Ratha Yatra at Vaikuntha Hill
Sri Krishna Janmashtami

September 05, 2015

Continuous Darshana
9 am to 11 pm

Celebrations:
ISKCON
Hare Krishna Hill
&
ISKCON
Vaikunta Hill

For more details of the festival visit:
www.iskconbangalore.org/sri-krishna-janmashtami
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 dispenses reward and punishment with perfect fairness.

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

prayenaitad bhagavata
isvarasya vicestitam
mitho nighnant bhutani
bhavayanti ca yan mithah

"Factually this is all due to the supreme will of the Lord, the Personality of Godhead. Sometimes people kill one another, and at other times they protect one another."—Srimad-Bhagavatam 1.15.24

Disciple reads the Purport: “According to the anthropologists, there is nature’s law of struggle for existence and survival of the fittest. But they do not know that behind the law of nature is the supreme direction of the Supreme Personality of Godhead. In the Bhagavad-gita it is confirmed that the law of nature is executed under the direction of the Lord. Whenever, therefore, there is peace in the world, it must be known that it is due to the good will of the Lord, and whenever there is upheaval in the world, it is also due to the supreme will of the Lord.

"Not a blade of grass moves without the will of the Lord. Whenever, therefore, there is disobedience of the established rules enacted by the Lord, there is war between men and nations. The surest way to the path of peace is, therefore, dovetailing everything to the established rule of the Lord. The established rule is that whatever we do, whatever we eat, whatever we sacrifice, or whatever we give in charity must be done to the full satisfaction of the Lord. No one should do anything, eat anything, sacrifice anything, or give anything in charity against the will of the Lord.

“Discretion is the better part of valour, and one must learn how to discriminate between actions which may be pleasing to the Lord and those which may not be pleasing to the Lord. An action is thus judged by the Lord’s pleasure or displeasure. There is no room for personal whims; we must always be guided by the pleasure of the Lord. Such action is called yogah karmasu kausalam, or actions performed which are linked with the Supreme Lord. That is the art of doing a thing perfectly.”

Srila Prabhupada: Everyone is suffering or enjoying. Actually, there is no enjoyment, only suffering. But in the struggle for existence, when we counterfeit the suffering we take it as enjoying.

In the Bhagavad-gita, Krishna, the supreme authority, says duhkhalayam ashashvatam: “The material world is the place for suffering.” That is a fact. One person is trying to accept suffering as enjoying, and another person is trying to end suffering. That is the difference between a sane person and an insane person. I'll give you a practical example. In the prison some prisoners are called first-class prisoners. They are given special favour by the government. And there are third-class prisoners also. But both of them are prisoners, and prison is not meant for comfortable life. It is meant for suffering. Srila Bhaktivinoda Thakura therefore sings, anadi karama-phale pari’ bhavarnava-jale taribare na dekhi upaya: “Because of my past fruitive activities, I have fallen into the ocean of material suffering, and I cannot find any way out of it.” A sane person knows, “I may be a first-class prisoner, but that does not mean I am not a prisoner; I am a prisoner.”

The suffering of prison is to have no independence to do anything. That is prison life. We are all thinking we are independent, but that is not the fact.

prakrteh kriyamanani
gunaih karmani sarvasah
ahankara-vimudhatma
kartaham iti manyate

“The spirit soul bewildered by the influence of false ego thinks himself the doer of activities that are in actuality carried out by the three modes of material nature.” [Bhagavad-gita 3.27] Everybody is being carried by the laws of material nature, but a foolish person thinks he is doing everything himself.

In today's verse it is said, prayenaitad bhagavata isvarasya vicestitam. We cannot do anything without the will of the Highest Court.
the Supreme Personality of Godhead, just as in the state we cannot do anything without the sanction of the government. Without the sanction of the supreme state, the supreme order-giver—Krishna, or God—we cannot do anything. But here it is said, mitho nighnanti bhutani bhavayanti ca yan mithah. Sometimes by Krishna's will we kill one another, and sometimes we protect one another. Does that mean that at different times Krishna gives different intelligence? No. Krishna's action is daiva, superior, like that of a high court judge who condemns someone, “This man should be hanged,” and for another man, “He will get millions of dollars from that person.”

Impartial Judge

Now, is God partial? He is giving somebody millions of dollars and ordering somebody else to be hanged. Is He partial? No, He is not partial. He is simply administering the law. That's all. One man has created such a situation that he should be condemned to death, and another man has created such a situation that he will be awarded millions of dollars. They are getting the results of their actions.

We are acting, and by superior administration—daiva-netrena—we are getting different types of bodies, and suffering or enjoying the consequences. That is our position. In the Bhagavad-gita Krishna says, samo 'ham sarva-bhutesu: “I am equal to everyone.” Otherwise, how is He God? God is not partial in saying that somebody should be killed and somebody should be awarded ten thousand dollars. No. It is our own work; we create such situations. That you should know.

If I kill somebody, then, by the law of nature, or the law of God, I shall be killed also. But I forget that because I killed somebody, now that person is killing me. But Krishna reminds us, “This person killed you,” or “This child killed you last life. Now you can kill this child in the womb.” Vicesitdam: He reminds us.

Krishna is described as upadrashta, the witness. He sees that one man has killed another, so He will give the victim the chance to kill his killer. Krishna reminds him, “Kill him. Here is your opportunity.” Because He is equal to everyone, He gives the victim the chance to retaliate. That is going on.

God is impartial, just like the jail superintendent or the government. The government is not partial. The government is equal to everyone, but everyone enjoys or suffers according to his own work. So God reminds us, “This body, this being, killed you in your last life. Now I give you the sanction: You can kill him.” This is called nighnanti.

And God also reminds us, “This man gave you protection, so you give him protection.” So there is nothing wrong. It is equal justice. Don't think that because God, or Krishna, gives sanction, He is partial. No. He is always impartial. We are suffering the results of our own activities. Karmana daiva-netrena. We are getting different types of bodies and suffering.

The Will of God

Therefore we should always try to understand the will of God. That is our duty. We can understand the will of God in the human form of life. That is our opportunity. The will of God is expressed very clearly. Nobody can say, “What is the will of God? I do not know.” No, you know. God says, Krishna says, sarva-dharman parityajya mam ekam saranam vraja: “Give up all other business. Just become surrendered to Me.”

“And then how shall I go on?”

Aham tvam sarva-papebhyo moksayisyami: “I shall give you protection, and I shall release you from the effects of all sinful activity.”

We suffer because of sinful activities, and we enjoy because of pious activity. That is the law. If you become nicely educated, cultured, then you get a good position in society. But if you are a rascal, then you suffer. Similarly, we are creating our position. That is called karma-bandhana. Karma-bandhana means that as long as we do not know what our duty is, we create positions for ourselves, and therefore sometimes we suffer, sometimes we enjoy.

Therefore we must know what our duty is. That we have forgotten. Na te viduh svartha-gatim hi visnum. In the material condition of life we have forgotten what is our actual aim of life. Therefore Krishna comes.

yada yada hi dharmasya
glanir bhavati bharata
abhyyutthanam adharmasya
tadatmanam srjamy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself.” [Bhagavad-gita 4.7]. When we forget our dharma, that is called dharmasya glanih. Dharma is not a religious sentiment. Dharma means our occupational duty. So dharmasya
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Our real occupational duty is to serve the Supreme. We are meant for serving. But we forget serving Krishna, and we try to serve so many other things. "So many other things" means our lust, our greed, our illusion, our many problems. We have to serve. That is our position. Nobody can be free from service. That is not possible. But we do not know where to give our service. That is our forgetfulness. Here, the human being, in ignorance, serves lust, greed—so many things. A man kills another body because of lust, or because of illusion, or because of so many other reasons. So we are serving. There is no doubt about it. But we are serving our kama, krodha, lobha, moha, matsarya: lust, anger, greed, illusion, envy.

Now we have to learn that we have been frustrated by serving so many things. Now we have to turn that service attitude to Krishna. Teaching us that is Krishna’s mission. Sarva-dharman parityajya mam ekam saranam vraja: "You are serving already. You cannot be free from service. But your service is misplaced. Therefore, just turn your service to Me. Then you become happy." That is the purpose of the Krishna consciousness movement: to give our service to Krishna.

Serving Our Lust

We suffer because we serve our lust, anger, greed, and so on. For example, a greedy man suffers by eating more than required. Diseases like diabetes and dysentery are caused by overeating. We are suffering, but we continue to eat more than required because we are greedy and lusty. That is the cause. We are serving our lust, our greed, and we are suffering. That is practical. If you have no appetite and you eat, then you suffer. If you infect some disease, you'll suffer.

We are being infected by lust, greed, illusion, fear. If you steal, then you will be fearful: "Oh, I may be arrested." Because you have done something wrong, you are under the influence of fear. It is very easy to understand.

We are creating our situation and serving different types of desire. That's all. Sometimes we do something we should not do. Although we have done so much to serve lust and greed, they are not merciful. They still dictate, "Go on doing this, go on doing this, go on doing this." A man is suffering, but still he follows the dictation of lust and desire. We create our own karma. Therefore any sane man will see, "I have served my desires for so long, but I am not happy, and the desires are not fulfilled."

The desire is never satiated. We may tell someone, "You have killed so many animals. Now don’t kill anymore." No, he will go on killing, killing, killing, killing, killing, killing. He is never satisfied. "Now I have killed so many. No more. Stop." No, there is no stopping. The injunction is "Thou shalt not kill," but he will kill and kill and kill and kill, and still he wants to be satisfied. Just see. The Bible says, "Thou shalt not kill," and people are simply engaged in the killing business, and still they want to be happy. Just see the fun.

Therefore Krishna says, "Yes, you be killed by an occasional world war. You must be killed. You have created this situation. You must be killed. You may be American or English or German or this or that. You may be very proud of your nationality. But you must be killed." This is the position. "You have killed so many animals. Now wholesale killing with one bomb. One atom bomb. Be killed."

Rascals do not know how things are going on. Tit for tat. That must be. In ordinary laws, in the state laws, if you have killed somebody you must be hanged. So do you think you can simply bluff the supreme authority, Krishna? You are killing, killing, killing, and you will be saved? No. You will be killed by pestilence, by famine. Even within your mother's womb, you will be killed. Where there is supposed to be good protection, there also you will be killed. The human nation is degenerating in such a way. The killing business is increasing daily.

Therefore we must submit to Krishna. We cannot get away from the laws of God. That is not possible. Therefore we must surrender: "Krishna, God, I have acted freely for so many births. I did not become happy. Nor I am happy at the present moment. So now I surrender unto You. You say, 'I give you protection.' So kindly give me protection." That surrender is the aim of the Krishna consciousness movement.

Thank you very much. 😊

Sri 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
We Want To Give Eyes To The People
At the end of a talk in Los Angeles, on November 18, 1968, His Divine Grace A. C. Bhaktivedanta Swami Prabhupada took questions, and a memorable exchange ensued.

SRILA PRABHUPADA SPEAKS OUT

Woman: Are you familiar with Joan of Arc? She was a saint.

Srila Prabhupada: Yes.

Woman: Is there any person in the Srimad-Bhagavatam similar to her?

Srila Prabhupada: You want to see Joan of Arc in Srimad-Bhagavatam? Why don’t you take Joan of Arc of the Srimad-Bhagavatam? Any activities of the Lord’s devotees—that is Srimad-Bhagavatam. What do you mean by Bhagavatam? Bhagavatam: this word comes from bhagavan, meaning "God." Anything pertaining to Bhagavan is Bhagavatam. So Bhagavatam can be expanded unlimitedly. Anything in relationship with God—that is Bhagavatam. So if Joan of Arc was in relationship with God, she is also Bhagavatam. You should expand Bhagavatam in that way. [Turning to an inquiring disciple:] Yes.

Disciple 1: Srila Prabhupada, recently it said in the newspaper that the scientists were sending a rocket around the moon. I have read in your Easy Journey to Other Planets that no matter how many endeavours they make, they will never reach these other planets. Is this . . .?

Srila Prabhupada: Yes. This is not the process for reaching the other planets. This is childish. About this, also, I have made a statement. This is childish. You cannot go to the moon planet in that way. It is not possible. The scientists will simply create a story, but they’ll never be successful.

Disciple 2: Srila Prabhupada, will we come to know Krishna, as well, by thinking always how we can spread this Krishna consciousness? Will this kind of thinking help us to know Krishna as much as if we thoroughly study the Vedas?

Srila Prabhupada: Yes. Siddhanta baliya citte na kara alasa: somehow or other, you have to understand the science of Krishna. There are so many books. The Gosvamis were studying and writing. Nasasastra-vicaranaika-nipunau: they were very much expert in studying very scrutinizingly all Vedic literatures. Of course, the process is either reading or hearing. You may not have time to read, but try to read. If you have no time, you are hearing. We are publishing literature, books. And I am trying to speak to you. When you hear me, that is also understanding; that is also studying the Krishna science.

Rather, hearing is better reception. The Vedas are, therefore, known as shruti. Shruti means knowledge received through hearing. The real process is hearing. And in this age, Kali-yuga, people cannot study
so much. For instance, when Chaitanya Mahaprabhu was questioned by Prakashananda Sarasvati, He said of Himself, "What can I understand about Vedanta-sutra? I am a fool. Therefore, My spiritual master has ordered Me to simply chant."

So this chanting will help you. Yasya deve para bhaktir yatha deve tatha gurau: simply by studying, by becoming a bookworm, you cannot advance; the real secret is—this is stated in the Vedas—unflinching faith in God and the spiritual master. Then things will be revealed from within. How much strength have we got to study all these books? But the Vedas say, yasya deve para bhaktir yatha deve tatha gurau. If one has got unflinching faith in God and similar faith in the spiritual master, then tasyaite kathita hy arthah prakashante mahatmanah: to him only, the Vedic knowledge becomes revealed.

And this special revelation is also confirmed in the Bhagavad-gita. Lord Krishna says, tesam satata-yuktanam bhajatam priti-purvakam—"Those who are engaged in My service with love and affection"—buddhi-yogam dadami tam—"I personally give them intelligence"—yena mam upayanti te—"by which they can come to Me." In another place in the Bhagavad-gita, Krishna states, tesam evanukampartham—"In order to show these devotees special favour"—aham ajnana-jam tamah nasayamy—"I personally dissipate their darkness within the heart." The mind is utterly full of darkness; therefore, we are conditioned. So Krishna, from within He drives away the darkness of ignorance. Aham ajnana-jam tamah nasayamy atma-bhava-stho. Just like that.

So He is within you. If you are sincere to Him and to the instruction—following—then everything will come out automatically, even if you don't read. This is the special significance of Krishna consciousness, that we want simply sincere souls; then everything is there. You study or don't study. But for preaching work, studying is required. Because you have to meet so many opposing elements, it will be well if you can give some references from books of authority. But even if you don't give references, you can speak logically. You can place arguments logically. So Krishna will help. Krishna is within you. Don't think that Krishna is without.

He's without and within, both. That is explained in Srimad-Bhagavatam. When Krishna was standing before Kunti and He also entered within the womb of Uttara to save Parikshit Maharaja, Kunti said, "I see that You are within and without. Still, You are unseen." God is within and without, but the rascals cannot see. They say, "Where is God? Can you show me?" But He is always everywhere, within and without.

One has to train himself how to see. That is described in the Brahma samhita: premanjana-cchurita-bhakti-vilocanena: one has to anoint the eyes with love of God—then he can see. Premanjana-cchurita-bhakti-vilocanena santah sadaiva hrdayesu vilokayanti. This verse mentions the santah, the saintly persons. For instance, in your San Francisco, we find the word saint, or saint. Sant or santah is a Sanskrit word. The saint word is a Sanskrit word. And santah sadaiva hrdyesu vilokayanti: those who are saints—santah—they always see God, within and without. They have got eyes to see. What are those special eyes? Love of God. That's all.

Disciple 3: Srila Prabhupada, Lord Jesus Christ says that if you would see God, your eye must be single. Is he referring to this same scriptural statement and saying love of God is this single eye?

Srila Prabhupada: Do you mean that one of your eyes will be lost? What do you mean by that? What do you understand by this statement?

Disciple 3: I understand that your attention should be one-pointed on God.

Srila Prabhupada: That's it. That's it. When you actually see God, you cannot see anything except God. That is God-seeing. That is stated in Chaitanya-charitamrita. Sthavara-jangama dekhe, na dekhe tara murti: an elevated devotee, a first-class devotee—he sees trees or animals, nonmoving or moving beings of so many varieties, but he does not exactly see their form. He sees the soul within, and everywhere he sees Krishna.

That is a fact. Krishna says, sarva-yonisu kaunteya sambhavanti murtayayah yah: "There are millions of varieties of forms of life, but I am the seed-giving father." So a devotee sees, "Oh, right here is a son of Krishna. Over there is a son of Krishna. To my left is a son of Krishna. And to my right is a son of Krishna."

So if you love somebody, as soon as you see his son you immediately remember whose son he is. Therefore, the saintly person sees the tree and immediately remembers, "Oh, it is Krishna's." He sees a dog; he immediately sees Krishna. "Oh, he is Krishna's." He sees a watch; he immediately sees, "It is Krishna's." Therefore, he is single-eyed, focused on Krishna. That's all. He has no other vision. Everything—Krishna's.

Therefore, he wants to take everything and everyone towards Krishna. "Please come to Krishna consciousness. You are missing Him. You are Krishna's. Why are you are identifying with this nonsense? Why are you thinking 'American,' 'Indian,' or this or that? You are Krishna's. Come to Krishna." This is our propaganda. We want to give eyes to the people. They are blind; their leaders are blind. Andha yathandhair upaniyamanas, na te viduh svartah-gatim hi visnum: they do not know what is their ultimate goal of life—Krishna, God. So what Lord Jesus Christ says—it is right.

Any other question? Then have kirtana. Hare Krishna.
### Fasting

- **Aug 10** Ekadashi
- **Aug 11** break fast
- **Aug 26** Ekadashi
- **Aug 27** break fast
- **Sep 8** Ekadashi
- **Sep 9** break fast

### Festivals

- **Aug 19** Garuda Panchami (in Bangalore)
- **Aug 26 - 29** Jhulan Yatra
- **Aug 29** Balarama Jayanti:
  - Appearance of Lord Balarama
  - Fasting till noon
- **Aug 29** Second month of Chaturmasya begins
  - Fasting from yogurt for one month
- **Sep 5** Sri Krishna Janmashtami:
  - Appearance of Lord Sri Krishna
  - Fasting till midnight
- **Sep 5** Sri Vyasa Puja:
  - Appearance of Srila Prabhupada
  - Fasting till noon
sri-krishna-chaitanya-maha-prabhunam
karunya-piyusa-maha-pravahah
ekatra loke puruse 'vatirnah
sa eva casmad-guru-sarvabhaumah

"The great river of the nectar of Sri Krishna Chaitanya Mahaprabhu's compassion has descended to earth in one person. That is our Srila Prabhupada, the emperor among spiritual masters."
—From Srila Prabhupada Satakam

If There Is One Verse that nearly everyone knows from the Bhagavad-gita, it is Krishna's famous promise to uphold religion on earth: "Whenever and wherever there is a decline in religious practice, O descendent of Bharata, and a predominant rise of irreligion, at that time I descend myself." (Bg. 4.7)

Usually Krishna comes Himself in one of His wonderful forms, such as Rama, Narasimha, or Varaha. To uphold righteousness in the world, He protects the

Glorification in the Highest Language

A highly respected Sanskrit scholar uses "the language of the gods" to pay homage to Srila Prabhupada.

by Ravi Gupta
pious and destroys the demoniac. But sometimes Krishna sends his pure devotee instead, just as the president sends an ambassador to a foreign land. Krishna's devotee has the same mission as the Lord, but he accomplishes it in a different way. The Lord's representative does not kill the demons. Instead, he turns them into devotees, using the powerful weapon of compassion.

Srila Prabhupada was such a devotee of the Lord, and during his life span of eighty-one years, he distributed the culture of Krishna consciousness more widely than ever in history. He gave Krishna freely, removing the barriers that keep people from devotional service. He dismantled the barrier of language by translating the Vedic scriptures into English (and now, through his disciples, most other languages). He removed the barriers of caste and gender by offering spiritual initiation to men and women of all countries. He removed the barrier of nationality by establishing temples of Krishna all over the world. And he defied the barrier of age by doing all this after the age of seventy.

**A Unique Tribute**

When devotees around the world observed the twenty-fifty anniversary of Srila Prabhupada's passing, His followers and admirers paid homage to his life and teachings. The departure of a Vaishnava is an occasion for both sadness and joy—sadness because we have lost the association of a great soul, and joy because he has returned to Lord Krishna's abode.

One of the unique tributes offered to Srila Prabhupada on this occasion was a piece of Sanskrit poetry called Srila Prabhupada Satakam—a collection of one hundred Sanskrit verses in praise of Srila Prabhupada's life, character, teachings, and disciples. The author is Dr. Mudumbai Narasimhachary, who retired as the head of the Department of Vaishnavism at the University of Madras, in Chennai, India, and later was a visiting professor at the University of Oxford in England. The verses are composed in a variety of Sanskrit meters, and the language is erudite but sweet.

Sanskrit is known as devavani, “the language of the gods.” The Vedas are revealed in Sanskrit, and when Krishna came to earth five thousand years ago, he spoke in Sanskrit. Today, the language is used by followers of Vedic culture all over the world as the medium for praising the Lord and His devotees. Srila Prabhupada spent his life translating the Vedic scriptures so that people of all countries could benefit from transcendental knowledge. Now, it is fitting that

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we express our appreciation for his work by glorifying him in the language of the Vedas.

Few people could be more qualified to compose such a work than Dr. Narasimhachary. He is a widely respected scholar of Sanskrit, Vaishnava theology, and Vedanta philosophy. He has written several books on these subjects, and lectured at universities in the United States, Europe, Malaysia, and India. He collaborated with several international scholars on various publishing projects.

Most of all, Dr. Narasimhachary is loved for his ability to compose Sanskrit poetry. He has been honoured with numerous titles in recognition of his skill, such as Shastrakavirat, "king of scholarly poets," Sahityavishara-da, "master of literature," and Asukavisekhara, "best among those who can compose poetry extemore." Professor Narasimhachary often composes beautiful Sanskrit verses at a moment's notice.

Dr. Narasimhachary is a devout practitioner and spiritual master in the Sri Vaishnava sampradaya of Ramanujacharya. He is an ardent worshipper of Sri Laksmi-Hayagriva, the presiding deities of Vedic knowledge. He always wears the Vaishnava tilaka and maintains his Vaishnava diet and practice wherever he travels. His appreciation for Srila Prabhpudara began when he first came to Oxford, England. He was invited by the Oxford Centre for Vaishnava and Hindu Studies, an academic institution that aids the study of Vaishnava theology at Oxford University.

It was there that Dr. Narasimhachary began reading Srila Prabhpudara's biography by Satsvarupa Dasa Goswami. He was so moved by Srila Prabhpudara's story of sacrifice, courage, and compassion that he decided to compose one hundred verses in his praise.

The one hundred verses of the Satakam describe different aspects of Srila Prabhpudara's teachings and personality. Several verses focus on his accomplishments, his constant meditation on Radha and Krishna, his concern for his disciples, and his deep knowledge of the scriptures. Using a traditional method of Sanskrit eulogy, Dr. Narasimhachary describes Srila Prabhpudara's form from his lotus feet to his face. The professor also devotes a section of verses to glorification of the Hare Krishna maha-mantra, since the chanting of the holy names was the essence of Srila Prabhpudara's teachings and the foundation of his success.

Here are some verses from the Satakam that focus on Prabhpudara's fearless preaching of Krishna consciousness all over the world.

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Address:
City: State: Pin code: Contact No:
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Name:
Address:
City: State: Pin code: Contact No:
Email:

Referral Details # 2
Name:
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Wearing a necklace of Tulasi beads around his neck, and placing the radiant Vaishnava tilaka upon his forehead, our spiritual master Srila Prabhupada traveled the earth, dancing, and chanting the names of Lord Mukunda in a loud voice.

Renouncing wife, children, relatives, and everything related to household duties, Srila Prabhupada, the emperor among spiritual masters, considered the entire world his own family.

Traveling repeatedly to foreign countries, Srila Prabhupada taught the doctrine of devotional service. He was the sun who made the lotuslike hearts of the Westerners blossom.

Srila Prabhupada thought like this [onboard the ship to America]: "The people living in the Western countries are absorbed in material enjoyment. In matters of eating, sleeping, and so on, they are no better than animals, and they are devoid of religious principles."

"Reveling in wine, meat, and women, they are now wasting their lives and are thus wandering in the cycle of samsara. How can they be saved?" In this way, Srila Prabhupada was distressed over their condition.

"Here, no one chants 'Sri Rama, Rama.' No one chants 'Sri Krishna, Krishna.'"
‘Sri Krishna, Krishna.’” Srila Prabhupada, the emperor among sages, was certain that these two names could liberate the people.

There is no qualification needed within the three worlds to chant this Hare Krishna mantra. There is no condition of eligibility based on a person’s caste, gender, and so on, nor is there consideration of a suitable place, time, or order of life.

Thus, depending upon the mercy of Sri Krishna, the Lord of Radhika, Srila Prabhupada personally worked hard and collected funds. That emperor among spiritual masters built a kingdom of pure bhakti—a territory with no boundaries.

With great intuition, the best among spiritual masters, Srila Prabhupada, constructed temples of Lord Krishna, the beloved of Sri Radhika, all over the world. At the same time, he established these temples in the hearts of honest devotees. How wonderful this is!

There was never any fear in Srila Prabhupada’s heart, nor was he ever doubtful of his victory. For one whose mind is constantly absorbed in love for Mukunda, how can there be despair?

Srila Prabhupada was the best of devotees, an intimate associate of Krishna, the dearest friend of Sri Radhika. Otherwise, how could he accomplish so much in such a short time, that which is impossible for others?

All glories, all glories to our spiritual master, the guru of sadgurus! All glories, all glories to the yogi who is the embodiment of pure and eternal spiritual knowledge! All glories, all glories all the time to the adorable Srila Prabhupada! All glories, all glories to the powerful sun who destroys the night of maya!

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JHULAN-UTSAV
the swing festival

AUGUST: 26 - 29, 2015
Celebrations 7 pm onwards
at ISKCON Radha Krishna Temple,
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For more details of the festival visit:
www.iskconbangalore.org/jhulan-utsava
Located in the town of Thirukkovilur in Villupuram district is the temple of Vamanadeva, known here as Thirvikrama or Ulagalantha Perumal.

Maharaja Bali was the grandson of the great devotee Prahlada. He is glorified in the Srimad Bhagavatam as one of the twelve mahajanas or great authorities in the devotional line. He was born to Virochana and Devamba. His grandfather, Prahlada Maharaja, instilled in Bali, a strong sense of dharma, values and most importantly, devotional service to the Supreme Lord. With such an upbringing, Bali Maharaja grew up to be very pious, contrary to the expected behaviour of others in his demonic (asura) clan. His reign as the king of the asuras was characterised by peace, tranquility and prosperity. Even demigods like Indra became envious of Maharaja Bali. As king of the demigods, Indra was fearful that Bali Maharaja’s popularity, power and piety would override his own sovereignty. So in his typical passionate manner, he decided to safeguard his position by waging war against the asura king. The great battle between the demigods (led by Indra) and the asuras (led by Bali) lasted for several years. Bali emerged the victor and proclaimed his authority over all the fourteen worlds. But his power did not corrupt Bali Maharaja and he remained righteous.

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

Appearing as a dwarf brahmana known as Vamana, the Supreme Lord came to Bali Maharaja’s sacrificial arena, begging him for three paces of land. Perceiving Vamana’s real identity, Shukracharya advised Bali not to promise him charity. But Maharaja Bali was very happy to concede to the demands of Vamana. Thus he transgressed the order of his guru. The shastras enjoin that nobody must check the worship and service of Lord Vishnu. Therefore if such a person is one’s guru, he should be rejected. It may be recalled here that Prahlada peacefully obeyed the orders of his father Hiranyakashipu when the former tried to kill him. Prahlada allowed himself to be thrown off a cliff, immersed in a cauldron of boiling oil, enter a pit of poisonous snakes – all without protest or resistance. Bali Maharaja too had prayed to Lord Narayana to fill the holy names of the Lord. Prahlada refused to obey. This is the quality of a devotee. Everything can be compromised except service to the Supreme Lord. Mahabali is thus considered as a great devotee who rejected his own spiritual master’s order when the latter advised him not to offer a gift to Lord Vishnu. Mahabali was completely aware of the plan of Vamanadeva, yet he willingly allowed himself to be deceived by Him. He knew the unlimited power of the Lord, yet he was eager to serve Him. A devotee agrees and works for any action of the Supreme Lord.

There are nine process of bhakti (unalloyed devotion to the Lord) and Bali Maharaja is the example for one who achieved perfection by complete self-surrender or atma nivedanam. Estatic that he had an opportunity to fulfill the Lord’s wish, Mahabali took three portions of sanctified water and performed the gift ceremony or daana karma. He requested the Lord to measure three paces of land, Vamana, the transcendental dwarf, expanded Himself to a gigantic size, as Thirvikrama, the conqueror of the three worlds. The first step of Lord Thirvikrama, with His right lotus foot, encompassed the entire world. With His left lotus foot raised above His head, His second step spanned the entire sky. When Bali Maharaja saw that the Lord was indicating with His left hand that there was still one step promised to Him, the king offered his own head for the third. Mahabali’s mind did not budge from the disposition of complete surrender to the Lord’s will. Thus through His Vamana lila, the Lord glorified His great devotee Bali. This is how He is seen in the temple of Thirukkovilur.

The twelfth-century poet and devotee Jayadeva Gosvami writes:

chalaaya sikkri mame baddhata vamanam
pada-nakha-nirajanta-jana-pavanam
keshava dha-tamam raya ja-jagadhara hari

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

Many years later, Sage Mrikandu wanted to have this Vishwarupa darshana of the Lord where He measured the three worlds. The sage approached Lord Brahma for his advice. Brahma suggested that the sage go to Krishnashetra (now Thirukkovilur) on the banks of the Krishnabhadra River to realize his wish. The sage, along with his wife Mitrawathi, came to this place and performed severe penance for the darshana of the Lord.

The Supreme Lord came to their abode in the guise of an old brahmana and begged for food. The sage and his wife did not have even a single grain of rice to offer. The sage turned to his wife, who went into the house, took a bowl in her hand and prayed to Lord Narayana to fill the bowl with food if she was the chaste wife of the sage. The bowl then filled of delicious food. Please with their penance, the Supreme Lord granted His Vishwarupa darshana to the couple. This is the Lord who resides in...
Thirukkovilur as Thrivikrama or Vamana Perumal.

The Temple

A thousand years ago, Thirukkovilur was one of the four largest cities in Tamil Nadu, very much like Kanchipuram, Madurai and Thanjavur. Later, kings like Adiyamman demolished the city. The famous Chola king Raja Raja Chola was born in Thirukkovilur, as Arulmozhivarman, the third child of Parantaka Sundara Chola and Vanavan Devi of the Malayaman dynasty.

The tower of the temple has eleven tiers and is 192 feet tall - the third tallest in the state, the first being at Sri Rangam, and the second at Srivilliputhur. The tower is filled with intricate figurines of god and goddesses. Pastimes from the Ramayana and Srimad Bhagavatam are the subject of the carvings on the gopuram. The temple premise is 5 acres in area. Even after crossing the main tower, there are residential parts.

This is the holy place where the first three Alwars-Poigai Alwar, Boodhathalwar and Peyalwar - met together incidentally by the grace of the Lord. Once, during severe torrents of rain, Poigai Alwar sought a place in the ashram of Sage Mrikandu. He was shown a place to rest. After a little while, Boodhathalwar came to the same place for shelter. The first Alwar shared the space which was just sufficient for two to sit. The third Alwar-Peyalwar also came there. There was only enough space for him to stand. Suddenly, they were crammed together due to the presence of a fourth person – the Supreme Lord Vamana Himself who longed for the association of His beloved devotees.

The three Alwars composed a song describing that night when they were blessed by the darshana of the Lord. They liken His appearance in their midst, to the lighting of a lamp to dispense the rainy darkness. This song is chanted even now by the devotees while lighting lamps in their houses in the morning and evening.

The three Alwars attained salvation in this holy land. The Supreme Lord is praised as Ulagalantha Perumal or one who measured the worlds, as He sought a small
piece of land measuring just three feet and that small piece happened to be the three worlds. The Deity, made of tharu wood, is in a standing posture. Against tradition, the Supreme Lord as Vamanadeva, here holds the conch in His right hand and the discus in His left. Of the 108 temples of the Supreme Lord, this is the only temple with a self-manifested Durga deity in one of the sub shrines. This is an important kshetra for the Vaishnavas and Hindus in general in the Tamilnadu region.

Shukracharya (Venus in the zodiac sign), Guru of the asuras, has a place in the temple, commemorating his position as the spiritual master of Mahabali, in Shiva temples that we see Mother Vishnu Durga in the prakaras. Deities other than Vishnu and Vishnu tattvas are not generally seen in Vaishhanava temples. In Thirukkovilur temple, the Lord and His beloved sister Durga (maya form of Lord Vishnu) are in shrines near each other. Thirumangai Alwar who generally praises only the Lord in his hymns, had glorified Mother Durga in one of his verses. There is a 40 feet tall Garuda pillar with a small temple built on it opposite the Supreme Lord’s shrine from where Garudadeva is worshipping Lord.

Of the Pancha Krishna shalas or five great temples of Lord Krishna, Thirukkovilur is the first. The others are: 2) Thirukannapuram, (Krishna Voice 2014), 3) Thirukkannangudi, (Krishna Voice 2014), 4) Thirukkannamangai (Krishna Voice 2014) and 5) Kapisthalam (Krishna Voice 2014).

Lord Krishna made of salagrama graces the devotees from a shrine on the right side of the gopuram entrance. The devotees must begin worship from this shrine and only then pass on to have darshana of the presiding Lord Thrivikrama. The great Vaishnava acharya, Manavala Mamunigal, also had rendered many hymns in praise of Lord Ulagalantha Perumal. The consort of the Lord is devotionally addressed as Sri Pushpavalli Thayar.

According to scriptures, Sage Parashurama and Sage Agasthya had performed penance at Thirukkovilur. The river flowing nearby was known in ancient times as Krishnabadra and is now known as Thenpennai. The temple pond adjacent to the gopuram is called Krishnathirtha. Srikara vimana is atop the sanctum sanctorum.

Festivals

The 15 day Panguni Brahmotsavam in March-April with Sri Pushpavalli Thayar oonjal on Friday, is celebrated with much pomp and show. On these days the Lord is carried out in the mornings and evenings along the streets in various vahanas. The entire town throns to see their beloved Lord in such glory and magnanimity. There is another festival called Masi Magam in February-March when the Lord visits Cuddalore, carried on the shoulders of devotees. These
are the main festivals of the temple. Other festivals are Pavithrotsava in the month of Puratasi and Navarathri in September-October; Sri Rama Navami in the month of Chithirai, Sri Ramanuja Jayanthi and Vasanotsava or spring festival in April-May; Garuda Seva when the Lord is carried on a golden Garuda in Vaikasi Vishaka, Nammalwar Jayanthi in May-June, Periyalwar festival in June-July, Andal Utsava in July-August; Sri Krishna Jannashtami, the 10 day Sri Manavala Mamunigal festival in October-November; Kaisika Ekadashi in the month of Karthik, Thirukarthika festival of lighting lamps around the temple in November-December and the 20 day festival of Vaikuntha Ekadashi in December-January. Besides the above, important festivals such as Pongal/Makara Sankranti, Deepavali, Tamil and English New Year’s days are also observed with special processions of Lord Thrivikrama.

Nammalwar describes the beautiful place Thirukkovilur and the Supreme Lord in his work Thiruvaimozhi. Detailed explanations of his verses are given below. Alwar takes the position of a mother whose daughter is madly in love with the Supreme Lord. This girl who looks like a young beautiful deer says that everything is Krishna for me. The food that is being eaten, the drinking water and the betel leaves for chewing - are all Krishna. She keeps uttering such statements and melts with tear-filled eyes. His beauty and qualities (most auspicious attributes) are the only wealth for her. Listening to His glories and thinking of His beauty, she is proceeding towards Thirukkovilur.

Oh girls! My girl has made the entire place, village and this earth utter His names, charms and qualities. Everyone is also as mad after Him like my daughter. My girl has gone beyond all disciplines/norms of the society.

“Will she ultimately reach Thirukkovilur? Will she come back to me, who is the greatest sinner? (Sinner because even after giving birth to such a gifted, saintly person, I am asking all of you to tell me her present state.) Am I not a sinner? I should have followed her.

My girl has ignored all her playful objects and pets, namely, the parrot, the ball, the small wooden toy, the flower basket, etc., and has gone towards Thrivikkovilir, considering that the enjoyment that she can derive from Lord Vishnu is much more than all these play things. She utters only His names now! She has gone already! Would she have reached?

Alas! Would she be crying ceaselessly with tears rolling down her soft cheeks and bimbha fruit like lips that quiver, thinking of the Lord?

Will other people talk bad about her character because she has gone to Thrivikkovilir alone? They are so notorious in...
gossiping! Or perhaps will they say that my girl is doing what is suited to her nature and bhakti? Will she exert herself and let her legs and hip weaken by walking so long towards Thirukkovilur, where the Lord (who has none above or equal to Him and who has no better wealth than Himself) is having His yoganidra? Only due to her bold and determined action is she able to perform this.

Even in my old age, this young deer-like girl of mine is not here to help me (in day-to-day chores in the kitchen). Instead, she has left me and gone towards the South to reach Thirukkovilur. She sees the Lord Vishnu (who is most gracefully at that divya desam with His large beautiful lotus-like eyes and round red-lipped mouth. With tears of great joy from her eyes rolling down her soft cheeks, she quivers with her heart melting.

My girl has lost her mind, thinking of Bhagavan only. With a desire to see Him, and with that longing, she cries for Him. Tears blind her vision. The heart is choked with emotion. The external eyes are covered with tears and she cannot see. The internal eyes in the heart are also choked. How will she reach is the mother’s anguish and concern.

Day and night, she has been calling out Him and she has proceeded to Thirukkovilur. He is staying there with a pride in His face that He is the Greatest of Greatest wealth of all worlds. How will she be able to endure the journey with her heart melting, thin legs suffering and tears, rolling down the cheeks uninterruptedly? (She should expect Him to come and stay here; On the contrary, with her tender body, weak heart, she walks and He is staying there waiting for her).

My girl has fallen in love with the Supreme Personality of Godhead at Thirukkovilur and is proceeding towards that place. She is melting with love for Him. She is walking with her hands on her weakening hips (due to her exertion from emotions and physical strain as well). When the Supreme Personality of Godhead is staying at that divya sthalam, with Sri Mahalakshmi, (whose waist is also weakened due to her ecstasy for being with the Lord), she is suffering on her way to Thirukkovilur, leaving me all alone.

My girl is offering all good things that she comes across to Krishna, saying that everything is for Krishna only. She has got so much adoration and tremendous love for Him. When such is the case, the people talk so much ill about my girl. But she is also not bothered about all those talks.

Kulashekara Alwar says: For me all these people (who talk about me) are all mad - and I am also mad to them; I have become mad after my Supreme Personality of Godhead. She is also not bothered about me and has left me to proceed towards Thirukkovilur.

Oh Gods! I am simply not able to comprehend the nature of my daughter. My beautiful deer-like girl has left me and gone towards Thirukkovilur.

She has gone to Thirukkovilur to the Supreme Personality of Godhead Aravinda Lochana (lotus eyed Lord) and is unable to be away from Him even for a micro-second. She is simply not worried about her mother and the family and also the bad name that she has earned for us. 😊

Photo courtesy: Santhanakrishnan, Srirangam
We'll read tonight from the Sixth Chapter of Bhagavad-gita, which discusses dhyana-yoga, or meditative yoga. Texts 13-14 say: “One should hold one’s body, neck, and head erect in a straight line and stare steadily at the tip of the nose. Thus, with an unagitated, subdued mind, devoid of fear, completely free from sex life, one should meditate upon Me within the heart and make Me the ultimate goal of life.”

Sri Prabhupada’s purport to these verses begins, “The goal of life is to know Krishna, who is situated within the heart of every living being as Paramatma, the four-handed Vishnu form.”

The same form of Vishnu or Narayana is existing within the heart of every living being as the soul of all souls, and He is directing the wanderings of all living being throughout the cosmic creation. There are two souls: the individual soul, the person looking out from the eyes; and the Supersoul, the Supreme Lord who resides within the heart of each of us.

Self-help advocates say, “I have to get in touch with my real self.” They’re thinking on the physical plane. “My real self is not a doctor but a lawyer, and as soon as I discover I’m a lawyer I’ll be happy.”

But it’s much, much deeper than that. The real self is aja, “unborn,” and nitya, “eternal.” The real self does not die when the body dies. The real self is hankering after a relationship with the Supreme Person, but we’re looking in the wrong place. All of us are looking for friendship, love, guidance, and knowledge, but we’re looking for these within the phenomenal world, and this is a mistake because our very best friend is within our own heart.

It is difficult to see the nose, which is right in front of you. Similarly, it is difficult for us to see the Supersoul, who is there within us. He is ishvara, the supreme controller, and not a blade of grass moves without His sanction. He’s controlling all the universes, gravity, time, but He makes Himself available. Have you ever worked for someone who doesn’t have time for you? Krishna is the controller of everything, but He has all the time in the universe for you. And not only for you but for me too. That’s the beauty of Krishna. He is with all of us individually.

The goal of yoga is to help us get in touch with the person who resides within our hearts. Yoga is the matchmaker, you could say. Not more than a few hundred yards from this place a yoga class is going on. Most people think yoga is either a means to lose weight so that they can have good sex or to merge with Brahma and lose all individuality, which amounts to spiritual suicide. But they’re wrong about the goal, and they’re wrong about the practice. One has to practice sitting postures to breathe properly, but that is not the goal. Real yoga is ashtanga-yoga, the eight-fold process. It starts with yama and niyama, rules and regulations that require one to be a strict vegetarian and practice celibacy.

Sex is the highest material pleasure, and love of God is the highest spiritual pleasure. For some people it’s disheartening to learn that they have to make a choice. The real thing to understand is that the pleasure of sex life has a heavy downside. There’s an old saying that if you pick up one end of the stick you pick up the other end of the stick too. If you want sense pleasure, then you have to take sense pain—sukha and duhkha, happiness and distress.

Some of us have been to the school of hard knocks and have gotten a little realization. I’m not perfect in my understanding of it, but in my heart of hearts I know that when I’m free from lust, anger, greed, envy, that kind of purity will bring me happiness beyond compare. I want that. And I’m prepared to be patient, determined, and enthusiastic to achieve it, because I’ve seen that in this world, practically speaking, there is only suffering. You can say something brings less suffering and therefore it’s enjoyable. But I want a pleasure that is ever increasing. That pleasure exists, but it requires effort to attain. By the process of sankirtana—by chanting and taking spiritual food and living a simple life and associating with other devotees and practicing sincerely—you can attain the perfection of pleasure.

Krishna says, “Of all yogis, he who in faith worships Me is the highest of all.” Krishna is the Supreme Person, the Supreme Lord. He is the speaker of the Bhagavad-gita, and He is telling us that of all yogas—jnana-yoga, dhyana-yoga, astanga-yoga, kriya-yoga, this yoga, that yoga—the highest yoga, the way to reach Him, is bhakti-yoga. After jnana, or knowledge, comes love. After many, many lifetimes of analyzing the material world, one will
realize vasudevah sarvam iti: there’s nothing more than Krishna. He’s the goal. To love Krishna, to be loved by Krishna, to finally come back to Him after such a long time, to finally reunite with the person we’ve wanted all along, and to never be parted from Him ever again—that is beautiful. And that can be achieved through bhakti-yoga.

Bhakti-yoga is the process by which we come to love Krishna. In verse seventeen of this chapter Krishna says, “He who is regulated in his habits of eating, sleeping, recreation, and work can mitigate all material pains by practicing the yoga system.” Srila Prabhupada writes, “Extravagance in the matter of eating, sleeping, defending, and mating—which are demands of the body—can block advancement in the practice of yoga. As far as eating is concerned, it can be regulated only when one is practiced to take and accept prasadam, sanctified food.” We eat vegetarian food, but we are not vegetarians. We’re “Krishnatarians.” Rabbits are vegetarian, elephants are vegetarian. So what? Krishna says, “If all you can offer is a leaf, flower, or fruit, offer it with love. And take the remnants, the prasadam. What I want is your devotion.”

Therefore, sleeping is kept to a minimum. The Gosvamis of Vrindavana ate, slept, bathed—everything—within half an hour or an hour. They were that engrossed in spiritual life. We may never reach that stage, but we can find a level of service that fulfills us every day of the year. During our sleep we’ll have nice dreams of Krishna and His devotees, and we’ll rise and begin our service and our hearts will be bright.

Because the Krishna conscious person is regulated in his work, speech, sleep, wakefulness, and other bodily activities, he or she experiences no misery. This is practical. If someone undergoes some sort of stress, a friend might say, “Just take your mind off it; get engrossed in your work.” People do that as a kind of therapy. Here the Gita recommends we go on permanent therapy. Work for Krishna. You’ll get so absorbed that you won’t fear even death. Steadiness comes from being constantly engaged in serving guru and Krishna. In the spiritual world the gopis compete to serve Krishna. There is so much work to do for Krishna that you can be totally carried away. Love is both a verb and a noun. To feel perfect satisfaction, you have to practice loving Krishna. You have to serve Him. 😊
Vaikuntha Hill
Sri Jagannatha Baladeva Subhadra Ratha Yatra

Their Lordships Sri Jagannatha & Sri Baladeva with Her Lordship Srimathi Subhadra at Vaikuntha Hill. Lord Yoga Narasimha can be seen behind Srimati Subhadra.

Devotees chant and pull the chariot of Lord Jagannatha
VEDIC THOUGHTS

Religious systems are meant to show the existence of God, who is then generally approached as the cosmic order-supplier. But Lord Sri Chaitanya Mahapurusha’s transcendental mission is to distribute love of Godhead to everyone. Anyone who accepts God as the Supreme can take to the process of chanting Hare Krishna and become a lover of God. Therefore Lord Chaitanya is the most magnanimous. This munificent broadcasting of devotional service is possible only for Krishna Himself. Therefore Lord Chaitanya is Krishna.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

Everyone has a tendency to love someone. That Krishna should be the object of love is the central point of Krishna consciousness. By constantly chanting the Hare Krishna mantra and remembering the transcendental pastimes of Krishna, one can be fully in Krishna consciousness and thus make his life sublime and fruitful.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

Real happiness must be appreciated by one’s transcendental senses. Unless one is purified, the transcendental senses are not manifest; therefore to purify the senses one must take to Krishna consciousness and engage the senses in the service of the Lord. Then there will be real happiness and liberation.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

The almighty Personality of Godhead, by His causeless mercy, descends to the earth and manifests activities almost on the line of the worldly men, but at the same time extraordinarily, because He is almighty. He does so for the benefit of all conditioned souls so that they can turn their attention to transcendence. By doing so, the conditioned soul will gradually be promoted to the transcendental position and easily cross the ocean of nescience, the source of all miseries.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

There is no difference between the kingdom of God and the devotional service of the Lord. Since both of them are on the absolute plane, to be engaged in the transcendental loving service of the Lord is to have attained the spiritual kingdom.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada
This is an opportunity for devotees who wish to contribute a small amount towards the charitable initiatives of ISKCON Bangalore.

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1. Nitya Annadana
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www.iskconbangalore.org/visheshsevaslist
BALARAMA JAYANTI
The Appearance of Lord Balarama

SATURDAY,
AUGUST 29, 2015

namas te halagraha
namas te musalayudha
namas te revati-kanta
namas te bhakta-vatsala
namas te dharani-dhara
namas te balanam srestha
pralambave namas te 'stu
ehi mam krsna-purvaja

CELEBRATIONS
6 pm ONWARDS
Abhisheka-Jhulan utsava-
Kirtanas-Prasadam

For more details of the festival visit: www.iskconbangalore.org/balaram-purnima
VYASA PUJA
2015 119TH APPEARANCE DAY
OF SRILA PRABHUPADA

SUNDAY, SEPTEMBER 6

CELEBRATIONS
6:00 PM ONWARDS AT ISKCON,
HARE KRISHNA HILL, BANGALORE-10

For more details of the festival visit:
https://www.iskconbangalore.org/vyasa-puja
Featured Article: Nine incredible facts about Puri Jagannath temple

All over the world, including India, many people might know about Odisha as a small state in East India, but the name of Puri certainly has a high recall value across the world for being the land of Lord Jagannath which is famous for its annual Ratha Yatra. Jagannath Puri being one of the four dhams, sees millions of devotees visiting the Jagannath temple throughout the year seeking the blessings of Lord Jagannath. The historic Jagannath temple (Shrimandira) at Puri was built in the year 1078. The following nine incredible facts about the temple do not have a logical explanation. Read More: https://goo.gl/IDZZWV

Hare Krishna World

Ranveer Singh supports Akshaya Patra
Ranveer Singh has lent support to Akshaya Patra’s global campaign called India Ke Hunger Ki Bajao by sponsoring mid-day meals for 10,000 children for a year. Read More: http://goo.gl/YNP8mg

Krishna Katha

‘Rebirth’ of The Unborn!
That the Supreme Lord who is birthless and deathless, also takes rebirth, must be astounding! Yes, this indeed is the transcendental pastime of Lord Jagannath at Puri. Read More: https://goo.gl/458xS4

Timeless Wisdom

Developing transcendental thoughts
We can use our independence properly or improperly. When the living entity misuses independence and forgets Krishna, his love of God gets transformed into lust. Read More: http://goo.gl/FCSsH0

Pilgrimage

Inside the Jagannath temple - a guided tour
This article on Puri Jagannath temple is a very useful and informative guide that helps you visit various places in the temple complex in a sequence. Read More: https://goo.gl/26uR1t

Download August 2015
e-Calendar at
www.iskconbangalore.org/desktop-calendar

Reviews from Trip Advisor

Nitin
Enriching and soulful experience
Amidst the hustle bustle of typical metro life..i like to pamper my soul by going to this place..temple with beautiful marlis and soulful bhajans..is worth a visit when in Bangalore.

Vejjo _Mumbai
Divine place
The time taken to reach this place after long queues is well worth it. Once you enter inside, the experience is great. The chanting of bhajans and the music simply lifts your soul. Great place for buying merchandise.

Naveen P
Holistic & Filling Pure Vegetarian Food
A variety of awesome food was on display. Liked the sitting layout. Taste was great. One can over-eat & not fall sick @ next to the temple makes you feel good.

Gaurav K
Must visit Temple
ISKCON temple is a place to visit in Bangalore and never miss it. Here u'll find the peace n the vibration of god. U will never want to leave this temple. The mantras here are always on n clean ur soul seriously.

SN Ravikota K
Temple Visit
As a new couple, we visited this place and had a very Good Darshan of Lord Sri Venkateswara Swamy, Prabhada Narasimha Swamy, Radha Krishna, Krishna Balram. It was very pleasant and peaceful. Everyone should visit this place at least once when they come to Bangalore.

To write a review visit: www.tripadvisor.in

Top YouTube Picks

https://youtu.be/6UwHC_m2qtg
God’s Biometric Design by Sri Chandralekha Das

https://youtu.be/hwUqF1GAiNg
Hare Krishna Kirtan by Govinda dutta dasa and team
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अन्नद्र: प्राणद्रो लोके प्राणद्र: सर्वद्रो भवेत्।
तस्मिन्ब्रि स्रिष्टिपाञ्जल्य भूतिष्किर्च्छत।

The giver of food is the giver of life, and indeed of everything else. Therefore, one who is desirous of well-being in this world and beyond should specially endeavour to give food.

Mahabharata, Ashwamedha Parva

“Simply by liberal distribution of prasadam and sankirtana, the whole world can become peaceful and prosperous”.

– Srila Prabhupada

The ISKCON Nithya-Annadana seva provides free lunch prasadam every day from 11:30 am to 2:00 pm. This scheme serves thousands of pilgrims who visit the temple every day. Currently about 2500 pilgrims are receiving Annadanam.
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For details please contact Donor Care Centre on toll free No 1800-425-8456 or 93791 56083
The Vedic Science Club (youth education wing of Hare Krishna Movement - Hyderabad) organized a one-day trip to Sri Jharani Narasimha Temple in Bidar, Karnataka, on 5th July 2015. Students from IIT Hyderabad participated in this spiritually enlivening yatra.

On the way to the Narasimha temple devotees had darshana at the ancient Sri Rukmini Panduranga Swamy temple. To have darshana at Jharani Narasimha Temple, one has to wade through a cave filled with chest-deep water for almost a kilometer. It was an exhilarating experience. After this, Krishna conscious games were organized for the devotees, followed by prasadam.

Sri Bindu Madhav Dasa, Vice President, HKM Hyderabad, gave an enlightening talk on the pastimes of Lord Narasimhadeva and teachings of Prahlad Maharaja. Sankirtana was performed at the temple premises.

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