On Akshaya Tritiya, May 9, 2016, ISKCON Bangalore conducted the 'Sudama Vaibhavam' programme. On this day, Lord Krishna blessed the poor brahmana Sudama, with unlimited prosperity in return for his most humble offering of chipped rice. The seva kartas offered poha to Lord Krishna and participated in the homa. Then they honoured a grand feast of 56 items of Krishna prasadam.

Members participate in the homa at the Sri Radha Krishna Temple, to invoke auspiciousness.

Participants receive the gold coin prasadam.

Sudhama katha at the temple auditorium.

Devotees enjoy the grand, elaborate prasadam feast.
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

CONTENTS

Duties for the Body and the Soul 4
Srila Prabhupada Speaks Out 8
Lesson Two: Reincarnation 11
First Among Kings 28

Cover pages-4  Text pages-32

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Duties for the Body and the Soul

_In Krishna's instructions to Arjuna, He emphasizes duty—both for the common man and for the self-realized soul._

_A lecture in London on September 1, 1973_

_by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada_

_Founder-Acharya of the International Society for Krishna Consciousness_

sva-dharmam api caveksya na vikampitum arhasi
dharmyad dhi yuddhac chreyo 'nyat  ksatriya sya na vidyate

"Considering your specific duty as a _ksatriya_, you should know that there is no better engagement for you than fighting on religious principles; and so there is no need for hesitation." ( _Bhagavad-gītā_ 2.31)

_Sva-dharmam._ Sva means "own," and _dharmam_ means "occupation." According to Vedic civilization, everyone has his _sva-dharma_. This has been misinterpreted by rascals who say that _sva-dharma_ means anyone can discover his own religious principle. _Yata mata tata patha_: "Whatever you think is a religious principle, that's all right." This is going on. But that is not the meaning. _Sva-dharma_ means "own occupation." Actually, _dharma_ means "that which you cannot give up." You have to capture it to keep your existence.

Because we have got body and soul—two different things—we are a combination: body and soul. So _sva-dharma_ means the occupation of the soul. In the material condition we do not understand what I am, whether I am this body or I am soul. Mostly, people do not know that they are soul, not this body.

The body is the dress, or outward covering, but so long as one is in the bodily concept of life, one has a different occupational duty according to the conception of the body. Everyone's nature is being conducted by the three modes of material nature: goodness, passion, and ignorance. Therefore, according to one's nature, there is occupational duty. That is the scientific division of society. At the present moment, there is no such division. Therefore, gradually people are becoming degraded to the lowest quality: ignorance, _shudra_. They are taking to the _shudra_ principles.

Yesterday I was presented with a paper: the Indian government's scheme to help people start small-scale industries. They want to help people start small industries for making motor parts. But the government does not know that to engage people in such industrial affairs means to bring them to the _shudra_ platform. Every government is encouraging people to become _shudras_. But actually, human society must be divided into four parts— _brahmana_, _ksatriya_, _vaishya_, and _shudra_—just as in our body there is division: the head department, the arms department, the belly department and the legs department.

You cannot say, "Let there be only the legs department there is no use of head and arms and belly." Will that go on nicely? If you cut off all other parts and simply keep the legs, will that be a very nice proposal? The legs are required, but if you keep the body with legs only, then this kind of body is a dead body.

The head is especially required. If you cut off the head then the body is dead. You can cut off the arms, you can cut off the legs, but if you cut off the head—or the belly, also—it will be a dead body.

So, _sva-dharmam_ means the divisions of society: the _brahmana_ division, the _ksatriya_ division, the _vaishya_ division, and the _shudra_ division. Everything is required. It is _not that shudra_ is not required. _The shudra_ is required, but if you make propaganda simply to make people _shudras_, then who will give direction? If there is no head, who will give direction?

So a _ksatriya_ has got a very difficult task. _Kshatriya_ means the governing division. The governing division has got a very important duty: to see that everyone is following his duty—that the _brahmana_ is following his duty, the _ksatriya_ is following his duty, the _vaishya_ is following, the _shudra_ is following.

India nowadays has become a secular government " _Secular government_" means one that is impartial to any religious system. But the government should not be so callous in religious principles that it lets people do whatever they like. No. The government cannot do so. The government should declare, "You are a Hindu? You execute your own system of religion. You are a Muslim? You execute your system of religion. You are a Buddhist? You follow your system of religion. You are a Christian? You follow your system of religion."

But the government cannot be callous that whatever they may follow or whatever they may not do, the government is neutral. No. If anyone is professing that "I am a Hindu." then it is the governments duty to see whether he is
Similarly, if one is claiming that he is a brahmana, it is the government's duty to see whether he's strictly following the brahminical principles—sama, dama, titiksava, arjavanam—whether he is strictly following how to become self-controlled, how to remain always pure, clean, suci. Another name for brahmana is suci, "always clean." Similarly arjavanam, simplicity. The brahmanas' life should be very simple. They should not imitate the kshatriyas and the vaishyas and the shudras.

This is the principle: the government must see whether one is actually following the brahminical principles. So here Krishna is pointing out that "As a kshatriya you must follow your principles, kshatriya principles." What are the kshatriya principles? Dharmyad dhi yuddhac chreyo 'nyat ksatriyasya na vidyate. A kshatriya must be always prepared to insure—even by fighting—that people are keeping their own principles of religion. That is the kshatriya's duty.

If a brahmana is bluffing people, saying "I am brahmana" but acting like a shudra, immediately a kshatriya should point this out and challenge him to fight—"Why are you cheating people?" Similarly, if a kshatriya is declaring "I am kshatriya" but he's acting as a shudra, it is the kshatriya's or the government's duty to challenge him: "Why are you cheating people?"

So a kshatriya's business is always to fight, because if you are not acting nicely and I say, "You are not acting nicely," you'll be angry. If one is actually a brahmana, he must act as a brahmana. So if somebody says, "You are declaring yourself a brahmana, but you are not following the brahminical principles," he will be angry. But a kshatriya's duty is that if the so-called brahmana is angry, he should be punished immediately. The kshatriya should challenge. Challenging means yuddhac—fight. So a kshatriya cannot be nonviolent. It is not possible. Violence is required to keep the social system strictly in order. Just like the government has violence departments: the police department, the military department. That is required to keep the society in order.

So here Krishna says, "You are a kshatriya; your duty is to fight." Dharmyad dhi yuddhac: "This fight arranged by Me on the Battlefield of Kuruksetra—because it is sanctioned by Me. It is dharma-yuddha, religious fighting." It is not like the political diplomats declaring war to keep the people in ignorance. No. It is sanctioned by Lord Krishna. Whatever is sanctioned by Krishna, that is actually dharma. I have several times given you the explanation of dharma: dhamam tu saksad bhagavat pranitam. Whatever God sanctions, that is dharma.

So God, Krishna, has personally sanctioned the Battle of Kuruksetra. Therefore it is dharma-yuddha, a religious fight. It is not the ordinary fighting of diplomats and politicians. It is dharma-yuddha. Therefore Krishna says, dharmyadhi yuddhac chreyo 'nya ksatriyasya na vidyate: "You are a kshatriya. You are fighting for the sake of the religious system. That is your first-class duty."

So the four principles must be there in the society. The brahmana will not be required to fight. A brahmana will not be required to work like a shudra. A brahmana will not be required to work like a vaishya. Therefore a brahmana can beg, Pathan pathan yajan yajan dana pratigraha. This is the brahmana's business. He must be a good scholar in Vedic literature, and he must teach others. Not that "I have learned everything; I'll not teach anything." No. A brahmana must be well-versed in the Vedic literature, and he must preach also, make others brahmana. Not that "I have become brahmana. So there is no need of others becoming brahmana. There will be competition."

In India some people have become very much afraid that I am making Europeans and Americans brahmanas, so they are very much against me. They come to fight with me. In Hyderabad they came to fight. "Sir, you are making Europeans and Americans brahmanas? This is not good." I said, "And why not?" So we had some discussion.

So actually it is not that a brahmana is made by birth. Chatur-varnym maya srstam guna-karma-vibhagasah. A brahmana is qualified by his quality and his work. Similarly, all classifications are by quality and work. This is confirmed by Narada Muni, yasya yal laksanam proktam pumso varnabhivyanjakam/ yad anayatrapri drsyeta tat teneiva vinirdiset. Yad anayatra means that if the brahminical qualities are visible, manifest in a person of another class—even in a shudra or chandala [outcaste]—tattenaiva vinirdiset: one should accept him as a brahmana.

Similarly, if one is born in a brahmana family but his qualities are like those of a shudra, he should be accepted as a shudra. This is the injunction given by Narada Muni, who is not an ordinary person. And upon this, Sridhara Swami the greatest commentator on the Srimad-Bhagavatam, has written that janma, birth, is not the chief requirement for becoming a brahmana; one must be qualified with sama, dama, titiksava, suci. Then he should be accepted.
So it is the duty of the kshatriyas to see that everyone is performing his religious duty according to his position. Unfortunately the so-called government men are also shudras. The so-called priests are shudras. The so-called vaishyas are shudras. The whole world is now full of shudras. You cannot expect anything very nice in this situation, because everything is being conducted by shudras.

Krishna is advising Arjuna: “This is not an ordinary fight. It is dharma-yuddha, and you should accept it; you should not hesitate. After all, the soul is never killed.” As long as one is in the bodily concept of life, sva-dharma means this brahmana, kshatriya, vaishya, and shudra. Arjuna was a kshatriya; therefore his sva-dharma, his occupational duty, was to fight.

The real sva-dharma is spiritual sva-dharma. When you go deep into the matter—when you understand that “I am not this body, I am soul”—that is real sva-dharma. And what is the occupation of that sva-dharma? That is to be engaged in the service of the Lord. Jivera ‘svarupa’ haya—ksrerana ‘nitya-dasa.’ Actually that is sva-dharma. Every soul is eternally a servant of Lord Krishna. That is spiritual sva-dharma. And material sva-dharma means this brahmana, kshatriya, vaishya, and shudra.

Therefore the sva-dharma changes as soon as one is elevated to the spiritual platform. That is explained in Bhagavad-gita: sa gunan samatityaitan brahma-bhuyaya kalpate. One who is engaged in devotional service is transcendental. He has no more sva-dharma in the bodily concept of life, because he's neither brahmana nor kshatriya nor vaishya nor shudra. Chaitanya Mahaprabhu has said, “I am not a brahmana: I am not a shudra; I am not a kshatriya: I am not a brahmachari: I am not a sannyasi.” In this way He negated all eight items of varnashrama-dharma. Sva-dharma means varnashrama-dharma: varna and ashrama. Four castes: brahmana, kshatriya, vaishya, and shudra. And four spiritual orders: brahmachari, grhastha, vanaprastha, and sannyasa.

Chaitanya Mahaprabhu denied that He belonged to any of them—“I am not this: I am not this: I am not that.” Then what are You? Gopi-bhartuh pada-kamalayor dasa-dasanudasah. Gopi-bhartuh means “the maintainer of the gopis [Krishna].” “I am the servant of the servant of the servant of the servant of whoever is engaged in the service of the lotus feet of Krishna.”

Those who are in Krishna consciousness, those who have decided to serve Krishna only, are no longer in the categories of the bodily sva-dharma of brahmana, kshatriya, vaishya, shudra, or brahmachari, vanaprastha, and so on. They are transcendental. That is confirmed in every shastra [scripture].

But as long as our bodily concept of life is not completely eradicated, we must follow the sva-dharma of the body. When one is actually advanced, he is a maha-bhagavata. We should not imitate that, but as we advance in Krishna consciousness, we become transcendental to this bodily concept of life. Krishna says, mam ca yo ‘vyabhicarena bhakti-yogena sevate/ sa gunan samatityaitan brahma-bhuyaya kalpate.

So anyone who engages without any reservation in the service of the Lord is not within the eight categories of varnashrama-dharma. He is transcendental. And as a Krishna conscious person, he can act in any category by the order of Krishna. He can act as a brahmana, or he can act as a shudra, because his main business is to carry out Krishna’s order. He’s no longer within the category of this sva-dharma.

So Krishna is leaving no option for Arjuna but to fight: “This way or that way, you must fight. If you think you are not in the bodily concept, then it is My order—‘You must fight.’ If you think you are in the bodily concept of life, then you are a kshatriya—you must fight Both ways you must fight” This is Krishna’s conclusion.

Thank you very much.

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.
Training for Transcendence

SRILA PRABHUPADA SPEAKS OUT

This is the continuation of a conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupada and some of his disciples in New Vrindavan, West Virginia, on June 26, 1976.

Srila Prabhupada: If you scrutinizingly examine all these various godly qualities that constitute advancement of life, modern man has no idea. That is being explained in the Sixteenth Chapter of Bhagavad-gita. There is no such education in godly qualities, nor are people interested. Now higher art classes in the colleges, universities—no students will join. They are simply learning technological processes.

[To disciple:] Go on reading. in the transcendental nature make progress on the path of liberation. For those who are acting in the modes of passion and ignorance on the other hand, there is no possibility of liberation.

Srila Prabhupada: People say, “What do we care about liberation? It is all troublesome. You have to sacrifice so many things. We don't want liberation. It is nonsensical. You keep your liberation. We don't want it.”

This is the problem. As you said earlier, to these people “liberation” means “Whatever I like I will do.” But actually, one cannot do that. Still, one is thinking that he's liberated:

“Can you do that—whatever you like?”

“No, not actually.”

But still he’s thinking he’s liberated.
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Therefore—rascal. Dog’s life.

The dog is jumping, barking that “I’m free now.” But he forgets that soon the master will call and chain him. The master will do it. But still the dog is thinking that “I’m liberated.”

This is the problem. What is modern man’s “liberation”? He does not know what liberation is.

**Disciple** [continuing the reading of the Bhagavad-gita]: “Either they will have to remain in this material world as human beings, or they will descend among the species of the animals or even lower life forms.”

**Srila Prabhupada:** “Ah,” people will say, “—all bogus. This life is all. After this life, everything is finished. I am free.” This is the problem. This is their position.

**Disciple:** When we speak at schools and colleges, Srila Prabhupada, we find that people cannot defeat what you are saying. They have to admit, “Yes, our society does have many shortcomings. We don't seem to know how to organize things properly, so that all our citizens can become happy.”

And people also have to admit, “Yes there probably is life after death, and transmigration of the soul. And our society has this great shortcoming—that it teaches us nothing spiritual, nothing about preparing for the life after death.”

Even when they reach the college level, people have quite a bit of difficulty really understanding the basic idea that “I am not this material body—I’m a spiritual being.”

**Srila Prabhupada:** They’ll understand. I’m just pointing out the difficulties of your preaching. You’ll have to face all these difficulties. In the materialistic society, people have become like cats and dogs. Therefore, the business of preaching is somewhat a hard job. You have to deal with cats and dogs. But still there is hope, because they have got this human form of life.

There is hope. It is not hopeless. Don’t be discouraged. But this is the job. You have to meet with cats and dogs. That is my point. When you go to preach, you must know that “I’ve come to preach among the cats and dogs, and I have to deal with them carefully. Otherwise, they will bark.”

That was why, upon arriving in your country, I wrote a poem with an apparent air of disappointment. The idea was, “What will these people be able to understand about this sublime spiritual philosophy?”

Hm. [To disciple:] Go on reading.

**Disciple:** “In this Sixteenth Chapter the Lord explains both the transcendental nature and its attendant qualities and the demoniac nature and its qualities. He also explains the advantages and disadvantages of these qualities.

“The word abhijatasya in reference to one born of transcendental qualities or godly tendencies is very significant. To beget a child in a godly atmosphere is known in the Vedic scriptures as Garbhodhana-samskara. If the parents want a child in the godly qualities, they should follow the ten principles recommended for the social life of the human being. In Bhagavad-gita we have studied also before that sex life for begetting a good child is Krishna Himself. Sex life is not condemned, provided the process is used in Krishna consciousness. Those who are in Krishna consciousness at least should not beget children like cats and dogs but should beget them so that they may become Krishna conscious after birth. That should be the advantage of children born of a father and mother absorbed in Krishna consciousness.

“The social institution known as varnashrama-dharma—the division dividing society into four divisions of social life and four occupational divisions or castes—is not meant to divide society according to birth. Such divisions are in terms of educational qualifications. They are to keep the society in a state of peace and prosperity. The qualities mentioned herein are explained as transcendental qualities meant for making a person progress in spiritual understanding so that he can get liberated from the material world.”

**Srila Prabhupada:** So where is that institution for training people to acquire these transcendental qualities? There is no such institution. We are attempting to train people in transcendental qualities. This is the only institution. Other than our International Society, where is the institution for training people in transcendental qualities? I don't think throughout the whole world there is any institution for training the students in transcendental qualities. Who cares about transcendental qualities? ☝

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**Fasting**

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<thead>
<tr>
<th>Day</th>
<th>Event</th>
</tr>
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<tbody>
<tr>
<td>Jun 18</td>
<td>Ekadashi</td>
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<td>Jun 19</td>
<td>break fast</td>
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<tr>
<td>Jul 1</td>
<td>Ekadashi</td>
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<td>Jul 2</td>
<td>break fast</td>
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**Festivals**

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<th>Day</th>
<th>Event</th>
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<tbody>
<tr>
<td>Jun 18</td>
<td>Panihati Chida Dahi Utsava</td>
</tr>
<tr>
<td>Jun 20</td>
<td>Jagannath Snana Yatra</td>
</tr>
<tr>
<td>Jul 4</td>
<td>Srila Bhaktivinoda Thakura - Disappearance fasting till noon</td>
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<td>Jul 6</td>
<td>Jagannath Puri Ratha Yatra</td>
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*Jun 18 Ekadashi*  
*Jun 19 break fast*  
*Jul 1 Ekadashi*  
*Jul 2 break fast*  

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*Krishna Voice, June 2016*
PART I: The word reincarnation is popular nowadays, and for most people it conveys a sense of the mystic and exotic. Everyone from hippies to Indian yogis and svamis to progressive thinkers has promoted the idea. Although belief in reincarnation is rejected by most Christian churches, recent polls show that tens of millions of persons in the United States alone accept reincarnation as a fact.

Despite the popularity of the idea of reincarnation, it has remained a vague concept for most people, with little bearing on even the believers' lives. The common understanding—that reincarnation means being born again as someone else—lacks clarity and lends itself to a number of false notions.

It is not possible to grasp the real meaning of reincarnation without understanding our real identity and the difference between matter and spirit. In lesson one of this series, in last month's issue, we concluded that every living entity is a spirit soul, distinct from his body. The relationship between soul and body is similar to the relationship between a driver and his car. The car is a tool to accomplish a mission determined by the driver. The driver exists independent of the car, but the car without the driver is just an inert piece of metal.

This conclusion is the first understanding of spiritual life and building from this we can examine reincarnation. Here we'll address some frequently asked questions about reincarnation.

Q: Can I be born again as another person?
A: That depends on what you mean by "I." The real "I" is the soul. He's the real person, and he never changes. The soul does change bodies, however, and because the soul identifies with these bodies, he becomes, in the material sense, a new person.

Q: How is it determined what my next life will be?
A: You determine it yourself by your own actions. This is clearly explained in Bhagavad-gita (8.6):

> Whatever state of being one remembers when he quits his body, O son of Kunti, that state he will attain without fail.

What you remember at death results from the actions, thoughts, and desires of your entire lifetime. According to the Vedic literature there are 8,400,000 species of life, and you, the spirit soul, have to accept the body of a particular species according to the activities and desires of your present life.

A Course in Vedic Knowledge II

This series systematically explains some of the important philosophical concepts that form the foundation of the Vedic culture and the Krishna consciousness movement.

Lesson Two: Reincarnation

by Pavaneshana Dasa
Q: But I couldn’t take an animal body!
A: Why not? Reincarnation is not limited to the human species. The difference between an animal and a human being is only the body. There is no difference between a soul in a human body and a soul in a dog’s body.

According to Darwin, physical bodies evolved until they reached the human form. The Vedic literature, however, states that all forms of life have always existed, and that the soul is evolving, or migrating, from the lower forms of life up to the higher forms until it reaches the human form.

So the same soul, or the same person, who hundreds of thousands of years ago was living in the body of a reptile, fish, or bird, is now living in the body of a human being—you or me.

On the bodily platform there is very little difference between animals and human beings: The animal eats; we eat. They sleep; we sleep. They mate; we mate. They defend: we defend.

If someone behaves like a dog or a pig, he can certainly take the body of such an animal in his next life.

Q: How exactly does the soul transmigrate from one body to another?
A: There are three levels of existence: the soul, the subtle body and the gross body. The subtle body is inside the physical body like a hand within a glove. At the time of death, the soul and the subtle body (composed of mind, intelligence, and false ego) leave the gross body (composed of earth, water, fire, air, and ether, or space). The physical elements that had been temporarily assembled into a gross body then disassemble.

After leaving the body, the soul, carried by the subtle body, enters a particle of male semen by which he is placed within the womb of his next mother.

Q: So when does this new life actually begin? I specifically refer to the abortion controversy.
A: There are three stages of conception. The first stage is conception, the second stage is the development of the fetus, and the third stage is the birth. So abortion is murder.

Q: Would I take my next birth in the same environment as the one I leave at death?
A: No, fire.

Q: But there’s no life on other planets!
A: You can’t live in the air, but a bird can. To say that there is no life on other planets because we cannot live there is like saying there is no life in the water or in the earth because we cannot live there.

The Vedas explain that life exists everywhere on all planets, in all universes. Whoever lives on a particular planet is obviously suited for the conditions there. Nature provides the appropriate body.

Q: So, how many times do I have to reincarnate?
A: That’s up to you. You can reincarnate in an endless cycle—up and down in this material world—if you want to. But human life gives you a chance to stop that troublesome business.

Q: What happens when someone becomes an animal again?
A: The soul evolves gradually through higher and higher species until he reaches the human form. An animal is not responsible for its activities. It cannot degrade itself to a lower birth. In other words, if a tiger kills you, he does not get a reaction for this killing, because it is his nature.

But as soon as the soul reaches the human form of life, he becomes responsible for all his activities. In other words, if you kill that tiger needlessly, you will get the reaction for killing. So the human being can degrade himself through his actions, whereas the animal progresses automatically.

Q: But it seems unfair that the human being is held responsible for all his actions. Most people don’t even know these universal laws that determine the reactions to their activities.
A: For this reason an enlightened or educated society has to know the laws of God. Complete knowledge is given to human society in the form of scripture. The Vedas are meant to guide the human being so that he does not violate the universal laws that govern us all.

Unfortunately, today human society is rejecting all spiritual knowledge and is priding itself on so-called advancement in science and technology. What kind of advancement is it that degrades people to animal existence in their next life?

In Vedic society the leaders had the responsibility to make sure that people were educated in spiritual science. But modern leaders don’t even know that there is such a science. Therefore, the Krishna consciousness movement through the publication of Vedic literature, is stressing the spiritual education.

Q: But if people don’t know the laws that determine their next life, isn’t it wrong that they are affected anyway?
A: Ignorance is no excuse, just as, for example, when a child touches fire. The fire won’t think, “Oh, this child doesn’t know that I’m hot. I won’t burn him.” No, fire
burns—regardless of whether or not you are aware of its burning power. Therefore the only way to avoid suffering is by spiritual education.

Q: Still, this whole system seems cruel to me. Besides, I don’t see any sense in this endless cycle of reincarnation.

A: No, it is not cruel. Suffering is an impetus for the living entity to find a solution to his problems. The material world is a place of misery.

From the highest planet in the material world down to the lowest all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kunti, never takes birth again. (Bhagavad-gita 8.16)

This verse explains that the material world is by nature not a pleasant place. Even if there is happiness, it is temporary: it will not last. And we cause our own suffering. Many people like to blame God for their suffering. But God wants us to return to the spiritual world, where there is no suffering.

This material world is not our home. Our situation is like that of a fish on the land. You can give the fish a TV, a Cadillac, a fancy house, but all the fish needs is the water. He doesn’t care for all facilities on the land. So in the same way, temporary happiness in the material world will never satisfy us. Suffering provides the motivation to attain the goal of life—to go back to Godhead.

If someone is enjoying material happiness, generally he won’t see any reason to turn to God. Unfortunately, he doesn’t know that his enjoyment can’t last. When the results of his pious activities are exhausted, suffering will come again, although he doesn’t want it. Real enjoyment cannot be achieved through material senses. It can only be achieved in a spiritual way.

Q: How did we get into this cycle of reincarnation in the first place?

A: Originally all living entities are residents of the spiritual world. But they have a certain independence, and if they decide to try to enjoy without God, they are given the material world as a place to try this.

Q: But if God is all-powerful, couldn’t He prevent them from doing this? Why does He let them go and suffer?

A: The natural relationship between Krishna and the living entities is love. And love cannot be forced: it must be given voluntarily. So if Krishna could force the living entities to love Him, the word love would have no meaning.

Or take another example: The parents love their child. But sometimes the child wants to touch the fire out of ignorance. If he persists despite good advice, the parents...
may let him touch the fire once. After that experience, the child will be convinced. The parents don’t do this because they want to see their child suffer, but because sometimes it is the only way to learn.

Similarly, Krishna is infallible, and the living entities are fallible. Therefore some souls choose this way of learning. For us it appears a long time to spend millions of births in the material world, but from the spiritual viewpoint, our stay here is just like a passing cloud. Krishna does not cast us down here to suffer eternally. There is no such thing as eternal damnation. On the contrary, there are always great devotees, prophets, and sons of God to guide us, and Krishna Himself appears regularly to try to bring us back to Him.

Whenever and wherever there is a decline in religious practice, O son of Bharata, and a predominant rise of irreligion—at that time I manifest Myself. In order to deliver the pioues and to annihilate the miscreants, as well as to reestablish the principles of religion. I advent Myself millennium after millennium. (Bhagavad-gita 4.7-8)

Although Krishna Himself is not always here. He leaves us the Vedic scriptures and other genuine scriptures to guide us. The Srimad-Bhagavatam (1.3.43) states:

This Bhagavata Purana is as brilliant as the sun, and it has arisen just after the departure of Lord Krishna to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this Purana.

Q: Can you explain the end of this cycle of reincarnation in more detail?

A: The human body is the only form of life that enables us to end this cycle. Only in this form is the consciousness developed enough to understand the difference between matter and spirit. Animals cannot understand this. Their only business is eating, sleeping, mating, and defending. They cannot understand what the goal of life is. But if the human being does not take advantage of this opportunity and simply engages himself in sophisticated ways of eating, sleeping, mating, and defending then he is nothing more than a sophisticated animal. The only purpose of human life is to develop one’s original God consciousness break free from the cycle of birth and death, and go back home, back to Godhead. The process to accomplish this is called bhakti-yoga, or devotional service, which entails acting in a spiritual way according to the injunctions of the Vedic scriptures and the bona fide spiritual master. By doing so, one is no longer bound by the laws of material nature, which force one to transmigrate in the material world.

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A cement that keeps your home strong, safe and together for generations to come.
The Deity or archa vigraha is the form that the Supreme Lord resides in, to accept the offerings of His devotees and to give them an opportunity to personally relate with Him in this material world. The Vedic scriptures state that worshipping His deity form is non different from worshipping the Lord directly.

Brahmotsava is the commemoration of the installation of the Deities of the temple and is usually a ten-day celebration. This year’s celebrations on Hare Krishna Hill began on April 21 and ended on May 2. Every evening, Lord Krishnachandra and Smt. Radharani ride on different vahanas or carriers, dressed in various alankaras depicting Their transcendental pastimes. They then receive dolotsava seva accompanied by sangeetha seva for Their pleasure.
Maha Pallaki, Radha Raja Gopala alankara

Kalpa Vriksha Vahana, Radha Kunjabihari alankara
Brahma Ratha, Radha Krishnachandra alankara

Churna abhisheka
Theppotsava, Yamuna Theera Vanachari alankara

Kalyanotsava
Artists offer nritya seva for Their Lordships' pleasure: (above) Drishti Art Centre and (below) Kalakshetra’s Haripadman and group
Yoga-kshemam Vahamy Aham: play by ISKCON Theatre

Samprokshana - devotees receive the sacred water that was invoked in the kalashas
Find more pictures at: www.iskconbangalore.org/sri-brahmotsava
For more details about the play visit: www.goo.gl/Kf2r1E
Patotsav – the first anniversary of the appearance of Sri Sri Radha Madhav at Hare Krishna Mandir, Ahmedabad, was celebrated from May 7 to 9, 2016. One year ago on the auspicious day of Akshaya Tritiya, Their Lordships were installed in the temple and since then They have been receiving service from the devotees.

The first day of festivities began with pallaki utsav for Sri Sri Radha Madhav. Then They were taken on a pleasant and ceremonious boat ride in Madhav-kund, the temple pond. The nauka vihar (boat ride) was followed by dance-drama presentation on Krishna lila by Kadamb Center for Dance. His Grace Sriman Madhu Pandit Dasa, Chairman of GBC, Hare Krishna Movement, was also present on the occasion. The festival concluded with the jhulan utsav for Sri Sri Radha Madhav accompanied by melodious Harinam sankirtana.

The highlight of the second day’s celebration of Patotsav was the Brahma Ratha, on which Sri Sri Radha Madhav were taken on a pleasure ride by the devotees. Thousands of visitors participated in the Ratha Yatra by pulling the Ratha and dancing with the sankirtana. Ratha Yatra was followed by jhulan seva for Their Lordships, accompanied by Bhajan Sandhya by Shri Sachin Limaye and group. Honourable Mayor of Ahmedabad, Sri Gautam Shah, graced the occasion.

The third day of Patotsav was Akshaya Tritiya, the anniversary of the appearance of Sri Sri Radha Madhav at Hare Krishna Mandir, Ahmedabad. All the Deities of the temple were offered churnabhisheka. The Guest of Honour for the festival was Sri O P Kholi, Governor of Gujarat.
Sri Narasimha Jayanti

Sri Narasimha Chandan Yatra

Moolavar Abhisheka

Utsavar Abhisheka
Long ago, the normally peaceful wise men of a Vedic kingdom forcibly deposed an intolerably corrupt ruler. But instead of replacing him with another unprincipled politician (as has so often happened in the history of the world), they selected a perfect chief executive to command the state. The story of this ancient coup d'état holds many lessons for the people of nations victimized by unworthy leaders.

Once, King Anga, unsuccessful in his attempt to perform a great religious sacrifice, addressed the brahmana priests, “Kindly tell me what offense I have committed. The demigods are neither taking part in the sacrifice nor accepting their shares.” In those days demigods, such as Indra, the god of heaven, would descend from higher planets to take part in rituals performed by saintly monarchs.

The head priests said, “O king, in this life we do not find any sinful activity, but we can see that in your previous life you performed sins due to which you have no son.” They then advised King Anga to pray to the Supreme Lord, who is superior to the demigods. They said that when Lord Vishnu would come to fulfill the king’s desire for a son, the demigods would accompany Him.

King Anga accepted this proposal; so the priests offered oblations to Lord Vishnu, who is seated in the hearts of all living entities as the Supersoul. Lord Vishnu is a direct expansion of the Supreme Personality of Godhead, Lord Krishna.

While King Anga was offering oblations into the sacred fire, a person wearing white robes and a golden garland appeared suddenly from the flames. He was carrying a golden pot filled with rice boiled in milk. Taking permission from the priests, King Anga offered a portion of the rice preparation to his wife, Sunitha.
The queen, who was the daughter of death personified, soon became pregnant by her husband and gave birth to a son. From the Vedic literature we learn that generally a daughter inherits the qualities other father, and a son inherits those of his mother. Accordingly, the son born to the good king Anga acquired the undesirable traits of his maternal grandfather.

The child’s name was Vena. As a youth he used to take his bow and arrows to the forest and kill innocent deer. He was so cruel that he would sometimes kill his playmates, as if they were animals. King Anga punished Vena to reform him, but he was unable to bring his son to the path of gentleness.

The king thought, “Persons who have no son are certainly fortunate. They don’t have to suffer the unbearable unhappiness caused by a bad son.”

But then he considered, "A bad son is better than a good one. A bad son creates a hellish home from which an intelligent man becomes very easily detached." According to Vedic civilization, the true purpose of life is to realize one’s eternal relationship with the Supreme Lord, Krishna. But if one becomes overly occupied with family duties, one can lose sight of this ultimate goal. Therefore the Vedas advise married persons to detach themselves from the burdensome duties of family life when they reach the age of fifty, so they can devote their remaining years to self-realization.

Thinking over all this, King Anga could not sleep, and in the dead of night he got up from bed and left the palace. He gave up all attraction for his opulent kingdom and, unseen by anyone, silently left for the forest.

When the citizens found out that King Anga had departed, they began to search for him. They could find no trace of him, however, and returned to the city, where all the sages of the country had assembled. With tears in their eyes, the citizens told the sages that they were unable to find the king anywhere.

With no one to maintain law and order, criminals began to disturb society. So the sages called for Queen Sunitha and with her permission they installed her son, Vena, on the throne. All the ministers, however, disagreed with the decision of the sages. They knew that Vena was too severe and cruel to be a good ruler. And sure enough, as soon as Vena ascended the throne he became overwhelmed with pride. He mounted his chariot and, like an uncontrolled elephant, began to travel throughout the kingdom, causing the sky and earth to tremble wherever he went.

But even though Vena had many bad qualities, there was one thing to his credit—out of fear of him the thieves and rogues ceased their predatory acts.

At one point, however, King Vena forbade the brahmana priests to perform any more sacrifices. He stopped all kinds of religious rituals. Today this same policy is being carried out by atheistic governments all over the world. Even in America, where there is technically freedom of religion, the government has banned prayer from the public schools, outlawed the teaching of God-centered explanations of science, and legalized the killing of unborn children within the wombs of their mothers.

After observing King Vena’s atrocities, the sages concluded that the people of the world were in great danger. Although sages did not generally become involved in politics, the crisis was now too severe for them to ignore. Therefore they consulted among themselves about what to do.

The sages said, "We appointed this Vena king of the state to give protection to the citizens, but now he has become their enemy. But before we take action against him let us first try to pacify him."

Concealing their anger, the sages said, "Dear king, we have come to give you good advice. You should not be the cause of spoiling the spiritual life of the general populace. If you do so, you will certainly fall down from your royal position."

King Vena proudly replied, "Those who out of gross ignorance do not worship the king, who is actually the Supreme Personality of Godhead, experience happiness neither in this world nor in the world after death. For this reason, O sages, you should abandon your envy of me and worship me."

"This impious and impudent man does not deserve to sit on the throne at all." declared the sages. "He is so shameless that he has dared to insult the Supreme Personality of Godhead." Then, without using any weapon other than sound, the sages killed King Vena.

Queen Sunitha became very much aggrieved at the sight of her dead son’s body and decided to preserve it by applying certain ingredients and chanting mantras.

Sometime later the sages noticed that society was again in a state of chaos. Talking among themselves they said, "Since the king is dead, rogues and thieves have become active." Although the sages could have immediately intervened to punish the criminals—as when they had killed King Vena—they decided not to use their special powers. They arrived at another solution.

The sages decided to produce another king—from the body of Vena, who despite his own bad qualities, was from a line of good kings. To do this they first generated a daughter inherits the qualities other father, and a son inherits those of his mother. Accordingly, the son born to the good king Anga acquired the undesirable traits of his maternal grandfather.

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The sages decided to produce another king—from the body of Vena, who despite his own bad qualities, was from a line of good kings. To do this they first generated an unsightly being called Bahuka from the lower part of Vena’s body. His complexion was dark, his eyes reddish. He immediately absorbed all the results of King Vena’s sinful activities.

From the upper part of Vena’s body the sages generated a male and a female empowered with potencies of the Supreme Lord. The male was an incarnation of the
ruling potency of Lord Krishna, and the female an expansion of the goddess of fortune.

The sages said, “The male will be able to spread his reputation throughout the world. His name will be Prithu, and he will be the first among kings. The female has such beautiful qualities that she will beautify the ornaments she wears. Her name will be Archi, and she will accept King Prithu as her husband.”

Sages and demigods came to earth from all over the universe to witness Prithu’s coronation. King Prithu and Queen Archi, who were both exquisitely dressed, appeared as brilliant as fire. The demigods offered the new king many wonderful gifts.

Then professional reciters began to praise the king. But Prithu said. “O gentle reciters, offer such prayers in due course of time, when the qualities of which you have spoken actually manifest themselves in me.”

But instructed by the sages, the reciters continued to praise the king. They could understand his identity as an empowered representative of the Supreme Lord. In considering their descriptions of King Prithu’s qualities, we can gain insight into the character of a perfect ruler.

First the sages said that the king would himself follow religious principles and take steps to insure that the citizens would also follow them. He would punish the irreligious and the atheists. In the present age, we sometimes see that a government, in the name of a secular state, will allow people to freely engage in irreligious behaviour. By committing sinful activities, such as eating meat gambling, taking intoxicants, and engaging in illicit sex aided by contraceptives and abortion, the population becomes implicated in the laws of karma and undergoes suffering in the form of wars, epidemics, famines, and so forth. In this way people suffer many miseries in this life and remain entrapped in the cycle of birth and death.

The reciters said the king would engage the population in performing sacrifice to the Supreme Lord and thus insure a plentiful supply of natural food and other resources. The modern industrial civilization does not actually provide the necessities of life. Food is produced in the fields, by God’s arrangement and not in factories. The raw materials used in manufacturing—such as air, water, minerals, and oil—are all supplied by the Supreme Lord. When these natural gifts are taken without acknowledging their source by sacrifice, and the sacrifice recommended in the Vedic scriptures for this age is the chanting of the Hare Krishna mantra: Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. By performing this sacrifice, the population will enjoy adequate supplies of natural gifts for a simple life dedicated to the cultivation of spiritual knowledge.

The reciters then said that the king would fairly collect taxes and disburse them to the public in times of need, just as the sun-god evaporates water from the ocean and returns it to the earth in the form of rain. In the present age, however, burdensome taxes are always increasing and are spent on lavish salaries for government administrators. This unfair taxation makes people dishonest and they try to hide their income. Eventually the state will not be able to collect enough taxes to meet its huge military and administrative expenses. At that time the whole economic system and governing apparatus will collapse. This is already beginning to occur.

The sages said the king would consider all living beings as dear to him as his own self. Today most heads of state are meat-eaters, as are their citizens. They advertise their concern for the welfare of others while allowing the slaughter of hundreds of millions of innocent creatures.

The sages then declared that King Prithu would be compared to a lion. Unless rogues and thieves are afraid of the chief executive, there cannot be peace and prosperity in the state. The sages also stated that the king would consider himself the servant of the devotees of the Lord and would rule his kingdom according to their good advice. He would also accept private spiritual instruction from them.

Upon accepting the throne, King Prithu had to confront many problems, including a scarcity of food grains. Many of the citizens had become skinny from starvation. Therefore they came before the king and said. “You are not only a king but the incarnation of God as well. Therefore, O king of all kings, please arrange to satisfy our hunger.”

King Prithu determined that the people were not at fault; rather, for some reason the earth was withholding her bounty. He therefore threatened the earth deity, who, after worshiping King Prithu as an incarnation of the Supreme Personality of Godhead, explained that she had been withholding her bounty because of the sinful activities of some of the population. Then, because of King Prithu’s intervention, she began to supply every living entity with its proper food.

The king then initiated a series of one hundred sacrifices. Lord Vishnu was pleased to appear at these sacrifices along with demigods and sages. In response the earth produced abundant supplies of all natural resources. When the heavenly king Indra saw the sacrifices, however, he feared that King Prithu would surpass him in fame and opulence. He therefore began to interfere with the sacrifices, and King Prithu prepared to take strong action against him. But on the advice of Lord Brahma, the chief of the demigods, he desisted.
Then Lord Vishnu appeared in the arena of sacrifice along with Indra and said, "My dear King Prithu, Indra, the king of heaven, has disturbed your execution of one hundred sacrifices. Now he has come with Me to be forgiven by you. Therefore excuse him." King Prithu did as the Lord requested.

Lord Vishnu then said, "My dear King Prithu, if you continue to protect the citizens according to the instructions of the learned brahmana authorities, as they are received by disciplic succession—by hearing—from master to disciple, and if you follow the religious principles laid down by them, without attachment to ideas manufactured by mental concoction, then every one of your citizens will be happy and will love you, and very soon you will be able to see such already liberated personalities as the four Kumaras: Sanaka, Sanatana, Sananda, and Sanat-kumara." King Prithu sincerely accepted the instructions of the Lord and offered Him devotional prayers. The Lord then departed for His own abode.

The king then entered the gates of his capital city, where he was welcomed by his joyous citizens. King Prithu advised his citizens to worship the Supreme Lord by engaging their minds, words, and bodies in His service along with the results of their occupational duties. He also advised them to obey and worship the pure devotees of the Lord, saying, "By regular service to the brahmans and Vaishnavas, one can clear the dirt from his heart and thus enjoy supreme peace and liberation from material attachment."

After hearing King Prithu speak so nicely, the sages, demigods, and citizens declared that saintly King Vena had been delivered from the darkest region of hellish life by the action of his son, King Prithu. The four Kumaras, who were as brilliant as the sun, then arrived there. Seeing the four sages descend from the sky, the king received them with proper respect and worship. The king asked the Kumaras how those in this material world could achieve the ultimate goal of life. Sanat-kumara replied:

It has been conclusively decided in the scriptures, after due consideration, that the ultimate goal for the welfare of human society is detachment from the bodily concept of life and increased and steadfast attachment for the Supreme Lord, who is transcendental and beyond the modes of material nature. One has to make progress in spiritual life by not associating with persons who are simply interested in making money and in sense gratification. One should mold his life in such a way that he cannot live in peace without drinking the nectar of the glorification of the Supreme Personality of Godhead. One can be thus elevated by losing the taste for sense enjoyment.

Sanat-kumara requested the king to always engage in devotional service to the Supreme Lord. King Prithu obeyed this instruction, and thus even though surrounded by royal opulence, he was able to lead a life of detachment and spiritual advancement.

By his wife Archi, Prithu begot five sons. He pleased the citizens by his rule and became famous all over the universe for his good qualities. At the end of his life, he transferred power to his sons and left with his wife for the forest, where he strictly followed the regulations of retired life. He underwent severe austerities just as seriously as he had governed the state. He ate only leaves and fruit and eventually subsisted only upon air. Queen Archi assisted him in his practice of austerities. Because other pleasure in serving her exalted husband, she felt no difficulty in the forest.

By performing austerities Prithu became steadfast in spiritual life, worshipping the Supreme Personality of Godhead twenty-four hours a day. In due course of time, Prithu Maharaja was able to fix his mind firmly upon the lotus feet of Krishna. Practicing the mystic yoga system, he raised his soul to the top of his skull. After merging the various elements of his body with the totality of the natural elements, he gave up his body.

Queen Archi took the body of her husband and placed it on a fiery pyre on the top of a hill. Srila Prabhpada comments, "The queen was aware that her husband was not dead.... When a living entity transfers from one body to another, a process generally known as death, a sane man does not lament, for he knows that the living entity is not dead but is simply transferred from one body to another."

After placing her husband's body in the fire, she herself entered the flames. Observing the devoted queen's brave act, the demigods and their wives showered flowers and offered prayers. The wives of the demigods said, "All glories to Queen Archi. Just see how this chaste lady, Archi, by dint of her inconceivable pious activities, is still following her husband upwards, as far as we can see."

King Prithu and Queen Archi ascended to the spiritual world, Vaikuntha, in spiritual airplanes. They ascended in spiritual bodies, their material bodies having been consumed by the fire of the funeral pyre.

The sage Maitreya, narrating this history in the Srimad-Bhagavatam, said, "Any person who describes the great characteristics of King Prithu with faith and determination—whether he reads of them himself or helps others to hear of them—is certain to attain the very planet Maharaja Prithu attained. In other words, such a person also returns home to the Vaikuntha planets, back to Godhead."

This article gives a brief summary of the history of King Prithu. A complete account is found in the Fourth Canto of the Srimad-Bhagavatam, available from the Bhaktivedanta Book Trust.
Glimpses of Brahmostsava 2016
Take a look at the short film on Brahmostsava! We give you a peek into the various alankaras and festivities of each day and the grandeur of the Brahmostsava celebration.
Read More: [www.goo.gl/nWZauR](http://www.goo.gl/nWZauR)

Vana Purushothaman Temple
This temple has everything to do with the chanting of the Vishnu Sahasranama. Lord Vishnu as Vana Purushothaman is Vishnu Sahasranama personified. Located about 5 km from Sri Kali Temple.
Read More: [www.goo.gl/wo6sne](http://www.goo.gl/wo6sne)

Narasimha Jayanti Celebration
This day marks the appearance of Lord Narasimha. He is one of the incarnations of Lord Vishnu. He appeared as half-lion and half-man at dusk to protect His devotee Prahlada.
Read More: [www.goo.gl/b6dirwh](http://www.goo.gl/b6dirwh)

Akshaya Patra News

AKSHAYA PATRA WINS NIKKEI ASIA PRIZE
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Reviews from tripadvisor®

Place of peace: In the wonderful and enjoyable city of Bangalore, this great ISKCON temple gives you one of the best experiences. The temple is beautiful. The art, design, architecture is extremely beautiful. Lord Krishna is worshipped here. The temple has all necessary facilities; it’s a world class temple. It’s a symbol of peace and faith. Prasadam is extremely tasty, which every visitor gets. Security system is very nice and trustworthy. Overall, it’s a nice place where you will get peace.

Hare Rama Hare Krishna: Get ready to walk up the many steps to see three shrines. There are lifts for life members, elderly and pass-holders. Prahlada Narasimha is the first shrine. Sri Srinivasa Govinda is the second. The third is a set of shrines in a huge hall comprising of the deities of Krishna and Balarama, Radha and Krishna and Nital-Gauranga. Remember to look up and observe the lovely paintings on the ceiling. There you will have to walk through a multitude of shops that sell pictures, books, eateries, apparel - all related to ISKCON and the deities. You have to stand in a queue for prasadam and then exit. There are shows about Krishna in a small theatre, for which you have to pay a small fee. There is a sattvic restaurant ‘Higher Taste’ in the temple complex, which offers delectable vegetarian food.

A well-managed and must visit cultural destination: ISKCON in many ways is different from a typical south Indian temple. The vibe is more cultural. The temple itself is very beautiful and crowd management is good. Ambience is calm and positive, but weekends are crowded. There is an option of an alternate entry path with a nominal fee of Rs. 600 for six people, which includes a prasadam packet and a book. This option is very good for people who are on a quick visit and are short of time. Once the darshan is over there is a well-stocked food court and stalls...

Beautiful temple and very peaceful: ISKCON is well-known, very peaceful and well-maintained, also there’s a huge collection of beautiful paintings of Krishna, books like Bhagavad-gita, Krishna’s stories and idols, also the prasadam is very famous. Recommended to visit.

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We take pleasure in announcing that we have launched our new website during Brahmotsava 2016. Our objective is that the website becomes a dependable and timely source of news of interest to devotees, donors and those who are interested in the philosophy of Krishna Consciousness.

We endeavor to deliver visitors thought-provoking news and opinion through quality writing, photographs, audio, and video content. It is our conviction that such a resource will go a long way in creating a well-informed and connected audience. We also want to inspire people to co-operate with the activities of ISKCON Bangalore under Srila Prabhupada’s directions.

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**Pontiff of Adichunchanagiri Math Visits Vrindavan Chandrodaya Mandir**

On Monday, 18th April 2016, the pontiff of Adichunchanagiri Math based in Karnataka, Sri Nirmalananda Swamiji, visited the under-construction site of Vrindavan Chandrodaya Mandir. He took a short tour of the campus, and also visited the Akshaya Patra kitchen at the premises...

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