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His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, Founder-Acharya of the International Society for Krishna Consciousness, came to America in 1965, at age 69, to fulfill his spiritual master’s request that he teach the science of Krishna consciousness throughout the English-speaking world. In a dozen years he published some seventy volumes of translation and commentary on India’s Vedic literature, and these are now standard in universities worldwide. Meanwhile, travelling almost nonstop, Srila Prabhupada moulded his international society into a world-wide confederation of ashrams, 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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When God Reveals Himself

A lecture by
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
Founder-Acharya of the International Society for Krishna Consciousness

jnana-vijnana-trptatma
kuta-stho vijitendriyah
yukta ity ucya te yogi
sama-lostrasma-kancanah

“A person is said to be established in self-realization and is called a yogi [or mystic] when he is fully satisfied by virtue of acquired knowledge and realization. Such a person is situated in transcendence and is self-controlled. He sees everything—whether it be pebbles, stones, or gold—as the same.” [Bhagavad-gita 6.8]

Book knowledge without realization of the Supreme Truth is useless. In the Padma Purana this is stated as follows:

atah sri-krishna-namadi
na bhaved grahyam indriyaih
sevonmukhe hi jihvadau
svayam eva sphuraty adah

"No one can understand the transcendental nature of the name, form, qualities, and pastimes of Sri Krishna through materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality, and pastimes of the Lord revealed to him."

This point is very important. Now, we accept Krishna as the Supreme Lord. And why do we accept Krishna as the Supreme Lord? Because it is stated in the Vedic literature. The Brahma-samhita, for example, says, isvarah paramah krishnah sac-cid-ananda-vigrahah: "The Supreme Controller is Krishna, who has an eternal, blissful, spiritual body." Those who are in passion and ignorance, the lower modes of material nature, simply imagine the form of God. And when they are confused they say, "Oh, there is no personal God. The Absolute is impersonal or void." This idea is a product of frustration. Actually, God has a form. Why not? The Vedanta-sutra says, janmady asya yatah. "The Supreme Absolute Truth is that from whom [or from which] everything emanates." Now, we have forms. And not only we but all the different kinds of living entities have forms. Wherefrom have they come? Wherefrom have these forms originated? If God is not a person, then how have His sons become persons? If my father is not a person, how have I become a person? If my father has no form, wherefrom did I get my form? These are commonsense questions. Nonetheless, when people are frustrated, when they see that their bodily forms are troublesome, they develop an opposite conception of form and imagine that God must be formless. But the Brahma-samhita says no. God has a form, but His form is eternal, full of knowledge and bliss (isvarah paramah krishnah sac-cid-ananda-vigrahah). Sat means "eternal," cit means "knowledge," and ananda means "pleasure." So God has a form, but His form is full of pleasure, full of knowledge, and eternal.

If we compare our body to God's, we see that our body is neither eternal nor full of pleasure nor full of knowledge. So our form is clearly different from God's. Unfortunately, as soon as we think of form, we usually think the form must be like ours. Therefore, we think that since God must be the opposite of us, He must have no form. This is speculation, however, not knowledge. Again, the Padma Purana says, atah sri-krishna-namadi na bhaved grahyam indriyaih: "One cannot understand the form, name, quality, or paraphernalia of God with one’s material senses." Our senses are imperfect, so how can we speculate on the Supreme Perfect? It is not possible.

Then how is it possible to see Him? Sevonmukhe hi jihvadau. If we train our senses, if we purify our senses, those purified senses will help us see God. It is just as if we had cataracts on our eyes. When our eyes are suffering from cataracts, we cannot see. But this does not mean that there is nothing to be seen—only that we cannot see. Similarly, now we cannot conceive of the form of God, but if our "cataracts," our ignorance, are removed we can see Him. The Brahma-samhita says, premanjana-cchurita-bhakti-vilocanena/ santah sadaiva hrdayesu vilokayanti: "The devotees whose eyes are anointed with the love-of-God ointment see God, Krishna, within their hearts twenty-four hours a day." So we need to purify our senses. Then we'll be able to understand what the form of God is, what
the name of God is, what the qualities of God are, and what the paraphernalia of God is. Then we'll be able to see God in everything. The Vedic literature is full of references to God's form. For example, it is said that God has no hands or legs but that He can accept anything you offer (apani-pado javano grahita). Also, it is said that God has no eyes or ears but that He can see everything and hear everything. These are apparent contradictions, because whenever we think of someone seeing, we think he must have eyes like ours. This is our material conception. Factually, however, God does have eyes, but His eyes are different from ours. He can see even in the darkness, but we cannot. God can hear, also. God is in His kingdom, which is millions and millions of miles away, but if we are whispering something in a conspiracy, He can hear it, because He is sitting within us.

So we cannot avoid God's seeing or God's hearing or God's touching. In the Bhagavad-gita Lord Krishna says,

\[
\text{patram puspam phalam tojam}
\]
\[
yo me bhaktya prayacchati
\]
\[
tad aham bhakty-upahrtam
\]
\[
asnami prayatatmanah
\]

"If somebody offers Me flowers, fruits, vegetables, or milk with devotional love, I accept and eat it." How is He eating? We cannot see Him eat, but He is eating. We experience this daily: when we offer Krishna food according to the Vedic ritualistic process, we see that the taste of the food changes immediately. This is practical. Thus God eats, but because He is full in Himself, He does not eat like us. If someone offers me a plate of food and I eat it, the food is gone. But God is not hungry, so when He eats He leaves the things as they are. Purnasya purnam adaya purnam evavasisyate: God is so full that He can eat all the food that we offer but still it remains as it is. He can eat even with His eyes. This is stated in the Brahma-samhita. Angani yasya sakalendriya-vrttimanti: "Every limb of the body of God has all the potencies of the other limbs." Although we can see with our eyes, we cannot eat with our eyes. But if God simply sees the food we have offered, that is His eating.

Of course, we cannot understand this at the present moment. Therefore the Padma Purana says that only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, qualities, and pastimes of the Lord revealed. We cannot understand God by our own endeavour, but God can reveal Himself to us. Trying to see God by our own efforts is just like trying to see the sun when it is dark outside. If we say, "I have a very strong flashlight, and I shall search out the sun," we will not be able to see it. But in the morning, when the sun rises by its own will, we can easily see it. Similarly, we cannot see God by our own endeavour, because our senses are all imperfect. We have to purify our senses and wait for the time when God will be pleased to reveal Himself before us. This is the process of Krishna consciousness. We cannot challenge, "My dear Lord, my dear Krishna, You must come before me so I can see You." No, God is not our order supplier, our servant. When He is pleased with us, we'll see Him. Therefore in our yoga process (bhakti-yoga), we try to please God so that He will be revealed to us. That is the real yoga process. Without this process, people are accepting so many nonsensical "Gods." Because people cannot see God, anybody who says "I am God" is accepted. No one knows who God is. Somebody may say, "I am searching after the truth," but he must know what the truth is. Otherwise, how will he search it out? Suppose I want to purchase gold. I must know what gold is, or at least have some experience of it. Otherwise people will cheat me. So people are being cheated—accepting so many rascals as God—because they do not know what God is. Anyone can come and say, "I am God," and some rascal will accept him as God. The man who says, "I am God" is a rascal, and the man who accepts him as God is also a rascal. God cannot be known like this. One has to qualify himself to see God and to understand God. That is Krishna consciousness. Sevonmukhe hi jihvadau svayam eva sphuraty adah. If we engage ourselves in the service of the Lord, then we'll become qualified to see God. Otherwise it is not possible.

Bhagavad-gita is a transcendental science—the science of Krishna consciousness. So no one can become Krishna conscious simply by mundane scholarship. Simply because one has some titles—M.A., B.A., Ph.D.—that does not mean he'll understand Bhagavad-gita. This is a transcendental science, and one requires transcendental senses to understand it. Therefore one has to purify his senses by rendering service to the Lord. Otherwise, even if one is a great scholar he will make mistakes in trying to find out what Krishna is. He will not understand—it is not possible: This is why Krishna appears in the material world. Although He is unborn (ajo ‘pi sann avyayatma), He comes to let us know who God is. But since He is not personally present now, to know Him one must be fortunate enough to associate with a devotee who is in pure Krishna consciousness. By the grace of Krishna a devotee gets realized knowledge. So we have to acquire the grace of Krishna. Then we can understand Krishna, then we can see Krishna, then we can talk with Krishna—then we can do everything.

Krishna is a person. He is the supreme person. That is the Vedic injunction. Nityo nityanam cetanas cetanamam: "We are all eternal persons, and God is the supreme eternal person." Now, being encaged within this body, we
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are meeting birth and death. But actually we have no birth and death, because we are eternal spirit souls. According to our work, according to our desire, we are transmigrating from one kind of body to another, another, and another. But in reality we have no birth and death. As explained in Bhagavad-gita [2.20], na jayate mriyate va: "The living entity never takes birth and never dies." Similarly, God is also eternal. Nityo nityanam cetanas cetananam: "God is the supreme living entity among all living entities, and He is the supreme eternal person among all eternal persons." By practicing Krishna consciousness, by purifying our senses, we can re-establish our eternal relationship with the supreme, complete, eternal person. Then we will see God.

By realized, transcendental knowledge one becomes perfect and can remain steady in his convictions, but by mere academic knowledge one can be easily deluded and confused by apparent contradictions. It is the realized soul who is actually self-controlled, because he is surrendered to Krishna. And it is the realized soul who is transcendental, because he has nothing to do with mundane scholarship. For him, mundane scholarship and mental speculation, which may be as good as gold to others, are of no greater value than pebbles or stones.

Even if one is illiterate, even if he does not know the ABCs, he can realize God—provided he engages himself in submissive, transcendental loving service to God. On the other hand, a very learned scholar may not be able to realize God. God is not subject to any material condition, because He is the Supreme Spirit. Similarly, the process of realizing God is also not subject to any material condition. It is not true that because one is a poor man he cannot realize God or because one is a very rich man he shall realize God. No. God is unconditional (aprathitatha). In the Srimad-Bhagavatam [1.2.6] it is said, sa vai pumsam paro dharmo yato bhaktir adhoksaja: "That religion is first-class which helps one advance his devotional service and love of God." The Bhagavatam does not mention that the Hindu religion is first class or that the Christian religion is first class or that the Mohammedan religion is first class or that some other religion is first class. The Bhagavatam says, "That religion is first class which helps one advance his devotional service and love of God." That's all. This is the definition of a first-class religion. We do not arbitrarily designate one religion as first class and another religion as last class. Of course, there are three qualities in the material world (goodness, passion, and ignorance), and religious conceptions are created according to these qualities. But the purpose of religion is to understand God, and to learn how to love God. Any religious system, if it teaches one how to love God, is first class. Otherwise it is useless. One may prosecute his religious principles very rigidly and very nicely, but if his love of God is nil, if his love of matter is simply enhanced, then his religion is no religion.

In the same verse the Bhagavatam says that real religion must be ahaituki and apratihata: without selfish motivation and without any impediment. If we can practice such a system of religious principles, then we'll find that we are happy in all respects. Otherwise there is no possibility of happiness. Sa vai pumsam paro dharmo yato bhaktir adhoksaja. One of God's names is Adhokshaja. Adhokshaja means "one who conquers all materialistic attempts to be seen." Akshaja means "direct perception by experimental knowledge," and adhah means "unreachable." So, we cannot understand God by experimental knowledge. No. We have to learn of Him in a different way—by submissive aural reception of transcendental sound, and by the rendering of transcendental loving service. Then we can understand God.

Therefore, a religious principle is perfect if it teaches us how to develop our love for God. But our love must be without selfish motive. If I say, "I love God because He supplies me very nice things for my sense gratification," that is not love. Real love is without any selfish motive (ahaituki). We must simply think, "God is great; God is my father. It is my duty to love Him," That's all. No exchange—"God gives me my daily bread; therefore I love Him." No. God gives daily bread even to the animals—the cats and dogs. God is the father of everyone, and He supplies food to everyone. So appreciating God because He gives me bread—that is not love. Love is without motive. I must think, "Even if God does not supply me my daily bread, I'll love Him." This is real love. As Chaitanya Mahaprabhu says, aslisya va pada-ratam pinastu mam adarsanan marma-hatam karotu va: “O Lord, You may embrace me, or You may trample me down with Your feet, or You may never come before me, so that I become brokenhearted because of not seeing You. Still, I love you." This is pure love of God. When we come to this stage of loving God, then well find ourselves full of pleasure. Just as God is full of pleasure, we'll also be full of pleasure. This is perfection.

Sri Chaitanya-charitamrita. The audio recording of his lectures are available in ISKCON centers. You can also hear some of these lectures in www.iskconbangalore.org/srila-prabhupada-lectures
Krishna Voice, April 2017

Bhaktisvarupa Damodara Swami: Modern scientists are working very hard to create life in the laboratory.

Srila Prabhupada: Try to understand this. Just as God is already existing, so the living entities, being part and parcel of God, are already existing—eternally. So you haven't got to "create." That is foolishness, because the living entities are eternal—they are never created. They simply become manifest in the material world in four different ways. Some of them are manifested through seeds, some of them through fermentation, some through eggs, and some through embryos. But the living entities are already existing, so there is no question of "creation." This is the science of the living entity.

There are already so many millions and trillions of living entities, and yet the materialistic scientists are holding big conferences on how to create something. Just see this childish proposal. They are wasting time, misleading people, and wasting everyone's hard-earned money. Therefore I say they are rascals. They are trying to "create." What will they create? Everything is already there. But they do not know this, even with all their advanced education. Therefore, the Bhagavad-gita describes them as mudhas, rascals.

Now, you tell these mudhas, "My dear sir, you cannot create, nor can anything be created. Just find out where the living entities are coming from, what is their source, who is the brain behind all of nature. Find that out. That is real knowledge. If you struggle for this knowledge..."
and try to find the original source of everything, then some day you may come to the platform of vasudevah sarvam iti sa mahatma sudurlabhah: you'll understand that God is the source of everything, and your knowledge will be perfect."

Look at this nice flower—do you think it has come out automatically, without the direction of any brain? This is nonsensical philosophy. These so-called scientists use so many bombastic words, but how much are they actually explaining? Nobody else can understand; it is understood by them only. They put forth some complicated language in such a way that unless they explain it, nobody will understand. They say that everything is automatically done “by nature.” That’s not the fact.

Nature is an instrument. Just like a wonderful computer. But still there is an operator. These rascals have no common sense. Where is the machine that is working without any operator? Is there such a machine within their experience? How can they suggest that nature is working automatically? Nature is a wonderful machine, but the operator is God, Krishna. That is real knowledge. Just because the machine is working very wonderfully, does that mean there is no operator? For example, the harmonium is also a machine, and if an expert musician is playing it, then it produces very melodious, pleasing sounds. "Oh, how nice." But will the harmonium play automatically and give out melodious sounds? So they don't even have any common sense, and still they are calling themselves scientists. That is our regret—that these people don't even have any common sense, and still they are passing as scientists.

Bhaktisvarupa Damodara Swami: They are thinking that because through chemistry they are able to synthesize some primitive amino acids...

Srila Prabhupada: That is craftsmanship; that is not knowledge. For instance, let us say that you paint a picture of a rose. You are a painter—not a man of knowledge. "Man of knowledge" means someone who knows how things are being done. A painter simply imitates what he sees, that's all. Therefore, art and science are two different departments.

Bhaktisvarupa Damodara Swami: So if they create some synthetic, that is just an art.

Srila Prabhupada: Yes. For example, a good cook knows how to mix the spices and condiments and make very tasteful things. So you can call a chemist a good cook. Chemistry is nothing but the art of mixing different chemicals, that's all. There is oil, there is alkaline, you mix it very professionally, and soap comes out—very useful.

Bhaktisvarupa Damodara Swami: But the scientists are convinced that somehow they'll be able to create life and even make a human being.

Srila Prabhupada: This is not a problem, that without your creation of life the world will go to hell. Life is already there. For instance, there are so many motorcars—if I manufacture another motorcar, is there any great credit for me? So many motorcars are already there! When there were no motorcars, the first man who manufactured one had some credit. "Yes, you have done something nice—a horseless carriage. People will benefit from it—a convenience—that’s all right." But when there are millions and millions of motorcars simply creating accidents, and I manufacture another motorcar, what is my credit? What is my credit?"
The Prayers of Lord Brahma

The Transcendental Pastimes of Lord Krishna

Brahma, the most powerful demigod, tried to match his power against Lord Krishna's. But soon Brahma realized his mistake.

One morning Lord Krishna and His cowherd friends went with their calves into the forest. While the boys were enjoying a picnic lunch on the bank of the river Yamuna, the calves started looking for fresh grass and wandered away. When Krishna noticed that the calves were gone, He left His friends and went searching after them. All this time the great demigod Brahma had been watching, and now he decided to test Krishna's power. He took all the calves and boys and hid them in a cave.

When Krishna was unable to find the calves, He returned to the bank of the river and discovered that the cowherd boys, too, were gone. Immediately Krishna understood that Brahma had taken them away. To hide the loss from their mothers, Lord Krishna expanded Himself and exactly duplicated the missing boys and calves. These new boys and calves were all actually Krishna Himself.

Lord Brahma went away for what to him was a moment (by our calculation it was a solar year). Then he came back to see the fun he'd caused by stealing Krishna's calves and friends. But to his great surprise, Brahma saw that they were playing with Krishna in exactly the same way as before he'd stolen them. Then, to convince Brahma that the new calves and boys were not the original ones, They all transformed into effulgent four-armed Vishnu forms. (Vishnu is Krishna's expansion for the creation and maintenance of the material universes.) Brahma was completely bewildered by this display. So Lord Krishna took compassion upon him and caused the Vishnu forms to disappear. Now Brahma realized he had made a mistake in trying to match his power against the Supreme Lord's. He began offering prayers to Krishna with great respect, humility, and attention.

"My dear Krishna," Brahma said, "You are the only worshipful Supreme Lord. Therefore I am offering my humble prayers just to please You, Krishna, son of Maharaja Nanda, who are standing before me. Your bodily features are of the colour of bluish clouds filled with water, and You are glittering with a silver electric aura emanating from Your yellow garments.

"My dear Lord, people may say that I am the master of all Vedic knowledge, and I am supposed to be the creator of this universe, but it has been proved that I cannot understand Your personality, even though You appear before me just like a child. I cannot estimate the potency of Your bodily activities. It is to be understood that when I, Lord Brahma, the supreme personality of this universe, cannot estimate the childlike body of the Supreme Personality of Godhead, then what to speak of others?

"By the speculative method one may gain partial knowledge of Your cosmic manifestation, but it is not possible to understand You, the origin of everything. The attempt of persons who are interested only in speculative knowledge is simply wasted labour, like the labour of a person who attempts to gain something by beating the empty husk of a rice paddy.

"Instead, one should engage himself in Your devotional service even in his worldly activities, and should always keep himself near You by the process of hearing and chanting Your transcendental glories. You are realizable only by persons who have cleansed their hearts of all contamination, and this cleansing of the heart is made possible by such hearing and chanting."

Lord Brahma presented himself to Lord Krishna as having been the most presumptuous living creature. He had stolen the boys and calves simply to test Krishna's power, but now he admitted that it was foolish for him to have attempted to display his energy before the energy of the Supreme Person. Coming to his senses, Lord Brahma saw that although in the eyes of all other living beings in this material world he was a very powerful creature, still, in comparison to the power and energy of the Supreme Personality of Godhead, his power was nothing.

Nevertheless, as the supreme personality in charge of this particular universe, Brahma is without a doubt a faithful servant of Krishna. Therefore he could appease Him. Brahma admitted that he had been puffed up by his powerful position as controller of the universe. He asked that the Lord look on him as a subordinate servant whose little mistake and impudence might be excused.

Said Brahma, "Just consider all the happenings that I have seen today—are they not all due to Your inconceivable energies? First of all, I saw You alone. Then You expanded Yourself as the cowherd boys, the calves, and all that exists in Vrindavana forest. Then I saw You and all the boys and calves as four-handed Vishnu forms, and They were all being worshiped by all the elements of creation and all the demigods, including me. Again They all became cowherd boys and calves, and You remained alone as You were before. Does this not mean that You are the Supreme Lord, the origin of everything, that from You everything emanates, and that again everything enters into You, although You remain the same as before? People with a poor fund of knowledge may think that because You are the son of Nanda Maharaja, You are not the original person, but are born just like a human being. They are mistaken.
In spite of Your being the son of Nanda, You are the original person, and there is no doubt about it. You are the Absolute Truth, and You are not of this material darkness. And because You are not one of the creations of this world, even after the world is annihilated Your existence will continue.

"My dear Lord, I pray that I may be so fortunate that in this life or in another life, wherever I may take my birth, I may be counted as one of Your devotees. Wherever I may be, I pray that I may be engaged in Your devotional service. I do not even care what form of life I get in the future, because I can see that even in the forms of cows and calves or cowherd boys, the devotees are fortunate to be always engaged in Your transcendental loving service and association. Therefore I wish to be one of them instead of the exalted demigod I am now, for actually I am full of ignorance. The gopis [cowherd women] and the cows of Vrindavana are so fortunate that they have been able to supply their breast milk to You. Persons who are engaged in performing great sacrifices cannot attain the perfection of understanding You, but simply by devotional service these innocent village women and cows are all able to satisfy You with their milk. You have drunk their milk to Your satisfaction, yet You are never satisfied by those who engage in performing costly sacrifices.

"I am simply amazed by the fortunate position of Maharaja Nanda, mother Yashoda, and the cowherd men and gopis: You, the Supreme Personality of Godhead, the Absolute Truth, are existing here as their most intimate lovable object. My dear Lord, no one can actually appreciate the good fortune of these residents of Vrindavana, because they are actually relishing Your presence and enjoying Your association. We demigods
may be proud of being controllers of the senses, but the residents of Vrindavana are so transcendental that their senses are not under our control. Actually, they are enjoying their senses only through service to You. I shall therefore consider myself fortunate if I am given a chance to take birth in this land of Vrindavana in any of my future lives.

"My dear Lord, I am therefore not interested in either material opulences or liberation. I am most humbly praying at Your lotus feet for You to please give me any sort of birth within this Vrindavana forest, so that I may be favoured by the dust of the feet of Your devotees. Even if I am given the chance to grow just as humble grass in this land, that will be a glorious birth for me. But if I am not so fortunate as to take birth within the forest of Vrindavana, I beg to be allowed to take birth just outside the immediate area of Vrindavana, so that when the devotees go out they will walk over me. Even that would be a great fortune for me. I am simply aspiring for a birth in which I will be smeared by the dust of the devotees' feet. I can see that everyone here is full of Krishna consciousness; they do not know anything but Lord Krishna.

"I can now understand that Your appearance as a small cowherd boy, a child of the cowherd men, is not at all a material activity. My dear Lord Krishna, those who deride You, claiming that You have a material body like an ordinary man, are described in Bhagavad-gita as demonic and less intelligent. You are always transcendental. Actually, You have assumed this body, which resembles that of an ordinary cowherd boy, simply to increase the devotion and transcendental bliss of Your devotees.

"My dear Lord, I have nothing to say about people who advertise that they have already realized God or that by their realization they have themselves become God. But as far as I am concerned, what can I say about You, or how can I realize You with my senses? I cannot even think of You perfectly with my mind, which is the master of the senses. Your qualities, Your activities, and Your body cannot be conceived by any person within this material world. Only by Your mercy can one understand, to some small extent, what You are.

"My dear Lord, although I sometimes falsely think that I am master of this universe, You are the Supreme Lord of all creation. I may be master of this universe, but there are innumerable other universes, and there are innumerable other Brahmases who preside over those universes. And actually You are the master of them all. Please therefore accept me as Your surrendered servant. I hope that You will excuse me for disturbing You in Your pastimes with Your friends and calves. Now if You will kindly allow me, I will immediately leave so that You can enjoy Your friends and calves without my disruptive...
presence. My dear Lord, You are the only worshipable Deity within the whole creation. As long as there is sunshine within this material world, kindly accept my humble obeisances.”

After offering his respects, Brahma, the master of this universe, circumambulated the Supreme Personality of Godhead three times and prepared to return to his planet, Brahmaloka. With a gesture, Lord Krishna gave him permission to depart. As soon as Brahma left, Lord Krishna appeared just as He had on the very day the cows and cowherd boys had vanished a year before.

Krishna had left His friends on the bank of the Yamuna while they were eating lunch, and although he returned exactly one year later, the cowherd boys thought He had returned within a second. That is the way of Krishna’s activities. Bhagavad-gita explains that Krishna Himself is residing in everyone’s heart, and He causes both remembrance and forgetfulness. All living beings are controlled by the supreme energy of the Lord, and sometimes they remember and sometimes they forget their relationship with Him.

The cowherd boys, being controlled in such a way, could not understand that for one whole year they had been under the spell of Brahma’s mystic power. When Krishna appeared before the boys, they thought, “Krishna has returned within a minute!” They began to laugh and said, “Dear friend Krishna, You have come back so quickly. All right, we have not begun our lunch yet. We have not taken even one morsel of food. So please come and join us and let us eat together.”

Krishna smiled and accepted their invitation. While eating, Krishna was thinking, “These boys believe that I have come back within a second, but they do not know that for the last year I have been involved with the mystic activities of Lord Brahma.”

After finishing their lunch, Krishna and His friends and calves began to return to their homes. When Krishna returned to Vrindavana, all the inhabitants came out to see Him. He was wearing a peacock feather on His helmet, which was also decorated with forest flowers. In addition, Krishna wore a garland and was painted with variously coloured minerals collected from the caves of Govardhana Hill. Govardhana Hill is famous for natural red dyes, and Krishna and His friends had painted their bodies with them. Each boy had a stick and a flute and a bugle made of buffalo horn, and each was calling his calves by their names. The cowherd boys were so proud of Krishna’s wonderful activities that while entering the village, they all sang His glories.

[Adapted by Drutakarma dasa from Srimad-Bhagavatam, translation and commentary by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.]
Receiving Krishna's Teachings As They Are

Is Lord Krishna just a messenger for a higher, impersonal truth?

by Dhrstaketu Dasa

Bhagavad-gita is the record of a conversation that took place between Lord Krishna and the great warrior Arjuna in approximately 3,000 B.C. Krishna, standing with Arjuna on a chariot between two massive armies poised for war, explained to him the details of spirit, matter, and the controller of both. For the past five thousand years scholars all over the world have struggled to understand the meaning of Bhagavad-gita, but many have failed to grasp the key to this understanding: recognition that Krishna, the original speaker of Bhagavad-gita, is a person, the Supreme Person.

In common usage the word person refers to an individual being, distinct from others. A person has form, qualities, and a history by which others can identify and describe him. A person can express himself and understand the expressions of others; he has feelings and desires and can share relationships. In the context of Bhagavad-gita, the word person refers not only to the limited mortals of this world but also to higher beings, such as demigods, and to God Himself.

It is on this issue of the personality of God that the two major classes of Bhagavad-gita scholars divide. The impersonalists, or mayavadis, believe that God has no form, qualities, or activities. They conceive of Him as a shapeless, impersonal entity, often as an all-pervading white light. And since the mayavadis believe that God, or the Absolute Truth, is without varieties, they also maintain that all varieties are false, or illusory. According to the mayavadis, whatever form, colour, sound, taste, smell, or touch we perceive is unreal, and thus personality and personal relationships are also unreal. The impersonalists' ultimate goal is to lose all personal identity and merge with an impersonal God.

The personalistic Bhagavad-gita scholars reject the idea that God is a formless entity. On the contrary, the personalists, or Vaishnavas, maintain that God's personal form is the source of all others. Some varieties, they say, are temporary and in that sense illusory, but others are permanent and real. According to the Vaishnavas, God and His abode possess eternal forms that can be realized and attained. Thus the ultimate goal of the personalists is to perfect their relationship with God through service and love.

When these two groups—the impersonalists and the personalists—approach Bhagavad-gita, their conclusions naturally differ. The impersonalists believe that Krishna, the speaker of the Gita, is an ordinary man, a historical or even mythical figure. He is a mouthpiece, they say, for the higher, impersonal truth that is God. The impersonalists believe that the statements of the Gita should not be taken literally; rather, they should be interpreted in one's own way. To them, Bhagavad-gita is an allegory, a mere story containing hidden philosophical meanings, understandable by deliberation and interpretation.

Personalists, on the other hand, accept Krishna as the Supreme Godhead. Therefore they regard the statements in the Gita as the Lord's direct instructions for our benefit. Rather than interpret the words of the Bhagavad-gita, the personalists understand them according to their literal meaning.

Objectively speaking, there is no need to interpret the statements of Bhagavad-gita, because interpretation only covers their authority. The verses of Bhagavad-gita are as clear and bright as the sun, and interpretation is like a cloud that obscures their light. A statement needs interpretation when its meaning is unclear. For example, if I say, “The village is on the Ganges,” someone may require an interpretation, because on the Ganges may mean either “on the bank of the Ganges” or (by some stretch of the imagination) “on the surface of the Ganges.” In Bhagavad-gita, however, the meaning is simple and clear. There is no interpretation required. Still, people interpret it. Why?

First, though the meaning is clear, persons confused about spiritual life cannot understand even the simple concepts presented in Bhagavad-gita. Therefore they derive their own explanations of Krishna's words. Second, many cheaters and hypocrites twist and distort the meaning of the Gita to spread their own self-motivated doctrines. They know that Bhagavad-gita has been popular for thousands of years. Taking advantage of this popularity, they hope to gain an audience for their views, which they pass off before the public as commentaries on the Gita. Krishna Himself, however, neither sanctions their ideas nor gives any conclusive evidence in Bhagavad-gita to support them.

An interpretation of Krishna's words that ascribes to them a meaning different from their original grammatical and semantic sense can only mislead the reader. Krishna's teachings are meant for the enlightenment of anyone who hears them, but one must accept them as they are in order to receive their beneficial effect.
The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing about Me. —Bhagavad-gītā 10.9

I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts. —Bhagavad-gītā 10.8

To show them special mercy, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance. —Bhagavad-gītā 10.11

To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me. —Bhagavad-gītā 10.10
Sri Chaitanya Jayanthi Sambhramotsava

The first ever celebration of Gaura Purnima at Udupi Sri Krishna Matha

Sri Gaura Purnima is a major festival celebrated every year by devotees to commemorate the appearance of Sri Chaitanya Mahaprabhu who appeared over 500 years ago in West Bengal and initiated the Harinama sankirtana movement all over India.

This year, for the first time, ISKCON Bangalore in association with Sri Krishna Matha, Udupi, celebrated this festival at Rajangana Hall in the Matha’s premises on March 19, 2017. Aptly titled ‘Sri Chaitanya Jayanti Sambhramotsava’, the event was organized at the invitation of His Holiness Sri Sri Vishvesha Tirtha Swamiji of Paryaya Sri Pejawar Adhokshaja Matha to celebrate the anniversary of the appearance of Sri Chaitanya.

Sri Chaitanya Mahaprabhu was initiated in the Madhva-Gaudiya sampradaya which originated from Sri Madhvacharya. Udupi is well-known for the Krishna Temple which was established by Sri Madhvacharya in the thirteenth century.

The celebration began with Harinama sankirtana by devotees of ISKCON Bangalore and was followed by the inauguration ceremony at 9:30 am. His Holiness Sri Sri Vishvesha Tirtha Swamiji and His Holiness Sri Sri Vishva Prasanna Tirtha Swamiji (Junior Pontiff of Sri Pejawar Adhokshaja Matha) inaugurated the event. His Grace Madhu Pandit Dasa (President ISKCON Bangalore) presided over the ceremony. Sri Vyasanakere Prabhanjanacharya (an eminent Sanskrit scholar), Prof. R. Venkata Rao (Vice-Chancellor, National Law School of India University, Bengaluru), Prof. T. V. Subba Rao (Director, Research and Development of National Law School of India University, Bengaluru) were the Chief Guests. Prof. Mallepuram G. Venkatesh (Former Vice Chancellor, Karnataka Sanskrit University) and His Grace Stoka Krishna Dasa (President, HKM Chennai) were among the other dignitaries who graced the event.

The inaugural ceremony was followed by a Vichara Goshti (deliberation on the pastimes of Sri Chaitanya) by scholars that included Dr. A. Madhava Udupa, Dr. Vasanthkumara Perla, Dr. Rajashekhara Halemane, Sri Gururaj Poshettihalli, Dr. H. G. Shreedhar and Dr. N. K. Ramaseshan.

The next session was a panel discussion during which His Grace Madhu Pandit Dasa, His Grace Stoka Krishna Dasa and His Grace Tatvadarsana Dasa spoke on their personal journey of coming in touch with Sri Chaitanya Mahaprabhu’s teachings and their understanding, appreciation and conviction about His philosophy. The panel discussion was moderated by His Grace Vyomapada Dasa, President of Hare Krishna Movement, Bhilai.

During the first session in the afternoon, childrens of ISKCON Bangalore sang various bhajans on Sri Chaitanya. This was followed by a Kavi Goshti wherein renowned poets read out their poems on the various pastimes of Sri Chaitanya. Dr. Na. Mogasale, Prof. V. Krishnamurthy Rao, Prof. K. E. Radhakrishna, Dr. Chintamani Kodekere, Prof. Chandrashekar Talya and Sri Satyamangala R. Mahadeva actively participated in this session.

The concluding and most exciting part of the event was a grand Ratha Yatra within the temple precincts along with sankirtana by ISKCON devotees. While the ratha carrying Lord Krishna moved along the temple street, devotees carried the Deities of Sri Sri Nitai Gauranga (Sri Nityananda Prabhu and Sri Chaitanya Mahaprabhu) ahead of the ratha. Hundreds of devotees chanted the Hare Krishna maha mantra and danced in great jubilation to the accompaniment of drums, mridangas, karatalas and conch shells.

Over 1000 devotees from the ISKCON Bangalore group of temples from different parts of the country participated in this grand event.
Sri Madhu Pandit Dasa speaking during the inauguration ceremony

His Holiness Sri Sri Vishvesha Tirtha Swamiji speaking during the inauguration ceremony

Vichara Gosthi
(deliberation on the pastimes of Sri Chaitanya)

ISKCON Bangalore devotees singing bhajans on Chaitanya Mahaprabhu

Sri Madhu Pandit Dasa speaking during the inauguration ceremony

Kavi Gosthi—(from left) Dr. Chintamani Kodekere, Prof. K. E. Radhakrishna, Dr. Na. Mogasale, Sri Satyamangala R. Mahadeva, Prof. V. Krishnamurthy Rao and Prof. Chandrashekhara Talya
Excerpts from dignitaries’ speeches

“Sri Chaitanya Mahaprabhu coming in the parampara of Sri Madhvacharya understood the essential teaching of Madhvacharya fully, and that is why Chaitanya’s sankirtana movement is so powerful today. If earlier the Madhva sampradaya took pride in defeating false philosophies, today it takes pride in the number of living entities embracing Krishna’s holy name. We are all fortunate that because of Chaitanya Mahaprabhu, because of Srila Prabhupada, we can proudly say that we are also Madhvas. We are very pleased that Swamiji mooted the idea of having Chaitanya Jayanti at the lotus feet of Udupi Krishna. His Holiness has advised us that we should come together to preach the philosophy of Madhvacharya more and more without any barriers of caste, creed or religion. Udupi is the seat of our moola-guru, so let us all work together to spread the message of Madhvacharya and Chaitanya Mahaprabhu, as presented by Srila Prabhupada.”
— His Grace Sri Madhu Pandit Dasa

“My guru Sri Vidyamanya Teertha Swamiji had a great desire that we celebrate Chaitanya Jayanti also, just like we celebrate Madhva Jayanti. That dream has come true today in Lord Krishna’s abode in the presence of all you devotees.

Udupi is Lord Chaitanya’s karma bhumī, for it is also from here that He preached the message of bhakti. Therefore, that Chaitanya Jayanti is being celebrated here gives us great pleasure. Madhvacharya’s philosophy and Lord Chaitanya’s philosophy are not different. They are the same. ISKCON’s preaching bhakti all over the world is a great achievement. Therefore we are very proud of ISKCON.”
— His Holiness Sri Sri Vishvesha Tirtha Swamiji

“Chaitanya was a champion of social liberation. Much before anyone – Thoreau or Gandhi - Chaitanya Mahaprabhu organized civil disobedience for the right cause, when He disobeyed the orders of Chand Kazi. Therefore He is the pioneer of the civil disobedience movement, showing the path to Gandhi, leading to India’s independence.”
— Prof. R. Venkata Rao

“If the importance of worshipping Krishna was taught by Sri Madhvacharya, the significance of sankirtana was heralded the world over by Sri Chaitanya. Sankirtana - one of the nine processes of bhakti - preached by Sri Chaitanya in just 48 years of His life, was revived by ISKCON. That ISKCON has spread the holy name of Krishna the world over is a matter of such joy! This event today is a real celebration!”
— Sri Vyasanakere Prabhanjanacharya

The event concluded with a grand Ratha Yatra along with Harinama sankirtana.
Today there is a seeking for a particular type of surrounding, or "spiritual atmosphere" for meditation, especially among groups of people interested in meditation and the nature of existence. Even for those who are simply desiring relaxation, or repose in old age, there is a necessity for some kind of place with a meditative mood. Certainly, for clear uninterrupted thought, meditation, one must become freed from everyday anxieties and the nervous mechanical nature of today’s cities and industrial towns.

Being a city-dweller from birth, I have found, as I’m sure many others have, that the forests with their varieties of flora and fauna rather set the stage for meditation. They are not the creations of man; they are superior in some way to man’s creations. They might represent to us, if we wish it, the grace and beauty existing in the movements of the cosmos.

To be sure, there is always some superior force present which makes the seasons change, the rains come, the planets revolve; and that force is more perceivable in natural surroundings, of which the forest is only one example. That superior force or life force gives animation to non-living material, and it is that force to which we are attracted when we seek a rural environment.

In our own experience we may find that when this superior living force leaves a person, the remaining material, the dead body, bears little attraction for us, although when the same body was occupied by the life force, that person might have been a close relation. This life force is sometimes called the "soul"; and the universe also has a soul, we may call it the Supersoul, which causes the phenomena of Nature to occur.

The presence of spirit-soul in mutable matter is recognizable by six symptoms: birth, growth, consumption, reproduction, old age and death. And there is also a seventh and more important symptom—consciousness. When we associate with that superior spiritual nature of things, or when we associate with others also seeking after that superior nature, we feel uplifted because we are approaching closer to this basic truth of existence—which is existing within both ourselves and the world around us as a controlling force.

Srila Vyasadeva, compiler of the Vedas, author of the Puranas, Upanishads, Mahabharata, and ultimately of the Srimad Bhagavatam—who lived about 5,000 years ago—describes in all these writings how one may gradually come to the awareness and understanding of this superior nature by which the cosmic manifestation is functioning so perfectly. In his most mature stage, he composed 12 cantos or books, each larger then the preceding, to form an immense literature called Srimad Bhagavatam. In this he described the nature of a spiritual realm existing outside of this world of matter.

It would be very difficult for us to understand that spiritual realm when we have available to us only information of this temporary and mutable world. Therefore we must accept the information given us directly from the place where the spiritual energy predominates; a realm which, fortunately, lies outside the scope of our limited mundane sense perception. Srila Vyasadeva was a personality incarnated from that place specifically for the purpose of delivering such information. In the Srimad Bhagavatam, then, one may find in the later cantos a lucid description of a place called Goloka Vrindavan. This is the supreme abode of the Lord, who is the source of all cosmic manifestations.

The Supreme Lord is described as eternally youthful. He is not burdened by the maintenance of all the planets, but, by His omnipotence, He maintains them effortlessly
and at the same time enjoys childlike sports as a cowherd boy, in eternal Vrindavan. He has many companions and lovers there, amid beautiful fields and surroundings described as “all-conscious.” In that spiritual world, of which the material sphere that we know is a perverted mirror-reflection, the nature of people, places and events is permanent or eternal, all-blissful and full of all knowledge. These are the qualities of the higher spiritual nature, of the spiritual living entities when they are out of contact with the inferior, mutable Nature of this world.

There is a verse in the scriptural text called Brahma Samhita which says of Vrindavan: “The houses are made of touchstone [a substance which turns iron to pure gold]. There are thousands of trees, called desire-trees, from which one may obtain anything whatever. The Lord is surrounded by hundreds of thousands of Lakshmis, goddesses of fortune, and the Lord is constantly attending the Surabhi cows, which give an unlimited supply of nectar-like milk. I worship Govinda, the primeval Lord, who is the cause of all causes.”

Of course the absolute center of attention in the spiritual world is Govinda or Krishna. In that sublime realm walking is dancing, and speaking is sweet song. It is a realm meant for all living beings to dwell in. We ourselves cannot even conceive of the wonders of this universe of matter; and so it may be difficult for us to conceive of another, transcendental realm where there is no death.

It is stated in the Bhagavad-gita that all living beings are meant to enjoy some relationship with the Lord directly, either as friend or lover, parent or son. But a small percentage of living beings have come to be trapped in this world that we now find ourselves in. We might assume, therefore, that the Supreme Lord is a cruel and punishing personality, having placed us on this plane of death, and that He freely inflicts all manner of pains upon us. For example, a mother's son having been harmed in an auto accident, the mother might ask: “O Lord, why have You so cruelly harmed this boy?” The mother is attentive to the idea of “innocent youth.” But actually the child's life force—his real self—is existing unchanged in its superior form of spiritual energy, and only the temporary body has been affected, being of a mutable nature.

The spiritual form is in a state of false identification and is governed, as a result, by impure or ignorant desires. Because of these impure desires he is forced to transmigrate from body to body, until such a time as he may desire to awaken to the higher platforms of spiritual consciousness. Therefore, he whom we are seeing as “young” is in reality a spiritual entity who has been allotted a certain body, like a shell covering his true self, and who has also been allotted certain circumstances, according to past deeds.
One who makes inquiry into the spiritual cause for all this manifested world becomes acquainted with the spiritual life force within himself, and therefore he need not lament for himself, even though death is approaching. Those who seek after spiritual understanding can know for a fact that the Lord is most kind and merciful to have given them this human life with which to reach Him and understand Him. And it is only those who are not using their lives in this way who fail to understand the kindness of the Lord.

The Lord can be known by direct experience, through the process of chanting the holy names: Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. In the attainment of such knowledge one experiences the sweetest love and the fulfillment of life, a state of bliss that he could never have even hoped for in his fallen state.

When this manifestation takes place, Krishna creates a spiritual locality for those beings who are attracted by the higher spiritual nature. For those persons who are advanced in the matter of self realization, especially by the process of chanting the holy names, the Lord reveals His eternal pastimes at Vrindavan, and He may also reveal the nature of an individual's eternal relationship to Himself. You might say that Vrindavan is a pleasure reserved only for devotees of the Lord, because they alone are able to relish the transcendental aspect of that most sacred place on Earth. And anyone may come to the devotional stage whereby he can understand Vrindavan simply by chanting the holy names of Krishna. 😊
Sri Dhama Mayapur, in Navadvipa, West Bengal, is the holy place where Lord Sri Chaitanya Mahaprabhu appeared over 500 years ago and inaugurated the Harinama sankirtana movement. Sri Chaitanya is Lord Krishna Himself, who pioneered a spiritual revolution by spreading the sankirtana movement throughout India.

krṣṇa-varṇaṁ tviśākrṣṇaṁ sāṅgopāṅgāstra-pāraṇāṁ  
yajñāṁ śaṅkīrtana-prāyaṁ yajanti hi su-medhasaḥ

"In this age of Kali, people who are endowed with sufficient intelligence will worship the Lord, who is accompanied by His associates, by performance of saṅkīrtana-yajña."

- Śrimad-Bhāgavatam (11.5.32)

ISKCON Bangalore group of temples conducted the Sri Navadvipa Mandala Parikrama from February 21 to 26, 2017.

About 200 initiated devotees participated in the six-day parikrama and visited the holy places associated with the pastimes of Lord Chaitanya and His devotees. A deity of Srila Prabhupada travelled with the devotees during the entire parikrama.

The daily schedule began with rising early in the morning, Hare Krishna japa and association with senior Vaishnavas from the group.

It was very spiritually uplifting for the participants to hear the senior devotees narrating the glories and pastimes of the Lord associated with the holy places.

In addition to this, the ecstatic bhajans and kirtans, delicious prasadam served during the parikrama, made the tour an unforgettable spiritual experience for all the participants.
Pandharpur - Kolhapur Pilgrimage

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On the occasion of the 531st anniversary of Lord Sri Chaitanya Mahaprabhu's appearance, commonly celebrated as Gaura Purnima, devotees participated in festivities at Hare Krishna temples across the country. At the Bangalore ISKCON Sri Radha Krishnachandra Mandir, devotees carried the utsava vigraha of Sri Sri Nitai Gauranga on a pallaki accompanied by devotees performing Harinama sankirtana (top left). Later in the evening, Their Lordships were offered an elaborate abhisheka (top right and below), followed by a naivedya of 54 food items, for Their pleasure.
Akshaya Tritiya
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www.iskconbangalore.org/sudama-seva/
Sri Gaura Purnima festival was celebrated on March 12th, 2017 at ISKCON Bangalore. Gaura Purnima heralds the New Year in the Gaudiya Vaishnava calendar. Sri Chaitanya Mahaprabhu appeared on this day in the evening, over 500 years ago in a place called Yogapitha in Mayapur, West Bengal, India.

Read More: [https://goo.gl/LC7pii](https://goo.gl/LC7pii)

In the summer of 2014, the Greater Hyderabad Municipal Corporation (GHMC) set up a single counter offering a meal for the poor at Rs. 5. At Nampally Sarai, it was a pilot project but the piping hot food offered at a subsidized price caught up in such a big way that the civic body opened its 100th meal centre at L. B. Nagar in February 2017.

Read More: [https://goo.gl/CF2zxdn](https://goo.gl/CF2zxdn)

When Krishna walked on the banks of the Yamuna, He was nicely decorated with tilaka on His forehead. He was garlanded with different kinds of forest flowers, and His body was smeared with the pulp of sandalwood and tulasi leaves. The bumblebees became mad after the treasure and sweet nectar of the atmosphere.

Read More: [https://goo.gl/LJKMti](https://goo.gl/LJKMti)

**Serenity guaranteed:** One of the most wonderfully managed and beautifully built ISKCON Temples that I have ever visited... It is a must-visit for every traveler visiting Bengaluru. TrishSabby

**A temple of beauty and wonder:** My trip to the temple was both awe-inspiring and spiritually uplifting. The energy is electric and the beauty and architecture inside is so beautiful and the chanting and prayers soulful. The murthis are a work of art and I left feeling spiritually uplifted! [peter19530917](https://goo.gl/19530917)

**Great temple premises:** Definitely a must-visit place in Bangalore. One of the most well maintained and beautiful temples in Bangalore. [449vedas](https://goo.gl/449vedas)

**Peace:** If you’re looking for a peaceful and spiritual day, this is the right place. The place is very organized. Don’t forget to try the bakery products. Also, the prasad served at the end is amazing. Really enjoyed the visit. [Banashree C](https://goo.gl/Banashree C)

**Nice divine experience:** Went with my parents and the experience quite divine. Never expected such a big place in the middle of the city. The temple is quite humongous. It’s really systematic, clean and properly managed by the temple committee. Overall a very nice soothing place to meditate and pray. [Meghamala D](https://goo.gl/Meghamala D)

**Ethnic and place of culture:** Really beautiful place to get enlightened on Holy Shri Krishna. The morning darshan is especially soothing to the mind. Sattvic food and prasad is a great delight to see. [Santosh R](https://goo.gl/Santosh R)

**Nice temple:** I visited ISKCON temple with my friends. It is a must-visit place in Bangalore. When you reach there you find peace. [Anurag M](https://goo.gl/Anurag M)

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ISKCON Bangalore’s Book Marathon proves to be a runaway success

The annual book marathon which commenced on the auspicious occasion of Gita Jayanti on December 11, 2016, concluded on February 12, 2017. The two-month long marathon which was organized by ISKCON Bangalore met with great success and it was an exciting experience for the participants.

Srila Prabhupada, the Founder-Acharya of ISKCON, considered the distribution of his books all over the world to be the foremost activity of the Hare Krishna Movement. He encouraged and guided his disciples to extensively distribute his books containing the pure science of God, thereby giving everyone a chance to make their lives successful.

This year there were 47 teams formed by 345 devotees who distributed Srila Prabhupada's books in different towns and cities of Karnataka and also a few places in other states. They distributed a total of 30,917 books. 14 teams crossed the 1.5 lakh milestone by the end of the marathon.

Apart from these teams, book counters in the temple and Brihat Mridanga team, which travels in book distribution vehicles within the city and other parts of the state were also engaged in the marathon event.

The total number of books distributed this year during the marathon period saw an increase of 14%. 1,11,234 books which included 51,307 copies of the Bhagavad-gita As It Is in different languages were distributed.

Sri Chanchalapathi Dasa, Senior Vice President of the temple, gave away the prizes to top book distributors in the prize distribution ceremony that was held on March 5, 2017.

On this occasion, some of the prize winners shared their realization and experience during the marathon, which inspired the audience. They attributed their remarkable performance to the mercy of Srila Prabhupada and Lord Krishna and expressed their happiness for having rendered service in Srila Prabhupada's mission.
ISKCON
Culture Camp
During summer vacation
Enriching young minds with culture and values
2017

Venue | Batch Dates | Eligibility | Modules
---|---|---|---
ISKCON Bangalore<br>Hare Krishna Hill, Rajajinagar | 1. Mar 27 to Apr 16<br>2. Apr 17 to May 7<br>3. May 8 to May 28 | 6 - 16 years | Arts & Crafts
Silicon City Academy of Secondary Education, Konanakunte, Kanakapura Road | 1. Apr 3 to Apr 23<br>2. Apr 24 to May 14 | 6 - 16 years | Indian Traditional Dance
Basil Woods Preschool Academy, Whitefield | 1. Apr 3 to Apr 23<br>2. Apr 24 to May 14 | 2 - 16 years | English Theatre
Abhyaas Montessori, HSR Layout | 1. Apr 3 to Apr 23<br>2. Apr 24 to May 14 | 2 - 16 years | Vocal Music, Yakshagana

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To register online: www.iskconbangalore.org/culture-camp

Sri Radha Krishna Temple
(Founder-Acharya: His Divine Grace A. C. Bhaktivedanta Swami Prabhupada)
Hare Krishna Hill, Chord Road, Bangalore - 10.
The Culture Camp is an excellent medium to teach our kids Vedic Culture and Values. My niece thoroughly enjoyed her experience and the teachers were very good in inculcating modern glass-painting and other techniques to capture the children's attention away from the idiot-box even after coming home.

— Deepak Janardhana, Team Lead, Intel

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

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

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

— Veeksha Shetty, Standard X, Jyothi Kendriya Vidyalaya

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

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

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

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

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

— Ms. Sandhya Haridas, Product Manager, Honeywell Technology Solutions

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

— Aisiri Patil, Vibgyor School
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