Panihati Chida Dahi Utsava
SRI VRAJA MANDAL PARIKRAMA 2016
Sacred walk of Vraja Bhumi with Srila Prabhupada - serving the Holy Dham

Reporting on 18th evening by 7PM at VCM Temple

Dham Seva and Sadhu Sangha:
• Sacred walk on the very land where the Supreme Lord personally walked
• Darshan of the 12 forests of Vraja Mandal
• Parikrama of Vrindavan, Govardhan, Radha Kund Shyama Kund, Barasana, Nandagoan
• Hear the ever cherished pastimes of little Krishna at each of the lila sthalis
• Immerse in ecstatic kirtans and bhajan throughout the parikrama
• Associate with senior devotees everyday and be inspired
• Enjoy delicious Vraja prasadam
• Take holy dips at Yamuna and other holy tirthas of Vraja
• Divine Yamuna arati and boat ride
• Be blessed by Vraja-raj and purify yourself

*Now open to congregation & FOLK

Registration starts: Sunday 26th June 2016
Last date for registration: Sunday 21st August 2016
Contact local temple reception or call 9379850565 for detailed information /
visit : www.parikramas.org

Participate in the special Parikrama Seva opportunity and be blessed:
You can support this parikrama by sponsoring any part of prasadam, travel and stay for devotees.

*Open for initiated congregation and FOLK only
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

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

Vol 17, No.7 July 2016

CONTENTS

Questions for the Supreme Authority 4
Srila Prabhupada Speaks Out 10
Lesson Three: Reincarnation 12
A Timely Trip 16
Thiruthankal temple 20
Mother Mild 24
Hare Krishna Chant 27
Yoga That Works 28

Cover pages-4 Text pages-32

Published and owned by Sankirtana Seva Trust. Editor: Chamari Devi Dasi. Layout, design and graphics by ISKCON Design Group, Bangalore.
For all information contact: Editor, Krishna Voice, SST, Hare Krishna Hill, Chord Road, Bangalore - 560 010 INDIA Phone: 91-80-2347 1956, 91-80-2357 8346 Fax: 91-80-2357 8625.
© 2016 Sankirtana Seva Trust, Bangalore. All Krishna art and the works of Srila Prabhupada are © Bhaktivedanta Book Trust.
All rights reserved throughout the world. Reproduction in any manner is strictly prohibited.
Printed at Manipal Printers (P) Ltd., Manipal.

Disclaimer: We neither represent nor endorse the accuracy or reliability of the quality of any products, information, or other materials displayed, purchased, or obtained by you as a result of an offer in connection with any of the advertisements published in our magazine. We strongly encourage you to do your own due diligence before responding to any offer.

Attention Subscribers: This magazine is mailed from a post office in Manipal, Dakshina Kannada District on the 5th of every month. If you do not receive the magazine or it is delayed we request you to contact your nearest post office and file a written complaint. Please send us an acknowledged copy of the same. This will help us in taking needful action at our end.
"Arjuna said: O my dear Krishna, I wish to know about prakriti [nature], purusha [the enjoyer], and the field and the knower of the field, and of knowledge and the object of knowledge."

(Bhagavad-gita 13.1)

Arjuna wanted Krishna to answer six questions: What is prakriti, this material nature? Who is the purusha, the enjoyer of material nature? What is the kshetra, the field of activities? Who is the kshetrajna, the one who is enjoying or acting on the field? And what is jnana, knowledge, and jneya, the object of knowledge?

So, Krishna replied, "This body is the kshetra, the field of activities," and etad yo vetti tam prahu kshetra-jnah iti tad-vidah: "The kshetra-jna is the one who knows this body." The first purpose of the Bhagavad-gita is to teach us that we are not the body but the knower of the body. Generally everyone thinks, "I am this body." But that is not a fact. One should know, "I am not this body but rather the knower of the body."

For example, I am sitting on this seat. I am not this seat: I am the person sitting on this seat. Similarly, when somebody asks me what I am, if I identify myself as something having to do with this body, that is foolishness. In the shastra [scripture] it is said, yasyatma-buddhih kunape tri-dhatuke sva-dhih kalatradisu bhauma ijya-dhih yat-tirtha-buddhih saille na karhici janesv abhijnesu sa eva go-kharah. Go means "cow," and kharah means "ass." So the person who identifies his body as his self is like a cow or an ass.

According to the Ayurveda, the body is a bag of three elements: mucus, bile, and air. Or, we can easily understand that this body is made of flesh, bone, blood, urine, stool, and so on. If you analyze the body, you'll find that these are its ingredients. But only one who is ignorant would say that these ingredients are his self.

So, in spiritual life one must first understand fully, "I am not this flesh, blood, urine, and other things in this body. I am separate from them. I am a spirit soul, part and parcel of the Supreme Lord." That is real knowledge.

All over the world education is being given to students, but this knowledge is absent from the educational institutions. Therefore everyone is identifying the body as the self and identifying things in relationship with the body as "mine." As the shastra says, sva-dhih kalaradisu bhauma-ijya-dhih: "Foolish men think that their wives and other relatives are theirs and that the land of their birth is worshipable.

At the present moment, throughout the whole world everyone is identifying himself with his body and worshiping the land in which his body was born. And persons in relationship with the body are thought to be kinsmen. But according to the shastra, anyone who thinks in this way is like an ass or a cow. Therefore, according to the Vedic literature, the present society is a civilization of cows and asses. In other words, it is an animalistic civilization.

No one can be happy in a society of animals. In the jungle there is always a struggle for existence, fighting between one animal and another. Still, compared to human society the jungle is peaceful. At present, throughout the whole world we have become less than the animals because people do not know who they are or what is the ultimate goal of their life. People do not know these things. Therefore to dispel this ignorance Arjuna inquires, "What is the field of activities and the knower of the field? What is knowledge, and what is the object of knowledge?"

So, first Krishna replies that this body (kshetra) is our field of activities. There are different types of body-8,400,000 forms-which nature supplies according to our desire. And how does nature supply these forms? Krishna explains this in another place in the Bhagavad-gita [9.10]: mayadhyaksena prakrtih suyate sa-caracaram. "Under My supervision, nature produces the bodies of all moving and nonmoving living entities."
The Supreme Lord is situated in everyone’s heart (isvarah sarva-bhutanam hrd-dese ‘jrjuna tisthati). Lord Krishna is situated both outside and inside everyone. We simply need to make our eyes perfect in order to see Him. Krishna is not impossible to see. He can be seen—but only by one who has the proper eyes to see Him. As the Brahma-samhita [5.38] says, premanjana-ccurita-bhakti-vilocanena santah sadaiva hrdayesu vilokayanti / yam syamasundaram acintya-guna-svarupam: “Those who have developed Krishna consciousness, love of Godhead, can see the beautiful Supreme Personality of Godhead within their hearts.”

Now, in the Brahma-samhita Krishna is described as achintya-guna-svarupam, “the reservoir of all inconceivable, transcendental qualities.” We cannot conceive of Krishna’s qualities. For example, in the Bhagavad-gita Krishna says, patram pushpam phalam toidak yo me bhaktya prayacchati tad aham bhakty-upahrtam asnam: “If one offers Me a leaf, a flower, a fruit, or water with devotion, I will eat it.” How is Krishna eating? That we cannot see. But He is eating. Therefore His qualities are achintya, inconceivable.

Our conception of eating is that we can eat through the mouth. Whatever eatables are offered to us, we pick them up and put them into our mouth. This is our process of eating. But because Krishna is achintya, inconceivable, His eating process is different from ours. As stated elsewhere in the Brahma-samhita, angani yasya sakalendriya-avrtti-manti. “Every limb of His body can work as any other limb.” With our eyes we can see; if we close our eyes we cannot see. But even if Krishna closes His eyes, He can see everything with His hand. Now, this is inconceivable.

So, we offer the food to Krishna, and He eats it by seeing it. He can eat through His eyes, just as we can eat through our mouth. Then you may argue, “If He has eaten the food, why is it lying as it was offered in the beginning?” That is answered in the Ishopanishad [Invocation]: purnasya purnam adaya purnam evavasyate. “If the complete whole is taken from the complete whole, still the complete whole remains.” In other words, Krishna can take the whole plate of food, but still the whole plate remains. That is His inconceivable, transcendental quality.

Krishna consciousness is a great science, a spiritual science. Unfortunately, we have no educational system to understand this spiritual science. Especially in this age, everything is godlessness. Therefore people are not happy. The purpose of this Krishna consciousness movement is to make people happy by teaching them how to become Krishna conscious. That is our mission.

Similarly, that is the mission of all devotees, such as Arjuna. Arjuna is Krishna’s personal friend; he always lives with Krishna. There cannot be any ignorance on the part of Arjuna. But still he asks questions just for our benefit. And Krishna answers his questions.

Why should Krishna’s answers be taken so seriously? Because He is the supreme authority, the Supreme Personality of Godhead. If we receive knowledge from the supreme authority, then it is perfect knowledge. Suppose you get some knowledge from your superior, one who is more educated than you, more experienced. Then you accept that knowledge as authoritative. In this material world there may be somebody who is authoritative, but he cannot be the ultimate authority. The ultimate authority is Krishna (ishvarah paramah krishnah).

So, if we receive knowledge from the ultimate authority, our knowledge is perfect. And if we receive secondhand knowledge from the ultimate authority, that is also good. “Secondhand knowledge” is knowledge from one who has received knowledge from Krishna and who repeats what he has received. That knowledge is also perfect. But one who speculates—“It may be like that, it may be like this”—that knowledge is imperfect.

In the modern world all knowledge is speculative, hypothetical. There is no perfect knowledge. So if you want to be in perfect knowledge, you have to take knowledge from the Supreme Personality of Godhead, Krishna. And Krishna is delivering that knowledge in the form of Bhagavad-gita. Arjuna is asking questions so that people may receive perfect knowledge from Krishna and thus perfect their lives.

Now, Arjuna asked Krishna, “What is jnana knowledge?” And Krishna answered, “To know the body and the owner of the body—that is knowledge.” In the ordinary sense, if you understand that this is a house and that the proprietor of the house is such-and-such gentleman, then your knowledge is perfect. Similarly, if we understand what this body is and who the proprietor of this body is, then our knowledge is perfect.

Krishna says that one proprietor of this body is the soul, but that there is another proprietor. For example, there is an occupier of a house and also an owner. There are so many tenants in every apartment house in Bombay, but there is also a proprietor of each house. Similarly, in this body we are not actually the proprietor: we are simply the occupier.

Suppose I give you my motorcar to use. You are not the proprietor; you are the occupier, or driver. The owner is different. Similarly, Krishna says, kshetra-jnem capi mam vidhiti: “Indirectly I am the proprietor of the body.” That is why Krishna’s name is Hrishikesha. Hrishika means “senses,” and isha means “controller.” This body is made
of senses, and the actual proprietor of the senses is Krishna, Hrishikesha.

We are given our senses to use. For example, we are using our hand. But if the hand is paralyzed for some reason or other, we cannot repair it. This is not possible. Because the proprietor has withdrawn the power of the hand to act, it is no longer workable, although I may claim that it is my hand. Actually, it is not my hand; it is Krishna's hand. That is knowledge. As long as we are thinking "I am this body" or "This is my body," we are not in perfect knowledge. When you understand that your body is actually Krishna's body, then you are in perfect knowledge.

It is not that Krishna is the proprietor of only the human bodies. There are 8,400,000 different types of body, and Krishna is the proprietor of every one of them. That is also explained in the Fourteenth Chapter of Bhagavad-gita [14.4]: sarva-yonisu kaunteya . . . aham bija-pradah pita “I am the seed-giving father in all species of life.” The father gives the seed, and the mother gives the body. Similarly, Krishna, the supreme father, has given the seed of every living being, and material nature has supplied the body.

So, Krishna has given us this body through the agency of material nature. This body is just like a machine (yantrarudhani mayaya). We are seated in this machine, and we are traveling under the influence of maya, Krishna's illusory energy. We are wandering throughout the whole creation. Sometimes we are getting a human body, sometimes the body of a demigod, sometimes the body of a rich man, sometimes the body of a poor man, sometimes the body of a cat, sometimes a dog, sometimes a tree, a plant, or an aquatic. This is our position.

Krishna says in the Bhagavad-gita [2.13], dehino ‘smin yatha dehe kaumaram yauvanam jara/ tatha dehantara-praptih: “As we are changing our body at every moment—from childhood to boyhood, from boyhood to youth, and from youth to old age—we similarly get another body at death.” But we do not know that we are going to get another body in our next life. We think that this body is all in all—that there is no rebirth.

Therefore the knowledge contained in Bhagavad-gita is required—how we have gotten this body, and how we can get a better body in our next life. This is real knowledge, not the knowledge of how to eat, how to sleep, and how to have sex. That knowledge is there in the animals (ahara-nidra-bhaya-maithunam ca). Where to find one's food, where to sleep, how to have sex, how to defend oneself—these things animals also know. So if we devote our time only to these four principles of bodily want, then we are no better than the cats and dogs.

Real knowledge begins when I know what I am, what this body is, and why I am suffering. We should ask, "I want to be happy; so why am I always afflicted with so many kinds of suffering?” This is the genuine question. But people have become so foolish that they do not inquire into how to make a solution to their suffering, how to solve the problems of life. They are blind, and they are being led by blind men (andha yathandhair upaniyamanah).

People hope that by making some arrangement in this material world, they will be happy. But that is not possible. The people in Europe and America have made sufficient material arrangements for living very happily, but they are still disappointed, confused.

So, materially you cannot be happy. You must first have full knowledge of what you are, what your body is, and who the supreme controller of both is. Then you'll be happy; then your life is successful. But if you live like the cats
and dogs, trying to adjust things like the cats and dogs, you will waste your life. Therefore kindly try to understand
the Bhagavad-gita, which is full of knowledge given by the perfect source, the Supreme Personality of Godhead.

There is no deficiency in knowledge given by the Supreme Lord. In knowledge received from imperfect persons,
there must be deficiencies because all imperfect persons are subject to four defects: their senses are imperfect,
they make mistakes, they become illusioned, and they have a tendency to cheat. From people with so many defects
you cannot get perfect knowledge. You have to receive knowledge from the perfect person—the Supreme Lord—or His bona fide representative. Then your life will be successful.

Therefore Arjuna is putting so many questions to Krishna in the Thirteenth Chapter of the Bhagavad-gita. Especially
in this chapter Krishna answers the questions What is this body? and Who is the knower of the body? In the third
verse Krishna says, ksetra-jnam capi mam viddhi: I am also the knower of each body.” The Mayavada [impersonalistic]
philosophers say that there is only one spirit within the body. No, there are two—the individual soul and Krishna.

The individual living soul is the occupier of his body, but Krishna is the proprietor. And Krishna has an interest in
every body. He is like a landlord. A landlord has many houses. Suppose I occupy one of his houses. Then I will
have an interest in that particular house. But the landlord has an interest in all his houses. Similarly, Krishna has
an interest not only in my body or your body but in each and every body in every species of life (sarva yonis).
These things are to be understood very clearly.

Krishna is related not only with the human society but also with the animal society, the dog society, the cat society,
the demigod society, the aquatic society, the tree society, the plant society, the insect society. Everywhere Krishna
is present as the Paramatma, the Supersoul.

So this subject matter is very interesting. Of course, the Bhagavad-gita is the ABC’s of spiritual knowledge. Unfortunately, people are neglecting even the ABC’s. So it is our duty to propagate the knowledge of Bhagavad-
gita. We are doing our best, and we wish that everyone, especially Indians, should cooperate with this movement.

Srila Prabhupada, the founder-acharya of ISKCON, has delivered more than 1500 lectures on Vedic scriptures like Bhagavad-gita, Srimad-Bhagavatam and Sri Chaitanya-charitamrita. The audio recording of his lectures are available in ISKCON centers. You can also hear some of these lectures in www.iskconbangalore.org/lectures-and-conversations

Akshaya Patra News

Bangalore: Himalaya Wellness donated two food distribution vehicles to The Akshaya Patra Foundation.
Live the Life in the Sky
Experience the model apartment on the 35th floor

BOOK TODAY
3 Bed & 4 Bed Ultra Luxury Apartments starting at 2.34 Crores*

CALL +91 80 43490077
E-MAIL MARKETING@SOBHA.COM
VISIT WWW.SOenha.COM
Disciple [reading Bhagavad-gita As It Is, 16.4]: “Pride, arrogance, conceit, anger, harshness, and ignorance—these qualities belong to those of demoniac nature, O son of Prthia.”

Purport, by Srila Prabhupada: “In this verse, the royal road to hell is described. The demoniac want to make a show of religion and advancement in spiritual science, although they do not follow the principles. They are always arrogant or proud in possessing some type of education or so much wealth. They desire to be worshiped by others and demand respectability, although they do not command respect. Over trifles they become very angry and speak harshly, not gently. They do not know what should be done and what should not be done. They do everything whimsically, according to their own desire, and they do not recognize any authority. These demoniac qualities are taken on by them from the beginning of their bodies in the
wombs of their mothers, and as they grow they manifest all these inauspicious qualities."

**Srila Prabhupada:** So here is your answer as to how modern civilization is defective. Everyone thinks "liberation" means he can do whatever he likes. And that is the definition of a demoniac person. Now you can discuss this point.

**Disciple:** We can see that this modern civilization has turned everything upside-down. What Krishna describes as exalted qualities they think of as degraded. What Krishna describes as degraded, demoniac qualities they think of as exalted.

**Srila Prabhupada:** Therefore preaching is required.

**Disciple:** Many people feel godly qualities are a sign of weakness. The demoniac qualities are a sign of strength.

**Srila Prabhupada:** "Heroism." The demoniac qualities constitute "heroism."

**Disciple:** Yes. "heroism." In this purport, Srila Prabhupada, you perfectly describe our student life. As students, we were doing everything whimsically. Or we simply accepted bad things.

**Srila Prabhupada:** For that reason Prahlada Maharaja recommends, kaumara acaret prajno dharman bhagavatan iha: students should be trained up in Krishna consciousness. That is what Prahlada Maharaja recommends. Currently, from the very beginning of student life, one is trained up as a demon. So many things have to be reformed by pushing on Krishna consciousness. So we have to do all this.

[To disciple:] Go on reading.

**Disciple** [reading from Bhagavad-gita. 16.5]: 'The transcendental qualities are conducive to liberation, whereas the demoniac qualities make for bondage. Do not worry, O son of Pandu, for you are born with the divine qualities."

Purport, by Srila Prabhupada: "Lord Krishna encouraged Arjuna by telling him that he was not born with demoniac qualities. His involvement in the fight was not demoniac, because he was considering the pros and cons. He was considering whether respectable persons such as Bhishma and Drona should be killed or not, so he was not acting under the influence of anger, false prestige, or harshness. Therefore he was not of the quality of the demons. For a kshatriya, a military man, shooting arrows at the enemy is considered transcendental, and refraining from such a duty is demoniac. Therefore there was no cause for Arjuna to lament. Anyone who performs the regulative principles of the different orders of life is transcendently situated."

**Srila Prabhupada:** Discuss this point.

**Disciple:** People say that "Your understanding is arbitrary. You allow the possibility of a 'godly war' and say that for a bona fide military man, fighting and killing are exalted, but we think war is degraded. We think everyone should be peaceful. That's our idea of a good man."

**Srila Prabhupada:** Our understanding of the divine qualities and the demoniac qualities is not arbitrary. It is given by Krishna, the Supreme Personality of Godhead. So it is not arbitrary. This knowledge is given by the Supreme's order. How can people say it is arbitrary? Then what is the use of referring to Bhagavad-gita? Yes, things must not be arbitrary or whimsical. Therefore we make reference to Bhagavad-gita—the lawbook. When a judge gives his verdict he does not give it arbitrarily. There are lawbooks. So there is no question of "arbitrary." The reference is there. How can you say it is arbitrary? But if you don't care about the scriptural verdict then you'll never be successful. In this same chapter you'll find the verse beginning yah shastra-vidhim utsriya.

**Disciple:** Yah shastra-vidhim utsriya vartate kamaratrah/ sa sa siddhim avapnoti na sukham na param gatim: "But he who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination." 

**Srila Prabhupada:** So we are not giving anything arbitrary.

**Disciple:** That's quite easy to see, Srila Prabhupada. By following the authority of Lord Krishna, people really do become happy. And by merely following their whims, people really do become miserable.

**Srila Prabhupada:** Yes. So the result is there—even in this life we can see it. And what to speak of beyond this life.

**Disciple:** But people may counter that even in a godly war, it's hard to feel happy.

**Srila Prabhupada:** In a godly war, such as the Battle of Kurukshetra, bona fide military men feel happy. Take Arjuna, Drona, Bhishma—they felt happy. Otherwise, they could not have fought. They were not like these modern soldiers, who, when they are attacked, go away. Real kshatriyas, godly military men, are not like that. They are determined that "I'll either lay down my life or gain victory." That is their attitude. Do you think they are afraid of fighting? They are not afraid of fighting. Yuddhe capy apalayanam—"not fleeing in battle." That is a real kshatriya, a real military man. That is real training.

(To be continued.)
PART II: Lord Krishna explains reincarnation in the beginning of the Bhagavad-gita (2.13): "As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death." Each of us once had the body of a baby, and now we have the body of an adult. But these two bodies are entirely different. They don’t look alike, and all the chemical ingredients have changed. Nonetheless, our mothers still know us as the same person.

When we are thirty or forty years older, again our body will look different. But we will remain the same person. So what is it that remains the same? It is our real self, the spirit soul. In this way we can observe reincarnation to a certain extent even in this lifetime.

When a person dies, we generally say, "He’s gone," even if he’s lying right next to us. Why do we say he’s gone? Who has gone? And where has he gone? Because the body is still lying there, we should understand that it is the soul that has left. The person we thought we knew was never identical with his body. In fact, no one had ever seen the real person.

A beautiful actress may be adored by millions, but as soon as she is dead, no one will be attracted to her, although her body still looks the same. Obviously, her body was not the real object of attraction. Even if you try to inject certain missing chemicals into the body, you can never make it alive again once the
soul is gone. Krishna says in the Bhagavad-gita (2.20, 22),

For the soul there is neither birth nor death at any time. He has not come into being, does not come into being, and will not come into being. He is unborn, eternal, ever-existing, and primeval. He is not slain when the body is slain.

As a person puts on new garments, giving up old ones, the soul similarly accepts new material bodies, giving up the old and useless ones.

Now, a scientist or a hard-core materialist may ask, "But where is the evidence for the soul and reincarnation? No one has ever observed these directly."

This challenge presumes that all scientific “facts” have been directly observed. This, of course, is not true. Millions of children are taught that life comes from matter, that it all started with the "big bang" or the "primordial soup." Then by chance, chemicals began to organize themselves and gradually evolved into the highly sophisticated human form.

We can confidently state that no one has ever observed this process, since supposedly it took place before any human observers existed, and certainly no one lives the billions of years necessary to witness such a process. The theories that life has evolved from chemicals have never been proven. No one has ever observed matter producing life.

We can, however, observe daily how living creatures produce matter: hair, perspiration, fingernails, and so on. Therefore, reincarnation is more compatible with observable phenomena than is the theory of chemical evolution. Matter is clearly dependent on spirit. We can see the body changing while the person remains the same, and we can see life producing matter.

Misled by theories of modern science, people have no knowledge of the soul and the universal laws of reincarnation. They think that death is the end of our existence, and that therefore we should try to enjoy this life as much as possible. This kind of philosophy encourages cruelty, selfishness, crime, and irresponsibility. People don't know that while they may get away with cheating worldly authorities, and in this way avoid reactions for their activities, they cannot escape the subtle law that every action produces a reaction.

Understanding reincarnation can inspire us to lead more responsible lives of morality, honesty, and love for our fellow human beings, because we know that we will be held responsible for our activities in our next life. Reincarnation explains many puzzling phenomena. For
example, how was Mozart able to melt people's hearts with his piano playing when he was only five years old, whereas someone else cannot play nicely despite many years of practice? The answer is simple: Mozart had been practicing in at least one lifetime before. This argument may not be strictly scientific, but it makes more sense than to say that our abilities come about by chance. Of course, some people refuse to accept reincarnation without empirical proof. To this we can say that reincarnation is not something that can be verified in a laboratory. Many other accepted phenomena cannot be explained that way either. Love, remorse, resentment altruism—these cannot be verified in the laboratory, but we all know they exist.

To flatly reject reincarnation is a dogmatic attitude. At least a person should admit that he simply doesn't know whether it exists or not. After all, there is no proof that it does not exist.

If a materialist takes the chance of living a life against universal laws, against the injunctions of holy scriptures, against the advice of self-realized persons, he runs the risk of having to take birth as an animal or in some other undesirable circumstances. And even if everything is finished at death, he cannot guarantee that he will be happy by living irresponsibly, with no concern for his future life.

In the Bhagavad-gita (16.23) Lord Krishna gives this advice:

He who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.

A devotee, however, cannot lose. If reincarnation is a fact, he is assured of a better destination in the next life. And even if reincarnation were not true, the life of a devotee is still a happy life.

Besides these considerations, devotees understand that Krishna consciousness is a spiritual science that enables one to realize the truth of the philosophy. By practicing bhakti-yoga, the devotee becomes free of all doubts concerning the nature of the soul and its activities. And his realizations are confirmed by the authoritative Vedic scriptures and the testimonies of thousands of great saints and sages.

Human life is a crossroads, a chance to either elevate or degrade ourselves. After millions of births in lower species, it is the greatest misfortune to spoil the unique opportunity human life awards us: to once and for all stop the cycle of birth and death and attain our original, blissful position in the spiritual world.
**Fasting**

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jul 15</td>
<td>Ekadashi</td>
</tr>
<tr>
<td>Jul 16</td>
<td>break fast</td>
</tr>
<tr>
<td>Jul 30</td>
<td>Ekadashi</td>
</tr>
<tr>
<td>Jul 31</td>
<td>break fast</td>
</tr>
</tbody>
</table>

**Festivals**

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jul 12</td>
<td>Sudarshana Jayanti in ISKCON-VK Hill</td>
</tr>
<tr>
<td>Jul 13</td>
<td>Founding Day</td>
</tr>
<tr>
<td>Jul 14</td>
<td>Jagannath Puri Bahuda Ratha Yatra</td>
</tr>
<tr>
<td>Jul 19</td>
<td>First month of Chaturmasya begins fasting from shak (green leafy vegetables) for one month</td>
</tr>
<tr>
<td>Aug 7</td>
<td>Garuda Panchami (in Bangalore)</td>
</tr>
</tbody>
</table>

**Services Available**

1. We provide well experienced and trained Nurses to attend senior citizens and patients round the clock 24x7 at Home.
2. Organization takes the responsibility in providing Male and Female candidates respectively.

*For the above mentioned services please contact:*

**Srinivasa Home Nursing Service (Reg.)**

99010 41062  
99451 31002  

#6, E Cross, 1st Main, Kuvempunagar, Mysore Road, Bengaluru - 560026  
E-mail: srimanpatil@gmail.com  
www.srinivasahomenursing.com

**Special discount for ISKCON Members**
In referring to the scientific understanding attained by the sages of ancient India, the late Prime Minister Indira Gandhi once wrote. "The quality of ancient India that is most striking is the breadth of its vision, its capacity to feel at home in vast spaces, to think of great stretches of time and astronomical numbers, a capacity matched only by the mathematicians of our age."

Even thousands of years ago, India’s scientific understanding of the universe was highly advanced. It was common knowledge that the world isn't flat but round, that our planet isn't the center of the universe but a mere speck within it, and that the earth wasn't suddenly created on May 23, 5478 B.C., but had existed for billions of years. This is remarkable when we consider that in the West, these facts have been accepted for only the last few hundred years.

Fortunately, modern science has been catching up and continues to make further progress every day. One of the greatest achievements of this century is Albert Einstein’s general theory of relativity, which, among its postulates, describes the behaviour and measurement of time under factors such as gravity and velocity. Surprisingly, even such advanced concepts of physics are also found in the Vedic literature, India’s ancient books of wisdom.

In the Ninth Canto of the Srimad-Bhagavatam there is a revealing story on the workings of the theory of relativity.
It is about a king named Kakudmi and his daughter Revati. When the king was planning for his daughter’s marriage, he decided to go see Lord Brahma, by whose influence, he was sure, an ideal husband could be found. Lord Brahma is the chief demigod and occupies the post of the engineer-creator of this universe. His life span encompasses the duration of the entire universe. His abode, the planet Brahmaloka, is the highest in the universe. The inhabitants there are endowed with mystic powers; evil, pain, and anxiety are practically unknown; the potential for enjoyment is thousands of times greater than on earth; and spiritual advancement is easily attainable.

King Kakudmi took Revati with him and traveled to Brahmaloka, where he found that Lord Brahma was hearing a musical performance and for the moment could not talk to him. Therefore Kakudmi waited, and at the end of the show he approached Brahma, offered obeisances, and presented his request. After listening to Kakudmi, Brahma laughed loudly and said: “O king, all those whom you might have thought of as candidates for your daughter’s hand died already a long time ago. Millions of years have passed since you left your kingdom. They are all dead and forgotten, and so are their sons, grandsons, and other descendants.”

When the king heard this, he returned to what had been his domain and found it vacant. Just as modern archeologists discover the sites of ancient civilizations and determine the cause of their demise, such as famines, invasions, and natural disasters, Kakudmi returned to find that his descendants had long ago abandoned the kingdom because of the threat posed by their enemies.

While King Kakudmi was still in Brahmaloka, Lord Brahma advised him to offer his daughter in marriage to Lord Balarama. According to Vedic theology, Lord Balarama is an expansion of the Supreme Lord, Krishna, and assists Him in His mission to purify the entire world. After returning to his former kingdom, Kakudmi gave his beautiful daughter in marriage to Lord Balarama. Then he renounced worldly life and retired to Badarikashrama in the Himalayas, where many ascetics go to achieve spiritual perfection.

King Kakudmi experienced the influence of time in a way that agrees with Einstein’s general theory of relativity. Normally we tend to regard time as absolute and constant throughout the universe. But the theory of relativity states that there is no absolute time: rather, each one of us is influenced uniquely, depending on our location and the speed with which we are moving in the universe.

To illustrate this point, there is the classic example of the twins. One twin goes off in a rocket to the nearest star outside our planetary system. Traveling at speeds near that of light (186,000 miles per second), the traveler will make the round trip in twenty-two earth years, but because of his high speed, time will affect him only partially, and upon his return he will find himself twelve and a half years younger than his brother!

Even on earth the same principle applies. A twin living at sea level will be after sixty years, six seconds younger than his brother living high in the mountains, because of the way the earth’s gravity affects his own measure of time. But this variation is so negligible that it goes unnoticed.

King Kakudmi experienced the principles stated in the theory of relativity. On his journey to Brahmaloka, time influenced the king in a different way than it did his subjects and acquaintances back on earth, to the extent that he outlived generations of his descendants.

Histories like this, as found in works like the Srimad-Bhagavatam, aren’t simply for supplying us with facts for a trivia game, nor are they armchair scientific statements. The overall purpose of these scriptures is to promote an existential understanding of life and to teach one how to act accordingly.

If we could make a trip in time similar to King Kakudmi’s, disappearing from home and suddenly reappearing in the same place a few thousand years later, we would see everything so changed that we would be forced to see our lives in a completely different light. During such a journey, many nations would have been created and destroyed; whole dynasties and clans would have lived and died; life styles and popular notions would have come and gone; geological and ecological upheavals would have taken place repeatedly. Witnessing these changes, we would naturally ask, “What is there in life that is worth pursuing because it doesn’t fade away with time?”

In the Bhagavad-gita (2.16), Sri Krishna says, “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. They have concluded by studying the nature of both.” We usually place too much value on the particular situation around us—on our family, community, life style, skills—and take our background and place in time in absolute terms. But Lord Krishna teaches us that these are all temporary and unimportant, and thus He describes them as “nonexistent.”

Our trip in time would confirm the conclusions of learned sages, including King Kakudmi. By placing too much emphasis on our material life, we lose sight of our real self, the soul, which represents our real eternal existence. By cultivating spiritual knowledge, we can awaken that real self, understand our nature beyond the “relativity” of this temporal world, and enter the realm of eternal spiritual existence. Attaining this is the purpose of life. And this is what the process of Krishna consciousness beginning with the chanting of the Hare Krishna mantra, is meant to help us achieve.
Nikkei Asia Prize 2016 conferred upon Akshaya Patra
The Foundation is recognised under the Economic and Business Innovation category

The Akshaya Patra Foundation has been honoured with the Nikkei Asia Prize to add to its rich credentials. Akshaya Patra is recognised for its contributions in the field of Economic and Business Innovation. Sri Madhu Pandit Dasa, Chairman of The Akshaya Patra Foundation received the honour at the award ceremony of Nikkei Asia Prize on Sunday, May 29 in Tokyo. The winners have been awarded 3 million JPY each along with a certificate by Naotoshi Okada, President, CEO of Nikkei Inc.

The Honourable Minister for Higher Education and Tourism, Karnataka, Sri R.V. Deshpande congratulated the entire team of The Akshaya Patra Foundation on being honoured with Nikkei Asia Prize.

Sri Madhu Pandit Dasa said, “I accept this honour and the prize of 3 million JPY, with a profound sense of gratitude to Nikkei Inc and with humility on behalf of our movement and for the benefit of those 1.5 million children whose lives has changed because of a wholesome meal day after day.”

Sri Madhu Pandit Dasa also thanked the Government of India and all the State Governments for their continued support and encouragement. He added, “I would like to share this award with all my mentors, advisors, trustees, donors and friends and over 6000 staff members of the foundation who have given Akshaya Patra their valuable time, wisdom and support.”

Sri Madhu Pandit Dasa stressed that people are not powerless to change this dire situation. “We can unleash the compensating force of compassion in the hearts of the rich to share their wealth, at least to meet the basic needs of humanity. It is only by promoting and awakening this virtue of compassion, and turning into action in human society, that we can make this world more inclusive, equitable and sustainable.”

Nikkei Asia Prize, an annual award, is instituted to recognise outstanding achievements contributing to sustainable development and for a better future of Asia. Since 1996, Nikkei Inc., one of the largest media corporations in Japan has been presenting the awards to honour people in Asia who have made significant contributions in one of the three areas: ‘Economic and Business Innovation,’ ‘Science, Technology and Environment’ and ‘Culture and Community.’ Nikkei Inc. established these awards in 1996 in commemoration of the company’s 120th anniversary.
Where the prayer of Sri was answered

Thiruthankal temple

by Sampaatkumara Ramanuja Dasan (Adv. Ashwin.S)

Located 4 km east of the historic temple of Shivakashi on Srpilliputhur Road is the magnificent temple of Vishnu known popularly as Thiruthankal Nindra Narayana Perumal temple.

The Pastime

Once there was a transcendental discussion in Vaikuntha by the consorts of Sri Narayana: Sridevi, Bhudevi and Niladevi, as to who among them is the most favourite of the Lord. The Supreme Personality of Godhead, Vishnu, was a mute spectator to this transcendental pastime.

To prove her status of being the chief consort of the Supreme Lord, Sri Devi came down to the location of this temple and undertook penance near the Thangala hills. She sat in devotion and severe penance. Influenced by her power of worship, all sages started worshipping the supreme mother Sri Devi at this place. To assist her penance and worship of the Supreme Lord, she created...
a theertha (water body) and propitiated Lord Vishnu. Pleased by her devotion, Vishnu appeared at the spot. Bhudevi and Niladevi followed her footsteps and acceded that Sridevi was the most devoted among them. Vishnu stayed (thangal in Tamil) along with His consorts in the place. Pleased with her prayers, Lord Vishnu acknowledged that she is His favourite. In memory of this event, this place came to be called Sripuram. It is believed that Bhudevi and Niladevi decided to stay here as well. Since the Supreme Lord stayed in this place, the place is called Thiruthankal, the place where the Lord stayed.

Another pastime associated with the temple is that of King Pururava.

Vaivasvata Manu had no children and he arranged for a sacrifice so that he might have a son. Nine sons were born as a result of this sacrifice. Their names were Ikshvaku, Nabhaga, Dhrishta, Sharyati, Narishyanta, Pramshu, Rishta, Karusha and Prishadhra. Manu also made an offering to the two gods Mitra and Varuna. As a result of this offering, a daughter named Ila was born. Buddha was the son of Chandra, and Buddha and Ila had a son named Pururava. Subsequently, thanks to a boon conferred on her by Mitra and Varuna, Ila became a man named Sudyumna. Sudyumna's sons were Utkala, Gaya and Vinatashva. Utkala ruled in Orissa, Gaya in the region that is also called Gaya, and Vinatashva in the west.

Sudyumna was not entitled to rule since he had earlier been a woman. He lived in the city known as Pratishthana. Pururava inherited this later on. Pururava was a righteous king of Bharathavarsha and when he became old, he gave his kingdom to his sons. He approached the sages to direct him to the right place to do penance, and they told him to go to Thiruthankal. After performing austere penance, Lord Sri Narayana appeared to him and blessed him.

Another pastime associated with the temple is that of Chandrakethu. Chandrakethu is the king of Chandravakra (a country near the Himalayas) and the son of Lakshmana. His mother is Urmila. When Lord Rama returned to Ayodhya after fourteen years of exile, He asked Bharatha that both the sons of Lakshmana, Angada and Chandrakethu should be coronated like...
the sons of Bharatha. At this, Bharatha said that Chandrakethu should be made the king of the region known as Chandrakanth. Devendra Vallabha, a scion of the Pandya dynasty was once hunting a tiger and reached Thiruthankal. While firing an arrow at the tiger, a divine voice explained the history of the tiger. In its previous birth, the tiger was a ruler by name Chandrakethu, who did not adhere to the principles of doing penance. He was hence made to be reborn as a tiger. Lord Mahavishnu appeared to both Devendra and the tiger. In commemoration of the event, the rock near the temple is named Puliparai (puli means tiger and parai means hill in Tamil).

The temple

The shrine of Nindra Narayana is built on a 100 ft (30 m) tall hill. A most beautiful Deity of Nindra Narayana, is seen in a standing posture with conch, discus and mace in His divine hands, facing east on the third tier of the temple and sporting abhaya mudra (right hand pointing to right feet gesturing to devotees to surrender to His lotus feet). Deities of His consorts are housed inside the sanctum. The most important part of the sanctum houses the mahamandapa and the shrine of Garuda, the eagle mount of Vishnu. Garuda is seen in a unique posture with a pot of amritha in his right hand and a serpent in his left hand. His other two hands are seen in supplicating pose. The sanctum is guarded by imposing images of Jaya and Vijaya, the gatekeepers of Vaikuntha, which are believed to be installed during the rule of the Pandya king Sattur Kolarapatti. As many as 11 Deities bless the sanctum sanctorum, which is very unique and exclusive. No temple can boast of 11 Deities in a single sanctum sanctorum. The Deities are of Nindra Narayana Perumal, Markandeya, Garuda, Aruna (the charioteer of the Sun god), Vishwakarma (the celestial architect), Bhudevi, Sridevi on the right and Niladevi, Usha, Aniruddha and Bhrigu to the left. The festival Deity of Nindra Narayana Perumal called as Thiruthankal Appan is seated on a golden throne in front of the main Deity and is flanked by Sridevi and Bhudevi. The Deities are made of a very unique type of clay and are painted with natural colours obtained from precious stones and vegetable dyes. Hence abhiseka is not performed to the main deity. The vimana, the roof over the sanctum, is called Somachandra Vimana, and is similar to the ones in Srirangam Ranganathaswamy temple and Alagarkovil. The Deity of Nardana Krishna and Andal are
seen in the prakarams around the sanctum, while the deities of Alwars are housed in the hall leading to the sanctum.

The consort of Nindra Narayana, Arunakamala Mahadevi (also called Shenbagavalli) has a separate shrine in the second prakaram. The festival Deity of Arunakamala Mahadevi is called Shenbagavalli and is housed inside the same shrine. Unlike other temples, the Deity of Sridevi or Mahalakshmi are seen in standing posture. All pujas are first performed to Mahalakshmi before being offered to the presiding Deity. The second prakaram houses the four-pillared hall, vehicle hall which houses the golden and silver vahanas of the Supreme Lord and the mirror room. A cave temple on the third prakaram bearing the traces of Pandyan art is located to the west of the kalyana mantapa. The Deity of Pallikonda Perumal (the Supreme Lord in sleeping position) is housed in the cave with Sridevi and Bhudevi serving His feet and sages Markandeya and Bhrigu occupying prominent places on either side. The huge rectangular walls around the temple enclose all the shrines and water bodies associated with the temple. The rajagopuram, the main gateway tower, has a flat structure, with few Deities installed.

**Festivals**

The festival in the month of Vaikasi is Vasantothsavam. Pillai Lokacharyar (acharya of Sri Vaishnavism) festival and Kurathalwar (the chief disciple of Sri Ramanuja) festival, each celebrated for ten days are the most prominent festivals of the temple, and for the surrounding villages. Vaikasi Brahmotsavam is celebrated during the Tamil month of Vaikasi (May-June) when devotees pull the chariot round the streets of Thiruthankal. Verses from Vedas are recited by a group of temple priests amidst music with nadaswaram (pipe instrument). The other major festivals celebrated are Janmashtami, Pavitrotstava, Garudotsava, Navarathri, Karthika, Thirumangai Alwar appearance day, Vaikuntha Ekadashi and Kalyana Utsava. During Chitra Pournami, the festival Deity has a holy dip in Arujan River, is decorated and mounted on a horse and taken around ten villages near Thiruthankal. On the fifth day of Adi Pooram, the festival Deity is brought on Garuda mount and taken to Srivilliputhur divya desam as well as four other temples.

Thirumangai Alwar, Bhootatalwar and Andal have sung in praise of this temple.

Photo courtesy: Santhanakrishnan, Srirangam

To read online visit: [www.goo.gl/ffthgz](http://www.goo.gl/ffthgz)
Holy cow! We have all heard that expletive enough times, but what on earth is holy about the cow? I remember some years ago my mother was much maligning India for the "primitive and superstitious" practice of cow worship. To a city boy whose only contact with cows was the Sunday dinner, her criticism seemed quite sensible.

In Vedic religion there is in fact a ceremony—go-puja—extant for thousands of years, in which the cow is worshiped. But just how primitive is it? Is the cow some kind of symbolic god?

For the Indian villager with his agrarian life, the conservation of natural resources is an integral part of daily existence. He is expert in using nature's gifts to manufacture all his requirements, from his mud hut to his homespun clothes. And protecting cows has always been the most important feature of the village conservation programme; every homestead has at least one cow.

The cow and bull are indispensable in rural India, where about eighty percent of the population lives. The cow, eating only grass, happily supplies milk, which provides virtually all of the nutrients our bodies need. From milk we get cheese, curd, butter, ghee (clarified butter), whey, cream, yogurt, and an endless variety of milk-based preparations well known to experts in traditional Indian cookery. Because the cow supplies milk, she is accepted in the Vedas as our mother.

In India it is well known that cow dung has antiseptic properties, and in any Indian village one will see cow-dung patties drying in the sun to provide an excellent fuel for cooking fires. The urine of the cow is prescribed as a medicine for the liver by the Ayurveda, the Vedic scripture on the science of healing.

The bull is also an invaluable asset to the small farmer. The strong bull enjoys working all day pulling a plow through the fields. How quaint, you may say, but not very efficient or practical these days. Well, the use of the bull may be slower than machinery, but it does not compact the soil and reduce its productivity as does...
heavy modern machinery. There are other problems with machinery in India, such as its inability to cope with seasonal changes and monsoons. (What to speak of the problems of finding spare parts or a mechanic.) Because the bull provides for food, he is considered our father.

In Vedic society it was recognized that a symbiotic relationship exists between man and cow. The cow produces far more milk than her calf requires. If the calf is allowed unrestricted access to the udder, mastitis will develop, which could lead to the cow's death. When the cow is done calving, she will peacefully continue to produce milk. Of course, if she's not milked, she will feel pain.

People object now about the exploitation of cows in dairies that are more like factories. The calves are taken from their mothers at birth, and the cows are slaughtered when past milking age. This is not the Vedic system, which demands that the cow be as well looked after as most people today look after their dogs. But are there any practical examples of the Vedic system in operation, where the cow is not grossly exploited and made to suffer in exchange for her milk and flesh?

Of course, rural India is one good place to look. Another example is the International Society for Krishna Consciousness (ISKCON), among whose principles is cow protection. Indeed, in the Bhagavad-gita cow protection is given the status of a religious principle. All ISKCON farms are dedicated to this important principle, and the results can be seen. The cows are happy and peaceful and produce abundant, creamy milk. On ISKCON farms, the cows and bulls capture many prizes at local shows.

One of the main purposes of ISKCON is to establish self-sufficient farming communities. The farming techniques employed are traditional and organic and as far as possible avoid the use of modern machinery. Men and animals work harmoniously together to glean just enough for survival, forgoing machines designed to produce more for profit-making. The Vedic tenet of ahimsa, or nonviolence toward all living entities, is carefully observed. Thus, of course, animal slaughter of any kind is avoided, and even a plant's life is taken only to provide subsistence. If items cannot be indigenously produced and need to be bought, excess milk can be sold to provide the necessary money. Otherwise, the milk is converted into long-lasting ghee for future use or barter.

The cow is therefore the basis of the Vedic economy and is accorded the highest possible regard. Dushyanta Dasa at the ISKCON Hertfordshire dairy says, "A man can easily maintain himself and his family with an acre or two and a cow, this may sound idealistic, but consider the immense amount of land now given
over to livestock for commercial farming. To produce one kilo of beef protein requires twenty kilos of vegetable protein as feed. We graze our cows, and each one needs only one acre. An acre of land can produce three hundred pounds of vegetable protein or twenty pounds of beef in an equal amount of time. Even day our cows each give an average of forty to fifty pints of milk. To kill these cows for food would not make economic sense."

Srila Prabhupada was appalled by the slaughter of thousands of cows every day in the West. To him it just did not make sense. Such a useful creature is being killed for her flesh. It is like taking an expensive car and demolishing it for its scrap value. We value our machines, but can any machine produce milk from a little grass?

Srila Prabhupada writes, "While living, the cows give service by giving milk, and even after death they give service by making available their skin, hooves, and horns, which may be used in so many ways. Nonetheless, the present human society is so ungrateful that they needlessly kill these innocent cows."

The Vedic literature tells how Krishna, the Supreme Personality of Godhead, takes the role of a cowherd boy for His pastimes. In fact, one of Krishna's names is Govinda, meaning "one who gives pleasure to the cows." Five thousand years ago, Krishna appeared as the son of the leader of a cowherd community. At that time a man was wealthy not if he had a pile of paper money but according to the number of cows and the amount of land he possessed. Krishna's community had hundreds of thousands of cows. Thus the members of the community are described as having been very rich. They paid tax to the king with ghee, cheese, and whole milk and would also barter these products for cloth and other items in the market.

The cow also appears in religious symbolism in the Vedic literature. Religion is symbolized by the form of a bull, known as Dharma. In one well-known Vedic history, Dharma was attacked by Kali, the personification of the bad qualities of this age. Kali had broken three of Dharma's legs (symbolizing cleanliness, austerity, and mercy) when the king arrived on the scene. He was immediately ready to kill Kali, who begged for his life. The king allowed Kali to live in certain places only, one of them being wherever animal slaughter was taking place.

ISKCON farms are developing in most countries, and they invite anyone to visit and see the Vedic economic system in practice. "Simple living and high thinking" is the underlying principle of ISKCON farm life. A respect for all living entities as part of God forms the basis for a life very much in harmony with nature. And for the cow, there will always be a special regard, thanks to her free and bountiful gifts.
Hare Krishna Chant

Although God has given us all facilities to live peacefully on this earth, cultivate Krishna consciousness, and finally to come to Him, in this age we’re unfortunate. We are short-lived, and there are so many people without food, shelter, married life, or defense from the onslaughts of nature. This is due to the influence of this age of Kali. Therefore Lord Chaitanya Mahaprabhu, seeing the dreadful situation in this age, emphasized the absolute necessity for cultivating spiritual life. And how should we do it? Chaitanya Mahaprabhu gives the formula, harer nama harer nama harer namaiva kevalam/ kalau nasty eva nasty eva nasty eva gatir anyatha: “Just always chant Hare Krishna” Never mind whether you are in a factory or in hell, or in a shack or in a skyscraper—it doesn’t matter. Just go on chanting Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. There is no expense, there is no impediment, there is no caste, there is no creed, there is no color—anyone can do it. Just chant and hear.

—His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.
Yoga That Works

The yoga most people are familiar with isn't meant for everyone. In fact, in this age it's hardly possible for anyone.

by Dhanurdhara Swami

The Vedic literature tells of the sage Vishvamitra’s failure to become self-realized after sixty thousand years of rigid yoga practice, revealing how difficult it is for even the accomplished transcendentalist to reach perfection by the process of astanga-yoga. In the Bhagavad-gita, Lord Krishna was naturally concerned when Arjuna expressed a desire to leave the battlefield for a life of meditation. When, in the Sixth Chapter, Krishna presents an analysis of astanga-yoga, Arjuna finds it too difficult, and Krishna recommends a more feasible process.

To properly understand astanga-yoga, one of the many systems of yoga described in Bhagavad-gita, one must first have a clear understanding of what yoga is.

The term yoga literally means "linking" and refers to linking one’s consciousness with the Supreme. The different yogic processes are named for the particular method adopted to reawaken one’s relationship with the Supreme. For example, when the linking process is predominantly through one’s work (karma), it is called karma-yoga, and when it is predominantly through philosophical analysis (jnana), it is called jnana-yoga.

Astanga means "eight parts," and astanga-yoga is an eight-step process of linking with the Supreme Lord through meditation on His form within the heart. It emphasizes controlling one’s mind. The materially conditioned mind is absorbed in contemplating objects of sensual pleasure: sounds, tastes, sights, and so on. By stripping the mind of external engagements and developing spiritual conviction, the advanced yogi directs his mind to an awareness of the Supersoul.

Astanga-yoga thus offers a feasible process for self-realization, and it certainly appeared to Arjuna to be a possible solution to his anxieties—that is, until Lord Krishna explained the qualifications of a prospective yoga candidate:

To practice yoga, one should go to a secluded place and should lay kusha grass on the ground and then cover it with a deerskin and soft cloth. The seat should be neither too high nor too low and should be situated in a sacred place. The yogi should then sit and firmly practice yoga to purify the heart by controlling his mind, senses, and activities and fixing his mind on one point. One should hold one’s body, neck, and head erect in a straight line and stare steadily at the tip of the nose. Thus, with an unagitated, subdued mind, devoid of fear, completely free from sex life, one should meditate upon Me within the heart and make Me the ultimate goal of life. (Bhagavad-gita 6.11-14)

Although Arjuna was a great warrior of the royal family and a close friend of the Supreme Lord, Sri Krishna, because he had responsibilities in his family life and occupation he represents the common man. He therefore expresses to Lord Krishna his doubt about achieving success by a yoga process that requires one to stay in a secluded place for the rest of one’s life.

Furthermore, even if such retirement were possible, who but the most elevated renunciants could tolerate the rigid manner of sitting necessary for eventual perfection? Therefore, in an honest estimation of his capabilities, Arjuna rejects the astanga-yoga process as a suitable method for his enlightenment:

O Madhusudana, the system of yoga which You have summarized appears impractical and undesirable to me, for the mind is restless and unsteady. The mind is restless, turbulent, obstinate, and very strong, O Krishna, and to subdue it I think is more difficult than controlling the wind. (Bhagavad-gita 6.33-34)

Although Lord Krishna had spent considerable time explaining this system of yoga to Arjuna. He basically agrees with Arjuna’s analysis: “O mighty-armed son of Kunti, it is undoubtedly very difficult to curb the restless mind…”. Unlike Arjuna, though. Krishna does see a path to astanga-yoga’s eventual success, for He adds: “...but it is possible by constant practice and detachment.”

The question therefore arises: What is the practice for controlling the mind, for certainly almost no one in this age can observe the strict rules and regulations of astanga-yoga, which demand restraining the senses and mind, observing celibacy, remaining isolated, and so on? The answer to how astanga-yoga can be practiced successfully is found in an understanding of Vedic cosmology.

According to the Vedic literature, time in our universe proceeds in cycles of 4.300,000 years, which for our purposes can be called millennia. Each millennium is divided into four ages, called yugas, which rotate like seasons and have their own characteristics. The Vedas thus enjoins, krte yad dhivyato visnum: “In Satya-yuga, meditation on Vishnu [astanga-yoga] is recommended.”
The Bhagavad-gita was spoken to Arjuna before the beginning of Kali-yuga, the last and most degraded part of the millennium. For most people today, even simple spiritual endeavours seem beyond them. The Vedas thus recommend, kalau tad dhari-kirshanat: "In the age of Kali, bhakti-yoga based on chanting the names of the Supreme Lord is recommended."

Although bhakti-yoga is a simple process compared to the rigors of astanga-yoga, bhakti-yoga based on the chanting of the Lord’s holy name is nonetheless considered the perfection of yoga. The perfection of any yoga system is achieved when the mind becomes incapable of deviating from the Supreme. This final stage of absorption is called samadhi and is described by Lord Krishna at the completion of His description of the astanga-yoga system: "A true yogi observes Me in all beings and also sees every being in Me. Indeed, the self-realized person sees Me, the same Supreme Lord, everywhere."

A bhakti-yogi is naturally fixed in this vision, because out of devotion he busily engages his senses in serving the Supreme Lord. Furthermore, because of the pleasure derived from such loving devotion, his mind remains fixed even in the midst of the greatest allurements.

In contrast to Vishvamitra Muni’s failure to achieve success by astanga-yoga, we find the example of the great devotee Haridasa Thakura, who resisted the temptation of the Lord’s illusory energy personified—an incomparably beautiful woman. Haridasa’s perfection illustrates the superiority of the bhakti-yoga process of chanting the Lord’s holy name. The lives of the devotees of the Lord thus confirm His last instruction about yoga in the Sixth Chapter of the Gita: "And of all yogis, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me—he is the most intimately united with Me in yoga and is the highest of all. That is My opinion."
Panihati Chida Dahi Utsava

BANGALORE
Akshaya Patra chapter inaugurated in Vijayawada
Read More: http://goo.gl/QxESfK

On accepting a spiritual master
Srila Prabhupada’s letter to Jayagovinda: “You have inquired why Chaitanya Mahaprabhu has not mentioned anything about accepting a Spiritual Master in His Siksastaka. But perhaps you have missed the point that He says amalānām mānadena kīrtaniyaḥ sadā harīḥ...
Read More: http://goo.gl/yuiZ99

Paniti Chida-dahi Utsava
Take a look at the short film on Paniti Chida-dahi Utsava. We give you a spectacular view of the beautifully decorated pond, Abhisheka of the Nitai-Gauranga Deities, and some delicious preparation of sweet rice prasadam.
Read More: https://goo.gl/1z0bq6

Peacock Sanctuary in Vrindavan
The Uttar Pradesh government has sanctioned a project to set up a peacock sanctuary in Vrindavan. The first installment of Rs.10 lakhs has been released to the forest department to start the Peacock Conservation Centre, officials here said...
Read More: http://goo.gl/a10q5H

Reviews from
tripadvisor®

Very good atmosphere to meditate and practice spirituality: A very good practice followed here is the chanting of the Hare Krishna Maha mantra. Hare Krishna Hare Krishna, Krishna Krishna Hare Hare, Hare Rama Hare Rama, Rama Rama Hare Hare. They make you chant this 108 times while you are going in line to see the Narasimha Swamy in the temple at the beginning. There are 108 pedestals raised around the Narasimha Swamy garbha gudi, and for each chant you need to increase your pedestal count. Therefore you are keeping a track of your chant 108 times. Hare Krishna!

Worth seeing: The temple of Radha Krishna is worth seeing. The precious Deities are amazing. The gold plated sides of the main altar with its intricate carvings are eye-catching. The very high ceilings with paintings conveying the story of Lord Krishna is super. One can buy the Bhagavad-Gita by Swami Prabhupada translated into various regional languages. There is very tight security. The place is very well-maintained. Cameras are not allowed - but there are cloak rooms to leave your camera and collect them on the way out. A large number of steps need to be taken to reach the sanctum sanctorum - elderly people could find it difficult - but I think there are special darshan passes to avoid the steps (not sure - saw some signage about special darshan at an extra cost). The bhajans are very soothing and captivates everyone who is around.

Beautifully designed modern temple: This is not the traditional temple that one usually visits. It has been built keeping in mind the modern visitors. The area across which it spans is huge. Once you climb the stairs of the temple, you can see the Bangalore city - as it’s located on a hill-top. The animated movie section is greatly recommended for kids. Besides, you can actually visit the handicraft section for purchase of worship related metal containers and mythology related paintings. The normal food (prasadam) and sale counters will also take your time. Overall I can say this place requires time, as it can comfortably take half of your day.

Sooth your spirit: Very neat and well maintained temple situated on Hare Krishna Hill. It provides a wholesome experience of faith and spirituality. Visit with family, do pooja, sit in quiet atmosphere, de-stress yourself in the serene and blessed surrounding of Lord Krishna's temple! There is free distribution of Prasadam to all visitors during the darshana hours. You visit this place several times, and yet you feel different each and every time you come back!

To write a review visit: www.tripadvisor.in

Top YouTube Picks

www.youtube.com/watch?v=Ya93s6fDIBM
Culture Camp at ISKCON, Bangalore

www.youtube.com/watch?v=Nfa5xe9qWkg
Akshaya Patra awarded the Nikkei Asia Prize in Tokyo, Japan

For more videos visit
youtube.com/iskconworld
Sudama Seva
Pledge your monthly donation

This is an opportunity for devotees who wish to contribute a small amount towards the charitable initiatives of ISKCON Bangalore.

Your donation will help support

1. Nitya Annadana
2. Goshala Maintenance
3. Prasadam Distribution

To donate, please visit www.iskconbangalore.org/visheshasevaslist
Heritage Fest
Inter-school cultural competitions for LKG to Class X students
July 26 - Sep 6, 2016

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

DECORATION
Art & Decoration (V-XI) | Cookery (V-XI) | Pustupa Alankara (V-XI) | Rangoli (V-XI)

LITERARY ARTS
Creative Writing (VII-X) | Eloquence (V-X) | Essay Writing (V-X) | Rhymes (LKG-VI) | Storytelling (I-X) | Vedic Quiz (V-X)

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

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

DRAWING

Venue: ISKCON, Sri Radha Krishna Temple
Address: Hare Krishna Hill, Rajajinagar, Bangalore - 10
Phone: 9379889474, 9379889493
Website: www.iskconbangalore.org/heritage-fest
Email: radha.krishna@hkm-group.org

Entry fee: ₹50/- per participant/contest

WIN EXCITING PRIZE, AWARDS, CERTIFICATES AND TROPHIES!

Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare
STAY CLOSE TO EVERYTHING. Including Divinity!

Luxurious 2, 3 & 4 Bedroom Apartments 85 lakh onwards*

AMENITIES
Swimming pool with separate toddlers pool | Pool side party area | Table Tennis | Squash Court |
Club House | Children’s Play Area | Gym | Sauna | Jogging Track

For further details on how you can own your dream home,
call us at +91 80 65313131 / 65393939 / +91 99006 38485
or email us at info@cauveryestates.com

www.cauveryestates.com