SRI RAMA NAVAMI
Fri 15th April 2016

shri ramachandra kripalu bhajamana
harana bhavabhaya daarunam
O mind! Revere the benign Shree Ramachandra,
Who removes the misery and fear of material life.

Celebrations: 6:00pm
• Pallakki Utsava
• Sri Rama Taraka Ujina
• Audio Visual Presentation

Sri Krsna Prabhupada's
ISKCON BANGALORE
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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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Published and owned by Sankirtana Seva Trust. Editor: Chamari Devi Dasi. Layout, design and graphics by ISKCON Design Group, Bangalore.

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SACRIFICE MADE EASY

"Everyone must perform sacrifice," Lord Krishna says.
And He comes as Chaitanya Mahaprabhu to show us how easy it can be.

A lecture in London on September 5, 1973
by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
Founder-Acharya of the International Society for Krishna Consciousness

yalna-dana-tapah-karma
na tyajyam karyam eva tat
yajno danam tapas caiva
pavanani manisinam

"Acts of sacrifice, charity, and penance are not to be given up; they must be performed. Indeed, sacrifice, charity, and penance purify even the great souls." (Bhagavad-gita 18.5)

There are four stages of spiritual life: brahmacharya [celibate student life], grihastha [householder life], vanaprastha [retired life], and sannyasa [renounced life]. From the beginning of student life, brahmacharya, one must be trained how to satisfy the Supreme Personality of Godhead. The brahmachari is trained to rise early in the morning, offer fire sacrifice, study the Vedas, and then perform sankirtana, preaching the glories of the Lord. There are so many routine duties for brahmacharis, and these must be executed.

For grihasthas [householders], the first duty is to give charity. And who will accept this charity? The brahmacharis and sannyasis [renunciants]. The brahmachari may accept charity on behalf of the spiritual master, and the sannyasi may accept just enough charity for his maintenance, but no more.

A householder cannot accept charity, unless he is a brahmana. Then he may accept charity, but he cannot accumulate money. Whatever he gets, he must use as much as he needs for his maintenance and then give any extra money in charity. There is a Bengali proverb that says, "Even if a brahmana gets 100,000 rupees, he remains a beggar." Why? Because he immediately distributes it all in charity.

And for the sannyasis and vanaprasthas [retirees], tapasya is most important. Tapasya means voluntarily accepting all kinds of inconveniences. In material life one tries to avoid all inconveniences, but spiritual life means to accept many different kinds of austerities for the sake of Krishna, even at the risk of all inconvenience.

So, here Lord Krishna says, yajna-dana-tapah-karma na tyajyam: "One should never give up sacrifice, charity, and austerity." These things must be continued under all circumstances.

Now, the impersonalistic, Mayavadi sannyasis strictly follow the principles of austerity—at least those who are genuine, not false. Three times a day they take a bath, even in the severest cold; they lie down on the floor to sleep; and they always study Vedanta and Sankhya philosophy. But in spite of all these austerities, they do not approve of the worship of the Deity, the transcendental form of the Supreme Personality of Godhead. Because they are impersonalists, they do not worship the form of God. So the shastra [scripture] says, ye 'nye 'ravindaksa vimukta-maninas tvayy asta-bhavad avisuddha-buddhayah: "Although the Mayavadis think themselves liberated, they are averse to worshiping the lotus feet of Krishna, and so their consciousness is impure."

The Mayavadi sannyasis address one another. "Namo-narayanaya [Obeisances to Narayana]." This means that they think every one of them has become Narayana, the Supreme Lord. This is their philosophy.

So, for the Mayavadis Narayana has become a very cheap thing: "Everyone has become Narayana; everyone
has become God." And then the rascal God goes to the hospital and has an operation. They have no shame. They never think, "If I am God, why can't I cure my bodily pains? What kind of God am I?" No, this thought never occurs to them.

No. We do not accept such a God. Our God is different. Our Narayana is the real Narayana—the exalted Supreme Personality of Godhead. He cannot be compared even with such demigods as Lord Brahma and Lord Shiva, what to speak of these rascal Mayavadis. As it is said,

\[
yas tu narayanam devam
brahma-rudradaivatah
samatvenaiva vikseta
sa pasandi bhaved dhruvam
\]

"Any person who thinks that Lord Brahma or Lord Shiva is equal to Lord Narayana is a rascal." So the Mayavadis are rascals. They say, "Any demigod is as good as Vishnu. You can worship any god and get the same result; it doesn't matter." They believe that ultimately the Absolute Truth is impersonal. And so you can imagine any form and meditate on that, and ultimately you will merge into that impersonal Brahman. This is their philosophy, but this is not the fact.

In the ultimate issue, the Absolute Truth is Krishna, Bhagavan, the Supreme Personality of Godhead. Brahmeti paramatmeti bhagavan iti sabdyate: The Absolute Truth is realized in three phases—the impersonal Brahman; the localized Paramatma [Supersoul; and Bhagavan, the Supreme Personality of Godhead, Lord Krishna (krishnas tu bhagavan svayam). Ultimately the Absolute Truth is Bhagavan, and there are many expansions of Bhagavan (advaitam acyutam anadim ananta-rupam). Krishna has millions and trillions of expansions. One of them is the Paramatma, the Supersoul in everyone's heart (isvarah sarva-bhutanam hrd-desa 'yjuna tisthati). And the Paramatma also resides in every atom: andantara-stha-paramanu-cayantara-stham.

So, Lord Krishna has many expansions, but they are all one, advaitam. For example, if you place millions of pots of water in the sunshine, you will find millions of suns reflected in the water. But although we see that millions of suns are reflected in the millions of pots, we know that the sun is one. Similarly, God is one, but He can expand Himself into millions and trillions of forms. There is no question of counting them.

The Mayavadi philosophy is that because God has expanded Himself into so many forms and is thus all-pervading, He is finished. This is a materialistic conception. Suppose you take a big piece of paper, tear it into small pieces, and then throw the pieces away. Then the original paper is lost; it no longer exists. That is the Mayavadi philosophy: Because God is all-pervading, He has no form.

But this is not the spiritual conception. The spiritual conception is purnasya purnam adaya purnam eva-vaisyate: Lord Krishna is the complete, supreme whole, and even though He expands Himself into millions and trillions of complete forms. He still remains complete. Therefore Krishna is described as avaya, which means He is never diminished in anyway. Suppose I have one hundred pounds in my bank balance. If I take one, two, three, four, five—in this way, my bank balance will be finished. But Krishna is not like that He is so complete that although unlimited complete forms expand from Him. He still remains the complete whole. This is the statement of the Isopanishad, and this is the real conception of God.

So, unless you practice yajna [sacrifice], how will you understand this philosophy? It is not possible. In the present age, however, the ritualistic sacrifices recommended in the Vedas are not possible to execute. They are very expensive. You have to acquire so much ghee and grains, along with so many other things. Daily you have to feed so many people. This is all very difficult in this age.

Therefore Krishna has made yajna easy. As recommended in Srimad-Bhagavatam (11.5.32),

\[
krishna-varnam tvisakrishnam
sangopangastra-parsadam
yajnaih sankirtana-prayair
yajanti hi su-medhasah
\]

What is the yajna for the present age? Sankirtana, the congregational chanting of the holy names of God. This process was taught by the incarnation of God for the present age of Kali.

Now, one may ask. Who is the incarnation of God for the present age? The Bhagavatams says, krishna-varnam. The word varna means "category." So Krishna-varnam means that the incarnation for the present age is in the category of Krishna, not in the category of the jiva soul. In other words, He is Krishna Himself. Or, krishna-varnam
can also mean “one who describes (varna-yati) Krishna.” So the incarnation who teaches sankirtana is always describing Krishna or chanting the holy name of Krishna, and He is Krishna because He belongs to the category of Krishna.

The Bhagavatam also describes this incarnation as tvisakrishnam, “having a non-blackish complexion.” But we know that Krishna has a blackish complexion. He is described as asitambuda-sundarangam. Asita means “black,” and ambuda means “cloud.” So His complexion is like a blackish cloud, but very, very, very, very beautiful. Kandarpa-koti-kamaniya: He is so beautiful that many millions of Cupids cannot be compared with Him.

So, although the incarnation who teaches sankirtana is the same as Krishna, His complexion is not blackish. Then may He be any colour except blackish? No. There are fixed colours for the Supreme Personality of Godhead. When the greatly learned astrologer Garga Muni performed the birth ceremony for Krishna at Nanda Maharaja's place, he said, suklo raktas tatha pita idanim krishnatam gatah: “Nanda Maharaja, formerly this son of yours appeared three times with three different colours—white, red, and yellow. Now He has appeared in a blackish colour.” Therefore the incarnation for the present age must be either white, red, or yellow.

So, the complexion of Sri Chaitanya Mahaprabhu is a yellowish golden colour. Also. He is always describing Lord Krishna and chanting His name, and He is in the same category as Krishna. Therefore it is understood that He is the incarnation for the present age.

Next the Bhagavatam says, sangopangastra-parsadam: “He is always surrounded by His associates and expansions.” Anga means “immediate expansion.” and upanga means “an expansion of the expansion,” which is also known as a kala. The first expansion is called an avatar, and when there is another avatar from the first avatar, He is called a kala. Lord Chaitanya appeared with His immediate expansion, Nityananda Prabhu, and with the expansion of the expansion. Advaita Prabhu, and also with Srivasa Thakura, Gadadhara Pandita, and many other devotees (gaura-bhakta-vrnda). Therefore Sri Chaitanya Mahaprabhu has all the symptoms of the incarnation for the present age.

There is a very scientific analysis of God in the shastras. It is not that any rascal can come and declare, “I am God.” This is not acceptable. We have to understand God according to the shastra. Because Sri Chaitanya Mahaprabhu appeared like an ordinary man, Nimai Pandita, but was actually shown to be the Supreme Personality of Godhead, so many rascals have imitated Him: As far as Chaitanya Mahaprabhu is concerned, there are innumerable references proving that He is God—in the Mahabharata, the Srimad-Bhagavatam. the Upanishads. Therefore we accept Him as the Supreme Personality of Godhead. It is not that by some rascal's vote we can declare some ordinary man as God, and then he becomes God.

So, one may ask. How should we worship Sri Chaitanya Mahaprabhu? The Bhagavatam says, yajnaih sankirtana-prayair yajanti hi su-medhasah: “Those who are intelligent worship Lord Chaitanya by the process of sankirtana, the congregational chanting of the holy names.” Those who have nice brain substance will perform this sacrifice. In this way they fulfill the Lord's injunction in the Bhagavad-gita: yajna-dana-tapah-karma na tyajyam. “Sacrifice, charity, and austerity should never be given up.”

Sankirtana is the sacrifice for this age. You cannot give up the performance of sacrifice at any stage of life, but the sacrifices mentioned in the Vedas are not possible in this age of Kali. As the Bhagavatam says, mandah su-manda-matayo manda-bhagya hy upadrutah: In this age people may advertise that they have made so much progress, but they are misguided, lazy, unfortunate, and disturbed. This is the position of the people in this age.
How can they perform Vedic ritualistic ceremonies? It is not possible.

Therefore Krishna has given us the opportunity to perform the sankirtana-yajna. In the temple, if you keep a picture of Sri Chaitanya Mahaprabhu and His associates and perform sankirtana before them, you will become all-perfect, it is so easy.

It is said in the Srimad-Bhagavatam [12.3.52]:

\[
\begin{align*}
& \text{krté yad dhīyātō visnum} \\
& \text{tretāyam yajato makhaih} \\
& \text{dvapare paricaryayam} \\
& \text{kalaū tad dhāri-kirtanat}
\end{align*}
\]

"The same result one could obtain in previous ages by other means, one can obtain in this age simply by chanting the holy names of God." In the Satya-yuga the process was meditation, in the Treta-yuga, elaborate sacrifice, and in the Dvapara-yuga, Deity worship. But in the Kali-yuga it is simply sankirtana. This is the shastric injunction.

So, I am very pleased that you are keeping this center nicely up to our standard by performing sankirtana. Today is Radhastami, the appearance anniversary of Srimati Radharani. She is Krishna's internal pleasure potency. Krishna can expand Himself. So when He wants to enjoy, He manifests His pleasure potency from His body, and that pleasure potency is Radharani. Radharani is not an ordinary living entity: She is Krishna's personal pleasure potency, ahladini-sakti.

Radharani's only business is to please Krishna and this should be our only business also. Samsiddhir hari-tosanam: "Your perfection is to please Krishna." And in the Bhagavad-gita [15.15] Krishna says, vedais ca sarvair aham eva vedyah: The whole of Vedic literature is meant for searching out Krishna and satisfying Him.

Krishna personally comes to give you this information: sarva-dharman parityajya mam ekam saranam vraja. "You rascal! Just give up all other engagements and surrender to Me." And what about the demigods? There are so many demigods. Should we worship them? Krishna says, kamaïs tais tair hrta-jnanah prapadyante 'nya-devatah: "The demigods are worshiped by persons who have lost all intelligence." There is no need to worship the demigods. As Krishna says, mam ekam saranam vraja: "Simply surrender unto Me alone." That is the shastric instruction.

So, Krishna can be worshiped through Radharani. Therefore we don't keep Krishna alone on the altar. No. We worship Radha-Krishna. First you have to worship Radharani. In Vrindavana all the devotees address one another, "Jaya Radhe!" Why? Because they know that if Radharani is pleased, Krishna will also be pleased. Radharani is the original pleasure potency of Krishna and is always absorbed in thought of Him. So when someone comes before Her to serve Krishna, She becomes so pleased—"Oh, here is a devotee of Krishna." Immediately She recommends, "My dear Krishna, here is a devotee of Yours. He is better than I am." This is Radharani's mood.

I may not be a devotee—I may be the most fallen rascal—but if I try to reach Krishna through Radharani then my life is successful. Therefore we should worship Radharani first. Instead of directly offering Krishna a flower, just put it in the hands of Radharani: "O mother Radharani, please kindly take this flower and offer it to Krishna."

"Oh," Radharani says, "you have brought a flower for Krishna. This pleases Me so much." Krishna says, patram puspam phalam toyam: "One can please Me with a leaf, a flower, a fruit, or some water offered with love." But don't offer it to Krishna directly. Just offer it through Radharani. Then She will appreciate it very much, and Krishna will accept your offering.

So, this is our philosophy: to please Krishna through Radharani. And today is the auspicious anniversary of Her appearance. Therefore you should offer flowers to Radharani and pray to Her. "Kindly be merciful and tell Your Krishna about me." Krishna is not independent; He is Radharani's property. So you have to approach Krishna through Radharani. Therefore worship Radharani very nicely and be happy.

Thank you very much. Hare Krishna. 😊
SRILA PRABHUPADA SPEAKS OUT
False Pride in a Foolish Age

This exchange between His Divine Grace A.C. Bhaktivedanta Swami Prabhupada and some of his disciples and guests took place during a morning walk in Hamburg, in December 1969.

Srila Prabhupada: So last night at the lecture, our explanation of spiritual life was all right?

Disciple: Oh, yes, Srila Prabhupada. And there would have been even more people present but this is the week for the big world-championship football matches. So everyone tries to see those matches. Either they stay home and watch the matches on television, or they go out to the stadium. Everyone wants to see them.

Srila Prabhupada: Because they have been taught like that. What is their fault? They have not been taught the importance of human life. They have been taught “Eat, drink, be merry, and enjoy.” That’s all.

And then in your next life, become a dog. That’s all. But people do not know. They simply say, “Never mind. I shall become a dog. After all, in my next life I will forget everything.”

In the universe there are so many planets, so many different standards of life. But people know nothing. They do not know anything.

Guest: But beings on the other planets may have forms more spiritual than ours.

Srila Prabhupada: No. They have material forms. For instance, although you cannot live within the water and only the fish can live within the water, still, a fish’s body is not spiritual. It is material. Likewise, you cannot go to the sun planet, because for you that is a foreign atmosphere. But there are living entities who live on the sun planet. They have got their suitable material body.
Guest: But I think for the people all this is difficult to understand.

Srila Prabhupada: They are trained up to be fools. [Laughter.] How will they understand? They are simply fools. Eating flesh and becoming like tigers and dogs. That's all. A tiger may be very strong, but what kind of brain has he got? No brain. [Laughter.]

To have a brain, one must be a brahmana. Samo damas tapah saucam: as Krishna explains in Bhagavad-gita, real intelligence means one must be peaceful, self-controlled, austere, and pure. To truly have a brain, one must be qualified spiritually. A tiger may attack me and kill me—he is very strong. But that does not mean he has got a better brain than me.

Guest: Yes, yes, I see.

Srila Prabhupada: So the modern civilization is making tigers—discovering the atomic bomb and teaching people how they can be physically strong and kill others. They are busy only in these things: the dog's business—how to attack another dog. That's all.

Guest: Your Diving Grace, this will be a very nice area here for your spiritual community.

Srila Prabhupada: Yes, yes.

Guest: And I think you will provide a very very good example for the people around here.

Srila Prabhupada: But the so-called advanced human beings—they come here for hunting. They come here to shoot animals.

Guest: But the so-called advanced human beings— they come here for hunting. They come here to shoot animals.

Srila Prabhupada: The animals—they are living peacefully in their own atmosphere. And these people—they come to kill them. This killing business has become very prominent at the present moment, and therefore so many humans are being killed in the very womb of their mother. Abortion—children killed. That people do not know. Nature will not excuse you. You are killing; you'll be killed within your mother's womb. You'll never see the light of the sun. You will go on being killed, life after life—as many lives as the number of animals you have killed. People do not know.

And the time will come in this age when there will be no food, and man will kill man and eat. That time is coming. Yes. They are now killing animals, but animals live on these grasses and grains. When there are no more grasses and no more grains, where will people get animals? They'll kill their own sons and eat them. That time is coming.

Nature's law is that you grow your own food. But people are not interested in growing food. They are interested in manufacturing bolts and nuts.

Guest: Manufacturing . . . ?

Srila Prabhupada: Bolts and nuts.

Guest: Yes, yes, yes. I see.

Srila Prabhupada: Factories. Big, big factories. So in time they will have to eat bolts and nuts. Where will they get food grains? They thought, "Let us eat the animals and manufacture bolts and nuts." But then, when all the animals are gone—then what will they eat?

Disciple: Srila Prabhupada, the scientists are making artificial food. So they're not very worried.

Srila Prabhupada: Yes, yes. That is why I'm talking of bolts and nuts. That "artificial food" means bolts and nuts. Somebody told me that the scientists have manufactured artificial butter, and when people ate it they were vomiting. There is already ample butter supplied. Why are these rascals interested in manufacturing artificial butter to show off their scientific brains?

Just see what rascals they are! They think they can get unlimited quantities of butter, huh?—just as Krishna was stealing unlimited quantities of butter from His mother and throwing it to the monkeys. Butter can be produced by the Lord's cows, so that everyone can eat sumptuously. But no. "Kill the animals, eat artificial butter, and vomit." That's all. Just see their intelligence. And they are proud of their advanced civilization.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Furthermore, by hearing and chanting about Krishna in the company of devotees and by worshiping His Deity form in the temple, we can accelerate our spiritual advancement. This combination of pleasurable devotional activities will very surely and effectively raise us to the platform of pure love for Krishna, enabling us to view Him face to face and enjoy the nectar of His moonlike beauty.

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Whenever the press runs articles about faith, the idea that God might be person seems more or less abhorrent to the authors. Even those who may term themselves theists balk at the idea, offering all kinds of alternatives. The Guardian (London) regularly prints a column dealing with different beliefs. In one article published, a professor of philosophy gave his opinion that it is time to discard the "old God concept of Western faiths. . . . We should now rum to the more intelligent philosophy of Advaita Vedanta." Another article, coming from a noted psychiatrist, speaks about the idea of God as being "irreconcilable with the reality of cruelty, misery and pain, ... a dangerous word (God) in any sense, giving license to persecution and murder."

These are but a couple of examples of the confusion regularly exhibited in the column. The only thing common to the writers is that they all make the same mistake. They assume, somewhat conceitedly, that because they do not know anything about God, either nothing can be known, or at least no one else knows. "I can't understand..."
how God could be a person; therefore He can't be." But perhaps they simply have not yet encountered that knowledge. After all, there are so many things we do not know, but we can learn about them by approaching a proper teacher.

Indeed, what are we coming to? Is it so difficult to understand the nature of God? There are so many simple yet profound arguments to help us understand. For instance, just as a watch obviously has a maker, so the universe, infinitely more complex than a watch, must also have a brain behind it. Or if God created man in the image of Himself, would that make God formless energy? Can we find even a single example of an act of creation not carried out by a person?

Nothing happens by chance; everything follows the law of cause and effect. Even in probability theory the word chance cannot be properly defined. If I can perfectly repeat the conditions of a dice throw for the next throw, I will get the same number. We may not be aware of the variables, but something determines the result. Fixed variables, such as loaded dice, will fix the result. There must also be an ultimate cause of all causes, and just a little thought demands that it must be a person.

Consider: Can order arise from disorder without the influence of intelligence? Do material objects tend to decay, or do they restore themselves and grow? What is our experience? How can we say that the world, with its infinite, ordered intricacies, simply developed of its own accord from a vast caldron of boiling "primordial soup"? Or funnier still—from a mass of exploding rock.

The universe is full of laws that cannot be broken. We must submit to time—grow old and die. Everything must disintegrate and form again into new objects. The sun rises and sets with perfect precision; the stars and planets similarly move. Can there be laws without a lawmaker? Again, what is our experience?

Nowadays we even hear the absurd proposal that we are all God. But can I honestly say that everything is controlled by me? Am I omniscient, even though I cannot see beyond the walls of the room I am in? How many hairs are there on my own head? Can I create even a single atom? Clearly there is a flaw in the suggestion that I am the Supreme Being, possessed of all and perfect knowledge.

Others offer the theory that, although we are now unaware of our Godhood, we will realize our supremacy upon attaining nirvana, or some such state. We are now in illusion, but that will end when we are self-realized. But what is the meaning of our supremacy if we are overwhelmed by illusion or forgetfulness? If the force of illusion, whatever it may be, is greater than we are, how can we be supreme?

Obviously I am not supreme, but something must be. Even the most primitive people offer respects to greatness. Sometimes they worship the sky, sometimes mountains, oceans, and even the rainfall upon which all life depends. In any event, there is an acceptance of superiority; there are things greater than I. This cannot be denied. The force of nature is greater, bringing transformation and death inevitably to all.

But what is the ultimate greatness? We see a beautiful painting and wonder—who painted it? But what about the original landscape? Who painted that? Rains fall, and the food by which we are nourished grows—a wonderful system. And yet no one engineered it? Great scientific brains struggle hard and yet fail to emulate even a small aspect of nature, such as the creation of a tiny amoeba.

Although I am not supreme. I still have the attribute of personality. I can think, feel, will, and desire. Could it be that I am capable of something of which God, the Supreme, is not?

These are all elementary arguments, and though they may not be all-encompassing in their logic, and though I have not addressed all the possible objections to them, an honest person will have to admit that they are sensible. Compare the simple logical points of the theistic presentation with the complex and often barely intelligible arguments made to support atheism. Which seem more credible?

It is hopeless to speculate grandly and finally conclude that there are no answers to life's big questions. The real conclusion is that our brain power is insufficient to independently arrive at the answers. We have to accept the answers of the authority on these questions: scripture.

All the scriptures speak of God as a person. Dismissing this evidence, we enter the realm of personal conjectures and find that these are endless and without agreement. Although the subject of the Absolute Truth is the most profound area of study, everyone will offer his own theory about it. If, instead of going to law college, I decided to make my own laws and set up a legal practice, would anyone come to me? But anyone will speak about God without having studied hardly one word about Him. Are we foolish enough to listen?

As devotees of Krishna, we are sometimes accused of having surrendered our intelligence to a fixed belief system. But hasn't the lawyer surrendered to a system by accepting the laws of the land, studying them, and then repeating them to his clients? We have accepted the obvious fact that God exists and have made it our business to study Him and His purpose, under the guidance of the Vedic literature and the authorized spiritual master.

It is certainly painful for us, having dedicated ourselves to a careful study of the science of God, to see people misled by the absurd postulations of part-time, speculative philosophers. Perhaps the press would be wise to examine the credentials of authors who offer opinion-forming articles in areas where they have little or no knowledge. They owe it to their readers.
A cement that keeps your home strong, safe and together for generations to come.
We cordially invite you and your family to participate in the Sri Brahmoftsava celebrations and receive the blessings of Sri Sri Radha Krishnachandra, on this most auspicious anniversary of Their appearance on Hare Krishna Hill.

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# Programme

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All Vahana Utsavas followed by Jhulan Utsava.
**CULTURAL PROGRAMME**

Venue: Open Air Theatre

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Every evening at the culmination of the Vahana Utsava, the Lord’s vahana is brought to a halt at the Open Air Theatre, where He receives Jhulan Utsava.
Vishnu Sahasranama Personified

Vana Purushothama Temple

by Sampatkumara Ramanuja Dasan (Adv. Ashwin.S)

Located about 5 km from the Sirkali Temple is the exquisite temple of Lord Vishnu as Purshothama - Sri Vana Purushothama Temple.

The Legend

The temple has everything to do with the chanting of the Vishnu Sahasranama, as Lord Vishnu as Vana Purushotaman is Vishnu Sahasranama personified.

It would take a devotional journey to understand the circumstances under which Sri Vishnu Sahasranama Stotram came into existence. Yudhishtira, the eldest of the five Pandavas, was mentally disturbed because of the war with the Kauravas. The misery of death and suffering that was created by the war in which he had been a major player was the biggest concern of Yudhishtira. The grandfather of the Pandavas and Kauravas, Sri Bhishma Pitamaha, was on his arrow bed awaiting the journey to the supreme abode. With his passing away, his irreplaceable wisdom, based on the experiences of a long life of virtue, righteousness and devotion, was about to be lost to the world. Sage Vyasa and Lord Sri Krishna advised Yudhishtira, who himself was an epitome of dharma, to seek the advice and blessings of Bhishma on any and all aspects of life. Yudhishtira did as advised, and a series of conversations took place between them, witnessed by Lord Krishna and great sages.

In one of these sessions, Yudhishtira sought Bhishma's advice on the easiest and best means by which mankind can attain peace of mind and relief from all bondage and sorrows. Bhishma started advising Yudhishtira with the welfare of all future generations in his mind.

And behold! Sri Vishnu Sahasranama Stotram was born!

The Composition

The following shloka in the introduction of Sri Vishnu Sahasranama Stotram explains some important aspects of the nature and mode of the composition.

vishnor nama sahasrasya vedavyaso mahamunih I cha donustup tatha devo bhagavan devaki sutah II

“Sri Vedavyasa is the author of Sri Vishnu's one thousand names, i.e., the sage who strung together the thousand names as they were revealed by Bhishma to Yudhishtira. Anushtup (eight syllables per quarter) is its meter. Lord Krishna, the son of Devaki, is the Lord being worshiped.”

Six reasons are generally identified for the greatness of the Stotram. These are:
1. It is the essence of the Mahabharata.

2. Sages such as Narada, the Alwars, and composers including Sri Thyagaraja have made repeated references to the Thousand Names of Vishnu in their devotional works.

3. Sri Vishnu Sahasranama says vyasaya vishnu rupaya vyasa rupaya vishnave, which means that Vyasadeva is none other than an incarnation of the Supreme Personality of Godhead Sri Narayana. And as such Vishnu Sahasranama is the work of Lord Vishnu Himself.

4. Bhishma says that it is the best and easiest of all dharmas, or the means to attain relief from all bondage is to chant Vishnu Sahasranama.

5. It is widely accepted that the chanting of this Stotram gives relief from all sorrows and leads to happiness and peace of mind.

6. It is in conformity with the teachings of the Bhagavad-gita and other Upanishads and Puranas.

Unlike other compositions on the Supreme Lord, Vishnu Sahasranama is very unique in many aspects. It was no ordinary person's advice that was sought. Bhishma was the son of Mother Ganga and a person sanctified by his unswerving devotion to Lord Krishna, one who had controlled and conquered all his senses. No ordinary person was seeking the advice - Yudhishtira was the son of Yamaraja or Dharmaraja, and himself a practitioner of justice, righteousness, truth, honesty and integrity. And at no ordinary person's urging was the advice being sought. Sri Vedavyasa was the knower of all Vedas. Lord Krishna was the witness and it was the Supreme Lord Himself who advised Yudhishtira, thereby opening the way for the easiest and best means to achieve happiness and peace of mind. As we know, the advice is in the form of Sri Vishnu Sahasranama Stotram.

The Vishnu Sahasranama is in three divisions. First is the introduction along with the invocatory prayers. Second are the one thousand names of the Supreme Lord and the last is the benefits of chanting the Vishnu Sahasranama Stotram.

In the introductory part of the Vishnu Sahasranama Stotram, Yudhishtira asks Bhishma six questions. These are contained in two stanzas starting with kim ekam daivatam loke in the Stotram. These questions are:

1. Who is the One Supreme Deity?
2. What is the highest goal of life?
3. By praising which Deity's auspicious qualities will human beings attain prosperity in this world as well as transcendental happiness in the next?
4. By meditating on which Deity will human beings attain prosperity in this world as well as bliss in the next?
5. By reciting which mantra will man be released from the bondage of the cycle of birth and death?
6. Of the three means referred to above, which is the best means for attaining the grace of the Supreme Deity based on your vast experience and knowledge?

Bhishma thus starts explaining to Yudhishtira.

A person tides over all the sorrows in this world by reciting with undiluted devotion, the Thousand Names of the Eternal Person, worshiping Him always with devotion, meditating upon Him, glorifying Him, saluting...
Him by prostrating before Him, and adoring Him.

Bhishma adds that of all dharmas, the dharma or practice involving service done to the lotus-eyed Lord Krishna, without any desire for benefit, through worship, is the best dharma.

It is interesting to note that chanting of the holy names of the Lord requires no expense. If one is capable of speaking, he can very well chant the holy names of the Lord. Other methods of attaining the Supreme Lord like yagas, Deity worship, etc., require elaborate objects of worship, which are difficult to get in Kali Yuga.

For the purpose of chanting the names of God, there is also no constraint on the ashrama (i.e., brahmacharya, grihastha, etc.) to which a person belongs, unlike, for example, the constraints that the Vedas place on performing the ceremonial rites with sacrificial fire. Certain mantras could be chanted by only life celibate brahmacharis. Certain mantras can be chanted only by grihas. But Vishnu Sahasranama can be chanted by anyone and at any time.

The key element of the act of chanting as a means to attain the Lord's grace is the sincerity and purity of mind, and there is no other constraint or consideration.

In summary, Yudhishthira asks Bhishma, “I am in a perplexed situation. I want relief from my despair by the least effort but want to get the most benefit out of it. Please tell me the means for this.”

And Bhishma's response was:

“Chant the Thousand Names of Lord Vishnu with devotion. This does not require any effort other than the willingness to chant. This is the best way to get relief from all miseries, sorrows, and sins.”

The Real Text of Vishnu Sahasranama

The word sahasra means “one thousand.” The main body of Sri Vishnu Sahasranama Stotram consists of 108 stanzas which contain the thousand names of Sri Mahavishnu. Every one of the thousand names in Vishnu Sahasranama is full of significance in that it refers to one particular quality, guna, characteristic or attribute of Paramatma.

Knowing the infinite nature of the Paramatma who is not governed or constrained by any of the physical laws, the choice of a Thousand Names of Vishnu by Bhishma should be recognized as a representation of some of the better-known qualities of Sriman Narayana that are repeatedly described in our great epics, Vedas, Puranas, etc., and sung by the devout sages repeatedly.

As was indicated earlier, the thousand names are strung together in a poetic form by Sri Vedavyasa, while identifying the thousand names of Narayana from this poetic composition describing the qualities of the infinite Super Soul.

As was pointed out earlier, traditionally our prayers end with an aspect called as phala shruthi - a section on the benefits of reciting the prayer. The Vishnu Sahasranama Stotram also ends with a magnificent phala shruthi.

The necessity of cleansing our body regularly to maintain our physical hygiene and good health is recognized by everyone. The necessity of keeping our minds clean is not as clearly recognized. However, those who do not “cleanse” their mind on a regular basis become “mentally” sick over a period of time, just as they become physically sick if they do not cleanse their body on a regular basis. Prayers are a means to mental cleansing when they are chanted with sincerity and devotion. This aspect of the usefulness of prayers in everyone’s life is common to all prayers.

The importance of Sri Vishnu Sahasranama Stotram is that the Deity being worshiped is none other than Vasudeva, who is described in various shlokas in the invocatory and conclusion prayers.

sri maha vishnun paramatma srir man narayano devata; saktir devaki nandanah; itidam kirtaniyasya kesavasya mahatmanah namnam sahasram divyanam asheena prakiritam; sahasram vasudevasya namnam etat prakirtayet

Another shloka says:

sa chandraka naksatra kham diso bhur mahodadhih vasudevasya virena vidhrtani mahatmanah

Sri Vyasa points out that it is by the power and command of Vasudeva that the sun, the moon, the stars, the world, and the oceans are controlled.

The whole universe of the demigods, asuras, Gandharvas, etc., is under the sway of Lord Krishna as explained:

surasurasam gandharvam sayakshoragam rakhasam jagat vase varthha thedham krishnasya sacharacharam

In Bhishma’s expert judgment, chanting Vasudeva’s name with devotion and sincerity will ensure relief from sorrows and bondage.

This, in a nutshell, is the phala shruthi or the benefit of chanting Sri Vishnu Sahasranama.

Some have held the view that the phala shruthi need not be, or even should not be chanted, because they somehow feel that it is for some benefits and a devotee must not expect any benefits.

This is not consistent with the age-old practices of our ancestors. It is true that the phala shruthi says that anything that is desired can be obtained if the prayer is sincere and offered with devotion. But a real devotee must desire to serve the Supreme Lord over and over again in the eternal world Sri Vaikunta.

The phala shruthi in Sri Vishnu Sahasranama Stotram
is not an aspect which has been added to get some popularity to the Stotram, but is an integral part of the Mahabharata text.

Sri Parashara Bhatta, one of the greatest acharyas in the Sri sampradaya has written commentaries to the phala shruthi shlokas. It is very important for a devotee to understand the phala shruthi to know about the magnanimity of the Supreme Lord and His holy names which are non-different from Him.

Perhaps the most important of the benefits attained by one who chants the Stotram with devotion and sincerity is the cleansing of one's mind from all evil thoughts, and this is very important, since this is the first step towards achieving pure happiness and absolute bliss. Firmness of mind, good memory, happiness of the self (inner happiness), and freedom from anger, jealousy, and greed, are some of the benefits that accrue to one who recites the Stotram with devotion and eagerness. The key is sincerity.

The person who chants or recites is not the only one who benefits. Those who, for whatever reason are unable to chant, benefit by just hearing the chanting:

ya edam shrunuyat nityam yaschhapi parikeertayet Nashubham-prapnuyat-kinchit so mutreha-cha-manavah

Many devotees in the modern age are not well-versed in Sanskrit and are not in a position to derive any meaning out of the 1008 Sanskrit names of the Supreme Lord. They may feel that chanting of the holy names without knowing the meaning is not a worthwhile exercise. However, this is completely false and not in concordance with the scriptures. We could compare it with a treasure box without a key. As long as you have a treasure box, it is yours and you just need to get the key to benefit from possessing it. The treasure box is the Vishnu Sahasranama and the key is the knowledge of the meaning of the words. The key is received whenever one takes shelter at the lotus feet of any acharya in a bona fide sampradaya.

One does not even need to know how to pronounce the words, as Sanskrit pronunciation is not so easy for non-Indians. It would be compared like a mother to whom a child goes and asks for an orange. The child does not know how to pronounce the word "orange", and so asks for "ange." The mother does not turn away the child and does not refuse to give the child the orange just because the child does not know how to pronounce the word. So the Supreme Lord does not consider the mispronunciation, and only looks at the sincerity, just like a genuine cry by the child for mother. So as long as one chants the name of the Supreme Lord with sincerity, considerations such as not knowing the
meaning, not knowing the pronunciation, etc., do not matter, and the Supreme Personality of Godhead, Hari, who is the Master of the entire creation will confer His blessings on us even if we spell the request in mistake.

Sage Vedavyasa concludes the Stotra with the assertion:

na te yanti parabhamvam - ne te yanti parabhamvam
om nama iti

Emphasizing by repetition twice, Vedavyasa says that there is no way a devotee of Vishnu can meet with any dishonour or disgrace of any kind.

In the conclusion Lord Shiva advises Parvati Devi:-

Vedavyasa by repetition twice, Vedavyasa says that there is no way a devotee of Vishnu can meet with any dishonour or disgrace of any kind.

In the conclusion Lord Shiva advises Parvati Devi:-

sri rama rama rame rame manorame
sahasra nama tat tulyam rama nama vanarane
If you just chant the name “Rama” it is equivalent to chanting the 1000 names of Sri Maha Vishnu.

So an inquisitive devotee may analyze, “Why would one chant 1008 names of the Lord if it can be equal to one name of the Supreme Lord?”

Sri Parashara Bhattar very nicely gives the explanation on why it is desirable to delve into an analysis of the meanings behind the names: “Names pronounced merely and without knowledge of their meanings are beneficial, but revelation through the transcendental meaning quickly affords the highest pleasure to the mind and body.”

In his Bhagavad Guna Darpana which is a commentary on Vishnu Sahasranama by Sri Parashara Bhattar, the great acharya proceeds to explain the names of Maha Vishnu in accordance with rules of grammar and interpretation by the great sages, with special reference to their significance, context, and propriety.

In his commentary on Sri Vishnu Sahasranama, Sri Bhattar has beautifully traced a thread of connectivity in the sequence of the 1000 names as they occur in the Stotram. The great acharya was instructed to write a commentary on the Vishnu Sahasranama by the great acharya Sri Ramanuja himself.

Sri Pancharatra Agama, which is a treatise on Deity worship classifies the Supreme Lord’s incarnations in five manifestations based on characteristics.

Sri Parashara Bhattar has identified an organization and structure in the composition that refers to the gunas of the Lord in the five manifestations in which He has revealed Himself to us in the Pancharatra Agama.

These manifestations are:

1. Para
2. Vyuha
3. Vibhava
4. Archa
5. Antaryami

It would not be out of context to understand the meaning of these five forms:

shadgunya vighraham devam bhasvajivalana tejasam
sarvatah pani padam tat iti upakramaya
param etat samakhyatam ekam sarvasrayam vibhum

“In the para form, the Lord has the body endowed with all six qualities. He shines with intense brilliance and luminosity, and has hands and feet all around. This form is unique, is the support of all, and is all-pervasive.” - Satvata Samhita of Parasara Bhattar

The Vyuha Form

In the vyuha manifestation, the Lord assumes different forms which are rich in some of the six qualities, with different functions which emphasize these qualities. The vyuha forms can be viewed as the different forms of the Supreme Lord which arise from the para form.

Pradyumna - aishvarya and virya - function of creation
Aniruddha - shakti and thejas - function of protection and preservation.
Sankarshana - jnana and bala - function of destruction

“From this para form emerge three other forms (Sankarshana, Pradyumna, Aniruddha), which are distinguished by the possession of knowledge and other qualities allotted to each one of them, and which bestow these benefits to the devotees.” - Satvata Samhita of Parasara

The Vibhava Form

The vibhava is that group of manifestations which are taken by Bhagavan in the form of god, man, animal, etc. (sura, nara, thiryagadi).

Vibhava occurs in one of four forms:

1. Some like Matsya and Kurma are direct manifestations.
2. In some incarnations, the Lord enters into the bodies of distinguished sages such as Sri Vyasa.
3. In others, He invests His shakti for some period of time in others.
4. There are others in which He manifests Himself in the Deity as for instance in the archa incarnation.

Sri Parasara Bhattar, in his commentary, has grouped the archa form as a subgroup of the vibhava form which again proves beyond doubt that the Deity of the Lord is non- different from Him. Sri Bhattar distinguishes the vibhava form from the Lord’s creations such as the four-faced Brahma, who are not manifestations of Bhagavan, but are the creations of Bhagavan. Sri Bhattar refers to
the following to give us an understanding of the difference:

\[
\text{jnanopadeshta bhagavan kapilakshastu adhokshaja: |} \\
\text{vidyamurti: caturvaktro brahma vai loka pujita: ||} \\
\text{tadamsa bhuto vai yasya visva vyanjana lakshana: ||}
\]

"The lotus-eyed Bhagavan, Adhokshaja, is the teacher of all knowledge. The four-faced Brahma who is the embodiment of learning and who is worshiped by all worlds is but a tiny amsha (part) of Bhagavan. He is the subordinate of Bhagavan, and he only propounds the knowledge he got from Bhagavan to all in the world." - Paushkara Samhita of Parasara

Thus Vishnu Sahasranama is a complete explanation of the Vedanta philosophy. The Lord Vana Purushothama is the manifestation of Sri Vishnu Sahasranama Stotram.

There is yet another interesting pastime of the supreme mother’s affection in this temple. Maharshi Vyakrapatha came to the garden in the temple with his child Upamanyu. He went into the garden to pick flowers, leaving the child at the entrance. The child cried for the father and for milk, as it was hungry. Hearing the child crying, the Lord created a milk ocean. Mother Purushothama Nayaki fed the child with the milk.

**The Temple**

The temple is a simple and elegant structure. There is a pond, Thiruparkadal, in the temple where the rituals of the Lord taking a holy dip to commemorate the conclusion of a festival is held. The rajagopuram is a simple three tiered structure. The main sanctum is under Sanjeevivigraha Vimanam.

The presiding Deity faces the east in a standing position along with His consorts Sridevi and Bhoodevi. Goddess Mother Purushothama Nayaki is in the southwest corner of the temple in a sitting pose. Andal, Rama, Sita Lakshmana, Anjaneya, Nammalwar, Ramanuja and Vishwaksena are in the inner prakara of the temple.

**Festivals**

The ten-day Brahmotsava in the month of Panguni (March-April), Pavithra Utsava in Avani (September-October) and Garuda Seva on the day after the new moon day in Thai (January-February) are festival days in the temple. Thirumangai Alwar visits this temple every year during the month of Thai and sings songs in praise of the Lord.

Thirumangai Alwar has sung a beautiful ten-stanza on this Supreme Lord.

Sri Rama built a bridge across the rough ocean, entered Lanka and destroyed the ten heads of Ravana with His terrible arrow, gave the big kingdom to Vibeshehana. He resides in Vana Purushothama Temple which has plenty of jackfruit trees, mango trees, banana trees, champaka trees, madhavi creeper, areca nut trees, making the city beautiful and aromatic.

The Supreme Lord Sri Krishna climbed on to the kadamba tree full of young shoots and flowers on the banks of the lake where Kaliya the wicked serpent lived.
He jumped on to the hoods of the serpent making it His dancing dais and danced beautifully. This deva deva lives in Vana Purushothama temple—where Vaidika brahmanas perform the three agni sacrifices daily, chant four Vedas and teach six Vedangas.

Every year the cowherd men used to offer a vast variety of foods to Indra as a token of gratitude. But Krishna asked them to offer these to Govardhana. When they did so, He Himself ate all of them in the form of the mountain. He protected the cattle and grazed them. He resides in Thiru Vana Purushothama temple— where there are cool forests due to dark rain clouds making thunderous noise. The peacocks dance and the bees sing for them.

The Supreme Lord Sri Krishna went to Mathura and entered Kamsa’s palace. Before He could enter the court, Kuvalayapeeda, a wild mad elephant, came charging at Him. Krishna pulled out a tusk of this long-trunked elephant and killed both the mahout and the animal. Next He killed the wrestlers. Finally He kicked Kamsa from the throne, pulling him by the hair. He resides in Thiru Vana Purushothama temple where there are sugarcane fields with paddy crops growing between them. The streets are lined with beautiful trees.

The Supreme Personality of Godhead Sri Krishna kicked Shakatasura when He was a mere child. It was He who killed Banasura and made Shiva, his army and retinue run away from the battlefield. Shiva could not keep his promise of helping his friend Banasura, for he is not a rakshaka. He resides in Vana Purushothama temple— where there are tall buildings on the top of which flags fly spreading their cloth in the vast sky, making a canopy that hides the heat and light from the sun.

When Mahabali poured water into the hands of the Supreme Personality of Godhead, handing Him his kingdom, the Lord stretched His lotus foot and covered the sky. At that time, His lotus foot pierced through Brahmaloka where Lord Brahma washed His lotus feet. This water that Brahma washed His feet with flowed as Ganga. The Supreme Personality of Godhead Sri Krishna resides in Thiru Vana Purushothama temple— where there are beautiful women whose lips are like the kumuda flowers, breasts are like the kongu buds and faces are like lotuses.

The Supreme Personality of Godhead resides happily in the divya desam called Vana Purushothama temple. It is He who took the Narasimha incarnation and split open the chest of Hiranya and dipped His hands in the blood. It is He who killed the asura called Keshi who came as a horse. The divya desam where He resides is very beautiful with beautiful girls dancing and playing with balls. The sound of their anklets when they dance and the sound of their bangles when they hit the ball mix together giving a pleasant sound to the ears.

Our Muhil Vannan once helped Shiva to get rid of a curse by pouring blood into his kapala. He resides in Vana Purushothama temple where coconut trees and areca nut trees grow side by side. The heavy coconuts fall into the river where fish live. The fish fear these huge balls as predators and leave the place to live elsewhere.

The Supreme Personality of Godhead first created Brahma from His stomach. Brahma then created Rudra who has matted lock and a crescent moon. Thus He reveals His paratva and sarveswaratva. He resides in Vana Purushothama temple where female monkeys hug their babies, eat bananas, leave the place and sit on the branches of mango trees to eat mangoes.

Thirumangai Alwar, the chief of Thiruvalinadu, who has sought the lotus feet of Bhagavan residing in Vana Purushothama temple and considers himself very fortunate, has sung these ten pasurams on Him. Those who read these pasurams will rule over this earth enjoying all the pleasures and finally reach Paramapada to become one of the eternal residents of Vaikunta.
Thank you for a great warm welcome. Today is my great karma to visit a holy temple ISKCON. May the relationship between India and Bali (Indonesia) will be stronger in the future.

—Dr. Shri I Gusti Ngurah Arya Wedakarna, MWS III

We are much overwhelmed by the courtesy and briefing given to us this day by Prabhu Chanchalapathi Das who gave us an great opportunity to visit this temple shrine of ISKCON Bangalore which indeed is beyond words. The sanctum sanctorum gave us bliss of heaven and we got blessed from Lord Krishna. We join hands to this absolute great service of humanity. Hope rest of world joins this service and make vision more stronger. Hare Krishna.

—Maharishi Veda Brahma Angiras Vishwabandhu Santirasas Ramesh Sastry
Director, Bali Sanskrit University
Prahlada was tormented by his own father, the demon Hiranyakashipu, who tried to kill him in different ways—by throwing him into a fire, hurling him down from the top of a hill, administering poison, employing destructive spells, putting him in a pit of poisonous snakes, crushing him under heavy stones, throwing him beneath the feet of huge elephants; but every time the Lord protected him. And at last, when Hiranyakashipu took out his sword to kill Prahlada, the Lord appeared in a half-man, half-lion form and killed the demon to protect His dear devotee.

Read More: https://goo.gl/ZPImm

Beckon this Holi with Gaura Purnima
Come Holi this year, it is more than Gujiya, Thandai and Malpuas. ISKCON Bangalore celebrated Gaura Purnima with colors, kirtan and more.

Read More: https://goo.gl/9nTjvm

King turned minstrel Thiruvali Tirumangai Temple
This temple is connected to the wonderful life of Thirumangai Alwar, one of the Alvars of Sri Vaishnavism.

Read More: https://goo.gl/M5TqnU

Brahmotsava is Back!
ISKCON Bangalore is celebrating its Brahmotsava festival at the Hare Krishna Hill from April 20th to May 2nd, 2016.

Read More: https://goo.gl/XW2ty

What can a Change in our Consciousness do?
One gets caught up in the illusion of – I and mine. My wife, my family, my country and one works for the satisfaction of his ‘aham marmai’.

Read More: https://goo.gl/ysSnfW

This is an opportunity for devotees who wish to contribute on a monthly basis towards the charitable initiatives of ISKCON Bangalore.

Kunal_Ladhan
Serene and delighted
It is a nice temple of Lord Krishna. We chanted the Hare Krishna mantras 108 times before entering the temple. It is huge and magnificent. The beautiful architecture is just jaw dropping. The followers of Lord Krishna must visit this place.

Gaura47
Most comfortable and spiritual stay
A very nice experience. You can just feel peace of mind here.
They have a lot of options when it comes to food. However they don’t provide television in the rooms, but it was a comfortable and spiritual stay. This is the best.

AnuVin
Consciously Krishna
An architectural masterpiece. A landmark for the city, and a must visit for all. The entire place literally transports you to a different world, full of devotion and reflection. The main prayer hall is huge and it is an experience to sit through bhajans and pooja performances.

SachinS21
Iconic Krishna Temple
Great spiritual ambience! Lovely Pallaki Pooja, tasty prasadam for the devotees. They also conduct cultural camps for children. Wedding hall facility is also available.

Prannn
Hare Krishna Hare Ram
The place has a blend of everything. The entrance to the temple and the main temple is a fine example of architectural beauty, and you can always hear the continuous chanting of Hare Krishna Mahamantra within the temple premises.

Andrea D
Worth the trip
Beautiful temple, probably the best tourist attraction in Bangalore. It will take about two hours to make it through the passage of shrines. There are a lot of food options at the end. Be prepared to leave your camera, backpacks and shoes at the entrance.

To write a review visit: www.tripadvisor.in

https://youtu.be/Lkmn8g97D34
I pray to you when the sun shines 
- by Ameet Vikram

https://youtu.be/K2P6qVHvMAU
How to dowtall everything in the service of the Lord? 
For more videos visit 
youtube.com/iskconworld
Over 50,000 copies of Gita distributed during Book Marathon

The annual Book Marathon started by ISKCON Bangalore on the auspicious occasion of Gita Jayanti on 21st December, 2015, concluded with a prize distribution ceremony on February 21, 2016. The 56-day Book Marathon provided a great opportunity for hundreds of devotees to serve the mission of Srila Prabhupada by distributing his books.

Srila Prabhupada said, “My ambition is to spread these books far and wide all over the world so that everyone shall read at least one of our books and that will change his life. If only 1% become devotees, that will change the world.”

This year there were 436 devotees in 62 teams who enthusiastically participated in the marathon and distributed books worth Rs. 56.34 lakhs. This includes 972 big books, 29,797 maha big books, 993 medium-sized books, 5,857 small books and 185 sets of Srimad-Bhagavatam/Sri Chaitanya-charitamrita. Apart from these teams, book counters in the temple and the Brihat Mridanga team, which travels in book distribution vehicles within the city and other parts of the state were also engaged in the marathon event.

Sri Amitasana Dasa (Vice President), Sri Vasudev Keshav Dasa (Vice President) and Sri Nanda Nandana Dasa (Division Head, HR Department) of the temple coordinated the marathon activities and inspired the volunteers. A total of 51,791 copies of the Bhagavad-gita in different languages were distributed during the marathon period. The total number of books sold during the same period was 1,06,815.

Sri Chanchalapathi Dasa, Senior Vice President of the temple, graced the prize distribution ceremony and gave away the prizes to the top book distributors under different categories in recognition of their exceptional service.

Speaking on the occasion, Sri Vasudev Keshav Dasa revealed that ISKCON Bangalore stands in the 7th position with regard to the distribution of books during the Book Marathon events held by the ISKCON centers all over the world, and it stands first taking into account the book distribution during the entire year.

A few of the devotees who received the prizes shared with the audience, their experiences during the marathon. They also thanked ISKCON for giving them an opportunity to engage them in book distribution that would please Srila Prabhupada.

We are conducting an online quiz based on the Bhagavad-gita. This is an initiative to spread awareness about Vedic literature. Enroll in this quiz competition and stand a chance to win attractive prizes. Enlighten your mind with an intellectually exciting experience!

Log on to
www.iskconbangalore.org/gita-quiz
Enter reference code 100172 for registrations
# Culture Camp

**During Summer Vacation**

*Enriching young minds with cultural values*

**Venue**  ISKCON Bangalore

**Fee**  ₹3500/- (includes japa kit, module materials & course certificate)

**Time**  8:45 am – 3:00 pm

**Eligibility**  Class I – Class X (girls till Class VII only)

**Modules**  
Class (I – III)  Colouring, Craft, Krishna Rhymes, Animation Show
Class (IV – X)  Arts and Crafts, Painting, Vocal Music, Classical Dance, Drama, Folk Dance, Dance Drama and Yakshagana

**Batch dates**
- **Batch I**  March 28 – April 17, 2016
- **Batch II**  April 18 – May 08, 2016
- **Batch III**  May 09 – May 29, 2016

**Talents Day celebration**

₹3500 only

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**Vedic Stories**  Gita slokas  Interactive Games  Kirtans  Bhajans  Puja Vidhana

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**NOTE:**
1. Refreshment/lunch should be brought by participants. Alternatively, you can have lunch *prasadam* by purchasing coupons at the temple.
2. Transportation charges extra.

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**Values Education classes for all participants!**

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**For registration please visit:**
Goloka Passage Room No. 11 (next to reception)
For more details contact: 9886724205 / 9379889474
The Culture Camp is an excellent medium to teach our kids Vedic Culture and Values. My niece thoroughly enjoyed her experience and the teachers were very good in inculcating modern glass-painting and other techniques to capture the children’s attention away from the idiot-box even after coming home.

– Deepak Janardhana, Team Lead, Intel

Sri Krishna started attending Cultural Camp since he was 5 yrs. Though we live in Whitefield, distance never was a concern as we knew the value of taking up this extra mile (rather miles :-)). My son chose to attend everyday sessions without taking any break for 21 days.

We learnt as parents that he had taken up this summer camp not as any holiday camp but as a session more serious than his academics. It was a great opportunity for him to understand logical reasons of Deity worship, Chanting mahamantra, Srila Prabhupada’s journey. He learnt sloka chanting with meanings, insight about the Lord’s pastimes impacting on his overall personality.

As he was an epilepsy kid since he was 2 years old with 4 times seizures. We consulted almost all renowned doctors leaving us with bare minimum hopes to treat him completely. As an effect of this, he used to be very weak emotionally and a hyperactive kid.

Now, he is 9 years old and perfectly fine with very good medical reports, which surprised doctors that he is totally out of medication since 4 years and absolutely perfect!

Thankful to ISKCON and teachers for conducting these sessions that enables and evokes inner peace which is very much essential to all kids today!

– Ms. Sandhya Haridas, General Manager, Honeywell Technology Solutions

Hare Krishna! My Name is Kanisha. I want to share some of my experiences about the culture camp I had attended last year. I enjoyed chanting Slokas and I also enjoyed painting and drawing Krishna's pictures. Overall I enjoyed the culture camp. It was a fantastic experience I liked it a lot.

– Kanisha Patel, Standard V, Student of Cambridge Public School

I have attended this programme for the past 8 years. I was very interested in the Yakshagana programme and was also trained professionally. Everything was taught so nicely, learning to recite solkas, pujas and the methods, which would not have been possible at home. We learnt the sessions in a fun filled environment. Chanting helped me a lot, my concentration and focus improved. Learned to depend on Krishna and He became my best friend. I miss the programme a lot now.

– Veeksha Shetty, Standard X, Jyathi Kendriya Vidyaleya

Camp was superb. We learnt many interesting new things and I especially enjoyed the fabric painting module. I made many new friends and an overall exhilarating experience.

– Aisiri Patil, Vibgyor School
Akshaya Tritiya
A festival of Lord Sri Krishna’s blessings for prosperity and devotion

[Sudama Vaibhavam poster]

MONDAY, MAY 9, 2016

etāvatālaṁ viśvātman sarva-sampaṭ-saṃṛddhaye
asmin loke 'tha vāmuṣmin puṁsas tvat-toṣa-kāraṇam

After touching the hand of Lord Krishna, Queen Rukmini said,
"My dear Lord, You are so kind to Your devotee that even this one
morsel of chipped rice pleases You very greatly, and Your pleasure
assures the devotee opulence in both this life and the next."

(From Srila Prabhupada's translation of Srimad Bhagavatam 10.81.11)

Here is a wonderful opportunity for you and your family
to observe this auspicious day at the ISKCON Sri Radha
Krishna Temple, Bangalore

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Krishna-sudama Katha
Special Offerings Of Chipped Rice
Akshaya Tritiya Suvarna Mudra Bahumana
Tastes Of India Prasadam Feast

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