Padmashri awarded to Sri Madhu Pandit Dasa
SRI NARASIMHA
Jayanti
Friday, May 20, 2016

SRI NARASIMHA
JAYA NARASIMHA
JAYA JAYA NARASIMHA
PRAHLADESA JAYA PADMA
MUKHA PADMA BHRINGA

Celebrations 6 pm onwards
ISKCON Sri Radha Krishna Temple,
Hare Krishna Hill, Chord Road, Bangalore

https://www.iskconbangalore.org/sri-narasimha-chaturdashi
His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, Founder- Acharya of the International Society for Krishna Consciousness, came to America in 1965, at age 69, to fulfill his spiritual master’s request that he teach the science of Krishna consciousness throughout the English-speaking world. In a dozen years he published some seventy volumes of translation and commentary on India’s Vedic literature, and these are now standard in universities worldwide. Meanwhile, travelling almost nonstop, Srila Prabhupada moulded his international society into a world wide confederation of ashramas, schools, temples and farm communities. He passed away in 1977, in Vrindavana, the place most sacred to Lord Krishna. His disciples and followers are carrying forward the movement he started.

To know more about Srila Prabhupada visit www.iskconbangalore.org/srila-prabhupada

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Put Krishna In The Center

Lord Krishna describes different yoga systems in the Bhagavad-gita, but He clearly points to one as the best.

A lecture in Stockholm on September 10, 1973
by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
Founder-Acharya of the International Society for Krishna Consciousness

sri-bhagavan uvaca
mayy asakta-manah partha
yogam yunjan mad-asrayah
asamsayam samagram mam
yatha jnasyasi tac chrnu

"The Supreme Personality of Godhead said: ‘Now hear, O son of Partha [Arjuna], how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt.’ " (Bhagavad-gita 7.1)

This is a verse from the Seventh Chapter of Bhagavad-gita, which we have published as Bhagavad-gita As It Is. There are many editions of Bhagavad-gita, and most of them have been edited to push forward the editor's own philosophical views. But we do not accept Bhagavad-gita in that light. Bhagavad-gita is spoken by the Supreme Personality of Godhead. It is stated here, bhagavan uvaca. Those who are Sanskrit scholars will understand what is meant by the word bhagavan. Bhaga means "opulence," and one who possesses something is called van. So bhagavan means "one who possesses all opulences."

There are six kinds of opulence: wealth, reputation, strength, knowledge, renunciation, and beauty. If a person is very rich, he is opulent; he attracts the attention of many persons. Similarly, if a person is very influential or strong, he also attracts. If a man is very famous for his activities, he also attracts attention. If a man or woman is very beautiful, he or she attracts attention. If one is very learned, he also attracts attention.

We all possess these opulences in some small quantity. Every one of us may possess some riches, may be a little wise or a little strong. But when you find that person who possesses more opulences than anyone else, that is God. The Sanskrit word for this is asamordhva. Sama means "equal." and asama means "without being equal." And urdhva means "above." No one is equal to or greater than God. That is the definition of God. "God is great" means that nobody is equal to Him and nobody is above Him in any kind of opulence. That is called bhagavan.

Vyasadeva writes in Bhagavad-gita to describe Krishna. Bhagavad-gita is one of the chapters of Mahabharata. Mahabharata means "the history of greater India." India is the name given by Westerners. But the real name is Bharata-varsa. Bharata-varsa means not only India but the whole planet. Five thousand years ago it was known as Bharata-varsa. Now the name Bharata-varsa indicates only India.

So the background of this Bhagavad-gita is that there was a worldwide fight called the Battle of Kurukshetra. Kurukshetra is a place that still exists, and there was a battle there five thousand years ago. The main parties in the fight were cousin-brothers, the Kurus and the Pandavas. Bhagavad-gita was spoken there by Krishna, the Supreme Personality of Godhead, Bhagavan.

Therefore, it is said bhagavan uvaca. Krishna is teaching Arjuna bhakti-yoga. Yoga is the means by which you can contact the Supreme. Yoga means "linking." There are many yoga systems for linking ourselves with the Supreme Absolute Truth.

The Absolute Truth is realized in three phases: impersonal, localized, and personal. In the Srimad-Bhagavatam it is said that the Absolute Truth is realized by different persons according to different angles of vision. For example, if you see a mountain from a distant place, you see something cloudy. If you go nearer, then you find it is something green. And if you actually reach the mountain, then you find so many varieties. There are trees, there are houses, there are living entities, animals, everything. The object is one, but according to the vision of the person from the different distances, the same object is realized in different phases.

Therefore, the Srimad-Bhagavatam says, vadanti tat tattva-vidas tattvam yaj jnanam advayam. The object is one, but according to different understandings, somebody is realizing the Absolute Truth as impersonal Brahman,
somebody is realizing the Absolute Truth as localized Paramatma, and somebody is realizing the same Absolute Truth as the Supreme Personality of Godhead. Ultimately, the Absolute Truth is the Supreme Personality of Godhead, Bhagavan.

Therefore, Vyasadeva, the compiler of Mahabharata, says, sri bhagavan uvaca. So in this Krishna consciousness movement we understand that Bhagavan is Krishna. He has many millions of names, but Krishna is the chief name. Krishna means “the all-attractive.” God must be all-attractive. It is not that God is attractive for one person and not for another. No. God is attractive for all living entities. Therefore, you see in pictures of Krishna that He is loving the calves and cows. He is loving the trees. He is loving the gopis. He is loving the cowherd boys. For Him, for God, everyone is a lovable object because everyone is the son of God.

Krishna states in the Bhagavad-gita that there are different species of life and different forms of life. He says, “Their mother is the material nature, and I am the seed-giving father.”

God is attractive for everyone, and God is equal to everyone. There is no distinction for God that here is an animal, here is a man, here is a tree. No. Every living entity is part and parcel of God. That is our understanding of God consciousness, or Krishna consciousness.

There are different processes of yoga for linking with God, out of which three are principal: jnana-yoga, hatha-yoga, and bhakti-yoga. Bhakti-yoga is the topmost That is described in the Bhagavad-gita (6.47):

yoginam api sarvesam
mad-gatenantar-atmana
sradhavan bhajate yo mam
sa me yuktatamo matah

Of all yogis, the yogi who is always thinking of Krishna with love and faith is the first-class yogi.

The Seventh Chapter of the Bhagavad-gita describes how to become a first-class yogi. Krishna Himself explains how it is to be done. If you want to understand God, it is better to understand from God Himself. Instead of speculating about God, it is better to understand God from the words of God.

Vyasadeva is the compiler of all Vedic knowledge, and he accepts Krishna as the Supreme Personality of Godhead. Later on, all the acharyas—Ramanujacharya, Madhvacharya, Vishnusvami, Lord Chaitanya—they all accepted Krishna. As far as our Vedic culture is concerned. Krishna is the Supreme Personality of Godhead. Here it is also said, sri bhagavan uvaca. Krishna is teaching how to become a first-class yogi in Krishna consciousness. He is saying, mayy asakta-manah partha yogam yunjan mad-asrayah. Mayi means "unto Me," and asakta means "attachment"

The Krishna consciousness yoga means to increase attachment for Krishna. That's all. Everyone has attachment for something, either for his family or for some friend or for some house or some hobby or some cats, some dogs. There is attachment. That doesn't have to be learned. Attachment is there in everyone's heart. Everyone wants to be attached to somebody else; everybody wants to love somebody else. Love does not mean oneness. For love there must be two: the lover and the beloved.

The Krishna consciousness yoga system is the means to increase your attachment for Krishna. Therefore it is said here, mayy asakta-manah partha—"gradually increasing one's attachment for Me." Krishna says one should practice this yoga system by taking shelter of Him. You can take shelter directly of Krishna, or you can take shelter of a person who has taken shelter of Krishna. That is the meaning of mad-asrayah. That is the system of parampara, disciplic succession. If you increase your attachment for Krishna, or if you increase your attachment for a person who is a devotee of Krishna, it is the same.

For example, if something is charged with electricity and you touch something else to it, it also becomes electrified. We have daily experience. The wires distribute the electricity from the powerhouse, and as soon as we join the plug, immediately it is electrified. Similarly, if you carry the words of Krishna as they are carried by others in the disciplic succession, then you are in touch with Krishna. That is called yogam yunjan mad-asrayah: always being linked with Krishna.

Krishna says in this verse, "Please try to hear from Me." Krishna is speaking personally. So if we accept Bhagavad-gita as it is, as instructed by Krishna Himself, then we can understand God without any doubt.

In our present position, with blunt material senses, with four defects, it is not possible to understand what God is. We have four defects in this material condition: we commit mistakes, we are illusioned, we tend to cheat and our senses are imperfect.
Every day we see the sun with our eyes, but because our senses are imperfect we see the sun as a disk, although it is thousands of times bigger than the earth. In this way if we analyze our senses, it will be found that they are imperfect. Speculation based on imperfect senses is not perfect. Therefore all the speculators—so-called scientists, philosophers, and so on—put forward theories: "Perhaps." "It may be." That means it is not perfect knowledge. But if you receive knowledge from the supreme perfect, God, that is actually perfect.

Our process is like that. In the Fourth Chapter of the Bhagavad-gita, Krishna says He spoke this philosophy of Bhagavad-gita first to the sun-god, who spoke it to his son Manu, who spoke to his son Ikshvaku. In this way, by disciplic succession. Bhagavad-gita has come down to this earth. If we accept that disciplic succession, instead of unnecessarily interpreting Krishna's words, then we can understand Bhagavad-gita. That is the process.

Our Krishna consciousness movement is for understanding the Supreme Person, Krishna, as He is, without any interpretation. That is Krishna consciousness yoga. That can be achieved, as Krishna says, by always keeping Him in the center. If you practice this yoga, keeping Krishna in the center and always thinking of the form of Krishna, then Krishna will be revealed. This is the yoga system of Krishna consciousness.

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

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**Akshaya Patra News**

Smt Hanna Shetty, Managing Director, TTP Technologies Pvt Ltd, Bangalore, donated a food distribution vehicle to The Akshaya Patra Foundation.
This conversation between His Divine Grace A.C. Bhaktivedanta Swami Prabhupada and some of his disciples took place in New Vrindavan, West Virginia, on June 26, 1976.

Disciple [reading from Bhagavad-gita As It Is, 16.1]: "The Supreme Personality of Godhead said: ‘Fearlessness; purification of one's existence; cultivation of spiritual knowledge; charity; self-control; performance of sacrifice; study of the Vedas; austerity; simplicity; nonviolence; truthfulness; freedom from anger; renunciation; tranquility; aversion to faultfinding; compassion for all living entities; freedom from covetousness; gentleness; modesty; steady determination; vigour; forgiveness; fortitude; cleanliness; and freedom from envy and from the passion for honour—these transcendental qualities. O son of Bharata, belong to godly men endowed with divine nature.’"

Purport, by Srila Prabhupada: "In the beginning of the Fifteenth Chapter, the banyan tree of this material world was explained. The extra roots coming out of it were compared to the activities of the living entities, some auspicious, some inauspicious. In the Ninth Chapter, also, the devas, or godly, and the asuras, the ungodly, or demons, were explained. Now, according to the Vedic rites, activities in the mode of goodness are considered auspicious for progress on the path of liberation. ..."

Srila Prabhupada: The defect of modern civilization is that people have no idea about liberation. Nor have they any idea about the transmigration of the soul. At its very root, this civilization is defective.

People are thinking just like animals. The dog is thinking. "I am this dog body. I am born a dog and I'll die—everything finished." He cannot realize that "I can also take on a human body." He cannot realize that. So in this modern civilization, people cannot even realize that there is a next life and we can go to other planets,
such as the moon. Sarva-ga: the living entity has the tendency to travel widely, to many situations. Artificially people are trying, but they do not know the proper method. As Krishna says in Bhagavad-gita, yanti deva-vrata devan pitrm yanti pitr-vratah/ bhutani yanti bhutejya yanti mad-yajino 'pi mam “Those who worship the demigods will take birth among the demigods; those who worship the ancestors go to the ancestors; those who worship ghosts and spirits will take birth among such beings; and those who worship Me will live with Me.”

People do not know this. Although they have got the tendency to go to higher planets, they do not know how to go. They do not know positively what are the positions of the various material planets or Vaikunthaloka, the spiritual planets. They do not know about liberation or the next life. transmigration—nothing of the sort. Simply like dogs.

Now, consider this point—whether I’m speaking rightly or wrongly. I know I am speaking the right thing, but if you disagree, then you can discuss it amongst yourselves.

**Disciple:** Srila Prabhupada, many people think that “liberation” has nothing to do with spiritual realization. It just means you can do anything you like—free from any consequences.

**Srila Prabhupada:** That is rascaldom. That is rascaldom. For instance, in a prison, if a prisoner thinks that he can do whatever he likes, that is rascaldom. That is going on. This modern civilization is rascaldom. Everyone is seeing daily that he’s under the control of material nature, and still he thinks that “I can do whatever I like.” That is rascaldom.

**Disciple:** The so-called Christian conception of salvation is based not so much on attraction for the transcendental reality as on fear of hell.

**Srila Prabhupada:** This may be the official Christian conception, but the mass of people are not even afraid of hell. They do not even know what hell is. Because they are living in hell already.

You remember the humorous story. When a miner in Sheffield, England, heard some preacher’s description of hell, he remained undisturbed.

“So hell is damp and dark? Oh, well, it is damp and dark here in our mine. What is the difference between hell and our mine?”

When the miner was informed that in hell there is no newspaper, only then did he become disturbed.

“Horrible! How can anyone live without a newspaper?”

So people’s hellish condition is here now. Earlier, some of you were describing about the hellish conditions in factories. So people are working in factories—what do they care about hell?

“Even if I go to hell. I will get a good salary, that’s all. Money is required. Then I can drink nicely.”

But the transcendental reality is here also. Krishna’s standard is here. But this transcendental qualification, abhayam satva-samsuddhih, fearlessness and purification of one’s existence—“What is that?” It does not appeal to people. It does not strike them at all. And yet in the Lord’s estimation, these qualities are the high qualities. Is it not?

“Fearlessness and purification of one’s existence.” the Lord requires of us. But who is fearless? Everyone is fearful. Fearlessness is a godly quality, but today who understands it? Ahara-nidra-bhaya-maithunam ca: rather, all that people understand is eating, sleeping, mating, and defending, or fearing. This is animal life. To eat, to sleep, to have sex, and to become fearful—this is animal life. And so Krishna says one has to become fearless. But who cares about it? People are thinking that to become fearless means to keep a gun. Of course, that is also one way. [Laughter.]

And as for purification of one’s existence, here also people do not know anything. When someone falls sick he wants to go to a doctor and become purified. But his whole life is impure—that he doesn’t know. You see, Because people’s very existence is impure, they are subjected to birth, death, old age, and disease. That they do not know.

(To be continued.)

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### Fasting

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<td>May 17</td>
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<td>May 18</td>
<td>break fast</td>
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<td>Jun 1</td>
<td>Ekadashi</td>
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<td>break fast</td>
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### Festivals

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<td>May 14</td>
<td>End of Salagrama &amp; Tulasi Jala Dana</td>
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<td>May 17-19</td>
<td>Chandan Yatra of Sri Prahlada Narasimha (in Bangalore)</td>
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<td>May 20</td>
<td>Narasimha Chaturdashi: Appearance of Lord Narasimhadeva fasting till dusk</td>
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<td>May 31</td>
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Human life is distinguished from all other forms of life by virtue of a more developed consciousness that enables us to ask questions like Who am I? Where do I come from? and What is the goal of my life? Through the process of Krishna consciousness we can explore this human potential to the highest degree.

If we were to conduct a survey by asking the question “Who are you?” we would get answers such as “I am Mr. Smith,” “I am a man,” “I am a woman,” “I am an American,” “I am a Christian,” “I am a carpenter,” “I am black,” “I am a communist,” and so on. Though people identify themselves in many different ways, none of these responses answers the question of who I am. Why? Because they refer only to the body. We may look at our body and try to determine with which part we can identify. Are we our hands? Well, there are many people with amputated hands, and still they have retained their identity. The same holds true for arms, feet, and legs. Maybe we are the heart? But what about all the people who have received another heart? They seem to be the same person after the transplant. What about the brain? I know someone whose head was badly injured, and a good part of his skull and brain had to be removed—he is still the same person.

Now we are coming to a dead end with our research. What is our real identity, that which distinguishes you and me so clearly from one another, even though we may look the same, have the same name, weight, height, and complexion?

Materialistic science has not come up with an answer to this question. But the world’s oldest books of knowledge, the Vedas, define our identity in this way: aham brahmasmi—I am spirit. I am an eternal spirit soul. distinct from matter or the body. The Bhagavad-gita (2.20) explains:

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.

This conclusion generally provokes arguments from hardcore materialists. Therefore we will deal with some common objections in the following hypothetical discussion.

Challenge: Isn’t this just the obsolete opinion of some outdated books, the imagination of uneducated, primitive people?

Reply: All authentic scriptures—Hindu, Christian, Buddhist, Muslim—proclaim the eternality of the soul. And an objective analysis will reveal that the Vedas contain the most comprehensive knowledge of spiritual subject matters. The majority of the world’s population still believes firmly in the existence of the soul.

Challenge: But nobody has ever seen the soul!

Reply: If you think that only things that can be seen exist, then how do you prove that you have intelligence, feelings, love, thoughts, and so on? These things can’t be seen either.

Challenge: But they can be perceived through the activities they generate.

Reply: Yes, and the soul’s existence can be perceived—through consciousness, the symptom of the soul. Dead matter has no consciousness and therefore no soul.

Challenge: But consciousness is simply produced by the chemical reactions of the brain, and the evidence is that as soon as the brain stops functioning, there is no more consciousness.

Reply: This is a foolish argument. For example, if you watch a football game on TV and a power failure occurs, the game disappears from the screen. According to your logic, this is the evidence that the football game was
produced by the TV. Actually, the machine simply transmitted the game that was going on independently of the TV. In the same way, consciousness is transmitted by the brain but not produced by it.

**Challenge:** But the idea of “soul” is completely unscientific.

**Reply:** What does science mean? You have a theory, you conduct experiments, and according to your results you prove or disprove your theory. If you want evidence for the soul, why don’t you make an experiment with spiritual science? There are countless people who have obtained the result in the form of self-realization. So you too can verify the existence of the soul. But if you turn a theory down without even trying to verify it, then you are certainly most unscientific.

**Challenge:** But I just don’t believe in the soul.

**Reply:** Well, you can certainly believe whatever you want, but don’t pass your atheistic beliefs off as scientific truth. The existence of the soul can be verified through the proper process, and that is what Krishna consciousness is all about.

We can observe that all bodily designations are constantly changing. For example, someone may identify himself as a young male Christian carpenter with socialist ideals. But thirty years later that same person may identify himself as an old atheistic real estate agent with capitalistic ambitions. Even a person’s sexual designation can change. Modern medical science can turn a man into a woman and vice versa. Besides, the cells in the body constantly change, so our physical identity changes from moment to moment. Therefore we cannot establish a real, permanent identity contingent on the physical body. Only one thing remains constant: the conscious observer in the body, who is aware of the physical changes.

This becomes even clearer by examining the way we talk about the body. We say “my body,” “my arm,” “my foot.” But who is the “I,” the owner and controller of the body? It is the conscious spirit soul.

The body is a machine made of matter. This is confirmed in the Bhagavad-gita (18.61):

The Supreme Lord is situated in everyone’s heart. O Arjuna and is directing the wanderings of all living entities, who are seated as on a machine made of the material energy.

In other words, the body is like a car, and the soul is its driver. An ignorant person may see a car from a distance and think it is driving by itself. But a knowledgeable person can understand that there has to be a driver. Matter is by nature inert and requires superior, living
energy to manipulate it. Every machine needs an operator. The body consists of chemicals and does not move without the presence of the soul. The best evidence for this is that when a person dies, all bodily functions stop.

Of course, someone may say that this is due to a lack of certain chemicals. But if someone is dead you can inject chemicals all day long and he will not wake up. Once the soul is gone, the chemicals start to disintegrate, and no scientist can stop this process.

Therefore the difference between a dead body and a living body is the presence of the soul.

Earth, water, fire, air, ether, mind, intelligence, and false ego—all together these eight constitute My separated material energies. Besides these, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior nature. (Bhagavad-gita 7.4, 5)

According to the Vedic science there are three bodies:
1. The gross body, consisting of earth, water, fire, air, and ether (space). These elements combine to form blood, flesh, bone, skin, and so on.
2. The subtle body consisting of mind, intelligence, and false ego. Its functions are thinking, feeling, and willing (mind); decision-making and evaluating sense objects (intelligence); and illusory identification with matter (false ego).
3. The spiritual body, or the soul, consisting of eternity, knowledge, and bliss—sac-cid-ananda. It is unmanifested, or in seed form, while encaged in a material body.

The soul is the cause of life in the sense that it makes the gross body appear alive, but actually the soul is the life itself, and the body is never alive. A hammer, for example, can perform very useful tasks and move around in so many ways, but only when it is held by the hand. In the same way, the body moves only because of the presence of the soul.

The relationship between matter, body, mind, and soul is described in Bhagavad-gita (3.42):

The working senses are superior to dull matter; mind is higher than the senses; intelligence is still higher than the mind: and he [the soul] is even higher than the intelligence.

Bhagavad-gita describes enjoyment on the physical
platform as much inferior to enjoyment on the level of the pure self, the soul. From the following verses we can see that understanding our real self and the difference between matter and spirit is not merely a philosophical issue but can affect our life in a very practical way:

An intelligent person does not take part in the sources of misery, which are due to contact with the material senses. O son of Kunti such pleasures have a beginning and an end, and so the wise man does not delight in them. (Bhagavad-gita 5.22)

In the stage of perfection called trance, or samadhi, one's mind is completely restrained from material mental activities by practice of yoga. This perfection is characterized by one's ability to see the self by the pure mind and to relish and rejoice in the self. In that joyous state, one is situated in boundless transcendental happiness, realized through transcendental senses. Established thus, one never departs from the truth, and upon gaining this he thinks there is no greater gain. Being situated in such a position, one is never shaken, even in the midst of greatest difficulty. This indeed is actual freedom from all miseries arising from material contact. (Bhagavad-gita 6.20-23)

Just as the body requires material food, so the soul requires spiritual food. As long as people are starving their soul, they will have to tolerate the consequences in the form of anger, frustration, envy, lust, greed, and hatred. These are all symptoms of bodily identification.

If the driver always fills the tank of the car, checks the oil, polishes and cleans the car nicely, but neglects to eat, soon all his efforts in relation to the car will be useless. What good is a car without a driver? Both the car and the driver have to be maintained nicely. But out of the two, the driver is more important. Unfortunately, not only does our materialistic society fail to maintain the driver properly—it doesn't even know he exists!

From the spiritual point of view, a so-called normal person who identifies with his material body is as crazy as a mentally deranged person who imagines himself to be Napoleon or Hitler. Neither of them knows who he is.

The only sane person is the one who understands his real identity as spirit soul and who can see the difference between matter and spirit. The knowledge of our real self is already there. It is an inherent part of the soul. Therefore we do not have to acquire it from somewhere else. We simply have to uncover it from within ourselves, just as one would clean a dusty mirror to see himself again. Self-realization can be accomplished by the process of Krishna consciousness. By cultivating knowledge of our real self, we realize the wonderful qualities of the soul and become happy and peaceful.

Krishna Voice, May 2016
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 will continue till 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.

Here is a glimpse of the first four days of the Brahmotsava. The next issue of Krishna Voice will carry a special photo feature on the entire festival.
Gaja Vahana, Rukmini Dwarakadhish Alankara

Chandra Prabha Vahana, Radha Rasabihari Alankara
Garuda Vahana, Devendra Vijaya Alankara

Hanumad Vahana, Seeta Rama Pattabhisheka Alankara
Rama Navami

BANGALORE: Sri Sri Krishna Balarama in Sri Sri Rama Lakshmana Alankara

MYSORE

AHMEDABAD
Padmashri Conferred on Sri Madhu Pandit Dasa

Sri Madhu Pandit Dasa - Chairman, Akshaya Patra Foundation and President, ISKCON Bangalore, has been given the prestigious Padmashri award. This is the country’s fourth highest civilian award after the Bharat Ratna, Padma Vibhushan and Padma Bhushan. In a function held at the durbar hall of the Rashtrapati Bhavan on 12th April, His Excellency the President of India, Pranab Mukherjee, did the honours in the presence of the Prime Minister and other dignitaries. This award is in recognition of the relentless efforts Sri Madhu Pandit Dasa has put towards building a hunger-free, educated, progressive nation by instituting and developing the country-wide Akshaya Patra mid-day meal programme.

Speaking to this magazine on the occasion, Sri Madhu Pandit Dasa said, “I dedicate this award to Srila Prabhupada, a true visionary who wanted to see a hunger-free world. This award is an inspiration for me and the entire team at Akshaya Patra to reach out to many more hungry children of this country. Quality food is a need for good education. And this will help create able citizens of good character. Our children are the real asset of our nation.”

Sri Madhu Pandit Dasa – a brief introduction
Born in Trivandrum in 1956, Sri Madhu Pandit Dasa was a passionate student of science during his school days. He was selected by the National Talent Search Programme which is widely regarded as the most prestigious and difficult examination in the country.

He completed his B.Tech in Civil Engineering from IIT-Bombay in the year 1981, and next enrolled for the M.Tech programme. Having found the path that answered his deep quest for the Absolute Truth, right after his days at IIT-Bombay, Sri Madhu Pandit Dasa dedicated his life to serving the mission of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada. Now, he has over three decades of selfless work behind him.

The first few years after leaving IIT were dedicated to Sri Madhu Pandit Dasa’s spiritual self-development, guided by the teachings of Bhagavad-gita As It Is by His Divine Grace A. C. Bhaktivedanta Swami Prabhupada.

When Sri Madhu Pandit Dasa became President of ISKCON-Bangalore in 1984, ISKCON was operating from a two bedroom house in an obscure location in Bangalore city. The assets of ISKCON-Bangalore at that time were a bicycle and a scooter. Around that time, Sri Madhu Pandit Dasa made an application to Bangalore Development Authority (BDA) for allotment of land to expand the services of ISKCON and in 1988 a barren, rocky hillock was allotted to ISKCON-Bangalore society. In 1990, he took up the challenge of building one of today’s most popular cultural and spiritual centers, the ISKCON Sri Radha Krishna Temple, which has become a landmark destination in Bangalore. Starting with practically nothing, he built and led a team of selfless volunteers in what can be considered as one of India’s largest spiritual fundraising efforts of the 1990s.

This cultural monument was set up at a cost of over Rs. 40 crore on a seven-acre plot, nestled in the heart of Bangalore city. It was inaugurated in 1997 by the then President of India, Dr Shankar Dayal Sharma. The successful completion of this project was due to Sri Madhu Pandit Dasa’s application of his training in IIT on the foundation of spiritual wisdom for a selfless cause.

Thus, Sri Madhu Pandit Dasa has demonstrated his ability to build organizations of excellence in the non-profit sector, and is held in high esteem for his contribution to society in humanitarian, cultural, and spiritual spheres. He has been instrumental in conceiving and implementing many social initiatives that impact millions of people in India, giving them a better quality of life. Besides his achievements in the social sector, he has evolved innovative ideas in presenting the ancient cultural ethos of India in a modern scientific and technological context.

Akshaya Patra: feeding over 1.4 million children every day
In the year 2000 Sri Madhu Pandit Dasa started addressing the issue of supporting education by introducing the national mid-day meal programme through the Akshaya Patra Foundation.

He soon worked at leveraging technology and philanthropy towards the cause of alleviating classroom hunger and malnutrition among the school-going children across India. He used his IIT skills to design and setup the first centralized kitchen facility to prepare meals for 30,000 children every day. Thus was born the Akshaya Patra programme. It began as a scheme that fed a mere 1,500...
underprivileged children. In less than a decade, the Akshaya Patra mid-day meal programme had become one of India’s best conceived, technology-intensive social sector initiatives. Presently, this programme reaches about 14.3 lakh school children across 10 different states.

The growth of the Akshaya Patra Foundation demonstrates Sri Madhu Pandit Dasa’s organizational ability to bring together the best talents in technology and innovation, principles and practices of corporate governance, corporate donors, individual donors, and the Government into the social sector. What’s more, these diverse individuals and organizations are brought together to address one of the most pressing needs of the country — that of supporting education among underprivileged children — in a scalable manner.

Upcoming Projects

1. Krishna Lila Theme Park

The Krishna Lila Theme Park is a magnificent cultural complex being set up at Vaikuntha Hill, a 28 acre hillock on Kanakapura Road, Bangalore. The theme park will become yet another important cultural and religious tourism destination in Bangalore, witnessing the presentation of the message and pastimes from the great epics of India.

2. Vrindavan Chandrodaya Mandir

Vrindavan Chandrodaya Mandir is a grand temple complex that will be set up in the holy land of Vrindavan at Mathura, Uttar Pradesh. The temple will be dedicated to spreading the glories of Sri Krishna and His transcendental abode at Vrindavan, as taught by Srila Prabhupada, all over the world. This project, conceived by Sri Madhu Pandit Dasa, will be the tallest temple structure in India, with a height of 700 feet and a footprint of 5.5 acres. The Vrindavan Chandrodaya Mandir will be designed as a fusion of traditional Indian temple architecture and modern architecture.

Sri Madhu Pandit Dasa’s courage, faith and ability to dream and make the impossible happen have enabled him to build these projects. Being a daring yet selfless social entrepreneur, he has been able to reap glorious results in selfless service to humanity.
Other Awards Conferred on Sri Madhu Pandit Dasa

1. Governor’s Award – 2002
2. Rajyotsava Award, Govt. of Karnataka – 2003
4. Karnataka Sahitya Parishat, Karnatakashree Award – 2003
5. Independence Day Award, Govt. of Rajasthan – 2006
6. Republic Day Award, Govt. of Rajasthan – 2007

Padma Awards – Trivia

1. The Padma Awards were instituted in the year 1954.
2. The award is given in three categories, namely, Padma Shri, Padma Bhushan and Padma Vibhushan.
3. Padma Shri is awarded for ‘distinguished service.’
4. Padma Bhushan for ‘distinguished service of a high order;’ and
5. Padma Vibhushan for ‘exceptional and distinguished service.’
6. The award seeks to recognize work of any distinction and is given for distinguished and exceptional achievements/service in all fields of activities/disciplines, such as Art, Literature and Education, Sports, Medicine, Social Work, Science and Engineering, Public Affairs, Civil Service, Trade and Industry etc.
7. All persons without distinction of race, occupation, position or gender are eligible for these awards.
8. Recommendations received from Governments, Ministries/Departments of the Government of India, Bharat Ratna and Padma Vibhushan awardees and Institutes of Excellence and also from other sources like Ministers, Chief Ministers/Governors of State, Members of Parliament, as also private individuals, bodies etc., are placed before the Padma Awards Committee. The Awards Committee is constituted by the Prime Minister every year.
9. The recommendations made by the Awards Committee are submitted to the Prime Minister and the President for their approval.
10. The names of the award winners are published in the Gazette of India.
11. The Awards are announced on 26th January every year and are presented by the President of India in an Awards presentation Ceremony held at Rashtrapati Bhavan in the month of March/April.
12. The decoration comprises a Sanad (Certificate) issued under the hand and seal of the President and a Medallion. A commemorative brochure giving out brief details in respect of each award winner is also released on the day of the investiture ceremony.
13. The recipients are also given a replica of the medallion, which they can wear during any ceremonIAL/State functions etc., if they so desire.
The eternal bright lamp
Thiru M animadam K ovil

by Sampatcumara Ramanuja Dasan (Adv. Ashwin.S)

Located 10 kms from the town of Nagapattinam is the temple of Lord Badrinath, Thiru Manimada Kovil.

The Pastime

The pastime of this temple is associated with Nara and Narayana munis.

The association of Krishna and Arjuna starts way before the Dvapara Yuga. It has been said that the duo were incarnations of Nara and Narayana. Nara and Narayana were two inseparable sages who were partial incarnations of Vishnu. They were twins born to Dharma (son of Brahma) and Murti (daughter of Daksha). They took incarnation on earth for the welfare of mankind. The sages defeated a demon called Sahasrakavacha (demon with a thousand armours). Sahasrakavacha was reborn as Karna thus having a kavacha on him from birth as a result of his previous life. A look into his life would not be out of context.

The demon Sahasrakavacha Karna, was known as King Dambhodabhava in his previous birth, who by his misdeeds ended up being called a demon as his nature was demonic or tamasic. Demons will always want invincibility which they know is not possible. So they end up asking for all kinds of impossible boons, which at any cost will have a loop hole that will pave the way for their destruction. So was the case with Sahasrakavacha. He meditated for years and performed severe austerities to Lord Surya and asked for a boon that he should naturally have thousand armours attached to his body. To kill him one would have to meditate for 1,000 years and fight with him for yet another 1,000 years, by which he would lose just one armour at a time. Thus, he would have to lose all his armours before he could be killed. In any case there was also a clause that stated that if anyone breaks an armour he or she would die, so once Nara attacked the demon and destroyed the armour, he had to be brought back to life by Narayana.

Around the same time, yet another demon was creating havoc all over the world - Hiranyakashipu. To destroy that demon, as we all know, the Lord took the incarnation of Narasimha. After killing Hiranyakashipu, Lord Narasimha's head took the form of Narayana and His body took the form of Nara, as a greater plan of vanquishing the thousand armoured demon Sahasrakavacha.

Nara and Narayana took turns to fight and meditate; while one meditated, the other fought the duel with the demon, and thus they destroyed all but one armour. The demon knew his end was near and he pleaded to Lord Surya for help, who intervened and helped him. Lord Surya had promised Sahasrakavacha protection and refused to hand him over to Nara and Narayana. At this time, there was pralaya on Earth due to the
change of the yuga, and the demon escaped death. But by his yogic power the all-pervading Lord Narayana had declared that He would incarnate as Krishna, and that the demon would be destroyed by Nara who would be born as Arjuna in the Dvapara Yuga. At that time, the Lord declared, that the wicked Dambhodabhava alias Sahasrakavacha would incarnate as Karna. In Dvapara Yuga, an amsha of Lord Surya and Dambhodabhava was reborn as Karna with kavacha. This is probably why Karna was said to have had a split personality; he sided with the wicked Kauravas, yet was the embodiment of charity. The pastime of the Supreme Lord where Nara and Narayana meditated taking turns, happened in the temple of Manimadam. The Supreme Lord is eternally present in the temple in the form of a lamp. The eleven Rudras called Ekadasha Rudras and the king of devas, Indra, are believed to have worshiped Vishnu at this temple. The presiding Deity of Badrinatha Temple, Badrinatha, is believed to have visited this place on the request of Shiva. And the legend of Nara and Narayana meditated taking turns, happened in the temple of Manimadam. The Supreme Lord is eternally present in the temple in the form of a lamp.

The Temple
A beautiful temple pond is located opposite the temple. A majestic rajagopuram of 5 tiers faces the pond, creating perfect symmetry. Inscriptions from 10th-century Chola and Nayakkar periods are seen in the temple. All the shrines of the temple are enclosed by a granite wall of huge proportions. The central shrine faces east and is built on an elevated structure reached by a flight of steps. There is a hall adjacent to the right of the rajagopuram, where the festival Deities of the fourteen temples in Thirunangur and its surrounds are housed during the Thirumangai Alwar Utsavam. The shrine of the consort of Narayana Perumal is located in the second precinct around the sanctum.

Garuda Seva Festival
The festival starts with the celebration of turmeric bath for Thirumangai Alwar. In the month of Thai in the asterism of Amavasya, Thirumangai Alwar, the great saint in the Sri Vaishnava sampradaya is given Manjal Kuliyal (holy bath with turmeric water) with devotion and grandeur.

The next day, Garuda Seva of Their Lordships of eleven Nangoor temples is celebrated. This tradition has been followed since the past 100 years. The third day marks the return of Alwar to Thiruvali-Thirunagari temple. Sri Vaishnavas make it a point to participate in these festivities.

A detailed history of Thirumangai Alwar is discussed in the month of the February issue of Krishna Voice, however a brief of it is appropriate here. Thirumangai Alwar, affectionately also called Kaliyan, was the valiant
army chief of the Chola King, who gifted him with a small territory to rule over. Hence he was known as Thirumangai Mannan. He was attracted to an apsara, Kumudavalli, daughter of a physician, and Kaliyan expressed his desire to marry her. Kumudavalli who appeared on this earth to transform this valiant king to a devotee, laid the condition that he should serve 1000 Sri Vaishnavas every day by supplying them prasadam for one year. Thirumangai Mannan fulfilled her condition and continued to do so even after his marriage, as he became habituated to this wonderful service of feeding the Vaishnavas. In due course, his wealth diminished, and, as Lord Krishna says in Bhagavad-gita, when the Supreme Lord decides to bless His devotee, He takes away wealth and brings the devotee closer to Himself. Due to his love for Vaishnavas, Thirumangai Alwar resorted to stealing and plundering wealth from the rich and the egoistic, but used this wealth for feeding Vaishnavas and renovating temples of Vishnu.

One day Thirumangai Mannan came to know through his friends that a newlywed couple bedecked with precious jewellery were passing through a forest in a palanquin. He thought that if he could plunder their wealth, he could continue with the cause of serving Sri Vaishnavas forever.

Overjoyed, Thirumangai Mannan rushed to the place along with his four friends at midnight, galloping fast on his horse. He waylaid the couple who were resting near a mandapa and looted their wealth. This precious booty was carefully hidden in a cloth bundle that Alwar tied up himself. Not being satisfied with the loot, he advanced towards the couple and tried to remove the toe-ring of the bride with all his might, but was unsuccessful. By coming in contact with the bride’s feet (the bride was Mahalakshmi Herself in disguise), realization dawned on him. He was amazed. Something drew him towards Them for a second look. However when he tried to lift the loot, he is unable to do so. He suspected that the bridegroom had put some charm on the loot. He threatened the groom (who was the Supreme Lord Himself in disguise) with a sword to disclose the secret which is not allowing him to lift the loot.

The Supreme Lord smiled at him. He advised the Alwar to purify himself by having a dip in the Cauvery tributary and return so that He can impart the secret to him. The Supreme Lord then imparted the eight syllable mantra and Thirumangai Alwar was blessed. He then dedicated his life to spread the glories of the Supreme Lord.

The festival of the eleven Garuda Seva starts with Thirumangai Alwar’s procession. Thirumangai Alwar is seated majestically in a well-decorated palanquin and the procession starts from the temple and proceeds to Thirukuraiyalur, his birth place. After this, Thirumangai Alwar goes to each and everyone of the eleven divyadesams and invites them to Thiru Manimadam Kovil. All the Deities assemble in Thiru Manimadam Kovil on Their golden Garuda carrier and wait to hear the songs from Thirumangai Alwar.

Thirumangai Alwar penned these beautiful lines for Badrinarayana of Manimadam:
Brahma and others came to this Divine Temple—Thiru
Manimada Kovil—to praise Him saying, ‘Oh! Lord you are ever present and self effulgent!’

Oh immeasurable One, not conditioned by the three factors of time, space and object. Since He has no beginning and no end and exists always, He is not conditioned by time; since He is all pervasive He is not conditioned by space; since He is one without a second He is not conditioned by objects.

Oh! Nara Narayana! (He took both Nara and Narayana avatara to reveal to the world, the characteristics of a perfect shishya and perfect guru) Oh! He who is very generous and unbiased like a rain cloud. Thus they pray and ask for His blessings. He resides in the divine temple called Thiru Manimada Kovil where the honey bees sing devagandhari raga, the bees sing with intoxication, the forest is full of parijatha trees which give good shade and fragrance to the whole surrounding. Alwar asks his mind to meditate on Him who resides here.

Our Lord went to the banks of the pond where Gajendra was caught by a wicked crocodile, and killed the latter by discharging His discus to save the devotee. He resides in Thiru Manimada Kovil—where there are tall buildings on top of which there are kalaas and birds. These birds enjoy the company of their mates and sit on the coral pillar of the mansions. Alwar asks his mind to think of Him always.

The Supreme Personality of Godhead saved the Gajendra—who had a wounded head and who was caught by a wicked crocodile—by killing the crocodile. He was embraced by Mahalakshmi who was pleased with His act. He resides in Thiru Manimada Kovil—where the river Kauvery brings along in her current, the tusks of elephants, the huge champaka trees, beautiful pearls, white yak whisk and many other objects of mountains, when she flows down to the plains. The Supreme Personality of Godhead rode on His vahana Garuda and fought with rakshasas in Lankapuri with Mali and Sumali. Some of the army ran away from the battlefield and some were killed. He resides in Thiru Manimada Kovil—where there are brahmanas who know four Vedas, learn and teach six Vedangas, perform five maha yajnas, perform three fire sacrifices everyday and sing with seven swaras the hymns on Him. Thus they enhance the reputation of the city.

The place where Sri Krishna—who stole the dresses of gopis when they were taking bath; who ruined the sand-houses which they built on the banks of the Yamuna; who infatuated them by such mischief and increased their love for Him—resides in Thiru Manimada Kovil—where young ladies having beautiful long eyes increased their love for Him—resides in Thiru Manimada Kovil—to praise Him saying, ‘Oh! Lord you are ever present and self effulgent!’

The place where Sri Krishna—who stole the dresses of gopis when they were taking bath; who ruined the sand-houses which they built on the banks of the Yamuna; who infatuated them by such mischief and increased their love for Him—resides in Thiru Manimada Kovil—where young ladies having beautiful long eyes and white small teeth repeat the Vedas which the elders chant everyday, so that their pet parrots learn them and repeat. Brahma and others praise Him, ‘Oh Supreme Personality of Godhead! You are a vilakshana purusha. You defeated the seven powerful bulls and made them run away for the sake of Nila Devi. You always bear the effulgent discus and unique conch.’ He resides in Thiru Manimada Kovil—where there are ponds full of honey-laden lotuses. The swans play with their mates and stamp on the flowers. The honey flows from the crushed flowers like a river and joins the canals where champaka flowers are in plenty.

These ten pasuras sung by Thirumangai Alwar about the Supreme Personality of Godhead residing in Thiru Manimada Kovil in Thirunangur will surely rule over this earth surrounded by sea and finally will reach Paramapada and be ever happy doing service to Him.

Photo courtesy: Santhanakrishnan, Srirangam

To read online visit: www.goo.gl/OUhEez

Krishna Voice, May 2016
Once, in South India, a reporter asked Srila Prabhupada. “Sir, are you a monist or a dualist?” Sensing his pseudo intellectual tone. Srila Prabhupada responded quickly with reference to Bhagavad-gita. “What is the point of discussing such things?... Krishna says, annad bhavanti bhutani. Anna means ‘grains.’ The people have no grains. Grains are produced from the rains, and rains from sacrifice. So perform sacrifice.” The point: Even while pursuing self-realization, we must solve our economic problems.

In Bhagavad-gita, Lord Krishna encourages Arjuna to fight as a kshatriya (soldier) as part of Lord Krishna's system of yajna, or sacrifice. Lord Krishna then describes sacrifice as anena prasavisyadhvam, "making one more and more prosperous." and esa vo' stv ista-kama-dhuk, “bestowing upon you everything desirable for living happily and achieving liberation.”

Though dharma, one's occupation as prescribed in the Vedas, brings prosperity, without spiritual guidance we tend to see economic development alone as life's goal. As Jesus Christ warns. "What profiteth a man if he gains the whole world but loses his eternal soul?"

The limitations of the happiness we attain by economic, social, or political adjustment become even more clear when we understand the real problems of our life. For example, one Indian friend of mine became preoccupied with immigrating to America. Seeing his chances to be slim, he became distracted from his business. So I asked him to read the verse from Bhagavad-gita in which Lord Krishna says, janma-mrtyu-jara-vyadhi-duhkha-dosanudarsanam: “The man in knowledge sees that the real problems in life are birth, death, old age, and disease.” I then asked him to think about these questions: Will living in America make you immune from heart disease and cancer? Don't Americans also grow old and die? Later in the week he confided to me how silly it was for him to have thought that a geographical adjustment could actually solve his real problems.

But the solutions to those real problems are not so easily discerned. In Bhagavad-gita. Arjuna faces a great dilemma: if he fights to win the kingdom, he must vanquish those loved ones with whom he wishes to enjoy his royalty, but if he renounces the war, he not only forfeits his income but neglects his religious duty as a kshatriya. The depressing prospects give him an important realization: "I can find no means to drive away this grief which is drying up my senses. I will not be able to dispel it even if I win a prosperous, unrivaled kingdom on earth with sovereignty like the demigods in heaven." In response, Lord Krishna speaks Bhagavad-gita to show that the perplexities of life can be dispelled by transcendental knowledge.

Any one of us, like Arjuna, can be led from perplexity to enlightenment by the guidance of Bhagavad-gita, while those guided only by economic ambitions are led to illusion. The Vedic histories are full of examples of men living under such illusion, and modern life gives us more examples every day. My youth brings two instances to mind.

While visiting my family during my third year at the university. I heard a news report about the industrialist Howard Hughes. America's wealthiest man. He had mysteriously isolated himself from public view for more than ten years. Fearful of disease, he had confined himself to a small suite of sterile rooms in his mansion, touching the outside world only through his servant, who, dressed in white clothes and surgical gloves, brought Mr. Hughes his carefully cooked meals three times a day. But now Mr. Hughes had died of influenza. Somehow the wry comments of the newscaster revealed that he, too, realized how foolish were Mr. Hughes's efforts to conquer disease and thwart death.

The other incident took place while I was living at our Hare Krishna center in Dallas, Texas. One day I went with another devotee to the nearby estate of the oil baron H. L. Hunt to offer him our edition of Bhagavad-gita As It Is. But his security arrangements were elaborate, and although our intentions were good, his guards rebuffed us at the gate. Unfortunately, his security men could not rebuff death. He died unexpectedly one week later.

But riches aren't necessarily evil, for utility alone determines value. For example, a knife can be used as a deadly weapon or as a craftsman's tool. Similarly, our busy activities may now distract us from spirituality, but Bhagavad-gita teaches us how to channel those same activities so that they help us solve the problems of life. Lord Krishna therefore instructs Arjuna, “Whatever you do, whatever you eat, whatever you offer or give away and whatever austerities you perform—do that, O son of Kunti as an offering to Me. In this way you will be freed from bondage to work and its auspicious and
inauspicious results."

Here's how material resources can assist spiritual development: A blind man can't see and a lame man can't walk. But the blind man can carry the lame man on his back, and together they can see and walk. Similarly, we can best solve the problems of life, both individual and collective, when our material assets are guided by spiritual eyes.

Srila Prabhupada described India as lame, for although she has great spiritual vision, she is economically weak. On the other hand, the more developed countries are blind because although wealthy, they lack guidance and vision. Srila Prabhupada preached, therefore, that the resources of the industrialized countries, used according to the spiritual insights of India, could solve the problems of the world.

He also put this principle into practice. With funds from his Western disciples, Srila Prabhupada organized the printing of more than 100 million copies of Bhagavad-gita As It Is in forty languages and arranged to distribute these books of wisdom all over the world.
Navadvip Mandal Parikrama

Navadvip, West Bengal, March 2016: About 150 missionary devotees of ISKCON Bangalore Group from temples around the country participated in the seven-day Navadvip Mandal Parikrama. This is a tradition among devotees of Sri Chaitanya Mahaprabhu, to visit significant holy places where Sri Chaitanya performed pastimes with His associates. This was a spiritually enlivening experience for the devotees. They had the opportunity to immerse themselves all day long in chanting the holy names of the Lord and hearing philosophical discourses from the Bhagavatam and Chaitanya’s literatures in these places of pastimes.
Featured Article: Five things you must do on Akshaya Tritiya

Akshaya Tritiya is celebrated on the third day of the bright fortnight in the month of Vaishakhha (vaisakh saukh paika triitiya). Akshaya in Sanskrit means inexhaustible - that, which never deteriorates. It is considered to be the most auspicious day to start a new venture. The Supreme Lord appeared as Parashurama, the son of Jamadagni Maharshi and Srimati Renukadevi, on the auspicious day of Akshaya Tritiya. He uprooted all the unwanted kings who appeared as thorns on the surface of the earth.
Read More: https://goo.gl/A6J1fc

Akshaya Patra

Akshaya Patra won at True Impact
Akshaya Patra participated in the True Impact Awards. It has won the desirable award in the NGO category. The ceremony took place on 19th of February.
Read More: https://goo.gl/0QRuCT

In the Media

Padma Shri conferred on Sri Madhu Pandit Dasa
The Hon’ble President of India Sri Pranab Mukherjee conferred the Padma Shri award on Sri Madhu Pandit Dasa in New Delhi on April 12th, 2016.
Read More: https://goo.gl/50J1RG

Hare Krishna World

Brahmotsava celebrations
The ISKCON Bangalore temple was abuzz with festivities with the Brahmotsava celebrations this summer!
Read More: https://goo.gl/nWZauH

Pilgrimage

Thiru Arimaya Vinnagaram temple
This temple is in Nagapatnam district of Tamil Nadu. It is home to the Deity of Vishnu as Gopala, the cowherd boy.
Read More: https://goo.gl/XeGxdp

Download the May 2016 e-calendar at www.iskconbangalore.org/desktop-calendar

Reviews from Trip Advisor

Pranesh613
Very neat and clean temple
It is a neat, clean and huge temple in the northern part of the city. It is a well maintained temple. It has a huge hall and devotees can have darshan easily.

Mukesh M
Hare Krishna temple
Good place of worship. You have to see it at least once.
Peace of mind.
Divine worship of Lord Krishna.

ArvindGypsy
An enriching experience
Worship with a difference. The ISKCON service Aarti is like a spectacular celebration of song and dance. It is quite different from the other south Indian temples. Unique!

vk1963jaun
Feel Happy Hare Krishna
Recently on 9th March I visited this temple with my family.

Temple area is very beautiful. Rooms are quiet, clean and well managed. Architecture of the temples is great. It is located centrally near Rushikonda Hindupur railway station. The prasadam is aromatic and tasty as well.

Pande Neeral2004
Divine!
The place is located on a hill, very neatly kept, very disciplined crowd. The place is spiritually thrilling; you get excellent vegetarian food at reasonable prices.

Harsha B
A must visit place in Bangalore
This place has great architecture and the Deity of Krishna is a treat for your eyes. On the hill top, the Krishna temple is like a crown for Bangalore city. Amazing food served as prasadam...

To write a review visit: www.tripadvisor.in

Top YouTube Picks

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Sri Madhu Pandit Dasa conferred with the Padma Shri Award

https://youtu.be/5L1lUW0o31Y
Culture Camp at ISKCON Bangalore
For more videos visit youtube.com/iskconworld
Pandit Jasraj recalls fond memories of meeting Srila Prabhupada

Renowned Hindustani classical vocalist Pandit Jasraj visited the temple on Hare Krishna Hill on the 26th of March, 2016. He had darshan of Sri Sri Radha Krishnachandra. He belongs to the Mewati gharana of Hindustani classical music.

Pandit Jasraj spoke about the wonderful experience he had when he met Srila Prabhupada. He said that he met His Divine Grace in the early 1970s in Sanand (Ahmedabad district, Gujarat) and spent three days with him doing bhajan-kirtana.

He also said, “When you meet a divine personality like Srila Prabhupada there are no words that come out of your mouth, and I had a similar experience! I am fortunate that I met him and got his blessings.”

Jasraj has also visited Mayapur in West Bengal. He said that there is something special about that place. People there are very gracious and hospitable. When he was in Mayapur looking for a room to stay in, all the guest houses were booked. After sometime, he met a person who offered him a place to stay, and a meal of milk and khichdi.

Jasraj has won several awards and accolades in his musical career including the Padma Vibhushan and Padma Bhushan. He has remained loyal to classical music by not composing for mainstream, commercial, and Bollywood music.
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
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www.iskconbangalore.org/sevaslist#sudamaseva
I was truly delighted with ISKCON's culture camp programme. My son was introduced to value based education and most importantly he learnt how to treat others, how to respect others, how to love others, what is his responsibility towards family and society. He had difficulty in communicating well with others earlier. However, after the culture camp his confidence and communication level improved. Along with values he also learnt the art of making artefacts.

— Samita Swain, Senior Software Developer, Dell

I would like to thank ISKCON for creating such a wonderful programme. These summer culture camps have not only served to teach my child the core aspects of our ancient Vedic culture, but have also empowered her with the inner strength to withstand peer pressure, put her best into any endeavour without being unduly disturbed by the results, be compassionate and tolerant towards every living being, be focused, and much more. No amount of money can actually buy this kind of education, nor is it available in the best of programs.

— Dr. N. Karthikeya Bhut, M.D. Pediatrics; Fellowship in Ped. Endo. & Diabetes(USA)

Excellent programme, I am surprised they learnt so much in such a short span of time. I am very happy with the programme. Looking forward to enrol this year too.

— Chandrashekhar Babu T, Software Professional

The summers I spent at ISKCON Culture Camp were some of the best days of my childhood. To begin the day, all the children would gather in the auditorium where our traditions, principles and values were taught to us in a fun and interactive way and everyone looked forward to it. After those few hours of chanting and singing holy names, we would have lunch and go off to our chosen activities. We were taught rich Indian forms of art that are slowly dying out now. The teachers were most able and competent and would make the entire session fun for us, by simultaneously incorporating core values through dance, drama, poetry or art. At the end of fifteen days, each module would put up a show to tell us what they’ve learned. Every batch had a trip, when we would go to temples and historical places with beautiful histories behind them, explained by the knowledgeable devotees. All in all, it was a most gratifying experience, growing up in an atmosphere of no nonsense, with kids who had so much potential in them.

— Shreeramni, Standard XI, National Public School, Indira Nagar

My children have been attending ISKCON cultural programmes for the past four years. Children feel engaged with the programme and my son learnt the basics of keyboard instrument and now he is performing so well in all the cultural events. My children have imbibed the values of Vedic culture and they replicate this learning in their daily activities. Not only do they encourage other children they practice this wonderful system as well.

— Vaishali Rakesh, A truly delighted parent
Ananta Shesha Stapan

“The idea of this ceremony is that the entire Temple building will be resting on the hoods of the Ananta Shesha (snake), and this is very auspicious.”  

-Srila Prabhupada

Sri Anantha Shesha Sthapana was performed on March 25, 2016, at the site of Sri Rajajadi Raja Govinda temple on Vaikuntha Hill, Bangalore. The Deity of Lord Anantha was placed, 18 feet below the exact location where Lord Govinda will be installed in the future. The Agama shastras state that the entire temple building of Lord Vishnu will rest on the hoods of Sri Ananta Shesha.

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