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.

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The Two Souls in the Body

Although we occupy the body, we should acknowledge that it belongs to someone else.

A lecture by His Divine Grace A. C. Bhaktivedanta Swami Prabhupada
Founder-Acharya of the International Society for Krishna Consciousness
in Mumbai, India on October 22, 1975

upadrastanumanta ca
bharta bhokta maheshvarah
paramatmeti capy ukto
dehe 'smin purusah parah

"Yet in this body there is another, a transcendental enjoyer, who is the Lord, the supreme proprietor, who exists as the overseer and permitting, and who is known as the Supersoul."—Bhagavad-gita 13.23

Here are two purushas, or enjoyers. One purusha is the living entity, atma, and the other purusha is the Supersoul, Paramatma. Sometimes the Mayavadi philosophers, or impersonalists, do not distinguish between atma and Paramatma. But here it is distinctly explained by the Supreme Personality of Godhead that there are two purushas. One purusha is enjoying the fruits of his activities, prakrti-sthah. Being influenced by the quality of prakrti, material nature, he is sad-asad-yoni-janmasu: he is taking birth in different types and species of life. And the other purusha is upadrasta, the overseer. He simply sees how the other purusha is working. And according to the living entity purusha's karma, or work, the overseer gives the result. The overseer is the witness.

If the living entity purusha works piously, then he gets a certain type of body. Janmaisvarya-sruta-sri. He gets a nice body, born in a rich family or a brahmana family or a scholarly family. He gets opulence, a beautiful body, a good education. These distinctions are there because the Paramatma purusha is observing the activities of the jivatma purusha. According to the individual soul's karma, and according to his desire, the Supersoul gives different types of body.

In another place it is said, isvarah sarva-bhutanam hrd-dese 'rjuna tisthati [Bhagavad-gita 18.61]: the Supreme Personality of Godhead as Paramatma, Antaryami, is situated in everyone's heart. Bhramayan sarva-bhutani yantrarudhani mayaya [Bhagavad-gita 18.61]: He is directing maya, the illusory energy, to give each living entity a particular type of body, and the living entity is moving with that body.

For example, according to the price, you can get a car. You can get a Rolls Royce, a Chevrolet, a Cadillac, a Ford, an Ambassador, a Jeep. According to your ability to pay for it, you get a certain type of car, and you can travel. Similarly, according to your karma, good and bad, you get a type of body. There are 8,400,000 species of body. You get one of them and suffer and enjoy.

Tatha dehantarapratipth [Bhagavad-gita 2.13]. You have to change your body. Next you can get a cat body or a dog body, a tree body or a demigod body, a Brahma body or an Indra body, an Indian body, an American body, a serpent body, an insect body, a bird body—any. There is no guarantee which body you will get. That will be awarded to you according to your karma. Unfortunately, people do not know this. Just like animals, they do not know how to get a better body.

asitim caturas caiva laksams tan jiva-jatisu
bhramadbhih purusam prapya manusya janma-paryayat

This is a statement from the Padma Purana. Janma-paryayat: by evolution we come to the human form of body, and in the human form of body we have the chance to develop Krishna consciousness. If we do not do that, then we are missing the opportunity.

You shall get your next body according to your karma. But if you become Krishna conscious in this body, and if you try to understand Krishna, then tyaktva deham puran janma naiti [Bhagavad-gita 4.9]—after giving up this body, you do not accept another material body. That is the purpose of the Krishna consciousness movement. We are trying to educate people to become Krishna conscious so that they may not have to accept another material body.

Soul and Supersoul

The other purusha described here is Paramatma. We are atma, soul, and He is Paramatma, Supersoul. We are
ishvara, controller; He is Parameshvara, supreme controller. We are not Parameshvara. We are Brahman, spirit, and He is Parabrahman, supreme spirit.

The word param, “supreme,” is used. But sometimes men with little intelligence cannot distinguish between Paramatma and atma, Parameshvara and ishvara.

Here another phrase is used: bhokta maheshvarah. We are not bhokta, the enjoyer. We are trying to become bhokta, but we are becoming baffled. It is not possible. We cannot become bhokta. We can be the enjoyed, the predominated, but not the predominator. One thing is enjoyed, and the other the enjoyer. The Supreme Lord is the enjoyer. Bhoktaram yajna-tapasam sarva-loka-maheshvaram [Bhagavad-gita 5.29].

Maheshvara, or maha isvara. Maha means great. Isvara means controller. We can control a few men, but the name Maheshvara means that God controls all living entities. Nityo nityanam cetanas cetananam [Katha Upanisad 2.2.13]. We may be very proud of controlling a factory, a few thousand workers, but we are not Maheshvara. The Maheshvara is Krishna, the Supreme Personality of Godhead, who in His Paramatma feature is situated in every body. Paramatmeti capy ukto dehe ‘smin. Asmin dehe means “within this body.”

There are two souls. In this chapter Krishna says, ksetra-jnam capi mam viddhi sarva-ksetresu bharata [Bhagavad-gita 13.3]: “I am also the ksetra-jna.” The body is the ksetra, or field, and the soul is ksksendra-jna, one who knows about the body. You have your body, and I have my body. I know it is my body, and you know it is your body, just as you know your apartment or your living room. But there is a partner in our body. That is Krishna, Paramatma. I can take care of my body. I am the owner of this body. But Krishna is the owner of all bodies.

The tenant is the occupier, and the landlord is the owner. Similarly, I am the occupier of this body, and Krishna, Paramatma, is the owner of this body. To understand that is knowledge. I am not the owner of this body. Therefore Krishna’s name is Hrishikesha. Hrsika means the senses, and isa means the controller. We are claiming, “This is my hand,” but this is not my hand. This is Krishna’s hand. The tenant may occupy the room, but he is not the owner of the room. The owner is a different person. Similarly, we may occupy this body or any body, but we are not the owner of this body.

As soon as we know, “I am not the owner of the body; I am the occupier of the body,” that is knowledge. We are falsely claiming that we are the owner of the body. But we are not the owner of the body. I cannot therefore repair anything. If any part or limb of my body goes wrong, I do not know how to repair it. But Krishna can do it because He is the owner, Hrishikesha.

Hrisikena hrisikesha-sevanam bhaktir ucyate. You have to pay the owner of your apartment. Similarly, we have to serve Krishna for allowing us to occupy this body. That is devotion.

All Krishna’s Hands and Legs

It is also explained: sarvatah pani-padam tat. The Supreme Lord has His hands and legs everywhere. How is that? Because your hands and my hands are Krishna’s hands. Therefore they should be used for Krishna.

In ordinary understanding, because I think these are my hands I use my hand for my eating, not for others’ eating. But actually all hands and legs belong to Krishna and should be used for Krishna. That is called bhakti. If you don’t use your hands and legs in that way, that is against the laws of nature.

Krishna, the Supersoul, is anumanta: without His permission you cannot do anything. Because everything belongs to Krishna, how can you use something without His permission? Take, for example, a father and a son, a little child. The child wants to do something and wants permission from the father, and the father gives it. In our childhood I remember that even for going to the privy I wanted permission from my mother. “Can I go?” That is nature. Mother is not restricting me; still, I am asking her permission. “Can I go? Can I go?” I remember it. That is natural. Similarly, we cannot do anything without the permission of the Supersoul within the heart. Therefore He is anumanta.

When we do something wrong, why has Krishna as Antaryami, as Paramatma, given permission? That question may be raised. Because I cannot do anything without His permission, He must give permission for me to do something wrong. That has already been explained.

purusah prakrti-stho hi bhunkte prakrti-jan gunan karanam guna-saño ‘syas sad-asad-yoni-janmasu

“The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil among various species.” [Bhagavad-gita 13.22] Krishna can give you permission, but you will have to take the enjoyment and suffering. You insist on
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getting permission: “I want to do this.” And without permission, you cannot do it. Therefore Krishna gives you permission: “All right, do it, but at your risk.” Krishna does not want that you should do it, but you want to do it. Therefore He gives permission. Krishna wants us to surrender to Him: sarva-dharman parityajya mam ekam saranam [Bhagavad-gita 18.66]. That is His demand. But our demand is different.

“I shall not surrender, Sir. I want to do this.”

“All right, do it at your own risk.”

But if you follow the instruction of Krishna, then He takes charge of you. Aham tvam sarva-papebhyo moksayisyami. So you do sinful or pious acts and enjoy the effect, but when you follow the instruction of Krishna, there is no such distinction. Your actions are transcendental. That is called Brahman, and it is above the gunas, the three modes of material nature.

\[
mam ca yo ‘vyabhicarena bhakti-yogena sevate
sa gunan samatityaitan brahma-bhuyaya kalpate
\]

Krishna says, “Anyone engaged in rendering service unto Me is not affected by the activities. He is immune from the result of all activities.” [Bhagavad-gita 14.26] The same point is made in many places.

If you want to act for your satisfaction, Krishna will give you permission, but you will have to enjoy or suffer the effects. It is very simple to understand. So therefore Krishna is called anumanta, the one who gives permission: “Yes, you can take. You can do it.”

**Two Birds in a Tree**

It is figuratively explained in the Upanishads that there are two birds [souls] in this tree [the body]. One is observing, and the other is enjoying. The observing bird is the Paramatma, Krishna. He is upadrasta: He is simply seeing your activities and giving you the effect. And He is anumanta. What you are doing now, Krishna does not want it. But because you wanted persistently to do it, He gives permission—because without His permission, you cannot do it. That is the conclusion.

He is the maintainer. You cannot get anything without His mercy. There may be ample supply of the necessities of life by the grace of Krishna, and there may be scarcity. People are now complaining about overpopulation. There is no question of overpopulation. Krishna is quite competent, able to maintain everyone. But as you become godless, as you become disobedient to the laws of God, there will be restriction. You cannot have the full supply of the necessities of life.

That time has already come. All these rascals, godless rascals, are now suffering. The only remedy is to become a devotee. Krishna is bharta: He can maintain many millions. There is no question of overpopulation. He can maintain. But nature will not supply. Nature will restrict supply if you become godless. Nature is very strong, strict. Daivi hy esa gunamayi mama maya duratyaya [Bhagavad-gita 7.14]. Krishna will restrict the supply.

In this age, Kali-yuga, people are becoming degraded, and the supply will be reduced. There will be no supply of milk. There will be no supply of sugar. That is stated in the Srimad-Bhagavatam. There will be no supply of rice, no supply of wheat. Now you can get these things, either on the black market or on the white market, but the time is coming when there will be no supply. You will be forced to eat beef. Now it is opening here—beef shop, big, big beef shop. The time has already come, gradually, and it will increase, unless you take to Krishna consciousness.

\[
kaler dosa-nidhe rajann asti hy eko mahan gunah
kirtanad eva krishnasya mukta-sangah param vrajat
\]

Kali-yuga is a time of suffering. Being godless, people cannot get a comfortable life in Kali-yuga. And Kali- yuga means godlessness. Mandah sumanda-matayo manda-bhagyay hy upadrutah [Srimad-Bhagavatam 1.1.10]. Therefore everyone should take to Krishna consciousness to save himself from the onslaught of Kali-yuga, which will increase day by day.

Thank you very much. 😊

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*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*
Srila Prabhupada: In Bhagavad-gita Lord Krishna advises Arjuna, “The body and the soul are different.”

Dr. Mize: The body and soul are different. Yes. So it seems to me, too.

Srila Prabhupada: That’s nice. That is the beginning of spiritual education. People do not understand. I have seen many big, big European professors—they do not have any clear conception that the body and the soul are different.

Dr. Mize: It still disturbs me, of course: how the body can influence the mind so much—the mind not being the soul, apparently.

Srila Prabhupada: Actually, the soul is above not only the mind but also the intelligence. Above the intelligence. Our gross senses provide our present perception, which is direct. And beyond these gross senses, there is the mind. And beyond the mind, there is the intelligence. And beyond the intelligence, there is the soul. So coming to this platform of the soul requires the process of meditation—to make our sense activities calm and quiet and our mind settled, so that we can then rise to the intelligence platform and eventually to the spiritual platform. [To a disciple:] Find this verse:

\[\text{indriyani parany ahur indriyebhyah param manah manasas tu para buddhir yo buddheh paratas tu sah}\]

Disciple (after repeating the Sanskrit): “The working senses are superior to dull matter; mind is higher than the senses; intelligence is higher than the mind; and he [the soul] is even higher than the intelligence.”

And now the Purport, by Srila Prabhupada: “The senses are different outlets for the activities of lust. Lust is reserved within the body, but it is given vent through the senses. Therefore, the senses are superior to the body as a whole. Their outlets are not in use when there is superior consciousness, or Krishna consciousness. In Krishna consciousness the soul makes direct connection with the Supreme Personality of Godhead; therefore the bodily functions, as described
here, ultimately end in the Supreme Soul. Bodily action means the functions of the senses, and stopping the senses means stopping all bodily actions. But since the mind is active, then, even though the body may be silent and at rest, the mind will act—as it does during dreaming. But above the mind there is the determination of the intelligence, and above the intelligence is the soul proper. If, therefore, the soul is directly engaged with the Supreme, naturally all other subordinates, namely the intelligence, mind, and the senses, will be automatically engaged. In the *Katha Upanishad* there is a passage in which it is said that the objects of sense gratification are superior to the senses, and mind is superior to sense objects. If, therefore, the mind is directly engaged in the service of the Lord constantly, then there is no chance of the senses becoming engaged in other ways. This mental attitude has already been explained. If the mind is engaged in the transcendental service of the Lord, there is no chance of its being engaged in the lower propensities. In the *Katha Upanishad* the soul has been described as *mahan*, the great. Therefore the soul is above all—namely, the sense objects, the senses, the mind, and the intelligence. Therefore, directly understanding the constitutional position of the soul is the solution of the whole problem.

"With intelligence one has to seek out the constitutional position of the soul and then engage the mind always in Krishna consciousness. That solves the whole problem. A neophyte spiritualist is generally advised to keep aloof from the objects of the senses. One has to strengthen the mind by use of intelligence. If by intelligence one engages one’s mind in Krishna consciousness, by complete surrender unto the Supreme Personality of Godhead, then, automatically, the mind becomes stronger, and even though the senses are very strong, like serpents, they will be no more effective than serpents with broken fangs. But even though the soul is the master of intelligence and mind, and the senses also, still, unless it is strengthened by association with Krishna in Krishna consciousness, there is every chance of falling down due to the agitated mind."

**Srila Prabhupada: **Hm. The yogic process is to control the mind. Our process is, immediately engage the mind in Krishna—thinking of Krishna, feeling for Krishna, willing to act for Krishna. Then everything will be all right. Then everything will be all right. If the mind is immediately engaged in serving the lotus feet of Krishna, then on this side and that side, everything will be all right. *Sa vai manah krishna-padaravindayah. Padaravindayah*: the mind is focused on the lotus feet of Krishna. So this is our process: Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare—engaging the mind, meditation.

**Disciple:** Srila Prabhupada, Dr. Mize was saying that he holds to the philosophy of Kant.

**Srila Prabhupada:** What is Kant’s philosophy?

**Dr. Mize:** It seems one of Kant’s major differences with the point of view of the Eastern or Indian philosophies, in particular, is that for him, the soul of man is not something eternal but something created.

**Srila Prabhupada:** No. The soul is part and parcel of God. Now, God is not created; He is above creation. God created the cosmic manifestation. Before the creation of this cosmic manifestation, God was there. Therefore, He is not created. And the soul—being part and parcel of God, he is also not created.

**Dr. Mize:** The question that bothers me is, Then why would the soul fall? I understand your conception that the soul is part of the spiritual sky originally, or part and parcel of God. And yet he somehow falls out of this blissful condition, due to pride, much like the Christian thesis that the devil fell out of heaven due to pride. So it seems puzzling why the soul would be so silly, so foolish, so insane, as to do such a thing.

**Srila Prabhupada:** That is his independence.

**Dr. Mize:** Independence.

**Srila Prabhupada:** If instead of using his independence properly he misuses his independence, he falls. He falls down on account of his independence. For instance, you have got independence. You are sitting here. You can go immediately. You may not like to hear me. That independence you have got. I have got it, also. I may choose not to talk with you. So that independence is always there. Similarly, as part and parcel of God, it is the duty of the soul to be always engaged in the service of the Lord. For instance, this finger is part and parcel of my body. Whatever I am ordering, it is immediately carrying out. I say, "Make it like this." [Srila Prabhupada’s index finger circles and swoops.] It will—it will do that. But this finger is dead matter—it is acting mechanically. The brain directs the finger, and the finger acts immediately, like a machine. This whole body is just like a machine. But the soul is not a machine, not a mechanical part. It is the spiritual part. So therefore, although I am directing the finger and, being a machine, it is working, at the same time I may direct a friend or servant to do something, and he may not do it. So when the soul misuses his independence, then he falls down. That is material life. Material life means misusing the independence of the soul. Take, for example, a son. A son’s duty is to obey his father. But he may not obey. That is his madness. So when the soul misuses his independence and becomes mad, he is sent to this material world.

**Dr. Mize:** It is puzzling to me that one would be so foolish.

**Srila Prabhupada:** By independence you can become foolish. Otherwise, there is no meaning of independence. Independence means you can do whatever you like.
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We present the following excerpt from the *Atharva Veda*, one of the four original books of the Vedic literature. These texts reveal that in the present age Sri Chaitanya Mahaprabhu is the incarnation of God and the Hare Krishna *maha-mantra* is the recommended mantra for progress in spiritual life.

**Text 1**

*atha pippaladah samit-panir bhagavantam brahmanam upasanno bhagavan me subham kim atra caksasveti.*

Carrying firewood in his hands, Pippalada humbly approached his father, Lord Brahma, and asked: "O my Lord, please tell me how I may attain an auspicious life."

**Text 2**

*sa hovaca, bhuya eva tapasa brahmacaryena sasvad ramasva mano vaseti.*

Lord Brahma replied: "Be satisfied by remaining always celibate, and perform austerities. Carefully control the activities of the mind. In this way you will attain an auspicious condition of life."

**Text 3**

*sa tatha bhutva bhuya enam upasadyaha—bhagavan kalau papac channah prajah katham mucyerann iti*  

Pippalada followed these instructions, and after having become pure in his own heart and mind, he again approached his father and asked: "O my Lord, please tell me how the sinful living entities in the Kali-yuga may be delivered."

**Text 4**

*ko va devata ko va mantra bhuhiti.*  

"Who should be the object of their worship, and what mantra should they chant in order to become delivered? Kindly inform me."

**Text 5**

*sa hovaca. rahasyam te vadisyami—jahnavi-tire navadvipe golokakhye dhamni govindo dvi-bhujo gaurah sarvatma maha-puruso mahatma maha-yogi tri-gunatitah sattva-rupo bhaktim loke kasyatiti. tad ete sloka bhavanti.*

Lord Brahma replied: "Listen carefully, for I shall give you a confidential description of what will happen in the
Kali-yuga. The Supreme Personality of Godhead, Govinda, the supreme enjoyer, whose form is transcendental, who is beyond the touch of the three modes of material nature, and who is the all-pervading Supersoul residing in the hearts of all living entities, will appear again in the Kali age. Appearing as the greatest devotee, the Supreme Personality of Godhead will assume a two-armed form of golden complexion in His abode of Goloka Vrindavana manifested on the bank of the Ganges at Navadvipa. He will disseminate pure devotional service in the world. This incarnation of the Lord is described in the following verses.

**Text 6**

*eko devah sarva-rupi mahatma*  
*gauro rakta-syamala-sveta-rupah*  
*chaitanyatma sa vai chaitanya-saktir*  
*bhaktakaro bhakti-do bhakti-vedyah*

The one Supreme Personality of Godhead, who is the master of all transcendental potencies, and who may be known only by devotional service, appears in innumerable transcendental forms. He has appeared with red, black, and white complexions, and He shall also appear in the golden form of Sri Chaitanya Mahaprabhu. He shall assume the role of the perfect devotee, and He shall teach the conditioned souls the path of pure devotional service.

**Text 7**

*namo vedanta-vedyaya krishnaya paramatmane*  
*sarva-chaitanya-rupaya chaitanyaya namo namah*

I offer my respectful obeisances unto Lord Sri Krishna, the all-pervading Personality of Godhead, who is understood by the study of Vedanta philosophy. He is the master of all transcendental potencies, and He appears as Sri Chaitanya Mahaprabhu.

**Text 8**

*vedanta-vedyam pavusam puranam*  
*chaitanyakrmanam visva-yonim mahantam*  
*tam eva vidityati-mrtym eti*  
*nanyah pantha avidyate yanaya*

One who understands that Sri Chaitanya Mahaprabhu is the Supreme Personality of Godhead, who is known by the study of Vedanta philosophy, who is the original cause of the universe, and who is the oldest, the original person, crosses beyond this world of birth and death. This is the proper understanding of the Supreme Personality of Godhead, and aside from this there is no other way for one to achieve liberation.

**Text 9**

*sva-nama-mula-mantrena sarvam hladayati vibhuh.*

Appearing in this golden form, the all-powerful Supreme...
Lord will fill the entire universe with transcendental bliss by the chanting of His own holy names.

Text 10

dve sakti parame tasya hladini samvid eva ca iti.

In this way the Supreme Lord manifests two of His transcendental potencies: His hladini shakti (the potency of transcendental bliss) and samvit shakti (the potency of transcendental knowledge).

Text 11

sa eva mula-mantram japati harir iti krishna iti rama iti.

The Supreme Lord will chant a mantra consisting of the names of Hari, Krishna, and Rama (the maha-mantra: Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare).

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</tr>
<tr>
<td>Jul 12</td>
<td>Jul 7 First month of Chaturmasya begins, Fasting from shak (Green leafy vegetables) for one month</td>
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Splashing
the Beauty of Purity
The maha-mantra (Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare) is the best of all mantras. Although it is very difficult to understand the maha-mantra, it may be understood when one engages in pure devotional service of the Supreme Lord.

Those who seriously desire to make progress in spiritual life continually chant these sixteen splendid names of the Supreme Personality of Godhead, and in this way they cross beyond the bondage of continued material existence. The chanting of these holy names of the Lord is the greatest of all mantras, and it is the most confidential of all secrets.

Lord Chaitanya Mahaprabhu is the Supreme Personality of Godhead who appears as Lord Sankarshana and Lord Vasudeva. He is the original father of Brahma, Shiva, Indra, Brhaspati, all the demigods, and all moving and nonmoving living entities. He is the original cause of all that is temporary and all that is eternal. Nothing exists separately from Him, and therefore He is everything. He is described in the following verses.

One who worships the Supreme Lord, Sri Chaitanya Mahaprabhu, with devotion and always remembers Him becomes free from all sins and completely pure. Easily understanding the truth about the Personality of Godhead and becoming free from all material lamentation, such a devotee attains the supreme goal of life, which is unattainable by those averse to the Supreme Lord, Sri Chaitanya Mahaprabhu.

Srila Bhaktivinoda Thakura, a great acharya, or spiritual teacher, was the father of Srila Bhaktisiddhanta Sarasvati Thakura, the spiritual master of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.
Located some 30 kilometres north of Kumbakonam is the temple of Thirukannapuram Sowriraja Perumal, Lord Krishna who possesses a magnificent hair lock.

Pastime

There are various exemplary characters in our history. Ironically, though, these also include great demons who were ardent devotees of the Supreme Lord. One such dynamic personality was Vibheeshana.

Vibheeshana is popularly known as the brother of the demon King Ravana and ruled Sri Lanka for a long time. He was the first one to advise his elder brother Ravana to return Sita to Rama promptly. Ignoring Vibheeshana’s plea, Ravana imprisoned Sita in the Ashoka forest. Vibheeshana then decided to take shelter at the lotus feet of Sri Ramachandra. It was a popular practice among demons to do great tapasya (austere practices) to enable them to graduate to the ‘big league.’ But Vibheeshana was different. He did severe penance only to ask for unflinching faith in the Supreme Lord. Born to the Sage Visharva, Vibheeshana gave tremendous importance to brahminical rituals and rites and lived up to these high standards. It is mentioned in the Ramayana that both Kumbakarna and Vibheeshana advised Ravana to give up Sita. One of them adhered to the Vedic injunction of loyalty to his kin while the other one decided to oppose it. When he felt that his advice to Ravana was falling on deaf ears, Vibheeshana denounced everything and surrendered to Lord Ramachandra.

There is an interesting episode in the Ramayana which shows the greatness of Vibheeshana. When Hanuman, the servant of Lord Rama, came to Lanka in search of Sita, the very first person he came in contact with was Vibheeshana. Vibheeshana lamented to Hanuman, “I am so unfortunate to be born in a clan of demons. Like a tongue surrounded by sharp teeth I am surrounded by the wickedness of Ravana. Therefore please find out a way for me. I want to take shelter at the lotus feet of Sri Rama. When will the stars of fortune shine on me so that I will be in the divine presence of Sri Rama? I am longing for that moment when I can be in the shade of the lotus feet of Sri Rama.”

Hearing this Hanuman replied, “Do not be sad. There are great personalities who have undergone troubles like you. Therefore I suggest you to hold on the lotus feet of Sri Rama firmly! The demons may seem successfully committing their sinful activities but their victory does not last long. Just like a baby is born with his tongue and the teeth emerge in due course. And in old age the teeth fall away but the tongue remains. Likewise the rakshasas will fall away soon. Do not fear. Lord Rama will shelter you. Meanwhile constantly engage in His service. Mere meditation is not enough. Practical devotional service is essential. So in due course of time join Sri Rama’s army.”

During the battle, Vibheeshana’s knowledge about the secrets of Lanka was invaluable to Sri Rama. Vibheeshana divulged many secrets of Ravana which became an integral part of Rama’s victory. After the battle, Sri Rama crowned Vibheeshana as the king of Lanka and returned to Ayodhya. Vibheeshana attended the coronation ceremony of Sri Rama. Sri Rama was so happy with the devotional service of Vibheeshana that He gave His personal Deity for Vibheeshana to worship. That Deity is Sri Ranganatha of Srirangam (refer Krishna voice Feb 2013).

Vibheeshana saw the beauty of the reclining Supreme Lord in Srirangam. He expressed his desire to see such gaits of the Supreme Lord. The Lord advised him to travel further east and wait near the seashore. Vibheeshana marched towards the seashore with great jubilation and a lot of anticipation. The Supreme Lord appeared before Vibheeshana and showed him His magnificent walk. He was called Neelamegha Perumal because of His bluish hue. Vibheeshana was thrilled to see this and requested the Lord to permanently reside in that place and bless the people. Vibheeshana built a beautiful temple for the Lord and had himself positioned in a corner of the temple. Even today on each new moon day the Supreme Lord comes in various forms of gaits before Vibheeshana. This place where the Lord showed His different walking styles

Bluish hued Lord of Gaits

Thirukannapuram Sowriraja Perumal Temple

by Sampatkumara Ramanuja Dasan (Ashwin S)
is known as Thirukannapuram or the abode of the beautiful Krishna.

Sowriraja Perumal

It is the duty of a kshatriya to protect temples and ensure that regular worship happens there with opulence. Great kings who ruled Thirukannapuram ensured that the worship of the temple went on with utmost punctuality and rigidity. The king used to send garlands to adorn the Lord from his palace gardens. Once it so happened that due to some reason the garlands were not despatched. The chief priest Ranga Bhatta was upset about the delay in the Lord's dressing and hastily made a garland from the flowers plucked from his own house. In the haste, he overlooked a strand of hair in the flower and offered it to the Lord. Upon learning this, the king fell into a rage and summoned Ranga Bhatta.

The priest explained that the hair was that of the Supreme Lord Himself. The king mockingly said, “How can a metal Deity have hairs?” Ranga Bhatta explained that the Deity is non-different from the Supreme Lord and it could surely be a strand of the Lord's hair. The king immediately went to the temple to have darshana of the Lord. Behold! The Supreme Lord was seen with long braided hair! The king suspected that the chief priest had put a wig on the Lord. The king ordered other priests to pluck a few strands of hairs from the Lord. The priests reluctantly plucked a few hair strands. But Alas! Blood started flowing from the roots of the hairs. The king trembled with fear and summoned the palace physicians to treat the Lord. From then the Lord was known as Sowriraja Perumal (the one with a beautiful sowri, hair in Tamil). Such is the devotion of the Lord that He sees to it that His devotees are protected always. The Ranga Bhatta was ecstatic and fell at the feet of the Lord.

There is yet another interesting episode which describes the magnanimity of the Lord. There was an ardent devotee of Sowriraja Perumal named Munayadarayan. He was so devoted to the Supreme Lord that he never took any food apart other than the prasadam of Sowriraja. Once he cooked pongal (rice and lentils cooked with ghee and pepper). The temple was closed, and, terribly disappointed at the obstacle in his devotional service, Munayadarayan sat in front of the temple and meditated on the Supreme Lord. In his meditation, he arranged an opulent worship of the Supreme Lord and offered the pongal he had cooked. Then he honoured the pongal as
prasadam. Next day when the chief priests opened the sanctum sanctorum to offer prayers, they noticed that there was pongal on the hands and the mouth of the Lord. The news spread and Munayadarayan offered his explanation to the event. From then on it became a practise to offer pongal every night before the Lord retires to His chambers. This pongal offering is still known as Munayadarayan pongal.

The Temple

The temple complex is very large, covering many hectares. The pond is called Nithya Pushkarani. As one proceeds to the temple, the impressively large temple pond attracts attention. The huge 7 tiered rajagopuram is a sight to behold! As one proceeds to the prakaram of the Lord, one finds that it is filled with numerous mantapas and small shrines. The huge golden plated dwajasthamba and the huge balipeeta stand in front of the main sanctorum.

In the innermost chamber, we find the beautiful Lord Neelamegha or the Lord with bluish hued body resembling dark clouds. He stands majestically facing east with a prayoga chakra (discuss ready to be despatched) and conch, and a hand in reassuring blessing. The Lord is flanked by His consorts Sridevi and Bhooodevi. The festival Deity is a beauty which steals our mind. There is a warning notice put up by priests there, that if someone is too attached to material desires, then he should not take darshana of Sowriraja as He hijacks our mind from temporary material attraction. The Deity is seen with a huge braided hair lock resembling the pastime of Ranga Bhatta. He is seen with His consorts Sridevi, Bhooodevi, Neeladevi and Andal. A golden flute is seen on His waist. One hand is seen in an eating posture. The priest comments that it is the Munayadarayan Pongal that the Lord is eating! The Lord wants everyone to remember His dear devotees. There is a separate shrine for the Lord’s consort Mahalakshmi. She is known as Kannapura Nayaki or the queen of Thrukannapuram. She is seen in sitting posture, holding lotus flowers and blessing devotees. There are separate shrines for the 12 Alwar saints of South India and the acharya parampara of Sri Vaishnavism. A separate shrine to Vibheeshana is unique to this temple and Srirangam.

Festivals

Offerings are made about six times in a day in a festive mood. Festivals are celebrated throughout the year. The ten-day Brahmostsava in the month of Vaikasi is celebrated and the Lord is taken out in procession on golden vahanas of Garuda, Hanuman, Sesha etc. In the month of Maasi, the Lord proceeds to the seashore which is about 20 km from the temple, on a golden Garuda, and takes a dip in the sea. Janmashtami is a
huge festival in the temple. A seven-day Pavitrotsava is celebrated as well, when silk threads are offered to the Lord. The Lord comes out in procession, in special gaits, to the shrine of Vibheeshana on all new moon days at 12 noon. He comes out in procession on all Ekadashi and Hasta asterism days as well.

**Songs in praise of the Lord of Thirukannapuram**

About 128 songs have been composed by various Alwars on Sowriraja Perumal.

An interesting set of ten songs is composed by Thirumangai Alwar in which the Alwar sets himself as a mother of a girl who is longing to see and wed the Lord of Thirukannapuram. He sings:

“He has a thousand divine names!

He wears yellow garments!

The One with eight shoulders, with fish shaped earrings!

My girl will never be able to breathe without Him,

When did I see Him? Where did I see Him? (I don't know)

The Lord of Thirukannapuram is the most beautiful and gorgeous!

She must have definitely seen the Lord of Thirukannapuram!” 😊

Photo courtesy: Santhanakrishnan, Srirangam

To read online visit: [www.goo.gl/tbv78m](http://www.goo.gl/tbv78m)
Rasika Murari Patnaik, also known as Rasikananda Prabhu, was born in 1590, fifty-six years after Sri Chaitanya Mahaprabhu had ended His earthly pastimes. Rasikananda was born into a powerful zamindar (landowner) family in Royni, on the Suvarnarekha River in what is now the Medinipur district of southwest Bengal. This was a glorious time in the history of Gaudiya Vaishnavism, the disciplic succession of devotees of Lord Krishna in the line of Sri Chaitanya Mahaprabhu: The six Gosvamis of Vrindavana had built a veritable storehouse of Sanskrit literature, in the form of poetry, history, aesthetics, and philosophy, unlike any the world has ever seen.

At this time, too, Jiva Gosvami had established a large Vaishnava community in Vrindavana and had sent his three best disciples—Narottama Dasa Thakura, Srivinasa Acharya, and Shyamananda Prabhu—throughout northern India to spread the Gosvamis’ teachings. While on this noble mission, Shyamananda met eighteen-year-old Rasika Murari and initiated him into Krishna consciousness, giving him the name Rasikananda. The Gosvamis’ teachings touched the heart of this pious young landowner, who gave his life to Krishna the moment he met his illustrious guru.

The meeting of Shyamananda and the youthful Rasikananda is retold in Gopijanavallabha’s Rasika Mangala, a standard seventeenth-century text about the life of Rasikananda. Basically, Shyamananda and Rasikananda saw each other and recognized a connection that transcended time itself.

Rasika ran up to his future guru and fell flat at his feet, saying, “You are my eternal saviour, and Krishna has finally sent you to redeem me.” Shyamananda Prabhu smiled with great pleasure. “I have found the future of Vaishnavism!”

Rasikananda, like his guru, was a married man, and so his wife, Iccha Devi, also took initiation from Shyamananda Prabhu, receiving the name Shyama Dasi. *(Narahari Chakravarti’s Bhakti-ratnakara gives evidence that Shyama Dasi was as important to the mission in Medinipur as her illustrious husband. She may have been the first Bengali woman to write religious verse in the vernacular.)* Shyamananda told them to always chant the maha-mantra: Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. Soon after Shyama Dasi’s initiation, the couple left Royni for nearby Kasipur, a popular city with a large influx of wealthy people. Sometime later, Shyamananda visited his two disciples in Kasipur and brought a beautiful Deity of Krishna for them: Gopijanavallabha.

Seeing how much his disciples loved their newly installed Deity, Shyamananda renamed the city Gopiballabhpur (“Gopivallabha’s town”) and blessed all of the townspeople to develop the same love for the Deity that Rasikananda and his wife had. He asked Rasikananda to spread Krishna consciousness vigorously and made Shyama Dasi head priest of the temple.

Shyamananda then left, but he had planted a seed. Rasikananda thrived, building an unparalleled organization for spreading Krishna consciousness. He and his wife worked as a team, and together they are said to have brought hundreds of thousands of pious people to the teachings of Lord Krishna.
Shyamanandi Vaishnavas

According to historian Ramakanta Chakravarti, “Rasikmurari was perhaps more successful in converting people into Vaishnavism than any other Vaishnava leader of his time.” His enthusiasm was so pronounced that by the time of his passing away, the region of Medinipur had developed a distinct sect of Vaishnavas in the mood of Shyamananda, his guru. These “Shyamanandi Vaishnavas,” as they came to be called, developed their own style of dress, cooking, tilaka markings, ** (The clay markings devotees wear on their bodies to remind themselves and others that the body is the temple of the Lord.) and temple construction. Rasikananda popularized Vaishnavism to the point of creating an entire subculture based on its principles.

With Gopiballabhapur as the seat of Shyamanandi Vaishnavism, Rasikananda spent forty years helping people see the good sense of Krishna consciousness. He made disciples among great kings and impious rogues, among the brahmanas and lowborn shudras. He completely ignored caste and outer qualifications (or disqualifications) and gave everyone a taste for Vaishnavism.

The classic histories of the period, such as Shyamananda Prakasha and Rasika Mangala, tell how he and his wife, with the help of influential disciples, put an end to animal sacrifice in non-Vaishnava areas and convinced people throughout Orissa and its bordering villages of the validity of Mahaprabhu’s message. With his knowledge, purity, and charisma, he engaged Muslims, Buddhists, and various sects of Hindus in the service of Krishna.

Late in his life Rasikananda wrote a Sanskrit epic about the life of the person who had taught him all he knew. It was called Shyamananda Shatakam, and it remains the most authoritative work on Shyamananda’s life. Radhananda, Rasikananda’s eldest son, who inherited the Gopivallabha temple (from his mother), wrote a famous book called Radha-Govinda Kavya, a beautiful devotional poem modeled after Jayadeva’s Gita-govinda. His eldest son was Nayananda, who, although like his grandfather an enthusiastic teacher, left no literary work for posterity.

Toward the end of his life, Rasikananda settled in Remuna, Orissa, where he was fascinated by the Deity of Gopinatha (Krishna). It is said that he would spend day and night just gazing at the beautiful Deity. He would utter the maha-mantra and sit transfixed, stuttering, shedding tears of love. He would point to the Deity as if to say to others, “Don’t you see?” But no one could see what he saw. After having spent his life spreading the teachings of Lord Chaitanya and establishing a firm basis for the future of Vaishnavism, he was content to spend his time in the company of the Lord of his life.
In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Krishna. Although His complexion is not blackish, He is Krishna Himself.—Srimad-Bhagavatam 11.5.32

In His early pastimes He appears as a householder with a golden complexion. His limbs are beautiful, and His body, smeared with the pulp of sandalwood, seems like molten gold. In His later pastimes He accepts the sannyasa order, and He is equipoised and peaceful. He is the highest abode of peace and devotion, for He silences the impersonalist nondevotees.—Mahabharata, Dana-dharma-parva, Chapter 189 (Vishnu-sahasranama)

I shall appear in the holy land of Navadvipa as the son of Sacidevi.—Krishna-yamala-tantra

In the Age of Kali, when the sankirtana movement is inaugurated, I shall descend as the son of Sachidevi.—Vayu Purana

Sometimes I personally appear on the surface of the world in the garb of a devotee. Specifically, I appear as the son of Sachi in Kali-yuga to start the sankirtana movement.—Brahma-yamala-tantra

The Supreme Person, Sri Krishna Himself, who is the life of Sri Radharani and is the Lord of the universe in creation, maintenance, and annihilation, appears as Gaura, O Maheshvari.—Ananta-samhita

The Supreme Personality of Godhead, Govinda, the supreme enjoyer, whose form is transcendental, who is beyond the touch of the three modes of material nature, and who is the all-pervading Supersoul residing in the hearts of all living entities, will appear again in the Kali age. Appearing as the greatest devotee, the Supreme Personality of Godhead will assume a two-armed form of golden complexion in His abode of Goloka Vrindavana manifested on the bank of the Ganges at Navadvipa. He will disseminate pure devotional service in the world.—Chaitanya Upanishad 5

Vedic Evidence that Sri Chaitanya Mahaprabhu is the Supreme Lord

The appearance of Lord Chaitanya Mahaprabhu fulfilled each of the prophecies given here.

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In the first sandhya [period] of Kali-yuga, the Supreme Personality of Godhead will assume a golden form. First He will be the husband of Lakshmi, and then He will be a sannyasi who stays near Lord Jagannatha at Puri.—Garuda Purana

In the middle of that lotus-city is a place called Mayapur, and in the middle of Mayapur is a place called Antardvipa. That place is the home of Lord Chaitanya, the Supreme Personality of Godhead.—Chandogya Upanishad

In My original spiritual form, perfect and complete, I will become the son of Sachidevi in Navadvipa-Mayapur at the beginning of Kali-yuga.—Garuda Purana

The Supreme Personality of Godhead will again appear in this world. His name will be Sri Krishna Chaitanya, and He will spread the chanting of the Lord’s holy names.—Devi Purana

The Supreme Personality of Godhead . . . will appear again in the Kali-yuga. His form will be golden, He will delight in chanting the Lord's holy names, and His name will be Chaitanya.—Narasimha Purana

In the first sandhya of Kali-yuga I will appear on the earth in a beautiful place by the Ganges’ shore. I will be the son of Sachidevi, and My complexion will be golden.—Padma Purana

In the age of Kali I will appear disguised as a devotee of the Lord, and I will deliver all the worlds.—Narada Purana

In the first sandhya of the Kali-yuga I will reveal My eternal golden form by the shore of the Ganges on the earth.—Brahma Purana

At this time My names will be Krishna Chaitanya, Gauranga, Gauracandra, Sachisuta, Mahaprabhu, Gaura, and Gaurahari. Chanting these names will bring devotion to Me.—Ananta-samhita.
Bangalore, Hare Krishna Hill:
On the auspicious occasion of Narasimha Jayanthi, an early morning abhisheka was offered to the moola vigraha of Sri Prahlada Narasimha (right). Evening celebrations included another abhisheka offered to the utsava vigraha of Sri Narasimha, followed by arati (below).
The Vedic literatures describe Lord Anantha Shesha as an expansion of Lord Vishnu. He has millions of hoods adorned with dazzling jewels. He holds all the planets on His head. He serves the Lord in various ways and is constantly glorifying Him. As per the Agama Vidhi, it is important to place a Deity of Anantha Shesha in the foundation, whenever a Vishnu temple is built. The Deities of the temple are placed exactly on top of Him.

At ISKCON Hubli-Dharwad, Anantha Shesha Sthapana was performed on May 4, 2014 for the new Sri Sri Radha Krishna Temple which is to be constructed. Three Deities of Anantha Shesha were placed under each of the three altars planned for Sri Sri Radha Krishna, Sri Sri Krishna Balarama and Sri Sri Gaura Nitai, by His Grace Sriman Madhu Pandit Dasa, President, ISKCON Bangalore, in the presence of His Grace Sri Rajiv Lochan Dasa, President, ISKCON Hubli-Dharwad and many other devotees.
Vrindavan Chandrodaya Mandir is the world’s tallest temple under construction at Vrindavan, Mathura, India. At a cost of Rs. 300 crore, it will be one of the most expensively built temples in the world by ISKCON. The temple has a footprint of about 5 acres and rises to a height of about 700 feet (213 meters or 70 floors) and a built-up area of 5,40,000 sq. ft. The temple is planned to be vibrant with festivals and religious activities throughout the year.

THE WALL STREET JOURNAL

In five years’ time, Vrindavan, in Uttar Pradesh, hopes to be home to the world’s tallest temple. At a planned 689 feet tall, the Vrindavan Chandrodaya Mandir or Rising Moon Temple is still a dwarf compared to the world’s tallest buildings and doesn’t even reach up to the Eiffel Tower in Paris, which stands at 1063 feet. Still, as temples go, it would stand out. The building would cover five-and-a-half acres of land and the entire complex, which includes a helipad, twelve forests and lakes, would stretch across nearly 60 acres and cost around $81 million.

ISKCON already has more than 60 temples across India. Madhu Pandit Dasa, the man who heads the Bangalore chapter of ISKCON, was part of the team who thought up the idea for the tallest temple. “We wanted to build something that would raise eyebrows all over the world,” said Mr. Dasa, who is a civil engineer. This large-scale real estate project is expected to cost as much as 5 billion rupees and will be paid for entirely through donations, Mr. Dasa said.

There’s something of a race to be tallest going on in India. In October, the current Hon’ble Prime Minister of India Narendra Modi, laid the foundation stone for what is claimed will be the tallest statue in the world when complete – an almost 600-feet tall sculpture of Sardar Vallabhbhai Patel, a key figure in India’s struggle for freedom. A month later, the state of Bihar unveiled a model of the Viraat Ramayan Mandir, which authorities there said would be the tallest Hindu temple at 405-feet when it is complete. The builders of the temple in Vrindavan, however, plan to break that record.

For complete photo essay visit http://goo.gl/ksGN8D
20140511B Today Mother's Day

When one is more advanced, he wants to render service to Krishna as a father or a mother, and this is vatsalya. Being a father or a mother means serving the son. Yashodamayi got Krishna as her son, and she was always anxious that He not be in danger. Thus she was always protecting Him. Actually Krishna protects the entire universe, but Yashoda was giving protection to Krishna. This is Vaisnava philosophy. Yashoda became mad when she saw Krishna taken away by the Trnavarta demon. However, Krishna became so heavy that the demon could not fly in the sky, and thus the demon fell to the earth and died. Yashoda immediately said, "God has saved my Krishna!" She then began to thank some other God, some devata. She did not know that Krishna is the Supreme Personality of Godhead. If she had thought of Krishna as the Supreme Personality of Godhead, the relationship between mother and son would have been destroyed. Therefore Krishna was playing just like an ordinary child, and mother Yashoda was treating Him as her son. This is vatsalya rasa.

Vrindavan Chandrodaya Mandir Highlights
The ongoing Vrindavan Chandrodaya Mandir project in the holy land of Vrindavan in Mathura, conceived by the devotees of ISKCON, Bangalore is dedicated to propagating the glories of Lord Krishna and Sri Vrindavana Dhama, the eternal abode of His pastimes. Watch the highlights of the project in our youtube channel.

Akshaya Patra serves midday meals in 4 'drought-affected' taluks even during summer vacation...

It’s summer vacation now and schools are closed. However, midday meals are still being served in a few schools in taluks identified as “drought-affected” in Mysore district. As per the government’s diktat, 539 schools have been kept open to serve meals to children. The target is to serve food to 49,994 children in parts of Mysore, T. Narsipur, Nanjangud and K.R. Nagar taluks, which, according to authorities here, are drought-affected. Visit: www.akshayapatra.org to know more about the Mid-day meal scheme.

Narasimha Chaturdashi Photo Gallery

Panihati Chida-dahi Festival (June 11, 2014)

Panihati, located in the state of West Bengal, is a place of religious importance for the ISKCON community. Panihati was one of the leading trade centres in earlier days when the river route was the main means of communication. A special rice called Peneti was imported from a place called Jessore in East Bengal. The name Panihati, in all probability, may have been derived from this trade connection. However, for ISKCON, Panihati has a great and different significance. This place, for devotees, signifies the cosmic connection between Nityananda Prabhu (who was Lord Balarama Himself) and one of the eternally liberated devotees of the Lord, Srila Raghunatha dasa Goswami. Srila Raghunatha dasa met Nityananda Prabhu in Panihati and according to His order organized a grand feast and distributed prasadam delicacies prepared with chipped rice and yogurt. Visit https://www.iskconbangalore.org/the-festival-of-panihati to read the narration of this pastime.

Even today, pilgrims visit Panihati in commemoration of the Chida-dahi Festival. It is celebrated on the thirteenth day of the bright moon in the month of Jyeshta (May-June). It is a very special festival in the Gaudiya Vaishnava tradition. Chida, means chipped rice and dahi means yogurt. A variety of preparations are made by mixing chipped rice with condensed milk, yogurt, sugar, bananas, mangoes and assorted savories, just like Srila Raghunatha prepared for Lord Nityananda and His devotees. These are then offered to the Deities of Nitai-Gauranga and distributed to the devotees. The devotees enjoy the divine presence of Their Lordships, in addition to the varieties of delicious chida-dahi preparations. For chida-dahi recipes visit: https://www.iskconbangalore.org/chida-dahi-recipe

This year the festival is celebrated on June 11, 2014. We request all the devotees to visit the nearby Hare Krishna center and participate in the festival. The center list is available at www.iskconbangalore.org/center-list

Capture Krishna International Photography Contest 2014

ISKCON Bangalore organized an International Photography Contest - Capture Krishna Contest 2014, on the occasion of its 17th Brahmotsava Festival. It received a very good response from the community of photographers worldwide. 201 photographers from 39 cities across the globe participated in this contest and submitted the photographs. Out of 775 photographs received, 600 photographs qualified and 70 of them were presented to a panel of 3 judges: Dr S Harinarayan, ARPS, AIIPC, ASIIPC, K S Rajaram, AFIAP and Gautam Basak, Degree in Photography. Visit www.iloveiskcontemple.com for the final results.

Prize winning photographs will be published in the next issue of Krishna Voice.
Sri Krishna Contest

Written Quiz Contest for School Children

Class V, Class VI, Class VII, Class VIII, Class IX, Class X

- Book
- Question Paper
- Certificate
- Colorful Krishna Card
- Prasadam
- Awards for Toppers

On November 21, 2014
In English & Kannada

Goloka Shades

Coloring/Painting Contest for School Children

Class I & II, Class III & IV, Class V, Class VI, Class VII - X

- Coloring/Painting Sheet
- Certificate
- Colorful Krishna Card
- Prasadam
- Awards for Toppers

On November 22, 2014

For registration please contact your school co-ordinator

For more details contact:
Babu: 9379889474 | Sunder: 9379889493
Ramesh: 9343057812

Sri Radha Krishna Temple
(Founder-Acharya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada)
Hare Krishna Hill, Chord Road, Rajajinagar, Bangalore-10. Mob: 9341211119 Ph: 32214522
E-mail: cultural.edu@hkm-group.org Website: www.iskconbangalore.org/skc-gs
One who takes shelter of the Supreme Lord has nothing to fear, even in the midst of the greatest calamity.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada
Bhagavad-gita As It Is 1.19, Purport

Krishna is the Supreme Personality of Godhead and the cause of all causes. He is the original creator, maintainer, and annihilator, of all universes. Whenever Lord Brahma and Lord Rudra are described as the creator and annihilator it is to be understood that they are empowered secondary agents under the instructions of Kṛṣṇa, and therefore they are established as predominating deities of the modes of passion and ignorance.

Srila Bhaktisiddhanta Sarasvati Thakura
Śrī Chaitanya-bhagavata, Madhya 1.149, Commentary

The highest devotion is attained by slow degrees by the method of constant endeavour for self-realization, with the help of scriptural evidence, theistic conduct, and perseverance in practice.

Lord Brahma
Śrī Brahma-samhitā 5.59

The word Brahaman indicates the complete Supreme Personality of Godhead, who is Śrī Kṛṣṇa. That is the verdict of all Vedic literature.

Śrī Chaitanya Mahaprabhu
Śrī Chaitanya-charitamrita Madhya-līlā 6.147

Those who understand the principles of social interaction say that . . . friendship with a good man may be established simply by exchanging seven words with him or walking seven steps with him. Friendship with a very good man may be established in merely three words or steps. But saintly persons establish friendships at every step.

Sanaka Kumara Narada Purana 1.36.32.33

By performing the sacrifice of congregational chanting of the holy name, learned scholars in the age of Kali worship Lord Kṛṣṇa, who is now non-blackish because of the great upsurge of the feelings of Śrimati Radharani. He is the only worshipable deity for the paramahamsas, who have attained the highest stage of the fourth order (sannyāsa).

May that Supreme Personality of Godhead, Lord Chaitanya, show us His great causeless mercy.

Śrīla Rupa Gosvami
Śtava-mala, Dvitiya Chaitanyastaka 1

Among sacrifices I am the study of the Vedas, and I am nonviolence among vows. Among all things that purify I am the wind, fire, the sun, water, and speech.

Lord Sri Kṛṣṇa
Śrīmad-Bhagavatam 15.23
Heritage Fest

Inter-school cultural competitions for LKG to Class X students

July 14 - July 27, 2014

Venue

ISKCON BANGALORE

Biggest cultural carnival in Bangalore!

DANCE
Classical Dance (V-X)

DECORATION
Altar Decoration (VIII-X)
Cookery (V-X)
Pushpa Alankara (V-X)
Rangoli (V-X)

MUSIC
Gita Sloka Chanting (LKG-X)
Music Concert (I-X)
Vocal Music (V-X)

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

LITERARY ARTS
Creative Writing (VIII-X)
Essay Writing (V-X)
Rhymes (LKG-H)
Storytelling (III-X)
Vedic Quiz (V-X)

THEATER
Dumb Charades (V-X)
Mono Acting (V-X)
Puranic Costumes (LKG-IV)

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Mobile: 93412 11119
Babu: 9379889474 | Sunder: 9379889493 | Ramesh: 9343057812
www.iskconbangalore.org/heritagefest

Entry fee: ₹ 30/- participant/contest

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