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Sri Narasimha Jayanthi

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Honourable Governor Performs Ground Breaking Ceremony for Gurugram’s tallest temple

On Sunday, 29th April 2018, in a vibrant ceremony at Gurugram attended by nearly 1000 devotees, the Honourable Governor of Haryana Prof. Kaptan Singh Solanki performed the Bhumi Puja (ground breaking ceremony) of the land on which Gurugram’s tallest temple, Sri Radha Raman Mandir will stand.

Vrindavan Chandrodaya Mandir, Vrindavan, is building its satellite centre in Gurugram to invigorate spiritual and cultural activities in the National Capital Region. The architecture of Sri Radha Raman Mandir is a harmonious blend of modern and ancient styles that will lend a unique aesthetic appeal to the millennium city.

The Bhumi Puja ceremony began at 8:30 am at Plot no.1, Sector 43, Gurugram - the location of the upcoming temple, with the performance of fire sacrifices (yajnas). Oblations were offered in the yajna kundas to the chanting of Vedic mantras. Amidst the powerful vibrations, prominent donors of the temple along with their families joined in the performance of purifying ritualistic ceremonies. As over thousand devotees witnessed these events, energetic sankirtana of the Hare Krishna mahamantra wrapped up everyone in an engaging spirit of devotion.

Honourable Governor of Haryana Prof. Kaptan Singh Solanki arrived at the venue at around noon. His Grace Sri Madhu Pandit Dasa, Chairman Vrindavan Chandrodaya Mandir along with His Grace Sri Chanchalapathi Dasa, President Vrindavan Chandrodaya Mandir received the honourable Governor at the venue. Other dignitaries present on the occasion were: Commissioner of Police, Sri Sandeep Khirwar, Mayor of Gurugram, Smt. Madhu Azad, and distinguished MPs and MLAs.

The event began with the lighting of a lamp by the dignitaries. The Honourable Governor performed the ceremonial ground breaking ritual. He then unveiled a plaque. In his speech to the enthusiastic audience, Prof. Kaptan Singh Solanki appreciated the efforts of the devotees of Vrindavan Chandrodaya Mandir to establish a spiritual and cultural centre in Gurugram. He said “Vrindavan Chandrodaya Mandir is performing the important task of connecting the modern generation to the eternal spiritual heritage of India. Sri Radha Raman Mandir will surely deliver great spiritual benefit to the city of Gurugram.” He termed the temple structure as a historical landmark in Gurugram.

Sri Madhu Pandit Dasa, Chairman of Vrindavan Chandrodaya Mandir said, “It was the vision of Srila Prabhupada that his disciples establish spiritual centres in the heart of the well-populated great cities of the world, so that maximum number of people could get the opportunity of pure happiness by the simple but powerful practice of Krishna consciousness.”

Then lunch prasadam was served to all present at the function. Prasadam was served even to all passers by in a special Bhandara organised for the event.

The function ended on an upbeat note with visitors echoing the view that Sri Radha Raman Mandir would be a beautiful and important place of spiritual inspiration for the 9 lakh residents of the city of Gurugram.

The Hare Krishna Movement, Ahmedabad celebrated Sri Narasimha Jayanti on April 29. Narasimha Yajna and Mahabhishekha were the highlights of the festivities.

https://goo.gl/mSgjBN

Worship of Lord Chaitanya

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Holy temple ISKCON: I have seen every artistic painting painted on the walls inside the temple which really replicated the janma of Krishna and his play over Vrindavan. Thank you management for the design and maintenance of such a holy temple. Vinod K

Mesmerizing experience: This is not a traditional temple; it is a tad bit different. In case you are looking for a divine and self-exploring journey then take time out and visit this temple for a great experience. Bhajans are the best because the feeling is quite un-explanatory in a good way. Visit with family for a really blessed experience and feel great while walking out of this place. Yogesh R

Awesome and soul-soothing experience: I have been to ISKCON temple thrice and every time it gives me a different experience. The chanting of HARE KRISHNA HARE KRISHNA, KRISHNA KRISHNA HARE HARE soothes my soul. I took my mom n my mother-in-law there n they were really happy. If u r in Bangalore u must visit this temple to witness the mesmerizing beauty of the temple n everlasting experience. Anurag R

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

1st Narasimha Jayanthi celebrations at HKM, Hyderabad

Sri Narasimha Jayanthi celebrations were held for the first time at Swayambhu Sri Lakshmi Narasimha Swamy Golden Temple, Banjara Hills by Hare Krishna Movement (HKM) Hyderabad on April 29, 2018.

The festivities included Chandana Alankara, Maha Abhisheka, Sudarshana Narasimha Yajna, Sri Lakshmi Narasimha Kalyanam, Pravachan, Shayanara Arati, Jhulan Seva and Anna Prasadam feast.

Read more: https://goo.gl/FDCgzr

Akshaya Patra opens its 37th Centralized Kitchen

The Akshaya Patra Foundation opened its 37th centralized kitchen near Devnarayan Circle, Bapu Nagar, Bhilwara on April 23, 2018. Sri Vasudev Devnani, Education Minister, Government of Rajasthan was the Chief Guest at the inaugural ceremony of the kitchen. The cost of the kitchen was sponsored by Rural Electrification Corporation (REC) Limited (A Navratna Enterprise of Govt. of India).

Read more: https://goo.gl/aGGBtL

K R I S H N A  V O I C E

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Five lessons to be learnt from the Festival of Punishment

The Panihati Chida-dahi festival teaches us the qualities that we should develop in order to attain the shelter of Sri Chaitanya Mahaprabhu.
Read more: https://goo.gl/XxM69g

Pastimes of Lord Nityananda

Glorification of Lord Nityananda, His appearance, childhood, pilgrimage, distributing Krishna-prema and many other pastimes.
Read more: https://goo.gl/fnV6E6

Panihati Recipe with Chida-Dahi

Here is a recipe for preparing delicious chida-dahi in four different flavours for you to celebrate the Panihati festival.
Read more: https://goo.gl/QrKPXc

You can offer various Sevas on this festival and receive the sweet blessings of Lord Nityananda.

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Love and Its Reflection

The loving affairs of Radha and Krishna are on the highest spiritual platform. Our attempts to imitate them are on the lowest material one.

A lecture in Mayapur, India, on March 29, 1975
by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
Founder-Acharya of the International Society for Krishna Consciousness

radha krishna-pranaya-vikrtir hladini sakтир asmad
ekatmanav api bhuvi pura deha-bhedam gatau tau
chaitanyakhyam prakatam adhuna tad-dvayam caikyam aptam
radha-bhava-dyuti-suvalitam naumi krishna-svarupam

“The loving affairs of Sri Radha and Krishna are transcendental manifestations of the Lord’s internal pleasure-giving potency. Although Radha and Krishna are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united in the form of Sri Krishna Chaitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Srimati Radharani, although He is Krishna Himself.” (Chaitanya-charitamrita, Adi 1.5)

Here Krishnadasa Kaviraja Gosvami, the author of Chaitanya-charitamrita, is describing another feature of Sri Chaitanya Mahaprabhu. Previously, Lord Chaitanya has been described as the ultimate Absolute Truth, Bhagavan. The Absolute Truth is realized in three phases, and the ultimate phase is Bhagavan, who is sad-aisvaryaih purnah, “full in six opulences.” Nowadays there are so many “Bhagavans,” but they have no opulence. But the actual Bhagavan is full in six kinds of opulence—beauty, wealth, strength, fame, knowledge, and renunciation.

So, Bhagavan, the Supreme Personality of Godhead, has descended as Sri Chaitanya Mahaprabhu just to bestow the topmost understanding of loving affairs with Krishna (samarpayitum unnatojjvala-rasam sva-bhakti-sriyam [Cc. Adi 1.4]). In devotional service there are different stages, although spiritually there is no difference among them. There is ultimately no difference between a devotee in the mood of servitude (dasya-rasa) and one in the mood of conjugal love (madhurya-rasa). But each devotee likes to serve the Supreme Lord according to his particular inclination. Someone wants to love Him in a neutral mood (shanta-rasa), someone wants to love Him in the mood of a servant, someone wants to love Him as a friend, another as a parent, and another as a conjugal lover. While there is no spiritual difference between these phases of loving affairs, great devotees and learned scholars have given their decision that the loving affairs with Krishna in the conjugal mood—like those between husband and wife or, above those, between lover and beloved—are on the highest platform.

In the Western countries these affairs between boyfriend and girlfriend are very prominent, and in the spiritual world this relationship of lover and beloved, without marriage, is considered the highest. Whatever so-called loving affairs we see here are a perverted reflection of the loving affairs between Radha and Krishna.

In the Bhagavad-gita this perverted reflection is described as urdhva-mulam adhah-sakham: a tree with its roots up and its branches down. In other words, the material world is a reflection of the real, spiritual world. Unless this material world is a reflection, how could the roots be upward? There is a tree like this: a tree on the bank of a pond will be reflected with its roots upwards and its branches down.

This world is a reflection only, a shadow. The reality is in the spiritual world. There the topmost thing is the conjugal love between Radha and Krishna, and here the same thing, when pervertedly reflected as sexual affairs between a girl and a boy, is the lowest abomination. We should know this: In the spiritual world, for Radha and Krishna to remain as girlfriend and boyfriend is the topmost pleasure, while in the material world this same thing is most abominable.

We cannot imitate the loving affairs of Krishna and Radharani. We have to understand the facts of Their relationship, as described here: radha krishna-pranaya-vikrtir hladini sakтир. “The loving affairs of Radha and Krishna are transcendental manifestations of the Lord’s internal pleasure-giving potency.”
The word shakti means “energy.” From the Vedas we understand that the Lord, the Supreme Person, has many energies: parasya sakti vividhaiva sruyate. When Arjuna requested Krishna in the Bhagavad-gita “Kindly explain some of the energies You display,” Krishna listed His different energies, and at last He concluded, athava bahunaitena kim jnatena tavarjuna vistabhyaham idam krtsnam ekamsena shto jagat.

The words idam krtsnam... jagat mean “the entire material manifestation.” There are many universes in the material manifestation. We see only one universe, but there are many millions of universes (yasya prabha prabhavato jagad-anda-koti). So, Krishna says that all these universes in the material world display only one-fourth of His energy (ekamsena).

Just imagine what Krishna’s energy is! And we are trying to imitate Him. So many rascals declare they are Bhagavan, but they have no idea what Bhagavan is. Innumerable universes are coming out from the breathing of Maha-Vishnu, who is just a part of a plenary part of Bhagavan, Lord Krishna. When Maha-Vishnu exhales, the universes come out, and when He inhales, everything goes within Him. This is Bhagavan.

This material creation is a partial exhibition of the energy of the Lord, one fourth of His energy. This material world is made of His material energy, and we are His marginal energy. But the other three-fourths of His energies are in the spiritual world, where Krishna exhibits only His spiritual energies. And when Krishna wants to enjoy, He enjoys loving affairs like those between a man and a woman.

Srila Vishvanatha Chakravarti Thakura explains that the mellow of the loving affairs between a man and a woman comes from the Supreme Person. Unless the loving propensity is there in the Supreme, how can it be reflected here? This material world is only a perverted reflection of the spiritual world, so the origin of the loving propensity must be there.

The impersonalistic, Mayavadi philosophers cannot understand the spiritual loving affairs of Radha and Krishna. Because they have bitter experience of the so-called loving affairs in this material world, they think the ultimate goal must be without personality or varieties (nirvishesa). Impersonalism and voidism are of the same nature. The voidists, the Buddhist philosophers, say that ultimately everything is zero, and the Mayavadi philosophers say, “No, not zero but impersonal.” Both of them are wrong. The Absolute Truth is actually personal and full of variety, but because the philosophers with a poor fund of knowledge cannot understand, they make it out to be zero or variety-less.

To clear away these false ideas, Kaviraja Gosvami says that while radha-krishna prema, the loving affairs between Radha and Krishna, are factual—they are not imagination—these affairs are different from the so-called loving affairs we experience in this world. That is to be understood. Don’t be like the sahajiyas, who take radha-krishna prema to be just like ordinary lusty affairs in this material world. A verse in the Srimad-Bhagavatam states that the loving affairs of the gopis and Krishna in the rasa-ilia are not an ordinary thing, and that if one can hear of them from the proper source and understand the real facts of the rasa-ilia, then all the lusty desires in one’s heart will vanish. There will be no more lusty desires. In other words, one will become dhira, calm and sober-minded.

Here in this material world everyone is adhira, agitated by lusty desires. But in the spiritual world everyone is dhira. They are not agitated by lusty desires. As long as we are agitated by lusty desires, we are in the material world. That is the test. As Yamunacharya says,

yad-avadhi mama cetah krishna-padaravinde
nava-nava-raasa-dhamany udyatam rantum asit
tad-avadhi bata nari-sangame smaryamane
bhavati mukha-vikarah susthu nisthivanam ca

“Since I’ve been engaged in rendering more and more service to Krishna and getting spiritual pleasure, as soon as I think of sex life with a woman I immediately spit. I hate to think of it.” This is the result of understanding the loving affairs between Radha and Krishna.

Kaviraja Gosvami explains that these affairs are a transformation of Krishna’s hladini shakti, His pleasure potency. The Supreme Lord has three primary spiritual potencies: sandhini, His existence potency; samvit, His knowledge potency; and hladini, His pleasure potency. The loving affairs of Radha and Krishna are a transformation of His pleasure potency.
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These loving affairs have nothing to do with the so-called loving affairs of this material world, because Krishna is Parabrahman. In the Bhagavad-gita Krishna is described as Parabrahman. Arjuna says to Krishna, param brahma param dhama pavitram paramam bhavan: “You are the Supreme Brahm, the supreme abode and purifier.” That is the declaration of Arjuna in the Bhagavad-gita, and we should accept it. This is the parampara system, the system of disciplic succession.

The Mayavadi philosophers are after brahma-sukha, the happiness of merging with Brahm. The source of brahma-sukha is Krishna, but the Mayavadis cannot reach up to that point. There are two kinds of transcendentalists: one is the Brahmavadi, or Mayavadi impersonalist, and the other is the Vaishnava, or devotee. The Vaishnavas accept the philosophy that we are servants of Krishna; jivera ‘svarupa’ haya—ksrnera ‘nitya-dasa.’ And the Mayavadi philosophers falsely think that they have become one with the Supreme, that they have become Narayana. That’s a misleading philosophy, and we should not accept it.

Now, Krishna being Parabrahman, what will be the platform of His loving affairs? This is to be considered. To attain brahma-sukha, spiritual happiness, many saintly persons give up everything of this material world and take sannyasa. Sannyasa means giving up everything for the Supreme. So, simply to relish a little bit of brahma-sukha, great, great saintly persons give up everything and try to purify their existence. They try to find real happiness. Every one of us is after happiness, but we are seeking happiness in the perverted reflection, where it is not possible to find it. Therefore one has to give up this perverted happiness and come to the real fact.

Our point is that since great saintly persons give up all pleasures in this material world to find pleasure in Brahm, why should Krishna, who is the Supreme Brahm, take pleasure in this material world? This is the argument. Therefore those who are thinking that Krishna enjoyed with the gopis as we enjoy in the company of many girls—such people are great fools. They have no knowledge. They’re misled. Our affairs, being in the perverted reflection, appear like the loving affairs of Radha and Krishna, but the reflection is different from the reality.

So we should not be misled; we should follow the teachings of Chaitanya-charitamrita. We should understand that the loving affairs between Radha and Krishna are not like those between an ordinary boy and girl. And if we take Radha’s and Krishna’s loving affairs to be ordinary, we will be misled. Therefore the sahajiyas, those who believe that Krishna enjoys with ordinary girls, are very, very much misled.

We shouldn’t be so foolish as to think we can be equal to Krishna. There is no competition for Krishna: na tat-samas cahyadhikas ca drysatya. Nobody can be equal with Him, nobody can be greater than Him. That is Parabrahman; that is Krishna. In the Bhagavad-gita also, Krishna says, matadv parataram nanyat. “There is no entity superior to Me.” We have to very carefully study Krishna.

The Krishna consciousness movement is meant to give everyone a chance to understand Krishna very scientifically. Krishna consciousness is not sentimentalism. One must be very philosophically advanced to understand this scientific knowledge, or vijana.

Without understanding the science and philosophy of Krishna consciousness, it is not possible to understand Krishna. You may ask, “Do you think all the devotees are scientists and philosophers?” The answer is yes. They may not have degrees in science or philosophy, but they have been taught by Krishna from within. If you want to learn science and philosophy, you have to approach some person who knows the subject. But the greatest scientist, the greatest philosopher, is Krishna, who is within your heart: isvarah sarva-bhutanam hrd-dese ‘rjuna tisthati. And He says, tesam satata-yuktanam bhajatam piti-purvikam dadami buddhi-yogam tam. “To anyone who is a sincere devotee of Mine and always engages in My service, I give education and intelligence. I make him a scientist and a philosopher.” That is the way of receiving vijana, scientific understanding of Krishna.

You may ask, “Why does Krishna reveal this knowledge only to His devotees and not to all?” If the Supreme Lord is sitting in everyone’s heart, why is He especially inclined toward those who engage twenty four hours a day in His service? Why not to others?” That is His special mercy for the devotees.

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tesam evanukampartham
aham ajnana-jam tamah
nasayamy atma-bhava stho
jnana-dipena bhasvata

"I live in everyone’s heart, but out of special mercy for My devotees I destroy their ignorance with the lamp of transcendental knowledge."

This is the process of understanding God. You cannot understand God, or Krishna, without being His faithful servant. This is the secret. If we become His faithful servant under the guidance of a proper spiritual master, we can understand Krishna and His loving affairs with Radharani, and we can understand Lord Chaitanya. These things will all be revealed.

This knowledge is not acquired by mundane efforts. That is not possible. Svayam eva sphuraty adah: Krishna will reveal Himself when He is pleased with your service. Suppose it is dark outside and you want the sunshine. That is not possible. But in the morning, when the sun comes out automatically, the darkness is dissipated. Similarly, knowledge of Krishna will automatically be revealed to us if we serve Him faithfully. So we should always remain faithful servants of Krishna, and when He is pleased by our service He will reveal Himself to us. Otherwise, it is not possible to understand Him.

Thank you very much.

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Sri 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
Reporter 1: Your Divine Grace, often when people pursue what you term “spiritual life,” they seem to forget about pursuing the things of this world—making this world comfortable.

Srila Prabhupada: Making this world “comfortable”? That will never be possible. Do you understand this? Let us say you take a fish out of the water and put him on the land. Now, you may give the fish a lovely velvet cushion and everything nice. But will the fish be comfortable?

Reporter 1: No. He’d be out of his element.

Srila Prabhupada: Similarly, we living entities are spirit soul. So being in this material body in this material world—this means we are out of our element.

But unfortunately, our system of education is so dull that the authorities do not
know that we are not this body—we are spirit soul. They are presenting themselves as big, big philosophers and big, big statesmen and big, big social planners. Yet they are forgetting the real thing: that we are not this body but spirit soul. Today even the leader is accepting this material body as his real self. And he is thinking, “These bodily comforts will make me happy.” But that cannot be. Because the body and its comforts are made of matter—and we are spirit soul.

Consider the same example: if you take the fish from his natural environment, the water, and put him on the land, he’ll never be happy. Similarly, as long as you continue to have this material body, you cannot enjoy real, eternal happiness. And you will have so many problems. The main problems are birth, death, old age, and disease. And these problems are due simply to having this material body.

Therefore, an intelligent man should know that, “I am not this body; I am spirit soul. My natural field of activities is on the spiritual platform. If I can somehow return to the spiritual platform, then I will be happy.” So the sum and substance of this Krishna consciousness movement is to educate people in how to be situated on the spiritual platform, how to be happy.

Reporter 2: Your Divine Grace, do you think that chanting the Hare Krishna mantra is the only way to achieve this liberation from matter? Is chanting the only way to be “situated on the spiritual platform”?

Srila Prabhupada: Yes. Chanting the Hare Krishna mantra means chanting the holy names of Krishna, the Supreme Lord, and Radha, or Mother Hara, the Lord’s personified spiritual energy. So chanting Hare Krishna means you come into direct association with the Lord by taking shelter of His spiritual energy. Hare Krishna: “O Lord, please engage me in Your devotional service. O devotional, spiritual energy of the Lord, please let me take shelter of You.” Being situated on the spiritual platform means you take shelter of the Lord’s spiritual energy.

For instance, when you approach a heater, you are taking shelter of the heater’s heating energy. Similarly, when you approach Krishna, you are taking shelter of His spiritual energy.

Or take the example of the sun, the great fiery planet. When you approach the sun, you are taking shelter of the sun’s heating and lighting energy. Is it not? When you are in the sunshine, in one sense you are in the sunlight—because the sun’s fiery temperature is so high that had you been actually in the sun, you would have been immediately blown up, burned into ashes. But still, when you take shelter of the sunshine, you take shelter of the sun.

So Krishna, the Supreme Lord, is situated as the supreme fire. Whatever we are experiencing is a spark of His energy. And just as we can enter into the sun’s all-pervasive fiery energy, even though the sun itself is ninety-three million miles away, so similarly, even though the Lord is very far away, we can take shelter of the Lord’s all-pervasive spiritual energy simply by chanting His holy name—because Krishna, being absolute, is not different from His name. Therefore, if you chant the Hare Krishna mantra without offense, then you directly associate with Krishna. This is liberation from matter. Spiritual liberation, situation on the spiritual platform.

Reporter 2: In all the scriptures that I have read, it’s said that the disciple must remember God’s name constantly. So you say that the Hare Krishna mantra contains God’s name. How do we know this?

Srila Prabhupada: How do you know your name?

Reporter 2: My parents gave it to me.

Srila Prabhupada: Yes. You relied on your mother and father, on parental authority. Similarly, you have to learn the Lord’s name by relying on spiritual authority.

Reporter 2: From the scriptures.

Srila Prabhupada: Yes.

Reporter 3: Srila Prabhupada, what about other religions, like Christianity and . . .

Srila Prabhupada: There is no second religion. There is only one. That is the right idea; that is genuine God consciousness.

Now, as soon as you designate “Christian,” “Hindu,” “Muslim,” that is upadhi—it falls short of the genuine spiritual conception. Just as God is one person, so genuine religion is one thing. Designated religion—conceiving of “our Christian God” or “our Hindu God”—falls short.

For example, now you are in a black coat. Tomorrow you may be in a white coat. So I could designate you as “black Mr. Such-and-such” or “white Mr. Such-and-such.” But there is no need, because you are not actually that black or white coat. That black or white coat is not you, but simply a circumstance.

Similarly, due to our so-called sophisticated mind, we say “Christian religion,” “Hindu religion.” To describe some particular historical circumstance we may use these designations. But religion is one thing. It means to glorify God’s holy name and abide by His laws. That is the spiritual platform.

(To be continued.)

Basil Woods Preschool Academy launched at Hyderabad

Hare Krishna Movement (HKM), Hyderabad launched its Basil Woods Preschool Academy in Banjara Hills today at MLA Colony, Road No.12, Banjara Hills, Hyderabad.

At a specially convened programme, “Vidyarambha”, His Grace Satya Gaura Chandra Dasa (M.Tech IIT-Chennai), President of HKM, Hyderabad and Akshaya Patra in Telangana and Andhra Pradesh, lit the lamp along with former DGP Aravinda Rao who was the Chief Guest at the programme and inaugurated the Basil Woods Preschool Academy. The Healthy Kids Contests and Culture Camp Showcase were conducted before the inauguration.

Speaking at the occasion, His Grace Satya Gaura Chandra Dasa said, “Considering the requests from many well-wishers and followers of the Hare Krishna Movement, we came up with the initiative of a preschool based on Indian tradition and culture. The preschool’s objective is to provide best-in-class early learning experience, with foundational Indian values for the gen-smart kids. For the first time in India, Culture Connect, a special co-curricular module to explore the rich cultural heritage of India in an engaging and fun-filled manner, has been added.”

 backwards. It is like the material body is the root of all problems. The main problems are birth, death, old age, and disease. And these problems are due simply to having this material body.

Therefore, an intelligent man should know that, “I am not this body; I am spirit soul. My natural field of activities is on the spiritual platform. If I can somehow return to the spiritual platform, then I will be happy.” So the sum and substance of this Krishna consciousness movement is to educate people in how to be situated on the spiritual platform, how to be happy.
Tad too late...

by Satya Sankalpa Dasa

What follows is a grim story of Mr. Bhagavandass Jhunjhunwala, owner of Ujala Lighting Ltd. He is a very successful businessman, has everything that the world can offer, and leads a passionate life. But he thinks he is God. Let’s hear from him.

I am God
I illuminate the dark skies,
No, not with my effulgence yet
I sell lights the whole world buys.
Yes, I am a big business magnate.

I am God
My wealth makes even Kubera envious,
No one can ever fathom my treasure.
My royal guards keep it impervious.
I am the lord of all I survey,
Make me the goal of every endeavor.
Surrender unto me, bow down and pray,
I am God.
Let this fake worship be banished.

Where’s your Krishna, where’s your Rama?
I am God.
As a father I behold them nourished.
Over half my wealth I have donated,
I feed and nurture the impoverished.
My compassion is unlimited,
I am God.
My fuming glance sets them fleeing.
Death and disease shall stand still,
I have never suffered and never will,
I am God.
My expanse shall know no border.
I shall rule with power extreme,
Thousands of men obey my order.
I am Ishwara the Controller Supreme,
I am God.
I shall change your life forever...
I am God, and leads a passionate life. But it’s too late...

Read Srila Prabhupada’s books and realise your self before it’s a little too late...

Srila Prabhupada says:

The desire for friendship is universal. It is based on our propensity to love someone. This propensity is thoughtfully explained by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada in The Nectar of Devotion, one of the philosophical cornerstones of the Krishna consciousness movement. In his Preface, Srila Prabhupada writes,

The basic principle of the living condition is that we have a general propensity to love someone. No one can live without loving someone else. This propensity is present in every living being. Even an animal like a tiger has this loving propensity, at least in a dormant stage, and it is certainly present in the human beings. The missing point, however, is where to repose our love so that everyone can become happy.... That missing point is Krishna, and The Nectar of Devotion teaches us how to stimulate our original love for Krishna and how to be situated in that position where we can enjoy our blissful life.

The Vedic literature tells us that our original friend is Lord Krishna, the Supreme Personality of Godhead. In the material world, we mistakenly try to re-create our blissful, primeval relationship with Him through various temporal relationships, all of which fail to satisfy our perpetual longing for perfect friendship. Krishna, or God, is the divine fountainhead of the loving sentiment that can be seen in all living beings. The Vedas explain that God created us out of His inexhaustible desire for loving exchanges. Thus friendship with Him is the original state
of the soul.

Since we are eternally part of Krishna, there is a natural intimacy between Him and us. In the Bhagavad-gita we learn that He is residing within our hearts as the Supersoul, graciously accompanying us as we wander throughout the universe, life after life, in search of lasting happiness. Unlike us, God possesses a spiritual vision that is never dimmed by material contact, and thus He is perfectly aware of our folly. As our true friend, He exhibits His kindness upon us by allowing us to learn through our own experience the futility of our efforts, and He lovingly deflects our attention back to Himself, the abode of all happiness.

Because Lord Krishna is supremely pure, His friendship is never contaminated with the selfish motives that stain material relationships. In the material world, everyone is ultimately concerned with his or her own interest. Even our friendships are part of our plan for our own enjoyment. Lord Krishna, by contrast, is always anxious for our ultimate well-being. Although we have turned away from Him, driven by our envy of His position as the supreme enjoyer, He continues to provide all our necessities. The air, the sun, our inherent abilities, and countless other gifts are all clear indications of His good will. And Krishna’s greatest expression of friendship is His association, which He generously offers us through the revealed scriptures, saints, and spiritual masters, who regularly appear throughout the millennia to invite us back to the spiritual world.

The attractive, dynamic qualities of the soul tend to remain static in the material world because of the soul’s marriage with inert matter. As a result, the thrill of material relationships diminishes quickly. We grow bored seeing the same faces day in and day out. But Krishna is never boring, for His transcendental qualities are ever fresh and ever expanding.

In the Vedas it is stated that even if the scientists could count all the grains of sand on a beach or all the atoms in the universe, they could never estimate even one drop of God’s blissful, all-attractive features. The Nectar of Devotion offers an illuminating summary of Lord Krishna’s spiritual qualities. By studying this great work in a spirit of devotion, we can enhance our appreciation for the Lord and thus develop the desire to know His sublime friendship.

For example, The Nectar of Devotion explains that no one is more appreciative or reciprocative than Lord Krishna. When Sudama first presented His material offering to Lord Krishna, Sudama was not so much a brahmana as was his desire, but because His humble offering was saturated with love, Krishna eagerly accepted it and ate it with great delight. Out of deep gratitude, Krishna reciprocated with Sudama by giving him more opulence than can be imagined even by the wealthiest person in this world, and in the end Sudama was granted entrance into Krishna’s spiritual abode. Hearing of Krishna’s limitless capacity for appreciating and reciprocating the love of His devotees can inspire us to rekindle our friendship with Him.

Lord Krishna is also the most faithful and considerate friend. He will never abandon us or allow us to feel neglected. Although His propensity to love is so great that He desires to interact with countless living beings simultaneously, He can do so without neglecting even one of them. When Krishna was in Dvaraka, He expanded Himself, by His supreme mystic power, into many Krishnas, giving spiritual bliss to each one of His sixteen thousand queens, each of whom thought that Krishna was residing with her alone.

Another reason that God’s friendship is the most desirable relationship is that it is eternal. In the material world we may sometimes form a relationship with another person that seems to be of sterling quality, but even that soon fades like a dream. At the time of death, the karma of both friends carries them far apart from one another, as strands of seaweed, meeting momentarily on the crest of a wave, are separated forever when the wave breaks to shore.

Happily, this is not the case if we befriend Krishna. The exchange between God and the living entity is never checked. Even if one begins the attempt to realize Krishna in this life and is not completely successful in His spiritual development, He begins in His next life from where He left off, until at last He achieves perfection.

Since we are all Krishna’s servants, it is important for us to remember that any attempt to approach Him must be attended by a serving attitude. Just as the Lord, out of His kindness, is always busy making arrangements for His devotees’ happiness, we must also try to act for His pleasure. This is the beginning of real love. And there is no loss for us if we agree to cultivate our devotional sentiments. In fact, serving Krishna is so relishable that Krishna Himself appeared in the form of a devotee, as Lord Chaitanya Mahaprabhu, to taste this pleasure and to show us, by practical example, that there is no greater aspiration for the living being than to achieve Lord Krishna’s friendship.

The Krishna consciousness movement is in the direct line descending from Lord Chaitanya. It was established by Srila Prabhupada to assist those seriously interested in reviving their dormant love for God. Its doors are open to everyone. Persons who aspire for perfect friendship will certainly embrace this rare and wonderful opportunity to find lasting spiritual happiness in the eternal company of Lord Krishna, the perfect friend.

Krishna will never abandon us or allow us to feel neglected. And He lovingly deflects our attention back to Himself, the abode of all happiness.

Brilliant as the Sun

An excerpt from the foremost book of spiritual knowledge, Srimad-Bhagavatam, with translation and purport by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

This Bhagavata Purana [Srimad-Bhagavatam] is as brilliant as the sun, and it has arisen just after the departure of Lord Krishna to His own abode, accompanied by religion, knowledge, and so on. Persons who have lost their vision because of the dense darkness of ignorance in the age of Kali will get light from this Purana. —Srimad-Bhagavatam 1.3.43

PURPORT

Lord Sri Krishna has His eternal dharma, or abode, where He eternally enjoys Himself with His eternal associates and paraphernalia. This eternal abode is a manifestation of His internal, spiritual energy, whereas the material world is a manifestation of His external, material energy.

As Lord Krishna says in the Bhagavad-gita, when He descends to the material world, He displays Himself and all His paraphernalia by His internal potency called atma-maya. His form, name, fame, paraphernalia, abode, and on so are not creations of matter. Krishna descends to reclaim the fallen souls and to reestablish codes of religion. Except for God, no one can establish the principles of religion. Either He or a suitable person empowered by Him alone can dictate the codes of religion.

Real religion means to know God, our relation with Him, our duties in relation with Him, and ultimately our destination after leaving this material body. The conditioned souls, who are entrapped by the material energy know hardly anything of these principles of life. Most of the conditioned souls are like animals—engaged simply in eating, sleeping, fearing and mating. They are mostly engaged in sense enjoyment under the pretension of religion, knowledge or salvation.

The conditioned souls are still more blind in the present age, the Age of Quarrel, or Kali-yuga. In the Kali-yuga the population is just a royal edition of the animals. They have nothing to do with spiritual knowledge or godly religious life. They are so blind that they cannot see anything beyond the needs of the body. They have no information of the spirit soul, which is beyond the jurisdiction of the subtle mind, intelligence and ego, but they are very proud of their advancement in knowledge, science and material prosperity. Having completely lost sight of the ultimate aim of life, they risk becoming a dog or hog just after leaving their present body.

The Personality of Godhead Sri Krishna appeared before us just a little prior to the beginning of Kali-yuga [five thousand years ago], and He returned to His eternal home practically at the commencement of Kali-yuga. While He was present, He exhibited everything by His different activities. Specifically, He spoke the Bhagavad-gita and thus eradicated all pretentious principles of religiosity. And prior to His departure from this material world, He empowered Sri Vyasa deva through Narada to compile the messages of the Srimad-Bhagavatam.

Thus the Bhagavad-gita and the Srimad-Bhagavatam are like torches for the blind people of this age. In other words, if men in this age of Kali want to see the real light of life, they must take to these two books alone. Then their aim of life will be fulfilled.

The Bhagavad-gita is the preliminary study of the Srimad-Bhagavatam. And the Srimad-Bhagavatam is the summum bonum of life, Lord Sri Krishna personified. We must therefore accept the Srimad-Bhagavatam as the direct representation of Lord Krishna. One who can see the Srimad-Bhagavatam can see also Lord Krishna in person. They are identical.
Ramanuja. Inside the main shrine, near the sanctum for Bhaktavatsala Perumal, there is a small shrine for Yoga Narasimha. On the banks of a lake a few meters behind this temple, is another temple for Rama. In this temple there is a beautiful deity of Hanuman lifting Rama and Lakshmana on his shoulders. The Pedda Jeeyar of Thirupathi is the permanent trustee of the temple.

Festivals
The major festivals, celebrated in the temple are Chitra Pournami during the Tamil month of Chittirai (March - April), Thiruadyana Utsavam during Margazhi (December - January) and Brahmotsavam during Panguni (March - April). The other festivals are Sri Jayanthi Utsavam during Jannashtami, Navaratri, Vijayadashami, Deepavali and Makara Shankranti, all celebrated with much pomp and vigour apart from the jayanthis of all Alwars and acharyas.

Thirumangai Alwar
Saint Thirumangai Alwar was passing through many sacred Vaishnava shrines including Thirunindravur but did not sing on this temple. As he noticed that the Supreme Lord was busy talking with Mahalakshmi, he considered it unfit to disturb Them and left the premises without visiting the temple. Noticing that Alwar bypassed this temple, Mother Mahalakshmi asked the Lord to get a hymn from the Alwar as She liked to hear from Alwar. By the time the Lord reached Alwar, he was in Mamallapuram. The Lord demanded a song of Alwar from this place. Excited by the simplicity and grace of the Lord, Alwar sang as follows:

“My Lord, protecting the whole universe, came to me to make known His love for the bhaktas at this sacred Mamallapuram. He demanded and took a song from me.”

Mother Mahalakshmi was not satisfied with one song. She asked the Lord to go back to Alwar for the remaining nine songs, as he used to sing ten songs for all temples. Alwar had already left Mamallapuram and had reached Thirukkannamangai. He saw the Lord with a side glance, waiting for him. In the ten songs on Thirukkannamangai Perumal, Alwar included Thirunindravur Perumal also in the hymns. It is interesting to note that the name of the Supreme Personality of Godhead in both these temples is Bhaktavatsala Perumal. Yes, He is indeed very compassionate towards His devotees!

Photo courtesy:
Santhanakrishnan, Srirangam

To read online visit: www.goo.gl/2e8XBl
Is Anyone Listening?

We can pray as our heart leads us, but Lord Chaitanya’s special prayer will give us complete solace.

by Dvarakadhisa Devi Dasi

Nestled within the nucleus of a large suburban hospital is a room of a different colour. Its decor departs from the chrome-and-tile motif that slinks throughout the hallways; this room is adorned with thick red draperies, mahogany benches, somber wallpaper. A perpetual hush hangs in the air, unbroken by nurses’ chatter or clanging bed trays. Yet it is in this room that the most significant utterances in the hospital find their voice. The small placard outside the door reads simply “Chapel.”

On any day herein you’ll find heads bowed into clasped hands, a pose rarely adopted elsewhere under the relentless scrutiny of fluorescent hospital lights. Here, tears flow without excuse, as victims of despair plead for one merciful last hope. And here, in the face of the uncontrollable, supreme will is acknowledged with poignant supplication.

My mother, who works in the hospital, confided to me that she sends people here when she senses that their human endurance has crumbled. “And you know, they always do find strength,” she nods sagaciously, “when they put it in a prayer.” Indeed, the solace of sincere prayer is the testament of every religious creed. Prayer draws forth with solemn clarity the essence of spiritual being. Some tremendous source of love and compassion is tapped, some sense of higher destiny revealed, if only for a brief glimpse, to the humble believer.

Now there’s even scientific evidence to bolster my mother’s recommendation. In an unusual study conducted by San Francisco cardiologist Dr. Randy Byrd, prayers seemed to benefit the health of the prayer’s beneficiary. The 393 patients in a coronary care unit were split into equal groups of comparable age and degree of illness. Unbeknownst to both the patients and their doctors, members of one group were assigned to pray for them each day. The prayer-persons were asked to pray in any manner they chose, adding a prayer for the “beneficial healing and quick recovery” of their assigned patient.

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The results showed that the health of the prayer recipients fared markedly better than that of the control group. They had fewer complications, required less antibiotics, and none of them required intubation.

Yet, interesting as this evidence might be. God is never compelled to answer anyone’s prayer, however ardent, and so this “scientific” study presents a distorted image of God and prayer. The Supreme Lord is not like the genie in the lamp, answering our commands. After all, while these particular prayers were selfless and beneficent, other equally heartfelt prayers are less so. Some people pray, for instance, for tickets to a rock concert. Others pray, quite earnestly, for sunshine on weekends or revenge on the neighbourhood bully. And what happens when the objectives of two prayers collide, such as when soldiers’ wives on both sides of a battle pray for their husbands’ safe return? How can both be satisfied?

Ultimately, God’s inscrutable will is shrouded to our puny calculations. Sometimes He seems to lavish reward one person while remaining fiercely implacable to another, from scriptural descriptions. However, we can gain some understanding of His transcendental dealings, for whatever the outcome. He always has the spiritual prosperity of the petitioner at heart. From His viewpoint, our physical bodies, our complicated lives, our burning hopes and fears all constitute but a flicker in the movement of infinite time. It all comes and goes so quickly that it’s really inconsequential. His concern is for the beloved spirit soul encased in the body: how to awaken his spiritual consciousness? Sometimes that awakening requires some shocking insight into the ephemeral nature of material happiness, some great pain or loss that brings us to perceive reality. If through suffering we are driven to seek out the Lord’s mercy, then we are brought closer to the permanent liberation of spiritual realization.

When we pray, therefore, we might consider forgoing requests for material boons, however altruistic, that will eventually vanish anyway. All material benedictions are but patchwork remedies for an underlying spiritual disease. Our best prayer, for ourselves and others, is one that will awaken our relationship with the Supreme Lord. Thus the advice of Sri Chaitanya Mahaprabhu is that we concentrate on one very special prayer: Hare Krishna, Hare Krishna. Krishna Krishna. Hare Hare/Hare Rama, Hare Rama, Rama Rama, Hare Hare. This prayer is translated. “O my dear Lord, please engage me in Your service.”

Loving service to the Supreme Lord, guided by knowledge of Him, removes material illusions from the heart. Thus the Hare Krishna mantra is the most powerful remedy for suffering, and it is the highest form of prayer. Yet it is so simple that it can be uttered again and again, under any circumstance, for it is always the appropriate prayer.

Since we all have a precious, unique relationship with God, our prayers are special and dear to Him. So we might pray as our heart leads us and at the same time chant Hare Krishna and cultivate a higher understanding of spiritual existence. Gradually we can be drawn into a state of exalted consciousness, untroubled even at the prospect of suffering and death, secure in spiritual trust of Him.
with considerable stress and turbulence.

Varuna’s relationship with maya came to link him with the demonic traits that the asuras later embodied. Varuna was closely related to demons such as Yama, Soma and Rudra. Varuna himself is described as Mayin, or maya crafty, as a result of his possession of the demonic traits that the asuras later embodied.

Varuna is also known as Samudraraja, or the king of the seas. He ardently prayed to the Supreme Personality of Godhead, Sri Narayana Himself. Varuna was also known as Samudraraja or the king of the seas. He ardently prayed to Mahalakshmi that she would be born as his daughter.

At this point, it may be recollected that Lord Chaitanya prayed, “O my Lord, Your holy name alone can render all benediction to living beings, and thus You have hundreds and millions of names like Krishna and Govinda. In these transcendental names You have invested all Your transcendental energies.”

While we mix in this world with names like John, Ashok, Mikhail, and Suzanne, our names usually don’t reveal anything of our real identity. They’re just more material names of no more significance than the babble of sea waves.—(Srimad-Bhagavatam 2.2.3, purport)

Whether we call God Buddha, Jehovah, Allah, Yahweh, or Krishna, the names of God stand as the source of every prayer we can put a name on.

As the old expression goes, “What’s in a name?” Srila Prabhupada gives an illustration about the use of material names compared to chanting God’s names. He explains that we can chant any name, for example “water,” but no matter how many times we repeat “water,” our thirst still won’t be quenched. We’ll just get bored—and thirstier. Yet if we chant the holy names of God, as in the maha-mantra—Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Hare Rama, Hare Hare—because God and His name are nondifferent we will achieve God.

Krishna’s presence must remain hidden to those who rest their faith in material names. Srila Prabhupada has written:

The whole material creation is a jugglery of names only; in fact, it is nothing but a bewildering creation of matter like earth, water and fire. The buildings, furniture, cars, bungalows, mills, factories, industries, peace, war or even the highest reactions of the three modes. Since the devotee of the Lord knows them perfectly well, he is not interested in creating unwanted things for a situation which is not at all reality, but simply names of no more significance than the babble of sea waves.—(Srimad-Bhagavatam 2.2.3, purport)

The compassionate Mahalakshmi in the temple
Located in the Thiruvallur district of Tamil Nadu, near the sea, is the wonderful temple of the Supreme Personality of Godhead, Lord Bhaktavatsala Perumal or He who is very compassionate to devotees.

The Legend

The legend of this temple is associated with Samudraraja or Varunadeva. Varuna (from the Sanskrit root vrū, meaning “to surround”) is a Vedic demigod who presides over the celestial ocean surrounding the earth. Ancient classification differentiated entities into two: asuras and devas. Originally, the asuras were elevated to the rank of sovereign gods and classified as Adityas, or sons of Aditi (infinity). Varuna was the most prominent of these demigods. As time progressed, other members of the Vedic pantheon, the subordinate devas such as Indra, Agni and Soma, would eventually eclipse Varuna in importance. The eventual rise of the devas to prominence led the asuras to be seen as demonic but not all of them are demonic; for instance, Prahlada Maharaja, Bali Maharaja and Vibheeshana were all great devotees of the Supreme Lord. Varuna came to supremacy as a celestial god in the Vedic pantheon by supplanting the elder demigods. His ascendance to this position above the other gods is not surprising. As chief of the Adityas, Varuna possesses aspects of a solar deity. He alone allows the sun to shine on the firmament, representing the ‘dark’ side of the Sun as it travelled back from West to East during the night. Varuna developed to become the god of the night sky exclusively, with the constellations representing his holy actions, and the moon moving by his will alone. The stars were also said to the represent his many eyes, or spasa. This term spasa later came to mean “spy,” and thus these celestial eyes were seen as representative of his spies who oversaw the moral actions of humanity.

The archetypal divine monarch, Varuna inhabits the kingdom of Sukha, referring to “happiness,” which is located on Pushpagiri, the “flower mountain.” Here he dwells in a thousand-columned golden palace where he sits to observe humanity.

No creature carries on without Varuna. His incomprehensible wisdom is further illustrated in the act of initiation of his son, the sage Rishi Vishishtha, into the shruti, the esoteric knowledge which fills the Vedas and is only available to the spiritually advanced. There are no limits to Varuna’s knowledge: he knows of a hundred thousand medicines to heal any affliction, and foresees all destinies. Varuna also grants wealth to his devout followers and protects cattle. He is also responsible for steering the safe course of ships across water, which may foreshadow his later status as monarch of the terrestrial waters. In the Vedas, Varuna is not directly connected to water, but instead represents water as it is present in the elements of ether and earth. He dug out the riverbeds, which flow by his command. Further, he sees to it that rivers, when entering into the ocean, do not cause overflow.

It seems that Varuna was heralded as a divinity in the Vedic religion for only a brief period. In the Rig Veda, he was frequently referred to by the title sārvag, or “emperor,” a title which was rarely used to refer to more popular demigods such as Indra, who would eventually rise to supremacy over the rest of the demigods. Despite his supremacy in the early Rig Veda as omniscient and omnipotent sky and ocean god, Varuna’s ascendency through the whole of the work is not particularly evident when compared to other demigods.

Throughout the Vedas, Varuna is mentioned 341 times, while Indra, chief of the Devas, is mentioned approximately six-fold that. This may misrepresent the actual importance of Varuna in early Vedic society due to the focus of the Rig Veda upon Agni and Soma ritual, and the close relation between the Soma ritual and Indra.

Varuna maintains dharma with help from Mitra, the asura who originally represented oath personified. Together Varuna and Mitra are the gods of the oath, and are often identified together as Mitra-Varuna. Mitra represents the human side of Vedic religion, which is based in ritual contracts. Varuna, in contrast, is the sovereign of the material world and works as a humble servant of the Supreme Personality of Godhead. Along with Mitra, Varuna is called the lord of light.

Varuna is also twinned with Indra, the warrior god who presides over the storm, and together they are referred to as Indra-Varuna. In Rig Veda 4.42, Varuna explicitly states the connection between himself and Indra as the lord of Devaloka (there are 14 planets 7 above earth and 6 below earth.)

While at first the two deities cooperate, signs of impending conflict are evident early on in the Rig Veda, as the two gods are clearly of opposite character. Later on, Indra becomes Varuna’s rival, and the two grapple for supremacy over the universe. Indra eventually overtakes Varuna. In doing so, Indra also assumed control over the rains, which had formerly been under Varuna’s jurisdiction.

Regardless of the fact that Varuna guards justice and truth, he maintains an intriguing ambiguity of character through his reliance upon guile and trickery (maya) in order to carry out many of his functions. With maya, Varuna effortlessly carries out such tasks as providing rains and rivers, while Indra or the Maruts do the same. 

The amazing Lord with His consorts
Dear to devotees

Thirunindravur Bhaktavatsala Perumal Temple

by Sampatkumara Ramanuja Dasan (Adv. Ashwin S)

Located in the Thiruvallur district of Tamil Nadu, near the sea, is the wonderful temple of the Supreme Personality of Godhead, Lord Bhaktavatsala Perumal or He who is very compassionate to devotees.

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Throughout the Vedas, Varuna is mentioned 341 times, while Indra, chief of the Devas, is mentioned approximately six-fold that. This may misrepresent the actual importance of Varuna in early Vedic society due to the focus of the Rig Veda upon Agni and Soma ritual, and the close relation between the Soma ritual and Indra.

Varuna maintains dharma with help from Mitra, the asura who originally represented oath personified. Together Varuna and Mitra are the gods of the oath, and are often identified together as Mitra-Varuna. Mitra represents the human side of Vedic religion, which is based in ritual contracts. Varuna, in contrast, is the sovereign of the material world and works as a humble servant of the Supreme Personality of Godhead. Along with Mitra, Varuna is called the lord of light.

Varuna is also twinned with Indra, the warrior god who presides over the storm, and together they are referred to as Indra-Varuna. In Rig Veda 4.42, Varuna explicitly states the connection between himself and Indra as the lord of Devaloka (there are 14 planets 7 above earth and 6 below earth.)

While at first the deities cooperate, signs of impending conflict are evident early on in the Rig Veda, as the two gods are clearly of opposite character. Later on, Indra becomes Varuna’s rival, and the two grapple for supremacy over the universe. Indra eventually overtakes Varuna. In doing so, Indra also assumed control over the rains, which had formerly been under Varuna’s jurisdiction.

Regardless of the fact that Varuna guards justice and truth, he maintains an intriguing ambiguity of character through his reliance upon guile and trickery (maya) in order to carry out many of his functions. With maya, Varuna effortlessly carries out such tasks as providing rains and rivers, while Indra or the Maruts do the same.
Varuna’s relationship with Maya came to link him with the demonic traits that the asuras later embodied. Varuna was closely related to demigods such as Yama, Soma and Rudra. Varuna himself is described as Mayin, or crafty, as a result of his possession of Maya, and is therefore approached with much trepidation. As such, his forms often embody attributes of mystery, tremendousness and fascination. He is a great devotee of the Supreme Personality of Godhead, Sri Narayana Himself. Lord Chaitanya prayed, “O my Lord, Your holy name alone can render all benediction to living beings, and thus You have hundreds and millions of names like Krishna and Govinda. In these transcendental names You have invested all Your transcendental energies.”

Whether we call God Buddha, Jehovah, Allah, Yahweh, or Krishna, the names of God stand as the source of every article we can put a name on. As the old expression goes, “What’s in a name?” Srila Prabhupada gives an illustration about the use of material names compared to chanting God’s names. He explains that we can chant any name, for example “water,” but no matter how many times we repeat “water,” our thirst still won’t be quenched. We’ll just get bored—and thirstier. Yet if we chant the holy names of God, as in the mantra—Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/Hare Rama, Hare Rama, Rama Rama, Hare Hare—because God and His name are nondifferent we will achieve God.

Krishna’s presence must remain hidden to those who rest their faith in material names. Srila Prabhupada has written:

The whole material creation is a jugglery of names only; in fact, it is nothing but a bewildering creation of matter like earth, water and fire. The buildings, furniture, cars, bungalows, mills, factories, industries, peace, war or even the highest perfection of material science, namely atomic energy and electronics, are all simply bewildering names of material elements with their concomitant reactions of the three modes. Since the devotee of the Lord knows them perfectly well, he is not interested in creating unwanted things for a situation which is not at all reality, but simply names of no more significance than the babble of sea waves.—(Srimad-Bhagavatam 2.2.3, purport)

Just to help establish these babblings, paid government servants assign registered trademarks and copyrights for names. Advertising firms and public relations agencies are paid to promote names and create fame for them. But God is transcendental, and He’s not trying to get a piece of the action. He has no need to sue anyone who uses His name. He is never depleted by any infringement. Rather, because He feels sorry that we’re missing the responsibility of using our human intelligence, He appears in this age as Lord Chaitanya Mahaprabhu to establish the chanting of His holy names.

Lord Chaitanya prayed, “O my Lord, Your holy name alone can render all benediction to living beings, and thus You have hundreds and millions of names like Krishna and Govinda. In these transcendental names You have invested all Your transcendental energies.” While we mix in this world with names like John, Ashok, Mikhail, and Suzanne, our names usually don’t reveal anything of our real identity. They’re just more material sounds to add to the babble. Yet Krishna’s names describe His transcendental attributes and favourite activities, and we can relish His qualities and enter into His pastimes through His names. What’s in a name? Well, if you are asking about the names of God, you won’t find the answer in any college textbook. Sure, the linguists have analysed every word ever uttered. And they have a very high regard for the use and maintenance of language. They are seeking a sort of perfection. Yet everything that they’re searching for, that we’re all searching for, is in Krishna’s names.
Is Anyone Listening?

We can pray as our heart leads us, but Lord Chaitanya’s special prayer will give us complete solace.

by Dvārakadhīsa Devī Dāsi

Nestled within the nucleus of a large suburban hospital is a room of a different colour. Its decor departs from the chrome-and-tile motif that slinks throughout the hallways; this room is adorned with thick red draperies, mahogany benches, somber wallpaper. A perpetual hush hangs in the air, unbroken by nurses’ chatter or clanging bed trays. Yet it is in this room that the most significant utterances in the hospital find their voice. The small placard outside the door reads simply “Chapel.”

On any day herein you’ll find heads bowed into clasped hands, a pose rarely adopted elsewhere under the relentless scrutiny of fluorescent hospital lights. Here, tears flow without excuse, as victims of despair plead for one merciful last hope. And here, in the face of the uncontrollable, supreme will is acknowledged with poignant supplication.

My mother, who works in the hospital, confided to me that she sends people here when she senses that their human endurance has crumbled. “And you know, they always do find strength,” she nods sagaciously, “when they put it in a prayer.” Indeed, the solace of sincere prayer is the testament of every religious creed. Prayer draws forth with solemn clarity the essence of spiritual being. Some tremendous source of love and compassion is tapped, some sense of higher destiny revealed, if only for a brief glimpse, to the humble believer.

Now there’s even scientific evidence to bolster my mother’s recommendation. In an unusual study conducted by San Francisco cardiologist Dr. Randy Byrd, prayers seemed to benefit the health of the prayer’s beneficiary. The 393 patients in a coronary care unit were split into equal groups of comparable age and degree of illness. Unbeknownst to both the patients and their doctors, members of one group were assigned to pray for them each day. The prayer-persons were asked to pray in any manner they chose, adding a prayer for the “beneficial healing and quick recovery” of their assigned patient.

The results showed that the health of the prayer recipients fared markedly better than that of the control group. They had fewer complications, required less antibiotics, and none of them required intubation. The 393 patients in a coronary care unit were split into equal groups of comparable age and degree of illness. Unbeknownst to both the patients and their doctors, members of one group were assigned to pray for them each day. The prayer-persons were asked to pray in any manner they chose, adding a prayer for the “beneficial healing and quick recovery” of their assigned patient.

When we pray, therefore, we might consider forgoing requests for material boons, however altruistic, that will eventually vanish anyway. All material benedictions are but patchwork remedies for an underlying spiritual disease. Our best prayer, for ourselves and others, is one that will awaken our relationship with the Supreme Lord. Thus the advice of Sri Chaitanya Mahaprabhu is that we concentrate on one very special prayer: Hare Krishna, Hare Krishna. Krishna Krishna. Hare Hare/

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Loving service to the Supreme Lord, guided by knowledge of Him, removes material illusions from the heart. Thus the Hare Krishna mantra is the most powerful remedy for suffering, and it is the highest form of prayer. Yet it is so simple that it can be uttered again and again, under any circumstance, for it is always the appropriate prayer.

Since we all have a precious, unique relationship with God, our prayers are special and dear to Him. So we might pray as our heart leads us and at the same time chant Hare Krishna and cultivate a higher understanding of spiritual existence. Gradually we can be drawn into a state of exalted consciousness, untroubled even at the prospect of suffering and death, secure in spiritual trust of Him.
Ramanuja. Inside the main shrine, near the sanctum for Bhaktavatsala Perumal, there is a small shrine for Yoga Narasimha. On the banks of a lake a few meters behind this temple, is another temple for Rama. In this temple there is a beautiful deity of Hanuman lifting Rama and Lakshmana on his shoulders. The Pedda Jeeyar of Tirupathi is the permanent trustee of the temple.

**Festivals**

The major festivals, celebrated in the temple are Chitra Pournami during the Tamil month of Chittirai (March - April), Thiruadyana Utsavam during Margazhi (December - January) and Brahmotsavam during Panguni (March - April). The other festivals are Sri Jayanthi Utsavam during Jannashtami, Navaratri, Vijayadashami, Deepavali and Makara Shankranti, all celebrated with much pomp and vigour apart from the jayanthis of all Alwars and acharyas.

**Thirumangai Alwar**

Saint Thirumangai Alwar was passing through many sacred Vaishnava shrines including Thirunindravur but did not sing on this temple. As he noticed that the Supreme Lord was busy talking with Mahalakshmi, he considered it unfit to disturb Them and left the premises without visiting the temple. Noticing that Alwar bypassed this temple, Mother Mahalakshmi asked the Lord to get a hymn from the Alwar as She liked to hear from Alwar. By the time the Lord reached Alwar, he was in Mamallapuram. The Lord demanded a song of Alwar from this place. Excited by the simplicity and grace of the Lord, Alwar sang as follows:

“My Lord, protecting the whole universe, came to me to make known His love for the bhaktas at this sacred Mamallapuram. He demanded and took a song from me.”

Mother Mahalakshmi was not satisfied with one song. She asked the Lord to go back to Alwar for the remaining nine songs, as he used to sing ten songs for all temples. Alwar had already left Mamallapuram and had reached Thirukkannamangai. He saw the Lord with a side glance, waiting for him. In the ten songs on Thirukkannamangai Perumal, Alwar included Thirunindravur Perumal also in the hymns. It is interesting to note that the name of the Supreme Personality of Godhead in both these temples is Bhaktavatsala Perumal. Yes, He is indeed very compassionate towards His devotees!

Photo courtesy: Santhanakrishnan, Srirangam

To read online visit: [www.goo.gl/2e8XBf](http://www.goo.gl/2e8XBf)
of the soul.

Since we are eternally part of Krishna, there is a natural intimacy between Him and us. In the Bhagavad-gita we learn that He is residing within our hearts as the Supersoul, graciously accompanying us as we wander throughout the universe, life after life, in search of lasting happiness. Unlike us, God possesses a spiritual vision that is never dimmed by material contact, and thus He is perfectly aware of our folly. As our true friend, He exhibits His kindness upon us by allowing us to learn through our own experience the futility of our efforts, and He lovingly deflects our attention back to Himself, the abode of all happiness.

Because Lord Krishna is supremely pure, His friendship is never contaminated with the selfish motives that taint material relationships. In the material world, everyone is ultimately concerned with his or her own interest. Even our friendships are part of our plan for our own enjoyment. Lord Krishna, by contrast, is always anxious for our ultimate well-being. Although we have turned away from Him, driven by our envy of His position as the supreme enjoyer, He continues to provide all our necessities. The air, the sun, our inherent abilities, and countless other gifts are all clear indications of His good will. And Krishna’s greatest expression of friendship is His association, which He generously offers us through the revealed scriptures, saints, and spiritual masters, who regularly appear throughout the milliseconds to invite us back to the spiritual world.

The attractive, dynamic qualities of the soul tend to remain static in the material world because of the soul’s marriage with inert matter. As a result, the thrill of material engagement is like a wave breaks to shore.

In the Vedas it is stated that even if the scientists could count all the grains of sand on a beach or all the atoms in the universe, they could never estimate even one drop of God’s blissful, all-attractive features. The Nectar of Devotion offers an illuminating summary of Lord Krishna’s spiritual qualities. By studying this great work in a spirit of devotion, we can enhance our appreciation for the Lord and thus develop the desire to know His sublime friendship.

For example, the Nectar of Devotion explains that no one is more appreciative or reciprocative than Lord Krishna, as shown in His dealings with His friends. Once, a poor brahmana named Sudama offered Krishna a few grains of rice. Because Sudama was penniless, he was unable to present His Lord with a valuable gift, as was his desire, but because his humble offering was saturated with love, Krishna eagerly accepted it and ate it with great delight. Out of deep gratitude, Krishna reciprocated with Sudama by giving him more opulence than can be imagined even by the wealthiest person in this world, and in the end Sudama was granted entrance into Krishna’s spiritual abode. Hearing of Krishna’s limitless capacity for appreciating and reciprocating the love of His devotees can inspire us to rekindle our friendship with Him.

Lord Krishna is also the most faithful and considerate friend. He will never abandon us or allow us to feel neglected. Although His propensity to love is so great that He desires to interact with countless living beings simultaneously, He can do so without neglecting even one of them. When Krishna was in Dvaraka, He expanded Himself, by His supreme mystic power, into many Krishna manifestations, giving spiritual bliss to each of His sixteen thousand queens, each of whom thought that Krishna was residing with her alone.

Another reason that God’s friendship is the most desirable relationship is that it is eternal. In the material world we may sometimes form a relationship with another person that seems to be of sterling quality, but even that soon fades like a dream. At the time of death, the karma of both friends carries them far apart from one another, as strands of seaweed, meeting momentarily on the crest of a wave, are separated forever when the wave breaks to shore.

Happily, this is not the case if we befriend Krishna. The exchange between God and the living entity is never checked. Even if one begins the attempt to realize Krishna in this life and is not completely successful in His spiritual development, He begins in His next life from where He left off, until at last He achieves perfection.

Since we are all Krishna’s servants, it is important for us to remember that any attempt to approach Him must be attended by a serving attitude. Just as the Lord, out of His kindness, is always busy making arrangements for His devotees’ happiness, we must also try to act for His pleasure. This is the beginning of real love. And there is no loss for us if we agree to cultivate our devotional sentiments. In fact, serving Krishna is so indispensable that Krishna Himself appeared in the form of a devotee, as Lord Chaitanya Mahaprabhu, to taste this pleasure and to show us, by practical example, that there is no greater aspiration for the living being than to achieve Lord Krishna’s friendship.

The Krishna consciousness movement is the direct line descending from Lord Chaitanya. It was established by Srila Prabhupada to assist those seriously interested in reviving their dormant love for God. Its doors are open to everyone. Persons who aspire for perfect friendship will certainly embrace this rare and wonderful opportunity to find lasting spiritual happiness in the eternal company of Lord Krishna, the perfect friend.

The conditioned souls, who are entrapped by the material energy, know hardly anything of these principles of life. Most of the conditioned souls are like animals—engaged simply in eating, sleeping, and mating. They are mostly engaged in sense enjoyment under the pretension of religion, knowledge or salvation.

Thus the Bhagavad-gita and the Srimad-Bhagavatam are like torches for the blind people of this age. In other words, if men in this age of Kali want to see the real light of life, they must take to these two books alone. Then their aim of life will be fulfilled.

The Bhagavad-gita is the preliminary study of the Srimad-Bhagavatam. And the Srimad-Bhagavatam is the summum bonum of life. Lord Sri Krishna personified. We must therefore accept the Srimad-Bhagavatam as the direct representation of Lord Krishna. One who can see the Srimad-Bhagavatam can see also Lord Krishna in person. They are identical.


What follows is a grim story of Mr. Bhagavandass Jhunjhunwala, owner of Ujala Lighting Ltd. He is a very successful businessman, has everything that the world can offer, and leads a passionate life. But he thinks he is God. Let’s hear from him.

I am God
I illuminate the dark skies,
No, not with my effulgence yet
I sell lights the whole world buys,
Yes, I am a big business magnate.

I am God
My wealth makes even Kubera envious,
No one can ever fathom my treasure.
My royal guards keep it impervious,
My expanse shall know no border.

I am God
My compassion is unlimited,
My fuming glance sets them fleeing.
Death and disease shall stand still,
As a mortal being.

I am God
My fuming glance sets them fleeing.
Death and disease shall stand still,
From any pain like a mortal being.

Mr. Jhunjhunwala has finally come to realise the imminent death. He was so busy adorning his fleeting nature of life, but he can do little to avert the imminent death. He was so busy adorning his life, he even forgot it will all end one day. It is not late for you to realize your true nature as an eternal, cognizant and blissful part and parcel of the Supreme.

Sri Prabhupada says:
The impetus for lording it over material nature is the sense of “mine” and “I.” “I am the lord of all that I survey. So many things I possess, and I shall possess more and more. Who can be richer than I in wealth and education?” I am the master, and I am God. Who else is there but me?” All these ideas reflect the philosophy of aham mama, the conception that “I am everything.” Persons conducted by such a conception of life can never get liberation from material bondage. But even a person perpetually condemned to the miseries of material existence can get relief from bondage if he simply agrees to hear only krishna-katha.

The age of Kali is full of sinful reactions, and people are more and more addicted to the qualities of this age, but simply by hearing and chanting of krishna-katha one is sure to go back to Godhead.

[SB 3.5.44]
Read Sri Prabhupada’s books and realise your self before it’s a little too late...

The desire for friendship is universal. It is based on our propensity to love someone. This propensity is thoughtfully explained by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada in the Nectar of Devotion, one of the philosophical cornerstones of the Krishna consciousness movement. In his Preface, Sri Prahabhupada writes,
The basic principle of the living condition is that we have a general propensity to love someone. No one can live without loving someone else. This propensity is present in every living being. Even an animal like a tiger has this loving propensity, at least in a dormant stage, and it is certainly present in the human beings. The missing point, however, is where to repose our love so that everyone can become happy..... That missing point is Krishna, and The Nectar of Devotion teaches us how to stimulate our original love for Krishna and how to be situated in that position where we can enjoy our blissful life.

The Vedic literature tells us that our original friend is Lord Krishna, the Supreme Personality of Godhead. In the material world, we mistakenly try to re-create our blissful, primeval relationship with Him through various temporal relationships, all of which fail to satisfy our perpetual longing for perfect friendship. Krishna, or God, is the divine fountainhead of the loving sentiment that can be seen in all living beings. The Vedas explain that God created us out of His inexhaustible desire for loving exchanges. Thus friendship with Him is the original state...
know that we are not this body—we are spirit soul. They are presenting themselves as big, big philosophers and big, big statesmen and big, big social planners. Yet they are forgetting the real thing: that we are not this body but spirit soul. Today even the leader is accepting this material body as his real self. And he is thinking, “These bodily comforts will make me happy.” But that cannot be. Because the body and its comforts are made of matter—and we are spirit soul.

Consider the same example: if you take the fish from his natural environment, the water, and put him on the land, he’ll never be happy. Similarly, as long as you continue to have this material body, you cannot enjoy real, eternal happiness. And you will have so many problems. The main problems are birth, death, old age, and disease. And these problems are due simply to having this material body.

Therefore, an intelligent man should know that, “I am not this body; I am spirit soul. My natural field of activities is on the spiritual platform. If I can somehow return to the spiritual platform, then I will be happy.” So the sum and substance of this Krishna consciousness movement is to educate people in how to be situated on the spiritual platform, how to be happy.

Reporter 2: Your Divine Grace, do you think that chanting the Hare Krishna mantra is the only way to achieve this liberation from matter? Is chanting the only way to be “situated on the spiritual platform”?

Srila Prabhupada: Yes. Chanting the Hare Krishna mantra means chanting the holy names of Krishna, the Supreme Lord, and Radha, or Mother Hera, the Lord’s personified spiritual energy. So chanting Hare Krishna means you come into direct association with the Lord by taking shelter of His spiritual energy. Hare Krishna: “O Lord, please engage me in Your devotional service. O devotional, spiritual energy of the Lord, please let me take shelter of You.” Being situated on the spiritual platform means you take shelter of the Lord’s spiritual energy.

For instance, when you approach a heater, you are taking shelter of the heater’s heating energy. Similarly, when you approach Krishna, you are taking shelter of His spiritual energy.

Or take the example of the sun, the great fiery planet. When you approach the sun, you are taking shelter of the sun’s heating and lighting energy. Is it not? When you are in the sunshine, in one sense you are in the sun. Of course, in another sense you are not actually in the sun—because the sun’s fiery temperature is so high that had you been actually in the sun, you would have been immediately blown up, burned into ashes. But still, when you take shelter of the sunshine, you take shelter of the sun.

Srila Prabhupada: How do you know your name?

Reporter 2: My parents gave it to me.

Srila Prabhupada: Yes. You relied on your mother and father, on parental authority. Similarly, you have to learn the Lord’s name by relying on spiritual authority.

Reporter 2: From the scriptures.

Srila Prabhupada: Yes.

Reporter 3: Srila Prabhupada, what about other religions, like Christianity and . . .

Srila Prabhupada: There is no second religion. There is only one. That is the right idea; that is genuine God consciousness.

Now, as soon as you designate “Christian,” “Hindu,” “Muslim,” that is upadhi—it falls short of the genuine spiritual conception. Just as God is one person, so genuine religion is one thing. Designated religion—conceiving of “our Christian God” or “our Hindu God”—falls short.

For example, now you are in a black coat. Tomorrow you may be in a white coat. So I could designate you as “black Mr. Such-and-such” or “white Mr. Such-and-such.” But there is no need, because you are not actually that black or white coat. That black or white coat is not you, but simply a circumstance.

Similarly, due to our so-called sophisticated mind, we say “Christian religion,” “Hindu religion.” To describe some particular historical circumstance we may use these designations. But religion is one thing. It means to glorify God’s holy name and abide by His laws. That is the spiritual platform. 🙏

(To be continued.)
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Returning to the Spiritual Platform

This conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupada and reporters took place in Melbourne, Australia, on June 29, 1974.

Reporter 1: Your Divine Grace, often when people pursue what you term “spiritual life,” they seem to forget about pursuing the things of this world—making this world comfortable.

Srila Prabhupada: Making this world “comfortable”? That will never be possible. Do you understand this? Let us say you take a fish out of the water and put him on the land. Now, you may give the fish a lovely velvet cushion and everything nice. But will the fish be comfortable?

Reporter 1: No. He’d be out of his element.

Srila Prabhupada: Similarly, we living entities are spirit soul. So being in this material body in this material world—this means we are out of our element.

But unfortunately, our system of education is so dull that the authorities do not
Tesam evanukampartham
aham ajnana-jam tamah
nasayamy atma-bhava stho
ejnana-dipena bhasvata

"I live in everyone’s heart, but out of special mercy for My devotees I destroy their ignorance with the lamp of transcendental knowledge."

This is the process of understanding God. You cannot understand God, or Krishna, without being His faithful servant. This is the secret. If we become His faithful servant under the guidance of a proper spiritual master, we can understand Krishna and His loving affairs with Radharani, and we can understand Lord Chaitanya. These things will all be revealed.

This knowledge is not acquired by mundane efforts. That is not possible. Svayam eva sphuraty adah: Krishna will reveal Himself when He is pleased with your service. Suppose it is dark outside and you want the sunshine. That is not possible. But in the morning, when the sun comes out automatically, the darkness is dissipated. Similarly, knowledge of Krishna will automatically be revealed to us if we serve Him faithfully. So we should always remain faithful servants of Krishna, and when He is pleased by our service He will reveal Himself to us. Otherwise, it is not possible to understand Him.

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

Sri Narasimha Jayanthi for the first time in the Gulf

Sri Narasimha Jayanthi celebrations were conducted in Dubai for the first time by ISKCON Bangalore group of devotees on Friday, 27th April 2018. More than 130 devotees participated in Sri Narasimha Homa conducted as a part of the festival. It was an ardent desire of Srila Prabhupada to spread the sankirtana movement of Lord Chaitanya Mahaprabhu all over the world. To fulfill this desire of Srila Prabhupada, Gulf preaching is one of the key initiatives of ISKCON Bangalore Group as part of their global-outreach preaching activities. These programmes began in the Gulf during the month of September 2017 and so far more than 25 Bhagavata Satsang programmes have been conducted.
These loving affairs have nothing to do with the so-called loving affairs of this material world, because Krishna is Parabrahman. In the Bhagavad-gita Krishna is described as Parabrahman. Arjuna says to Krishna, param brahma param dhama pavitram paramam bhavan: “You are the Supreme Brahman, the supreme abode and purifier.” That is the declaration of Arjuna in the Bhagavad-gita, and we should accept it. This is the parampara system, the system of disciplic succession.

The Mayavadi philosophers are after brahma-sukha, the happiness of merging with Brahman. The source of brahma-sukha is Krishna, but the Mayavadis cannot reach up to that point. There are two kinds of transcendentalists: one is the Brahmacari, or Mayavadi impersonalist, and the other is the Vaishnava, or devotee. The Vaishnavas accept the philosophy that we are servants of Krishna: jivera ‘svarup’ haya—ksrnera ‘nitya-dasa.’ And the Mayavadi philosophers falsely think that they have become one with the Supreme, that they have become Narayana. That’s a misleading philosophy, and we should not accept it.

Now, Krishna being Parabrahman, what will be the platform of His loving affairs? This is to be considered. To attain brahma-sukha, spiritual happiness, many saintly persons give up everything of this material world and take sannyasa. Sannyasa means giving up everything for the Supreme. So, simply to relish a little bit of brahma-sukha, great, great saintly persons give up everything and try to purify their existence. They try to find real happiness. Every one of us is after happiness, but we are seeking happiness in the perverted reflection, where it is not possible to find it. Therefore one has to give up this perverted happiness and come to the real fact.

Our point is that since great saintly persons give up all pleasures in this material world to find pleasure in Brahman, why should Krishna, who is the Supreme Brahman, take pleasure in this material world? This is the argument. Therefore those who are thinking that Krishna enjoyed with the gopis as we enjoy in the company of many girls—such people are great fools. They have no knowledge. They’re misled. Our affairs, being a perverted reflection, appear like the loving affairs of Radha and Krishna, but the reflection is different from the reality.

So we should not be misled: we should follow the teachings of Chaitanya-charitamrita. We should understand that the loving affairs between Radha and Krishna are not like those between an ordinary boy and girl. And if we take Radha’s and Krishna’s loving affairs to be ordinary, we will be misled. Therefore the sahajiyas, those who believe that Krishna enjoys with ordinary girls, are very, very much misled.

We shouldn’t be so foolish as to think we can be equal to Krishna. There is no competition for Krishna: na tat-samas cavyadyahikas ca dryaste. Nobody can be equal with Him, nobody can be greater than Him. That is Parabrahman; that is Krishna. In the Bhagavad-gita also, Krishna says, mattah parataram naryat. “There is no entity superior to Me.” We have to very carefully study Krishna.

The Krishna consciousness movement is meant to give everyone a chance to understand Krishna very scientifically, Krishna consciousness is not sentimentalism. One must be very philosophically advanced to understand this scientific knowledge, or vijnana.

Without understanding the science and philosophy of Krishna consciousness, it is not possible to understand Krishna. You may ask, “Do you think all the devotees are scientists and philosophers?” The answer is yes. They may not have degrees in science or philosophy, but they have been taught by Krishna from within. If you want to learn science and philosophy, you have to approach some person who knows the subject. But the greatest scientist, the greatest philosopher, is Krishna, who is within your heart: isvarah sarva-bhutanam hrd-desa ‘jyuna tishthati. And He says, tesam satata-yuktanam bhajatam priti-purvakam dadami buddhi-yogam tam: “To anyone who is a sincere devotee of Mine and always engages in My service, I give education and intelligence. I make him a scientist and a philosopher.” That is the way of receiving vijnana, scientific understanding of Krishna.

You may ask, “Why does Krishna reveal this knowledge only to His devotees and not to all?” If the Supreme Lord is sitting in everyone’s heart, why is He especially inclined toward those who engage twenty four hours a day in His service? Why not to others?” That is His special mercy for the devotees.

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Fasting till noon
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The word *shakti* means “energy.” From the Vedas we understand that the Lord, the Supreme Person, has many energies: *parasya sakti vividhaiva sruyate*. When Arjuna requested Krishna in the *Bhagavad-gita* “Kindly explain some of the energies You display,” Krishna listed His different energies, and at last He concluded, 

\[
\text{atha bahunaitena}
\]

\[
\text{kim jnatena tavarjuna}
\]

\[
\text{vistabhyaham idam krtsnam}
\]

\[
\text{ekamsena sthito jagat}
\]

The words *idam krtsnam... jagat* mean “the entire material manifestation.” There are many universes in the material manifestation. We see only one universe, but there are many millions of universes (*yasya prabha prabhavato jagad-anda-koti*). So, Krishna says that all these universes in the material world display only one-fourth of His energy (*ekamsena*).

Just imagine what Krishna’s energy is! And we are trying to imitate Him. So many rascals declare they are Bhagavan, but they have no idea what Bhagavan is. Innumerable universes are coming out from the breathing of Maha-Vishnu, who is just a part of a plenary part of Bhagavan, Lord Krishna. When Maha-Vishnu exhales, the universes come out, and when He inhales, everything goes within Him. This is Bhagavan.

This material creation is a partial exhibition of the energy of the Lord, one fourth of His energy. This material world is made of His material energy, and we are His marginal energy. But the other three-fourths of His energies are in the spiritual world, where Krishna exhibits only His spiritual energies. And when Krishna wants to enjoy, He enjoys loving affairs like those between a man and a woman.

Srila Vishvanatha Chakravarti Thakura explains that the mellow of the loving affairs between a man and a woman comes from the Supreme Person. Unless the loving propensity is there in the Supreme, how can it be reflected here? This material world is only a perverted reflection of the spiritual world, so the origin of the loving propensity must be there.

The impersonalistic, Mayavadi philosophers cannot understand the spiritual loving affairs of Radha and Krishna. Because they have bitter experience of the so-called loving affairs in this material world, they think the ultimate goal must be without personality or varieties (nirvishesa). Impersonalism and voidism are of the same nature. The voidists, the Buddhist philosophers, say that ultimately everything is zero, and the Mayavadi philosophers say, “No, not zero but impersonal.” Both of them are wrong. The Absolute Truth is actually personal and full of variety, but because the philosophers with a poor fund of knowledge cannot understand, they make it out to be zero or variety-less.

To clear away these false ideas, Kaviraja Gosvami says that while *radha-krishna prema*, the loving affairs between Radha and Krishna, are factual—they are not imagination—these affairs are different from the so-called loving affairs we experience in this world. That is to be understood. Don’t be like the sahajiyas, who take *radha-krishna prema* to be just like ordinary lusty affairs in this material world. A verse in the *Srimad-Bhagavatam* states that the loving affairs of the gopis and Krishna in the *rasa-lila* are not an ordinary thing, and that if one can hear of them from the proper source and understand the real facts of the *rasa-lila*, then all the lusty desires in one’s heart will vanish. There will be no more lusty desires. In other words, one will become *dhira*, calm and sober-minded.

Here in this material world everyone is *adhira*, agitated by lusty desires. But in the spiritual world everyone is *dhira*. They are not agitated by lusty desires. As long as we are agitated by lusty desires, we are in the material world. That is the test. As Yamunacharya says,

\[
yad-avadhī mama cetah krishna-padaravinde
nava-nava-rasa-dhamany udyatam rantum asit
 tad-avadhī bata nari-sangame smarayamane
bhavati mukha-vikarah sushtu nisthivanam ca
\]

“Since I’ve been engaged in rendering more and more service to Krishna and getting spiritual pleasure, as soon as I think of sex life with a woman I immediately spit. I hate to think of it.” This is the result of understanding the loving affairs between Radha and Krishna.

Kaviraja Gosvami explains that these affairs are a transformation of Krishna’s *hdadini shakti*, His pleasure potency. The Supreme Lord has three primary spiritual potencies: *sandhini*, His existence potency; *samvit*, His knowledge potency; and *hdadini*, His pleasure potency. The loving affairs of Radha and Krishna are a transformation of His pleasure potency.

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*Sri Char-dham Pilgrimages*

**Places of visit:** Badrinath, Kedarnath, Gangotri, Yamunotri, Rishikesh, Haridwar and more

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**Donation amount:** ₹37,700/-
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**Places of visit:** Puri Jagannath Bahuda Ratha Yatra, Bhubaneshwar, Alarnath, Remuna, Gundicha Mandir, local temples of Puri and more...

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Love and Its Reflection

The loving affairs of Radha and Krishna are on the highest spiritual platform. Our attempts to imitate them are on the lowest material one.

A lecture in Mayapur, India, on March 29, 1975
by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
 Founder-Acharya of the International Society for Krishna Consciousness

“...The loving affairs of Sri Radha and Krishna are transcendental manifestations of the Lord's internal pleasure-giving potency. Although Radha and Krishna are one in Their identity. They separated Themselves eternally. Now these two transcendental identities have again united in the form of Sri Krishna Chaitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Srimati Radharani, although He is Krishna Himself.”

(Chaitanya-charitamrita, Adi 1.5)

Here Krishnadasa Kaviraja Gosvami, the author of Chaitanya-charitamrita, is describing another feature of Sri Chaitanya Mahaprabhu. Previously, Lord Chaitanya has been described as the ultimate Absolute Truth, Bhagavan. The Absolute Truth is realized in three phases, and the ultimate phase is Bhagavan, who is sad-aisvaryaih purnah, “full in six opulences.” Nowadays there are so many “Bhagavans,” but they have no opulence. But the actual Bhagavan is full in six kinds of opulence—beauty, wealth, strength, fame, knowledge, and renunciation.

So, Bhagavan, the Supreme Personality of Godhead, has descended as Sri Chaitanya Mahaprabhu just to bestow the topmost understanding of loving affairs with Krishna (samarpayitum unnatojjvala-rasam sva-bhakti-sriyam [Cc. Adi 1.4]). In devotional service there are different stages, although spiritually there is no difference among them. There is ultimately no difference between a devotee in the mood of servitude (dasya-rasa) and one in the mood of conjugal love (madhurya-rasa). But each devotee likes to serve the Supreme Lord according to his particular inclination. Someone wants to love Him in a neutral mood (shanta-rasa), someone wants to love Him in the mood of a servant, someone wants to love Him as a friend, another as a parent, and another as a conjugal lover. While there is no spiritual difference between these phases of loving affairs, great devotees and learned scholars have given their decision that the loving affairs with Krishna in the conjugal mood—like those between husband and wife or, above those, between lover and beloved—are on the highest platform.

In the Western countries these affairs between boyfriend and girlfriend are very prominent, and in the spiritual world this relationship of lover and beloved, without marriage, is considered the highest. Whatever so-called loving affairs we see here are a perverted reflection of the loving affairs between Radha and Krishna.

In the Bhagavad-gita this perverted reflection is described as urdha-mulam adhah-sakham: a tree with its roots up and its branches down. In other words, the material world is a reflection of the real, spiritual world. Unless this material world is a reflection, how could the roots be upward? There is a tree like this: a tree on the bank of a pond will be reflected with its roots upwards and its branches down.

This world is a reflection only, a shadow. The reality is in the spiritual world. There the topmost thing is the conjugal love between Radha and Krishna, and here the same thing, when pervertedly reflected as sexual affairs between a girl and a boy, is the lowest abomination. We should know this: In the spiritual world, for Radha and Krishna to remain as girlfriend and boyfriend is the topmost pleasure, while in the material world this same thing is most abominable.

We cannot imitate the loving affairs of Krishna and Radharani. We have to understand the facts of Their relationship, as described here: radha krishna-pranaya-vikrtir hladini sakтир. "The loving affairs of Radha and Krishna are transcendental manifestations of the Lord's internal pleasure-giving potency."
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His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, Founder-Acharya of the International Society for Krishna Consciousness, came to America in 1965, at age 69, to fulfill his spiritual master’s request that he teach the science of Krishna consciousness throughout the English-speaking world. In a dozen years he published some seventy volumes of translation and commentary on India’s Vedic literature, and these are now standard in universities worldwide. Meanwhile, travelling almost nonstop, Srila Prabhupada moulded his international society into a world wide confederation of 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
Honourable Governor Performs Ground Breaking Ceremony for Gurugram’s tallest temple

On Sunday, 29th April 2018, in a vibrant ceremony at Gurugram attended by nearly 1000 devotees, the Honourable Governor of Haryana Prof. Kaptan Singh Solanki performed the Bhumi Puja (ground breaking ceremony) of the land on which Gurugram’s tallest temple, Sri Radha Raman Mandir will stand.

Vrindavan Chandrodaya Mandir, Vrindavan, is building its satellite centre in Gurugram to invigorate spiritual and cultural activities in the National Capital Region. The architecture of Sri Radha Raman Mandir is a harmonious blend of modern and ancient styles that will lend a unique aesthetic appeal to the millennium city.

The Bhumi Puja ceremony began at 8:30 am at Plot no.1, Sector 43, Gurugram - the location of the upcoming temple, with the performance of fire sacrifices (yajnas). Oblations were offered in the yajna kundas to the chanting of Vedic mantras. Amidst the powerful vibrations, prominent donors of the temple along with their families joined in the performance of purifying ritualistic ceremonies. As over thousand devotees witnessed these events, energetic sankirtana of the Hare Krishna mahamantra wrapped up everyone in an engaging spirit of devotion.

Honourable Governor of Haryana Prof. Kaptan Singh Solanki arrived at the venue at around noon. His Grace Sri Madhu Pandit Dasa, Chairman Vrindavan Chandrodaya Mandir along with His Grace Sri Chanchalapathi Dasa, President Vrindavan Chandrodaya Mandir received the honourable Governor at the venue. Other dignitaries present on the occasion were: Commissioner of Police, Sri Sandeep Khirwar, Mayor of Gurugram, Smt. Madhu Azad, and distinguished MPs and MLAs.

The event began with the lighting of a lamp by the dignitaries. The Honourable Governor performed the ceremonial ground breaking ritual. He then unveiled a plaque. In his speech to the enthusiastic audience, Prof. Kaptan Singh Solanki appreciated the efforts of the devotees of Vrindavan Chandrodaya Mandir to establish a spiritual and cultural centre in Gurugram. He said “Vrindavan Chandrodaya Mandir is performing the important task of connecting the modern generation to the eternal spiritual heritage of India. Sri Radha Raman Mandir will surely deliver great spiritual benefit to the city of Gurugram.” He termed the temple structure as a historical landmark in Gurugram.

Sri Madhu Pandit Dasa, Chairman of Vrindavan Chandrodaya Mandir said, “It was the vision of Srila Prabhupada that his disciples establish spiritual centres in the heart of the well-populated great cities of the world, so that maximum number of people could get the opportunity of pure happiness by the simple but powerful practice of Krishna consciousness.”

Then lunch prasadam was served to all present at the function. Prasadam was served even to all passers by in a special Bhandara organised for the event.

The function ended on an upbeat note with visitors echoing the view that Sri Radha Raman Mandir would be a beautiful and important place of spiritual inspiration for the 9 lakh residents of the city of Gurugram.