Nityananda Trayodashi
SRI RAMA NAVAMI
Wed 5th April 2017

sri ramachandra kripalu bhajamana
harana bhavabhaya daarunam
O mind! Revere the benign Sri Ramachandra,
Who removes the misery and fear of material life.

Celebrations: 6:00pm
• Pallakki Utsava
• Sri Rama Taraka Ujna
• Audio Visual Presentation

Sri Ramachandra

www.iskconbangalore.org/sri-rama-navami
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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Published and owned by Sankirtana Seva Trust. Editor: Chamari Devi Dasi. Layout, design and graphics by ISKCON Design Group, Bangalore.

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Printed at Manipal Printers (P) Ltd., Manipal.

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The Lord says that the purpose of all Vedic instruction is to achieve the highest goal of life, to go back to Godhead. The aim of any scripture of any country—not only the Bhagavad-gita, but any scripture—is simply to get us back to Godhead. That is the purpose. Take for example any of the great religious reformers, or acharyas, of any country. In your country, Lord Jesus Christ—or Lord Buddha. Of course, Lord Buddha advented himself in India, but later on his philosophy was broadcast all over Asia. Then Srila Vyasa-deva, Muhammad—take any great representative of the Lord—one of them will tell you to make your best plans to live peacefully in this material world. That is a common factor. There may be some little differences in the scriptural injunctions according to the country, climate, and situation, but the main principle is that we are not meant to remain in this material world.

We have our real home in the spiritual world. That is accepted by everyone. Therefore Lord Krishna says, yogi param sthanam upaiti cadyam. For the yogi the chief aim of life is to get into the spiritual kingdom. That is the highest ambition of the yogi, of the transcendentalist.

In the beginning of the Ninth Chapter of the Bhagavad-gita, the Personality of Godhead, Krishna, is speaking: sri-bhagavan uvacha. I have several times described what this word bhagavan means. Bhaga means “opulence, and van means “one who possesses.” Bhagavan. Everything has its definition. So in the Vedic scriptures we'll find the definition of God. We have got some conception of God. But in the Vedic literatures we'll find the definite description of what is meant by God. What we mean by God is described in one word: bhagavan, or “one who possesses opulence.”

What are the opulences? The Vedic literatures say,

aisvaryaasya samagrasya
viryasya yasasah siyakah
jnana-vairagyayos caiva
sannam bhaqa itingina

Bhaga: these are the opulences. Aisvarya means "wealth." Vyrasya means "strength." Yasaah means "fame." Siyakah means "beauty." Jnana means "knowledge." And vairagyay means "renunciation." When you find these six opulences presented in a personality in full, He is God. He is God. That is the description of God.

You have many rich men here in your New York City, but nobody can claim that he is the richest of all, that he has got all the riches of the world. Nobody can claim that. But if you find somebody who actually owns all of the riches of the world or the universe, He's God. He is God.

In the Bhagavad-gita you'll find:

bhoktaram yajna-tapasam
sarva-loka-mahesvaram
suhrdam sarva-bhutanam
jnata mam santim rcchati
(Bhagavad-gita 5.29)

Bhoktaram yajna-tapasam: Lord Krishna says that He is the supreme enjoyer of all kinds of activities. Sarva-loka-mahesvaram: He is the proprietor of all planets. Loka means "planets:" We are the proprietor of a certain extent of land here, and we are very much proud. But God says, "I am the proprietor of all the planets." And suhrdam sarva-bhutanam: He is the friend of all living entities. Jnata mam santim rcchati: when a person understands that God is the proprietor of everything, that God is the friend of everyone, and that God is the enjoyer of everything—by knowing these three things, one becomes very peaceful. That is the peace formula.

You cannot become peaceful as long as you think, "I am the proprietor." You are not actually the proprietor. You cannot claim proprietorship. Take, for example, this land of America. Say about four hundred years ago, the red Indians were the proprietors of this country. Now you are the proprietors. And after four hundred years, or a thousand years, somebody else will come. They'll become the proprietors. So actually we are not the proprietors. The land is here, we come here, and we claim falsely, "I am the proprietor." Therefore, the Ishopanisad states, Isavasyam idam sarvam: “Everything belongs to God.” Everything belongs to God. Nothing belongs to me. Actually, this is the fact. Therefore God is the richest person.
Nowadays you'll find, especially in India, that there are dozens of "incarnations of God." But if you ask one of them, "Are you the proprietor of everything?" oh, that is very difficult to answer. These are the checks—how you can understand who is God. God must be the proprietor of everything. And He must be more powerful than anyone. When Krishna was present on this earth, nobody could conquer Him. There is not a single instance in which Krishna was defeated. He belonged to the kshatriya family; He identified Himself as a kshatriya. The kshatriyas are meant for giving protection to the poor, to the weak. So He belonged to the royal family. He fought so many adversaries while He remained on this earth, but in no fight was He defeated. Therefore He was the most powerful. As far as His opulence is concerned, from Bhagavatam we find that He married 16,108 wives, and every wife had a different palace. He expanded Himself into 16,108 to live with each of His wives. These facts are recorded in the Srimad-Bhagavatam. Therefore all the great acharyas, the great scholars of India, have accepted this fact—that Krishna is God, Bhagavan.

The Bhagavad-gita was written by Srila Vyasadeva, after being spoken by Lord Krishna. What did the Lord say?

idam tu te guhyatamam
pravaksyamy anasuyave
jnanam vijnana-sahitam
yaj jnatva moksyase 'subhat

"My dear Arjuna, now I shall impart to you the topmost knowledge:" idam tu te guhyatamam. Guhyatamam means "most confidential." There are different grades of knowledge. But here the Lord says, "Just now I'm going to explain that which is the most confidential part of knowledge."

Pravaksyamy anasuyave. Anasuyave: this very word is used. Anasuyave means "one who does not envy." Does not envy. For instance, when the Lord says, "I am the proprietor of all planets," somebody may say, "Oh, Krishna is claiming the proprietorship of everything. How is that?" This is because in the material world we are always envious. If somebody is in some way greater than us, we are envious. "Oh, how has he progressed so much?" This is the disease of the material world—envy. So we are envious of God, also. When God says, "I am the proprietor," we disbelieve it. That is why this word is used—anasuyave. Arjuna is hearing from Lord Krishna without any enviousness. He's accepting exactly what Krishna says. This is the way of understanding. We cannot understand who God is by our mental speculation. We simply have to hear from authoritative sources and accept. Otherwise, there is no way to understand God. So God says, "Because you are not envious, I shall speak to you about the most confidential part of knowledge:" Jnanam vijnana-sahitam. Vijnana-sahitam means this knowledge is not theoretical, but is scientific. We should not think that whatever knowledge we get from Bhagavad-gita is sentimentalism or fanaticism. No; it is all vijnana, science. Yaj jnatva: if you become well versed in this most confidential part of the knowledge, then the result will be moksyase 'subhat. Ashubha means "inauspicious." Our existence in this material world is ashubha—inauspicious, always miserable. But moksyase: you shall be liberated from this miserable life of material existence if you understand this knowledge.

So let us carefully understand what the Lord says to Arjuna about this knowledge. He says,

raja-vidya raja-guhyam
pavitram idam uttamam
pratyakshavagamam dharmyam
su-sukham kartum avyayam

"This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realization, it is the perfection of religion. It is everlasting, and it is joyfully performed." [Bhagavad-gita 9.2] This process of knowledge and purified activity which we are trying to propagate is Krishna consciousness. "Topmost knowledge" means Krishna consciousness, according to Bhagavad-gita, because in the Bhagavad-gita you'll find that the symptom of a person who is learned—who is actually in knowledge—will be that he has surrendered unto God. As long as we go on speculating about God but do not surrender, we will not achieve the perfection of knowledge.

The perfection of knowledge is jnanavan mam prapadyate: after many, many births of mental and philosophical speculation, when one actually understands God's position, one at once surrenders. As long as we do not surrender, we cannot understand God in truth. Bahunam janmanam ante: the Lord says that one achieves real knowledge only after many, many births. Not all of a sudden. Of course, if we accept "God is great; let me surrender," then we can come to the platform of knowledge in a second. But our present position is to become envious of God. "Why shall I surrender unto God? I am independent. I shall work independently." Therefore, to rectify these misgivings we have to spend many lifetimes.

If there is any perfect name of God, that is "Krishna." Why?
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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
Devotee: In a recent speech a politician in India said that eighty percent of the Indian people live in rural villages. His proposal was to increase the technology on the farms. Instead of people having to harvest the wheat by hand, they would have motorized harvesters, and instead of having to use bullocks to pull the plough, they’d use a tractor.

Srila Prabhupada: In India many men are already unemployed, so to introduce more machinery there is a not a very good proposal. One hundred men’s work can be done by one man working a machine. But why should there be so many men unemployed? Why not engage one hundred men instead of engaging one? Here in the West, also, there is much unemployment. Because in your Western countries everything is done by machine, you are creating many hippies, frustrated young people with nothing to do. That is another kind of unemployment. So in many cases machines create unemployment.

Everyone should be employed; otherwise there will be trouble. “An idle brain is a devil’s workshop.” When there are so many people without any engagement, why should we introduce machinery to create more unemployment? The best policy is that nobody should be unemployed; everyone should be busy.

Devotee: But someone might argue, “The machine is freeing us from so much time-consuming labour.”

Srila Prabhupada: Free for what? For drinking and doing all kinds of nonsense. What is the meaning of this freedom? If you make people free to cultivate Krishna consciousness, that is another thing. Of course,
when someone comes to our Krishna consciousness movement, he should also be fully engaged. This movement is not meant for eating and sleeping, but for working for Krishna. So whether here in Krishna consciousness or there in the outer society, the policy should be that everyone should be employed and busy. Then there will be a good civilization.

In the Vedic civilization, it was the duty of the head of society to see that everyone was working, either as a brahmana [an intellectual or teacher], a kshatriya [a military or political leader], a vaishya [a farmer or merchant], or a shudra [a labourer]. Everyone must work; then there will be peace. At the present moment we can see that on account of so much technology, there are unemployment and many lazy fellows. The hippies are lazy, that's all. They don't want to do anything.

Devotee: Another argument might be that with technology we can work so much better, so much more efficiently, so the productivity of those who do work goes way up.

Srila Prabhupada: Better that more men be employed doing the work less efficiently. In Bhagavad-gīta [18.48] Krishna says,

\[
\text{saha-jam karma kaunteya } \\
\text{sa-dosam api na tyajet } \\
\text{sarvarambha hi dosena dhumenagnir ivavrtah}
\]

"Every endeavour is covered by some sort of fault, just as fire is covered by smoke. Therefore one should not give up the work which is born of his nature, O son of Kunti, even if such work is full of fault." And a Hindi proverb says, "Bekari se begari acchi hai." Bekari means "without employment." And begari means "to work without salary." In India, we have seen many villagers come and request a shopkeeper, or any gentleman, "Please give me some work. I don't want a salary. If you like, you can give me something to eat. Otherwise, I don't even want that." So, what gentleman, if you work at his place, will not give you something to eat? Immediately the worker gets some occupation, along with food and shelter. Then, when he's working, if the gentleman sees that he's working very nicely, he will say, "All right, take some salary." Therefore it is better to work without any remuneration than to remain lazy, without any work. That is a very dangerous position. But in the modern civilization, on account of too many machines, there are so many unemployed people, and so many lazies also. It is not good.

Devotee: Most people would say these ideas are very old-fashioned. They'd rather have their technology, even if it creates a high unemployment rate, because they see it as a means of freedom from drudgery, and also as a means of freedom to enjoy television, movies, automobiles—

Srila Prabhupada: Technology is not freedom. Rather, it is a free way to hell. It is not freedom. Everyone should be engaged in work according to his ability. If you have good intelligence, you may do the work of a brahmana—studying scriptures and writing books, giving knowledge to others. That is the brahmana's work. You don't have to bother about your subsistence. The society will supply it. In the Vedic civilization brahmanas did not work for a salary. They were busy studying the Vedic literature and teaching others, and the society gave them food. As for the kshatriyas, they must give protection to the other members of society. There will be danger, there will be attack, and the kshatriyas should protect the people. For that purpose, they may levy taxes. Then, those who are less intelligent than the kshatriyas are the vaishyas, the mercantile community, who engage in producing food and giving protection to the cows. These things are required. And finally there are the shudras, who help the three higher classes.

This is the natural division of society, and it is very good, because it was created by Krishna Himself (catur-varnyam maya srstam). Everyone is employed. The intelligent class is employed, the martial class is employed, the mercantile class is employed, and the rest, the shudras, are also employed. There is no need to form political parties and fight. In Vedic times there was no such thing. The king was the supervisor who saw that everyone was engaged in his respective duty. So people had no time to form false political parties and make agitation and fight one another. There was no such chance.

But the beginning of everything is to understand, "I am not this body," and this is stressed again and again by Krishna in Bhagavad-gīta.

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Fifty centuries ago, in the north Indian village of Vrindavana, Krishna the Supreme Personality of Godhead played just like a cowherd boy. Yet there were times when He performed wonderful, superhuman activities.

One day, as usual, Krishna went into the forest with His elder brother Balarama and His cowherd boyfriends, and on the way He played His flute. Vrindavana forest was full of buzzing bees, blooming flowers, and well-laden fruit trees. There were songbirds and clear lakes with waters that could relieve any kind of fatigue. Sweet-flavoured breezes refreshed body and mind. When Krishna saw all the trees overloaded with fruit and bending down toward the ground as if to welcome Him, He was pleased and started smiling. At times, for...
Dhenukasura rushed toward Balarama with great force. Upon hearing the sound of the falling fruit, the demon of an elephant and shook all the ripe fruit to the ground. The whole forest trembled, and the trees quivered as if there was an earthquake. With his hind legs the whole forest was filled with sweet, ripe fruit. Some of the trees are filled with sweet, ripe fruit. Some of the fruit is already falling, and some is still in the trees. It is a very nice place, but because of a great demon named Dhenukasura, it is very difficult to go there. No one can reach the trees to gather the fruit.

**Dear Krishna and Balarama, this demon is present there in the form of an ass, and he is surrounded by similar demon friends who have assumed the same shape. All of them are very strong, so it is very difficult to get near this place. Dear brothers, You are the only persons who can kill demons like these. Other than You, no one can go there, for fear of being killed. Not even animals go there, and no birds are sleeping there; they have all left. Only from a distance can we appreciate the sweet aroma that is coming from the Talavana forest. It appears that up until now, no one has tasted the sweet fruit there.**

**Dear Krishna, to tell You frankly, we are very attracted by this sweet aroma. Dear Balarama, let us all go there and enjoy the fruit. The aroma of the fruit has spread everywhere. Don’t You smell it from here?”**

Desiring to please Their smiling friends, Krishna and Balarama walked toward the Talavana forest. When They arrived, Balarama yanked the trees with the strength of an elephant and shook all the ripe fruit to the ground. Upon hearing the sound of the falling fruit, the demon Dhenukasura rushed toward Balarama with great force. The whole forest trembled, and the trees quivered as if there was an earthquake. With his hind legs Dhenukasura started kicking Balarama in the chest. At first Balarama didn’t say anything, but the angry demon kept kicking Him harder and harder. Suddenly Balarama grabbed the demon’s hind legs with one hand and whirled him round and round so fast that he lost his life.

Then Balarama threw Dhenukasura into the biggest palm tree in the forest, and the demon’s heavy body toppled it down onto the trees nearby. It looked as if a powerful hurricane had struck. All the trees were crashing down, one after another. Yet this extraordinary show of strength wasn’t particularly astonishing, since Balarama is Lord Krishna’s primary expansion.

Now all Dhenukasura’s friends came together and attacked Balarama and Krishna. The asses were set on avenging their cohort’s death, but Krishna and Balarama grabbed all of them by the hind legs, whirled them around, and threw them into the palm trees. The asses’ dead bodies made a panoramic scene; it appeared that clouds of various colours were floating in the treetops. At once the demigods from the higher planets showered flowers on Krishna and Balarama, beat their drums, and offered devotional prayers. A few days after the killing of Dhenukasura, people began coming into the Talavana forest to gather the fruit. Animals returned without fear and started feeding on the lush grasses that grew there.

On arriving back in Vrindavana village, the cowherd boys told everyone how Krishna and Balarama had killed the demons. When the gopis (the young cowherd girls) saw Krishna coming home—a peacock feather on His head, His face smeared with the dust of the cows—they were overjoyed. Whenever He was away, they were morose. All day they would think of Him playing in the forest or herding His cows in the pasture. But now that they saw Him coming home, their moroseness vanished, and they looked at His face the way bees hover over the honey of the lotus flower. The young gopis smiled and laughed, and Krishna played His flute and enjoyed their lovely, smiling faces.

In a moment Krishna and Balarama were back at home with Their mothers, Yashoda and Rohini, who cared for their beloved children by bathing and dressing Them. Krishna received yellowish garments, and Balarama bluish garments, and both wore all sorts of ornaments and flower garlands. After a hard day’s work in the pasturing ground, They looked refreshed and beautiful. Now Their mothers set a number of delectable dishes before Them, and They were pleased to finish everything. Afterward, Krishna and Balarama lay down on fresh, clean bedding, and with Their mothers singing sweetly about Their pastimes, They fell asleep. In this way, Krishna and Balarama used to enjoy life in Vrindavana as cowherd boys.

[Adapted by Drutakarma dasa from Srimad-Bhagavatam, translation and commentary by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.]

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Krishna Voice, March 2017
Because He Has Seen the Truth

Bhagavad-gita As It Is:

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you..."

An appreciation by Brahmananda Swami

For the disciple the advent of the spiritual master is the most blessed event in the world. It is even more important than Krishna's advent, because the spiritual master gives us Krishna. Without the spiritual master there would not be any Krishna consciousness or love of God for the disciple. With this understanding, the disciple worships the spiritual master as a representative of God who appears in this world and lives among us to bring us to a factual appreciation of the Supreme Lord. And although the spiritual master may disappear from our sight, he leaves behind a great body of teachings and literature that through philosophy, logic, and devotion authoritatively establishes God's existence and offers the serious student an opportunity to experience that existence, both in this life and in the next.

Sometimes we consider the spiritual master more merciful than God Himself, because he so kindly comes to this world of countless inconveniences and problems. He comes just to preach the glories of God, a mission that in this "God-is-dead" age is not without its risks and tribulations. Of course, in deferring to his spiritual master, the disciple does not minimize the importance of God. Rather, he is always thankful to Lord Krishna for mercifully sending His selfless representative with the message of Godhead, and he is ever thankful to Krishna that he himself has had the good fortune to meet his spiritual master, to surrender to him, and to enter into the blissful association of Krishna conscious souls.

The disciple is ever mindful of the well-known Vedic statement, "By the mercy of Krishna one gets a bona fide spiritual master." The spiritual master increases the disciple's devotion for Krishna, the all-merciful Lord. And this, of course, is the very meaning of being a spiritual master; it is he who awakens and continually increases, our love for God. Thus the second half of the Vedic statement is realized: "And by the mercy of the spiritual master, one gets Krishna." It is significant that Srila Prabhupada appeared in this world on the day after Janmashtami, the birthday of Lord Krishna. Thus Krishna and Krishna's devotee are always side by side, together.

The spiritual master is the center of the disciple's life. No one is more important; not his wife, his friend, his teacher, the leader of his country, his mother, his father, or even his own self. Sometimes it is considered that the mother and father are the most important persons in our life, because they have given us birth; without them we would not have a body in which to live. But the spiritual master is considered the most significant father, and the knowledge he presents is considered the most significant mother, because they give the disciple spiritual life. Our physical father and mother provide us with a body for living and all the requirements for maintaining the body, such as food, shelter, clothing, education, protection, and a religion to follow. But the spiritual master and spiritual mother show us how to live happily. Our physical mother and father give us life, but the spiritual master and spiritual mother teach us how to live.

Furthermore, the body that our physical mother and father give us is subject to birth, disease, old age, and death. Thus they have given us a situation that is fraught with difficulties and problems. But the spiritual father and spiritual mother relieve these fourfold miseries. The spiritual master teaches the disciple how to get out of bodily existence, so that this material body will be his last.

Liberation is the real goal of human life and is what the human body is meant for. We can see that the human body is not meant for sense gratification, because the animal body is much better suited for this. Animals can variably eat all day without stopping or sleep for six months or have sex several times an hour, and they carry their own bodily facilities for instant fighting and defense. The human body alone has a developed consciousness, manifested by philosophical introspection and religious inclination. Although a human being can't do everything an animal can do, he alone has philosophy and religion. So successful human life means developing our God consciousness. And it is the spiritual master who gives us this God consciousness; it is he who makes us into human beings.

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, the founder-acharya of the International Society for Krishna Consciousness, has done more than anyone else in the world, at least since the time of his own spiritual master, to awaken within all people pure devotion to the Personality of Godhead, Lord Sri Krishna.
Sri Prabhupada's mission goes beyond that of a religious worker who opens a home for unwed mothers or a swami who opens an eye clinic or a priest or minister who holds a high post in a church.

There is a great difference between the transcendental self-knowledge taught by Sri La Prabhupada and the pious formularies spoken by the world's religious dignitaries. Generally, the highest principle we hear of is love of our fellow man. But sublime as it may sound, this philosophy is not effective—because as long as we see others on the gross bodily platform, we cannot completely love them. Why? Because others' bodily designations will prove either attractive or repulsive. Black, white, young, old, healthy, sick, rich, poor, male, female, child, adult ... sad to say, most religious representatives convey the false notion that we are equals. "You are Christian" means that you are a Christian body, and "You are Jewish" means that you are a Jewish body. And so, because of the influence of the false ego it becomes difficult, if not impossible to love people with bodies different from our own. Bodily designations mean there must be some distinction, some preference, even some value judgment—and finally some aversion.

But Krishna consciousness means to identify all living entities as spirit souls, distinct from the body, which is just an outer covering like a shirt or coat. The person is the soul, not the body. Despite bodily differences, as spirit souls we are all equal. And further, we are all equal emanations from the one same Supreme Lord. Our common identity is based on our common Lord, and therefore a Krishna conscious person sees himself and others spiritually, in relation to God. Since God is our father, we are His inseparable sons, and therefore we are all brothers. The natural result of such consciousness is brotherhood, but this brotherhood can come about only because of the fatherhood of God. In a natural way Krishna consciousness brings us to love humanity: one who loves the father will easily come to love the brother.

If we water the root of a tree, then we automatically water all the branches and buds. But if we try to water each and every bud separately, that will make the whole tree dry up and die. Sentimental humanism—mere love for fellow man—doesn't work, but Godism, Krishna-ism, Krishna consciousness, does. This is what Sri La Prabhupada taught—how to water the root of the universal tree.

Sri La Prabhupada often exposed so-called humanism as deficient in another way. We cannot expect love and harmony and good will toward men if we human beings exploit and destroy other beings. Just because we human beings are superior, what right do we have to kill the inferior? For example, if a child is deaf and dumb and his brothers tell his father, "We want to kill our useless brother," will the father be pleased? He'll warn the stronger sons that if they harm their weaker brother he'll punish them. Naturally the father has special affection for his weaker son.

Furthermore, not only will the brothers suffer the father's punishment, but once having killed a brother who was weaker, the stronger brothers will become bloodthirsty and start making plans to kill one another. It is not difficult to apply this analogy to the world situation. In a planned and organized way, human beings are slaughtering many thousands of animals daily, and all the religious denominations say it isn't a sin because "the animals have no souls." All this despite God's commandment that man shall not kill. No wonder we have no relief from strife, crime, and war.

Sri La Prabhupada never compromised the truth. He exposed the sham of the politicians, the sham of the scientists, the sham of so-called religious leaders, and the sham of materialistic society, friendship, and love. No one that his disciples had ever met was as forthright as Sri La Prabhupada, the Lord's pure devotee. No one could both expose the problems and offer real solutions. His utter humility and dedication to the mission of his spiritual master, even in his old age, was what attracted us to him. To fulfill that mission he was prepared to undergo any hardship and take any risk, even to journey alone by freighter from Vrindavana, India's most sacred and serene village and the site of Lord Krishna's pastimes, all the way to New York City, the iron city of the Age of Quarrel and Hypocrisy. A mendicant, he did not have anything to take with him but his faith, his translations of the Vedic literatures, and a pair of hand cymbals. This was his greatness, and we cynical sixties rebels (with and without causes) could not help but be attracted.

Sri La Prabhupada was dignified and scholarly, humble and serene, an artist and a scientist, a true teacher, and yet he was totally without any means. So how could we be blamed for offering whatever we had to him? First we purchased his books and read them, then we gave some service (the first service I did was to wash his dishes). Then we gave some things that were needed (I gave him my typewriter and my desk lamp). Then we gave money (I put a hundred-dollar bill into the collection basket he used to pass around after class, just to get the pleasure of seeing his face light up with appreciation). By that time he had taken possession of our hearts. We loved him sincerely, and he loved us in return and devoted every ounce of energy within his frail frame to one thing only—seeing to it that we became fixed in spiritual life, Krishna consciousness.

This love just grew and grew as we worked together with him—trying to keep up with his energy, enthusiasm, and intelligence—until we surrendered and became loving instruments to be used by him in his mission of saving the world from godlessness, sense gratification,
and mental speculation.

In his final days Srila Prabhupada made a heroic effort to return from India to the West and see us, although he could journey only as far as London. He actually was our servant, even though it was we who bowed our heads at his feet and did anything he told us.

Now the responsibility for this mission lies with us. And we who are nothing compared to him will fulfill that mission, rest assured, because each of us has vowed this in his heart. We shall do it by working together as a spiritual family, because although we all know what we are separately, together we are strong. Together we are him and we will do as he did. “He lives forever by his divine instructions, and the follower lives with him” is how Srila Prabhupada dedicated his first book to his spiritual master. Srila Prabhupada is not dead. You can see him in us, because we are trying to follow his instructions. On his birthday anniversary we can rejoice, because Srila Prabhupada lives. All the world can take heart in this. This is the mercy of Krishna.

**Akshaya Patra News**

**VEER-O-METALS Pvt. Ltd**

donated a food distribution vehicle to The Akshaya Patra Foundation.

Sri Sham Sunder, Managing Director of Veer-o-metals handed over the key of the vehicle to Sri Sridham Krishna Dasa, The Akshaya Patra Foundation.

**Shriram Properties**

donated 2 vehicles for food distribution to The Akshaya Patra Foundation.

Sri Murali MD, Shriram Properties handed over the keys of the vehicles to Sri Acharya Ratna Dasa, The Akshaya Patra Foundation.
Bharath Cement Corporation Private Limited

KALBURGI CEMENT PRIVATE LIMITED

(Formerly Vicat Sagar Cement Private Limited)


KERALA: H.No. 34/1700-0, 2nd Floor, PTF Chambers, Bank Junction Edappally, Kochi - 682 024. P: 0484 2341349.

www.bharathicement.com | Toll Free: 1800 200 9669
sri Brahmothsava
april 10 to april 21, 2017

Celebrations 6 pm onwards

ISKCON Sri Radha Krishna Temple
(Founder-Acharya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada)
Hare Krishna Hill, Chord Road, Bangalore - 560 010. Tel: 080 2347 1956
www.iskconbangalore.org/sri-brahmothsava/
# Programme

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<td>6:00 PM</td>
<td>Garuda Pata Pratishtha, Vainateya Homa</td>
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<td>Apr 10, Mon</td>
<td>8:00 AM</td>
<td>Garuda Abhisheka, Dhvaja Arohana, Ashta Dik Palaka Avahana</td>
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<td></td>
<td>8:00 PM</td>
<td>Dhvaja Avarohana</td>
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If you wish to sponsor any of the sevas mentioned above, please call: 93791 56083, 1800-425-8456 (Toll free)

All Vahana Utsavas followed by Jhulan Utsava
# CULTURAL PROGRAMME

**Venue:** Open Air Theatre

<table>
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<tr>
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<td>Bharatanatyam: Mudrika presents KRISHNA NRITHYAMRITHA</td>
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<td>Apr 15, Sat</td>
<td>Bharatanatyam: Kalakshetra presents CHOODAMANI PRADANAM</td>
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<tr>
<td>Apr 16, Sun</td>
<td>Bharatanatyam: Kalakshetra presents RUKMINI KALYANAM</td>
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Every evening at the culmination of the Vahana Utsava, the Lord’s *vahana* is brought to a halt at the Open Air Theatre, where He receives Jhulan Utsava.
Poet for Liberated Souls

The poems of Jayadeva so wonderfully describe Lord Krishna’s pastimes that Krishna Himself—as Lord Chaitanya—would swoon on hearing them.

By Satyaraja dasa

Srila Vyasadeva compiled the Vedic literature some five thousand years ago, and since then many great devotees have created literary works following the conclusions of Vyasadeva’s writings and drawing on their own realizations. One such pure devotee was Jayadeva Goswami, who, in the twelfth century A.D., composed Gita-govinda, one of the greatest Vaishnava classics of all time.

Jayadeva was born in the village of Kenduli, West Bengal. His father’s name was Bhajadeva, and his mother’s Rama. Little is known about his early life, but it is said that he was a Sanskrit scholar at an early age and was inclined toward spiritual life. Some of his contemporaries have described him as “the incarnation of melody.”

As a young man, Jayadeva went to Jagannatha Puri after visiting many holy places. There he married a girl named Padmavati, who was devoted to the Deity of Lord Jagannatha (Krishna, “the Lord of the universe”). Jayadeva also developed deep love for the Lord. Inspired by the beauty of Puri and Lord Jagannatha, he composed Gita-govinda, and it quickly became the joy of the Vaishnava community.

At the time Gajapati Purushottamadev was the provincial king. He was openly envious of Jayadeva and soon posed an ill-fated challenge. The king considered himself a master poet, on a par with Jayadeva, and composed a work entitled Abhinava Gita-govinda. One day, he summoned his advisors and asked them to widely circulate his work, in an attempt to make it more popular than Jayadeva’s. The king’s own men, however, ridiculed his attempt, saying that it is impossible to compare a lamp to the sun.

Still, the king was relentless. A controversy soon arose, and the brahmanas (the king’s priests) decided that the matter would be settled by placing both manuscripts before the Deity of Lord Jagannatha for the night. By morning, they said, the Lord Himself would decide.

When the devotees went to greet the Deity the next day, they found Jayadeva’s Gita-govinda clasped against the Deity’s chest, and the king’s manuscript scattered about the floor. The decision was clear.

Jayadeva’s fame spread across India, his work being recited or sung in every major temple and royal court. So popular was his work that beginning in the fifteenth century, various schools of classical Indian art began to render it more than any other religious text. Gita-govinda was illustrated in Gujarat, Uttar Pradesh, Rajasthan, and the Punjab hills. Gujarat produced the earliest illustrated manuscript in 1450. The next significant Gita-govinda series was painted in 1590, and it is now on display in Bombay’s Prince of Wales Museum.

The great Mogul emperor Akbar was an admirer of Gita-govinda and commissioned a special illustrated manuscript, one of the most important renditions ever
produced. His manuscript was done in Mogul style and showed a fascinating merger of religious and cultural milieus. Radharani, for instance, Lord Krishna’s eternal consort, was depicted in typical Mogul dress.

Later in life, Jayadeva became the court poet of King Lakshmanasena, the king of Bengal for the latter half of the twelfth century. The king’s patronage of Jayadeva added insult to injury for Gajapati Purushottamadev, who soon resigned from his post in Puri.

Jayadeva’s work became more famous as the years passed, and after he left this world, the words of his immortal Gita-govinda were inscribed on the Jaya-Vijaya doorway of the Jagannatha temple in Puri. The most significant testament to the value of Jayadeva’s work is that it was fully appreciated by Sri Chaitanya Mahaprabhu, who used to have it read to Him nightly. Since God Himself is pleased with Jayadeva’s work, it must be considered consummate. Consequently, Srila Prabhupada states that Jayadeva should be counted among the mahajanas. The great souls who come to this world on behalf of the Lord to show the proper methods of devotional service. This puts Jayadeva in the company of such exalted personalities as Brahma, Narada, and Prahlada. Jayadeva's distinct position is revealed in the depth of his work. Gita-govinda deals with the intimate pastimes of Radha and Krishna, the ultimate in spiritual truth. Skillfully weaving pastoral drama with scriptural fact through the medium of Sanskrit melody, Jayadeva brings to life every nuance of spiritual love, in union and in separation.

Still, as the perfect teacher, Jayadeva is careful, for he does not want his readers to mistake the loving pastimes of Radha and Krishna for lusty exchanges. The interaction of Radha and Krishna is the most wholesome spiritual relationship, of which material relationships are but a perverted counterpart.

To prevent misconceptions, great Vaishnava teachers throughout history have recommended the reading of basic spiritual texts, such as the Bhagavad-gita, before one approaches the esoteric pastimes of Radha and Krishna. And even then, one requires the direction of a bonafide spiritual master coming in disciplic succession. Otherwise, one is sure to misinterpret the teachings. Srila Prabhupada, in fact, has written that the esoteric works of Jayadeva and others like him should be read only by liberated souls.

Jayadeva begins his Gita-govinda with a beautiful prayer, entitled Dashavatara Stotra: “The Prayer to the Ten Incarnations.” In this prayer, he reminds his readers of Lord Krishna’s divinity, hoping to allay their possible misinterpretation of the pastimes of the Lord recounted in the book. In the last verse of Dashavatara Stotra, Jayadeva summarizes the activities of ten incarnations of Lord Krishna:

O Lord Krishna, I offer my obeisances unto You, the Supreme Lord. You appear in the form of the following ten incarnations. In the form of Matsya, You rescue the Vedas, and as Kurma, You bear the Mandara Mountain on Your back. As Varaha, You lift the earth with Your tusk, and in the form of Narasimha, You tear open the chest of the demon Hiranyakashipu. In the form of Yamana, You trick Bali by asking him for only three steps of land, and then You take away the whole universe by expanding Your steps. As Parashurama, You slay all the wicked kings, and as Ramachandra, You conquer the evil king Ravana. In the form of Balarama, You carry a plough, with which You subdue the wicked and draw toward You the river Yamuna. As Lord Buddha, You show compassion to all living beings, and at the end of the present age, Kali-yuga, You appear as Kalki to destroy the lowest among men.
The Yoga of Pleasing God

The yoga taught by Lord Chaitanya is as easy as singing, dancing, and eating delicious food.

by Kripakara Dasa

Nowadays when people think of yoga, they generally conjure up images of half-naked Indian yogis with long hair and beards sitting in the lotus position in the Himalayas, or they might picture the familiar scene of people contorting their bodies into various postures at a hatha-yoga studio. These popular images fall far short of the complete picture of yoga given in the Bhagavad-gita, wherein Lord Krishna instructs Arjuna, His friend and disciple, in the various yoga systems.

The word yoga, the origin of “yoke,” means to link with the Supreme. Thus Lord Krishna’s purpose in outlining the various processes of yoga in the Bhagavad-gita is to show Arjuna the ways in which different types of yogis try to attain Him. Krishna explains the four main types of yoga: karma-yoga, jnana-yoga, dhyana-yoga, and bhakti-yoga.

The basic understanding of all yogis is that actions in this world incur reactions that keep one bound up in material existence. Each type of yoga attempts in its own way to elevate the practitioner above karma and into the transcendental realm, where one can realize the Supreme.

Karma-yoga entails working in this world in an ordinary occupation but offering the fruit of one’s labour to the Supreme Lord. By working for the Supreme in this way, one incurs no reaction for one’s work, and through such selfless action, one will become purified and develop real, spiritual knowledge.

The cultivation of spiritual knowledge is known as jnana-yoga. The jnana-yogi, understanding the futility of working for material results, occupies himself with studying Vedanta, or Vedic philosophical works on the nature of the Absolute Truth. Dhyana-yoga is a mechanical process, divided into eight steps, that helps control the mind and senses with the aim of concentrating on the Lord in the heart. The bodily exercises people often equate with yoga are only one part of the bona fide system of dhyana-yoga, which is very difficult to practice in this age. We may look spiritual with our long hair and beard, or we may become fit by the yoga exercises, but breath control and yoga postures alone will not bring us to the goal of yoga.

Many people who practice yoga today have no intention of making spiritual advancement. They simply want to improve their health or sexual abilities. And even if one is sincere, meditation even for short periods is extremely difficult in this age. To really perform dhyana-yoga, one must be celibate, strictly control the mind, and refrain from all sensual activities.

The Vedic scriptures recommend that in this age everyone should practice bhakti-yoga, or devotional service to the Supreme Lord. Bhakti-yoga is in fact the goal of all yoga processes. In the Gita, Lord Krishna states that of all yogis, one who is engaged in His service is the highest.

Lord Krishna descended five hundred years ago as Sri Chaitanya Mahaprabhu to propagate bhakti in this age. Lord Chaitanya introduced the essential element of bhakti; the chanting of the Lord’s names: Hare Krishna, Hare Krishna, Hare Krishna, Hare Rama, Hare Rama, Hare Rama, Hare Rama, Hare Hare. Bhakti-yoga is based on this chanting. Other important aspects of bhakti-yoga include hearing the Lord’s glories, remembering Him, offering Him prayers, and worshiping Him in His Deity form in the temple. Anyone in any condition of life can practice one or more aspects of bhakti-yoga, even while engaged in worldly responsibilities. A housewife, a businessman, or even a child can chant the names of the Supreme Lord and make spiritual
No wonder it is said in the scriptures that the demigods pray to take birth on earth in this age so that they may practice the easy process Lord Chaitanya has given.

After Lord Chaitanya's departure, His principal disciples, the six Gosvamis of Vrindavana, further expounded the science of bhakti, emphasizing the principle of yukta-vairagya, or using everything of this world in the service of the Supreme Lord. Following this principle, one offers everything to the Lord for His pleasure and then enjoys His remnants as prasadam, or “mercy.” Thus one’s senses are not artificially restrained, but they are offered spiritual engagement. In bhakti-yoga, the devotee enjoys life by chanting, dancing, and eating sumptuous sanctified food. As the devotee works for Krishna and hears more and more about Him, he begins to see Him in everything. He thus experiences a higher, spiritual pleasure in life. This is the beauty of bhakti-yoga: one can perform it while remaining in any position of life.

Bhakti-yoga must, however, be performed under the guidance of the bona fide spiritual master, one who knows the art of dovetailing activities in Krishna consciousness. Bhakti-yoga is not unscientific or sentimental, as other yoga practitioners may suggest. It is appropriate for the modern age, and it has been carefully set down for our benefit in many exact spiritual literatures by the six Gosvamis and their followers. One of the Gosvamis' prominent followers is His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, the founder-acharya of the Hare Krishna movement, who has left a legacy of spiritual books. Though writing with the practical needs of modern society in mind, he in no way compromised the lofty principles of yoga. By a careful application of his relevant teachings, anyone can rise—even in this materialistic age—to the highest goal of life: Krishna consciousness.
Q. I’m afraid I’m a rather materialistic person. I want a compatible mate, a reasonable amount of money, healthy children, and things like that. Can I still chant Hare Krishna?

A. Definitely. Whoever you are, whatever you do, and whatever it is you want out of life, just chant Hare Krishna, and your life will be sublime.

Q. I get the feeling that if I start chanting Hare Krishna, then sooner or later I’m going to have to give something up. What’s the catch?

A. There are no hard and fast rules for chanting the mahamantra. So you never have to give up anything. But if you’re actually serious about achieving self-realization, the Vedic literature says there are four things you should avoid: intoxicants, meat-eating, illicit sex, and gambling. These four items are material contaminations—the soul doesn’t need them at all—and if we want to become spiritually pure, we should try to get free from them. And chanting Hare Krishna
makes it easy. By chanting Hare Krishna, you come directly in touch with Krishna, the supreme reservoir of pleasure. So the pleasure you taste by chanting Hare Krishna is more than enough to make the so-called pleasures of material life seem just completely insignificant.

Q. But what if I don't want to give up these things? What if I'm not ready?

A. Then chant Hare Krishna anyway. It's up to you. But if you're actually serious about spiritual life, why not become ready? Why keep doing things that just get you more materially entangled? It's common sense. If you're trying to build a fire, why pour water on it?

Q. I've heard about all kinds of mantras besides Hare Krishna. Is there any difference?

A. We don't even have to talk about so-called mantras like "VROOSH" and "ZING." But you may have come across some of the thousands of authentic mantras that appear in ancient India's Vedic literature. As this same literature explains, the Hare Krishna mantra is more powerful than all the rest combined, and in this age it's the best mantra for bringing you complete self-realization. So you can understand why it's called the mahamantra, "the great mantra."

Q. I've read about plants responding to sound. If you chant Hare Krishna, does it have any effect on them?

A. A great spiritual master named Haridasa Thakura once said that the mahamantra benefits even lower life-forms, like plants. All living beings (plants included) are actually spirit souls. It's just that they're wearing different kinds of bodily garments, depending on how much they've developed their consciousness in past lives. Plants have a comparatively undeveloped consciousness, but if you expose them to the sound of the mahamantra, that will restimulate it. But mainly, the mahamantra will develop your consciousness. It's already much more developed than the plants', and if you use it to chant Hare Krishna, then when this lifetime is over, you'll be ready to return to the spiritual world.

Q. Does the Hare Krishna mantra improve your self-awareness?

A. Yes. It acts much the way an alarm clock wakes you up from a dream. For instance, when you're asleep you might think you're a king living it up at your palace, or a skindiver being eaten alive by a shark—but when the clock goes off, "Wait. I'm really John So-and-so." And you know you were just dreaming, because it only lasted a few minutes and then it was over. Now, the thing is, the feeling of being "John So-and-so" is only going to last sixty or seventy years, at most, and then it will be over, too. So what is it but a long, drawn-out dream? People spend lifetime after lifetime as "John So-and-so," "Bill Such-and-such," and on and on. But the self they're aware of is just a temporary body in a temporary situation—just a dream. If you want to enjoy complete self-awareness and wake up to your inner self, even within this lifetime, then you can chant the mahamantra. The sound of Krishna's names keeps you aware of who you really are: a spirit soul, part and parcel of the Supreme Spirit, Krishna.

Q. Can chanting Hare Krishna help me to see God?

A. Yes. Actually, the only reason we can't see God now is that our hearts are covered over with "dust." This dust is our ignorance—the misconception that we are the body, and that we can be happy only by enjoying material pleasures. But when we chant Hare Krishna, we're in immediate contact with God, because He's nondifferent from His name. This spiritual contact thoroughly cleanses the dust from our hearts. We realize that we're not the body, and that only by associating with Krishna can we be truly happy. It is then—when we're fully purified—that Krishna reveals Himself to us, just as the sun reveals itself to us through a clean window.
Their Lordships Sri Sri Nitai Gauranga are offered abhisheka on the auspicious occasion
A PILGRIMAGE TO SRI RAMESHWARAM

Places of visit:
- Rameshwaram
- Agniteertham
- Pamban Bridge
- Dhanushkoti
- Rama Setu
- Madurai

DATE:
- Departure: Fri 31st March 5 pm
- Arrival: Mon 3rd April 9 am
- Mode of travel: Volvo bus

ELIGIBILITY:
- Chanting minimum 2 malas of Hare Krishna mahamantra

REGISTRATION:
- Krishna Ashraya Desk or Call 9379850565 / 9379662623

Last date for registration: March 15, 2017

Puri-Mayapur Pilgrimage 2017

Date:
- 2nd July to 7th July
- (1st July – 10th July for train travel)

Cost:
- Rs.10500/- (without to and fro travel charges)
- Rs.15500/- (with AC train travel)
- Rs.16500/- (with AC train onwards and return flight travel)

Places of visit:
- Bahuda Ratha Yatra Festival,
- Puri Jagannath, local temples-Puri,
- Sridham Mayapur, Ganga River,
- local temples - Mayapur

For registration:
- Krishna Ashraya Office or Call 9379850565 / 9379662623
ISKCON Bangalore organized a pilgrimage to Dwarka between January 22 and 30, 2017. The tour included visits to Hare Krishna Mandir, ISKCON Sri Radha Govinda Mandir, Bhagavat Vidya Peeth and Srinivasa Temple in Ahmedabad, Pancha Dwarka, Shrinaljhi Temple and Shrinaljhi Gaushala in Nathdwara and Somnath Temple.
Read More: https://goo.gl/e5QRdk

The Akshaya Patra Foundation runs the world’s largest mid-day meal program that feeds over 16 lakh underprivileged school children in India every day. Sri Madhu Pandit Dasa, Chairman, and Sri Chanchalapathi Dasa, Vice Chairman of the Foundation talk about the birth and growth of Akshaya Patra in this NDTV interview.
Watch Video: https://goo.gl/zhAPi2

Lord Chaitanya Mahaprabhu is Sri Krishna Himself, who appeared on this planet to inaugurate the Harinam Sankirtana for this age of Kali. He never revealed Himself to be the incarnation of the Lord. However, this fact is corroborated in many authorized scriptures and also confirmed by great spiritual masters of Gaudiya Vaishnava Sampradaya.
Read More: https://goo.gl/UMZJ5M

The Lord is the supreme enjoyer, and the living entities are meant to take part in His enjoyment through service to Him and not by trying to enjoy separately. The living entities are wandering from one planet to another, transmigrating from one body to another, trying to experience varieties of sense enjoyment.
Read More: https://goo.gl/JHYaTf

Reviews from tripadvisor®

Nice place: The Iskcon temple is in Yeshwantpur. The temple is very clean and well maintained. The main hall has beautiful Deities of Sri Krishna, Radha, and Balaram. Well-mannered volunteers manage the crowd very well. Nice good food and sweets. Atul M

Must-visit place in Bangalore: We visited ISKCON temple Bangalore and I can say that this is a must-visit place in Bangalore. Most of the one day local trips cover ISKCON. The place is so clean and well maintained/organized. Jeevan P

Very good: Iskcon temple is very good and large temple of Lord Krishna. When we enter the temple we find literally peaceful atmosphere. Netway l

Relax your mind: Truly a very calm place to visit. Get away from the busy schedule and worship God and take his blessings. A very nice place with lots of positive energy. Rao Advocate

Beautiful: Temple is really beautiful. It’s peaceful with all the chanting. Temple is quite big and well maintained. lucky895

ISKCON Bangalore... Must-visit for everyone who believes in Hinduism and Lord Krishna: The temple is very well made with both interiors and exteriors at their best... Had been to ISKCON Temple in Bangalore many times. You will see all well-educated Dasas managing the temple. The chanting of Hare Krishna Hare Rama inside the temple will take you to a different world. Amit P

You’ll find peace here: A beautiful temple with a very transcendental environment. The Gods will surely bless you with some mouth-watering sweets and prasadam at the lower floors. Lakshay Nanda

Top YouTube Picks

https://youtu.be/AltPw8rTQ Sri Chanchalapathi Dasa speaks on Vaikuntha Ekadashi


For more videos visit youtube.com/iskconworld
We are conducting an online quiz series based on the Bhagavad-gita. Each instalment of the quiz in the series has 15 multiple choice questions. Study material is also provided to prepare you to answer the questions.

The quiz is designed to facilitate a better understanding of the Gita and enable you to evaluate yourself on your progress. Further, you can boost your score with credit points by referring your friends. Enrol now and be a part of this intellectually exciting and enlightening experience!

To participate, log on to:
www.iskconbangalore.org/gita-quiz/
# ISKCON Culture Camp

**During summer vacation**

Enriching young minds with culture and values

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| ISKCON Bangalore Hare Krishna Hill, Rajajinagar | 1. Mar 27 to Apr 16  
2. Apr 17 to May 7  
3. May 8 to May 28 | 6 - 16 years | Arts & Crafts    |
| Near ISKCON Vaikuntha Hill, Kanakapura Road | 1. Apr 3 to Apr 23  
2. Apr 24 to May 14 | 6 - 16 years | Dance            |
| Basil Woods Preschool Academy, Whitefield | 1. Apr 3 to Apr 23  
2. Apr 24 to May 14 | 2 - 16 years | English Theatre  |
| Abhyas Montessori HSK Layout         | 1. Apr 3 to Apr 23  
2. Apr 24 to May 14 | 2 - 16 years | Vocal Music      |

- **Animation Video Shows**
- **Interactive Games**
- **Bhagavad-gita Slokas**
- **Indian Philosophy Studies**
- **Exciting Educational Trip**
- **Mantra Meditation**

**Camp fee:** ₹4750

*Prasadam & transport facility available on request. Extra charges apply.*

**For details contact:**
Tel: 93411 24222 / 93412 11119  
E-mail: iskcon.ces@hkm-group.org  
Website: www.iskconbangalore.org/culture-camp

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**ISKCON Cultural Education Services**  
**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, General 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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