Sudarshana Abhisheka at ISKCON Vaikuntha Hill
Sri Krishna JANMASHTAMI
August 24 & 25, 2016

Continuous Darshana
9 am to 11 pm
ISKCON
Hare Krishna Hill

Attention:
On account of ongoing temple construction and consequent lack of parking facilities, there will be no public celebration of Sri Krishna Janmashtami on Vaikuntha Hill, Kukkapura Road, Bangalore, this year (2016). Devotees and donors are advised to participate in the celebrations on Hare Krishna Hill, Kuppinagar, Bangalore. Inconvenience caused is regretted.

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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The Force of Life

When we accept knowledge from Krishna, the supreme authority, we avoid erroneous conclusions about the nature of the soul.

A lecture in London on August 31, 1973
by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
Founder-Acharya of the International Society for Krishna Consciousness

dehi nityam avadhyo 'yam dehe sarvasya bharata
tasmat sarvani bhutani na tvam socitum arhasi

"O descendant of Bharata, he who dwells in the body can never be slain. Therefore you need not grieve for any living being." (Bhagavad-gita 2.30)

In this section of the Bhagavad-gita, Krishna is explaining in so many ways that the living entity within the body is eternal, indestructible, immutable. It does not take birth, it does not die, it is always the same.

Here Krishna says, dehi nityam avadhyo 'yam dehe sarvasya bharata: "Nobody can kill the soul, who dwells in all bodies." This is very important. It is not that the soul is simply in the human body and not in other bodies. That theory is rascaldom. Krishna says, dehe sarvasya, "in every body." Even within the ant, even within the elephant, even within the gigantic banyan tree and the microbe, the soul is there.

Some rascals say animals have no soul. This is wrong. How can they say animals have no soul? Here is the authoritative statement by Krishna: dehe sarvasya. "The soul is in everybody." And in another place [Bhagavad-gita 14.4] Krishna says, sarva-yonisu kaunteya murtayah sambhavanti yah: “Of all the embodied beings who appear in all the species of life.” tasam brahma mahad yonir: "the source of their bodies is this material nature." And aham bija-pradah pita: "I am the seed-giving father." Without both a father and a mother, there is no offspring.

So the universal father is Krishna, and the mother is either the material nature or the spiritual nature. There are two natures: the material nature and the spiritual nature, or the inferior nature and the superior nature. (This is explained in the Seventh Chapter of Bhagavad-gita.) So, although both the spiritual nature and the material nature come from the same source, the Absolute Truth, still one is superior and one is inferior. What is the difference between the inferior and the superior natures? In the inferior nature, the material nature. God consciousness is almost nil. Persons in the mode of goodness have a little God consciousness, those in the mode of passion have less, and those in the mode of ignorance have no God consciousness. It is completely absent.

Therefore, although this material body comes from the same source as the soul, still it is inferior. And although by nature the soul is superior to the material nature, still, because he is encaged within a body made of the material nature, he forgets Krishna. This is the problem.

So those who are not rascals, those who are intelligent and in complete knowledge, do not make any spiritual distinction between a human being and an animal. As Krishna says in Bhagavad-gita [5.18],

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

"A learned person knows that the spirit soul is present in every body—within the first-class learned brahmana, the cow, the elephant, the dog, and the lowest kind of human being." The soul is present everywhere. It is not that simply in the human beings and the demigods there is a soul but the poor animals have no soul. No, everyone has a soul—dehe sarvasya bharata.

So, what shall we accept—the statement of Krishna, or the statement of some rascal philosopher or so-called religionist? We have to accept the statement of Krishna, the supreme authority, the supreme being. And in many places in the Bhagavad-gita Krishna says the soul is present in every body. Therefore those who are learned do not say that the animals have no soul.

Now, another point Krishna is stressing here is that the soul is eternal, that it cannot be killed. "Therefore," Krishna tells Arjuna. "It is your duty to fight. The bodies of your friends and relatives may be destroyed, but even after the destruction of the body, the soul exists. He will get another body, that's all (tatha dehantara-praptih)."

It is not that anyone can engage in killing others whimsically, however. As will be explained in the next verse, a kshatriya [warrior] can kill his enemies only when he is in a religious fight. His cause must be right; then the fighting is good. When a kshatriya kills his enemies in a religious fight, he's not sinful. Thus Krishna tells Arjuna, "Do your
duty. Don't worry that you are killing your kinsmen and grandfather. Take it from Me that you cannot kill the soul: he's eternal."

Now, another important point you should note is that in every living entity, the body grows on the platform of the spirit soul. The body may be very gigantic or very small: it doesn't matter. But it grows on the platform of spirit. It is not that a spirit soul, or living force, comes into existence due to the combination of material elements. No. Matter is dependent on spirit (yayedam dharyate jagat), and therefore matter is inferior to spirit. There are two kinds of spirit: atma and Paramatma, ishvara and Parameshvara. The gigantic universe is resting on spirit—either the Supreme Spirit Krishna, or the small spirit, the living entity. As Krishna explains [Bhagavad-gita 7.5],

\[
\text{apareyam itas tv anyam prakrtim viddhi me param } \vspace{0.1cm} \\
\text{jiva-bhutam maha-baho yayedam dharyate jagat} \\
\]

"Besides the inferior, material energy, there are the living entities, who are sustaining the material universe."

Why are the gigantic planets floating weightless in the sky? Krishna says. gam avisiya ... dharayamy aham ojasa: "I sustain the planets by My energy." Just try to understand: A 747 airplane with five or six hundred passengers flies in the sky without any difficulty. Why? Because the pilot is there. Don't think that it is because of the gigantic machine. No. It is because the pilot is there. The machine is also there, but the flying is dependent not on any mechanical arrangement but on the pilot. If the pilot were not there, the whole machine would immediately fall down. Similarly, Krishna enters into all the gigantic planets and sustains them in outer space. Without Krishna's entering into matter, nothing can work. Within the shell of the universe He is present as Garbhodakashayi Vishnu, and therefore the universe exists. And within the body of everyone He is present as Paramatma, the Supersoul. He is not only within the body of all living entities, but also within the atom: andantara-stha-paramanu-cayantara-stham. The scientists are now studying the atom—dividing, dividing, dividing. But they are having difficulty in coming to any conclusion because they cannot find God, or Krishna, in the atom in His form as the Supersoul.

So, without Krishna's presence, nothing can exist. Therefore one who is advanced in Krishna consciousness sees only Krishna everywhere, not the outward covering. In the Chaitanya-charitamrita [Madhya 8.274] it is said, sthavara-jangama dekhe, na dekhe tara murti/ sarvatra haya nija ista-deva-sphurti. There are two kinds of entities, the moving and the nonmoving. (Sthavara means "nonmoving," and jangama means "moving.") A pure devotee of Krishna sees both these kinds of entities, but he does not exactly see their forms. Rather, he sees Krishna, because he knows that within the moving entities is the living force, which is Krishna's energy, and that inert matter is also Krishna's energy. So, in everything he sees only Krishna. The Brahma-samhita [5.38] states, premanjana-cchurita-bhakti-vilocaṇena santah sadaiva hrdayesu vilokayanti: "The devotee whose eyes are anointed with the salve of love of Krishna always sees Him within his heart."

Sometimes people inquire, "Have you seen God?" The answer is that one who is actually an advanced devotee is simply seeing Krishna and nothing else, within and without. The more advanced you are in Krishna consciousness, the more you'll see simply Krishna. And if you become practiced to see Krishna always, then at the time of death you'll think of Him and go back to Godhead. That is Krishna's instruction: man-mana. "Always think of Me." Now, who can think of Krishna always? Only a devotee can think of Krishna always. Is it a very difficult task? You are seeing Krishna in the temple, chanting Krishna's name, engaging in Krishna's service. Nothing but Krishna, Krishna, Krishna, Krishna. And this twenty-four-hour engagement in Krishna consciousness means you are becoming practiced to see Krishna always. This is the purpose of the Krishna consciousness movement—to train people so that they cannot forget Krishna even for a moment. And that is Krishna's instruction in Bhagavad-gita [9.34]: man-mana bhava mad-bhaktə mad-yaji mam namaskuru. "Think of Me, become My devotee, worship Me, offer obeisances unto Me."

When you see the Deity in the temple, you get the impression within your mind, and when you are out of the temple you can see the Deity within your heart if you have developed love for Krishna. Otherwise, if you only officially come to the temple, as soon as you leave you think, "Oh, it is a botheration: let me forget it." That is another thing.

The process of Krishna consciousness is meant for developing love for Krishna. Sa vai pumsam paro dharma-yato bhaktir adhokṣaje: "The first-class religious system enables one to develop love for Krishna." So Krishna consciousness is the first-class, topmost religious system because it is educating people to always think of Krishna, the Supreme Lord, and to love Him. We cannot think of anyone always unless we love him. Suppose a boy and a girl are in love. Then each of them will always think of the other: "Oh, when shall we meet again, when shall we meet again?" Similarly, you can always think of Krishna if you have developed your love for Him. And by devotional service you can develop your love for Krishna. That is required.
So, even in the lower stages of animal life, Krishna is in the heart. As He says here, dehe sarvasya bhara. In another place (Bhagavad-gita 13.3) He says, kshetra-jnam capi mam viddhi sarva-kshetresu bhara. The individual soul kshetrajna, the owner of the body but there is another kshetrajna, another owner, and that is Krishna. As the individual soul is within the body, similarly the Supersoul, Krishna, is also there. So Krishna is the owner of all bodies.

Sometimes rascals accuse Krishna: “Why did He dance with others’ wives?” But He is actually the proprietor of everyone. We are not the proprietor; He is the proprietor. So if the proprietor dances with His maidservants or devotees, what is wrong there? The individual soul is in every body, but the Supersoul is the real proprietor of the body. Lord Krishna says that bhoktaram yajna-tapasam sarva-loka-maheshvaram. “I am the enjoyer and proprietor of everything” [Bhagavad-gita 5.29]. He is maheshvaram, the supreme proprietor, and also suhram sarva-bhutanam, the actual friend of everyone. If you have some lover, you think you are his friend, but actually you are not his friend. His actual friend is Krishna.

So if the gopis dance with their real friend, what is wrong there? But the rascals, those who do not know Krishna, say He is immoral. He is not immoral. He is doing the right thing, because Krishna is the real husband of every woman. He married 16,108 wives. Why only 16,108? If He has married sixteen billion...
trillion wives there would have been nothing wrong since He is every woman's real husband. Still, those who do not know Krishna, the rascals, accuse Him of being an immoral woman-hunter. They take pleasure in painting pictures of Krishna's affairs with the gopis. But they do not paint pictures of Him killing Kamsa and other demons. These pastimes they do not like. This attitude is called sahajiya. The business of the sahajiyas, is debauchery, which they try to justify by citing Krishna's pastimes: "Krishna danced with the gopis. Krishna was immoral, so we can also be immoral. We are great devotees of Krishna because we are immoral." This is going on.

Therefore, to understand Krishna one requires a little better intelligence. Krishna says [Bhagavad-gita 7.19].

bahunam janmanam ante janavan mam prapadyate
vasudevah sarvam iti sa mahatma su-durlabhah

"After many births one may become janavan." Janavan means "one who possesses first-class intelligence." Then? Mam prapadyate: "He surrenders unto Me." Why? Vasudevah sarvam iti: "He understands that Vasudeva, Krishna, is everything." And, sa mahatma sudurlabhah: "Such an intelligent mahatma is very rare."

There are so many rascal "mahatma" who simply change their dress and declare themselves to be God, or Krishna. A real mahatma is different from all these rascals because he knows Krishna. If you understand Krishna, you are so fortunate: brahmanda bhramite kona bhagyavan jiva/ guru-krishna-prasade paya bhakti-lata bija. There are many, many millions and trillions of living entities within this universe, and they are rotating in 8,400,000 different species of life. They are all unfortunate, simply repeating birth and death, birth and death, in different species. Out of all of them, the most fortunate get the mercy of Krishna and the spiritual master and are given a chance to know Krishna.

By the mercy of the guru and Krishna, one gets the seed of devotional service, which is planted at the time of initiation. And then one must water the seed. Suppose you get a nice seed of a tree. You have to sow it and pour a little water on it then it will grow. Similarly, anyone who by great fortune has come into contact with Krishna consciousness, who has received the seed of devotional service, should water it. What is that water? Sravana-kirtana: hearing and chanting about Krishna. So, don't be absent from the Srimad-Bhagavatam class. This hearing and chanting of topics about Krishna is watering the seed of devotional service. This is the most important thing— hearing and chanting about Krishna.

Sravana-kirtana does not mean hearing and chanting about just anything. No. One must hear and chant about Krishna. Kirtana means glorifying the Supreme Lord, Krishna. That is kirtana. Simply hear and chant about Krishna. Krishna should be worshiped, Krishna should be heard, Krishna should be chanted, Krishna should be remembered. In this way, you'll advance in Krishna consciousness.

Thank you very much. Hare Krishna.

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/srila-prabhupada-lectures

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Disciple: Sri Prabhupada, some people will agree that a real civilization trains its citizens to find happiness in spiritual principles and godly living. Some may also agree that in a real civilization, one part of the populace learns the role of material providers. Yet these same people may disagree that still another part of the populace should learn the role of protectors and find happiness in fighting.
"What is so godly about fighting?" they may ask. "Why train the so-called militarily-inclined to find happiness in fighting? This is a selfish type of happiness. You're not considering that their fighting will cause misery. What about all the maimed and the killed and their families? You ought to consider all this misery caused by your so-called protectors."

Srila Prabhupada: Some people may think in this way. But such people are rascals; they cannot think at all. We haven't got to reply to any of them, because they are rascals. They can talk all nonsense. We don't have to care about their nonsense. Take a child—he's talking so many foolish things. Sometimes we reply, "Yes, yes, we know." But we don't take seriously anything—anything—spoken by a child. So these rascals may go on talking so many things, but we don't care about any of them. We have to do our own business. Let the dog bark; the caravan will pass. So it is not that we have to care about the barking of the dogs. Let them bark.

[To disciple:] Continue reading.

Disciple [reading from Bhagavad-gita 16.6, 8]: "O son of Partha, in this world there are two kinds of created beings. One is called the divine and the other the demoniac. I have already explained to you at length the divine qualities. Now hear from Me of the demoniac. "They say that this world is unreal, with no foundation, no God in control. They say it is produced of sex desire and has no cause other than lust."

Purport, by Srila Prabhupada: "The demoniac conclude that the world is phantasmagoria. There is no cause and effect, no controller, no purpose: everything is unreal. They say that this cosmic manifestation arises due to chance material actions and reactions. They do not think that the world was created by God for a certain purpose. They have their own theory: that the world has come about in its own way and that there is no reason to believe that there is a God behind it. For them there is no difference between spirit and matter, and they do not accept the Supreme Spirit. Everything is matter only, and the whole cosmos is supposed to be a mass of ignorance. According to them, everything is void, and whatever manifestation exists is due to our ignorance in perception. They take it for granted that all manifestation of diversity is a display of ignorance. Just as in a dream we may create so many things which actually have no existence, so when we are awake we shall see that everything is simply a dream. But factually, although the demons say that life is a dream, they are very expert in enjoying this dream. And so, instead of acquiring knowledge, they become more and more implicated in their dreamland. They conclude that as a child is simply the result of sexual intercourse between a man and woman, this world is born without any soul. For them it is only a combination of matter that has produced the living entities, and there is no question of the existence of the soul. As many living creatures come out from perspiration and from a dead body without any cause, the whole living world has come out of the material combinations of the cosmic manifestation. Therefore material nature is the cause of this manifestation, and there is no other cause. They do not believe in the words of Krishna in Bhagavad-gita: mayadhyaksena prakritih suyate sa-caracaram. 'Under My direction the whole material world is moving.' In other words, among the demons there is no perfect knowledge of the creation of the world; every one of them has some particular theory of his own. According to them, one interpretation of the scriptures is as good as another, for they do not believe in a standard understanding of the scriptural injunctions."

Text 9: etam drstim avastabhya nastatmano 'lpa-buddhayah prabhavanty ugra-karmanah ksayaya jagato hitah: "Following such conclusions, the demoniac, who are lost to themselves and who have no intelligence, engage in unbefitting, horrible works meant to destroy the world."

Srila Prabhupada: This is the right description of the modern age. Exact—hm? Etam drstim avastabhya. And what is that next word?

Disciple: Nastatmanah.

Srila Prabhupada: Nastatmanah: "They have lost their soul." Nastatmanah: "They have no information of the soul. Nastatmanah: "God and the soul are forgotten."

"There is no God," these modern rascals say. "There is no cause of this creation; there is simply a big chunk." Like that. Nastatmanah—they have lost their very self. Nastatmanah alpa-buddhayah: these soul-killing rascals have no intelligence. Just like cats and dogs. "If these four principles are available—eating, sleeping, mating, and defending—then has, everything's complete. Our human life is a perfect success." But no. If you are interested only in eating, sleeping, mating, and defending, then alpa-buddhayah—you are a stupid animal. (To be continued.)
PART I: In high school I was taught in religion class that after death good people go to heaven and bad people go to hell—for eternity in both cases. One day I asked the teacher, "What happens if a baby dies? Does he go to heaven or to hell?"

My teacher replied, "He goes to heaven, of course, because he has never committed any sins."

I immediately perceived a rather gruesome derivation of this logic and formulated another question: "But, therefore, wouldn't it be best to kill all the babies right away? Then they could never commit any sins and would go straight to heaven. After all, if they grow up, there is a real danger that they will become sinners and end up going to hell."

My impertinent inquiry was greeted with indignant silence. How dare this boy ask such a question! I knew my proposal was only academic, because it violated one of the most basic religious injunctions. But still the question remained unresolved. What does happen to the baby? My proposal was obviously out of the question, but my teacher's answer got him into a logical dilemma.

About twenty years later, on my way to Knoxville, Tennessee, I saw a bumper-sticker that reminded me of this incident: "If you died tonight, would you go to heaven or hell?"

Here it was again, the same black-and-white supposition—no alternatives, no gray area, only heaven or hell.

This time I began to reflect on the matter, and I recognized that the statement implied three things:

1. There is only one life, one chance.
2. After we die, we will be situated eternally in either heaven or hell, and there is nothing in between.
3. If we fail in life because of ignorance or circumstances, we'll never get a chance again. We'll burn eternally in hell.

I had the same feeling I'd had in high school twenty years before. This didn't make sense. It wasn't logical. Why would God create someone to grow up in the crime-ridden slums of a big city, have him fight for subsistence, just to eternally vanish into hell? I thought this bumper sticker was good advertisement for atheism.

Just a few days before my trip to Knoxville, I had watched a programme on TV: When Bad Things Happen to Good People, by Rabbi Kushner. He said that when something bad happens to a good person, there are, from the religious point of view, three assumptions generally made:

1. The person is good.
2. God is all-powerful.
3. God is all-merciful.

Rabbi Kushner proposed that out of these three options, only two at a time can go together. As soon as all three are together a contradiction arises.

If the person is good and God is all-powerful, then God could have prevented the bad thing from happening to the good person. Consequently, God can't be all-merciful. Kushner rejects that solution, because it would make people hate an unmerciful God.

If God is all-powerful and all-merciful, then He would never let bad things happen to good people. Consequently, the person must be bad. But obviously bad things do happen to good, innocent people. (Kushner's own son died of a disease at an early age.) After all, it's bad psychology to tell good people they must have deserved whatever happened to them, because it makes them hate themselves. So Kushner rejects that solution too.

The last possible combination is that the person is good and God is all-merciful, but God is not all-powerful. Rabbi Kushner endorses this possibility and rationalizes that bad things aren't caused by God but rather by bad people and by the forces of nature. He concludes that God is the creator, but His creation is going on somewhat independently of Him. Therefore God can't do much about the suffering, but He can help His children endure the unavoidable misery He can't prevent, and in this way He is quite helpful.

This also didn't make sense to me. If God is not all-

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Lesson Four: The Law of Karma
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powerful, then what is the ultimate power? If there is a power superior to God, then God is not supreme. But then, who is supreme? Who created that power God can't control? What is the ultimate refuge? An all-merciful but not all-powerful God defies the definition of God as the Supreme Being. Rabbi Kushner's theory leads to concealed atheism.

Reflecting upon these three incidents, I can appreciate the tremendous benefit of having studied the ancient Vedic scriptures for over a decade. Contrary to Western culture and philosophy, the Vedic literature establishes the law of karma, working under God's supervision, as the main guiding factor in our existence. Karma provides the only logical and spiritually sound answer to all the incidents cited above.

The word karma has at least three meanings:
1. any material activity that produces a reaction and therefore leads to the development of another body,
2. the reaction from a material activity,
3. material activities done according to the regulations of the Vedic scriptures.

Everyone is constantly performing activities, either physical or mental. The Bhagavad-gita (3.5) confirms. "No one can refrain from doing something, not even for a moment."

We are all well aware of Newton's law that states that every action causes a reaction. In fact we observe the validity of this law hundreds or thousands of times every day. Without it, time would stand still—nothing could move.

Karma is simply the extension of Newton's law. Instead of dealing merely with inert objects, it applies to our actions, words, and thoughts. We can understand the mechanism of these laws in detail from the Vedic scriptures.

Understanding karma begins with understanding the condition of the spirit soul in the material world. The spirit soul is originally an inhabitant of the spiritual world. But he has a certain amount of independence and can attempt to be happy without God. This material world is created by God to provide the rebellious souls with such an opportunity.

Here the spirit soul is covered by a material body and mind. He tries to reject God's authority and attempts to control nature himself. In this process he identifies strongly with his material body and makes its gratification his goal.

Obviously, accepting the laws of karma and being an atheist don't go together. A materialistic person wants to control everything, while he maintains the notion that he himself is independent.

Yet clearly we are not controlling nature; nature is controlling us. Sometimes the weather is too hot;
sometimes it's too cold. We can't change these things. Can we stop a hurricane? Can we make it rain when there is a drought?

Nobody has any control over where or when he takes birth, what kind of body he is given, or who his parents will be. Somehow or other, nature puts every one of us in our own predicament. Obviously we are not controlling everything.

Sometimes a person treated for a minor disease will die, and sometimes after doctors give up on someone, he miraculously recovers. Where is our control?

Two children may be born in the same family, they may be given the same opportunities, but one may become successful, and the other may be a failure. Everyone is trying to become happy, but not everyone succeeds. No one is trying to become unhappy, but misery comes out of its own accord, and happiness also comes to people in ways they don't expect or work for.

If we could actually control nature and our lives, everyone would be rich, happy, and healthy. But clearly there are forces controlling us. Therefore an intelligent person will try to find out what these forces are, how they work, and how we can benefit from them.

This is how Newton formulated his famous law. He observed the forces of nature and investigated them.

He was not satisfied to know that there are forces—he wanted to know how they work. We owe to his inquisitiveness an incredible amount of technological advancement.

Similarly, if we want to find out what is beneficial for us, we have to investigate the forces that control our lives. But we have one big advantage over Newton: The universal laws we are concerned with have already been explained in the Vedic literature and they have been confirmed by great spiritual authorities. All we have to do is study them.

**Material Activity**

The general definition of karma is that it is material activity. That means it is activity performed with attachment to the result, it is temporary, and it is done without spiritual understanding.

Material activity can be subdivided into good and bad karma:

**Good karma:** If the living entity acts piously, he can enjoy in this life and in future lives. The results of good karma are wealth, beauty, good parentage, health, knowledge, happiness, birth on heavenly planets, and so on.

**Bad karma:** If the living entity acts impiously, violating scriptural injunctions and acting according to his own
whims, he has to suffer the reactions. The results of bad karma are poverty, disease, ugliness, birth on lower planets or in undesirable circumstances, and so on.

We learn from Bhagavad-gita, however, that all karma—good or bad—is always bad, because karma forces us to accept another material body. A material body in any situation brings with it the sufferings of birth, death, old age, and disease. The Vedic literature also categorizes other miseries we get on account of the material body:

1. Miseries inflicted on us by our body and mind, like disease, stress, anxiety, fear.
2. Miseries inflicted by other living entities: mosquitoes biting us, envious people talking badly about us, rape, mugging, wars, and so on.
3. Miseries inflicted by nature, like heat, cold, droughts, tornadoes, and floods.

Because the living entity cannot stop performing activities, he cannot stop incurring karma. Every activity he performs binds him in the karmic cycle.

Everything happening to us now is the cumulative effect of our past activities from either this life or previous lives. Sometimes we enjoy; sometimes we suffer. In one life we have a human body, in another an animal body. As long as we are bound by this continuous cycle of actions and reactions, we will be forced to accept one material body after another.

**Spiritual Activity**

Spiritual activity is performed without attachment, on behalf of the Supreme Personality of Godhead, Krishna in full spiritual knowledge, without desire for personal sense gratification, and for the eternal benefit of the soul.

The Bhagavad-gita (3.9) defines spiritual activity thus: Work done as a sacrifice for Vishnu has to be performed; otherwise work causes bondage in this material world. Therefore, O son of Kunti, perform your prescribed duties for His satisfaction, and in that way you will always remain free from bondage.

Spiritual activity does not produce karmic reactions. Rather, it results in one's not having to accept another material body, and it enables one to go back to the spiritual world at the time of death.

If a soldier kills people in a war on behalf of his government, he will not be punished for such killing, but rather he will receive a medal. But if the same soldier kills his neighbour on his own behalf, he will be convicted and sent to prison.

Similarly, if the living entity acts on behalf of the supreme authority, Krishna or His representative, the spiritual master, he does not incur any sinful reactions. But if he acts on his own behalf, he will be bound in the cycle of karma. (To be continued.)

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Thiru Koodal Azhagar Perumal Temple

by Sampatkumara Ramanuja Dasan (Adv. Ashwin S)

Located in the heart of the temple town Madurai is the wonderful temple of the Supreme Lord known as Thiru Koodal Sundararaja Perumal.

The Pastime

The Alwars (meaning ‘those immersed in god’) were Tamil poet-saints of South India who espoused bhakti (devotion) to the Supreme Godhead Vishnu in their songs of longing, ecstasy and service. They are venerated especially in Sri Vaishnavism.

Periyalwar, one among the twelve Alwars, occupies a special place among Alwars as he became the father-in-law of Sri Ranganatha, the Deity handed over to Ikshwaku, who depicts the start of the lineage of Surya Vamsa (the lineage of the Supreme Personality of Godhead Rama), when Periyalwar’s daughter Andal married Him. Periyalwar appeared in Srivilliputhur on Swathi nakshatram of the Tamil month Aani. He is believed to be the part of Garutman. Garutman is a bird with beautiful and strong wings and is a powerful deity mentioned in the Vedas. The Rigveda mentions the sun as the celestial bird, or Garutman. He is also known as Suparna, which means the strong-winged one. As per the Mahabharata, Garuda, the celestial vehicle of Supreme Personality of Godhead Vishnu, is same as Garutman.

Historically Periyalwar is placed around the latter part of the 6th century A.D. He belonged to a family of devout Vaishnava brahmanas and was named Vishnuchitta. True to his name, his mind dwelt constantly on the form and pastimes of the Lord. He did not show much interest in learning scriptures and constantly enjoyed relating with the Lord as little Krishna. He wanted to perform some service which the Lord was especially fond of. With this objective, he set up a beautiful garden with great variety of flowers and tulasi plants. He used to prepare specially decorated garlands and offered them to the Lord at the Vatapathrasayee temple.

Once, the king of Madurai named Vallabha Deva came to Srivilliputhur in disguise to know about the welfare of his citizens. He saw a brahmana sleeping on the front porch of a house and stopped to enquire about him. The brahmana told the king that he was a pilgrim returning south after a tour of many temples in the Gangetic plains. The king asked the brahmana to teach him some shlokas that would lead to his enlightenment. The pilgrim recited a shloka, the substance of which runs as follows: “One has to gather everything necessary for the rainy season when the sun shines. One has to save for old age by working hard during the younger days. Similarly, one has to search for the ultimate reality in this birth to benefit in the next birth.” The king was greatly impressed by the shloka and honoured the brahmana. His mind dwelt on the futility of his past life and he constantly worried about what is the ultimate reality. He could not choose his faith from the various paths offered by different religions. He called his family preceptor named Selvanambi and asked him to call scholars and philosophers of various faiths to a contest which would determine the reality. The king tied a big bag of gold coins to a long vertical pole and announced in the contest that the booty would go to the scholar who could bring it down with his faith. For many days, a number of scholars tried in vain to do this with their scholarly works, eloquent speeches and heated debates. One night the Lord appeared in Vishnuchitta’s (Periyalwar’s) dream and asked him to go to the king’s court and win the contest. Vishnuchitta woke up in the morning and proceeded to the king’s palace according to the Lord’s direction. However he was well aware of his limitations, as he had never shown any interest in scriptural learning. He was confident that the Lord’s will always prevail. In the king’s court, he proceeded to talk on Sriman Narayana as the ultimate reality. The words started flowing as a torrent as he went on quoting the Vedas, the Upanishads and the Puranas. Selvanambi, the king and the entire gathering were thrilled to the core by his faith and were astounded to see the bag of coins fall on its own accord into Vishnuchitta’s palms. The whole court acknowledged that Vishnuchitta had the special grace of the Lord. The king honoured him with the title ‘Bhattar Piran’ (lord of brahmanas).

The king honoured Vishnuchitta by seating him on the royal elephant and arranging a procession around his capital. Sriman Narayana Himself appeared in the sky on His vehicle Garuda with His consorts like a happy parent wishing to join in the celebrations for His accomplished son. Alwar became joyous at the divine vision of the Lord and became greatly worried about any evil eye falling on the eternally beautiful form of the Lord and harming Him. Vishnuchitta attained the mental state of a concerned mother and performed obeisance to the Lord spontaneously as a poem called Thiru Pallandu or “may you live long” poem.

The first two verse of this poem go like this:

For many hundreds, thousands and crores of years, may the bright red lotus feet of the gem-hued Lord with mighty wrestling shoulders, be protected. This inseparable bond between us, may it last many thousand years. May Mahalakshmi, who ever adorns the Lord’s right chest, live an uncountable years. May the fiery luminous Sudharshan chakra on the right hand live many uncountable years. May the Panchajanya, the famous conch which strikes terror in the battlefield, live many uncountable years.

The Temple

The historically significant temple of Koodal Azhagar in Madurai, mentioned both in non-religious epics like Silappadikaram as well as in the ‘poems of Thirumangai Alwar and Thirumazhisai Alwar, is where Periyalwar is famed to have sung his wonderful poem Thiru-Pallandu.

Koodal Azhagar Perumal (Lord Vishnu) and Maduravalli Thayar (Sri Mahalakshmi) are seated in two prakaras, which devotees can walk around, as they do in Thirupati. They also get to enjoy the darshan of Lord Vishnu
standing as Surya Narayana and reclining as Pallikonda Perumal. The temple’s five-tiered rajagopuram, the ashtanga vimanam beautified by scenes from epics, several small shrines for various deities and the Navagraham (nine planetary demigods) are various beloved aspects of the temple. The Hema Pushkarani (pond) was formed from the waters of the Kiruthumal River, which once ran through Madurai. It is believed that when Brahma washed the legs of the Almighty after His Thrivikrama Avatara (Vamuna Avatara), it became Kiruthumal River.

The temple follows the Vaikasana Agama.

The temple celebrates festivals on 253 days of the year. Ten days are celebrated as Karthikai Utsavam (festivities in the month of Karthika), in honour of Thirumangai Alwar, who performed the mangala sasanam (or sang the poems in praise of the Lord) of the temple. The Vaikunta vaasal, the symbolic gateway to the spiritual world, is kept open every year on the 24th morning of the month of Karthikai. “Ra Paththu” is a ten-day celebration that begins on the night of Ekadashi, when a hundred of the four thousand pasurams (verses of poems composed by Alwars) are sung, every night. Two hundred pasurams are sung every day for the next ten days and this is known as Pagal Paththu, The rest of the thousand songs are sung on the final day of the celebration. Female energy is harnessed on this night, as the Lord is adorned in the Nachiar Thirukkolam. (Where the Lord puts on the attire of Mahalakshmi). Another unique festival is the Vedu Pari Utsavam during which accounts of the temple are submitted to the Lord Himself.

The temple has stood through centuries as a source of spirituality and solace and today, in the words of Anita, the executive officer, it also serves food to a hundred people every day.

Architecture

Koodal Azhagar temple covers an area of about 2 acres (0.81 hectares) and has a five-tiered gopuram rising to a height of 125 ft (38 m). The temple is within a rectangular enclosure with huge granite walls. The central shrine has an elevated structure and houses the presiding Deity, Koodal Azhagar in sitting posture, 6 ft (1.8 m) tall. The Deities of Sridevi and Bhudevi are on either side of Koodal Azhagar. The festival Deity is named Vyuga Sundararajar and He is 4 ft (1.2 m) tall. The vimana or shrine over the sanctum is ashtanga, having eight parts, namely, adhistana (plinth), three paddas (wall), prashthana (limb), griva (neck), shikara (tower) and stupi (top portion). The outer parts of the
vimana have stucco images of sages, Dashavatara, Bhuvaraha, Lakshmi Narasimha, Lakshmi Narayana and Narayanamoorthy. The vimana is believed to be the work of Vishwakarma, the divine architect. The shadow of the vimana does not fall on the ground. The ashtanga vimana is found in only three places, at Uthiramerur, Thirukoshtiyur and Cheranmadevi temples. The inner walls of the sanctum have paintings of ashtadikpalakas.

The shrine of the consort of Koodal Azhagar, Maduravalli, is located to the south of the main shrine. There are smaller shrines of Lakshmi Narasimha, Rama, Lakshmi Narayana and Krishna located close to the sanctum. The Deities of Andal, Narasimha and Manavala Mamunigal are found in separate shrines around the first precinct. The shrine of Andal has paintings depicting Puranic stories and inscriptions detailing devotional literature. The shrines of Garuda, Anjaneya, Ramanuja, Vedanta Desika and Alwars are found in the second precinct. The pillars in the halls leading to the sanctum have small sculptures. The temple has Navagrahas, the nine planetary deities, in the second precinct. The second floor has a shrine dedicated to Suryanarayana standing along with Devis. The theppakulam, the temple tank, is located outside the temple premises. It has a centre hall made of granite. In modern times, the temple priests perform the rituals during festivals and on a daily basis. As at other Vishnu temples of Tamil Nadu, the priests belong to the Sri Vaishnavaite community. The temple rituals are performed six times a day: Kalasanthi at 8:00 a.m., Uchikalam at 12:00 p.m., Sayarakshai at 5:00 p.m., and Aravanai Pooja at 6:00 p.m. Each ritual has three steps: alankara (decoration), naivedya (food offering) and deepa aradana (waving of lamps) for both Koodal Azhagar and Maduravalli. During the last step of worship, nagaswaram (pipe instrument) and tavil (percussion instrument) are played, religious instructions in the Vedas (sacred text) are recited by priests, and worshippers prostrate themselves in front of the temple mast. There are weekly, monthly and fortnightly rituals performed in the temple.

Festivals

The major festivals include the car festival where the utsava Deity is decorated and taken around the temple.

A 10-day float festival takes place in the Tamil month of Maasi on Makham nakshatram, when the utsava Deity is decorated and taken around in the pond.

Garuda Seva (Aani month), Sayana Seva, three fruits decoration, Pavitra Utsava, Navarathri festival, Five Garuda seva, the hunting festival, Adyayana utsava, the birth star festivals of Alwar and Acharyas, Gajendra Moksham, New Year’s Day, Celestial Wedding Festival, Vasantha Utsava are celebrated at this temple.
Verse 1
Oh Lord who is of the colour of emerald gem,
Who with His powerful shoulders won over the wrestlers,
May the prettiness of Your divine red feet be protected,
For many years, many years, for many thousands of years,
For several crores of thousand years.

Verse 2
Without parting let us who are Your slaves stay along with You for several years,
Let the lady who is pretty and who stays on the right side of Your chest be there for several years,
Let the divine wheel held in Your right hand which gives out lustrous light be there for several years,
And let the conch Panchajanya that booms when entering the battlefield, be there for several years.

Verse 3
If you are standing in the control of the Lord come and accept the mud and incense,
But if you are standing as a slave or only food, we would not accept you in our group,
Because for twenty one generations we did not have any stain and we sing, “Many more divine years,”
For very many years more to the Lord who destroyed the Lanka occupied by rakshasas.

Verse 4
Those who are interested to join our group, before you are put in the cremation ground,
Please come and enter our group and join us quickly before crossing the limit,
And let those who have devotion among you recite “Om Namo Narayanaya”
So that the villages and cities do understand it properly and sing, “Many more divine years.”

Verse 5
The Lord Hrishikesha became the Lord of several worlds and completely
Destroyed the clans of asuras and rakshasas,
And you are in the clan who do service to Him and so please come, salute, dance,
And chant His thousand names, avoiding your old habit of leaving Him after seeking,
And then say to Him, “Several years and several thousands of years.”

Verse 6
The seven generations of me, my father, his father, his father,
And his father and grandfather have come from one path to the next,
So that we can do service and sing, “Several years and several thousand years,”
To relieve Him for killing His enemy after taking the form of a lion,
On the festival day of Thiru Onam at the time of the dusk.

Verse 7
By the unified lustre of the place of the divine wheel which gives out red light,
Which is greater than fire, for several generations we have come to do service
To the powerful God who held the divine wheel, which rotated and caused
Blood to pour out from the thousand shoulders of Bana, Who came to fight with the aid of illusion, and we sing “several years” to Him.

Verse 8
That God gave me high quality food with ghee, several constant assistants,
Betel leaves and nuts from His divine hands, apart from ornaments for the neck,
Golden orbs for the ears and very good quality sandal paste to apply on my body,
So that I would become a good being and I wish “several years” to Him,
Who has on his flag Garuda, the enemy of the hooded serpent.
Verse 9
Your slaves like us wear the yellow silk apparel that You wore and removed, eat food left by You,
Wear the tulasi garland which was once worn by You,
And all these actions which are practiced everywhere are well completed by You,
Who takes rest on the bed of Adisesha who lies down with His hoods,
On the festival day of Thiru Onam and we sing “several years.”

Verse 10
From that day on which we wrote and told you, “Oh Lord we are your slaves,”
All the people of our homes who are serving you, were freed and uplifted,
And from that good day You appeared in Mathura and broke the bow of Kamsa,
And from the day You jumped on the head of serpent with five hoods and danced,
We were telling you, “Several years.”

Verse 11
Oh Lord Narayana, like the Selvanambi who does not have any bad character,
Who is the lord of Thirukoshtiyur which is the gem of this world,
And who is immersed in the thought that he is the servant of the Lord,
I am also your old servant, oh Lord, who is divinely pure in many ways,
And I would chant “Om namo Narayanaya” in the very proper way,
And also would chant several of Your names and I would say “several years” to You.

Verse 12
Vishnu Chittha of Thiruvilliputhur who wrote these words
About the divinely pure one, the Lord who resides in the divine abode,
And the lord who wielded the bow called Saranga, Desires auspiciousness forever for those who chant
These without any break for a very long time, and that good time would surround
Those who chant “Om Namo Narayanaya” and keep on praising Him for a very long time.

Photo courtesy: Santhanakrishnan, Srirangam
Many intellectuals seem to agree with Karl Marx's statement that religion is the opium of the people. A common misconception in these times is that God is an anthropomorphic projection, a psychological crutch for those who are helplessly bewildered by the problems of life and who haven't the guts to face reality. This unfortunate misconception prevents people from learning that God's existence is an objective fact.

To demonstrate that God's existence is every bit as objective as a brick wall, we will have to define what we mean by objective. According to Webster's dictionary, the word objective means "of or having to do with a known or perceived object, as distinguished from something existing only in the mind of the subject." To say that something objectively exists means that it has its own independent existence and is not the product of someone's imagination. So how do we demonstrate that God's existence is not the product of our imagination?

"Show me God," many people say. I hear this all the time. "OK, if God exists, prove it. Show me God right now"—as if seeing something were the only test of its existence. All right, you can see God, but seeing God is not a cheap thing. The problem is that people expect to instantly see God on demand. You can see God as directly as you are seeing this page, but it takes time. You have to become qualified.

Besides, why do we have to see something to believe it? "Seeing is believing," we say, but actually we believe in many things we don't see. It's only when we don't want to believe something that we make the rules more difficult and say we have to see it to believe it.

If we hear on the radio that there is a raging fire in a chemical factory on the other side of town, we accept it. We don't say, "Show me the fire." We accept it because we trust the radio announcer. Besides, we haven't got time to drive all over town verifying everything for ourselves. The fire is an objective fact even though we didn't see it ourselves.

Death is also an objective fact. Would anyone dare to propose that death is a product of our imagination? I don't think so. But on the other hand, none of us has yet seen our own death. So how can we know that our death is certain, if we haven't seen it? We can know by extrapolation. Everyone in the past has died, without exception. So it is reasonable to conclude that for us, too, death is an undeniable fact.

What about the existence of the atom? Surely nobody would complain that knowledge of the atom is merely one person's subjective belief. But can we show someone an atom? Well, we can demonstrate that atoms exist, but it takes time. You can't just walk into a particle accelerator laboratory and right up to a bunch of scientists who are busily adjusting knobs and staring into computer screens and demand that they instantly prove to you the existence of atoms simply by showing them to you.

First of all, atoms are too small to see, even with an electron microscope, so there is no possibility that anyone can show you an atom. And even if the scientists of whom you impudently demanded immediate proof of the atom were to actually give you the proof, which might be some bewildering equations and numbers on a computer printout, you wouldn't even be able to understand it. You'd say, "Where's the atom? I don't see any atom." You don't see the atom because you haven't been trained to interpret the data that demonstrate the existence of the atom. You have some childish idea that for something to exist factually and objectively, you have to be able to see it.

We can perceive the atom only by inference. Because of the behaviour of matter under precisely controlled conditions, we can understand that the atom must exist. But without these conditions and without having studied chemistry and physics, we can never understand the proof of the existence of an atom.

So why pull out a double standard when it comes to proving the existence of God? We accept as a fact the fire on the other side of town without having seen it. We accept that we are going to die, even though we haven't seen our death. We accept the scientists' declaration that there are atoms, even though the scientists themselves have not seen them. Why then turn around and say that anyone who accepts the existence of God is groping for a psychological crutch because of a weakness of character?

There is a process for understanding everything, and there is an appropriate process for understanding God. You must enroll in an authorized course of study. Use the textbooks that have proven to be the most effective manuals for spiritual education and are recommended by the experts in the field. Follow the proper procedures under controlled conditions, if you want direct perception of God Himself. It is as systematic and predictable as any science.
Yet there is a difference between the process by which we can understand God and the process of understanding matter—because God, Krishna, is a person.

Because matter is not alive, we can shove it around any way we want without difficulty. But who says controlled manipulation is the only process for getting knowledge? Is it even reasonable to assume we can apply to our search for the Supreme Lord the same methods we use to investigate matter? After all, Krishna, God, is a person who thinks and feels and desires just like us. But unlike us, He is unlimited. He knows everything. He is eternal. He controls everything. But He is a conscious person nonetheless.

Now, if you want to know something about a person, the best way to find out is to ask him. If you want to know, say, why a person is wearing a locket around his neck, you’d probably be well advised not to take the same approach we use for examining matter. You probably wouldn’t do well to walk up to the person, and without saying anything to him, grab the locket and start examining it, trying to pry it open. You’d probably get a knee in the ribs if you tried that. With persons, it helps to be personal. You try to please them, and if they want they can tell you all about themselves.

Lord Krishna is a person, and He's our superior. Why should He immediately respond to our demand that He appear on the spot? If I were to call you up on the phone and say, "I command you to immediately come to my home," would you feel obliged to do it? I doubt it.

Krishna Himself tells us how to know Him in Bhagavad-gita (18.55), bhaktya mam abhijanati yavan yas casmi tattvatah: "One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service." The process for understanding Krishna is to please Him. Then, if He wants to, He can give us knowledge of Himself. But how exactly do we go about pleasing Krishna? What do we do? What do we say? How do we know if we are doing the right thing?

As in any field, to learn quickly without getting lost or sidetracked we need a teacher. We need someone who knows the science of God, someone who can guide us through our studies. Don't just pick any person who "looks spiritual." We want someone who has been practicing the process for a long time and is an expert. He should know all the standard spiritual texts. And most important, he should love Krishna above all else. A person obsessed with love for Krishna will have no interest in catering to the demands of his body. He is not looking for pleasure from his tongue, his eyes, his ears, or his genitals, because he is absorbed in a higher pleasure. A spiritual teacher must also be free from anger and attachment—no fits of rage because someone dented his fender in the parking lot. And even if his house burns down, his wife runs off with another man, and he inherits a million dollars—all in one day—still he should be calm and peaceful, because one who knows Krishna is with Krishna, beyond this world. A tall order for you or me. But these are the qualifications of a genuine spiritual master.

Yet even if you find such a spiritual master, you as a student also have to be qualified. You have to follow the instructions of the teacher. If you do so, then you will see Krishna. If you don't, you won't.

Then you too will be able to honestly say, "Krishna is an objective fact. I know, because I have seen Him," as many have said before. People who will not accept God unless we can immediately show them God are just like blindfolded men demanding to see the sun without removing their blindfolds. Unfortunately, with such an attitude, such persons will never know that God is an objective fact. 😐
Indian Hockey team visits ISKCON Bangalore ahead of Rio Olympics

The Indian Hockey team, visited ISKCON Bangalore to seek the blessings of Sri Sri Radha Krishnachandra before the commencement of the Rio Olympics. The Indian hockey team has been in Bangalore since the last six months, practicing and bonding with each other under the guidance of Team Head Coach Roelant Oltmans, along with Indian captain Sreejish R and Vice Captain Sunil with other team players.

Talking about the team’s visit to the temple, Roelant Oltmans said, “The team has bonded very well, and after our practice sessions, we wanted to visit the holy shrine and seek blessings of Krishna before we embark on our mission to win the trophy. That the team spent time at the temple is phenomenal and now we are off for Rio Olympics.”

The Indian Hockey team captain Sreejesh too looked excited on his visit to the temple and said: “It is a great occasion for us to visit the ISKCON temple. I’ve always liked Indian culture and felt connected to it. We wanted to visit the holy shrine before our matches and seek the blessings of the Lord, so that we can do well in the tournament.”

Addressing the team, Sri Chanchalapati Dasa, Vice President ISKCON Bangalore, said that it was indeed a great pleasure to have the Indian Hockey team in our temple today to seek the Lords blessings and wished the team good luck and success at the Rio Olympics.

The Vice-captain Sunil said, “Before every important game, I always visit the temple to take blessings of the Lord. I hope through this visit, the Lord blesses me as well as the entire team to do well and do India proud in the Rio Olympics.”
Jagannatha Ratha Yatra in Vaikuntha Hill
ISKCON Sahitya Sambrama
“IT IS DUE TO SRI LA PRABHUPADA that the bhakti siddhanta advocated by Sri Madhuvacharya reached an international level. The work Mahasadhaka clearly applies to Sri Prabhupada,” said His Holiness Sri Sri Vishwesh Tirtha Swamiji of Parayya Sri Pejavar Adhokshoja Matha, Udupi on the occasion of a Seminar and kavya goshthi held at Rajangana, Krishna Matha, Udupi on July 3, 2016. Read More: https://goo.gl/js6ZUj

Sri La Prabhupada Ashraya
The Sri La Prabhupada Ashraya ceremony was held on July 10, 2016 at ISKCON Bangalore and 98 devotees took ashraya on this occasion. Ashraya means to take shelter and act under the direction and supervision of the spiritual master. This is the first step for one who is willing to lead a life on the path of regulative devotional service (bhakti-yoga) and make spiritual advancement. Read More: https://goo.gl/intWnX

Message of Mahakavyas
A four-day national conference hosted by ISKCON Bangalore at its Multi-Vision Theatre located on the Hari Krishna Hill, Rajajinagar, Bengaluru concluded on June 20, 2016. The event was conducted in association with Bharatiya Vidyabhan, Bengaluru with a view to presenting all the major works which are in the form of Mahakavyas (epics). Read More: https://goo.gl/Wmsafm

Akshaya Patra News
Akshaya Patra Launches Mobile App
The Akshaya Patra Foundation which runs the world’s largest mid-day meal programme has launched the Akshaya Patra app. The App was launched by Mrs. Sudha Murty, Chairperson, Infosys Foundation and TV. Mohandas Pai, Chairman of Manipal Global Education at Vivanta by Taj, Bengaluru. The Akshaya Patra mobile app is a user friendly app that tracks all the important news and events of the foundation. Read More: http://goo.gl/ll8hg

Reviews from TripAdvisor

Divine Place: The Krishna temple is a nice, good, calm and peaceful place. The Hare Rama chant by the people brings the divinity and makes you feel happy. This is a must visit place if you are in Bangalore. Bhatmuruli

Pleasant Visit: This temple is worth a visit. Being from a different religion I was lucky to come to visit early on a non-crowded day. I was amazed to see the passion with which people worshipped here with dhol and chants. Manishnene2016

A soulful experience: The temple is managed extremely well by ISKCON and one feels at peace while at the temple. Sometimes the queues are long, but they do take care not to turn away any people. Ajay R

Good Place in Garden city: This place is very good and the temple of Radha Krishna is one thing you will want to visit in Bangalore. It is a great place to start your weekend and enjoy roaming around. MyArsenal

WOW: Peace and calm transcend tranquility, if that was ever possible. Simply can’t be said better than that! Ryan G

Experienced heaven in reality!: It is the magical and heavenly place where you forget all your stress-sorrow and can feel like you are out of this stressful life... the sight of the entrance in the evening time will be like divine...!! Nathan y

Temple with a soul: A fantastic place to spend an evening with family, specially the bhajans... takes you away from this world of corruption and insanity. After which you could indulge in some good vegetarian food also. shabnam642015

To write a review visit: www.tripadvisor.in

Peaceful and refreshing: This is a place to go for whenever you have guests from different town. The temple is marvelous and environment is completely peaceful. I even enjoy the Prasad

Top YouTube Picks

Spiritual Perspective: A Conversation with Sri Madhu Pandit Dasa - Part 1
www.youtube.com/watch?v=OetTk84hfaU

Sri Madhu Pandit Dasa at ISKCON Sahitya Sambrama, Udupi
For more videos visit youtube.com/iskconworld
Srivigraha Nitya Seva

An opportunity for you to contribute towards alankara, daily worship and various other sevas, which are regularly performed to the Deities in our temple. You can choose to offer Deity sevas to Their Lordships Sri Sri Radha Krishnachandra, Sri Srinivasa Govinda or Sri Prahlada Narasimha and receive Their blessings.

Read more: [www.iskconbangalore.org/srivigrahasevas](http://www.iskconbangalore.org/srivigrahasevas)

Sri Krishna is the Supreme Lord and Srimati Radharani is His eternal consort.


Sri Srinivasa Govinda is the bestower of all benedictions upon His devotees.


Sri Prahlada Narasimha protects His devotees from all kinds of dangers.

12,000 Participants
84 Events
45 days of celebration

Heritage Fest
Inter-school cultural competitions for LKG to Class X students
July 26 - Sep 6, 2016

DANCE
Classical Dance (V-X) | Folk Dance (V-X)

DECORATION
Ahhar Decoration (V-X) | Cookery (V-X)
Pushpa Alankara (V-X) | Rangoli (V-X)

LITERARY ARTS
Creative Writing (VII-X) | Ekiction (V-X) | Essay Writing (V-X)
Riddles (LKG-I) | Storytelling (I-X) | Vedic Quiz (V-X)

MUSIC
Gita Sloka Chanting (LKG-X) | Instrumental Music (I-X)
Music Concert (I-X) | Vedic Mantra Chanting (LKG-II) | Vocal Music (I-X)

THEATER
Dumb Charades (V-X) | Mime (I-X) | Mono Acting (V-X)
Puranic Costumes (LKG-II) | Vedic Skit (I-X)

DRAWING
Calligraphy (VII-X) | Colouring (LKG-VI) | Handwriting (I-X)
Painting (VII-X) | Pencil Shading (V-X)

WIN EXCITING PRIZE, AWARDS, CERTIFICATES AND TROPHIES!

Venue:
ISKCON Temple
Sri Radha Krishna Temple
(Beside: Krishna TV Channel, Acarya C. Sharada Prasad Road, Petta, Bengaluru)
Hare Krishna Hill, Rajajinagar, Bangalore - 10.
Mobile: 9379889474, 9379889493
www.iskconbangalore.org/heritage-fest/
e-mail: radha.krishna@hlm-group.org

Sri Prabhupada's
ISKCON

Biggest cultural carnival in Bangalore!
Entry fee: ₹50/- participant/contest
Participate in the cultural carnival – Heritage Fest

Parents are always eager that their children learn and practice values, as they are our future leaders. Vedic culture and spiritual knowledge equip a person with strength to overcome difficult situations by effectively utilizing their IQ and EQ. The principles of Vedic culture are not limited by time or place and can be effectively applied even today with success.

The ISKCON Sri Radha Krishna temple in Rajajinagar conducts various culture-related activities to systematically propagate spiritual knowledge to the society at large and educate all people in the techniques of spiritual life, in order to check the imbalance of values in life, and to achieve real unity and peace in the world. Towards achieving this objective, ISKCON Bangalore created the Cultural Education Services (CES) in 2001, specifically aimed at enhancing values and life skills in children through culture-related activities.

Heritage Fest enables children to imbibe sociable and constructive traits. In this age of cutting-edge competition, merely a high IQ and an excellent academic performance cannot ensure a successful career. Gaining life skills and a harmonious personality have become the defining parameters for long-term success in life – professional or personal. Artistic and literary pursuits not only give vent to the innovative and creative faculties of the mind, but also play a significant role in harnessing the individual’s strengths and aptitudes.

Heritage Fest is an entertaining and enlightening cultural carnival of contests celebrating India’s vibrant culture and tradition, conducted for students from LKG to Class X. It provides an exclusive opportunity for them to discover the creative and innovative talents within, by participating in a host of cultural contests (given below). Heritage Fest is being conducted by ISKCON for the past 15 years and more than 12,000 children participated last year. The uniqueness of this fest is that all aspects of the competition are connected to the Puranas and Itihisas and materials for the competition are carefully chosen. This contest is open to all school-going children in the city of Bengaluru.
Aug: 14 - 18, 2016
Celebrations 7 pm onwards
at ISKCON Radha Krishna Temple,
Hare Krishna Hill, Chord Road, Bangalore-10

rādhā-kr̥ṣṇa pr̥aṇa mora jugala-kiśora
jīvane marane gati āro nāhi mora
The divine couple, Śrī Śrī Rādhā and Kṛṣṇa, are my life
and soul. In life or death I have no other refuge but Them.

For more details of the festival visit:
www.iskconbangalore.org/jhulan-utsava

SRI BALARAMA JAYANTI

Thursday, Aug 18, 2016
Celebrations 6 Pm
Abhisheka-Jhulan utsava-Kirtanas-Prasadam
balāya balabhadrāya tālāṅkāya namo namah
nilāmbarāya gaurāya rauhineyāya te namah
O Lord Balarāma, who carries a palm-tree flag,
obseisances to You! O son of Rohini, O fair-complexioned Lord dressed in blue garments,
obseisances to You!

For more details of the festival visit:
www.iskconbangalore.org/sri-balarama-purnima
VYASA PUJA
120th Appearance Day of Srila Prabhupada
2016

FRIDAY, AUGUST 26

CELEBRATIONS
6:00 pm onwards at ISKCON,
Hare Krishna Hill, Bangalore-10

For more details of the festival visit:
www.iskconbangalore.org/vyasa-puja/
Sri Radhashtami
The auspicious appearance day of Srimati Radharani

Friday, Sep 09, 2016

radhe jaya jaya madhava-dasite
sokula-tarunee-mandala-mahite
O Radha! O beloved of Madhava!
All glories unto You!

Celebrations
6:00pm onwards
at ISKCON Hare Krishna Hill, Bangalore

For more details of the festival visit: http://www.iskconbangalore.org/radhashtami
LONG COMMUTE? TRAFFIC SNARLS?
Metro station less than 200 meters away!

DINNER DATE? COCKTAIL PARTY?
Orion Mall less than 3 KMs away!

DAILY NECESSITIES A CHORE?
Supermarkets, Fuel Station, ATMs and much more right next door!

SUMMER BLOCKBUSTERS?
FAVORITE ACTOR’S NEW MOVIE?
PVR right next door!

NOTHING BUT THE BEST FOR THE LITTLE ONES?
Leading educational institutes in the vicinity!

MEDICAL EMERGENCY? REGULAR CHECK-UP?
Columbia Asia Hospital 3 KMs away!

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85 LAKH ONWARDS*

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