Ratha Yatra at Vaikuntha Hill, Bangalore
CELEBRATIONS AT

★ ISKCON Hare Krishna Hill
Chord Road, Bangalore - 10
CONTINUOUS DARSHAN: Aug 14, 2017: 9 am to 10 pm
Aug 15, 2017: 9 am to 11 pm

★ ISKCON Vaikuntha Hill
Kanakapura Road, Bangalore - 62
CONTINUOUS DARSHAN: Aug 15, 2017: 9 am to 11 pm

★ Tripura Vasini, Gate-2 Entry, Palace Grounds,
Bellary Road, Bangalore - 06
CONTINUOUS DARSHAN: Aug 15, 2017: 9 am to 10 pm

★ MTB Mangalameru Kalyana Mantap
Opp. EMC², Near Soul Space (Total Mall)
Outer Ring Road, Doddanekkundi, Mahadevapura
Near Marathahalli, Bangalore - 37
CONTINUOUS DARSHAN: Aug 15, 2017: 9 am to 11pm

Mahabhisheka Live Telecast in Udaya News channel
on August 15 from 10 pm onwards
For more details of the festival visit: https://www.iskconbangalore.org/sri-krishna-janmashtami/
His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, Founder-Acharya of the International Society for Krishna Consciousness, came to America in 1965, at age 69, to fulfill his spiritual master’s request that he teach the science of Krishna consciousness throughout the English-speaking world. In a dozen years he published some seventy volumes of translation and commentary on India’s Vedic literature, and these are now standard in universities worldwide. Meanwhile, travelling almost nonstop, Srila Prabhupada moulded his international society into a world wide confederation of ashramas, schools, temples and farm communities. He passed away in 1977, in Vrindavana, the place most sacred to Lord Krishna. His disciples and followers are carrying forward the movement he started.

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

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For all information contact: Editor, Krishna Voice, SST, Hare Krishna Hill, Chord Road, Bangalore - 560 010 INDIA Phone: 91-80-2347 1956, 91-80-2357 8346 Fax: 91-80-2357 8625.

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The Dearest Friend

*Man looks to woman, and woman looks to man. The teachings of the boy devotee Prahlada Maharaja explain that we're looking in the wrong place.*

A lecture by

*MHis Divine Grace A.C. Bhaktivedanta Swami Prabhupada*  
*Founder-Acharya of the International Society for Krishna Consciousness*

Today I shall tell you the history of a boy devotee whose name is Prahlada Maharaja. He was born in a family that was stubbornly atheistic. There are two kinds of men in this world: one type is called the demon, and the other is called the demigod. What is the difference between them? The main difference is that the demigods, or godly persons, are devoted to the Supreme Lord, whereas the demons are atheistic. They do not believe in God because they are materialists. These two classes of men always exist in this world. At the present moment, due to this Age of Kali [Quarrel], the number of demons has increased, but the classification has existed since the beginning of creation. The incident that I am narrating to you occurred very, very long ago, a few million years after the time of creation.

Prahlada Maharaja happened to be the son of the most atheistic person—and the most materially powerful as well—so you will be interested to hear this history. Because the society was materialistic, the boy had no opportunity to glorify the Supreme Lord. The characteristic of a great soul is that he is very eager to broadcast glorification of the Supreme Lord. Lord Jesus Christ, for example, was very much eager to broadcast the glorification of God, but demoniac people misunderstood him and crucified him.

Prahlada Maharaja was a five-year-old boy, and when he was in school, as soon as there was a recreation period, when the teacher was off, he would say to his friends, "My dear friends, come on. We shall speak about Krishna consciousness." I am just opening a scene. This is in the Srimad-Bhagavatam, Seventh Canto. The devotee Prahlada is saying, "My dear boys, my dear friends, this is the time, in this young age, to prosecute Krishna consciousness." Before that, he had held discussions with his little friends, but they said, "Oh, we shall play now. Why take up this Krishna consciousness?" In answer to this, Prahlada is stating, "If you are intelligent, then you must begin Krishna consciousness from childhood."

Srimad-Bhagavatam offers bhagavata-dharma, or scientific knowledge about God. Bhagavatam means the Supreme Personality of Godhead, and dharma means the regulative principles of understanding Krishna consciousness. This human form of life is very rare. It is a great opportunity. Therefore Prahlada says, "My dear friends, you are born as civilized human beings, so this is the greatest opportunity." Although I can't predict the exact length of my life, it's calculated that in this age the human body is meant to exist not more than a hundred years. But as the Age of Kali advances, memory, mercy, religiousness, duration of life, and all other such assets decrease.

Although human life is temporary, you can achieve the highest perfection while in this human form. Why is this so important? Because in this form you have the opportunity to understand the Supreme Lord, the all-pervading Lord. By nature's law, a human body is given to you so that you can promote yourself to the spiritual life and go back home, back to Godhead.

The ultimate goal of life is Vishnu. In another verse, Prahlada Maharaja will say, "People who are interested in this material world, enamoured by the material energy, do not know what the goal of human life is." Why? They have been enchanted by the glaring external energy. They have forgotten that they are spiritual energy. This is explained later on, but here he says, "This life is an opportunity to understand the ultimate goal of perfection: Vishnu." Why should we be very eager to know Vishnu, or God? Prahlada Maharaja gives a reason: "Vishnu is the dearmost person."

We have forgotten this. We all seek some dear friend—everyone searches in this way. A man searches for dear friendship in a woman, and a woman searches for dear friendship in a man. Or else a man searches in a man, and a woman searches in a woman. Everyone searches after some dear friend, some sweet friend. Why? We want the cooperation of a dear friend who will help us. This is part of the struggle for existence, and this is natural. But we do not know that our dearmost friend is Vishnu, the Supreme Lord. We are searching after some dear friend, but we do not know who this dear friend can be.

Those who have read the Bhagavad-gita will find this nice verse in the Fifth Chapter: "If you make friendship with Krishna, the Supreme Lord, then you can understand perfectly that everything that exists in this world or other worlds is all the property of Krishna. He is the proprietor and enjoyer of everything." Why are you performing
austerity? Why are you performing religious rituals? Why are you giving in charity? Why do you engage in righteous
activities? Whatever formulas you have manufactured are meant for pleasing the Supreme Lord, and nothing more.
By your actions, by your righteous activities, when the Supreme Lord is pleased, you will get the result. If by your
actions you want to gain either material happiness or spiritual happiness, if you want to live on this planet or on
other planets, if you want to be a human being or you want to be a tiger, cat, or dog, whatever you like you will
get. Therefore, He is the most sincere friend. Whatever you want from Him, you can get. But the intelligent man
does not want anything that is materially contaminated.

In the Bhagavad-gita Krishna says that one can elevate himself to the highest planet, which is known as Brahmaloka,
where the duration of life is millions and millions of years. You cannot figure out the duration of life there; your
arithmetic will be ineffective. In the Bhagavad-gita Krishna says Brahma's life is so long that 4,320,000,000 years
make up one of his days. Krishna says, "Whatever position you want—from the ant up to Lord Brahma—you can
have. But the repetition of birth and death will be there. But if, by discharging Krishna consciousness in devotional
service, you come to Me, then you don't have to come back again to this miserable material condition."

Prahlada Maharaja says the same thing: We are searching for the dearmost friend, Krishna, the Supreme Lord.
Why is He the dearmost friend? By nature He is dear. What is the dearmost thing within yourself? Have you
analyzed? You are yourself the dearmost thing. I'm sitting here, but if there is a fire alarm I shall at once take care
of myself: “How can I save myself?” We forget our friends. “Let me first of all take care of myself.” Self-preservation
is the first law of nature.

Atma, "self," in the grossest sense refers to the body. In the subtler sphere the mind is atma. And in the real sense
atma means the soul. In the gross stage we are fond of protecting the body, and in a subtler stage we are very
fond of protecting the mind. But above this mental, intellectual plane, where the atmosphere is spiritualized, we
can understand, "I am not this mind and not this body. Aham brahmasmi—I am part and parcel of the Supreme
Lord." That is the platform of real understanding.

Prahlada Maharaja says that of all living entities, Vishnu is the supreme well-wisher. Therefore we are all searching
for Him. When a child cries, what does he long for? He longs for his mother. But he has no language to express
this. By nature, he has a body, born of the mother's body, so there is an intimate relationship with the mother's
body. The child won't like any other woman. The child cries, but when the woman who is the child's mother comes
and picks him up, at once he is pacified. He has no language to express all this, but the real demand is there.
Similarly, we are trying to protect the body. This is self-preservation. It is the natural law of the living entity, just
as eating is a natural law and sleeping is a natural law. I defend the body because within the body is the soul.

What is the soul? The soul is part and parcel of the Supreme Lord. As we want to protect the hand or finger because
it is part of the whole body, similarly we try to save ourselves because this is the defending process of the Supreme.
The Supreme does not need defense, but this is a manifestation of our love toward Him, which is now perverted.
The finger and the hand are meant to act in the interests of the whole body. As soon as I want the hand to come
here, it comes, and as soon as I want the finger to play on the drum, it plays. This is the natural position.

Similarly, we are searching for God, to dovetail our energy for the Supreme, but under the spell of the illusory,
material energy we do not know it. That is our mistake. Now, here is an opportunity in human life. You have come
to understand about Krishna consciousness, about your real goal of life, because you are human beings. I cannot
invite some dogs to sit down here. That is the difference between dogs and human beings. A human being can
understand the necessity of life. If he loses the opportunity, it is a great catastrophe.

Prahlada says, "God is the dearmost person. We have to search for God." Then what about the material necessities
of life? To this Prahlada replies, "You are after sense gratification. I know that. Sense gratification is automatically
achieved by contact with this body." Because a hog has a certain type of body, his sense gratification comes from
eating stool, the very thing that is most obnoxious to you. At once, after evacuating, you leave to get free from
the bad smell—but the hog is waiting. As soon as you evacuate, he will at once enjoy. Other animals are not
attracted, because one's form of pleasure-seeking is due to one's particular body. There are different types of
sense gratification according to different types of bodies. Therefore Prahlada says, "My dear friends, sense
gratification is achieved according to one's particular type of body." Everyone who has a material body receives
sense gratification. Don't think that the hogs eating stool are unhappy. No, they are getting fat in that way. They
are very happy.

Now, if a hog can achieve sense gratification, why not a human being? But that is not our achievement. That is
given by nature; the facilities of a hog's body are offered by nature, and the facilities of a dog's body are also
offered by nature, or God. Why should you labour for facilities that you are destined to receive anyway by nature's
law? In every form of life the bodily demands are satisfied by nature's arrangements. This gratification is arranged,
just as there is an arrangement for distress. Do you like fever? No. Why does it come? I do not know. But it does come, does it not? Yes. Did you try for it? No. So how does it come? By nature. That is the only answer. Similarly, if miseries come by nature, your happiness will also come by nature. Don’t bother about it. That is the instruction of Prahlada Maharaja. If you can receive the miseries of life without effort, you can also have your happiness without effort.

Then what is the real purpose of human life? You have to cultivate Krishna consciousness. Other things will be obtained by nature’s law, or God’s law. Even if I don’t try, whatever I am to achieve because of my past work and my particular type of body will be supplied. At any stage or in any form of life, facility is given for sense gratification. As you do not try for misery, so also happiness will take place without your control. Your real concern, therefore, should be to seek out the higher goal of human life.

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/srila-prabhupada-lectures

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| Aug 18  | Aug 14-15 Sri Krishna Janmashtami  
Fasting till midnight on August 15 |
| Aug 19  | Aug 16  Sri Vyasa Puja: Appearance of Srila Prabhupada  
Fasting till noon |
| Sep 2   | Aug 29  Radhashtami: Appearance of Srimati Radharani  
Fasting till noon |
| Sep 3   | Sep 3   Vamana Jayanti: Appearance of Lord Vamanadeva  
Fasting observed previous day till noon |
| break fast | Sep 4 Srila Bhaktivinoda Thakura Appearance  
Fasting till noon |

Sri Krishna JANMASHTAMI at Palace Grounds  
August 15, 2017

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Sri Krishna Janmashtami  
Srimati Radharani  
Vamanadeva  
Srila Bhaktivinoda Thakura
The Illusioned Society

This is a continuation of a conversation between His Divine Grace A.C. Bhaktivedanta Swami Prabhupada and a guest—Dr. Christian Hauser, a psychiatrist—that took place in Stockholm in September 1973.
Dr. Hauser: Although these designations—“I am Chinese,” “I am African,” “I am American”—all these are false, still they sort of drive society on.

Srila Prabhupada: Yes. Therefore we say this society is illusioned—because it is driven on by maya, illusion.

You remember how on our morning walk I showed you an example of illusion. When we look into a pool of water, we may think we are seeing the sun—but in fact, we are seeing only the sun’s reflection, an illusion.

“This is maya, illusion,” I told you. In the pool there is no sun, but it appears like a sun. Exactly like a sun. And it even appears to be illuminating. Now, one who is less intelligent—he’ll look and say, “Oh, here is a sun! Another sun!” So he’s a madman. One who thinks the sun’s reflection in a pool is the real sun—he’s illusioned. He’s mad.

And if one looks at all these bodies we have in this temporary world—these material reflections of our spiritual bodies—and if he thinks, “Oh, here is my real self!” he’s a madman. He is in illusion.

So as you can see, our Krishna consciousness movement is truly a psychiatric movement.

Dr. Hauser: Oh, yes, yes. In a way. I ... yes.

Srila Prabhupada: Yes. We are taking people out of the illusioned, dreaming state to the awakened state of spiritual consciousness, Krishna consciousness.

Dr. Hauser: But it also seems to me that by gaining this consciousness, you can skip a lot of the hard work that it takes in ordinary analysis or in group therapy, for example.

Srila Prabhupada: Yes. No hard work.

Dr. Hauser: But you surely have to work a lot with yourself to gain this spiritual insight.

Srila Prabhupada: No. It is very easy. Very easy. For instance, we recommend this chanting of the Hare Krishna mantra. Anyone can chant. Even a child can chant.

Dr. Hauser: I was saying that you seem not to need specific processes directed toward insight, although you are probably after the same kind of insight as we in the field of psychiatry.

Srila Prabhupada: Yes, but the traditional Vedic method is so very easy. We ask our students to refrain from four prohibited activities, namely illicit sex, gambling, intoxication, and meat-eating. Avoid these prohibited activities—and chant Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. Chant the Lord’s holy names. Then you will become sane, Krishna conscious. It is very easy.

Dr. Hauser: Yes, it sounds easy. I hope it works.

Srila Prabhupada: All around you here, you see the examples of how well it works. You see how godly and sane these students are. And what has caused this? I have not given them a bribe or anything so that they will conduct themselves in a godly way and talk favourably. [Laughter.] You can talk with them and find out the cause for their godly, sane behaviour.

Dr. Hauser: Yes, I’ve talked to them, and that’s why I’m here.

Srila Prabhupada: So you know. The process is simple and easy.

Dr. Hauser: Yes.

Srila Prabhupada: And we don’t charge anything. But you charge, of course, something.

Dr. Hauser: Oh, yes. [Laughter.]

Srila Prabhupada: But we don’t charge anything. It’s free. In 1965 I delivered this treatment to America, and now it is becoming effective all over the world.

So I think you should adopt this means. It is such a simple method: don’t charge anything; simply ask people to chant the Lord’s holy names and to avoid these four prohibited activities. They’ll be cured.

Sarvopadhi-vinirmuktam tat-paratvena nirmalam: by following these simple spiritual means, we free ourselves from all our dreamlike, illusory designations—those dirty things that now cover our heart.

And then, hrsikena hrsikesa-sevanam bhaktir ucaye: as soon as these illusory designations are gone and we know that our bodies—temporary though they may be—belong to God, not to China or Germany or England, then we can engage our bodies in the service of the Lord. That is Krishna consciousness.

Dr. Hauser: But one ... one very normal problem that I meet very often in patients is insecurity. People lack the security to feel that they can believe in something. Always there is ... very often there is an ambivalence. “Should I believe? Should I not believe? I have a doubt.” You should understand. Swaying to and fro.

Srila Prabhupada: No, you can experience. It is not a matter of belief or disbelief. Suppose you are hungry. I give you some food. I say, “You are hungry—take this food.” So, when you take this food, you’ll experience. “Yes, my hunger is now satisfied.” It is not a matter of belief or disbelief. “I can feel it. I’m getting strength.” You experience it directly.

Of course, if you don’t eat the food, then how can you experience that your hunger is satisfied? You must eat. So we say, “Chant Hare Krishna.” Immediately the relief begins.

(To be continued.) 😊
Princes, Panditas, and Proverbs

Though not so well known outside India, the sayings of Chanakya Pandita belong to the class of the world's greatest proverbs.

by Satyraja Dasa

When an old college friend told me he would be teaching a course in proverbs at the New School for Social Research in New York City, I immediately began to think about how I might assist him. Since his major was English literature, he was always ready to come to my rescue when I needed help preparing a college lecture on Krishna consciousness or researching for a literary project. Now I might be able to return the favour.

He had trepidation about his new course and asked me whether the Vedic tradition offered any insights into the nature of proverbs. In response, I asked him to first explain exactly what he meant by "proverbs." He told me that a proverb is an adage, a simple, short saying that sums up a profound truth.

At first, I thought of the Vedanta-sutra, terse codes that express deep philosophical wisdom. But as my friend continued to speak, citing well-known proverbs and their authors, such as Confucius and Lao Tzu, I realised that the works of Chanakya Pandita, whom Srila Prabhupada quoted in almost every volume he produced, could more fittingly be called proverbs.

Srila Prabhupada often used Chanakya's sayings, which are revered throughout the Indian subcontinent, to illustrate Krishna consciousness or researching for a literary project. Now I might be able to return the favour.

Chandragupta is known as Sandrocottus to Greek historians, and he is the founder of the Mauryan dynasty. In the early part of his career, he wandered the Punjab and, along with his countrymen, opposed Alexander's conquering forces. History records that it was Chandragupta's chief adviser, Chanakya Pandita, who was actually responsible for the king's ultimate victory. In The Minister's Signet Ring, a work of the sixth century A.D. that purports to describe the last stages of Chandragupta's triumph over Alexander and the Nanda princes, the king himself is depicted as a weak and insignificant youth; the real ruler of the empire was Chanakya.

In 321 B.C. Chandragupta conquered Magadha (South Bihar). He proceeded to annex various parts of northern India and campaigned against the Greek Selsucus Nicator, the former general of Alexander. Under Chanakya's wise council, Chandragupta ruled for twenty-four years. The Mauryan Empire, however, lasted some 120 years more, being led first by founding father's son, Bindusara, and then by his grandson, the famous Emperor Asoka, who eventually converted to Buddhism.

During the reign of Chandragupta (321-297 B.C.), Chanakya Pandita became widely known for his wisdom and scriptural knowledge. He was a simple and austere man, and deeply religious as well. A contemporary of Aristotle, who was summoned to Macedon to teach Alexander the Great, Chanakya is sometimes compared to the great Greek philosopher, and at other times he has been compared to Machiavelli, for his Artha-shastra has many similarities to The Prince. Aristotle and Chanakya also have common attitudes toward republican forms of government.

The most amazing thing about Chandragupta and Chanakya Pandita, my friend and I were soon to find out, was that both of them were predicted in the Srimad-Bhagavatam (12.1.11-12), which was compiled almost 2,500 years before their time:

    nava nandan dvijah kascit prapannan uddharisyati
APART[   ]MENT
Jain Heights wishes you and your loved ones a blessed Krishna Janmashtami.
tesam abhave jagatim maurya bhoksyanti vai kalau

"A certain brahmana [Chanakya] will betray the trust of King Nanda and his eight sons and will destroy their dynasty. In their absence the Mauryas will rule the world as the age of Kali continues."

sa eva candraguptam vai dvijo rajye 'bhiseksyati tat-suto varisaras tu tatas casokavardhanah

"This brahmana will enthrone Chandragupta, whose son will be named Varisara. [Bindusara]. The son of Varisara will be Asokavardhana. [Emperor Asoka]."

These ancient Sanskrit verses fully predict the essential history of the Maurya dynasty, mentioning Chandragupta and his descendants by name. Although Chanakya is not specifically named, there is a clear inference, and Vaishnava commentators, such as Sridhara Swami, Vishvanatha Chakravarti Thakura, and, currently Hridayananda Dasa Goswami, say his identification with the brahmana alluded to in this text is inescapable.

A great Krishna conscious teacher of the modern age, Srila Bhaktivinoda Thakura (1838-1914), also found this period in history to be of importance, perhaps owing to the scriptural predictions. In 1857-58, he composed a two-part English epic entitled Poried, which he intended to complete in twelve volumes. These two books, written in lucid, melodious English verse, described the wanderings of Porus, who challenged Alexander the Great and was eventually defeated by him. According to the late prominent Indologist A. L. Basham, Porus’s name derives from Paurava, which would connect him with the Kuru dynasty, the family upon which the Mahabharata centers. Bhaktivinoda Thakura’s work details the story of Porus and its relation to Chandragupta and Chanakya Pandita. The first of his two published volumes on this subject can today be found at the British Museum in London.

The Pandita’s Proverbs

In the Oriental Division of the huge Forty-second Street library, my friend and I found the Chanakya-niti-darpanam, a collection of Chanakya’s most famous proverbs. Here are some of my favourites:

An intelligent person moves on one foot while standing on the other. One should not abandon his previous position without having duly considered a superior position.

I really liked this quote because it reminded me of my early years in Krishna consciousness. Before becoming a devotee, I wanted to be sure that life in Krishna consciousness was everything the devotees said it was. After all, if I was to give up meat-eating, intoxication, illicit sex, and gambling, I wanted to be sure that I was getting something even better in return. So I chanted, read Srila Prabhupada’s books, and associated with devotees. In this way, I “duly considered” the superior position of Krishna consciousness.

One becomes liberated by knowledge, not by shaving the head.

Krishna consciousness is not superficial. Chanakya seeks to warn his audience not to be mere show bottle renunciants. If a man is going to shave his head (generally a sign of renunciation), he should do it for the right reasons. In addition, Chanakya was not deprecating the shaving of one’s head; he himself sported the shaved head and sikha, the tuft of hair in the back. A shaven head, while external, can be a
reflection of one's internal Krishna consciousness. What good will it do if a fool studies the scriptures? What good is it for a blind person to use a mirror?

Again superficiality is rejected. This is perhaps Chanakya's most endearing quality, at least from my perspective. He is not content that someone shaves his head or studies the scriptures. It is spiritual insight, which comes from the process of Krishna consciousness and learning in disciplic succession, that separates the saints from the swindlers.

It is better to give up one's life than to live with a loss of honour. For by giving up the body one experiences only momentary misery, but by living in disgrace one suffers every day.

Here Chanakya explains shreyas versus preyas, or long-term versus short-term enjoyments. Even in the material world people desire things that last. Most people would rather own a home than rent an apartment. Or they would opt for a long-term relationship rather than a casual fling.

This truth carries even greater validity on the spiritual platform. "Of the existent there is no cessation." Krishna says, "and of the nonexistent there is no endurance." In other words, if something is real it will always exist. A dream, for instance, is considered unreal. Why?

Because it comes to an end. Similarly, material life comes to an end, and therefore it is considered illusory. But spiritual life is eternal. For this reason, it is considered real in an ultimate sense.

A person who gives up things that are certain and pursues things that are uncertain loses both. Those who understand higher, spiritual values reject materialistic pursuits. Chanakya advises us not to indulge our speculative tendencies. Rather, we should approach a bona fide spiritual master and in this way be certain about the goal of life. The guru receives knowledge in a disciplic succession tracing back to Lord Krishna Himself, and thus he is able to give his disciple perfect knowledge. One who receives knowledge in this way can be certain that he will attain spiritual happiness.

Even one moment of life spent cannot be regained for millions of dollars. Therefore, what greater loss is there than time spent uselessly?

Useless time is time spent in materialistic pursuits. One cannot kill time; rather, one is killed by time. Krishna in the form of kala—time—engages all men. He prefers to engage them in His direct service, and if one is so fortunate as to be directly engaged in devotional service, Krishna consciousness, then one's time is certainly being spent usefully. And "millions of dollars" cannot come close to the value of even a second in Krishna's
service, which has eternal value and unlimited promise.

One should not trust a wicked person, although he may speak sweet words. Because although there may be honey on the tip of his tongue, there is poison in his heart.

Chanakya Pandita here asserts the importance of being perceptive. One should not be swayed by appearances. As it is said, "Even the devil can quote scripture." In Krishna consciousness, we are taught to not only hear what a person says, but to witness his actions as well. The scriptures make it quite clear that a saintly person behaves in a particular way. Chanakya concurs, warning us not to judge someone merely by the words that emanate from his lips. The genuine saint must not only speak about God but must also live a life of devotional service to Him.

Virtuous persons and fruit-laden trees bow, but fools and dry sticks break because they do not bend.

Bowing before one's superiors and especially before the Deity of the Supreme Lord is a sign of humility, and it helps one remember one's subservient position. If one refuses to do so, it is a reflection of one's arrogance (or ignorance), and it can stifle one's spiritual progress.

A man becomes great not by sitting on some high seat but through higher qualities. Can a crow become an eagle simply by sitting on the top of a palatial building?

This is again one of Chanakya's famous quotes in which he disparages superficiality and blind acceptance. Krishna consciousness is a science, and an adherent is encouraged to use logic and reason as much as faith and devotion. Just because someone adopts the posture of a big guru on a high seat doesn't mean he is a qualified spiritual master. The actual qualifications are detailed in the scriptures and by the previous saints and sages.

The sounding of the mridanga [drum] in the kirtana is proclaiming loudly that those who have no devotion to Lord Krishna are very shameful and reprehensible. This is because the mridanga sounds "dhiktam, dhiktam," which means "Oh, great shame! Oh, great shame!"

Herein Chanakya expresses his devotion to the Supreme Person, Lord Sri Krishna. Using a Sanskrit rhetorical device, the Pandita wittily shows the great shame in wasting one's life outside the service of the Supreme Lord.

Thus reflecting on Chanakya’s proverbs in the light of Srila Prabhupada’s teachings, I felt ready to lecture at my friend’s proverbs course. Armed with a storehouse of Chanakya’s proverbs and the even greater storehouse of Srila Prabhupada’s insights into the real meaning behind them, I felt that the hardest part of my work was already done.

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Dear Srila Prabhupada

by Rupanuga Dasa

In September of 1965, the founder and spiritual master of the Hare Krishna movement arrived in America. One of his first disciples commemorates this momentous occasion.
Please accept my humble obeisances. One of my fondest recollections of you is of how you were always uncompromising. During the late 1960s, for example, many of the young people around you were influenced by antiwar sentiments. Nevertheless, you explained that war was not always bad. A pure devotee of the Lord, you said, knew that wars were sometimes necessary (like the Battle of Kurukshetra) and that wars will always be with us, just as they have always been.

You also insisted that intoxicants could have no spiritual value. And you refused to grant dispensations about what we could eat: "Krishna doesn't take any, so we cannot offer it." You wouldn't accept less than sixteen rounds and four regulative principles from your initiated followers.* [*All initiated disciples take a life-long vow to chant the Hare Krishna mantra daily. As they chant, they count each mantra on their strand of 108 "japa beads"—108 mantras equals "one round." They vow to chant a minimum of sixteen rounds. The devotees also vow to follow four regulative principles: no meat-eating, no illicit sex, no intoxication, and no gambling.] You presented the Fifth Canto of the Srimad-Bhagavatam (which differs radically from modern scientific theories about the universe) unadulterated. And you admonished your unjustly accused disciples to go into a New York courtroom and speak so straightforwardly that we quickly won the case.

You got your own example from Srila Bhaktisiddhanta Sarasvati Thakura. "For my part," you said, "I have taken up the policy of my spiritual master—no compromise. All these so-called scholars, scientists, and philosophers who do not accept Krishna are nothing more than rascals, fools, and the lowest of mankind." You offered Krishna consciousness exactly as it is, without watering it down to quickly win more followers.

You arrived in a different splendour, clothed in glowing saffron robes, most unusual for the West. And your arrival went unnoticed by the spiritually sleeping giant, America, somehow chosen to be your unknowing host and the birthplace of a spiritual movement destined to command the course of history. Even you yourself did not know for certain the future of your mission.

Long before, in India in 1922, the words of your beloved spiritual master directed you on your life's mission. You humbly doubted whether you were fit to come to the West with the message of Krishna consciousness; you thought of yourself as a young householder with so many responsibilities. But you never compromised that order, never changed it, never forgot it. For a lifetime you prepared to carry it out. By its power you journeyed through the material world, untouched by materialism, "as a lotus leaf is untouched by water." By your uncompromising determination to carry out the order of your beloved spiritual master, you achieved the blessings of Lord Krishna and in turn shared those blessings with everyone.

So it was that in 1965 you with your uncompromising spirit arrived upon our shores, eager to bring us the teachings of Krishna consciousness. The message you brought had already descended through five thousand years of disciplic succession from Srila Vyasadeva, the original compiler of the Vedas. And five hundred years ago that message had been personified by the life of Lord Chaitanya, who inaugurated the Hare Krishna movement.

Yet when you arrived in America, we had no way of knowing of that momentous occasion, or in great joy and anticipation we would have crowded that pier in Boston, tearfully welcoming you and thanking you for coming to save us, for we were already compromising our very lives on the altars of sensuality, speculative philosophy, and materialism. We didn't know you had come to fill the vacuums in our hearts: there was no announcement, no notice, no fanfare of fireworks, bands, and twenty-one-gun salutes. (Even if there had been, it would still have been inadequate.)

You arrived in a different splendour, clothed in glowing saffron robes, most unusual for the West. And your arrival went unnoticed by the spiritually sleeping giant, America, somehow chosen to be your unknowing host and the birthplace of a spiritual movement destined to command the course of history. Even you yourself did not know for certain the future of your mission.

In Boston, after a brief visit to U.S. Customs, you returned to that small cargo vessel, the Jaladuta, to continue the final leg of your journey to New York City. On board you wrote a prayer to Lord Krishna, petitioning His mercy to make your words pure enough to penetrate our hearts with His transcendental message and to liberate us from all unhappy conditions of life.

Your prayers were all answered, Srila Prabhupada. The uncompromising purity of your words is being understood all over the world, as we distribute your books and recordings and incessantly repeat what you have taught us. Your teachings constantly reverberate in the hearts of your followers as living conscience, inspiration, and shelter.

You, Srila Prabhupada, seated on the vyasasana (the seat of Vyasadeva, the compiler of the Vedic literature), personally gave us Krishna’s purifying association in the form of the Srimad-Bhagavatam, illuminated by your Bhaktivedanta purports. We honour you, because you uncompromisingly represented Vyasadeva. From the vyasasana you spoke only the Absolute Truth.

Thank you for teaching us not to be compromising, Srila Prabhupada. By your incessant blessings, may we always remain uncompromisers, like you.
Continued from the previous issue:

The Legend

The pastime of this temple is intimately connected to the infamous asuras, Hiranyaksha and Hiranyakashipu. Both of these asuras were killed by incarnations of the Supreme Personality of Godhead Narayana. One of the most authoritative scriptures, Sri Bhagavata Maha Purana, states that Hiranyakashipu and Hiranyaksha were Vishnu’s gatekeepers, Jaya and Vijaya, who were born on earth as the result of a curse from the four Kumaras: Sanaka, Sanatana, Sanandana, and Sanatkumara.

The four Kumaras are the eldest sons of Lord Brahma. They are extremely powerful as they performed severe penance and austerities. When Brahma was creating the universe by the instructions of the Supreme Personality of Godhead Narayana, he created different beings from different parts of his body. The Kumaras were the first of his creations. They are very young children in appearance.

The Kumaras were perplexed by the behaviour of Brahma and his wrath. As manifestations of sattva guna, the mode of goodness, they were disinterested in mundane material life. Instead, they surrendered themselves to the lotus feet of the Supreme Personality of Godhead Narayana and decided to lead a celibate life against their wishes of their father. Sri Bhagavata Maha Purana narrates further that their refusal made Brahma angry and his wrath manifested from his forehead in the form of Lord Rudra or Shiva.

The four Kumaras are said to reside in Janaloka (or Janarlosa, the world of the intellectuals in the present-day parlance) or in Vishnu’s abode Vaikuntha. They constantly engage in the chanting of the holy names of the Supreme Personality of Godhead Narayana, who does not differentiate among beings. Enraged, the Kumaras cursed the gatekeepers to be born on earth three times, as asuras with characteristics of lust, anger, and greed.

The gatekeepers accepted the curse and fell at the feet of the Kumaras and begged for forgiveness. The Supreme Lord even more. He decided to kill Him by Their gentle Lordships

Thirukoshtiyyur Sowmya Narayana Perumal Temple

by Sampatcumara Ramanuja Dasan (Adv. Ashwin S)

Their gentle Lordships

The four Kumaras travel around all over the universe at their free will with their spiritual powers. During one of their sojourns, they arrived at Vaikuntha, the abode of the Supreme Personality of Godhead Narayana. The city with the abode of Narayana is located at the centre of seven circular walls with seven gates of entry. It is the ultimate goal of any spiritual aspirant. The four Kumaras passed through the first six gates without any difficulty. The innermost chamber where the Supreme Lord resides with His consorts is guarded by two gatekeepers Jaya and Vijaya. When they saw the four Kumaras approaching the chamber, the angry gatekeepers stopped the four Kumaras and humiliated them since they looked like children and were also naked. Jaya and Vijaya did not permit the Kumaras to enter through the seventh gate. The Kumaras were perplexed by the behaviour of the gatekeepers as they had not faced such a situation or insult anywhere else. They expected Jaya and Vijaya to be like the Supreme Personality of Godhead Narayana, who does not differentiate among beings. Enraged, the Kumaras cursed the gatekeepers to be born on earth three times, as asuras with characteristics of lust, anger, and greed.

The gatekeepers accepted the curse and fell at the feet of the Kumaras and begged for forgiveness. The Supreme Personality of Godhead Narayana who learned of the happenings, appeared before the Kumaras in all His glory with His consorts.

The four Kumaras who were on their first visit to Vaikuntha, were spell bound with the beauty of the Supreme Lord. They saw Him with the Sudarshana discus, Panchajanya conch, Nandaka sword, Gomodaka mace, and Sarnga bow. He appeared with shimmering jewellery and a diamond studded crown with fish-shaped earrings. With deep devotion they prayed to Him to accept them as His devotees and allow them to render services at His lotus feet for all time, with His feet as their refuge. The Lord complied with the Kumaras’ request and also assured Jaya and Vijaya that even though they would be born as demons on earth, they would be relieved of the curse by His incarnations. The two gatekeepers took leave of the Vaikuntha planet and went to earth to suffer the curse of the Kumaras. Jaya and Vijaya were then born on earth at an inauspicious hour, to the sage Kashyapa and his wife Diti as asuras named Hiranyakashipu and Hiranyaksha.

In Satya Yuga, Hiranyakashipu and Hiranyaksha (together called the Hiranyas) were born to Diti, the daughter of Prajapati Daksha and the wife of Sage Kashyapa. It is said that asuras were born to them as a result of their union at the time of dusk, which is an inauspicious time for such a deed. Shastras mention that the union has to be at a prescribed time and place and never casually, as seen in the modern world. If union happens casually and when pleased, it is no better than animals’. After his younger brother Hiranyakashipu’s death at the hands of the Varahadeva incarnation of the Supreme Personality of Godhead, Hiranyakashipu despised the Supreme Lord even more. He decided to kill him by gaining mystical powers which he believed Brahma (being the chief among the demigods) would award him if he underwent many years of great austerity and penance, just as Brahma awarded powers to other rakshasas. It should be noted that most often the rakshasas and asuras prayed to Shiva and Brahma for mystic powers and
ultimately died at the hands of the Supreme Personality of Godhead Srihari.

This initially seemed to work as planned, with Brahma becoming pleased by Hiranyakashipu's austerities. Lord Brahma appeared before Hiranyakashipu and offered him a boon of his choice. When Hiranyakashipu asked for immortality, Brahma refused as it is nature’s law that anyone who takes birth has to die one day. Hiranyakashipu then made the following request:

O my Lord, O best of the givers of benediction, if you will kindly grant me the benediction I desire, please let me not meet death from any of the living entities created by you.

Grant me that I not die within any residence or outside any residence, during the daytime or at night, nor on the ground or in the sky. Grant me that my death not be caused by any being created by you, nor by any weapon, nor by any human being nor animal.

Grant me that I not meet death from any entity, living or non-living. Grant me, further, that I will not be killed by any demigod or demon, nor by any great snake from the lower planets.

Give me sole lordship over all the living entities and presiding deities and give me all the glories obtained by that position. Furthermore, give me all the mystic powers attained by long austerities and the practice of yoga, for these cannot be lost at any time.

When these boons were granted, Hiranyakashipu became so mighty that he was able to shake the very Himalayas down to their roots. Ravana once tried to lift Hiranyakashipu's earrings but he was unable to do so because they were very heavy. He was much more powerful than Ravana.

The Brahma Purana mentions that Hiranyakashipu ruled for 107,280,000 years.

Worried at his increasing power and anxious at what his next action would be, the devatas sought Shiva’s help who directed them to Brahma who in turn directed them to Vishnu as the only one who could pin Hiranyakashipu down.

The demigods went to the ocean of milk to have their problems solved by the Supreme Personality of Godhead, only to be told by Lord Narayana that Hiranya’s powers had spread around the world and they had to go and find a place in the world where a pure devotee chants the holy names of the Lord. Such is the power of the holy names of the Lord! The Supreme Lord instructed that the only place where a pure devotee continuously chants the holy name without a break was

Thirukoshtiyur Sri Sowmya Narayana Perumal Theppotsavam
the ashrama of Kadamba Muni.

The devatas managed to find Kadamba Muni’s ashrama as the one place where Lord Narayana’s name was still being chanted all day. The muni was undertaking severe penance in his quest to have darshana of the Lord as one lying on the ocean of milk. The demigods went to Kadamba Muni’s ashrama to discuss the plan to kill Hiranyakashipu. Kadamba Muni had just one desire in his mind- to have the darshana of the Lord and the Lord immediately fulfilled the desire of Kadamba Muni and appeared before him, on the ocean of milk, in sitting posture as well as in standing form. The place where Kadamba Muni had his ashrama is Thirukoshtiyur and the Supreme Lord is lovingly called Sowmya Narayana here.

After the slaying of the demon Hiranyakashipu, Kadamba Muni requested Brahma to give him a Deity of Lord Narayana killing Hiranya. It was Brahma who directed Vishwakarma to construct a three-tier structure at Thirukoshtiyur - one with Om, another with Namo, and the third with Narayana - with the southern side of the tower depicting the slaying of the demon Hiranyakashipu.

The Temple

The temple covers an area of about 2 acres and has a five-tiered gopurams welcoming the devotees. The temple is within a rectangular enclosure with huge granite walls. The innermost shrine houses the Deities of the presiding Lord, Sowmya Narayana Perumal in reclining posture on Adisesha bed similar to that of Srirangam Ranganathswamy temple. The Deities of Sridevi and Bhudevi are also present in the sanctum sanctorum. There are two life size images of Lord Narasimha. One of them is shown holding the demon Hiranyakashipu and other is slaying him. Though it is a Vishnu temple, the temple has a Shiva Linga as well.

The silver festival Deity is named Sowmya Narayana Perumal. The vimana, the dome over the sanctum, is called as Ashtanga Vimana, which has eight parts, namely, adhisthana (base), three padas (struct), prashthana (limb), griva (leading struct), shikara (cylindrical holder) and stupi (top portion). The outer parts of the vimana have various stucco images of Narasimha, sages, Dashavatara and Puranic stories. The Ashtanga Vimana is found in only three places, namely, the temples of Uthiramerur, Koodal Azhagar Temple of Madurai. The Ashtanga Vimana rises to a height of 25 m (82 ft) and is taller than the gopuram of the temple, which is not a common feature in Dravidian temples.

The shrine of the consort of Sowmya Narayana Perumal, Thirumamagal, is located on the southern part of the temple. There are smaller shrines of Lakshmi Narasimha, Rama, Lakshmi Narayana and Krishna located close to the sanctum. The shrines of Andal, Narasimha and Manavala Mamunigal are found in separate shrines.
around the first prakara. The shrines of Garuda, Anjaneya, Ramanuja, Vedanta Desika and Alwars are found in the second precinct.

Brahmotsava is celebrated in the month of April. Vaikuntha Ekadashi, Krishna Janmashtami, Rama Navami, Vasantotsava, Theppostava, Pavitrolsava are other festivals celebrated in this temple.

Bhootatlwar, Thirumangai Alwar, Thirumazhisai Alwar, Periyalwar have sung songs in praise of the Lord of Thirukoshtiyur.

Here is what Thirumangai Alwar sings:

He who resides in the heart of the devotees and in Thirukoshtiyur is our Lord and saviour. He is the Lord of the eternal residents of Vaikuntha. This sacred temple is beautiful with lotus ponds and gushing rivers that bring gold and gems to the shore.

Thirukoshtiyur is the temple which is beautiful with maligai flowers (jasmine), the scent of which is carried by the blowing southern breeze and makes the place fragrant. Here resides the Supreme Personality of Godhead who is the consort of Bhumi devi and Mahalakshmi. He removes the disease of the material world of those who worship Him.

The Supreme Personality of Godhead incarnated in different yugas. In krita yuga He is white (as the sattva guna predominates); in Kali yuga He is dark (His natural colour); in Dwapara yuga He is blue like sapphire. Thus the Sarveshwara who swallows all the worlds during annihilation and who releases them all during creation is the Lord of the eternal residents of Vaikuntha and has come to Thirukoshtiyur to save His devotees by lifting them out of samsara sagara. This sacred temple is wealthy with sandal trees, chamaras, etc., brought to shore by the current of water of the River Manimuttu.

The Supreme Personality of Godhead has given a part of His body to His loving consort as well as to Shiva who is full of pride and dares to call himself Ishwara or supreme lord. Thus He is impartial to all alike. He resides in Thirukoshtiyur which has plenty of forests full of champaka and jasmine flowers which the honey bees seek for honey, drink to their stomach full and feel happy about it.

He who is the Supreme Lord of all, the Lord of the eternal residents, who measured all the worlds, who wears a tulasi mala on His tall diadem, who is like the sea and sapphire in colour resides in Thirukoshtiyur where there are tall buildings whose walls are gem-studded and on whose tops fly white flags which flutter in the wind touching the moon and clouds spreading in the sky.

Sri Rama discharged a volley of arrows at Ravana, the king of Lankapuri who prided himself as the great rakshasa. He not only destroyed his life but also his pride and defeated him. Humiliated as he was, he died in the battle. This Supreme Personality of Godhead, who revealed His strength in Lankapuri reveals His charm to me and enslaves me. He resides in Thirukoshtiyur where the kings of Jamboodwipa and Brahma come and worship daily.

The Supreme Personality of Godhead who killed both Vatsasura and Kapittasura by throwing the former on the latter, who lifted Govardhana mountain to protect the Vrajavasis and cows against the downpour caused by Indra, who is the lover of Bhumi Devi, resides in this sacred temple, Thirukoshtiyur, where the southern cool breeze brings the fragrance of jasmine and champaka flowers from the mountain and blow through the streets.

He broke the champaka tree full of flowers. He killed with anger the mad elephant Kuvalayapeeda of Kamsa. He killed the horse called Keshi haunted by an asura. This maya of wonderful feats enslaved me and entered into my mind as if it is His favourite abode. This Supreme Lord resides in Thirukoshtiyur where there are forests full of ripe mango fruits, juicy jack fruits and bunches of bananas that fall into the stream.

This song speaks of the greatness of the Vaidikas of Thirukoshtiyur, Periyalwar. He says more than the Supreme Personality of Godhead, greatness of the Vaishnavas is eulogized by the Alwars.

Ramanuja moolavar Deity in Thirukoshtiyur

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Imagine you are driving alone on a desolate road at night, when suddenly the car's engine dies without a sputter. At first, perhaps you are preoccupied with the business of pulling over. Finding the flashers, fiddling with the ignition key. But as your final curses fade, you realize that... Gee, it's awfully dark out here.

Armed with a flashlight, you slide from the car and open the hood. As you peer at the machinery, you hear the drone of an approaching car. Coming pretty slow, it seems. Looking for something? Then the headlights appear, washing you with a brightness nearly as unpleasant as the night. You wait as the car slows, pulling up beside you. And when you glance at the shadowy face of the driver, it seems your worst nightmare has come to life...

It would be nice to think that this scene will never progress further than your imagination, that looking up from the page removes you from danger. Yet every newspaper is littered with stories of horror inflicted on innocent persons like you and me. Real people, just driving home from work or school or Mom's birthday party. Real stories, with endings like rape, mutilation, and murder.

From one perspective, there is so much to fear. Yet this fear, however justified it appears, is only pervasive in conjunction with a particular state of consciousness. Ultimately, we fear the loss of our dearest possession—our own body, the basis of our identity. Peel away the layers of trivial fears, and you'll find stark fear of death underlying them all. Dying simply means the expiration of the body. But when all our love and happiness depends upon that body, death signifies the end of existence. Certainly a frightening prospect.

Fearfulness is rooted in this perception.

Srila Prabhupada explains while commenting on a verse in the Srimad-Bhagavatam (1.14.38):

Fearfulness is a sort of illusion for the living being when he is in slumber and forgetting his eternal relationship with the Lord. Since the living being is never to die by his constitution, as stated in Bhagavad-gita (2.20), then what is the cause of fearfulness? A person may be fearful of a tiger in a dream, but another man who is awake by his side sees no tiger there. The tiger is a myth for both of them, namely the person dreaming and the person awake, because actually there is no tiger; but the man forgetful of his awakened life is fearful, whereas the man who has not forgotten his position is not at all fearful.

Fear can be defeated by knowledge of the Supreme Lord and our dependent relationship with Him. A devotee is confident and fearless in this world, because even the prospect of death won't interrupt his vital exchange with his beloved Lord. His mind is always fixed on the merciful Supreme Lord, who has nothing to fear.

In further explanation of the same verse from Srimad-Bhagavatam. Srila Prabhupada concludes, "Thus the members of the Yadu dynasty [in which Krishna appeared] were fully awake in their service to the Lord, and therefore there was no tiger for them to be afraid of at any time. Even if there was a real tiger, the Lord was there to protect them."

The Lord is there to protect us, too. ☺️
Religion You Can Drink

We've all experienced the sweet taste and nutritional benefits of milk. Few of us are aware of its finer qualities.

by Sureshvara Dasa

"It's fitness you can drink," say the billboards, as a sportsman goes diving for a ball. The milk ads these days hit us right where we live—the body. For ages, though, India's sages and scriptures have offered us a spiritual reason to drink milk. From the spiritual perspective, therefore, a more appropriate billboard ad might be: "Milk. It's religion you can drink."

What does milk have to do with religion? Let's go to God's country—where cows make milk—and find out.

The sun shines on our hillside pasture, green and serene against the morning sky. Bells tinkle where the cows munch fresh grasses and drop their fertile compliments to the earth. Sometimes the cows team up to lick and nuzzle each other, or to tail-whisk the flies. Now ruminating with half-closed eyes, the cows look a little like sages themselves. Their meditation: making milk.

Cows make milk from their blood. The blood carries the products of digestion and absorption to the udder, which changes the raw materials into milk components. To make fifty pounds of milk in a day, a cow must pump some ten tons of blood through her udder. That's why all the grazing and cud-chewing. But exactly how that grass turns into milk is as mystical as life itself.

"Within your body, by mystic power, you can transform food into blood and tissue," writes Srila Prabhupada, the Hare Krishna movement's founder and spiritual master. "Similarly, by mystic power, the cow eats grass and produces milk."

Scientists say that the chemicals of life vary in their proportion and distribution from one species to another, and that a specific biochemical condition accounts for the cow's producing milk.

"But who produced those chemicals and that arrangement?" Prabhupada presses. "You cannot produce milk from grass in your laboratory. But the cow can give you milk by mystic power."

Twice daily our ruminating mystics enter the barn to let...
down their milk. Giving milk is a function of motherhood; kindly treatment helps the flow. And so our milkers sing to the cows as they go, handling each mother with care as they draw the sweet liquid from her body. From nature's lab comes miraculous milk.

The single most important article of food for the maintenance and health of both child and adult," proclaims The Mother's Encyclopedia. "The most valuable food we have," advises the Red Cross. "Contains almost all the food elements that the human being needs," says Dr. Spock. All the elements a milk marketer needs, too. Hence the blizzard of ads. We are reminded that "you never outgrow your need for milk." We are encouraged by some athlete with milk on his upper lip to "wear a moo-stache." We are exhorted by trim, glamorous movie stars to drink milk and "be somebody."

"Hold on!" the sages announce. "You're not that body; you're the soul within. If you miss that point, you'll miss all others—like the spiritual value of cow's milk."

Take it from the sages—cow's milk is God-given nectar. It fortifies the body and develops the brain's finer tissues as well. By filling us with goodness, milk clears the consciousness so we can consider higher, spiritual life.

In ancient India, early in the morning at milking time, the sages would approach the dairymen for a pound or two of milk. The villagers would welcome these holy men, who would enlighten them with sublime, spiritual knowledge. Their inspiration: Lord Krishna, the Supreme Personality of Godhead.

"As the sun alone illuminates all this universe," says Krishna in the Bhagavad-gita, "so does the living entity, one within the body, illuminate the entire body by consciousness."

Consciousness is the symptom of the soul. Though we cannot see the soul inside the body, we can perceive its presence by consciousness. During the dawn milking, we can't see the sun, but we can perceive its presence by the early light. Similarly, the presence of an individual consciousness illuminating all living bodies—whether man or animal—indicates the presence of the soul. Each soul, though divine, displays different powers according to its bodily circumstance. The soul embodied as a cow, for instance, can turn grass into milk. And the soul embodied as a human being can turn his consciousness toward God.

It's natural to remember God in the country, whose beauty reflects His eternal kingdom. The Bhagavad-gita and other Vedic literatures describe the kingdom of God as a spiritual wonderland, where everything is possible in loving service to Krishna. The "desire trees" there...
yield any fruit upon request, and the surabhi cows, beyond the constraints of flesh and blood, give a limitless supply of milk. The Lord keeps many such cows, and in His transcendental form as a cowherd boy. He herds them.

"Lord Krishna and His cowherd friends entered the forest to enjoy the new, seasonal atmosphere," the sage Shukadeva relates in the Srimad-Bhagavatam. "The cows, being fed by new grasses, became very healthy, and their udders were all very full. When Lord Krishna called them by name, they immediately came to Him out of affection, and in their joyful condition the milk flowed from their udders."

Sadly, though, the cries of the cows in the modern slaughterhouses mock the country's reflection of Krishna's peaceable kingdom. We've heard that "man is made in the image of God," and so we hold human life sacred and religiously protect a person's right to live. But the cow, made in the image of the Lord's beloved surabhis, also protects us by supplying us nourishing milk. Shouldn't we protect her, too?

Srila Prabhupada comments, "By God's grace, the innocent cow is simply eating grass and supplying the finest food, milk. The cow's blood is very nutritious, but a civilized person uses it in the form of milk. From milk, we can make so many things—yogurt, cheese, butter—and by combining these products with fruits, vegetables, and grains, we can make hundreds of wholesome preparations. That is civilized. Not spilling the cow's blood in big slaughterhouses and eating her flesh."

"So protect the cow," Srila Prabhupada continues. "Don't be ungrateful. That is Krishna's advice. Even from infancy, we are drinking the cow's milk, and if in return we cut her throat, that is barbaric, less than animal. Even an animal respects its mother. But the 'civilized' men are doing that—killing mother cow. And they want peace. Just see the fools. They are less than the lowest animal."


So draw your nourishment from the cow, say the sages—not by spilling her blood, but by drinking her milk—and listen to the messages of Godhead. There's a limit to the amount of milk you can drink, but there's no limit to how much you can hear about Krishna. And the more you hear, the more you grow in spiritual understanding. Such is the milk of Krishna's kindness. And that's religion you can drink forever.
12,000 participants from LKG to Class X
Special events for children accompanied by parents!

Heritage Fest
Grandest inter-school cultural extravaganza in Bengaluru!

@ ISKCON Bangalore
from Jul 26 - Aug 04, 2017 &

For the first time
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on Janmashtami, Aug 15, 2017

Win exciting awards, certificates and trophies!

DANCE
Classical Dance, Folk Dance

MUSIG
Music Concert, Vocal, Percussion & Non-percussion Instrumental Music

DECORATION
Altar Decoration, Pushpa Alankara, Rangoli, Cookery, Poster Collage, Paper Craft, Sri Krishna Costumes

SACRED CHANTS
Gita Slika Chanting, Vedic Mantra Chanting

ORATORY
Story Telling, Elocution, Krishna Rhymes

THEATRE
Mono acting, Mime, Vedic Skit, Dumb Charades

LITERARY ARTS
Essay writing, Creative writing, Poetry writing, Krishna Quiz

DRAWING
Colouring, Pencil shading, Painting, Handwriting

For registration and details contact:
Mobile: 9341124222 / 9341211119
e-mail: iskcon.ces@hkm-group.org
www.iskconbangalore.org/heritage-fest

Entry fee: ₹100 per participant per contest

Hare Krishna Hare Krishna Krishna Krishna Hare Hare  Hare Rama Hare Rama Rama Rama Rama Hare Hare
Sri Radhashtami
The auspicious appearance day of Srimati Radharani

Tuesday, Aug 29, 2017

mahabhava-svarupa tvam krishna-priya-varyasi
prema-bhakti-prade devi radhike tvam namamy aham

O Shrimati Radharani, You are the exalted form of mahabhava,
therefore You are the most dear to Krishna.
O Goddess, You alone are able to bestow pure love for the Supreme Lord;
therefore I offer my humble obeisances unto You.

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

For more details of the festival visit: http://www.iskconbangalore.org/radhashtami
Vyasa Puja
121st Appearance Day of Srila Prabhupada 2017
Wednesday, August 16

Celebrating 50 years of worldwide Jagannath Ratha Yatra festivals inaugurated by Srila Prabhupada

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

VYASAPUJA SMARANAM
August 20th 6pm-7.30pm.

For more details of the festival visit: www.iskconbangalore.org/vyasa-puja/
Sweets for Ayudha Puja & Diwali

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Email: sweets.highertaste@hkm-group.org

The Higher Taste
#250, Sampige Road
(between 16th & 17th Cross)
Malleshwaram, Bangalore
Ph: 93799 19914
## ISKCON Pilgrimage

<table>
<thead>
<tr>
<th>Destination</th>
<th>Date</th>
<th>Places of visit</th>
<th>Last date for registration</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Guruvayur</td>
<td>Fri, Sep 8, 2017 to Mon, Sep 11, 2017</td>
<td>Guruvayur, Dhanwantari temple, Anantapura lake temple and more</td>
<td>Aug 30, 2017</td>
<td>₹4,500/-</td>
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<tr>
<td>Badrinath Dham</td>
<td>Sun, Sep 17 to Mon, Sep 25, 2017</td>
<td>Badrinath, Haridwar, Rishikesh, Pancha prayag, Badrikashrama, Bhavishya Badri &amp; more</td>
<td>Aug 30, 2017</td>
<td>₹18,000/- + flight charges</td>
</tr>
</tbody>
</table>

For registration contact:
krishna.ashraya@hkm-group.org
9379155555
Free Puja in your name on
Sri Krishna Janmashtami

Register online to have a free puja performed in your name to Lord Krishna on the day of Janmashtami. Upon registration you will also be able to participate online in the puja which will be broadcast live.

Registration closes on August 13, 2017

To avail of this unique offer, visit:
www.iskconbangalore.org/free-online-puja
KRISHNA COSTUME CONTEST

An international online epic fancy dress contest

- An exciting activity for you and your kids to remember Sri Krishna on the occasion of Janmashtami
- Dress your kid as Krishna or Radha, take a photograph and upload it on our website
- The contest is open for kids up to 10 years of age
- Online voting will be held from August 20 to August 25
- Results will be declared on August 29, 2017

To participate, visit: www.iskconbangalore.org/krishna-costume-contest
Bharatiya Vidya Bhavan, Bengaluru held a national conference – Message of Bhagavatam – at ISKCON Bangalore, Hare Krishna Hill, Rajajinagar from June 14 to 18. The five-day event featured talks on various subjects centered on the celebrated Srimad-Bhagavata Purana by over 75 scholars. Many cultural programs were also held. 

Read More: https://goo.gl/NiDNbs

Devotees of India Heritage Foundation – New Jersey/New York, gifted Srila Prabhupada a beautiful temple on the occasion of ISKCON’s 50th Anniversary. Located in Edison City, New Jersey, the temple is just 45 minutes away from Tompkins Square Park and the first ISKCON center – Matchless Gifts. 

Read More: https://goo.gl/bvPRhX

Gaura-ganoddesa-dipika states that Sri Vakresvara Pandita was an incarnation of Aniruddha, one of the quadruple expansions of Lord Vishnu. When Lord Chaitanya Mahaprabhu participated in dramatic performances in the house of Srivasa Pandita, Vakresvara Pandita was one of the chief dancers, who danced continuously for seventy-two hours. 

Read More: https://goo.gl/bXSyYl

Jayananda Prabhu was one of the early disciples of Srila Prabhupada. He was a staunch devotee with exceptional qualities like humility, eagerness to serve, equanimity, and devotion to Lord Krishna and Prabhupada. Jayananda is known for his prominent role in organizing the first and subsequent Jagannatha Ratha Yatras in the West. 

Read More: https://goo.gl/pGoCBu

Reviews from tripadvisor®

Grand Temple, one of the best offerings from ISKCON: ISKCON has created a chain of wonderful temples all over the world and this one in Bangalore should be one of the grandest.

The quality of Puja is extraordinary and the crowds are genuine devotees. A great experience. 

PN V

Weekend Visit with Family: Calm and serene place away from hustle of society. Nice arrangement of self-managed darshan. I love the prasadam offered :) it’s yummy. 

amitkumar2309

Mesmerize yourselves: Attend the main pooja which happens around 7.30 PM to 8.30 PM which will mesmerize you! Other deities on the way uphill will only reflect the rich heritage of India! The temple is maintained neat and clean. 

Suresh T

Step into doors of divine...! The green environment welcomes you into a unique glass architecture reflecting the blue colour of sky. The melodious chanting of Lord Krishna brings you out from stress and depression and gives you a feeling of god’s lap. We can find hundreds of book collections and you can grab out various different articles in the stores...! 

Bindu V

Just close your eyes and sit: When you are feeling low or lonely just spend some time here and honestly writing, you will feel the difference when you come out of the place. 

Himansu B

Beautiful: Nothing more to say - it’s a breathtakingly beautiful building with a peaceful message. Lovely people. Good parking and great organization of queues. 

Anita A

Peace of mind: Located in a very nice place and at a walkable distance from Mahalxmi metro station. One of the best Iskon temples in the world. One can find bookshops and many other shops for different kind of goods and foods. The temple counters accept cards and Paytm so no worries if u don’t have cash. Visit in the evening and u can enjoy the closing ceremony with surprise dance from devotees. 

Shibashish M

Top You Tube Picks

https://goo.gl/jpo2s7w
Sri Jagannatha Baladeva Subhadra
Ratha Yatra and Abhisheka | Vaikuntha Hill

https://goo.gl/WRQqNL
Sangeeta Seva | Brahmotsava 2017

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<thead>
<tr>
<th>PROPERTY</th>
<th>ASSURED INCOME FOR 24 MONTHS</th>
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<tbody>
<tr>
<td>NAPA VALLEY</td>
<td>₹40,000 per month</td>
</tr>
<tr>
<td>TECH TURF</td>
<td>₹20,000 per month</td>
</tr>
<tr>
<td>WIND RUSH</td>
<td>₹20,000 per month</td>
</tr>
<tr>
<td>EPITOME</td>
<td>Pre-EMI holiday for 24 months*</td>
</tr>
</tbody>
</table>

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