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

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

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Krishna Voice, July 2014

No Greater Truth

Five hundred years ago, the Supreme Lord, Sri Krishna, descended as Lord Chaitanya Mahaprabhu and spread the same message He had spoken fifty centuries before.

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

A lecture given in Mayapur, West Bengal, March 27, 1975

“Yad advaitam brahmopanisadi tad any asya tanu-bha
ya atmantaryami purusa iti so ‘syamsa-vibhava
sad-aisvaryah purno ya iha bhagavan sa svayam ayam
na chaitanyat krishnaj jagati para-tattvam param iha

“What the Upanishads describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localized plenary portion. He is the Supreme Personality of Godhead, Krishna Himself, full with six opulences. He is the Absolute Truth, and no other truth is greater than or equal to Him.”

—Chaitanya-charitamrita, Adi-lila 1.3

The author of the Chaitanya-charitamrita, Krishnadasa Kaviraja Gosvami, is establishing with great stress that there is no greater truth than Krishna Chaitanya. We are after truth. The author of the Chaitanya-charitamrita is asserting, “Here is the Supreme Truth: Sri Chaitanya Mahaprabhu.”

Krishna has appeared as Krishna Chaitanya. We explained this truth yesterday, according to Sarvabhauma Bhattacharya’s declaration:

vairagya-vidya-nija-bhakti-yoga-
siksartham ekah purusah puranah
sri-krishna-chaitanya-sarira-dhari
krpambudhir yas tam aham prapadye

“Let me take shelter of the Supreme Personality of Godhead, Sri Krishna, who has descended in the form of Lord Chaitanya Mahaprabhu to teach us real knowledge, devotional service to Him, and detachment from whatever does not foster Krishna consciousness. He has descended because He is an ocean of transcendental mercy. Let me surrender unto His lotus feet.”

The purusah puranah, the oldest person, is Krishna. Govindam adi-purusam tam aham bhajami: “I worship Govinda [Krishna], the primeval Lord.” In many Vedic scriptures Krishna is described as the puranah purusah, the oldest person. Puranah purusam nava-yaavanam ca: “Although He is the oldest of all, still He is always a fresh youth.”

How it this possible? People are trying to understand God. Sometimes they paint a picture of God as a very old man. “Because He is the original person, by this time He must have become very old.” That is imagination. That old man is not actually the form of the Lord. The form of the Lord is described in the Brahma-samhita and other Vedic scriptures. Even Shankaracharya, an impersonalist, has accepted Lord Krishna as the supreme Narayana, the Personality of Godhead. Commenting on the Bhagavad-gita, Shankaracharya says, narayanah parah avyaktat: “Narayana is beyond the material creation.” And while describing Narayana, he has affirmed, sa bhagavan svayam krishnah: “Narayana is Krishna.” To confirm this he has clearly mentioned, “Now He has appeared as the son of Devaki and Vasudeva,” because a person’s identity is confirmed when his father’s name is given.

Krishna is accepted as para-tattva, the Supreme Truth, by all the acharyas, the great spiritual teachers in the Vedic tradition. We are not talking of fools and rascals who theorize without any knowledge. We are concerned with the authorities. In India, people follow the Vedic system under the authority of the acharyas. Acharyavan puruso veda: “One who follows the path of the acharya has real knowledge.” We cannot accept anyone as an authority if he does not follow the parampara, the disciplic succession of acharyas. That is the Vedic system.

Krishnadasa Kaviraja Gosvami is emphatically asserting, na chaitanyat krishnaj jagati para-tattvam param iha: “There is no greater truth than Krishna and Krishna Chaitanya.” According to the Vedic system, if you say something emphatically you must prove it by Vedic evidence. Otherwise, you can go on talking, but nobody will listen. Sometimes people ask us about Krishna and Chaitanya Mahaprabhu—“What are the Vedic evidences?” The Vedic evidences are given in later chapters of Chaitanya-charitamrita. Kaviraja Gosvami is not falsely asserting. He is
a very, very advanced devotee and scholar, not an ordinary human being. To write *Chaitanya-charitamrita* he was empowered by Madana-mohana, a Deity of Krishna in Vrindavana.

No ordinary person should try to write Vedic literature. Vedic literature means the *shruti*, the *smriti*, the *Puranas*, and so on. Srila Rupa Gosvami has confirmed this:

```
sruti-smriti-puranadi-  
pancaratra-vidhim vina  
aikantiki harer bhakir  
uptataiya kalpate
```

"Devotional service to the Lord that ignores the authorized Vedic literature like the *Upanishads*, *Puranas*, and *Narada-pancharatra* is simply a needless disturbance in society." *Upta* means "simply a disturbance." People claim, "I can manufacture my own way." But this rascaldom has been condemned by Srila Rupa Gosvami. You will find many so-called *bhaktas*, devotees, imitating the ecstasy of advanced devotees by crying, falling on the ground, and so on. But immediately after their exhibition you will see them smoking. Why? Because they do not follow the injunction of Srila Rupa Gosvami. They chant very loudly, dance, and after the performance is finished— I have seen it—"Can you give me a *bidi* [a cigarette]?" You see? "My throat is now dried up." This is *upta*. Srila Rupa Gosvami has described this kind of so-called devotional attitude as simply a disturbance.

Srila Bhaktivinoda Thakura has condemned these imitators. There are so many *apa-sampradayas*, deviant sects, pretending to be Chaitanya Mahaprabhu's devotees. Who are they? *Aula, baula, kartabhaaja, neda, daravesa, sani, sahajiya, sakhibheki, smarta, jata-gosani, ativadi, cudadhari,* and *gauranga-nagari*. Bhaktivinoda says, "I do not associate with these classes of men." After the disappearance of Sri Chaitanya Mahaprabhu, *many apa-sampradayas* sprang up. So we should be very careful not to be fooled by them.

*Sampradaya* means those who carefully follow the Vedic principles. Therefore Kaviraja Gosvami, although asserting the truth, is prepared to give Vedic evidences. Now with today's verse he has begun, by citing the *Upanishads*. The Vedic literature includes the four Vedas, the *Upanishads*, the *Puranas*, the *Ramayana*, the *Vedanta-sutra*, then the *Srimad-Bhagavatam*. The *Srimad-Bhagavatam* is the explanation of the *Vedanta-sutra*. Therefore at the end of each chapter of the *Srimad-Bhagavatam* Vyasaadeva states, *brahma-sutrasya bhasya*: "The *Srimad-Bhagavatam* is the commentary on the *Brahma-sutra*. *Brahma-sutra*, or *Vedanta-sutra*, gives the gist of the Vedic literature in codes. And the *Srimad-Bhagavatam* explains these codes. The *Vedanta-sutra* begins, *athato brahma-ijnasa*: "Now is the time to inquire into the Absolute Truth." And the *Srimad-Bhagavatam* states, *jivasya tattva-ijnasa*: "The only business for living beings is to inquire about the Absolute Truth."

That is the only business. People are in trouble because they have given up their real business. Human life is meant for this business—*brahma-ijnasa*, to inquire about the Absolute Truth. We human beings have been given so many facilities by nature. There are so many living entities who must stand rooted to the ground for many years—the trees, the plants. The aquatics are in the water for many, many years. The flies and insects remain in their condition for many, many years. And gradually, by the soul's evolution, we come to this form of human life.

The Aryans, especially—the advanced, civilized human beings—have all the necessary facilities for inquiry about the Absolute Truth. Uncivilized men, such as those living in the jungle, cannot utilize such resources. Therefore Narottama Dasa Thakura, in a simple Bengali song, says, *hari hari biphale janama gonainu*: "O Lord Hari, Krishna, I've wasted my life." This is our position. We have the human form of life, but we are simply spoiling it. In the Krishna consciousness movement we are traveling all over the world, and we see that people are spoiling their valuable human life in the false identification that "I am this body!" Under big, big names—"I am American," "I am Indian," "I am German"—they are spoiling their life by this bodily conception.

According to *shastra*, scripture, anyone who identifies himself with his body is a fool. That is the first instruction of the *Bhagavad-gita*. Krishna brought Arjuna to fight with the Kurus, and because Arjuna identified himself as the body, Arjuna thought, "Killing my cousin-brothers will not be good, because I have a bodily relation with them." So to dissipate that conception of life, Krishna rebuked him, *asocyan anvasocas tvam prajna-vadams ca bhasase*: "While speaking learned words, you are mourning for what is not worthy of grief."

We are talking very big talks and plans, but actually we are nothing better than cats and dogs. This is our position, because we identify with the body. "My country, my community, my society, my family." This is the basic ignorance. *Aham mameti*: "I and my." People do not know the truth. They are thinking, "I am this body, and anything in relationship with the body is mine." This is ignorance. But this ignorance is going on all over the world.

Therefore in the beginning of the *Chaitanya-charitamrita* the author says:
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"I offer my respectful obeisances unto Sri Krishna Chaitanya Mahaprabhu and Lord Nityananda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauda to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all." Sri Chaitanya Mahaprabhu and Nityananda Prabhu have come to deliver the fallen souls of the material world who are in the darkness of false conceptions. Somebody just told me that the king of Saudi Arabia has been killed by his own nephew. This is going on. Even in family affairs it is going on. Why? Because of this darkness: *aham mameti*, "I and mine."

Sri Chaitanya Mahaprabhu along with His associates—Nityananda Prabhu, Advaita Prabhu, Gadadhara Prabhu, Srivasa, and other devotees—are trying to dissipate the darkness of this false identification. Krishna instructed Arjuna about Arjuna's darkness as to his identity. Krishna chided him, "You are talking very big, big words, but you are lamenting on a subject matter for which no learned person laments." Then Krishna said, *gatasun agatasums ca nanusocanti panditah*: "You are fool number one. No learned person talks like that. Now try to understand the real position."

Krishna then said:

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

"As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change." Or in other words, "First of all try to understand what you are."

That is the beginning of *Bhagavad-gita*. *Bhagavad-gita* is not politics. It is knowledge, pure knowledge. The politicians take advantage of it, and the sociologists and so-called swamis and yogis take advantage of it to try to prove their nonsensical theories. But what they present is not at all *Bhagavad-gita*. *Bhagavad-gita* "as it is" is pure knowledge, beginning with the first knowledge one has to understand: that we are not the body. Because the basic principle of ignorance is: "I am this body," "I am American," "I am Indian," "I am a *brahmana,*" "I am this," "I am that."

Sri Chaitanya Mahaprabhu points out the same ignorance in a different way. He says, "I am not a *brahmana*. I am not a *kshatriya* [warrior]. I am not a *vaishya* [merchant]. I am not a *shudra* [laborer]. I am not a *brahmachari*
Srila Prabhupada, the founder-acharya of ISKCON, has delivered more than 1500 lectures on Vedic scriptures like Bhagavad-gita, Srimad-Bhagavatam and Sri Chaitanya-charitamrita. The audio recording of his lectures are available in ISKCON centers. You can also hear some of these lectures in www.iskconbangalore.org/lectures-and-conversations.

So this is also our identity, but we have forgotten. We have forgotten our real relationship with Krishna, and we are trying to be happy by material adjustments. This is modern civilization. One is thinking, "If I get a nice house, a nice motorcar, a nice business, a nice bank balance, a nice wife, nice children ..." This is material civilization. But people do not know that this way they will never be happy. Now, you Europeans and Americans have a good qualification: As I have described many times, you are no longer very much interested in all these "nice" things. The real nice thing is spiritual understanding. That nice thing begins, aham brahmasmi: "I am not this body." That is the beginning of the Bhagavad-gita. Krishna is instructing Arjuna, "You are not this body. You are spirit soul. Try to understand."

We should learn from Krishna. We should learn from Chaitanya Mahaprabhu, who is Krishna Himself. Therefore the author of Chaitanya-charitamrita says, "Accept this authority."

When Sri Chaitanya Mahaprabhu appeared five hundred years ago, people had already become fools and rascals. They did not care for the teachings of the Bhagavad-gita. Therefore He came as a devotee of Krishna to teach us how to serve Krishna, how to love Krishna. This is Chaitanya Mahaprabhu's cult. When Krishna appeared He said, sarva-dharman parityajya mam ekam saranam vraja: "Give up everything, all your rascaldom. Just surrender to Me." And Chaitanya Mahaprabhu, as a devotee, said the same thing. Yare dekha, tare kaha krishna-upadesha: "Whomever you meet, tell him about Krishna's instructions." Lord Chaitanya said nothing new. That is the sign of authenticity. Those who say "I have manufactured some way" are all rascals. In your country it is said, "Old wine in a new bottle." Similarly, Sri Chaitanya Mahaprabhu is teaching the same thing as Krishna. Krishna says, matted parataram nanyat kincid asti dhananjaya: “There is no truth superior to Me.” Chaitanya Mahaprabhu says the same thing; yare dekha, tare kaha krishna-upadesha. And we are saying the same thing, na chaitanyat krishnaj jagati para-tattvam: "There is no truth superior to Krishna Chaitanya." Why? Because He is the same truth as Krishna. This is called the parampara system: We are repeating what Krishna said and what Chaitanya Mahaprabhu said.

So it is not difficult to understand the Absolute Truth. Krishna says directly, “Surrender to Me.” And Chaitanya Mahaprabhu says, "Preach Krishna's message." We are not going to teach anything but what is spoken by Krishna and supported by Krishna Chaitanyadeva. This is our principle. This is the principle of the Krishna consciousness movement. Krishna preached about Himself, Chaitanya Mahaprabhu preached the same principle, and we are preaching the same thing. We do not preach anything else. We do not manufacture anything. That is not our business.

By the grace of Krishna, by the mercy of Chaitanya Mahaprabhu, you European boys and girls joined this movement at my soliciting. I went to your country with this word only. I did not show you any magic, nor do I have any knowledge of how to play magic. I simply repeat the same message: "Here is Krishna, the Supreme Personality of Godhead. Here is Krishna Chaitanyadeva, the devotional form of Krishna. Accept Them, and your life will be successful."

Thank you very much. 😊

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Independence Means You Can Do Whatever You Like

Here we continue a conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupada and John Mize, a professor of philosophy. It took place in Los Angeles on June 23, 1975.

Srila Prabhupada: Independence means you can do whatever you like. That is stated in the Bhagavad-gita: yathecchasi tatha kuru.

[Turning to a disciple:] Find this verse in the Eighteenth Chapter.

That independence is there. After speaking the whole Bhagavad-gita to Arjuna, Krishna gave him independence—“Now whatever you like you can do.” Krishna never forced him to accept the teachings of Bhagavad-gita. He gave him independence. “Now whatever you like you can do.”

And Arjuna agreed. “Yes. Now my illusion is over. I shall act as You say.”

In Bhagavad-gita, Arjuna had the same independence that we have.

[To the disciple, now ready with the requested verse:] Yes.

Disciple:

iti te jnanam akhyatam guhyad guhyataram maya
vimsyaitad asesen yathecchasi tatha kuru

“Thus I have explained to you the most confidential of all knowledge. Deliberate on this fully, and then do what you wish to do.”

Srila Prabhupada: Yes. Now, if you say, “Why should the soul become so foolish?” that is his misuse of his independence. An intelligent father has got an intelligent son, but sometimes the son becomes a fool. So what is the reason? He is part and parcel of the father—he should have become exactly like the father. But he does not.

I have seen. In Allahabad there was a big barrister, Mr. Bannerjee. His eldest son was also a barrister. But his youngest son—on account of bad association, he became an ekala wala. In India there is a carriage drawn by one horse. So he liked to be an ekala wala. That means he fell in love with a low-class woman, and by her association, he became an ekala.

There are many instances. Take Ajamila. He was a brahmana, but then he fell down very low. So this freedom to misuse our independence is always there.

Disciple: Srila Prabhupada, here in this material world, in our materially contaminated state, when we behave foolishly or madly, we know that tamas, the mode of ignorance, is acting upon us. But in the spiritual sky—when the living entity is in his pure state of consciousness—what acts upon him? Does something act upon him to make him illusioned at that point, also?

Srila Prabhupada: Yes. Take, for instance, the gatekeepers Jaya and Vijaya. They committed an offense. They did not allow the four Kumaras to enter the spiritual world. That was their fault. And the Kumaras became very sorry. Then they cursed Jaya and Vijaya: “You are not fit to remain in this place.”

So we sometimes commit a mistake. That is also misuse of our independence. In general, we are prone to fall down, because we are small. Just like a
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small fragment of fire—although it is fire, it is prone to be extinguished. The big fire does not become extinguished. So Krishna is the big fire, and we are part and parcel of the big fire—sparks, very small. So within the fire there are sparks—ftt, ftt—there are so many. But if the sparks fall down, then they are extinguished.

Coming to this material world is like that. Fall-down means coming to this material world. There are three different grades: tama-guna, or the mode of darkness; rajo-guna, or the mode of passion; and sattva-guna, or the mode of goodness.

For instance, when a spark falls down, if it falls upon dry grass the grass becomes ablaze—so the fiery quality is still maintained, even though the spark has fallen down. On account of the atmosphere of the dry grass, the spark makes another fire, and its fiery quality maintains. That is sattva-guna. And if the spark falls down on green grass, then it is extinguished—yet when the green grass becomes dry, there is a chance that the spark will again come to the stage of blazing. But if the spark falls onto water, then it is very difficult.

Similarly, when the soul comes into the material world, there are three gunas, or modes. So if he comes into contact with tamo-guna—with darkness, laziness, and delusion—then he is in the most abominable condition. If he falls down and associates with rajo-guna, the mode of passion, then there is a little activity; for instance, most people are working. And if he falls down into the sattva-guna, then he at least keeps himself in the knowledge that "I am fire—I do not belong to this dull matter."

So we have to bring the soul again to the sattva-guna, the mode of goodness—brahminical qualification—so that he can understand, aham brahma:ami: "I am spirit soul. I am not this matter." Then his spiritual activity begins. Coming to the platform of sattva-guna means giving up the business of rajo-guna and tamo-guna—no meat-eating, no illicit sex, no intoxication, no gambling, so many nos—to protect the soul from the influence of material qualities. Then, once he is situated in the sattva-guna and remains on this platform of goodness, the base qualities of passion and ignorance cannot disturb him. So tada rajas-tamo-bhavah kama-lohbhadayas ca ye: we want to see that one is free from at least these base qualities, namely kama, or lusty desires, and greediness.

In the material world, generally, people are under these base qualities, meaning they are always filled up with lusty desires and are not satisfied—greedy. So when we conquer over these base qualities, then we become happy. Tada rajas-tamo-bhavah kama-lohbhadayas ca ye, ceta etair anavidddham. When one's consciousness is not influenced by these base qualities and when—sthitam sattve prasidati—he is situated on the platform of sattva-guna, then he feels happy.

That is the beginning of spiritual life. So long as the mind is disturbed by lusty desires and greediness, there is no question of spiritual life. Therefore, the first business is how to control the mind, so that it may not be influenced by the base qualities, lusty desires and greediness. We have seen in Paris that even an old man, seventy-five years old—he is going to a night club. Why? Because lusty desires are there. He pays fifty dollars for entering the club, and then he pays further for other things. So even though he is seventy-five years old, lusty desires are there.

Professor Mize: Did all the souls that were in the spiritual sky fall out of the spiritual sky at once or at different times? Or are there any souls that are always good? They're not foolish—they don't fall down?

Srila Prabhupada: No, not all the souls have fallen out of the spiritual sky. The majority—in fact, ninety percent—are always good. They never fall down.

Professor Mize: So we're among the ten percent.

Srila Prabhupada: Yes. Or less than that. In the whole material world, all the living entities are as if in a prison house. In a prison house there are some people, but they are not the majority. The majority of the population—they are outside the prison house. Similarly, the majority of living entities—being part and parcel of God, they are in the spiritual world. Only a few fall down.

Professor Mize: Does Krishna know ahead of time that a soul is going to be foolish and fall?

Srila Prabhupada: Krishna? Yes, Krishna may know, because He is omniscient.

Professor Mize: Are more souls falling all the time?

Srila Prabhupada: Not all the time. But there is the tendency of fall-down. Not that all fall down, but there is independence. Of course, not everyone likes to misuse his independence. The same example: a government constructing a city also constructs a prison house—because the government knows that some persons will be criminals, so their shelter must also be constructed. It is very easy to understand. Not that cent percent of the population will be criminals, but the government knows that some persons will be criminals, so their shelter must also be constructed.

Professor Mize: What is the origin of that tendency? From where does that tendency come?

Srila Prabhupada: "Tendency" means independence. Everyone can know that independence means one can use it properly or one can misuse it. That is independence. If you make it one way only—that you cannot become fallen down—that is not independence. That is force. Therefore, Krishna says, yatheccchasi tatha kuru: "Now you do whatever you like."
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The Pastime

In the Hari Bhakta Vilasa is a beautiful sloka which describes the relationship between cows and the Supreme Lord:

\[
\text{agratah santu me gavo gavo me santu prishhtah}
\text{gavo me parshvatah santu gavam madhye vasamy aham}
\]

Lord Krishna says, “May cows stay in front of Me, may cows stay behind Me, may cows stay on both sides of Me and may I always reside in the midst of cows.”

No small wonder then, why the Supreme Lord resides in Goloka, that He is addressed as Govinda, Gopala, Govardhanesha, Gopinatha etc. Even the cowherd women who are dearest to Krishna are known as gopis. Krishna’s spiritual realm is known as Goloka or the land of cows!

The Vishnu Purana states:

\[
\text{namo brahmany devaya go brahma hitayacha}
\text{jagaddhitaya krishnaya govindaya namo namah}
\]

“I pay my respectful obeisance to Lord Krishna, who is the protector and well-wisher of the cows and the brahmans. He is the protector of the entire world. Unto that Lord who is always satisfying the cows, I offer my obeisance again and again.”

The term go brahma hitayacha indicates that the
Supreme Lord is especially concerned with the welfare of the cows and considers them even before the brahmanas. This popular sloka shows how much the Lord loves the cows.

From time immemorial cows have been revered in our country. But for a devotee of Krishna, cows are as dear as their beloved Lord. There are primarily two qualities of the cow which distinguish it from any other living being in the universe. One is that it is niraparadhi - it never causes any suffering to others. The other is that it is upakari - it always provides for everyone’s welfare. These two qualities which represent the highest living being makes the cow completely sattvic. So much so that even its dung is the residing place of the goddess of fortune. Once Srila Prabhupada was taking his morning walk in Vrindavana. He saw a pile of cow dung and remarked, “If it is any other living being’s excreta it will stink and no one can even walk near it. This cow dung is so pure that it never emanates foul smell.” Such is the greatness of the cow.

It is said: matara sarva bhutanam gava sarva sukha pradah – the cow is the mother of all creatures and provides all benefits. Our mother feeds us with her breast milk for a couple of years. But after that till our death it is Mother Cow who feeds us. The Supreme Lord is the cause of all causes and the creator, maintainer and sustainer of the universe yet is lovingly fed by the cows. Baby Krishna would even drink the milk directly from the udders of the cows in Nanda Maharaja’s goshala.

Krishna, who is worshipped by all, tended to the cows, taking them out to graze, bathing them, and playing with them. Once, Nanda Maharaja got Krishna a pair of shoes. Krishna refused to wear them, saying, “How can I have the luxury of shoes when My beloved cows don’t? I prefer to walk barefoot through the hoof prints of My beloved cows.” He equates Govardhana Hill to Himself as it nourishes His cows.

The Vedic literatures contain a whole set of Upanishad dedicated to cows - Gavopanishad. Sadly, the modern world has become so hostile for cows, as they are mercilessly killed to satisfy the tongue.

A wonderful pastime of the Supreme Lord makes up the sthala purana of Therazhundur. One day the Supreme Lord Krishna and His friends set out for a picnic on the banks of the river Yamuna. The Vrindavana forest, always echoing with the sweet sounds of birds like the cuckoo and peacock, is filled with various
beautiful fruit bearing trees. So it was considered the best place for the Supreme Lord to open His lunch basket. Lord Krishna said to His cowherd friends, "I think we should take our lunch here, since we are already hungry. Let the calves relish the tender grass and sweet water of the Yamuna." Agreeing to Krishna's proposal the cowherd boys sat down, opened their picnic hampers and began eating. The whole arrangement of the picnic lunch was like a whorl of a lotus flower surrounded by petals - Krishna sat in the centre, encircled by His friends. All of them appeared extremely jubilant. Whenever and wherever Krishna is kept in the centre, everything will be jubilant! The boys shared their food with Krishna, who loved to taste what the other gopis had sent their children for lunch.

Meanwhile, captivated by the green grass, the calves went deep into the forest. The cowherd boys informed this to Krishna. Krishna said, “Let’s continue our lunch. The calves will be safe, I assure you.” His friends agreed and their fear disappeared.

The picnic lunch of Krishna was so captivating that the demigods, inhabitants of the heavenly planets, were so eager to find out about Krishna. All of them had heard that the Supreme Personality of the universe had appeared in His original form as a cowherd boy. The four-headed Brahma, Chaturmukha Brahma, appointed as the creator of this universe, had been watching Krishna and was sceptical about His identity. So he decided to find out for himself.

Brahma took the calves and put them into yoga nidra, a deep sleep. Krishna, who knows the past present and future, understood his plan, and decided to rid Brahma of his pride. While they had their lunch, Krishna got up...
Gosakha dresses as a female and said to His friends, “I will go and get those calves. You boys carry on with lunch.” None of the boys could separate themselves from the prasadam of Krishna, so they remained there. Krishna picked up some yogurt rice and walked to the forest. He searched for the calves in the forest, in all the caves and bushes. When Brahma saw that the boys were now without Krishna’s company, he cast the spell of yoga nidra on them as well and hid them also in the cave with the calves.

Just like a perfect actor, Krishna began to act as if He was searching for the cows in the forest. Even demigods like Brahma cannot understand the mind of Krishna. Brahma was convinced that Krishna is an ordinary child and left for his planet, Sathyaloka, without returning the calves and the cowherd boys.

Krishna knew that He could not return to Vrindavana without His cowherd boys and calves. The gopis and the cows would be devastated if their children did not return. But Krishna needed to teach Brahma a lesson and reveal His real identity to him. So Krishna expanded Himself into as many calves and cowherd boys, identical duplicates of those
Lord Gosakha with cows

Lord Gosakha in His Ratnangi, diamond studded armour
Lord Gokakha eating butter from a pot. Butter can be seen on His lips as well.

stolen by Brahma and hidden in the cave. All these expanded forms of cowherd boys and calves then returned home to their houses and barns in Vrindavana with Krishna. Since these were now non-different from Krishna Himself, who is All Attractive, the cows and gopas became more attracted to their children. There was an unusual intense feeling of love in all the homes and all the barns! The cows were giving more milk and the parents were more loving to their children.

Except for Krishna and Balarama, none of the residents of Vrindavana were aware of this spectacular pastime of Krishna. When one full year of earth had passed, which was a moment in Brahma’s time span, Brahma returned to see how he had bewildered Krishna. But to his amazement, he found Krishna and His associates were together, just as they were when Brahma found them at the picnic! Brahma was dumb-founded, and to reveal His true identity to Brahma, Krishna exhibited that the cows and the cowherd boys were none other than His own four-handed Narayana forms. All these forms of Narayana were bluish hued and had four hands holding conch, discus, mace and lotus. They wore glittering ornaments. The emblem of Srivatsa (refer Krishna Voice March 2013) was visible in the middle of the white sacred thread that decorated Their chests. Brahma saw that various living beings were worshipping these Narayana forms. They were dancing and singing to the accompaniment of various musical instruments.

He saw that the Narayana forms were in complete bliss. It took some time for Brahma to understand what was going on before him. He is the husband of the goddess of learning, and he himself is the lord of material knowledge, still he was unable to understand the super potency of Narayana. Brahma trembled with fear. Brahma had wanted to scare Krishna and bewilder Him, but in reality, it was Brahma himself who was bewildered. Brahma’s power is insignificant before Krishna, the Supreme Personality of Godhead.

Krishna took sympathy on Brahma and resumed His original cowherd boy form. Usually demigods never touch the ground or pay obeisance on earth. But Brahma prostrated before Krishna and begged pardon. His tears washed Krishna’s tiny lotus feet. Brahma was thinking himself to be the absolute power in the world. He had thought that the Lord could not take any incarnation without informing him. This incident shows that even great demigods like Brahma cannot easily understand the supreme potency of Krishna. Now his pride was
destroyed completely. He started identifying himself to be one among the millions of creations of Krishna. He positioned himself as a mere puppet in the hands of his master, the Supreme Personality of Godhead. Brahma humbly offered his prayers to Krishna, having realised that the only master is Krishna and everyone else is subordinate to Him.

Brahma said, “Let me pay my respectful prostrations to the son of Nanda who is standing before me with a peacock feather on His head. His face is blissful. He is wearing a small crown. He stands with a handful of food. He carries a flute and a horn. He stands before me with tiny lotus feet. People say that I am the creator of this universe, the master of the four Vedas. Still it has been proved that I cannot understand even a fraction of Your unlimited potency. I have committed a grave offence to Your lotus feet by taking Your Lordships friends and beloved cows. I understand that by Your causeless mercy You have forgiven me. I understand that the best process to understand You is to submissively give up the nonsense speculative process and try to hear about You. I pay my repeated obeisance to Your lotus feet. I have no one apart from You. Please keep me in the shade of Your
lotus feet. When You are here I have no fear. I feel like an insignificant ant in front of a huge mountain. May Your causeless mercy be always being upon me. When can I understand Your transcendental nature?"

Krishna blessed Brahma with His divine smile and carried on with His Vrindavana pastimes. It is in Therazhundur that this important pastime of Brahma stealing the calves, known as Brahma vimohana lila, was re-enacted by the Supreme Personality of Godhead. There is a huge pond in front of the temple symbolising the river Yamuna. Lord Krishna is so magnanimous that He often re-enacts His pastimes for the pleasure of His devotees.

This pastime was re-enacted for King Uparisiravasus. Once, the king was travelling through the sky on his chariot. He had obtained a boon from Brahma that anything on which the shade of his chariot falls, would be burned. On one such occasion, the parts of the hide of some cows grazing in the pastures were burned as the shade of the chariot fell on them. Krishna cannot tolerate any inhuman acts to cows and those who cause even the smallest of offenses to cows are never spared by Him. The gravest of sins can be forgiven, but offences to the cows can never be forgiven by Govinda. Krishna immediately pulled the chariot to earth and the king suffered serious injuries as the result of his negligent act. The king did severe penance and Krishna re-enacted the pastime of Brahma vimohana lila, and forgave his negligence. The place that Uparisiravasus's chariot (ther in Tamil) was pulled down to earth by Krishna came to be known as Therazhundur.

The Temple
As we enter the town of Therazhundur, we find the huge darshana pushkarani pond, on the bank of which is the majestic temple of Therazhundur. In the main rajagopuram which is three tiered, is the shrine of the historical Tamil poet Kamba who authored Ramayana in Tamil. He is seen with his wife. There are two prakaram to the temple.

As we pass by the huge flag post and balipeetha, we enter the mandapas and finally reach the sanctum sanctorum. The vimana is known as Garuda vimana. A unique feature in Therazhundur is that the Lord is flanked by Garuda and Prahlada Maharaja inside the sanctum. The temple vimana and the sanctum sanctorum were presented to the Supreme Lord by Garuda. The Lord, pleased with this gesture, keeps Garuda next to Him within the sanctum. King Prahlada who had witnessed the fierce form of Vishnu as Narasimha, did penance as he wanted to see the cute cowherd form of the Lord. The Lord gave darshana to Prahlada as the king had desired, at this place, and offered a position next to Him in the sanctum.

The Supreme Lord, Devadhiraja, gives darshana as majestically as He gave to Brahma- in His four-handed form. With conch, discus, mace and lotus, the Lord appears spectacular. The festival Deity, Lord Gosakha (friend of cows), can be seen with three cows surrounding Him. It is said that the goddesses Lakshmi, Sarasvati and Durga came down as cows to serve Lord Gosakha. The whole darshana of the Lord in His four-handed form with Garuda and Prahlada, with the cows gazing at the Lord, reminds us of the Vrindavana pastime of the Lord with Brahma. Everyone who has audience of the Lord will definitely feel meek and humble just as Brahma experienced.

There are various sub shrines in the temple. The consort of Lord Gosakha is known as Sengamalavalli Thayar. She is seen in sitting posture on a golden lotus with lotuses in Her hands. There is a Vasudeva shrine next to the main sanctum sanctorum. Between the main sanctum and the Vasudeva shrine is the shrine of Narasimhadeva. Towards the south of the main sanctum is the shrine of Sri Ramachandra with His consort Sitadevi and brother Lakshmana. Directly opposite to the Vasudeva shrine is the chamber of Vishwaksena who is the commander-in-chief of the Lord in Vaikuntha. In front of the shrine of Sengamalavalli Thayar is the huge altar of the various acharyas of Sri Vaishnavism. Just opposite to the flag post we find the shrine of Hanuman where regular offering of butter is made to his divine body.

Opposite to the temple is another temple of the Supreme Lord, where Lord Ranganatha and Lord Govindaraja reside.

Festivals
There is a ten-day festival for Sri Rama in April. Vasantotsava or the spring festival is celebrated in May. A spectacular ten-day Brahmotsava is celebrated in June/May. During this festival, the Lord is taken out in various vehicles like Garuda, Hanuman etc. Another ten-day festival for His consort Andal is celebrated in July. Janmashtami is celebrated with much pomp in this temple. During November a ten-day Pavitrotsava is celebrated when the Lord is adorned with silk garlands of various colours. Deepotsava is celebrated in November. The Vaikuntha Ekadashi festival is celebrated for twenty one days. They are classified as ten days prior to Vaikuntha Ekadashi and ten days after Vaikuntha Ekadashi. A ten-day festival is celebrated for Sengamalavalli Thayar in April, when the divine wedding of Lord Gosakha and Sengamalavalli Thayar is re-enacted. In March, the Lord comes out on His Garuda carrier on the asterism of the Maka star.

Thirumangai Alwar
The Tamil saint Thirumangai Alwar has composed 45 songs for the pleasure of Lord Gosakha.
One of the verses in which Thirumangai Alwar represents himself as a consort of the Lord, states:

“Therazhundur has got youthful brahmanas as its residents.

Oh Lord! They perform agnihotra and trikala sandhya.

You made the handcuffs of Your father Vasudeva and mother Devaki unfasten automatically!

You appeared in the dead darkness of night!

You stay atop flower beds for Your devotees!

Oh Lord! Bells worn by cows and cowherd women make music at this place.

You have married me and united with me!

You have filled my heart with love for You!

Oh Lord of Therazhundur torment me and my tender waist!” 😥

Photo courtesy: Santhanakrishnan, Srirangam

(Note: The author is a keen go-sevak and has rescued many cows from slaughterhouses)
The mistreatment of cows rips the fabric of India's esteemed heritage.

by Braja Sevaki Devi Dasi (an article from year 2004)

The I-5 freeway that runs between Los Angeles and San Francisco is a long, straight stretch of road. The landscape is bordered to the west by barren mountains whose brown, smooth folds, like loose skin, belie a rugged terrain.

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

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

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

Now on to India

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

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

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

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

A Cultural Problem

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

Alarmingly, one article suggests that, in defense of the suffering cows, their slaughter be legalized to "prevent them suffering any further" that is, eliminate the black market cattle runners by legalizing cow slaughter:

"Villagers can't afford to keep unproductive cows. They're not saints," says Bangalore animal-welfare worker. "Slaughter has to be made more accessible—suppressing it causes greater misery to the animals."

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

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

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

Worldwide Reactions

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

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

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

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

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

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

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

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

Elephantine Value

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

And not only for Indians. Westerners have one thing in their favour that will move them to adopt fine elements of this culture: their dominance in the advancement of modern society and their trendsetting tendencies. This consumer strength is a powerful one, and can be used in a positive direction. All it takes is for someone to realize the strength, beauty, and power of the Vedic culture, and to take it up as a viable alternative to the madness that passes for modern civilization. In turn, the Indians will see how “Vedic” is done Western style in the twenty-first century. ☮
Spare ₹1/Day to Support Prasadam Distribution Program

Prasadam distribution is one of the major activities of ISKCON Temple. ISKCON Bangalore distributes prasadam to all the visitors who come to the temple to have the Darshan of the Lord. Last year, more than 40,000,000 visitors accepted and honored the maha-prasadam served in the temple.

Sri Prabhupada, the founder-acharya of ISKCON, says: "Temple worship means to distribute Prasadam." What is Prasadam? Prasadam is food offered to the Lord and it is free from all contaminations. Vedas mention that

- by eating sanctified foodstuffs one’s very existence becomes purified
- by purification of existence finer tissues in the memory become sanctified
- when memory is sanctified one can think of spiritual advancement.

Prasadam literally means the Mercy of the Lord. All of us are attached to tasting various types of food. By eating Krishna Prasadam we can satisfy our tongue and at the same time make spiritual progress.

Spare Rupee One Per Day to Support Prasadam Distribution Program. This is an opportunity for all the devotees to participate in this Prasadam Distribution Program. This seva opportunity is available till July 31, 2014.

We request you to participate and also inform your friends and relatives to take this opportunity and contribute towards the Prasadam Distribution Program.

Visit www.iskconbangalore.org/sevaslist to offer your contribution.

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Top 3 YouTube Picks

- http://youtu.be/PZs8sjSx4L8
  Spare Rupee One Per Day

- http://youtu.be/K2U6CmYUxI
  Brahmostsava 2014

- http://youtu.be/0oK7gS2Set8
  How can I believe in God as I cannot see Him

For more videos visit youtube.com/iskconworld

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Prasadam Distribution during Puri Ratha Yatra

The Hare Krishna Movement at Puri distributes Prasadam to the pilgrims visiting Puri to participate in Ratha Yatra. Last year over 1,75,000 pilgrims were served sumptuous Prasadam. The Prasadam is served at their premises at Balagandi which is on the route of the Ratha on Grand Road. Bhoga offering to Their Lordships Sri Jagannatha, Baladeva and Subhadra is made when the chariots halt in front of the premises. This is accompanied with a grand sankirtana by the devotees. This year the Ratha Yatra will be celebrated on 29th June and the Bahuda Yatra on 7th July. Those who wish to contribute towards bhoga offering and Prasadam distribution can contact: 09937057527

For more details visit www.hkm-puri.org

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Subhojanam by HKM Visakhapatnam

Supporting the scheme 'Subhojanam', initiated by Hare Krishna Movement, a couple from Sitamadhra - G. Veera Ragava Rao (84) and Venkamamba (78) - came forward to serve food to in-patients at King George Hospital. On Sunday, they served breakfast, lunch and dinner close to 1,300 people free of cost. Lauding the combined efforts of the representatives of Hare Krishna Movement and The Akshaya Patra Foundation, they said that more people should come forward to serve the needy. The couple spent time distributing food and interacting with the patients and their attendants at the hospital. Later, the duo thanked the organising committee for giving them the opportunity to serve. Those who wish to contribute to this cause can contact the numbers: 9441344319 or 9010611108.
Spiritual Photography

ISKCON Sri Radha Krishna Temple, Bangalore has set a new trend by venturing into the realm of spiritual photography which was never seriously attempted earlier. Capture Krishna, an international photography contest is an initiative taken up by ISKCON, which adds the spiritual dimension of Krishna consciousness to the Field of photography in the service of the Lord. This is the third year that ISKCON has conducted this contest.

The contest was held in three categories - ISKCON Bangalore's 17th Annual Brahmotsava festival, ISKCON temples around the world and Vaishnava (Vishnu, Narasimha, Krishna, Varaha, Venkateshvara, etc.) temples around the world. The contending photographers had a range of themes on which to click a photo under each category - Deity in the temple, Ceremonies and festivities celebrated in the temple, Cultural programmes like traditional dance, dance-drama and classical music concert, Temple architecture and Candid (connected with devotion to Lord Vishnu). A total of 775 photo entries were received from 201 participants. Photographs were judged by experts in the field of photography based on composition, creativity, lighting and story.

The prize distribution ceremony was conducted on June 15, 2014 at the multi-vision theatre in the temple premises. There was a seminar on Temple Photography by Sri Rajaram Kilar - AFIAP, Founder Director, Sagar Photographic Society and Ex-President, YPS, Bangalore and by Sri Gautam Basak - Founder and Director of Drishti School of Photography, Bangalore. The seminar provided much valuable information and guidelines on Temple photography and also shed light on Indian temple architecture. Honorable Justice B. Padmaraj - Retd. High Court Judge was the chief guest. Sri Madan Gopal M, IAS – Additional Chief Secretary, Forest, Ecology and Environment Department participated in the function as guest of honor.

The Chief Guest, Sri Padmaraj spoke on photography which has got a spiritual dimension. “Traditionally the art of photography is viewed with two approaches. One approach views it as a way of documenting the real world in a realistic manner. The other way is to view the camera as a tool much like a paintbrush with which to create artistry or artistic sentiments. But now there is a third view or approach in spiritual pursuit,” he said. He eulogized ISKCON for its initiative of giving a spiritual dimension to photography. He said that the credit should go to ISKCON for its new way of introducing spiritualism in the field of photography.

Guest of honor, Sri Madan Gopal talked on the essential qualities a photographer is supposed to have and how a photographer gets different realizations from nature in the course of his life while in various situations to take photographs. Recalling his experiences with the Himalayas, Sri Madan Gopal said, “When we go and stand in front of the huge mountain which is standing there for millions of years, we realize how short our life is. It is transitory. We understand how small we are before the gigantic mountain. And the beauty of the Himalayas cannot be compared to anything in the world. It is very special in the sense that it is spiritual beauty which makes it always fresh and attractive unlike any other mountain in the world.” He also advised to take up a strong hobby like photography which will help one to survive as a human being and retain our sanity and health in the midst of great stress and demands imposed on us by the society.

Sri Chanchalapathi Dasa, Vice President of ISKCON Bangalore, speaking on the role of renunciation in the spiritual life said, “Renunciation generally means giving up the objects of sense gratification entirely in spiritual pursuit. But whatever we see in this world is a manifestation of different energies of the Lord. Therefore everything belongs to Him and everything is meant for His service. Therefore this kind of renunciation is not perfect and it is called phalgu vairagya. When one is not attached to anything, but at the same time accepts everything in relation to Krishna, one is rightly situated above possessiveness. This kind of renunciation known as yukt vairagya is an important principle in the Krishna Consciousness movement wherein everything is utilized in the service of the Lord.” He also added that ISKCON is utilizing everything including the art of photography in the service of the Lord.

The best photograph was awarded the Capture Krishna Photography Award 2014. Prizes were awarded to top 3 winners in each category. All the participants received a Capture Krishna 2014 Souvenir.
As part of Sri Krishna Janmashtami celebrations, ISKCON Bangalore announces Krishna Costume Contest 2014, for kids upto 9 years.

- Dress your kid as Krishna or Radha
- Take a photograph
- Upload the photograph at www.i-love-iskcon-temple.com/kcc
- Invite your friends to vote for the photo

Exciting prizes to be won   No entry fee!

For more details on submissions, rules and prizes visit www.i-love-iskcon-temple.com/krishna-costume-contest

Contest opens on: June 23, 2014   Last date for submission of entries: July 31, 2014

Capture Krishna Photography Contest Results

Category 1: 17th Annual Brahmotsava Celebrations at ISKCON Bangalore

1st Prize: Asamal Swaroop, Bangalore
2nd Prize: Jayshree Chowdhury, Bangalore
3rd Prize: Adarsh Gupta, Bangalore

Category 2: ISKCON Temples around the World

1st Prize: Dheeraj Kirti Rajaram, Texas
2nd Prize: Balasubramaniam, Chennai
3rd Prize: Vinita Polina, Edinburgh

Category 3: Vaishnava Temples around the World

1st Prize: Asis Kumar Sanyal, Kolkata
2nd Prize: Sandipan Majumdar, Kolkata
3rd Prize: Umang Saraf, Winnipeg

Judges for the Contest

Dr S Harinarayan, ARPS, AIIPC, ASIIPC, President of Bangalore Chapter of IIPC, Vice-president of Youth Photographic Society (Bangalore), Life member of Federation of Indian Photography (APEX), Faculty in all wildlife and nature photography workshops conducted by IIPC, Authored a book called Clinical Photography and many others books. He has many national and international awards to his credits.

K S Rajaram, AFIAP, Founder Director of Sagar Photographic Society (Sagar, Shimoga), Ex-president of YPS (Bangalore), Working committee member of Federation of Indian Photography (Apex Body of India) for two years. He has many National and International Photography Awards to his credits.

Gautam Basak, Founder and Director of Drishti School of Photography (Bangalore). He has been practicing professional photography since 30 years. He has trained around 400 students for Masters Level Photography Courses.
Union HRD Minister, Smt. Smriti Irani visited Akshaya Patra School at Kudasan (Gandhinagar, Gujarat) and had an Akshaya Patra meal with the children.
Above: On the warm summer evening of the festival, devotees take their places around the temple kalyani which is decorated gorgeously with flowers. Lights add to the magic of the setting.

Below: Sri Sri Nitai Gauranga are offered an abhisheka or ceremonial bath and this is followed by a dip in the waters of the kalyani. Later, They were offered various varieties of chipped rice items and the prasadam was distributed to the devotees while Their Lordships passed by them on Their theppa.

Left: The utsava vigraha of Sri Sri Nitai Gauranga enjoy a ride around the pond, and devotees shower flowers on Them as Their theppa or barge passes by.
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Gita Sioka Chanting (LKG-X)
Music Concert (I-X)
Vocal Music (V-X)

DRAWING
Coloring (LKG-VI)
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Painting (VII-X)
Pencil Shading (V-X)

LITERARY ARTS
Creative Writing (VIII-X)
Essay Writing (V-X)
Rhymes (LKG-II)
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August 17 & 18, 2014

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9 am onwards

krishnaya vasudevaya devakinandanayaya
nandagopa kumaraya govindaya namo namah

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

Srimad Bhagavatam 1-8-21
Jhulan Utsav
the swing festival

August: 7 - 10
2014

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Sunday, August 10, 2014

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