neelambujashyamalakomalangam - panau mahasayakacarucapam namami raman raghuvamsanatham

The Lord whose has complexion and softness like that of a blue lotus,
whose body parts are very soft-
Who has a divine arrow and a beautiful bow in His hands -
I pray to that Shri Rama who is the Lord of Raghu dynasty

Celebrations: 6:00pm
Pallakki Utsava - Sri Rama Taraka Yajna
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His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, Founder-Acharya of the International Society for Krishna Consciousness, came to America in 1965, at age 69, to fulfill his spiritual master’s request that he teach the science of Krishna consciousness throughout the English-speaking world. In a dozen years he published some seventy volumes of translation and commentary on India’s Vedic literature, and these are now standard in universities worldwide. Meanwhile, travelling almost nonstop, Srila Prabhupada moulded his international society into a world wide confederation of ashrams, schools, temples and farm communities. He passed away in 1977, in Vrindavana, the place most sacred to Lord Krishna. His disciples and followers are carrying forward the movement he started.

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

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Living and Dying Absurd

An analysis of materialistic madness
by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

[Evening lecture on the teachings of the boy Prahlada Maharaja, April 12, 1967]

Prahlada Maharaja is instructing his young friends: “My dear friends, material enjoyment means agitating the senses. You have this material enjoyment—sense enjoyment—my dear friends, and your only thought is how to enjoy these senses, that's all. By contact of this body. In possession of a particular body we have particular senses and we enjoy. Just like a camel: a camel enjoys thorny twigs. Camels are very fond of thorny twigs. Why? Because when they chew the thorny twigs blood comes out of the tongue, and they are tasting their own blood. And the camel is thinking it is very nice. He is eating thorny twigs, and the twig is cutting his tongue and blood is oozing out. He is tasting his own blood, but he thinks, “I am enjoying.” This is sense gratification. Sex life is also like that. We are tasting our own blood, and we think we are enjoying. This is our foolishness.

Every living entity has contracted this material body; he is a spiritual being but because he has a tendency to enjoy, to make exploitation of this material energy, he has contracted a body. There are different varieties of life. There are 8,400,000 species of living entities, each with a different body. According to the body, they have their senses in order to enjoy a particular type of pleasure. Prahlada Maharaja says this body and its particular type of enjoyment go together. Suppose you are given the thorny grass or twigs: Ladies and gentlemen, here is very nice food, it is certified by the camels, it is very good. Would you like to take? “No! What nonsense are you offering me?” Because you have got a different body, you have no taste for that. But if you offer it to a camel, because he has that particular type of body, it is a very nice thing.

This is going on—one man's food is another man's poison. If you are offered something which is not your food, you cannot take it. These different kinds of enjoyment are according to the particular type of body. That is the conclusion. The stool-eater hog will not accept any nice foodstuff such as cake. Give him stool, and it will be very nice. If you are offered the stool, you say, “What are you offering?” Because you have got a different body.

There are different kinds of material enjoyment, but those who are actually intelligent know that this particular type of enjoyment is due to this body. Actual happiness, however, is that which is not enjoyed by these material senses. Actual happiness is enjoyed by the spiritual senses. Now these are covered by matter, and therefore we are entrapped. Now Prahlada Maharaja says, whatever it may be, you can have this sense enjoyment in any type of body. Then what is our enjoyment? Eating, sleeping, defending and mating. But this sort of sensual enjoyment—whether you have a dog's body, or a hog's body, or a god's body—whatever you are in this material world, you have some sort of enjoyment offered by the Supreme Lord. Such material happiness is had by the arrangement of Nature. As you get miseries without your endeavour, similarly you will get your material enjoyment without trying for it. This is the conclusion.

Therefore, you should not endeavour to achieve material happiness. It will come. The lower animals have no business, no profession, but still they eat; they live. So Prahlada Maharaja says, You need not make your endeavour for achieving material pleasure. That will come. Because you have this body, it is predestined that this bodily enjoyment—as you are fit to enjoy—will come. How will it come? There is happiness and misery: If misery comes without calling for it, so happiness will come without calling for it. This is the philosophy.

Therefore, we should not be very anxious to aggravate or increase our material happiness. Always in civilization those who have no spiritual happiness are hankering after these sense enjoyments. So Prahlada Maharaja says, Your life is limited. Although it is very valuable, it is also very limited. And our duty is, in some way, to dovetail ourselves in Krishna consciousness, and to act accordingly. You should not be very busy aggravating your material sense enjoyment. You cannot increase it. There are so many different kinds of body, and they are guided by Nature's law: you have to eat like this, you have to live like this, you have to sleep like this—this is already arranged.

Our higher intelligence comes with this human body: we have higher consciousness. We should try for the higher enjoyment of life, which is spiritual enjoyment. And how can that spiritual enjoyment of life be achieved? You should not waste your time simply hankering after material enjoyment. Then, what is to be done? One should engage himself in the Supreme Lord, who gives the pleasure of liberation. We should turn our attention to achieving the lotus feet of Krishna, who can give us liberation from this material world.
How long do we have to engage ourselves? Prahlada Maharaja says, we are now in the material entanglement. This material entanglement is that I have this body. I will quit this body after a few years, and then I will have to accept another body. Once you take up one body and enjoy as your body's senses dictate, then you prepare another body by such sense enjoyment; and you get another body as you want it. There is no guarantee that you will get a human body. That will depend on your work. Did you work just like a god? You get a god's body. This is not in your hands; it is in the hands of Nature. Our duty is not to speculate on what we are going to get after what we have been—don't take account of this. At the present moment, let us understand that we have this material body. Now if we want to have our spiritual consciousness or Krishna consciousness developed then we should at once engage ourselves—dovetail ourselves in this Krishna activity. That is auspicious for further progress of your life.

How long should you do it? So long as this body does not stop working. We do not know when it will stop functioning. The great saint, Parikshit Maharaja, got seven days notice: “Your body will fall in a week.” But we do not know when our body will fall. Just after going on the road, there may immediately be some accident. We should always be prepared that death is there. We should not be very optimistic that everyone is dying but I shall live. Why will you live if everyone is dying? Your father has died, your mother has died, your sister, your other relatives ... why should you live? You will also die. And your children will also die.

Therefore, before death comes, so long as we have this human intelligence, let us engage in Krishna consciousness. This is the prescription by Prahlada Maharaja.

This material body is called purusham. Everybody is anxious to enjoy. Purus means to enjoy, or enjoyer. There is nobody in this material world who does not like to enjoy sense gratification. Therefore, either male or female—the body may be what it is—but the desire, the ambition, is to enjoy material life. So it is called purusham.

We do not know when it will stop, but let us immediately engage in Krishna consciousness and act according to that. And if I immediately engage myself in Krishna consciousness, then what about my living? That arrangement is there. I am very happy to inform you that one of our students in a branch is so confident: there was some disagreement. One student said, “You are not looking after how we will maintain the establishment,” and he replied, “Oh, Krishna will supply. ‘I take charge.’ ” This is a very nice conviction, it is very good; I was glad to hear it. If cats and dogs and hogs can get food, and we are going to be in Krishna consciousness and fully devote our service to Krishna, will He not arrange my food also? Is Krishna so ungracious? No. He looks.

In the Bhagavad-gita you will find that the Lord says, “My dear Arjuna, I am equal to everyone. Nobody is the object of My envy and nobody is My special friend, but for one who is engaged in Krishna consciousness, I have got special attention.” Just like a father whose small child is completely dependent on the mercy of the parents: The parents have special attention for that child. Although the parents are equally good to all the children, to the small children who are always asking, “Mother!” they have great concern. “Yes, my dear child? Yes?” This is natural.

If you are completely dependent on Krishna, He who is supplying food to the dogs, birds, bees—to 8,400,000 species of life—why should He not supply to you? This conviction—this is called surrender. Not that, because Krishna is supplying my food, I shall now sleep. No, you have to work. One should engage himself in Krishna consciousness—that is required.

Now calculate our duration of life. In this age it is calculated that we can live at most to a hundred years. Formerly, the human being used to live up to 100,000 years. In the Satya Yuga, or Age of Goodness, they used to live 100,000 years. In the next age, Treta Yuga, they used to live for 10,000 years, and in the next, called Dwapara Yuga, they used to live for 1,000 years. Now in this age, called Kali Yuga, the estimation is for 100 years. But gradually, as the Kali Yuga progresses, we are reducing our duration still further. Anyone can understand that. Suppose my grandfather lived 100 years, my father lived for 90 years, so I am going to live for 70 years and my son is going to live for 50 years and his son is going to live for 30 years. This is the progress of our modern material civilization. And we are very proud that we are happy, and increasing our civilization. The result is that you come here to enjoy material life, and the duration of life is shortened. This is called maya, Illusion.

Now accepting that we live for 100 years: Those who have no information of spiritual life, their life is reduced; and one who has not conquered sense enjoyment, or who is unable to control the mind, his age is also reduced. Those who are too much addicted to sense gratification, according to this calculation, their utmost life is 50 years. Even if he has 50 years, because he has no information of spiritual life, his night is wasted by sleeping and sex life. That's all. He has no other business. And in the daytime, what is his business? “Where is money? Where is money? Because I must maintain this body.” And when he has money: “Now let me spend for my children, for my wife.” Then where is your spiritual realization? At night you spend your time in this way, and by day spend in this way—
is that your mission of life? How horrible such a life is.

The average person is illusioned in childhood—playing football, sporting. Up to twenty years, easily, you can go on like that. Then when you become old, another twenty years you cannot do anything. When a man becomes old, then his senses cannot function. You have seen many old men; nothing to do, simply resting. Just now we have received a letter from our student that his grandmother is suffering for the last three and a half years, paralyzed. So in old age, everything is finished, as soon as you get to sixty years old. Therefore, the beginning to twenty years is spoiled; and even if you live for a hundred years, another twenty in the last stage of life are also spoiled. So forty years of your life are spoiled in that way. And in the middle age there is very strong sex appetite: So another forty years can be lost. Forty years, twenty years, and twenty year eighty years gone. How long are you going to live?

This is the analysis of life by Prahlada Maharaja. We are spoiling our life instead of using it.

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
Srila Prabhupada: In your country there is a welfare department. The expenditure is increasing.

Disciple: Yes.

Srila Prabhupada: That means the social structure is very bad. Otherwise, the natural procedure is that everyone should be self-independent....

Disciple: But what can the state do? Should the state just leave the people alone?

Srila Prabhupada: No. The state should make the citizens so nicely developed in their Krishna consciousness that they will be self-dependent, self-satisfied. That is the ideal of civilization.

Disciple: But America is very far from that.

Srila Prabhupada: Therefore it is not advanced, although they are very proud of their advancement. This is not a sign of advancement....

Not very long ago, say about two hundred years, there was a big zamindar [landholder]. He was known as king in Krishnanagar. He was very charitably disposed, so he went to a brahmana—a greatly learned scholar—and asked him, “Can I help you in any way?” And the brahmana replied, “No, I don't require your help. I am quite satisfied.”

The zamindar asked, “How are you satisfied?”

The brahmana said, “Oh, my students bring some rice, so my wife boils that. And I have got this tamarind tree. I take some leaves and prepare some juice out of it. That is sufficient.” You have perhaps heard of Chanakya Pandita. He was the greatest politician. He was prime minister of India. But he was living in a cottage and just giving
instructions. So that is India's Vedic civilization. Everyone is satisfied, self-sufficient.

And now, in your country, to work you have to go to an office fifty miles away. And because you have to take this trouble, Krishna has provided you with cars. You are thinking, "I am advanced." You don't think, "Although I have got a car, I have to go fifty miles from my home." This is illusion. You are thinking, "I am advanced. I am happy. I have got this car." This is illusion.

Yes, [my disciple] Gaurasundara was going to work [to maintain a temple in Hawaii], and he was driving fifty miles to Honolulu. The poor fellow had to rise early in the morning, and he had to hurry greatly. Therefore I advised, "Gaurasundara, better you give up this job. Just depend on Krishna." So he has given it up.

What is this? Going fifty miles by motorcycle or motor car—how tedious it is. But still they are satisfied: "We are advanced." And because they have many cars, there is always that [imitates a traffic noise] wherever I go.

Disciple: And more problems come after that.

Srila Prabhupada: Wherever you go—[makes a traffic noise again]. Up in the sky [makes an airplane noise]. And then digging [makes a jackhammer noise]. Is it not so? Don't you feel botheration? But they are thinking, "America is very much advanced in machines." And when that garbage truck comes ... [makes appropriate noise]. So many sounds are going on, always. Of course, you have got very nice cities, nice roads everywhere. But you have created so many troubles. In the news there was the story of a lady who became a patient. She became mad from all these sounds. And I think they are thinking very seriously how to stop all these sounds. Is that so?

Disciple: Especially the airplanes. They make such a tremendous sound that they break windows.

Srila Prabhupada: I am staying with Shambhu in Bombay. When an airplane comes over the top of the house, it is just like a thunderbolt....

So this is called illusion. We are creating a civilization which is very painful, but we are thinking that we are advanced. This is illusion. We are simply creating problems, and still we are thinking that we are advanced.

But from another point of view, Srimad-Bhagavatam says there is no problem. Tasyaiva hetoh prayateta kovido na labhyate yad bhramatam upary adhah. You simply try for Krishna consciousness. And how shall I live? The answer is: tal labhyate duhkhavad anyatah sukham. You don't aspire for miseries, but they come upon you; they are forced upon you. Similarly, happiness will also be forced upon you, whatever you are destined to receive. So don't try for getting happiness or avoiding distress. Happiness and distress will go on. You simply try for Krishna consciousness, which without your trying will never be achieved. You have to voluntarily try for Krishna consciousness, revive it.

Therefore Lord Krishna says, sarva-dharman parityajya mam ekam saranam vraja ["Simply surrender unto Me"].... Krishna can force you to become Krishna conscious. But He doesn't do that. He doesn't interfere with your independence. He simply says, "Do it." Therefore you have to try for Krishna consciousness, not for other things.

Other things are already there. For the birds and beasts there is no problem for eating. Why should you have a problem? A prisoner has no eating problem. The government supplies what he needs. He only has the problem that he should not be a criminal. That is his problem. He should try for that: "I shall never again become a criminal." That is the real activity. It is not that in the prison he has to worry, "What shall I eat?" No, eating is already there. Even if you are a prisoner, the government has supplied food. Similarly, God has supplied everyone with eatables, even cats and dogs. Why not you? You have created your own problem. The real problem is how to develop Krishna consciousness.

Disciple: These problems will take care of themselves if people develop Krishna consciousness?

Srila Prabhupada: Yes. ☝

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Lord Sri Krishna Chaitanya Mahaprabhu, the great apostle of love of God and the father of the sankirtana movement, advented Himself in the city of Navadwipa in Bengal, India. This was in February, 1486, by Christian reckoning.

By the will of the Lord there was a lunar eclipse on that evening. It is the custom of the Hindu public to bathe in the Ganges of any other sacred river during the hours of eclipse, and to chant the Vedic mantras for purification. When Lord Chaitanya was born during the eclipse, then, the whole India was roaring with the holy sound of Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

These sixteen names of the Lord are mentioned in many Puranas and Upanishads, and they are described as “Tarak Brahman,” the names for this age. It is stated in the shastras, the accepted scriptures, that offenseless chanting of the holy names of the Lord can deliver a fallen soul from material bondage. There innumerable names for the Lord both in India and elsewhere, and all of them are equally good because all of them indicate the Supreme Personality of Godhead. But because these sixteen names are especially recommended for this age, called Kali Yuga, it is better for people to take the path of the great acharyas, the saintly teachers who attained success by practice of this system.

This coincidence of the Lord’s appearance and the lunar eclipse make it clear what the mission of the Lord was to be. That mission was to preach the importance of the holy name. At the age of 16 He became the greatest scholar in all India, know as Nimai Pandit. He was then married with the advent of Lord Sri Chaitanya Mahaprabhu. When the Lord was on the lap of His mother, the child would at once stop crying as soon as the ladies surrounding Him chanted the holy name, clapping their hands. This peculiarity was observed by the neighbours of the Lord with awe and veneration. Sometimes the young ladies took pleasure in making Him cry, so that they could stop Him by chanting Hare Krishna, Hare Rama. From His very childhood, then, the Lord began to preach the importance of the holy name.

The advent of the holy name thus took place along with the advent of Lord Sri Chaitanya Mahaprabhu. When the Lord was an offenseless manner, it is sure and certain that such persons will gradually attain spiritual perfection without any of the effort of undergoing rigid methods of yoga or asceticism.

During sankirtana the learned and the fool, the rich and the poor, the Hindu and the Moslem, the Englishman and the Indian, the common man and the priest—all can give aural reception to the transcendental sound vibration of Hare Krishna, and thereby cleanse the dust from the mirror of the mind.

In the Srimad Bhagavatam it is stated that, “in this age of Kali, people who are endowed with sufficient brain substance will worship the Lord and His associates by performance of sankirtana yajna (sacrifice).” So Lord Chaitanya and His inauguration of the sankirtana movement were not concoctions, but present the fulfillment of what is stated in revealed scripture, just as the appearance of Lord Buddha, Shankaracharya and all such avatars are foretold in Vedic literature. And to confirm the Lord’s mission, all the people of the world will accept the holy name of God as the common platform for the universal religion of mankind.

The advent of the holy name thus took place along with the advent of Lord Sri Chaitanya Mahaprabhu. When the Lord was on the lap of His mother, the child would at once stop crying as soon as the ladies surrounding Him chanted the holy name, clapping their hands. This peculiarity was observed by the neighbours of the Lord with awe and veneration. Sometimes the young ladies took pleasure in making Him cry, so that they could stop Him by chanting Hare Krishna, Hare Rama. From His very childhood, then, the Lord began to preach the importance of the holy name.

At the age of 16 He became the greatest scholar in all India, know as Nimai Pandit. He was then married with great pomp, and began to preach the Hare Krishna movement as Navadwipa. Some of the brahmanas there soon became envious and put many hindrances in His path, at length complaining to the Moslem magistrate about Him. The Kazi, as the official was called, took these complaints seriously, and he at first warned the followers of Lord Chaitanya not to chant the name of Krishna loudly. But Lord Chaitanya asked His followers to disobey the orders of the Kazi, and they went on with their sankirtana parties as usual.

The Kazi then sent constables who broke some of the mridangas (drums) while sankirtana was taking place. When Lord Chaitanya hard of this, He organized a civil disobedience movement at Navadwipa. He was the pioneer of civil disobedience in India—and for the right cause. He organized a procession of a hundred thousand men, with thousands of mridangas and kartalas (hand
cymbals), and the procession passed over the roads of Navadwipa without any fear of the Kazi.

At length the party reached the house of the Kazi, who fled upstairs in fear of the masses. The men assembled there showed hot tempers, but the Lord asked them to be peaceful. At this the Kazi came down, and a very nice discussion was held, concerning the Koran and the Hindu shastras.

The Kazi questioned the Lord about cow sacrifice, which is prescribed in the Vedas, and the Lord replied that the method mentioned in the Vedas is not cow killing. In that sacrifice and old bull or cow is killed to give it fresh, younger life by the power of the Vedic mantras. In the Kali Yuga, however, such cow sacrifice is forbidden an account of the absence of learned brahmanas who can conduct the ceremony. In the Kali Yuga all sacrifices are forbidden because they are useless attempts when undertaken by the unlearned. In the Kali Yuga only the sankirtana form of sacrifice is recommended for all practical purposes.

The Kazi was convinced by the authority of Lord Chaitanya, and at once became a follower of the Lord. He declared that, thenceforward, nobody might hindrances in the way of the Hare Krishna movement.

Following this incident, the Lord began to preach and propagate sankirtana more vigorously than ever. In the course of His preaching work, He used to send out all His followers every day, including Srla Nityananda Prabhu and Thakur Haridasa, two chief figures of His party. They would go from door to door and preach the cult of Srimad Bhagavatam, the science of love of Krishna. One day, as they were out on the road, these two came upon two brothers named Jagai and Madhai. Born the sons of a respectable brahmana, the brothers has fallen to the most despicable position through low association. They were debauchees of the first order, meat eaters, woman hunters, and dacoits.

At once, upon learning of these two, Thakur Haridasa and Nityananda Prabhu decided that, if they could be delivered by the holy name, Lord Chaitanya would be all the more glorified. With this in mind they at once approached the two brothers, requesting them to chant the holy name of Krishna. The drunk brothers became enraged at this, however, and attacked Nityananda Prabhu. Both Nityananda Prabhu and Haridasa Thakur hurriedly left the place, with the drunkards chasing them for a considerable distance.

The next day Nityananda Prabhu again came to see the brothers, but as soon as he approached them he was struck on the head with a piece of earthen pot, and blood spilled forth. Srla Nityananda Prabhu was so kind toward them that instead of protesting against their heinous act, he said, “It doesn’t matter that you have thrown things at me. Still I request you to chant the holy name of the Lord.”

One of the brothers was astonished at this behaviour of Nityananda Prabhu, and he at once fell down at his feet, asking pardon for his sinful brother. The other was again attempting to hurt him, but Jagai checked him and implored him to also fall down at the feet of Nityananda Prabhu.

Meanwhile the Lord, having heard of His devotee’s injury, at once rushed to the spot determined to kill the pair, but Nityananda Prabhu reminded Him of His mission—namely, to deliver the hopelessly fallen souls of the Kali Yuga. The brothers Jagai and Madhai were, after all, typical examples of the present day population. Because of Nityananda’s intervention, and due to their own sincere surrender at that pure devotee’s feet, Lord Chaitanya at length was pacified, and the brothers became welcome devotees of God.

For this purpose of delivering the debased population of the Kali Yuga, Lord Chaitanya appeared, and out of His causeless mercy He gave us the simple method of self-realization: chanting the holy name of God: Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. And, He said, there is no other way in this era.

When the Lord was once asked by the great Mayavadi sannyasi, Prakashananda Saraswati, what was the reason for His diversion to the sankirtana movement, instead of studying the Vedanta Sutras as is the duty of a sannyasi, the Lord replied very humbly as follows:

“The reason for My diversion to the sankirtana movement from the study of Vedanta is that I am a great fool. And, because I am a great fool, My spiritual master forbade Me to play with Vedanta philosophy. He said it would be better for me to chant the holy name of the Lord, and that that would deliver Me from material bondage.

“In this age there is no religion other then glorifying the Lord by the utterance of His holy name, and that is the injunction of all the revealed scriptures. So on the order of my spiritual master I chant the holy name of Krishna, and I am now mad after this holy name. Whenever I utter it, I forget myself completely: sometimes I laugh, sometimes I cry, and sometimes I dance like a madman. I thought within Myself that I may have actually gone mad by this process of chanting the holy name, and therefore I inquired from My spiritual master about it. I told Him, ‘I have become mad by chanting the holy name. What does this mean. Please let me know.”

“My spiritual master then informed Me that it is the real effect of chanting the holy name that it produces transcendental emotion, which is a rare manifestation. This transcendental emotion is the sign of love of God,
which is the ultimate end of life. The love of God is transcendental even to liberation (mukti), and as such it is called the fifth stage of spiritual realization—standing above the stage of liberation. The actual result of chanting the holy name of Krishna is to attain the stage of love of God, and it was good that I was favoured with such a blessing.”

Although Lord Chaitanya is Krishna Himself, for our example He has presented Himself as a great fool. God is full in six opulences, including all knowledge, and therefore He is never a fool. We can, however, follow the merciful example of Lord Chaitanya and take up this chanting with all determination, and we will in that way reach the ultimate perfection of life, which is love of God. Everything is there. We need only accept what is coming down to us in the line of disciplic succession from Krishna and from Lord Chaitanya.

When the Lord was traveling through the jungles of Jharikanda (Madhya Bharat) on His way to Vrindavana, all the wild animals also joined with His sankirtana movement. The wild tigers, the elephants, bears, and deers all accompanied the Lord, and the Lord attracted them into His sankirtana movement. By this He proved that, by propagation of the Hare Krishna movement, even the wild beasts can live together in peace and friendship—what to speak then of men, who are supposed to civilized? No man in the world will refuse to join the sankirtana movement when he actually understands it, nor can the Lord’s sankirtana movement have any restriction of caste, creed or colour. Herein is direct evidence of the greatness of His mission, for He admitted even the wild animals to partake in sankirtana.

So, although the Lord was the greatest scholar of Vedanta at the meager age of 16 years, still His only request was that, in this age of Kali, you simply chant Hare Krishna and your life will be sublime.

Lord Chaitanya left only 8 shlokas, or verse, of His instructions to the general mass of people, which are known as Shikshashtaka. These are included herein:

one
Glory to Sri Krishna sankirtana, which cleanses the heart of all the dust accumulated for many years. Thus the fire of conditional life, or repeated birth and death, is extinguished. This sankirtana movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon. It is the life of all transcendental knowledge, it increases the ocean of transcendental bliss, and it helps us taste the full nectar for which we are always anxious.
two
O my Lord! Your holy name alone can render all benediction upon the living beings, and therefore You have hundreds and millions of names. You have invested all Your transcendental energies, and there is no hard and fast rule for chanting these holy names. O my Lord! You have so kindly made approach to You easy by Your holy names, but unfortunate as I am, I have no attraction for Them.

three
One can chant the holy name of the Lord in a humble state of mind, thinking oneself lower then the straw in the street, more tolerant than the tree, devoid of all sense of false prestige, and ready to offer all respects to others. In such a state of mind one can chant the holy name of the Lord constantly.

four
O almighty Lord! I have no desire to accumulate wealth, nor have I any desire to enjoy beautiful women, neither do I want any number of followers of mine. What I want only is that I may have your causeless devotional service in my life—birth after birth.

five
O son of Maharaja Nanda, I am Your eternal servitor, and although I am so, somehow or other I have fallen into the ocean of birth and death. Please, therefore, pick me up from this ocean of death, and fix me as one of the atoms of Your lotus feet.

six
O my Lord! When shall my eyes be decorated with tears of love, flowing constantly while I chant Your holy name? When will my words be choked up when uttering the holy name? And when will all the holes of hair on my body have eruptions by the recitation of Your name?

seven
O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more, and tears are flowing from my eyes like torrent of rain. I am feeling all vacant in the world, in the absence of You.

eight
I do not know anyone except Krishna as my Lord, and He shall always remain as such, even if He handles me roughly by His embrace; or He may make me broken-hearted by not being present before me. He is completely free to do anything and everything, but He is always my worshipable Lord, unconditionally.
Ernan McMullin, a physicist, philosopher, and Catholic priest in the Department of Philosophy at Notre Dame University, has given careful thought to the relation between religion and modern science. In the introduction to his book *Evolution and Creation*, he offers some advice he calls “valuable direction for the contemporary Christian”:

> When an apparent conflict arises between a strongly supported scientific theory and some item of Christian doctrine, the Christian ought to look very carefully to the credentials of the doctrine. It may well be that when he does so, the scientific understanding will enable the doctrine to be reformulated in a more adequate way.¹

McMullin applies this advice to the question of how the Christian doctrine of creation is to be reconciled with the neo-Darwinian theory of evolution. Many Christian creationists have argued that divine creation is a supernatural process that cannot be understood in terms of known physical principles. But McMullin presents an alternative scenario in which creation is seen as a process of evolution proceeding according to natural laws.

He bases this scenario on ideas expressed by the early church father Augustine. Augustine maintained that *Genesis* in the Bible refers to a process of instantaneous creation in which God implants “seed principles” in formless matter. These seed principles are not final created forms. Rather, they contain the potential to gradually manifest these forms. McMullin grants that Augustine thought each created form would develop from its own seed principle. The idea that one type of organism would evolve from another was foreign to him. But McMullin points out that Augustine’s idea can be readily adapted to modern evolutionary thinking. The seed principles can be thought of as the laws of nature God imposed on formless matter at the moment of creation (the Big Bang). Since God is omniscient and omnipotent, He can create laws that bring about the gradual manifestation of all created forms in the universe, including human beings.

These gradual evolutionary developments are simply the unfolding of God’s original plan, and they do not require any further “divine interventions” that would violate God’s natural laws. Thus McMullin is able to formulate an idea of evolutionary creation that agrees fully with modern science and “complements Christian belief.”²

Can McMullin’s approach be applied to reconcile the *Bhagavad-gita* with modern science? Of course, the topic of evolution is touchy and controversial. So we may be wise at first to just consider the idea that nature runs by divinely created natural laws. Let us see if the *Bhagavad-gita* supports this idea.

In the *Bhagavad-gita* (9.8) Krishna says, “The whole cosmic order is under Me. Under My will it is automatically manifested again and again, and under My will it is annihilated at the end.” Here Krishna says that material nature (*prakriti*) is manifested automatically (*avasam*). Krishna also says (13.30), *prakṛtyāiva ca karmāṇi kriyāmanani sarvasah*. This means that material activities are in all respects carried out by material nature (*prakriti*). This also suggests that *prakrti* runs automatically, an idea given further support by the nearly identical statement (3.27) *prakṛteh kriyāmanani guṇānāh karmāṇi sarvasah*. Krishna also says (13.20) that the transformations of matter and of living beings are both products of material nature.

All in all, then, one might argue that the *Bhagavad-gita* agrees with the modern scientific conclusion that all material phenomena run according to the laws of nature. These phenomena are divinely directed in the sense that the laws of nature are created and sustained by God.

One might further suggest that God never engages in any kind of “divine intervention,” for then He would break His own laws (and violate the conclusions of science). From McMullin’s observations, one might gather that we’d be wise to understand the *Bhagavad-gita* in this way. After all, if we think that God sometimes breaks the laws of nature, when does He do that? Certainly He doesn’t seem to do it during the scientific experiments that demonstrate the natural laws. If we think God breaks the laws of nature, He must do it when scientists aren’t looking.

This means we are trying to fit God into the gaps in our scientific knowledge. McMullin warns, “Making God a ‘God of the gaps’ is a risky business. Gap-closing is the business of science. To rest belief in God on the presence...
of gaps in the explanatory chain is to pit religion against science."

If we invoke a "God of the gaps," then we are asking for embarrassment when science fills the gaps and shows that we are fools. To show the inevitable results of this kind of folly, McMullin cites a remark by Augustine:

If those not bound by the authority of the scriptures find a Christian mistaken in a field which they themselves know well and hear him base foolish opinions on the scriptures, how are they going to believe the scriptures regarding the resurrection of the dead? [How can they believe the scriptures] when they think that the pages of scripture are full of falsehoods regarding facts which they themselves have learnt from experience and light of reason?"

We can rephrase this by asking, "How are people going to believe in the scriptures of Krishna consciousness if devotees tell them that these scriptures are full of statements contrary to modern science?" Augustine has raised a good point, and McMullin responds to it by calling him "the man of good sense."

But there might be a problem here. What if your scriptures really do make statements contrary to modern science? How far can you go in scriptural reinterpretation and reformulation? To see what I mean, let's consider some further statements from the Bhagavad-gita.

First of all, is it valid to interpret prakriti as material nature in the sense that physical scientists understand this term? Krishna says, "Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight constitute My separated material energies." (Bg. 7.4) Now modern science certainly accepts earth, water, fire, and air as forms of material energy, and ether might be so accepted if we were to identify it as Einstein's curved space-time continuum. But modern physics makes no reference to mind, intelligence, and false ego as separate material energies.

Careful study shows that the Bhagavad-gita and Srimad-Bhagavatam portray mind, intelligence, and false ego as material energies not made from earth, water, fire,
air, and ether. According to these texts, the mind comes up with thoughts, which govern the behaviour of the body. This means the physical body is influenced by a type of energy, called mind (manas), unknown to modern science.

So even if the Bhagavad-gita is saying that material phenomena run automatically by the laws of nature, we must recognize that the Gita’s laws of nature are quite different from modern physicists’ laws. If the Bhagavad-gita is right, then thinking is not just a product of brain action. Rather, it involves the action of a kind of energy that science doesn’t know about.

This could be true, because there is an enormous gap in our scientific understanding of the brain. Why should we suppose that if science ever fills this gap it will fill it with the kind of physical theory of brain action that many scientists now favour? Scientists generally believe that the brain controls the mind. But a theory may emerge in which the mind controls the brain.

Another point is that according to the Bhagavad-gita, God does intervene in the course of natural events. The transformations of matter by natural law are only partly automatic, like the workings of a computer interfacing with a human operator.

The Bhagavad-gita (13.23) defines the role of the Supersoul as follows: "In this body there is another, a transcendent enjoyer, who is the Lord, the supreme proprietor, who exists as the overseer and permitter, and who is known as the Supersoul." The words overseer (upadrastra) and permitter (anumanta) indicate that the Supersoul is in charge of the activities of each person. This means that the Supersoul’s decisions determine the behaviour of the person’s physical body.

It follows that the human body does not strictly follow the laws of physics. If it did, the Supersoul’s role as controller would be a mockery, because His decisions would always have to accord with a system of differential equations.

Nor can we say that the Supersoul exerts control by directing the random events of quantum theory. Quantum mechanical randomness must always follow quantum statistics, and this means that it must appear noisy and chaotic, like the clicks made by a Geiger counter near a radioactive substance. Of course, the Supersoul can create random effects if He wants to. But to say that the Supersoul must always act in the chaotic fashion dictated by quantum statistics would be to contradict His position as overseer and permitter.

In the Bhagavad-gita (15.15) Krishna says, "I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness." Here one might conceivably argue that Krishna simply set matter in motion at the time of creation in such a way as to provide remembrance, knowledge, and forgetfulness for all the sentient beings who would later develop. But this interpretation strains hard against Bhagavad-gita 10.10: “To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.” This indicates that Krishna gives personal attention to individuals.

Commenting on this verse, Srila Prabhupada writes that Krishna gives instructions from within so that one “may ultimately come to Him without difficulty.” Of course, when a person receives these instructions, the result is that the person’s behaviour changes.

In other words, Krishna specifically reciprocates with each person in an observable way that cannot be accounted for by any impersonal system of physical laws. This conclusion is also supported by Bhagavad-gita 10.11: “To show them special mercy, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.”

McMullin raises the question, “If Nature is complete in its own order, if there are no barriers to the reach of science, does not belief in a Creator drop away as superfluous?” Many intelligent people may feel inclined to reply that if Nature truly is complete in its own order, then belief in the Creator as described in Bhagavad-gita ought to drop away.

But why should we think that the order of nature, as envisioned by contemporary scientists, is complete? If science does succeed in filling the many gaps that exist in our current knowledge, a radically new and unexpected picture of reality may emerge. It may be the business of scientists to fill gaps, but scientists are certainly not obliged to fill them with the ideas current at one moment in history.

Just as nineteenth-century physicists had no idea of the quantum mechanical theory of the atom, so present-day scientists can have no idea of the science of mind that may develop in the future. And if science someday makes enormous progress and scientists begin to acquire the scientific knowledge of Brahma, they may then be able to see clearly how God intervenes creatively in the phenomena of nature.

References
2. Ibid., p. 38.
3. Ibid., p. 35.
4. Ibid., p. 48.
5. Ibid., p. 48.
Sri Brahmotsava
March 30 - April 10, 2018

Celebrations: 6 pm to 8 pm

ISKCON Sri Radha Krishna Temple
(Founder-Acharya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada)
Hare Krishna Hill, Chord Road, Bangalore - 560 010. Tel : 080 2347 1956
www.iskconbangalore.org/sri-brahmotsava
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<td>Mar 31, Sat</td>
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All Vahana Utsavas followed by Jhulan Seva
Sri Brahomsava
March 30 - April 10, 2018
Time: 6 pm to 8 pm

CULTURAL PROGRAMME
Venue: Open Air Theatre

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<tr>
<td>Mar 31, Sat</td>
<td>Apoorva Jayaraman and Shweta Prachande</td>
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<td>Apr 1, Sun</td>
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Every evening at the culmination of the Vahana Utsava, the Lord’s vahana is brought to a halt at the Open Air Theatre, where He receives Jhulan Seva.
There are three classes of transcendentalists, according to the degree of realization of the Absolute Truth. One class of transcendentalists are the devotees, who have realized the Absolute Truth to be the Supreme Person, or God. A second class of transcendentalists are the yogis, who have realized the Supersoul feature of the Absolute Truth, or all-pervading consciousness. And the third class of transcendentalists are the philosophers, who generally can only realize the impersonal feature of the Absolute.

Bhagavan, the Supreme Person, is held to be the ultimate in the Absolute Truth, according to the Vedic writings, which define and delineate the aspects of the Supreme in systematic and scientific fashion. Paramatma, the Supersoul, is a partial manifestation of the Supreme Person, and Brahman is the glowing bodily effulgence of the same Supreme Person.

Impersonal Brahman realization is often compared to knowledge of the sunshine. A higher realization is to understand that there is a localized sundisc; and the study of that feature is compared with knowledge of the Supersoul. The highest realization is to know of the sun planet and its inner workings. This compares with intimate knowledge of the pastimes of the Supreme Original Person, Sri Krishna.

These three features of the Absolute Truth are simply different perspectives of the same One Reality, according to the angle of vision of the seer. From a distance a mountain may appear to be a gray cloud, but as we get closer to it we can distinguish different features, such as villages, rivers, or wooded areas. And, when we have reached the mountain, we can distinguish individual blades of grass, rocks, and animals.

When we realize the Supreme Person, this includes realization of His partial manifestation and of His effulgence, both being emanations from Him. However, simply realizing His effulgence, or partial manifestation, does not include realization of His personal feature. In the Brahma Samhita, one of the most important Vedic scriptures, it is said:

I worship Govinda, the primeval Lord, only the tip of the toe of whose lotus feet is approached by the yogis who aspire after the transcendental, betaking themselves to pranayama [breath control] by drilling the respiration: or by the jnanis [philosophers], who try to find the non-differentiated Brahman through the process of elimination of the mundane, a process extending over thousands of millions of years.

Realization of Brahman or of Paramatma is, therefore, incomplete realization, and the systems of yoga and philosophical reasoning are also incomplete. That the only way to know the Supreme Absolute Truth perfectly is through devotion is the message of the Brahma Samhita, as it is of all the great Vedic scriptures which have come down to us from the remotest antiquity.

BRAHMAN

The impersonalists generally cannot realize the spiritual focus of the Supreme Person. Being frustrated in one’s attempts at sense gratification on the materialistic sphere, “by the process of elimination of the mundane,” that is, by saying “not this, not that,” (neti, neti) one may “try to find the non-differentiated Brahman.” Intellectually, through reason and logic, one speculates on the Absolute Truth. Due to a poor fund of knowledge, however, such a philosopher tends to misinterpret the scriptures, and comes to deny the personal feature of the Lord. This process can go on for “thousands of millions of years,” as the soul progresses from birth to birth to birth. Finally, after achieving realization of the non-differentiated Brahman, the Absolute Nature, he tries to merge with it, desiring to lose his individuality—to become God. This is called spiritual suicide, because we are all eternally individual living entities. This absolute individuality is confirmed in the Bhagavad-gita, by far the most widely revered of all the Vedic scriptural texts, in the words of the Supreme Person Himself:

In fact, there never was a time when I was not, nor when you and all these kings were not. Nor hereafter shall we cease to be.

Again:

The soul is never born, nor does it die; nor does it exist by coming into being. For it is unborn, eternal everlasting and primeval; even though the body is slain, the soul is not.

Further, in the Brahma Samhita, it is said:

The same soul is eternal and exists for all eternity, without any beginning, joined to the
Supreme Lord by the tie of eternal kinship. It is possible to “merge” with the impersonal Brahman, and to temporarily suspend our individuality. If we see an airplane fly very high into the sky, it may go out of our sight and thus seem to have merged with the sky. However, the fact is that if the airplane does not land on another planet, it must again return to earth. Similarly, if we do not reach one of the innumerable transcendental planets within the spiritual sky, we must again at some time take our birth in this material world.

It is the nature of the individual soul to be situated on a planet, be it material or spiritual. In this way he can enjoy the variegatedness of life. Spiritual variegatedness, we should understand, is far superior to its material reflection. Variety is, after all, the basis of pleasure and happiness. And the Supreme Personality of Godhead, Krishna, is known as sat-cit-ananda vigraha, “eternity and bliss in the fullest perfection.” When we realize the impersonal Brahman, we realize only His eternal (sat) quality, without approaching the knowledge (cit) and bliss (ananda) aspects of the Absolute.

The Opulence of God

The impersonalist further thinks that he can become God by merging with the impersonal Brahman. This is a dangerous form of atheism. The thought that someone can become God should be seen as patent nonsense. Is God so insignificant that a dog can become God? God must be eternally God, and we are eternally His parts and parcels—His servitors. Qualitatively we are indeed the same as God—one with Him, as is frequently said—but quantitatively there is a vast difference. The Vedic wisdom says that Krishna, God, possesses six opulences in full: all wealth, all fame, all beauty, all power, all knowledge and all renunciation. We also possess these six opulences, but in very minute quantities. If anyone can actually show that he possesses these qualities in full, then he must be accepted as God. If not, then he has no claim to divinity. If you claim to be God, then you must demonstrate that you are God, and not simply live like a dog.

The qualities of Krishna, the Godhead, have also been seen as sixty-four in number by great sages. And the living entity is said to possess 78% of these qualities. He can never possess all 100%.

Now, if we say we are God, but that we have temporarily forgotten, this is also insubstantial. God never forgets. If God were subject to forgetfulness or maya, illusion, then maya would be more powerful than God. So what then would be the meaning of the word “god”?

Wanting to become God is the very cause of our downfall into the material existence. We must realize that we are always subservient to God. We are eternally His infinitesimal parts and parcels. It is because we are so infinitesimal that we are subject to delusion by the material energy of the Lord. He, however, is always transcendental and in full control of His illusory energy, even when He appears amongst us, as He sometimes does. This is confirmed in the Brahma Samhita by the following two verses:

The Lord of Gokula [Krishna] is the transcendental Supreme Godhead, the own self of eternal ecstasies. He is superior to all superiors, and is busily engaged in the enjoyments of the transcendental realm, and He has no association with His mundane potency.

Again:

The external potency, maya, who is the shadow of the cit [intelligence] potency, is worshipped by all people as Durga, the creating, preserving agency of this mundane world. But I adore the primeval Lord Govinda, in accordance with Whose will Durga conducts herself.

If we take a drop of water from the ocean and analyse it, we will find that its chemical composition is the same as that of the ocean. In the same way, we are microscopic samples of God, but can we say that the drop of water is the ocean? In the Upanishads, the measurement of the spirit soul is given as one ten-thousandth the ultimate tip of a hair. Yet, we tend to become so inflated as to claim to be God. We are like sparks from a fire. The sparks are indeed fire, but when they fly out of the fire they are subject to extinction. Similarly, we can only remain in our transcendental position by remaining in contact with Krishna, the supreme whole.

Yoga

Through practice of the eightfold yoga system—astanga yoga, that is, which consists of posture, controlling the breath, concentration, meditation, etc.—the yogis can realize the partial manifestation of the Supreme Person, which is known as the Supersoul, or Paramatma. This Paramatma is situated in everyone’s heart as the indwelling witness and guide. In the Upanishads the relationship between the individual soul and the Supersoul is compared to two birds sitting in one tree. One bird is eating the fruit of the tree, while the other bird simply sits and watches. The individual soul is compared to the eating bird, and the Paramatma to the bird who is watching. The Paramatma witnesses all our actions, and awards us the fruits of these actions:

That Supersoul enters into the bodies of the created beings and, according to the modes of material nature, causes the living beings in different bodies to enjoy, by the subtle mind and the effects of nature. (Srimad Bhagavatam 1:2:32)
He is also waiting to help us go back to home, back to Godhead, should we decide to turn to Him for guidance. He is our dearmost friend. But the conditioned souls have chosen to ignore Him. Still, He is so kind as to stay with us constantly, and to try converting us to our real and happy state.

Realization of the Supersoul is a step higher than realization of the impersonal Brahman. It recognizes both eternity (sat) and knowledge (cit). Yet the bliss, ananda, of full spiritual realization is still missing. Narada Muni, a very great saint, says in the Srimad Bhagavatam:

It is true that by practicing restraint of the senses in the yoga system one can get relief from the disturbances of desire and lust; but that is not sufficient to give the satisfaction to the soul which is derived from devotional service to the Personality of Godhead. Only devotional service to the Personality of Godhead can fully satisfy the soul, by developing love of Godhead, unalloyed prema, which is the perfectional stage of life.

In the sixth chapter of the Bhagavad-gita, Krishna describes the yoga system to Arjuna, and Arjuna rejects it as being too difficult. Arjuna was such a very intelligent man that he understood the Bhagavad-gita in about an hour, as it was spoken to him by Lord Krishna on the battlefield of Kurukshetra. Today men are studying the Gita for lifetimes and still cannot understand it. Also, Arjuna had the qualification of being Krishna’s friend and devotee. Yet he said:

O Madhusudana [Krishna], the system of yoga which You have summarized appears impractical and unendurable to me, for the mind is restless and unsteady.

For the mind is restless, turbulent, obstinate and very strong, O Krishna, and to subdue it is, it seems to me, more difficult than controlling the wind.

If the great-souled Arjuna rejected this system as being too difficult for him 5,000 years ago, how can we, who are far inferior to Arjuna and who are living in an age that is very unconducive to spiritual practice, hope to perfect this system of yoga? Our duration of life is shortened, we have poor memory, meager intelligence, and are unfortunate in so many ways. This yoga system was the recommended means for spiritual realization in the Satya Yuga, or Golden Age of a long-gone antiquity. Now we are in the midst of a new age, called Kali Yuga, which is characterized by quarrel, chaos, and heavy iron industry. And for realization in this age the chanting of the holy names of God is recommended by many authorities and scriptures. According to Lord Chaitanya Mahaprabhu, who appeared some 500 years ago in India:

In the age of Kali there is no other religion than glorifying the Lord by utterance of His holy names, and that is the injunction of all the revealed scriptures.

In Satya Yuga, by practicing the yoga system—with devotion—one could realize Krishna, the Supreme Person. But even then there were many pitfalls along the way. For example, some yogis might become attracted by the development of their mystic powers. The yogi who misuses these powers for personal gain surely brings his spiritual progress to a halt.

Other yogis, having realized the Paramatma, think that they have realized the Absolute Truth in full, and therefore do not go on to realize the Supreme Person, of whom the Supersoul is only a partial manifestation. Others are caused to fall down by attraction for material sense enjoyment. The senses are artificially controlled by the yoga system, but as soon as some opportunity for sense enjoyment presents itself, the senses may again exert themselves to take advantage of it. Another mistake is to falsely identify the individual soul with the Supersoul, and again come to the faulty conclusion that one is God Himself.

Devotional Service

The really intelligent transcendentalist will immediately take shelter of the lotus feet of Krishna, and serve Him with devotion. In this way he can know the Supreme Absolute Truth in full, as the Supreme Person. Krishna is unknowable, but through His Grace, He may reveal Himself to His devotees. Scriptures, and the great saints, the mahatmas, tell us over and over again to simply surrender to God, and in this way reach the perfection of life. Krishna is sat-cit-ananda vigraha, the form of eternity, knowledge and bliss in perfection. He is calling mankind to go back to home, back to Godhead, trying to wake him up from the gross dream of material life. He offers man a very simple process, and the only possible obstruction to achieving the goal is man’s own failure to accept it.

Of this devotional process, Lord Krishna in the Bhagavad-gita says:

Surrendering all duties, seek refuge in Me alone. I shall absolve you of all sins, so do not grieve.

And, in the Srimad Bhagavatam, the great sage Vyasa deva writes:

Thus the enlivened man, affected by contact with devotional service to the Lord, can positively have scientific knowledge of the Personality of Godhead, liberated from all material association. ☀
The Akshaya Patra Foundation inaugurated its new kitchen at Kothagudem on February 10, 2018. The kitchen has been constructed with the support of Nava Bharat Ventures Ltd and Sri Shobhu Yarlagadda, well known film producer and philanthropist. This kitchen will provide meals to 30,000 children in the district across 5 mandals viz., Kothagudem, Lakshmidevipalli, Sujathanagar, Chunchupalli and Ramavaram. Nava Bharat Energy India Limited (NBEIL) subsidiary of Nava Bharat Ventures Limited (NBV) and noted philanthropist and film producer Sri Shobhu Yarlagadda have come forward and generously contributed equally to cover the entire construction costs of this advanced centralized kitchen of worth Rs 1.60 Crores.

FORM IV “KRISHNA VOICE”

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   C/o. ISKCON, Hare Krishna Hill Chord Road, Bangalore - 560 010.

6. Owners
   M/s. Sankirtan Seva Trust
   Hare Krishna Hill, Chord Road
   Bangalore - 560 010.

   Amitasana Dasa
   Bharatarshabha Dasa

I, Bharatarshabha Dasa, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Date: March 1, 2018

Sd/-
(Bharatarshabha Dasa)
Sri Nityananda Trayodashi

BANGALORE: Abhisheka (above) and arati (below)
Ahmedabad
Hyderabad
Mysore
Puri
Sri Y A Narayanaswamy (MLA, Hebbal constituency) and Sri M Anand (Ex-Deputy Mayor, BBMP Corporator, Radha Krishna Temple ward), inaugurates the new Higher Taste outlet in Dollars Colony, Bangalore.
<table>
<thead>
<tr>
<th>Month</th>
<th>Date</th>
<th>Event</th>
<th>Places of Visit</th>
<th>Seats</th>
<th>Mode of Travel</th>
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<tbody>
<tr>
<td>Mar 2018</td>
<td>16th evening</td>
<td>Pandharpur - Kolhapur Pilgrimage</td>
<td>Pandharpur and Kolhapur Mahalaxmi</td>
<td>40</td>
<td>Volvo bus</td>
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<tr>
<td></td>
<td>19th morning</td>
<td></td>
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<tr>
<td>Apr 2018</td>
<td>20th evening</td>
<td>HKM Hyderabad Pilgrimage</td>
<td>HKM Hyderabad, Chilkoor / Visa Balaji and Yadagiri</td>
<td>40</td>
<td>Train</td>
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<td>23rd morning</td>
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<tr>
<td>Apr 2018</td>
<td>13th – 16th</td>
<td>Tirupathi Pilgrimage</td>
<td>Tirupathi, Tirumala, Padmavathi, Sri Kalahesti and more</td>
<td>40</td>
<td>Bus</td>
</tr>
<tr>
<td>May 2018</td>
<td>4th evening - 7th</td>
<td>Guruvayur Pilgrimage</td>
<td>Guruvayur, Dhanvantari Temple and Ananthapura Lake Temple</td>
<td>40</td>
<td>Volvo bus</td>
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<tr>
<td>May 2018</td>
<td>17th – 26th</td>
<td>Pancha Badri - Pancha Prayag</td>
<td>Pancha Badri, Pancha Prayag, Rishikesh and Haridwar</td>
<td>22</td>
<td>Flight</td>
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<tr>
<td></td>
<td>Pilgrimage</td>
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<tr>
<td>Jun 2018</td>
<td>8th evening - 11th</td>
<td>Ahobilam Pilgrimage</td>
<td>Ahobilam Nava Narasimha</td>
<td>40</td>
<td>AC bus</td>
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<tr>
<td></td>
<td>morning</td>
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<tr>
<td>Jul 2018</td>
<td>20th morning - 25th</td>
<td>Jagannath Puri</td>
<td>Jagannath Puri Bahuda Yatra Yatra, Alarnath, Sakshi Gopal, Konark and more</td>
<td>40</td>
<td>Flight</td>
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<tr>
<td></td>
<td>evening</td>
<td>Ratna Yatra Pilgrimage</td>
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<tr>
<td>Jul 2018</td>
<td>24th evening - 31st</td>
<td>Mayapur Pilgrimage</td>
<td>Mayapur, Shantipur, Panihati and more</td>
<td>150</td>
<td>Train</td>
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<tr>
<td></td>
<td>evening</td>
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<tr>
<td>Aug 2018</td>
<td>10th morning - 19th</td>
<td>Char-dham Pilgrimage</td>
<td>Badrinath, Kedarnath, Gangotri, Yamnotri and more</td>
<td>22</td>
<td>Flight</td>
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<tr>
<td></td>
<td>evening</td>
<td></td>
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<tr>
<td>Sep 2018</td>
<td>21st evening - 24th</td>
<td>Kishkinda Hampi Pilgrimage</td>
<td>Kishkinda and Hampi</td>
<td>40</td>
<td>AC bus</td>
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<tr>
<td>Oct 2018</td>
<td>4th evening – 10th</td>
<td>Uttarakhand Pilgrimage</td>
<td>Ayodhya, Naimisharanya, Chitrakoot, Gaya, Kashi, Prayag and more</td>
<td>40</td>
<td>Flight</td>
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<td>evening</td>
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<tr>
<td>Nov 2018</td>
<td>12th evening – 19th</td>
<td>Kartik Vrindavan</td>
<td>Mathura, Vrindavan, Govardhan, Raval, Gokul, Raman Reti, Yamuna and more</td>
<td>150</td>
<td>Train</td>
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<tr>
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<td>morning</td>
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<tr>
<td>Nov 2018</td>
<td>15th evening – 21st</td>
<td>Vrindavan-Jaipur Pilgrimage</td>
<td>Jaipur, Karauli, Mathura, Vrindavan, Govardhan, Raval, Gokul, Raman Reti, Yamuna and more</td>
<td>40</td>
<td>Flight</td>
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<tr>
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<tr>
<td>Dec 2018</td>
<td>7th – 10th or</td>
<td>Chennai Ratha Yatra - Sri</td>
<td>Srirangam, Chennai, Mahabalipuram and more</td>
<td>40</td>
<td>Bus</td>
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<td>21st – 24th (Confirm</td>
<td>Rangam Pilgrimage</td>
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<td>dates by Oct 1, 2018</td>
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<tr>
<td>Jan 2019</td>
<td>5th (Confirm dates</td>
<td>Mysore Ratha yatra</td>
<td>ISKCON Mysore and Melukote</td>
<td>80</td>
<td>Bus</td>
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<tr>
<td></td>
<td>by Oct 1, 2018)</td>
<td>Pilgrimage</td>
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<tr>
<td>Jan 2019</td>
<td>6th-13th or</td>
<td>Pancha Dwaraka Pilgrimage</td>
<td>Nathadwara, Dwaraka, Somnath, Jambavan Cave, Ahmedabad, Kankroli and more</td>
<td>40</td>
<td>Flight</td>
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<td>13th-20th (Confirm</td>
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<td>dates by Oct 1, 2018)</td>
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<tr>
<td>Jan 2019</td>
<td>(Confirm dates by</td>
<td>Hubli Ratha Yatra Pilgrimage</td>
<td>ISKCON Hubli Ratha Yatra, Harihar, Sode Mutt, Sirsi and Sahasra Linga</td>
<td>40</td>
<td>Bus</td>
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<td>Oct 1, 2018)</td>
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<tr>
<td>Jan 2019</td>
<td>(Confirm dates by</td>
<td>Dharward Ratha Yatra -</td>
<td>ISKCON Dharward, Gokarna and Murdeleshwa</td>
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<td>Bus</td>
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<td>Gokarna, Murdeleshwa Pilgrimage</td>
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<tr>
<td>Feb 2019</td>
<td>(Confirm dates by</td>
<td>Mangalore Ratha Yatra -</td>
<td>ISKCON Mangalore Ratha Yatra, Talakaveri, Udupi and Malpe</td>
<td>40</td>
<td>Bus</td>
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<td>1 Oct 2018)</td>
<td>Talakaveri, Udupi and Malpe</td>
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<tr>
<td>Feb 2019</td>
<td>1st evening –</td>
<td>Nepal Muktnath Pilgrimage</td>
<td>Muktinath, Gandaki, Pashupathinath, Pokhara and more</td>
<td>22</td>
<td>Flight</td>
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<td></td>
<td>8th morning</td>
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<td>10th morning</td>
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</tbody>
</table>

For details & registrations – 93791 55555 or krishna.ashraya@hkm-group.org
Upcoming ISKCON Pilgrimages

**Pandharpur - Kolhapur Pilgrimage**
Fri, March 16 (5pm) to Mon, March 19 (6am)

**Places of visit:**
Pandharpur and Kolhapur Mahalaxmi

**Amount:** ₹6,500/-

**HKM Hyderabad Pilgrimage**
Fri, April 20 (6pm) to Mon, April 23 (6am)

**Places of visit:**
HKM Hyderabad, Chilkoo / Visa Balaji and Yadagiri

**Amount:** ₹1,500 / 3,000/-

**Tirupathi Pilgrimage**
Fri, April 13 (10pm) to Mon, April 16 (6am)

**Places of visit:**
Tirupathi, Tirumala, Padmavathi, Sri Kalahasti and more

**Amount:** ₹5,000/-

**Guruvayur Pilgrimage**
Fri, May 4 (6pm) to Mon, May 7 (6am)

**Places of visit:**
Guruvayur, Dhanvantari Temple and Ananthapura Lake Temple

**Amount:** ₹5,500/-

**Pancha Badri - Pancha Prayag Pilgrimage**
Thu, May 17 to Sat, May 26

**Places of visit:**
Pancha Badri, Pancha Prayag, Rishikesh and Haridwar

**Amount:** ₹22,000/- + flight charges

Join us for a spiritual and devotional retreat with ecstatic kirtans, bhajans, pastime narrations and delicious Krishna prasadam!

Limited seats. First come first served basis
ISKCON Bangalore distributes over 60,000 Gitas during Book Marathon


The book marathon is conducted by ISKCON Bangalore every year on the auspicious occasion of Gita Jayanti with the sole purpose of large-scale distribution of Srila Prabhupada's books at discounted prices.

It was Srila Prabhupada's mission to distribute the treasure house of India's transcendental knowledge to the whole world. Therefore he was especially concerned with the publication and distribution of his books all over the world.

This year, 67 teams of 496 volunteers participated in ISKCON Bangalore's book marathon. They distributed 38,454 books in different languages that included 29,739 Bhagavad-gitas and 51 sets of Srimad-Bhagavatam books.

The book counters at the temple and the Brihat Mridanga team consisting of book distribution vehicles that travel to different parts of the state also participated in the marathon.

In addition, ISKCON Bangalore launched a website to facilitate nation-wide distribution of Bhagavad-gita and Krishna books, through online purchases.

Altogether 1,12,555 books which included 60,287 copies of the Gita, were distributed during the 50 days of the marathon.

Prizes were awarded under different categories to the teams that performed well, in recognition of their valuable contribution to the mission of Srila Prabhupada.

His Grace Chanchalapathi Dasa, Senior Vice President of the temple, gave away the prizes. Speaking on the importance of Srila Prabhupada's books, he said, “Srila Prabhupada's books are very potent. As Prabhupada says, even if one touches his books or reads a sentence, his spiritual life has begun. If we become an instrument in the hands of Srila Prabhupada for distributing his books, we get his mercy. This is a great sacrifice.”

Visit: https://goo.gl/Lo7rjN
Support the Charitable Initiatives of ISKCON Bangalore

Your contribution will help support:

Nitya Annadana
Serving free and tasty lunch *prasadam* every day to pilgrims visiting the temple.

Go Poshana
Maintenance of the temple *goshala* and feeding the cows.

Prasadam Distribution
Distribution of delicious *khichdi prasadam* in *donas* to all temple visitors.

To donate, please visit: www.iskconbangalore.org/sevaslist

Donations for the above charitable activities are exempt from income tax u/s 80G.
Ratha Yatra in Hubballi
ISKCON’s Sri Sri Krishna Balarama Ratha Yatra was held in Hubballi on February 3, 2018. Thousands of devotees joined in pulling the Ratha and chanting the holy names of the Lord.
https://goo.gl/qkHRzG

Narottama Dasa Thakura
Srila Narottama Dasa Thakura was born in the town of Gopalpura, Rajshahi district of Bangladesh in the year 1466. He was born to king Krishnananda and Sri Narayani devi.
https://goo.gl/JEGTp3

The Human Form of Life
The human form of life is meant for spiritual realization. It gives us a chance to decide whether we shall rotate in the cycle of birth and death or go back to Godhead.
https://goo.gl/Mgjj3q

Sri Rama Navami Sevas
Offer seva to Lord Sri Ramachandra on the auspicious day of Sri Rama Navami (March 25, 2018) and seek His blessings. For details about the festival celebrations and seva opportunities, please visit: www.iskconbangalore.org/sri-rama-navami/

Divine place of life: Had a great experience visiting this temple in Bangalore. A few things will catch your attention the minute you enter the temple - very well organized, hygienic and beautifully constructed! Harshita S

Calm & Serene: This is a great place to go ? spiritually. The temple premises are wonderfully clean and quiet and you can have a good darshan with or without tickets. There is a lot of vegetarian food options - from the really budget variety to the luxurious. NSKРИSHNAN

A landmark Spiritual Destination: ISKCON Temple is a landmark of Bengaluru for people from all walks of life with a spiritual bent of mind & wanting to understand the Indian culture. It has a fine blend of religion with modern management & lot of learning about Krishna & the epics of India...

Nagesh54

Iconic: This is an iconic building and I have been a visitor over the last 15 years, and have not been disappointed. The temple atmosphere is electric, the spiritual aura magnificent and vibrations positive. The breakfast is very good indeed. Simply brilliant! Nag64
Culture Camp 2018
During summer vacation

Enriching young minds with culture and values

<table>
<thead>
<tr>
<th>Venue</th>
<th>Batch Dates</th>
<th>Eligibility</th>
</tr>
</thead>
<tbody>
<tr>
<td>ISKCON Bangalore HK Hill, Rajajinagar</td>
<td>1. Mar 26 - Apr 15</td>
<td>6 - 16 years</td>
</tr>
<tr>
<td></td>
<td>2. Apr 16 - May 6</td>
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<td>3. May 7 - May 27</td>
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<tr>
<td>ISKCON Bangalore VK Hill, Kanakapura Road</td>
<td>1. Apr 2 to Apr 22</td>
<td>6 - 16 years</td>
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<tr>
<td></td>
<td>2. Apr 23 to May 13</td>
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<tr>
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<td>3. May 14 to June 3</td>
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<td>Basil Woods Preschool Academy, Whitefield</td>
<td>1. Apr 2 to Apr 22</td>
<td>2 - 16 years</td>
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<tr>
<td>Geetanjali Olympiad School</td>
<td>1. May 7 to May 27</td>
<td>4 - 16 years</td>
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<td>Kadubeesanahalli</td>
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</tbody>
</table>

Modules
- Arts & Crafts
- Dance
- English Theatre
- Vocal Music
- Yakshagana

Highlights
- Animation Video Shows
- Bhagavad-gita Shlokas
- Mantra Meditation
- Indian Philosophy Studies
- Exciting Educational Trip
- Fun Games with Krishna

Camp Timing
8:45am - 2:45pm

For details contact:
Tel: 93411 24222 / 93412 11119
E-mail: iskcon.ces@hkm-group.org
To register online:
www.iskconbangalore.org/culture-camp
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### Live Connected

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Concorde Group, leading villa & apartment developer in South Bengaluru has delivered over 19 million sq.ft. of quality & excellence since 1998. Landmark projects like Concorde Napa Valley, Manhattans, Silicon Valley & Cupertino among others have become marquee names in their respective locations. The Group has now set foot in North & West Bengaluru to create yet another success story.

---

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Project approved by all leading banks.

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