act nicely and perform pious activities, then you get good fortune, and if you act sinfully, then you have to suffer. Therefore Sukadeva Goswami says:

\[
tasmata puraivastra iha papa-niskrtau
yateta mrtyor avipadyatatmana
dosasja drsata guru-laghavam yatha
bhisak cikitseta rujam nidanavit
\]

There are different kinds of atonement. If you commit a sin and counteract it by something else, that is atonement. There are examples of this in the Christian Bible. Sukadeva Goswami says, "You should know that you are responsible, and according to the gravity of sinful life, you should accept some type of atonement as described in the shastras, the scriptures."

Just as a diseased person must go to a doctor and pay doctor bills as a form of atonement, according to the Vedic way of life there is a class of brahmanas to whom one should go for the prescribed atonement according to the sins one commits. Sukadeva Goswami says that one has to execute the prescribed atonement according to the gravity of one's sinful life. He continues the example: dosasja drstva guru-laghavam yatha bhisak cikitseta rujam nidanavit. When you consult a physician, he prescribes an inexpensive medicine or a costly medicine according to the gravity of the disease. If you simply have a headache he may prescribe an aspirin, but if you have something very severe, he immediately prescribes a surgical operation that will cost a thousand dollars. Similarly, sinful life is a diseased condition, so one must follow the prescribed cure to become healthy.
Acceptance of the chain of birth and death is a diseased condition of the soul. The soul has no birth and death and no disease because it is spirit. Krishna says in Bhagavad-gita: na jayate, the soul has no birth, and mriyate, it has no death. Nityah sasvato 'yam . . . na hanyate hanyamane sarire. The soul is eternal and everlasting. It is not lost with the dissolution of this body. Na hanyate hanyamane sarire. Na hanyate means that it is not killed or destroyed, even after the destruction of this body.

**Defective Education**

The missing point of modern civilization is that there is no educational system to instruct people on what happens after death. Thus we have the most defective education because without this knowledge of what happens after death, one dies like an animal. The animal does not know that he is going to have another body; he has no such knowledge.

Human life is not meant for becoming an animal. One should not simply be interested in eating, sleeping, sex life, and defense. You may have a very nice arrangement for eating, or many nice buildings for sleeping, or a very good arrangement for sex life, or a very good defense force to protect you, but that does not mean that you are a human being. That type of civilization is animal life. Animals are also interested in eating, sleeping, and sex life, and according to their own methods they defend also. Where, then, is the distinction between human life and animal life if you simply engage in these four principles of bodily nature?

The distinction is made when a human being is inquisitive—"Why have I been put into this miserable condition? Is there any remedy for it? Is there any perpetual eternal life? I do not want to die. I want to live very happily and peacefully. Is there a chance of this? What is that method? What is that science?" When these inquiries are there and steps are taken to answer these questions, that is human civilization; otherwise it is doggish civilization, animal civilization.

Animals are satisfied if they can eat, sleep, have some sex life, and have some defense. Actually there is no defense because no one can protect himself from the hands of cruel death. Hiranyakashipu, for instance, wanted to live forever, and so he underwent severe austerities. So-called scientists are now saying that we shall stop death by scientific methods. This is also another crazy utterance. That is not possible. You may make great advancement in scientific knowledge, but there is no scientific solution to these four problems of birth, death, old age, and disease.
One who is intelligent will be eager to solve these four prime problems. No one wants to die. But there is no remedy. I have to die. Everyone is very anxious to stop the increase of population by employing so many contraceptive methods, but still, birth is going on. So there is no stoppage of birth. You may invent up-to-date medicines by your scientific methods, but you cannot stop disease. It is not possible just to take a tablet to put an end to disease.

In the Bhagavad-gita [13.10] it is said, janma-mrtyu-jara-vyadhi-duhkha-dosanu-darsanam: One might think that he has solved all the problems of his life, but where is the solution to these four problems of birth, death, old age, and disease? That solution is Krishna consciousness.

Krishna also says [4.9], janma karma ca me divyam evam yo vetti tattvatah/ tyaktva deham punar janma naiti mam eti so 'ryuna. Every one of us is giving up our body at every moment. The last phase of giving up this body is called death. But Krishna says, “If anyone understands My appearance and disappearance and My activities—not superficially but in truth—after giving up this body he never again accepts a material body.”

What happens to such a person? Mam eti: he returns to Krishna. If you are to go to Krishna, then you have to prepare your spiritual body. That is Krishna consciousness. If you keep yourself in Krishna consciousness, then gradually you prepare your next body, a spiritual body, which will carry you immediately to Krishnaloka, and you will become happy. You will live there perpetually and blissfully.

Thank you very much. ☺
The Demoniac Mentality

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

Srila Prabhupada [to disciple]: Go on reading.

Disciple [reading Bhagavad-gita 16.10]:

\[\text{Kamam asritya duspuram dambha-mana-madanvithah/}
\text{moha'd ghitvasad-grahan pravartante 'suci-vratah: "Taking shelter of insatiable lust and absorbed in the conceit of pride and false prestige, the demoniac, thus illusioned, are always sworn to unclean work, attracted by the impermanent."} \]

Purport, by Srila Prabhupada:

"The demoniac mentality is described here. The demons have no satiation for their lust. They will go on increasing and increasing their insatiable desires for material enjoyment. Although they are always full of anxieties on account of accepting nonpermanent things, they still continue to engage in such activities out of illusion. They have no knowledge and cannot tell that they are heading the wrong way. Accepting nonpermanent things, such demoniac people create their own God, create their own hymns, and chant accordingly. The result is that they become more and more attracted to two things—sex enjoyment and accumulation of material wealth. The word asuchi-vratah, 'unclean vows,' is very significant in this connection. Such demoniac people are attracted only by wine, women, and meat-eating; those are their asuchis, unclean habits. Induced by pride and false prestige, they create some principles of religion which..."
are not approved by the Vedic injunctions. Although such demoniac people are most abominable in the world, by artificial means the world creates a false honour for them. Although they are gliding toward hell, they consider themselves very much advanced.’

Srila Prabhupada: There are so many religious systems—“Yes, you can do whatever you like; you can eat whatever you like”—and still it is considered religion. This is demoniac. This will be explained further. Pravrttim ca nivrttim ca jana na vidur acurah: “The demoniac do not know what to do and what not to do.” Why? Because they do not take any standard idea. They manufacture their own ideas.

Disciple: Srila Prabhupada, in the Catholic Church, the early fathers upheld the principle of no flesh-eating. That’s part of the historical record. In time, though, the leaders became lax and changed the restriction to no flesh-eating on Fridays. Within our lifetime, they’ve changed their standard again.

Disciple 2: They’ve changed so many things. When I was a boy, no one would have dreamed of defending homosexuality or abortion. Such things were utterly condemned. Now even some priests and nuns are openly promoting these things. The Church has lost much of its austerity and spiritual strength.

Srila Prabhupada: That is why they are selling churches. So many people are losing interest. For example, in London there are so many churches closed for lack of interest.

Disciple: Reportedly, on account of the Pope’s taking such a firm stand against abortion and contraception, as many as one quarter of practicing Catholics may have reduced their practice—or may have left the Church entirely.

Disciple: Where have they gone? [Laughter]

Srila Prabhupada: That is why they are selling churches. So many people are losing interest. For example, in London there are so many churches closed for lack of interest.

Disciple: Well, they have given up going to church, at least.

Disciple 2: Their life has become hopeless.

Srila Prabhupada: No. Why do you say “hopeless”? There is certainly hope: there is Krishna consciousness.

Disciple: Srila Prabhupada, this verse really captures today’s situation. The asuci-vrataḥ—those who have made an unclean, materialistic vow—receive much respect. And yet genuine devotees of the Lord receive little, if any.

Srila Prabhupada: It is very fortunate that the materialists are not crucifying devotees. Lack of respect is one thing. But they crucified Lord Jesus Christ—they were so respectful. Because he was preaching God consciousness, he was crucified. What was his fault? He was talking of God: therefore he was crucified, with government approval.

Srīmad-Bhagavatam predicts, dasyu-dharmabhīḥ: as this age progresses, the government itself will consist of rogues and thieves. And just as rogues and thieves take your property away by force, so the government will take your property away by excessive taxation. Already, so many innocent people are being harassed.

Disciple: Srila Prabhupada, if we all naturally desire to live, why do people perform so many horrible acts that will destroy both others and themselves?

Srila Prabhupada: They are thinking that they can go on existing by putting others out of existence. In this material world, everyone has to struggle for existence. But they do not know how to exist. That is their foolishness. Everyone wants to go on existing, because actually he is eternal. He doesn’t want to be destroyed. That is his natural inclination. But he does not know how to go on existing eternally. So we are giving the formula: if you want to exist eternally, come to Krishna consciousness. We are giving the right information. But people want to go on existing in the wrong way. That is not possible.

Disciple: Srila Prabhupada, why does a demoniac person seem to want to exist by putting others out of existence?

Srila Prabhupada: That is simply the demoniac mentality. They are happy when others are unhappy. And when others are happy, they are unhappy. But the devotee of the Lord is para-duhkha-duhkhi—he’s happy only in seeing the happiness of others, and unhappy only in seeing the unhappiness of others. That is Krishna consciousness. That is natural.

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Krishna Voice, February 2014
Where prayers are benevolently answered
Thiruvelliyangudi Kolavilli Rama temple
by Sampatkumara Ramanuja Dasan (Ashwin S)

on Shravanava
Shuddha Ashtami when the Swathi asterism is on the ascent. Hence Friday is known as Shukravar in various Indian languages. His brahmacharya life was spent in the hermitage of rishis like Angirasa and Gautama. As a brahmachari, he performed a severe penance to Lord Vishnu and obtained the acclaimed Sanjivini mantra. He was later married to Urjaswathi and Jayanthi and was blessed with four sons and a daughter. Shukracharya is described variously as mounted on a camel, horse or crocodile. He holds a stick, beads and a lotus.

Vishwakarma is the celestial architect of the demigods and Mayasura is the same among the demons. Mayasura was born to Dithi. He built his capital city and called it Mayarashtra (Meerut). He is much celebrated for his architectural talents. He is credited for building the city of Lanka which he gifted to Ravana as a part of the dowry when Ravana married Mayasura’s daughter Mandodhari. He constructed many beautiful places like Tripuraloka which floats in the sky. Contrary to his clan, Mayasura was an ardent devotee of the Supreme Lord. When summoned by the Lord to help Arjuna, Mayasura constructed the beautiful city of Indraprastha which was 100 times better than the heavenly planets of the demigods. It had many specialties such as highly reflective floors that were easily mistaken as the surface of still water. And there were pools of water which perfectly mimicked decorated floors.

But Mayasura was not satisfied in his devotional service to the Supreme Personality of Godhead, so he undertook severe penance in Thiruvelliyangudi. Saddened by the fact that Vishwakarma secured all the glory for the construction of the divya desams, Mayasura requested the Lord to move into the temple he built, and this was granted without any question. The Lord gave darshana to Maya in his chathurbhuja (four-handed) form, holding discus, conch, lotus and club. But Mayasura requested immediately took the form of a bee and sat in the spout of the kamandalu from which water has to be poured to solemnize the promise. Lord Vishnu picked a straw from the ground and cleared the spout, poking out the left eye of Shukracharya. Shukracharya made prayers in many temples to regain his eyesight and finally reached Thiruvelliyangudi. He did severe penance to Lord Vishnu who finally appeared before Shukracharya and restored his vision. Shukracharya begged the Lord to be present in Thiruvelliyangudi as Lord Vishnu on the milk ocean. Shukracharya’s daughter, Maragathavalli, fell in love with the Lord and He mercifully accepted her in marriage.

The Pastime
In several temples, the Sthala Purana has more than one version to its credit. The magnanimous nature of the Supreme Lord is exhibited through the pastimes which form the crux of the Sthala Purana. At Thiruvelliyangudi, the most popular ones relate to the famed saint Shukracharya and Garuda.

Shukra (Shukracharya-Venus) was born to Brighu Muni and Ushana. He was born on Friday in the year Prathiva Rajagopuram of Thiruvelliyangudi

Located about 25 kilometres northeast of Kumbakonam, off Madras Road, is the serene Kolavilli Rama divyadesam, in Thiruvelliyangudi.

The Pastime
In several temples, the Sthala Purana has more than one version to its credit. The magnanimous nature of the Supreme Lord is exhibited through the pastimes which form the crux of the Sthala Purana. At Thiruvelliyangudi, the most popular ones relate to the famed saint Shukracharya and Garuda.
the darshana of Sri Rama. The Lord immediately gave His conch and discus to Garuda and granted darshana to Maya as he wished. To this day, out of 108 divya desams, this is the only place where Garuda is seen holding conch and discuss. The merciful Lord never forgets to glorify His devotee’s devotion!

Periyavachan Pillai

Periyavachan Pillai or Sri Krishnasuri was a great Sri Vaishnava acharya and was born near Thiruvelliyangudi. He is popularly known as the ‘commentator’ because he has written commentaries on practically every Vaishnava scripture, in his 95 years of physical presence on earth. He was born to the great Vaishnava saint Yamunacharya on Janmastami day in 1167AD. Krishnasuri made significant contribution for the secret works relating to the Vishishtadvaita philosophy (qualified non-dualism). His magnum opus, Tanisloki, containing thought provoking commentary on select slokas taken from the Mahabharata, Ramayana, Varaha Purana and Vishnu Purana, reveal his infinite wisdom and the great knowledge of thoughts on the subject. His exhaustive works of commentaries on Sanskrit slokas like Yamanucharya’s Stotraratna, Chathusloki, and Ramanuja’s Ganthyatmayam, have spellbound
readers till date. It may not be an exaggeration to state that but for his works, it would be well-nigh impossible for us to appreciate the esoteric truth laden in the verses of the Alwars and acharyas like Ramanuja and Yamunacharya.

The Temple
This 2000 year old temple has an elegant three tiered rajagopuram. As one passes through it, there are two prakaram which can be seen. The innermost prakaram is around the main sanctum sanctorum. The beautiful Lord Kolavilli Rama is seen in lying posture on Adishesha with His hand seen in resting position below His crown. Markandeya Maharishi appears near the Lord’s head, and Brahma from His navel. As a mark of gratitude to Shukracharya’s devotion, a lamp which was lit by Shukracharya is still burning there! The utsava deity is known as Sringara Sundara. A beautiful four armed deity of Garuda can be seen facing the Supreme Lord of Thiruvelliyangudi. In the second prakaram we can have darshana of Yoga Narasimha and Maragathavalli Thayar (Lakshmi Devi). The vimana above the sanctum sanctorum is known as pushkala varthaka vimanam. There is a beautiful pond next to the temple known as Shukra Pushkarani. This is the only place where banana trees that grow on rocks yield red bananas once a year. The system of worship propagated by Vikhanasa Maharishi is followed here.

Festivals
Brahmotsava is celebrated in pomp and opulence in Thiruvelliyangudi. Ramanavami, Vaikuntha Ekadashi, special homas on Fridays, Sri Krishna Janmashtami, Garuda Panchami, birth anniversaries of the Alwars and acharyas invite special attention.

Thirumangai Alwar has sung about the Lord of Thiruvelliyangudi:-

“The Lord who reclined on the little banyan leaf during pralaya,  
The Lord who ate butter, getting complaints from cowherd women folks,  
The infant Lord who finished off Putana, sucking her life,  
Who crawled in between the two marudha trees,  
The one who measured the universe in two steps-  
This place is full of beautiful betel nut trees,  
Coconut trees and banana trees.  
Such a Lord stays permanently at this greatest and lovely Thiruvelliyangudi”

Photo courtesy: Santhanakrishnan, Srirangam
The Vedas describe the cow as our mother (go-mata). Why? Because she gives the milk that nurtures and nourishes us from infancy to old age. When the cow is happy, satisfied, and well taken care of, she produces far more milk than her calf requires. We can use this milk for our dietary needs.

Srila Prabhupada writes, “Foods such as milk, milk products, sugar, rice, wheat, fruits, and vegetables are the foods that best aid health and increase life’s duration.” He calls milk “the most wonderful of all foods.”

The ox plows the fields from which grains, fruits, and vegetables are produced. Therefore the cow and ox together provide human beings with the complete foods to satisfy all our nutritional needs.

In return for all the service the cow and ox provide, the Vedas prescribe three duties for human beings toward the cow:

1. Serving the cow (go-seva)
2. Worshiping the cow (go-puja)
3. Protecting the cow (go-raksha)

Serving the cow: We should serve the cow with the same attitude that the Supreme Personality of Godhead, Lord Sri Krishna, serves the cows in Vrindavana. The Srimad-Bhagavatam describes in detail how Lord Krishna takes the cows and calves every morning to graze on the pastures of Govardhana Hill. There are hundreds of thousands of cows at the palace of Nanda Maharaja (Lord Krishna’s father), and each cow has her own name. Whenever Lord Krishna plays His flute and calls the cows by name, the cows, intelligent and affectionate, come running toward Him.

Worshiping the cows: The Vedic scripture states that all the demigods and demigoddesses reside in the body of a cow. This explains why the body of a cow is divine and holy. If we worship Mother Cow, we attain the same material benefits we’d get by worshiping the demigods and demi-goddesses individually. The Garuda Purana says that anyone who has even once worshiped Mother Cow will be saved after death from the great suffering of hell (Naraka). Lord Krishna, the Supreme Personality of Godhead Himself, gave more importance to the worship of the cows than to the worship of the king of the demigods, Indra. Therefore in India even today many millions of pious Vedic followers worship Mother Cow at least once a year on Govardhana Puja day.

Protecting the cows: If we accept the cow as our mother, she deserves our veneration and love. And we should protect her from all dangers. In Vedic times it was the duty of everyone, especially kings, to protect the cows at all cost.

In the Vedic literature we find the revealing story of Emperor Dalip (an ancestor of Lord Ramachandra in the Sun Dynasty) and his commitment to cow protection. Once when Emperor Dalip was in the forest, he saw that a ferocious lion had gotten hold of a cow and was going to kill her. The emperor challenged the lion, “if you kill the cow, I will kill you. Let this cow go free!”

The lion replied, “O pious king! For my food I must kill animals. If I let this cow go free, what will I eat? I’ll die of hunger.”

Emperor Dalip thought for a few moments and replied, “O lion, if you let this cow go free, you do not have to die of hunger. I offer my body for you to eat! Let my body be your food!”

As soon as Emperor Dalip lay before the lion to be killed so that the cow could live, the lion and cow transformed themselves into a divine man and woman. The lion was Dharma, righteousness personified, and the cow was Mother Earth personified. They had been testing the emperor’s commitment to cow protection.

How can we protect cows today? In the United States alone more than forty million cows are slaughtered every year to satisfy the demands of meat-eaters. And all over the globe many millions more are slaughtered for the same reason. Yet this should not discourage us from our goal of cow protection. Even today, when the effects of Kali Yuga (the Age of Ignorance) are so strong, intelligent people can take part in the auspicious act of cow protection in two ways:

1. Never eat cow flesh (never eat meat!) and thereby never support cow killing. Please also tell others about the sinfulness of cow slaughter.
2. Help ISKCON projects where active cow protection is being practiced under Srila Prabhupada’s direct order.

The three basic duties of human beings toward the cow—service, worship, and protection—should and can be practiced today. The cow needs our love, affection, and reverence because, after all, she is our mother and she is so dear to the Supreme Personality of Godhead, Lord Krishna.
Turning to the Beauty of Krishna

The beauty found in this relative world pales before the beauty of Krishna's perfect form.

by Ajitananda dasa

People are very much enamoured by the beauty of this world. The Vedic literature, however, offers us penetrating insight into the actual nature of material beauty. If people would take the time to hear from these revered sources, they would be surprised to learn that what is accepted as beauty within this world is but the pale, illusory reflection of the unlimited spiritual beauty of Lord Krishna, the Supreme Personality of Godhead.

Of course, some would disagree with the idea that material beauty is false. The smitten young man sees his sweetheart as the epitome of loveliness, the scholar is moved by the rich imagery in a masterpiece of poetry, and the artist views the pastoral scenery as the handiwork of angels. In each case the viewer appreciates what he or she perceives to be true beauty. Why, then, is it said to be false?

The answer to this question is given in the Second Chapter of the Bhagavad-gita, where Lord Krishna tells Arjuna, “Those who are seers of the truth have concluded that of the nonexistent there is no endurance and of the existent there is no cessation. This, seers have concluded, by studying the nature of both.”

Material beauty is herein deemed false in the sense that its manifestation is very, very brief. It appears momentarily and then disappears like a mirage. The attractive young body becomes old and wrinkled; it dies, decays, and is eaten by worms. And the beauty of the poem, although preserved for some time in book form, must also perish, as must the flowered countryside, lost forever in the dark wells of time.

Material beauty also proves false when we look more closely or shift our perspective. If the young man, for instance, were to peel away the covering layer of skin on the alluring young body—the object of his attraction—he would immediately become repulsed, proving conclusively that material beauty is only skin deep. And the poem or country scene, appreciated at one moment as quintessential beauty, may be seen in the next as utterly devoid of all charm by the same admirer, who, having endured some emotional trauma, now sees everything much differently.

Finally, material beauty is false in that it can never fully satisfy the soul, and in time the young man desires another lover, the scholar purchases a new book of poems, and the artist goes on to view another scene, each searching for an absolute level of fulfillment that continually eludes him, even up to death.

All of these points are mentioned not to invoke a mood of gloom and despair but rather to illustrate that although our love of beauty is a perfectly natural sentiment we are looking for it in all the wrong quarters. As a miner carefully studies his maps before prospecting, we also must determine the whereabouts of true beauty if we wish to unearth this valuable treasure.

The Vedic literature tells us that the reservoir of beauty is Lord Krishna, the Supreme Personality of Godhead. He is the Absolute Truth, or the source of everything. The relative beauty found in this world has its origin in Him, and
ultimately we must turn to Him if we wish to realize our desire to know perfect beauty. In the *Brahma-samhita* Lord Brahma eloquently describes the transcendental beauty of Lord Krishna:

I worship Govinda [Krishna], the primeval Lord, who is adept at playing on His flute, whose blooming eyes are like lotus petals, whose head is bedecked with a peacock's feather, whose figure of beauty is tinged with the hue of blue clouds, and whose unique loveliness is charming millions of Cupids.

This factual description of Krishna's spiritual beauty is not a whimsical creation of Brahma's imagination. Rather, it was spoken by Brahma in a trance of self-realization, in which he saw the Lord standing before him face to face. In his next verse, Brahma continues to describe his vision, with notable reference to the eternality of Krishna's form:

I worship Govinda, the primeval Lord, round whose neck is swinging a garland of jeweled ornaments, who is always reveling in pastimes of love, whose graceful, threefold-bending form of Shyamasundara is eternally manifest.

As Krishna's form is "eternally manifest" so is the beauty of that form, thus fulfilling the *Bhagavad-gita*'s definition of reality—that which has "no cessation." Not only is Krishna's beauty eternal, but it is also ever fresh, like an endlessly blooming springtime. A devotee never tires of viewing that divine form, which is so magnificent that Krishna Himself cannot estimate it, for in one moment He measures, and in the next moment it expands unlimitedly, eluding even His vast capacity to understand.

Since Krishna is the Absolute Truth, His beauty is also absolute and is never canceled or diminished by closer examination or change in perspective. His form is the vessel of pure spiritual energy—eternity, knowledge, and bliss—and it is therefore beautiful through and through. Indeed it has been compared to the radiant vaidurya gem, which, although appearing differently according to the play of light upon its numerous coloured facets, is extraordinarily beautiful from whichever angle it is viewed. Thus Krishna's beauty is always appreciated by the countless pure devotees who inhabit the spiritual sky, some of whom regularly descend to this material plane to turn our attention back to Him.

Krishna's absolute nature is also such that anything connected with Him, be it His name, form, words, pastimes, or paraphernalia, also exhibits His superlative beauty. In Srila Prabhupada's book *Krishna*, this remarkable feature of Krishna's personality is apparent in the following statement by a devotee, in which the beauty of the Lord's flute-playing is feelingly described:

My dear friends, Krishna is so beautiful that the goddess
of fortune always remains on His chest and He is always adorned with a golden necklace. Beautiful Krishna plays His flute in order to enliven the hearts of many devotees. He is the only friend of the suffering living entities. When He plays His flute, all the cows and other animals of Vrindavana, although engaged in eating, simply take a morsel of food in their mouths and stop chewing. Their ears raise up and they become stunned. They do not appear alive but like painted animals. Krishna’s flute-playing is so attractive that even the animals become enchanted, and what to speak of ourselves.

All of these features combine to make Krishna's beauty fully satisfying. While material beauty offers momentary pleasure to the senses, Krishna's spiritual beauty touches the very soul of the living being. Thrilling Him with a pleasure so wonderful that once having relished it He can never give it up. Srila Rupa Gosvami has therefore advised,

My dear friend, if you still have any desire to enjoy the company of your friends within this material world, then don't look upon the form of Krishna, who is standing on the bank of Keshi-ghata. He is known as Govinda, and His eyes are very enchanting. He is playing upon His flute, and on His head there is a peacock feather. His whole body is illuminated by the moonlight in the sky.

The more a devotee appreciates Krishna's beauty, the less he falls for the flickering attractions of this material world. Once, Haridas Thakura, a great devotee of the Lord, was chanting Hare Krishna alone, absorbed in the beauty of the Lord's holy name. An alluring young prostitute appeared and tried to divert him from His vow of chanting Krishna’s names 300,000 times daily. Haridas’s attraction to Krishna’s beauty was so deep, however, that he remained unaffected by her advances. Instead, he converted the prostitute into a virtuous devotee greatly attached to the beauty of Krishna.

Although descriptions of Krishna's beauty are fascinating, we may rightfully wonder how we can overcome our own attraction to the world's enticements and achieve the coveted vision of Krishna's spiritual beauty. We can begin by remembering that even the flickering beauty of this world has its origin in Krishna. The sunrise, the fragrant flower, the taste of water, or anything else of value can remind us of Krishna and thus act as an agent for our spiritual enlightenment.

Furthermore, by hearing and chanting about Krishna in the company of devotees and by worshiping His Deity form in the temple, we can accelerate our spiritual advancement. This combination of pleasurable devotional activities will very surely and effectively raise us to the platform of pure love for Krishna, enabling us to view Him face to face and enjoy the nectar of His moonlike beauty.
In Vedic culture, one shows respect to an object by touching it to one's head. When Srila Prabhupada was a child, his mother taught him to pick up and touch to his head any grains of rice that might have fallen from his plate. I teach this same practice to my children. The lesson I'm trying to teach them goes deeper than the concept of "waste not, want not" my own father taught me. And it goes deeper than the idea of saving the earth's resources. I'm teaching my children that the grain of rice should be respected because it was given by God. In fact, it is a part of God.

The grain of rice is, of course, produced from the earth. In Sanskrit, the earth is known as Bhumi, derived from bhu, which means "becoming," "being," "existing," or "produced." Bhumi is therefore known as Mother Earth because she enables us to exist materially by providing our bodies and the food that nourishes them.

Our father is Lord Krishna—spiritually because our existence as spiritual beings depends upon Him, and materially because He injects us as seeds into the womb of Mother Earth, who produces the life forms we souls inhabit. A grain of rice, the product of one life form (the rice plant), is a result of the energies of Father Krishna and Mother Earth and so represents them.

The Vedanta-sutra states, sakti saktimatayor abhedah: "The energy and the energetic are nondifferent." In other words, the cause of a thing is present in that thing. So a rice grain is nondifferent from Krishna because it is one of His energies.

How special one grain of rice is! By touching it to our heads in the right consciousness, we're touching Krishna. We can honour Krishna through His energy in many ways. For example, we can respect Krishna by turning off an electrical appliance as we leave a room. We can resolve, "Krishna has kindly provided so much. Let me accept my quota only—what I need to live—and let me not misuse one particle of His energy."

Srila Prabhupada taught by example how to conserve Krishna's energy. On a morning walk, he once went into a neighbour's garden to turn off a dripping tap. Another time, although ill he got up from his bed to turn off a fan running unnecessarily in an adjoining room.

Srila Prabhupada criticized the wastefulness of his Western disciples.

"This is your custom," he once said. "Simply wasting. If you have some extra cloth, you cannot fold it. You cut it off and throw it away. Whatever goes wrong, you solve it with money, and it appears good. You make some accident, and you cover it quickly with money. It is not that you are very capable, but with money you cover your deficiencies."

While cautiously using Krishna's energy in His service, we must especially be concerned with our use of the energy of time. Krishna says, "Time I am." The greatest deficiency is to waste time. Once a moment has passed, all the money in the world cannot buy it back. When we try to dedicate every moment to Krishna's service, we'll get a sense of the eternal world, where time is never wasted.

As Krishna says in the Bhagavad-gita, Krishna consciousness, or yoga, is "the art of living" (yoga karmasu kausalam). By remembering Krishna when we turn off a light or a tap, when we recycle paper or glass or reuse an envelope, or when we work to reduce our necessities, we'll not only act more harmoniously with the earth, but we'll also make spiritual advancement and prepare ourselves to go back home, back to Godhead. ☺
The Lord lives in the spiritual world in His original personality, and a devotee who follows the instructions of the Lord approaches Him (mam eti). As a spiritual person, such a devotee returns to the Personality of Godhead and plays and dances with Him. That is the ultimate goal of life.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada
Srimad-Bhagavatam 8.24.51, Purport

When one's peaceful consciousness, strengthened by the mode of goodness, is fixed on the Personality of Godhead, one achieves religiosity, knowledge, detachment, and opulence.

Lord Sri Krishna
Srimad-Bhagavatam 11.19.25

When Hari Krishna, the Lord of all demigods and heavenly residents, is duly worshipped by means of maha-mantras composed of His holy names, the ghostlike sins can no longer exist.

Padma Purana, Svarga-khanda 50.6

I am drowning in the ocean of birth and death. The fish of my mind is trapped in the horrible narrow well of repeated birth and death. O Lord, please rescue me from this horrible world of birth and death and give me loving devotion for Your lotus feet.

Lord Shiva
Brahma-vaivarta Purana 4.6.23

One should associate with devotees, chant the holy name of the Lord, hear Srimad-Bhagavatam, reside at Mathura Vrindavana, and worship the deity with faith and veneration. These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Krishna.

Sri Chaitanya Mahaprabhu
Sri Chaitanya-charitamrita, Madhya-lila 22.128-129

One should not hear anything about Krishna from a non-Vaishnava. Milk touched by the lips of a serpent has poisonous effects; similarly, talks about Krishna given by a non-Vaishnava are also poisonous.

Srila Sanatana Goswami
Hari-bhakti-vilasa (quoting Padma Purana)

When one's peaceful consciousness, strengthened by the mode of goodness, is fixed on the Personality of Godhead, one achieves religiosity, knowledge, detachment, and opulence.

Lord Sri Krishna
Srimad-Bhagavatam 11.19.25
Congratulations!
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Sri Sri Radha Krishnachandra utsava vigraha in Sri Sri Lakshmi Narayana alankara bless the devotees at the Vaikuntha Dwara.

Sri Sri Radha Krishnachandra utsava vigraha in Sri Sri Lakshmi Narayana alankara are carried taken to the Vaikuntha Dwara in a grand procession, riding on a palanquin, in the early hours of the morning.
Abhisheka

Laksharchana

Kalyanotsava
above: The Ratha Yatra is inaugurated by Sri Siddalinga Swamiji of Siddaganga Matha, Tumkur, joined by other dignitaries.

left: The illuminated ratha of Sri Sri Krishna Balarama rides through the streets, pulled by enthusiastic devotees.

below: Devotees chant and dance joyously on the Ratha Yatra procession.
Sri Nityananda Trayodashi
Appearance day of Lord Nityananda

Wednesday
February 12, 2014

The lotus feet of Lord Nityananda are a shelter where one will get the soothing moonlight not only of one, but of millions of moons. If the world wants to have real peace, it should take shelter of Lord Nityananda.

Unless one takes shelter under the shade of the lotus feet of Lord Nityananda, it will be very difficult for him to approach Radha-Krsna. If one actually wants to enter into the dancing party of Radha-Krsna, he must firmly catch hold of the lotus feet of Lord Nityananda.

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