rathe ca vāmanam drṣṭvā punar janma na vidyate
Simply by seeing the Lord on the chariot, one makes advancement for stopping the repetition of birth and death - Srila Prabhupada

MYSCORE
Sat, January 4, 2014

HUBLI
Sat, January 25, 2014

MANGALORE
Sat, February 8, 2014

BANGALORE
Sat, January 18, 2014

DHARWAD
Sat, February 1, 2014

CHENNAI
Sat, February 22, 2014

COME... PULL THE CHARIOT!
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.
Detroit—July 16, 1971

The Highest Human Culture

The goal of human civilization should not be material progress, but the awakening of people’s lost spiritual consciousness.

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

ajnana-timirandhasya jnananjana-salakaya
caksur-unmilitam yena tasmai sri-gurave namah

"I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him."

Ajnana means ignorance, and timira means darkness. So ajnana-timirandhasya means one who is in ignorance and darkness. Every one of us is in that position. The material advancement of civilization is not knowledge. People may not agree with us, but actually this is the fact. This material advancement is ignorance.

For example, I have come here to your city, and I have some business to attend to. But if I forget my business and I become busy with my apartment, is that very sound knowledge? I have come here to execute some business. I have got my temple here. There are devotees. They want to see me. I want to see them. They want to take spiritual knowledge from me, and my duty is to impart it. That is the business I’m here for. But if I simply become engaged in decorating my apartment and forget my business, am I very intelligent? No.

Therefore that is called ignorance. I forget my real business; I become engaged in some very temporary business. I am here for two days. I shall live in an apartment. It may be very nice or not very nice—that is not a very important thing. For two days I can live anywhere, even underneath a tree. That does not hamper my business. But I must be very serious about my business. That is intelligence.

I saw an advertisement while coming here: “Comfortable living begins here.” So we are contemplating to live in this material world very comfortably. That has become our business. That is very much manifest in your Western countries. People are always busy trying to live comfortably in this world. But they forget that one day—however secure and comfortable we may make our country or home—we will be kicked out: "Please get out immediately."

You cannot say, "I have not finished decorating my apartment. Let me stay here for some days."

No. Death is so cruel that one day, all of a sudden, it will come and say, "Please get out immediately."

If I could not finish my business and I am kicked out, then just imagine how much loss I suffer and what kind of fool I am. Modern civilization does not know this. People think, "This body has come out all of a sudden by accident—the body means the senses—and let us enjoy the senses to the best capacity. That is the perfection of life."

The whole world, especially the Western countries, accepts the ideology, the philosophy, of hedonism. "Enjoy this life very comfortably, as nicely as possible." But that is a great defect and a great mistake.

Bhogi, Rogi, and Yogi

For those who are on the platform of gross sense enjoyment, the truth is very difficult to understand. In the Bhagavad-gita (2.44) it is said,

bhogaisvarya-prasaktanam tayapahtra-cetasam
vyavasayatmika buddhih samadhau na vidhiyate

"In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination for devotional service to the Supreme Lord does not take place. Bhoga means material sense enjoyment. And roga means that which puts impediments to sense enjoyment, or a diseased condition. You cannot enjoy life in a diseased condition. Bhoga, roga—and there is another word, yoga. These are Sanskrit words. Bhoga means enjoying sense gratification. Roga means a diseased condition, when we cannot enjoy. And yoga means to get out of this bhoga and roga and go back to home, back to Godhead. That is called yoga.

Bhogi, rogi, and yogi. Bhogi means those who are interested in sense gratification, and rogi means those who
are suffering. Every one of us is suffering more or less, because this is a place where suffering is the condition of life. But we forget. That is called ajñana. We living entities, being part and parcel of God, are as good as God. We may be a little "God," but our position is qualitatively as good as God's. The Mayavadi philosophers take it that we are as good as God in full strength. No. That is not the fact. A little particle of gold is gold. That's a fact. But it is not as valuable as the lump of gold. The lump of gold is more valuable. A particle of gold is gold, but not equal to the gold mine. The Absolute Truth, God, is just like the gold mine, and we, every one of us—everything—is a part and parcel of that gold mine. We are also gold.

The Propensity to Enjoy

The quality being the same, the propensities should also be the same. Krishna enjoys with gopis, cowherd girls, and because we are part and parcel of Krishna, we also want to enjoy life with young girls. This propensity to enjoy life with young girls or young boys is natural. A young girl and a young boy have a natural tendency to mix, to love. That is not unnatural. Why? Because that propensity is there in the Supreme, as you can see in pictures of Radha-Krishna.

Govinda, Lord Krishna, has expanded His ananda-cimnaya-rasa energy, His pleasure energy for enjoying pastimes. That ananda-cimnaya-rasa energy has expanded as so many gopis, cowherd boys, cows, calves. They're giving—all combined together—ananda, transcendental bliss, to Krishna.

It is not very difficult to understand. For example, someone keeps a batch of dogs to love. The dogs love the master, and the master loves the dogs. So why can't Krishna love cows and calves and they also love Krishna? What is the difficulty to understand? Try to understand this tendency.

The Vedanta-sutra says, athato brahma jijnasa: "Inquire now into the Absolute Truth." What is the Absolute Truth? That is the question in the Vedanta-sutra. The answer is janmady asya yatah: "The Absolute Truth is that from which everything emanates." And what is the nature of the Absolute Truth? Anandamayo 'bhyasat: "By nature He is blissful."

Now try to understand. If the Absolute Truth, God, is blissful, full of enjoyment—without enjoyment there is no bliss—then we must be blissful. We must enjoy life very nicely. But that is not possible here, because here we are in a diseased condition. The proof of our diseased condition is that there is birth, death, old age, and disease. These are very nicely explained in the Bhagavad-gita. We make every effort here to surpass our distressed condition and reach the platform of happiness. Our whole struggle is about this. Why are people running by motorcar this way and that way? To be happy. But they are planning: "I shall be happy in this way. I shall be happy in that way." The advertisements are there: "Come on." There are some pictures of naked girls. They are inviting, "Come here. You will be happy."

We are planning for happiness. Why? Why are we searching after happiness? Because constitutionally we are happy. For example, when we fall diseased we go to the doctor, the physician, to cure the disease. Why? Because constitutionally we are healthy. To remain healthy is our normal life, and to fall diseased is not normal; that is abnormal. Therefore we go to the physician, ask for treatment, and take medicine. We ask, "How shall I be cured?"

Similarly, we are searching after happiness. Why? Because our constitutional position is that we are part and parcel of Krishna, who is anandamayo 'bhyasat: He is by nature full of bliss. But our blissfulness has been disturbed. Now we have to find out why our happiness has been disturbed and life after life we are searching after happiness but are becoming frustrated. That inquiry is our business, not trying to make the temporary place very comfortable. For example, when you go to your office, you may find that the bus is too crowded and you are not happy. With difficulty, you have to stand. You don't like that. But because you have to go to the office, you tolerate. "First my business is to go to office on time. What can be done? Let me suffer this."

Similarly, if you are serious about your real business, that business can be understood in the human form of life. The animals cannot understand. For example, animals are taken to the slaughterhouse, and if one animal enters, all the others will enter. They do not know better. Even if they know, "We are going to be slaughtered," they have no means to protest or to go out. But if a human being is slaughtered in the street, then his relatives file suit and have the killer arrested.

Animals as Nationals

So many facilities are there for a human being. But an animal has no facility. A cow is born in America, and a gentleman is born in America, but the state takes care of the gentleman and not the cow. The state uses the terms national and nationality, but why is nationality refused to the animals? It was only a few years ago in your country that nationality was awarded to the black man. Why should one section of humanity be denied nationality? National
Many families are cherishing the grand life. You can too!

Golden Grand has had many happy customers. And the reasons too are many. However, now with only a few units left, we present to you another opportunity to own a home at Golden Grand. And few of the many reasons on why you should be here. Now!

Our happy customers speak their heart.

Close to everything, far ahead when it comes to luxury.

"Everything about Golden Grand is a class apart. But for me, the key feature is its location. It's close to the Yeshwanthpur railway station, the metro station, schools, hospitals and so many other places... yet conveniently away from the bustling traffic. Besides, the aerodynamic design promises airflow and open area a host of amenities... there's so much here. And that's what makes Golden Grand close to my heart as well."

Senthil Anand: Golden Grand - MAPLE - A Block

Everything under the sun, in just one.

"My family is very happy that I chose Golden Grand. There's not just one thing that I would like to highlight. For me, the entire package is awesome. World class architects and construction technology, easy connectivity to the metro station, landscaping with 84% open space, good number of visitors parking facility, eco-friendly homes, fully loaded clubhouse, excellent customer care service... the list is endless. I am hoping this project will soon gain the recognition of being the best and most modern project in West Bangalore. In other words, a signature project by Golden Gate Properties."

Rathindra Narayan Goswami: Golden Grand - FERN - B Block

Maple and Fern Towers ready for possession | 2 & 3 BHK | Spread across 13 acres | 49000+ sq.ft. Grand clubhouse
Yeshwanthpur metro rail station just 200 meters away-trial run started | Occupancy certificate received for Maple Tower
15 min drive to Manyata Business Park | National Public School within walkable distance | Near Taj Vivanta and Sheraton Hotel
Designed by world renowned architects HOK, USA | Phase-2 launching soon

7676-222-666 enquiry@goldengrand.in | www.goldengrand.in
SMS <GRAND> to 56677 www.youtube.com/user/GGPL/videos
means the living entity born in that land. That is natural. If a child, even of an Indian, is born in your country, he gets immediate citizenship. That is the law.

The conclusion is that anyone born in this land gets nationality. But why should we refuse nationality to the poor animals? That is called ignorance. We have concocted the idea that the animal has no soul. Why does it have no soul? What is the difference between you and the animal? You eat; the animal eats. You sleep; the animal sleeps. You have sex life; the animal has sex life. You try to defend yourself, and the animal tries to defend himself. Eating, sleeping, mating, and defending—these four principles, bodily demands, are there for both the animal and the man. So why should the animals be denied nationality? It is not that because they are less intelligent they should be denied nationality. No. If a father has four boys and not every one is of the same intelligence, does the father give less protection to the less intelligent son? No. The protection, the family protection, is equal for each child.

**Equal Rights for Everyone**

This is the conception in the *bhagavata*, or godly, community—equal rights for everyone, even the animals. That is Krishna consciousness. Krishna consciousness means to be learned. One who is Krishna conscious is fully learned, a *pandita*. What is the symptom of a *pandita*, a learned man? That is stated in the *Bhagavad-gita* (5.18):

```
vidya-vinaya-sampanne brahmane gavi hastini
suni caiva sva-pake ca panditah sama-darsinah
```

“The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle *brahmana*, a cow,
24K - 99.9%
Pure Gold Sheet Artwork

Prima Art range starts from ₹ 3,495

AVAILABLE INISKCON - BANGALORE

ALSO AVAILABLE IN LEADING RETAIL JEWELLERS ACROSS INDIA
PRANDA JEWELRY PVT LTD Tel.: (022) 2568 2121, 2569 2121 | Email : response@pranda.co.in | www.pranda.com
www.primaart.in | Call : 088790 79095
an elephant, a dog, and a dog-eater [outcaste]." In our country a brahmana is supposed to be very learned; therefore he is addressed as pandita. Pandita means very learned. Nowadays he may be a fool number one, but he is called pandita, even though he is not actually a pandita. But actually a pandita, or a brahmana, is someone very, very learned in Vedic literature. Veda-pathad bhaved viprah: one who has studied the Vedas very nicely is a vipra, or a brahmana. And one who is actually a pandita will see a learned brahmana, a hog, a dog, a chandala [outcaste], an elephant—all living entities—on an equal level because he sees the soul, not the body.

For example, we are meeting here, and we are seeing each other. We have not come here to see the dress; we have come to see or to learn some knowledge. Similarly, human life is especially meant for grasping the knowledge we are missing. The missing knowledge is that we have forgotten that we are spirit soul, part and parcel of God, Krishna. That is the missing point.

**Revising our Consciousness**

Our Krishna consciousness movement is meant for reviving that lost consciousness. We have lost the consciousness that "I am part and parcel of Krishna, the supreme blissful enjoyer, but somehow or other, being complicated within this matter, I am suffering. I am trying to become happy with this material atmosphere, which is not possible."

If you are put into the water, even if you are a very nice swimmer you cannot be happy there because the water is not your place. You are a living entity of the land. Similarly, if you take a fish out of the water and give it velvet bedding—"My dear fish, lie down here on the velvet," he'll die, because the condition is different from what he requires. Similarly, we are spirit soul, Krishna's part and parcel. So unless we go back to Krishna—just like the gopis or the cowherd boys—we cannot be happy. There is no possibility of our becoming happy otherwise.

This is the ideal picture—that you become Krishna conscious, go back home, back to Krishna, and be happy. That is our programme. It is a very nice programme. This Krishna consciousness movement is not an ordinary, bluffing movement. It is a solid, authorized movement, and we are opening branches as far as possible in all parts of the world to give facility to the people, to the civilized men, to understand the value of life and how to be happy. That is our business. We have no business to cheat you. It is not that I give you some mantra, and you give me some money, and then I go away. No. We have come to serve you, so take advantage. Don't misunderstand us—"It is a religious sect." No. We are not a religious sect. We are a cultural sect. We are giving the highest culture to human society, to awaken people's lost consciousness.

I am very happy to see you all, American and Indians. This is wanted. We want to unite the whole world under this Krishna consciousness movement. And actually that is happening. In our society we have devotees from all sections—Christians, Jews, Hindus, Mohammedans, black, white. It doesn't matter, because we are seeing according to Bhagavad-gita, panditah sama-darsinah: A learned man sees every living entity on an equal level. We are trying to see in that light, and we are trying to teach others how to accept that light, how to enjoy that light.

It is a very serious movement. Every one of you can take advantage of it. It is not very difficult to practice, because our process is very simple. Come and chant Hare Krishna with us. Anyone can pronounce the words Hare Krishna. We are seeing all over the world that there is no difficulty in chanting this mantra. It is open. There is no secrecy. We don't say, "I shall give a particular mantra for you." No. This mantra is one, and it is equally applicable to everyone—to the learned, to the ignorant, to the white, to the black, to the old, to the youth. Everyone can chant. And actually it is happening.

It is very easy. Chant Hare Krishna. There are no hard and fast rules. Begin chanting from whatever condition you are in and see the results. As for examples, we have our temples and our devotees. Try to see how they are living, how their characters are being formed, how they are becoming purified, how their faces are becoming brighter. It is practical.

So this is our request: Please come regularly to this temple and take advantage of it.

Thank you very much.

<table>
<thead>
<tr>
<th>Fasting</th>
<th>Festivals</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Jan 27</strong></td>
<td><strong>Jan 18</strong> Ratha Yatra in Bangalore</td>
</tr>
<tr>
<td><strong>Jan 28</strong> break fast</td>
<td></td>
</tr>
<tr>
<td><strong>Feb 10</strong></td>
<td><strong>Feb 6</strong> Sri Advaita Acharya - Appearance</td>
</tr>
<tr>
<td><strong>Feb 11</strong> break fast</td>
<td><strong>Fasting till noon</strong></td>
</tr>
<tr>
<td><strong>Feb 11</strong></td>
<td><strong>Feb 11</strong> Sri Varahadeva - Appearance</td>
</tr>
<tr>
<td></td>
<td><strong>Fasting till noon</strong></td>
</tr>
</tbody>
</table>
The Demoniac Way of Life

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: So those who are devoted to the Lord believe they'll become happy by seeing others becoming happy.

[To disciple:] Read the next verse.

Disciple [reading from Bhagavad-gita 16.11-12]: “The demoniac believe that to gratify the senses is the prime necessity of human civilization. Thus until the end of life their anxiety is immeasurable. Bound by a network of hundreds of thousands of desires and absorbed in lust and anger, they secure money by illegal means for sense gratification.”

Srila Prabhupada: “Illegal.” Read the purport.

Disciple: “The demoniac accept that the enjoyment of the senses is the ultimate goal of life, and this concept they maintain until death. They do not believe in life after death, and they do not believe that one takes on different types of bodies according to one’s karma, or activities in this world. Their plans for life are never finished, and they go on preparing plan after plan, all of which are never finished. We have personal experience of a person of such demoniac mentality who, even at the point of death, was requesting the physician to prolong his life for four years more because his plans were not yet complete. Such foolish people do not know that a physician cannot prolong life even for a moment. When the notice is there, there is no consideration of the man’s desire. The laws of nature do not allow a second beyond what one is destined to enjoy.

“The demoniac person, who has no faith in God or the Supersoul within himself, performs all kinds of sinful
activities simply for sense gratification. He does not know that there is a witness sitting within his heart. The Supersoul is observing the activities of the individual soul. As it is stated in the Upanishads, there are two birds sitting in one tree; one is acting and enjoying or suffering the fruits of the branches, and the other is witnessing. But one who is demoniac has no knowledge of Vedic scripture, nor has he any faith; therefore he feels free to do anything for sense enjoyment, regardless of the consequences.

Srila Prabhupada: Now discuss.

Disciple: Srila Prabhupada, one of America's richest men. Howard Hughes, just recently died. And reportedly he had been keeping himself in a very disheveled and pathetic condition, with long hair and beard and long nails. There were sores all over his body. So despite all his billions of dollars, he died quite miserably. Just before he left his body, he lamented, "I think I've made a mistake."

Srila Prabhupada: What had he done in his life?

Disciple: In his younger days he designed and raced airplanes. And he flew around the world to help establish commercial air routes. Later he gained control over Trans World Airlines.

In addition, he ran huge machine-tool and aircraft companies and treated other companies—other people, really—quite ruthlessly. After World War II. Congress held an investigation in which they proved he had bribed government officials to give weapons contracts to him. Now it has also come out that in 1968 he requested the newly elected Nixon Administration to keep the Vietnam war going. His weapons were of course killing thousands of people, but he just couldn't stop. He was making too much money.

Besides all that, he produced and directed movies. In the 1930s and 1940s he helped introduce "sexploitation" films, with actresses wearing very revealing clothing. And he had many affairs, too, with all sorts of movie starlets. At the end of his life he didn't mix with women so much, though. He became depressed, utterly despondent. He lived like a hermit and was extremely afraid of germs.

Srila Prabhupada: Hm?

Disciple: He became like a hermit. He withdrew into himself. No one knew very much about him. He was very mysterious. And toward the end, he didn't at all have what we would call a life of sense gratification. He maintained a staff of doctors andicians to protect him from death. He spent his last days haunted by fear.

_Shrigand-gita's_ description of the demoniac is perfect. Most of Hughes's fortune they figure he amassed by illegal methods, such as paying off government officials to give big contracts to, for instance, his aircraft company.

He had holdings in Las Vegas and was involved in all sorts of mysterious maneuvers. It appears he got much—if not most—of his money illegally.

So gradually he became more and more fearful of the outside world, until in his old age he became terrified of germs. He was deathly afraid he would catch some disease that would do him in. As a result he arranged to live within hermetically sealed rooms, with artificially filtered air and light so that no germs could enter, and he would wear specially de-germed clothing.

Srila Prabhupada: Apparently he did not realize that he was breeding germs within his own body.

Disciple: Yes, Srila Prabhupada. Even with all his billions of dollars, he could not escape death. He used unlimited quantities of money to get rid of germs, but it was all a failure.

Srila Prabhupada: Yes. If he had actually gotten rid of the germs, then how was it that he died?

[Extended silence.]

Disciple: He supposedly said something to the effect that "I have achieved so many things in this life. But I really don't know what this life was all about. I think I've made a mistake."

Srila Prabhupada: Yes, it was a mistake. ☹
Corporation Bank donated a food distribution vehicle to The Akshaya Patra Foundation. At left, Sri S R Bansal, Chairman, hands over the key.
Increasing our Dependence on Krishna

Raising kids and realizing Krishna—do they go together?

by Chintamani Devi Dasi

“One who cannot deliver his dependents from the path of repeated birth and death should never become a spiritual master, a father, a husband, a mother, or a worshipable demigod” (Srimad-Bhagavatam 5.5.18).

As a parent I often wonder if I am up to the task. After all, full engagement in devotional service is the only way to become free from the cycle of birth and death. Prahlada Maharaja instructs us in nine methods of devotional service: “Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia, and pastimes of Lord Vishnu, remembering them, serving the lotus feet of the Lord, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind, and words)—these nine methods are accepted as pure devotional service” (Srimad-Bhagavatam 7.5.23)

Any devotee parent will attest that practicing these methods becomes so much more difficult when one has children. Sometimes devotional engagements seem impossible. During the arati service in the temple, my attention is always with the children—what are they up to now? I can't absorb myself in the kirtana anymore. I'm just trying to stop Madhva from creating havoc, I'm getting him endless glasses of water or snacks, or I'm feeding baby Radhika.

Bhagavatam class? Tougher to attend. Japa ... after every other mantra I have to speak to the children or do something for them. And if they happen to both fall asleep at the same time, I'm so tired out that I have to struggle not to snooze. I'm surprised I don't fall back into the whirlpool of material life myself, what to speak of saving my children.

Yet many parents do maintain their spiritual lives. Even single parents, for whom the problems are compounded, have proven it's possible to stay in devotional service and bring up children as devotees too. Often such parents seem even more fixed in devotional service than childless devotees who don't struggle with the same impediments.

“Well,” I moan to myself, “the parents who manage must be superhuman. They obviously don't need to eat or...”
sleep, and they’re immune to mental and physical exhaustion."

But in more honest moments I have to admit they're people not much different from me. So what's the secret of their success?

Well, I'm hardly in a position to give definitive answers, but I'd like to share some thoughts and realizations about Krishna conscious parenting.

The first is that being a parent is as much devotional service as being a cook, book distributor, manager, or gardener, if we do this service for Krishna's pleasure. That is to say, our motivation should not be just to equip our children for material life but to help them become Krishna's devotees so they need never again take birth. Like any service, parenting has its austerities and its advantages. Its austerities we know too well. So now, what are its advantages?

The adage "Man proposes, God disposes" seems to hold one essential ingredient for success in spiritual life: If we really want to surrender to Krishna, He'll help us. Why should we doubt it? After all, He is fulfilling the desires of even the materialists who don't worship Him, so why shouldn't He fulfill the desire of someone who wants to surrender to Him? The problem is we don't want to surrender to Krishna, because that means giving up our illusory independence and sense gratification. Having children has helped me in two ways to strengthen my desire to surrender. First, now I've directly seen how painful and hazardous is birth. Even if by good karma we're born healthy into a caring family, we're still forced to suffer the agonies of cholic, teething, and nappy rash. Tame stuff, you might think, but not if you've ever had children and seen how acutely they suffer.

For a child, something with an innocuous name like "nappy rash" can seem as painful as third-degree burns. And that's only the beginning. As a parent you become mindful of the dangers facing your child—from electricity, bleach, and cars to deranged and evil-minded people. These dangers await a spirit soul born into the best circumstances. What if you're born to people who don't want you or can't take care of you? Phew! It's surprising anyone gets through childhood alive!

As a baby I was blissfully ignorant of these dangers, but now as a parent I see what it means to be a baby. From this vantage point I know: I don't want to ever take birth again.

The thought of taking birth again scares me. This fear helps my spiritual life, because now I can more feelingly pray to Krishna to help me surrender to His lotus feet. I know that though I'm weak, Krishna is strong and if I...
really want to get out of the material world, He will help me.

Besides fear for myself, my love for my children also keeps me praying to Krishna for help and makes me more alert to how He is helping me. When I look at my defenseless children, I naturally think, “How can I protect them from the troubles that await them in life? Maybe by good schooling or good money.” But who am I kidding? How will these protect my kids from war, depression, or cancer? I know in my heart that the only thing that can save my children in any circumstance is knowing how to take shelter of Krishna. If we can remember Krishna, then we can transcend even the pain of death, what to speak of other difficulties.

In short, I know that if I really want to help my children, I have to help them become conscious of Krishna. To do that, I too have to become Krishna conscious. After all, you can’t give what you don’t have. Children are sensitive to hypocrisy. You can’t tell them “Chant Hare Krishna, offer your food to Krishna, don’t take drugs or have illicit sex” unless you practice what you preach.

If we want our children to be devotees, we have to teach by our own example. To me this is a powerful reason to set the best example I can and to pray constantly to Krishna to help me do better. I don’t want these children to suffer in ignorance and be forced to be born again.

Since I love them, I want to help them get out of the material world.

When I was childless I didn’t feel the same urgency to become Krishna conscious. I’ll do my best, I thought, but if I don’t make it in this life, there’s always the next, or the one after ... But now, though my material load makes devotional life harder to practice, I feel more urgency. I really have to pray to Krishna to help me—and to give me the intelligence to recognize how He is helping me. I have to try to be serious. If I do this, I know He will help me, because that’s His promise. “Those who always worship Me with exclusive devotion, meditating on My transcendental form—to them I carry what they lack, and I preserve what they have” (Bhagavad-gita 9.22).

Also, feeling more dependent on Him forces me to remember Him more, which after all is the essence of devotional service: “Krishna, the origin of Lord Vishnu, should always be remembered and never be forgotten. All the rules and prohibitions in the scriptures should be servants of these two principles” (Padma Purana).

So, fellow suffering parents, don’t give up. Keep trying. And if you have any doubts, realizations, or stories about how to cope, please write and share them with the rest of us. Hare Krishna.
ISKCON Bangalore is celebrating the Vaikuntha Ekadashi festival on January 11, 2014 (Saturday). We invite everyone to join us in the celebrations and get the blessings of Their Lordships. You can also donate online for the following Sevas.

**Pushparchana seva**

Srila Prabhupada, in one of his letter, writes: A gorgeous temple means many flowers, beautiful decorations, and prasadam distribution. Some sort of kirtana must go on continuously. [Letter to: Tribhuvanath, Los Angeles, 16 June, 1972] Around 300 kilos of fresh fragrant flowers will be used to perform laksharchana seva to Sri Srinivasa Govinda on the day of Vaikuntha Ekadashi.

![Image of flowers](image1.png)

**Rajbhog Seva**

The Deities are offered bhoga six times a day and the grandest offering with varieties of food items, including sweets, savories and vegetable preparations happen at 12 noon. This is called Rajbhog. The Rajbhog offering is followed by a grand arati.

![Image of food](image2.png)

**Vishesa Alankara Seva**

The Deities are decorated gorgeously during the festivals with special clothing, flower garlands and jewellery. Srimad Bhagavatam says: The Supreme Lord, the Supreme Personality of Godhead, is always fully satisfied in Himself. Therefore when something is offered to Him, the offering, by the Lord’s mercy, is for the benefit of the devotee, for the Lord does not need service from anyone. To give an example, if one’s face is decorated, the reflection of one’s face in a mirror is also seen to be decorated.

To participate in these sevas visit [https://www.iskconbangalore.org/festivalsevaslist](https://www.iskconbangalore.org/festivalsevaslist)

*Please note that these sevas are not eligible for any special darshan privileges on Vaikuntha Ekadashi*
The Ocean of Inimitable Mercy
Sirupuliyur A rulmaakadal P erumal K ovil

by Sampatkumara Ramanuja Dasan (Ashwin S)

Located about 10 miles south of Mayavaram in the Thiruvarur district of Tamil Nadu, is the spectacular temple of Kripasamudram Arumaakadal Perumal.

The Legend
Kanva Maharshi is quite famous through the much-celebrated story of Shakunthala. He was a great sage to whom some of the verses of Rg Veda are ascribed. He was born to Sage Angrirasas and Ghora. Sage Kanva fostered Shakunthala, the mother of King Bharatha after whom the Indian subcontinent was named. Kanva had his ashrama on the banks of the Malini River which rises in the Shivalik Mountains of the Himalayas. The story of Kanva, Shakuntala and Bharatha, which appears in the Mahabharata, was corroborated by Kalidasa in Kaliyuga.

Sage Vyagrapada, born to Sage Upamanyu, was a contemporary of Sage Kanva. Vyagrapada was one of the mystical saints of South India. It was his duty to pick flowers for the Shiva temple in Chidambaram. He carried out this service with utmost perfection such that the flowers were untouched even by honeybees. It was to facilitate this service that Shiva blessed him with tiger’s legs so that the sage could move around in the forests without being hurt. Once both Kanva and Vyagrapada were in deep discussion about moksha and decided to undertake a severe penance to please Lord Shiva. Lord Shiva expressed his ineptitude to grant moksha. He advised the sages that only Vishnu has the ability to give moksha and instructed them to go to Srirangam and pray to Sri Ranganatha Perumal. Somehow the sages lost their way to Srirangam and reached a place called Kripasamudram. The Legend

Bird versus Serpent
In the Bhagavad-gita (10.30), Krishna says 10.30- “…among birds I am Garuda.” Garuda was born to Sage Kashyapa and Vinitha (hence Garuda’s other name is Vainatheya, son of Vinitha. He is an ally of the gods and principle vehicle of Lord Vishnu. He is the sworn enemy of snakes and is known to feed exclusively on snakes. Garuda wears an expansion of the transcendental serpent Adisesha on his left wrist and the serpent Gulika on his right wrist. The Garuda Purana describes a fierce battle between Garuda and Adisesha, to decide who was more powerful and dear to Lord Vishnu. The Garuda Purana describes a fierce battle between Garuda and Adisesha, to decide who was more powerful and dear to Lord Vishnu. The nityasuris or the liberated souls is always beyond human perception. They are all eternal pastimes of the Supreme Lord.

Located about 10 miles south of Mayavaram in the Thiruvarur district of Tamil Nadu, is the spectacular temple of Kripasamudram Arumaakadal Perumal.

The Legend
Kanva Maharshi is quite famous through the much-celebrated story of Shakunthala. He was a great sage to whom some of the verses of Rg Veda are ascribed. He was born to Sage Angrirasas and Ghora. Sage Kanva fostered Shakunthala, the mother of King Bharatha after whom the Indian subcontinent was named. Kanva had his ashrama on the banks of the Malini River which rises in the Shivalik Mountains of the Himalayas. The story of Kanva, Shakuntala and Bharatha, which appears in the Mahabharata, was corroborated by Kalidasa in Kaliyuga.

Sage Vyagrapada, born to Sage Upamanyu, was a contemporary of Sage Kanva. Vyagrapada was one of the mystical saints of South India. It was his duty to pick flowers for the Shiva temple in Chidambaram. He carried out this service with utmost perfection such that the flowers were untouched even by honeybees. It was to facilitate this service that Shiva blessed him with tiger’s legs so that the sage could move around in the forests without being hurt. Once both Kanva and Vyagrapada were in deep discussion about moksha and decided to undertake a severe penance to please Lord Shiva. Lord Shiva expressed his ineptitude to grant moksha. He advised the sages that only Vishnu has the ability to give moksha and instructed them to go to Srirangam and pray to Sri Ranganatha Perumal. Somehow the sages lost their way to Srirangam and reached a place called Kripasamudram. The Legend

Bird versus Serpent
In the Bhagavad-gita (10.30), Krishna says 10.30- “…among birds I am Garuda.” Garuda was born to Sage Kashyapa and Vinitha (hence Garuda’s other name is Vainatheya, son of Vinitha. He is an ally of the gods and principle vehicle of Lord Vishnu. He is the sworn enemy of snakes and is known to feed exclusively on snakes. Garuda wears an expansion of the transcendental serpent Adisesha on his left wrist and the serpent Gulika on his right wrist. The Garuda Purana describes a fierce battle between Garuda and Adisesha, to decide who was more powerful and dear to Lord Vishnu. The nityasuris or the liberated souls is always beyond human perception. They are all eternal pastimes of the Supreme Lord.
Seeing the dominant character of Garuda, the Lord relented in favour of Adisesha. Worried at the after-effects of Garuda’s anger, Adisesha slipped under the Lord’s lotus feet and sought protection. The Lord asked him to roll into a coil and He immediately made this coil His couch. Seeing this, Garuda was enraged and flew away. This pastime took place in Kripasamudram. Thus the magnanimous Lord Kripasamudram is endearingly called Bala Shayana Perumal by the local people.

The *moola vigraha* of the Lord is seen in the reclining position on His serpent bed. The Deity is the smallest *shayana* deity in all 108 *divya desams* and the only temple of the Lord in reclining form facing south, apart from Srirangam. Brahma is seen emanating from His navel and Sridevi and Bhodevi are seen at the lotus feet of the Lord. The *utsava* deity is known fondly as Kripasamudra Perumal.

**The Temple**

The temple is situated in a small village which is serenely tranquil. The impressive 5 tiered

80 feet *rajagopuram* with intricate carvings is a treat for art lovers. Perhaps this is the only *divya desam* to have such intricate sculptures. The southern side of the *gopuram* is filled with carvings that depict the pastimes of Lord Sri Rama in two lower tiers. The top three tiers are filled with sculptures depicting the pastimes from *Srimad Bhagavatam*. The northern side of the *gopuram* is filled with sculptures which portray pastimes mentioned in the *Garuda Purana*. The temple has two spacious *prakarams*. Murals depicting the 10 incarnations of Vishnu can be seen on the outer *prakaram*. The Mahalakshmi shrine is in the second *prakaram*. She is known as Thirumagal Nachiyaar and Dayanayaki. The temple ponds are called Manasa Pushkarani and Anantha Saras. The *vimana* of the temple is Nandavarthana Vimana. The Sthala Viksha is the viiva tree. Every year during the month of Margazhi, the Lord is offered *vilva* leaves.

**Festivals**

Several festivals are celebrated throughout the year in this temple. The annual
Brahmotsavam is celebrated in the month of Vaikasi (April/May) and Mamunikal utsava in Aipasi (Oct-Nov). Janmashtami, Navaratri, Pavitrotsava, Panguni Uthiram, and Vaikuntha Ekadashi are some noteworthy festivals celebrated grandly in this temple.

Thirumangai Alwar’s Visit

When Thirumangai visited this temple, he was initially not impressed with the tiny size of the Lord, but then soon realized that this was a very unique form of the Supreme Lord. Overwhelmed by devotion, Thirumangai Alwar composed 10 verses in praise of Lord Kripasamudram. He sings-

“Oh Lord, like the dark raincloud, like the raging fires, the cool flowing waters, 
The staid mountain range, like none but Yourself, Lord who resides in Sirupuliyur Salasayanam - 
This is also the abode of the goddess seated on the lotus.

Oh nectar of the ocean! Your feet are my only refuge!”

The author is an advocate from Bangalore and is the disciple of Tondanur Nambi of Sri sampradaya.

Photo courtesy: Santhanakrishnan, Srirangam

Deity of Rajagopala with Rukmini and Sathyabhama
Politics and I-Consciousness

By Vraja Kishor Dasa

The world doesn't need a political readjustment. The world needs a revolution in consciousness. Politics itself is rotten at the bone. Re-adjust a rotten bone as much as you like—it will still be rotten.

We'll never solve the world's problems by political or sociological strategies. Such "solutions" are nothing more than a game of musical chairs played by the exploiters and the exploited.

The exploited get fed up, rise up, and overthrow leaders who have all become degraded. After the shakeup, new politicians make up new politics and take up the reins of the same horse they hated. The exploited become the exploiters, the exploiters become the exploited. Exploitation remains. The new politicians call it progress. They call it revolution. Big fat revolution.

The failure of politics (or sociology in all its subheadings) to make any concrete improvement in the world is a fact chiseled again and again in the stone slab of history. When religious leaders become disgustingly corrupt and exploitative, the politicians overthrow them. This was our "Protestant Reformation."

When kings become gross exploiters of the citizens, the mercantile class overthrow the kings and take power. This was our "French Revolution" and "American Revolution."

When capitalists, hungry for dollars, exploit the people like it's going out of style, the exploited proletariat overthrows them and takes up the dictatorship. This was our "Communist Revolution."

I call the whole game musical chairs. The real problem is not who is exploiting; the real problem is exploitation itself. Politics did not cause exploitation; politics is simply a manifestation of it. Politics cannot end exploitation; it can only compound it. Exploitation is caused by the screwed-up "I-consciousness" that devours the modern social body like a ravenous burning virus.

I-consciousness means "I am the most important, and my interests come first. Let the starving starve while their countrymen grow tons of tobacco for my useless cigarettes. Let the environment rot for my useless hair spray. Let the poor sleep cold while I buy my caviar..."

I-consciousness also walks in the guise of "mine-consciousness." My religion first. My nation first. My race first... The hellish consequences are obvious.

I-consciousness has infiltrated from broad social levels all the way down to the details of our own interpersonal relationships. Warped I-consciousness has kidnapped peace from our lives and from the world. I-consciousness is what we must strive to revolutionize.

To stop the epidemic of I-consciousness we must surrender our selfish interests. Communism and humanism tried to do this but failed. The communist "state" and the humanist "collective humanity" are unfit to receive our surrender because neither is free from the urge to exploit. They will eventually take advantage of our surrender, and so we'll get fed up, rise up, and... the game continues.

The fault of these well-meaning attempts is their inability to liberate the individual from I-consciousness, a virus sterilized only by complete surrender of our selfish desires. The attempts fail because they can point out no entity free from the tendency to exploit, and thus worthy of receiving our surrender.

Lord Krishna, the origin and owner of everything, is supremely self-satisfied, free of all desire to exploit. He doesn't need to get anything from anyone—He already has it all. Therefore Krishna is the only worthy object of surrender, and only Krishna consciousness can successfully and utterly overthrow misery-generating I-consciousness once and for all.

I beg anyone who really wants to help change the world: dedicate yourself to learning and teaching Krishna consciousness and don't waste your valuable time trying to light the wet wick of the socio-political firecracker.

There is no lack of anything in this world except Krishna consciousness.
BHAGAVAD-GITA
A Book of Violence?
Perplexed by Krishna’s urging Arjuna to fight, some students of the Gita accuse Krishna of being immoral.

By Rohininandana Das

Bhagavad-gita is famous as a harbinger of peace and good fortune. Mohandas K. Gandhi wrote, “The Gita has always been my source of comfort. Whenever I was unable to perceive a silver lining on the horizon, I opened the Gita and found a verse that gave me new hope.”

Yet even Gandhi, a great advocate of ahimsa, or nonviolence, found some of the Gita’s verses puzzling and disagreeable. Lord Krishna explains that killing can be perfectly religious and a form of yoga: “One who is not motivated by false ego, whose intelligence is not entangled, though he kills men in this world, does not kill. Nor is he bound by his actions” (Bg. 18.17). Gandhi comments in his Anasakti Yoga, “The meaning of these verses of the Bhagavad-gita seems to depend upon an imaginary ideal which one cannot find a practical example of in this world.”

What should we make of this? If Krishna’s words, or some of them, do indeed depend upon imaginary ideals that are impractical for life today, we might wonder about Krishna’s overall authority as the “perfect, infallible Supreme Person” (Bg. 15.18). We might consider that Krishna’s opinion carries only relative importance, like Gandhi’s or anyone else’s, and so why should we base our lives upon the Gita’s doctrines?

Srila Prabhupada’s purport to the verse in question (18.17) endorses Krishna’s statement. Srila Prabhupada writes,

One who knows the instrument of work, himself as the worker, and the Supreme Lord as the supreme sanctioner is perfect in doing everything. Such a person is never in illusion. Personal activity and responsibility arise from false ego and godlessness, or a lack of Krishna consciousness. Anyone who is acting in Krishna consciousness under the direction of the Supersoul or the Supreme Personality of Godhead, even though killing, does not kill. Nor is he ever affected by the reaction of such killing. When a soldier kills under the command of a superior officer, he is not subject to be judged. But if a soldier kills on his own personal account, then he is certainly judged by a court of law.

As a fellow countryman and contemporary of Gandhi, Srila Prabhupada knew well the pros and cons of Gandhi’s peaceful noncooperation ideals. He also knew of his American followers’ pacifistic ideals during the Vietnam war. But still he always stuck firmly to Krishna’s words, convinced that they contain the highest morality and gentility and will remain absolutely true for all time.

Those attached to their own sense of morality will certainly doubt Krishna’s conclusions. So let us objectively pursue the issue of violence and nonviolence and see whether or not Krishna...
is giving imaginary and impractical advice.

In our changing world it is not surprising that Krishna's words often challenge some people's conceptions. Clinging to whatever threads of peace remain today, they write of Krishna as unethical and immoral in persuading the reluctant Arjuna to fight. They condemn Arjuna's pacifism and condemn Krishna's bellicoseness. But perhaps such opinions arise from an incomplete understanding.

For instance, if Krishna is actually a bellicose advocate of killing, war, and violence, why does He glorify ahimsa as "an exalted, divine quality stemming from proper knowledge" at least three times in the Gita (Bg. 10.5, 13.8, and 16.2)? Krishna fully supports the Vedic injunction ahimsayat sarva-bhutanam: "Do not commit violence to any living being."

We should also note that although Krishna's words and arguments are for everyone, His direction to kill is specifically meant for Arjuna. Not that someone can justify his crimes by pulling out of context a few sentences like "The self slays not nor is slain."

Duty is the real principle determining what constitutes violence and nonviolence. Perhaps it was Arjuna who was proposing violence in the name of nonviolence—out of a mistaken sense of duty. Let us examine his apparent non-violent refusal to fight.

At first glance it appears that Arjuna had substantial reasons for not participating in the war. Friends and relatives opposed him, even his beloved grandfather, Bhishma, and his guru, Drona. If he won the war, he would be miserable without his friends, and he would suffer the sting of retribution from their wives and families. He foresaw that the women, bereft of their husbands and fathers, would be unprotected, and their bastard children would wreak havoc, the reactions to their sins resting upon his head. He reasoned that war is always wrong for those who see, and that blind men cannot be blamed. Why should he fight? Better the "nonviolent" path.

Lord Krishna gave a piercing reply to Arjuna's arguments: "You try to speak so well, but you don't know the truth of the soul. You're forgetting your duty, and your heart is weak. Armed with yoga, arise and fight!"

Arjuna had a sacred duty to perform. As a soldier he was bound to protect the citizens from aggressors. The very word kshatriya (soldier) means "one who protects from harm." Duryodhana, the main cause of the war, was an aggressor worthy of punishment. The Vedic scriptures describe six kinds of aggressors who should be checked and sufficiently punished, even by death: (1) one who gives poison, (2) one who sets fire to another's house, (3) one who attacks with deadly weapons, (4) one who plunders riches, (5) one who occupies another's land, and (6) one who kidnaps another's wife.

Duryodhana had committed all six of these offenses. He had poisoned Bhima, Arjuna's brother. He had tried to burn to death all five brothers with their mother, Kunti, his own aunt. He had usurped the Pandavas' land and property and had tried to steal their wife, Draupadi and make her his slave. And now he was attacking the Pandavas with all the force he could muster. He was a violent man in every sense.

A dictionary definition of violence is "an outrage or injury: an unlawful exercise of force." And outrage is defined as "a forcible violation of others' rights or sentiments, or an infringement on morality."

Duryodhana's violence was not confined only to the physical platform but extended to a violation of the spiritual rights of the citizens. In the monarchical system then existing, the people had a right to expect the king to represent God and give them full opportunity to develop their spirituality and God consciousness.

Arjuna's duty was clear, and Krishna, far from being bellicose, was impartially removing the misconceptions preventing its execution. As a soft-hearted devotee, Arjuna hesitated to kill but Krishna reminded him of the reality of the soul which never dies in any circumstance. Certainly the souls present before them could never be touched by any of Arjuna's powerful weapons. Only their bodies would fall. Such dull material bodies are always, in a sense, dead, whether or not they are occupied by a soul. How could Arjuna think his own "dead" body could be violent to others' dead bodies? Furthermore, Arjuna would enable aging heroes like Bhishma and Drona to gain fresh, new bodies and so revive their depleted energy.

Someone may still complain: "Arjuna's retaliation and punishment of Duryodhana is in itself an act of violence and is therefore censurable."

But does force or even killing always mean violence? And does apparent friendly behaviour always mean nonviolence? A doctor appears to be causing injury by cutting off a limb, and a layman may jump to the wrong conclusion—"What a cruel and violent act!" Yet the doctor's act is both lawful (because he is authorized) and protective of health. His actions are an exhibition of mercy.

A person may be trying to give up smoking, and if in the name of friendship I attempt to cajole him into accepting a cigarette, my apparent friendly gesture actually shrouds a violent attitude. Apart from causing injury to his health. I am also, perhaps unwittingly, interfering with his right of free choice.

Or suppose a policeman refrains from violence when duty dictates that he defend a person from attack? His apparent nonviolence is in fact a criminal violation of the right of a citizen to be protected by the state.
A child suffering from typhoid may be crying for food, but his doctor refuses to mitigate his hunger pangs. Giving food to the child would be an act of violence. Without knowledge of an absolute standard, however, it is sometimes difficult for us to determine what is right.

Yet there is an Absolute Truth, in which all relative conceptions can be satisfied. According to the Vedic literature, Lord Krishna is the supreme lawmaker, and His laws are meant to be followed by everyone, in every time, place, and circumstance, for the immediate and ultimate good of all. "Unlawful" therefore means to break His laws. One who acts unlawfully, however kind and friendly he may appear, can hardly be called a good person, any more than a criminal can be called a good citizen. Thieves may talk about dividing up their loot honestly, but how can there be honesty among thieves, when the basis of their dealings is dishonest? Real honesty, morality, and goodness come from following the Lord's laws, which are transcendent and therefore higher than any man-made edict.

A study of Bhagavad-gita under the guidance of Krishna's representative, the bona fide guru, will reveal the universal relevance of God's laws. For instance, as a soldier Arjuna was duty bound to defend the principles of religion, so grievously outraged by Duryodhana. And the Supreme Lord was requesting him to fight. Convinced at last, Arjuna fought and saved the people of the world from blind leadership. Duryodhana and company were saved from severe karmic reactions and prevented from committing further sinful deeds. Everyone associating closely with Duryodhana had been influenced by his lust for power, his greed, anger, vanity, and envy. Thus, like Duryodhana's, their own mentalities were also polluted. By destroying their bodies in battle, Arjuna acted like a doctor removing a limb to save the patient. His treatment was so effective that the soldiers killed in Krishna's presence were liberated from all reactions to their sins. By removing such politically motivated aggressors, Arjuna and Krishna created a favorable social condition for the progressive march of civilization toward spiritual perfection.

The quest for such perfection is everyone's highest duty. Srila Prabhupada once defined "law" as "impeding a person in the performance of duty." Duties possess different degrees of importance. Consequently the severity of a man's violent offenses will also vary. Duryodhana, already an aggressor, made the fatal mistake of standing in the way of the spiritual right and duty of the citizens to practice self-realization under the protection of the self-realized king Yudhisthira, who, apart from being the rightful heir to the throne, had minutely studied all the Vedic truths.

Duryodhana did not care that God's laws exist in this world to facilitate everyone's spiritual progress. Souls who occupy the bodies of beasts, birds, and other creatures gradually evolve to the human form, where they should be offered all facility for continuing their spiritual development. If a leader is unqualified to help liberate a soul but instead acts to bind his followers further to the cycle of birth and death, he should be corrected and if necessary removed for his violation of their natural rights.

As there are clear standards today for examining the proficiency of such public services as medicine and catering, in the Vedic literature clear standards exist for every facet of individual and social behaviour, both spiritual and material.

Take eating, for instance. We learn from the Gita and other Vedic literature that in this material world one living being is food for another. When an animal kills, it does not interfere with its victim's spiritual evolution through different species, because all its activities are within the parameters of God's laws.

When a soul is awarded a human body, however, he can make a conscious choice whether to cooperate with these laws or reject them. If he whimsically kills another creature, the soul in that creature is prevented from living out his term of imprisonment in that body and must take birth again in the same species before moving on to the next. If he kills a cow, for example, the soul in the cow will have to take birth again in a cow's body before progressing to the next stage, the human form.

A person with knowledge of this law decides to give up eating meat.

Eating plants also interferes with a soul's evolution, although less dramatically. So what should we do? The Bhagavad-gita supplies the answer by explaining that if we offer our food to the Lord, neither we nor the living being within the plant will be adversely affected. In fact the evolution of the soul in the plant's body up through the lower species of life toward the human form will be accelerated. And by eating such offered food [prasadam], we will be purified of karmic reactions, and our inherent spiritual consciousness will gradually awaken. Far from advocating violence, Lord Krishna is concerned that the smallest detail of our lives be pervaded with sensitivity.

Krishna's purpose is to free us from all ignorance and confusion. The world today is so dominated by violence, often even under the guise of spiritual life, that to save us the Lord comprehensively presents the highest principle of nonviolence, culminating in one clear course of action: "Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear" (Bg. 18.66). By acting according to Krishna's direction, we will always be situated correctly. We should not think, "Here is yet another opinion." When we fully accept Krishna as God, we will discover His advice to be perfect for everyone.
Great Vaishnava Women

An address to members of the
International Network of Women and Religion (INWAR)
at their headquarters in New York City.

by Satyaraja dasa

I’ll begin by defining two words: Vaishnava and women. A Vaishnava is a devotee of the Supreme Personality of Godhead, more personally known as Vishnu or Krishna. In India this term is quite common, and there are millions who follow the path of Vaishnavism. Ultimately, Vaishnava refers to the natural state of the soul, since all living beings are constitutionally related to God in a mood of loving devotion.

The second word, although more familiar, is more difficult to define when used with the word Vaishnava. The man/woman dichotomy relates to the body, whereas the “Vaishnava” designation refers to the nature of the soul. In one sense, a Vaishnava is not really a man or a woman, and so reference to “women Vaishnavas” or “male Vaishnavas” is inaccurate. For the sake of common parlance, however, it is practical—if not downright necessary—to acknowledge the bodily distinctions that exist within the material world. After all, a woman can serve God (i.e., act as a Vaishnava) by having children, for example, whereas a man cannot. So while women and men are spiritually equal, they may serve God in different ways. Worldly differences can thus be acknowledged and should be used in divine service. In this sense, then, we may rightly speak of “women Vaishnavas.”

Women in Vedic Culture

For a clear understanding of Vaishnava women and the activities that led them to greatness, we look to ancient India’s Vedic literature, the spiritual classics upon which Vaishnava dharma rests. In the earliest Vedic texts, we find that the woman was mainly seen as the wife or mother. The emphasis was on her place in the home, and her work was given divine status. Her religious duty was to maintain the spiritual environment of the home and to raise children as devotees of the highest order. This she could do only if her own spiritual practices were strong and if her meditations were profound. Guidelines are given in the scriptures that can assure perfection on this path.

It might be asked why the woman rather than the man was given the service of homemaker. One answer offered by the Vedic texts is that since the child came from her body, she would naturally take very seriously the service of raising the child in God consciousness. She also could not bear to be away from her child—flesh of her flesh. The husband had a less difficult time going out—away from the child—and making a living. The wife, in general, felt more comfortable at home. It was natural and pleasing. Both parties, playing their respective roles, served to create a spiritual atmosphere within the household. Especially when they both learned to see their roles as service to Krishna. In this sense, the roles are absolute—the roles they play are equal in that they are merely different ways to serve the Supreme.

The Vedic epic Ramayana explains the social hierarchy that existed within the spiritual home: *strīnām bharta hi daivatam.* That is to say, the husband is the guru for the wife, even as the wife is the guru for the child and the spiritual master is the guru for the husband. In other words, in the Vedic household everyone had a spiritual authority, and in this way social sanity was maintained and everyone in the family could progress toward the ultimate goal of life: spiritual realization.

There were, however, exceptions to the traditional roles of men and women, and as we delineate the great Vaishnava women throughout history, we will elucidate upon the ascetic tradition that made clear the spiritual equality between men and women.

It should be noted that the greatest Vaishnava of all time is Srimati Radharani, who is female. She, of course, is also known as a manifestation of the Supreme and so does not really figure into our discussion. Among the women described in the Vedic literature, the most important for her representation of ideal womanhood is Sitadevi, the wife of Lord Ramachandra. She embodies all of the qualities to be found in the ideal Vedic wife. Although goddesses such as Parvati and Laksmi-devi, and other heroines from the Vedic literature such as Savitri and Damayanti are also good examples, it is Sita who is particularly remembered as the ideal in conventional Vedic womanhood. Indeed, even today one hears the Indian mother tell her daughter. “Be like Sitadevi.”

Great Women Vaishnavas

Vedic culture gave rise to many great women. In addition to Sitadevi there were the likes of Draupadi, Kunti, and Gandhari. The great women of the Vedic period are often considered prehistorical personalities, many of them gracing the earth more than five thousand years ago. Since that period is now shrouded in antiquity, and
since many of the stories surrounding their lives are often confused with mythological tales. I will restrict my discussion to women Vaishnavas within the last five hundred years.

Sachidevi

Sachidevi appeared in Bengal in the mid-fifteenth century. Playing the role of the perfect mother and wife, she was glorified as the mother of Sri Chaitanya Mahaprabhu and the wife of Jagannatha Mishra. Sri Chaitanya, the founder of Gaudiya Vaishnavism, is a combined manifestation of Radha and Krishna.

Sachidevi was the daughter of a well-known Bengali family that migrated from East Bengal (now Bangladesh) and settled in Navadvipa. Her father, Nilambara Chakravarthi was a very influential man because of his knowledge of astrology and the Vedic scriptures.

After marrying Jagannatha Mishra, Sachidevi went through great austerities as a mother. In fact she lost eight female children during successive pregnancies, and she wept in anticipation of further offspring. Sachidevi’s next child was a boy—Vishvarupa, who survived. Some years later, she gave birth to Sri Chaitanya. But while little Nimai (as Chaitanya was called in His youth) was still an infant Vishvarupa renounced the world and became an ascetic. This brought untold regret to Sachi, for now Vishvarupa would no longer bring joy to the Mishra household. He would now wander the countryside, preaching and visiting temples in service to the Lord.

Jagannatha Mishra did not survive the trauma of Vishvarupa’s renunciation. Sachi, however, managed to carry on, and she resolved to raise little Nimai to the best of her ability.

Because of the purity and intensity of her devotion, her aspirations for her last surviving child would be more than fulfilled. As Nimai grew He developed exceptional features, profound scholarhip, and a devotional attitude. His concealed divinity began to blossom, as the scriptures had predicted it would.

But Sachi’s domestic happiness was short-lived, for at the age of twenty-four Sri Chaitanya, too, became a renunciant, following in the footsteps of His brother, Vishvarupa. Despite this final blow to her hope of familial bliss, Sachi’s perseverance as a devotee remained unscathed.

Sri Chaitanya, in fact, had asked for His mother’s permission to lead the life of a renunciant in service to God. Although it was difficult for her, she nonetheless relented, the only stipulation being that He make His headquarters in nearby Jagannatha Puri, so she would regularly hear news of His activities.

Although Sri Chaitanya’s renunciation is remembered as a pivotal event in the history of Gaudiya Vaishnavism, Sachidevi’s renunciation is glorified in the annals of Vaishnava history as unbounded. For in allowing the Lord—her son—to live the life of an ascetic, she made the ultimate sacrifice. According to the Lord’s desire, she agreed to worship Him in separation. She thus experienced the highest, most esoteric relationship with the Lord, and Vaishnavas throughout the world seek to emulate her uncompromising devotion.

Vishnupriya

If Sachidevi was the perfect mother, Vishnupriya was the perfect wife. Laksmi-devi, Sri Chaitanya’s first wife, died prematurely when she was bitten by a snake. Mother Sachi then pleaded with her divine son to remarry. He did, and the bride was Vishnupriya, daughter of the aristocratic Sanatana Mishra, a well-known politician.

When Sri Chaitanya soon left to pursue the life of an ascetic, Vishnupriya made the same commitment and sacrifice as did Sachidevi. Vishnupriya, however, also had to take care of Sachi, who was now becoming old and infirm.

Vishnupriya spent as much time with the name of God as with her beloved mother-in-law, and her reputation soon grew as a prominent ascetic in the Gaudiya Vaishnava line.

It is said that she would set aside one grain of rice each time she would chant the Hare Krishna mantra 108 times. When her utterances of the name were complete for a particular day, she would boil the accumulated rice and take that—and only that—as her daily meal.

As her austerities and exemplary behaviour became known within the Vaishnava community, she was glorified for being the model of a chaste wife and also for being an ascetic of the mystical tradition. This made her a leader in the Vaishnava community.

Jahnavadevi

Important women Vaishnavas soon took leading roles in Lord Chaitanya’s movement and even assumed the position of guru. One of the more prominent woman gurus was Jahnavadevi, wife of Nityananda Prabhu. Sri Chaitanya’s intimate associate and plenary expansion.

When Nityananda Prabhu married the two daughters of Sarakha Suryadasa Pandita, the entire Vaishnava community was overcome with ecstasy, for the two girls were extremely pious and were known as great Vaishnavas. The younger wife, Vasudha, gave birth to two children: a boy, Virabhadra; and a girl, Gangadevi.

The young Vasudha soon passed away, however, and Jahnavadevi resolved to raise her sister’s children. In addition, she adopted a boy named Ramachandra. So Jahnavadevi spent much of her youth taking care of the three children, making sure they became great devotees.

Virabhadra, especially, grew to be a leader in the
Vaishnava community, and when he accepted Jahnavadevi (his stepmother) as his guru, many prominent Vaishnavas did so as well.

Much of Jahnavadevi's fame began as a result of her relationship with Nityananda Prabhu. But her activities soon revealed her greatness, and she was respected as a superlative Vaishnava on her own merit.

Her devotion to the famous Gopinatha Deity of Lord Krishna was so intense that this endeared her to the pious and impious alike. By her example she showed how to perform Deity worship and devote one's life to spiritual pursuits. She even presided over huge Vaishnava festivals and gave initiation to men and women alike. It was Jahnavadevi, too, who had the insight to keep close contact with the Goswamis of Vrindavana, Lord Chaitanya's chief followers there. In this way she sought to keep solidarity and unification between the branches of Gaudiya Vaishnavism in Bengal and in Vrindavana (Uttar Pradesh). The cohesive form of Gaudiya Vaishnavism that exists today is largely a result of her efforts.

One other phenomenon in the life of Jahnavadevi is pertinent to our discussion. Devotion to her mission and purpose became so strong that in her own lifetime a deity was made? other, and this was to be placed alongside the Gopinatha Deity, who was the object of her veneration. A council was convened in Jaipur to decide the propriety of placing her deity next to Lord Gopinatha. The king of Jaipur and the assembled Vaishnavas decided unanimously that the deity should be established, and it was indeed placed next to Gopinatha within Jahnavadevi's lifetime. Such a distinguished honour is uncommon among Vaishnava men and women alike.

**Hemlatha and Gangamatha Gosvami**

In the next generation after Sri Chaitanya and Nityananda Prabhu (1600s or as late as the 1700s), many great female Vaishnavas followed the example of Jahnavadevi, two of the most prominent being Hemlatha and Gangamatha Gosvami.

Not much is known about Hemlatha Thakurani. She was the eldest daughter of Sriniwas Acharya and had many disciples, both men and women. She was a mystic of the highest order and developed a profound sense of love for God.

Gangamatha Gosvami, on the other hand, is written about quite often in the pages of Gaudiya Vaishnava history, especially in the historical records of the Nityananda-vamsa (from which she descends). Her guru was Haridasa Pandita, a disciple of Anantacharya, who was a follower of Jahnavadevi. In this way, her disciplic descent is traced to Nityananda Prabhu.

She was the daughter of King Naresha Narayana of Puntaya, of the Rajsahi district of Bengal. Unlike most great women Vaishnavas, even the mystics, Gangamata never married, and so she was given the title “Gosvami” (“controller of the senses”) for her strict celibacy and profound wisdom. She did not take formal sannyasa (the renounced order of life in the Vedic social system), for she felt that the scriptures recommend sannyasa solely for men. But in spirit she adopted this path and so received the title "Gosvami."

The Deity of her heart was Madana Gopala, and she worshiped this form of Krishna with great devotion. In her youth, she studied in Vrindavana, and after many years she moved to Jagannatha Puri, where she lived at the ruins of what was formerly the house of the great scholar Sarvabhauma Bhattacharya. The Bhattacharya had been a prominent disciple of Sri Chaitanya, and although his house was now, almost two hundred years later, merely a run-down facsimile of its former self, Gangamata stayed there for the spiritual inspiration it bestowed.

At that house she found the sacred Damodara-shila (a Deity of Krishna in the form of a stone) once worshiped by Sarvabhauma Bhattacharya himself. She worshiped this Deity with the same intensity with which she had worshiped Madana Gopala in Vrindavana.

Mukundadeva Maharaja, the king of Puri, once came to hear her recite Srimad-Bhagavatam, the sacred scripture of the Vaishnavas. He was so taken by her pure recitation and her elaborate explanations that he became her disciple and encouraged much of Puri to do the same. He financed a special temple to be built for her, and she became one of the prominent Vaishnavas of Orissa.

**Conclusion**

I have given only some preliminary examples of great women Vaishnavas. Nonetheless, we have seen examples of a great Vaishnava mother, a wife, mystics, celibates, and gurus. In short, the Vaishnava tradition has established precedents for women to assert themselves and distinguish themselves as outstanding Vaishnavas, both in traditional roles more commonly ascribed to women and in very independent roles that would perhaps be the envy of men.

Great women Vaishnavas have existed throughout the ages. and they have demonstrated that the qualities of leadership, scholarship, intelligence, wisdom, and devotion are affairs of the heart and mind, irrespective of sex.

Thank you very much. Are there any questions?

**Question:** I enjoyed the lecture very much. But I feel that feminists in general will be slighted. You've described the positive elements in the milieu with which you're familiar—Vaishnavism, the Hare Krishna religion. But don't the women of even that tradition feel exploited? Aren't they still the product of a male-dominated society?
Satyaraja: There may very well be ample justification for the dissatisfaction of the feminists. Perhaps they have indeed been oppressed and exploited by a male-dominated society. Let us not forget, however, that it is a *materialistic* society in which this takes place. Exploitation is a symptom of selfishness. And selfishness is a symptom of the bodily concept of life. My contention is this: It is this bodily concept of life that is at the heart of materialistic thinking, and it is *this* rather than male domination that creates the exploitative mentality.

Q: I see.

S: Yes. If one identifies himself or herself as nothing more than a material body, the external self becomes of central interest—more important than the person within. Bodily differences are accentuated. Spiritual unity is overlooked. It would seem that the solution to exploitation—the major problem facing the feminists—is to obliterate materialism, not sexism. Sexist thinking is a symptom of the disease—the *disease* is materialism!

Q: OK, but the great women Vaishnavas whom you’ve mentioned and, more important, the rank-and-file women who follow Vedic culture—how have they risen beyond exploitation?

S: I’ve explained that already: by rising beyond the bodily concept of life. Men and women will rise beyond exploitation to the degree that they rise beyond the bodily concept and become established in the self—the actual, spiritual self.

Q: But devotees do not live in a vacuum! They may rise beyond the bodily concept, but they are still subjected to the exploitation of those who haven’t attained that level.

S: I see what you’re getting at. It’s actually a very good point. On the other hand, a woman who pursues spirituality is protected by her discipline and the strictures...
of her religious tradition. She can never be exploited—even by members of society still on a lower level—because she never engages in illicit sex—who can exploit her? Actually, she plays a leading and honored role within the social parameters of her family and community. In short, she avoids exploitation by being thoroughly devoted to God, Krishna, and she thus sees a spiritual equality, not a contrived material one. She knows that she is spiritually equal.

She feels that feminism betrays a narrow understanding of the purpose of existence, that it is predicated on competition between men and women. She knows that the only competition worth pursuing is between a person and his or her own conditioning. She has a role to play in her service to God, and it is this which concerns her—not some petty squabble about bodily differences.

So, in answer to your question, no, women who adhere to Vedic or Vaishnava practice do not feel exploited. To the degree that they are accomplished in Krishna conscious realization, they transcend the ability to be or feel exploited. In fact, they are unable to be exploited, because they give no room for exploitation. You must submit to materialistic life in order to be exploited. And a dedicated devotee will never do that.

Q: But do devotee women have equal positions? I mean, do they ever take service from men?

S: Not if they're advanced. You see, according to Manu's Dharma-sastra, there is a hierarchy, and in Vedic culture all members happily followed the system for social sanity. Everyone played his or her role. Everyone had an authority, and everyone was subordinate to someone else. In this way, one learned submission, culminating in submission to God. But the Vaishnava tradition added something special, an underlying and esoteric message of the scriptures: the true devotee wishes to be the servant of the servant of the servant of Krishna.

So, in actuality, you have material culture in reverse. Not "Who is serving me?" but "Who can I serve?" This is the devotees' motto. So advanced devotees desire to be the menial servant not the master. And in this way they develop humility before God.

Incidentally, just so you don't think I'm simply skirting the issue with some abstract philosophy. I will tell you that advanced devotees do accept service from novices, and in this way a novice can make advancement on the spiritual path. This holds true for both men and women. Many of the great women I mentioned in my lecture were gurus of both men and women and consequently accepted service. You see. Vaishnavism is not at all sexist. Not really. But you must get beyond superficiality. In the ultimate analysis it is not gender but spiritual advancement that is the criterion.

Q: Do you believe that men and women are inherently different? OK, granted men and women are spiritually equal, but you alluded to bodily differences, and this is certainly true. What about more subtle qualities, though? How are we different on the subtle level? For instance, do you give credence to the theory about the right and left sides of the brain?

S: Why not? I think that the research in this area leaves a great deal to be desired, but the basic premise is reasonable. In the Bhagavad-gita, for example, it is said that speech, memory, intelligence, faithfulness, and patience are feminine qualities. Is this sexist? These are admirable qualities. And this information is being confirmed by research into the right and left sides of the brain. There is scientific evidence that certain subtle functions of the brain are more characteristic of women than of men.

Q: Oh, come on! Men and women are perfectly equal, at least mentally. We have the same potential. Bodily differences I can give you. But subtle, mental differences? That's going too far. It's just an old wives' tale. Or should I say an old men's tale. [Laughter.]

S: I can appreciate your concern. To acknowledge mental and intellectual differences can lead to exploitation. But don't misunderstand me. I am saying that our mental and intellectual faculties are equal, but that our mental and intellectual forte may vary from body to body. Just the forte. Just our point of emphasis. This can be and is heavily influenced by the kind of body we have.

I'm not merely giving you some dogmatic rhetoric. These ideas have been substantiated by some of the leading physicists and psychoanalysts in the world. For example, Dr. Georgene Seward, professor emeritus at Columbia University, has written two fascinating books on this subject: Sex and the Social Order and Psychotherapy and Culture Conflict. Have you seen these books?

Q: No.

S: I suggest you research your subject before you discuss it. These books were the landmark scientific publications that proved once and for all that "cerebral asymmetry" definitely exists between men and women. Dr. Seward, by the way, is a woman. So I don't think you can call this an "old men's tale." [Laughter.] You see, in our search for perfect egalitarianism, we are terribly afraid to admit that there are differences between sexes, or races, or nationalities, or living beings of any group at all. Somehow the possibility that physical or psychological differences of any sort exist strikes fear that this will be equated with superiority or inferiority of certain groups. But the denial that differences exist, whether biological or otherwise, only leads to absurdities. Indeed, it is the denial of our own humanity. We cannot respect differences among people unless we first admit them. This is not sexism or racism—it is merely common sense.
I have been more than 100 times at ISKCON Bangalore.

Best time to visit and the programs:
Best time to be at temple is on weekends for Shayanarati / Pallaki utsav programs which starts at 8:00 pm. A highly blissful experience. I feel completely energized and recharged each time I attend these functions! Darshana arati at 7:15 am to 8:00 am is also one of the exciting program.

What to do in temple:
Temple consists of two restaurants, one food counter and a free food counter also. Higher Taste restaurant is one among it. Dinner Buffet costs Rs. 380+ and is delicious. All items are cooked hygienically, without onion & garlic (which are considered as food ingredients in the of mode of ignorance and agitate human mind), and are offered to Lord Krishna, hence Prasadam (remnants of food offered to Lord). Worth trying and value for your money.

It is important to meet and talk with temple devotees who appear in saffron or white dress whenever you are at temple, in order to understand the philosophy behind this movement or buy books from counter. Most of the devotees are well educated, some are IIM/IIT graduates, dedicated full time for temple services and are well trained in Vedic knowledge. You can have free consultation at Philosophical desk available at day time to discuss with experts on different topics. Participate in evening / morning programs at main temple hall, either at 7:15 am or 8:00 pm. Visit on any special days or festival days.

Facilities: Shopping counters, Food/prasadam available for purchase, Restaurants, Toilet facilities, Stairs / lift & Wheelchair access, Free philosophical consultation, Book selling counter/Library, Personality enrichment programs and Accommodation

ISKCON has hundreds of temple at different cities around the world. ISKCON Bangalore is a must visit place in a lifetime.

Interact with ISKCON Bangalore

Visit Of A Lifetime! An Ultimate Experience
by Reneesh P

Recommended on

Top 3 YouTube Picks

http://youtu.be/VoiBozOG8oI
Glimpses of Vaikuntha Ekadashi

http://youtu.be/gMkasF5KRDM
Srinivasa Govinda Abhisheka

http://youtu.be/2sOZIlyODjC
Why Chaitanya Mahaprabhu recommend Srimad Bhagavatam

ISKCON Facebook Groups

Krishnashraya
Get updates from our Krishnashraya, a home based preaching programme. Through this group you can be in touch with the activities of various Krishnashraya cells in Bangalore.
facebook.com/groups/krishnashraya

Srila Prabhupada Books’ Distributors Group
A wonderful group created for book distributors who distribute Srila Prabhupada’s books all over the world. It is a platform to share the experiences while doing book distribution and also tips by book distributors for book distribution.
facebook.com/groups/bookdistributors
Your Spiritual Retreat close to Iskcon

Set amidst the tranquil surrounds with close proximity to Iskcon, Lumos offers you a spiritual retreat. This residential project has been thoughtfully designed to empower you to wake up to sun kissed morning, temple bells and holy surrounding. The serenity of the environs help you connect to your inner self, while you bask in the grandeur of nature.

- 3 BHK, 4 BHK Penthouses & Exclusive 4BHK Duplex Tower sizes from 1,876 sq. ft. – 5,028 sq. ft., ₹ 1.4 Cr. onwards
- Amenities: • Swimming Pool • Gym • Indoor Games
  • Multi-purpose Hall • Amphitheatre • Children Play Area
  • Badminton Court • Baseketball Court • Skating Rink
  • Walking and Jogging Track

Visit our site office or call now to avail New Year offer!

+91 80 6561 0999

On-Site Sales Office: # 20, Industrial Seuburb, Yeshwantpur, Bangalore – 560 022, India.
Platinum Living Lounge: Ground Floor, Embassy Icon Annexe, Infantry Road, Bangalore – 560 001, India.
E: enquiries@assetzhomes.com | W: lumos.assetzhomes.com
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.

Srila Chaitanya Mahaprabhu
Sri Chaitanya-charitamrita, Madhya-lila 22.128/29

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
Largest villa development in Bangalore

1000+ villas in 30 different architectural styles, spread over 110 acres of land with a 5 acre clubhouse.

Escape from the inner city blues to the sounds and sights of nature. Live amidst the serenity of a vineyard at Concorde Napa Valley. Ideally located at Kanakapura road, close to the Art of Living Ashram, step into the abode of paradise.

Gymnasium | Sauna | Jacuzzi | Swimming Pool | Tennis & Squash Courts | Creche | Cricket Pitch | Billiards & Table Tennis

This project is financed by

Find us on: Facebook | LinkedIn | YouTube

Call: +91 7676 222 888 | www.concordegroup.in