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Sri Brahmotsava
On Akshaya Tritiya, April 18, 2018, ISKCON Bangalore conducted the 'Sudama Vaibhavam' programme. On this day, Lord Krishna had blessed the poor brahmana Sudama, with unlimited prosperity in return for his most humble offering of chipped rice. The seva kartas offered poha to Lord Sri Krishna, took part in the Mahalakshmi Homa to invoke the blessings of Lakshmi Devi, learnt the importance of offering seva to Sri Krishna from Sri Chanchalapathi Dasa, Sr. Vice-President, ISKCON and also got to treat their taste buds with the grand Chappan-bhog Mahaprasadam (56 items) offered to Sri Krishna.

Seva kartas participate in the homa at the Sri Radha Krishna Temple, to invoke auspiciousness

Participants receive the gold coin prasadam

Devotees enjoy the grand prasadam feast

Sudama katha at the temple auditorium

Auspicious time with family: What a beauty indeed! Me and my wife were amazed to see the beautiful place. Such a place where we spent quality time and enjoyed the massive place. I did not pray much but enjoyed its sheer beauty. RAGHAVENDRAN S

A modern temple inspiring simultaneously awe and devotion: Situated at a hilltop on a sprawling area, this temple is regarded as one of the most visited modern Radha Krishna Temple. Most ably maintained, this temple is managed meticulously for the huge number of devotees that regularly throng the pious precincts. The temple is built in the traditional South Indian style...sansuj51

Worship wonder: Words cannot describe this place. I have never seen such a clean, huge, neatly maintained temple in my lifetime. The temple is constructed on a hill and the landscaping is done in such a way that you visit a row of shrines in every upper stage to reach the Radha Krishna shrine. The moment you enter the shrine of Radha and Krishna, you will forget all your worries and immerse in the divinity... Prassanna M
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

May 2018
Vol 19, No.5
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Nitya Annadana Seva

Go Poshana Seva

Prasada Seva
The Self Outside the Boundaries of Time

"It's one thing to know it theoretically, but it's a vastly different thing to feel it and to experience it."

The countryside near Frankfurt, West Germany. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada talks with Professor Karl Friedrich Graf Eckrecht Von Durckheim. Professor Durckheim holds a Ph.D. in analytical psychology and is famed for starting a therapeutic school (in the Black Forest) that incorporates both Western and Eastern approaches to the psychology of consciousness. He is the author of fifteen books.

Prof. Durckheim: May I ask a question, sir, about the meaning of time? I think there are two ways to look at time and to look at eternity.

Srila Prabhupada: Time is eternal—but we calculate time in terms of "past" and "present" and "future," according to our temporary material existence. I am a human being. I live for a hundred years. So my past and present are different from the past and present of the ant, who lives for, say, a few hours. And similarly, living beings on higher planets—their past and present are different, too, because one of their days equals millions and billions of our years. So time is eternal—but according to our condition in time and space, we calculate time in terms of past and present and future.

Prof. Durckheim: Well, now, I question you ... you see ... talking about eternity—there are two meanings or concepts at the same time. It seems one concept is that finite life, as we see it in this finite world, is going on infinitely, millions of years—that's one way to think about eternity.

Srila Prabhupada: Yes.

Prof. Durckheim: But there's another way.

Srila Prabhupada: Yes. Strictly speaking, eternity means both no end and no beginning.

Prof. Durckheim: So isn't this other concept the one where, for instance, Christ says, "Before anything else in this world existed, I am"? This "I am" . . . isn't this the kind of eternity that is totally beyond past and future?

Srila Prabhupada: Yes. Past and future have to do with this body.

Prof. Durckheim: Oh yes, exactly. Past and future have to do with this body and with this ego, which has a before and an after, an up and a down, and . . . if you take away this ego, what's left?

Srila Prabhupada: What is left is the pure ego. For instance, now I have got this seventy-eight-year-old Indian body—I have got this false ego that "I am Indian," "I am this body." This is a misconception. Someday this temporary body will vanish, and I'll get another temporary body. Then again will begin my past and present. So therefore, this is called illusion. Time is eternal—it has no beginning and no end—but we transmigrate from one body to another. And so we are miscalculating "past," "present," "future."

Prof. Durckheim: But without this body you couldn't become conscious of what is beyond the body. The pure consciousness has to have a material body—it has to have a background which is not pure consciousness ...

Srila Prabhupada: No. The pure consciousness, the soul, does not need to have a material body. For instance, when you are dreaming, you forget your present body, but still you remain conscious. The soul, the consciousness, is like water: water is pure, but as soon as it comes down from the sky and touches the ground, it becomes muddy.

Prof. Durckheim: Yes.

Srila Prabhupada: Similarly, we are spirit souls—we are pure. But as soon as we leave the spiritual world and come in contact with these material bodies, our consciousness becomes covered. The consciousness remains pure, but now it is covered by mud—this body. And this is why people are fighting. They are wrongly identifying with the body and thinking, "I am German," "I am English," "I am black," "I am white," "I am this;" "I am that"—so many bodily designations. These bodily designations are impurities. And so we see that sometimes artists make statues that are naked. In France, for example, they regard nakedness as pure art. Similarly, when you come to the "nakedness" of the spirit soul—without these bodily designations—that is purity.
we have to get rid of all these designations and become pure and serve God. In other words, designated yourself, "I am German." "I must fight, give service to my country." Everybody is thinking, "Let me give under material designations. For example, perhaps during the last war you went to fight, because you might have serve God." Of course, here in the material world I am also serving. I am not free from service. But I am serving "The bodily senses are superior to dull matter; mind is higher than the senses; intelligence is still higher than the simply hovering on the mental plane. This is not the spiritual plane. As Krishna explains in the Bhagavad-gita [3.42].

"The tiger is eating me." This dreaming experience is simply material—it is not a spiritually enlightening experience. It is an unwanted thing. You do not need it. But this material, dreaming experience will go on continually. As long as we are attached to temporary, material sense pleasures, we will get new material bodies, one after another. Even in this single lifetime—in your childhood you experienced a body that was much different from the body you are experiencing at this time. So as we are getting new material bodies we are getting different experiences, and all of those experiences are photographed within the mind. Sometimes they come out at night and intermix, and we see more dreams, and we experience so many contradictory things. All of this—daytime and nighttime—is simply hovering on the mental plane. This is not the spiritual plane. As Krishna explains in the Bhagavad-gita [3.42].

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"If anyone actually wants to get free from all material designations and purify his senses, then he should simply engage all his senses in serving Krishna, the Supreme Personality of Godhead, the master of all the senses." [Narada-pancarattra] Take Arjuna, for example. Arjuna was in so much anxiety on the Battlefield of Kuruksetra. Have you read our Bhagavad-gita As It Is?

Prof. Durckheim: Yes.

Srila Prabhupada: Arjuna was in anxiety because he was thinking in terms of bodily designations. "I belong to this family—on the other side are my cousin-brothers, who belong to the same family—so why shall I fight them? Let them enjoy." Now, from the material point of view, Arjuna seemed to be a very good man, but Krishna condemned him: asocyan anvasocas tvam prajna-vadams ca bhasase—"You are talking very high words, but you are Fool Number One." Arjuna was talking on the platform of this bodily conception of life, but after hearing the Bhagavad-gita, he understood, "I am not this body—I am an eternal servant of Krishna, and my duty is to obey the orders of Krishna." Superficially he remained the same soldier, but in the beginning he had been a soldier under a bodily designation, and now he became a soldier ready to carry out the order of the Supreme. That is the difference. So when you act not to gratify this material body but to carry out the orders of the Supreme, that is self-realization.

Prof. Durckheim: But to come to our pure consciousness, we have to experience the background of impurity, the suffering of impurity. We cannot become conscious of the pure without having experienced the suffering of the impure...

Srila Prabhupada: Why? Right now your health may be covered by a disease, but do you need that covering of disease to experience your natural, healthy state? Similarly, I do not need to think, "I am American," "I am German," "I am this," "I am that"—all these impure, diseased ideas—to experience my pure consciousness: "I am a spirit soul, part and parcel of God."

Prof. Durckheim: But in order to get there, to feel that one is neither "this" nor "that," one must first have suffered by having thought that one is this or that.

Srila Prabhupada: No. suffering is not necessary. To experience your pure spiritual consciousness you do not have to go through suffering. Suffering is just like a bad dream. Let us say you dream that you are being attacked by a tiger—but there is no tiger. So actually there is no suffering, but on account of ignorance you are thinking, "The tiger is eating me." This dreaming experience is simply material—it is not a spiritually enlightening experience. It is an unwanted thing. You do not need it. But this material, dreaming experience will go on continually. As long as we are attached to temporary, material sense pleasures, we will get new material bodies, one after another. Even in this single lifetime—in your childhood you experienced a body that was much different from the body you are experiencing at this time. So as we are getting new material bodies we are getting different experiences, and all of those experiences are photographed within the mind. Sometimes they come out at night and intermix, and we see more dreams, and we experience so many contradictory things. All of this—daytime and nighttime—is simply hovering on the mental plane. This is not the spiritual plane. As Krishna explains in the Bhagavad-gita [3.42].

Hon’ble Vice President of India Sri M. Venkaiah Naidu inaugurated Telangana’s first ever Golden Temple at Banjara Hills, Hyderabad on Sunday, April 22, 2018 at Hare Krishna Movement’s - Swayambhu Sri Lakshmi Narasimha Swami Kshetram.

The inauguration rituals and consecration ceremonies started on April 17th with the ankurarpana and culminated with the poornahuti, prana prathishta, alaya vimana shikara prakshana. All of the consecration ceremonies and rituals were done strictly as per Pancharatnika Veda Agama Shastras.

On the morning of April 22nd, the main kumbharpokshana day, all the rituals like poornahuti, prana prathishta, samprokshana etc. were performed under the auspices of His Holiness Sri Sri Sir Chirn Jeevar Swami and His Grace Sri Madhu Pandit Dasa.

After the morning rituals and consecration pujas, Hare Krishna Movement had the privilege of receiving the Hon’ble Vice President of India Sri M Venkaiah Naidu as its Chief Guest for the pradhama darshan, aradhana and kalyanam of the Lord. The Vice President formally inaugurated the temple by being the first to enter from the grand raja gopuram entrance and also unveiled an inauguration plaque. The Hon’ble Vice President was received and accompanied by His Grace Sri Madhu Pandit Dasa (Chairman of Hare Krishna Movement and Akshaya Patra Foundation) for a tour, when he learned about the unique features of the newly built Golden Temple. Later the Hon’ble Vice President carried the pattu vastralu and talambaralu for the first kalyanam of Sri Lakshmi Narasimha Swami at the newly built Hare Krishna Sankirtan Bhavan. This was followed by a stage programme with lamp lighting and speeches by His Grace Sri Satya Gaura Chandra Dasa (President of Hare Krishna Movement, Hyderabad), His Grace Sri Madhu Pandit Dasa (Chairman of Hare Krishna Movement and Akshaya Patra Foundation), followed by a speech by Hon’ble Vice President Sri M Venkaiah Naidu and vote of thanks. Later the Vice President and all the dignitaries were presented with the temple honours.
Patotsav at HKM Ahmedabad

Hare Krishna Movement Ahmedabad celebrated the third consecutive Patotsav of Sri Sri Radha Madhav. In the year 2015, on Akshaya Tritiya, Their Lordships appeared at Hare Krishna Movement Ahmedabad.

The first day of the Patotsav celebration dazzled with the Swarna Ratha Seva (Golden Ratha) and Nauka Vihar (boat ride) for Sri Sri Radha Madhav, followed by Jhulan Seva. Shri Nayan Pancholi and team sang melodious bhajans during Jhulan Seva.

The second day of the Patotsav featured the Brahma Ratha Seva for Sri Sri Radha Madhav. Kathak performance on Krishna Lila was presented by Shri Maulik Shah and troupe. Present on the occasion was His Grace Jai Chaitanya Dasa, Gujarat representative of GBC of Hare Krishna Movement. On the third day, Their Lordships Sri Sri Radha Madhav went on a Ratha Yatra procession through the Shahibaug area of the city. On the fourth day, They blessed the residents of Chandkheda area.

On Akshaya Tritiya, the fifth and the last day of the festival, Churnabhishekam Seva was performed to the Deities. During rajbhog, 108 food preparations were offered to Their Lordships. On this auspicious occasion, His Grace Madhu Pandit Dasa, Chairman of the GBC of Hare Krishna Movement enlightened the assembled devotees on the significance of the Lord's incarnation as artha vigraha.

Sri Krishna says, "I am the seed-giving father. That is confirmed in the Bhagavad-gita. Everyone should understand, "I am not the enjoyer, nobody but Lord Krishna is the enjoyer." Today most people are trying to be the enjoyers of this world, and that is false. The real enjoyer is the Supreme Lord. We are trying to occupy this land, that land. "This is Germany." "This is France." "This is India." "This is my land, and my land is worshipable." But we should know that no land belongs to us. Everything belongs to God. The land was not created by us; the ocean was not created by us. Why should we claim, "This is the Scandinavian ocean" or "This is the English ocean"? This is all false, imagination. So we have to come to this understanding—that nothing belongs to us. The United Nations—they've been quarrelling for the last thirty years, but they are fighting on false ground, because everyone is thinking, "This land is mine; I must protect it." Because they have no self-realization, there is no peace.

Prof. Durckheim: As soon as two men who are self-realized meet, there can be no war. There's a very wonderful story about when the Emperor of Japan wanted to take over the leadership again after he had been the high priest for many years. The Emperor's spiritual master approached the opposing general, and the general, being a self-realized man himself, said, "Well, all right." In twenty minutes things were all in order. They resolved the matter gently, and without a single shot peace was established, because these two men had a high level of self-realization.

Sri Krishna—God—says, "I am the seed-giving father." [Bg. 14.4] Yes. That is stated in the Bhagavad-gita. Everyone should understand, "I am not the enjoyer, nobody but Lord Krishna is the enjoyer." Today most people are trying to be the enjoyers of this world, and that is false. The real enjoyer is the Supreme Lord. We are trying to occupy this land, that land. "This is Germany." "This is France." "This is India." "This is my land, and my land is worshipable." But we should know that no land belongs to us. Everything belongs to God. The land was not created by us; the ocean was not created by us. Why should we claim, "This is the Scandinavian ocean" or "This is the English ocean"? This is all false, imagination. So we have to come to this understanding—that nothing belongs to us. The United Nations—they've been quarrelling for the last thirty years, but they are fighting on false ground, because everyone is thinking, "This land is mine; I must protect it." Because they have no self-realization, there is no peace.

Sri Krishna says, "I am the seed-giving father." [Bg. 14.4]
Srila Prabhupada: Yes, you can experience it. On account of foolishness, people are thinking differently, but everyone really knows, “I am not this body.” This is very easy to experience. I am existing. I understand that I have existed in a baby body, I have existed in a child body, and also in a boy body. So I have now existed in so many bodies. Or, for example, you have now dressed yourself in a black coat. The next moment you can dress yourself in a white coat. But you are not that black or white coat; you have simply changed coats. If I call you “Mr. Black Coat,” that is my foolishness. Similarly, I have changed bodies, but I am not any of these bodies. This is self-realization.

Prof. Durckheim: And yet isn’t there a difficulty, in that you may already have understood very well that you are not the body—but as long as you, for instance, still have the fear of death, you didn’t understand by experience? As soon as you’ve understood by experience, you have no fear of death, because you know that you can’t die.

Srila Prabhupada: Yes, I understand. Srila Prabhupada: ...Therefore the Vedic instruction is tad-vijnanartham sa gurum evabhigacchet. “In order to get first-class experience of the perfection of life, you must approach a guru.” And who is a guru? Whom should I approach? I should approach someone who is guru-srotriyam—one who has heard from his guru perfectly—that guru. This is called guru-parampara, disciplic succession. I hear from a perfect person, and I distribute the knowledge the same way, without any change. Lord Krishna gives us knowledge in the Bhagavad-gita—and we are distributing the same knowledge. I am always inexperienced, because my power of understanding is very little; therefore I must get knowledge from a person who has perfect knowledge. Then my knowledge is perfect. For instance, a child may not know what this microphone is. So he asks his father, “What is this, father?” And his father says, “My dear child, it is a microphone.” Now the child knows, “This is a microphone.” Although the child’s capacity may be imperfect, still his knowledge is perfect. So this is our process. We are getting knowledge from Krishna, the most perfect. Or you can get knowledge from Jesus Christ; that is also perfect, because the source is perfect. But we have to receive knowledge from the perfect source, not by the ascending process—experiencing, failure, experiencing, failure, experiencing, failure. Not like that. That will take a very long time. But if you actually want to become perfect, just approach the perfect, take knowledge from him, and you will experience perfection.

**Fasting**

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**Festivals**

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Sri Rama Navami

Ahmedabad

Mysore

Hubli

Krishna Voice, May 2018
Student: Earlier you were saying that the Western world is spiritually blind and that India is technologically lame, but that if they combine their resources, then both India and the West will benefit.

Srila Prabhupada: Yes. If the Western world, the blind man, takes India, the lame man, on its shoulders, then the lame man can point the way spiritually and the blind man can sustain them materially, technologically. If America and India pool their technological and spiritual resources, this combination will bring about perfect peace and prosperity all over the world.

How blind these Americans are. They have attained the human form of life—such an intelligent form of life—and yet they are utilizing it for riding motor boats in the lake. You see? A human being should use every moment for regaining his God consciousness. Not a single moment should be wasted—and these people are simply finding new ways to waste time.

Of course, the Americans are doing things in a very nice way, with great technological advancement, but what they are doing is blind. You may be a very good driver, but if you are blind, then how well will you drive? You’ll create disaster. So the American people must open their eyes spiritually, so that their good driving capacity will be properly utilized. Now they’re trying to see through microscopes. But as long as they remain blind to their own spiritual identity, what will they see? They may have microscopes or this machine or that machine—but they are blind. That they do not know.
Srila Prabhupada: Krishna consciousness is not hindered by family life, one way or the other. Aharituka apratihata. God consciousness cannot be checked by anything—if you are sincere in any circumstances you can be engaged. You can execute Krishna consciousness in four ways: pranair artha dhiya vacha—by your life, by your money, by your intelligence, and by your words. So if you want to be a family man—if you cannot dedicate twenty-four hours daily—then earn money and use it to spread Krishna consciousness. And if you cannot earn money, then use your intelligence. There is so much intellectual work to do—publication, research, and so on. If you cannot do that, then utilize your words to tell people about Krishna. Wherever you may be, simply explain to someone, “Krishna is the Supreme Personality of Godhead. Just offer your obeisances to Krishna.” Finished. So where is the scarcity of opportunities? You can serve Krishna in any capacity, provided you want to serve. But if you want to engage Krishna in your service, that is a blunder. People are going to church—“Krishna, serve us; give us our daily bread.”

People manufacture their own problems. Actually, there are no problems. Ihsavasyam idam sarvam: God has arranged everything. He has made everything perfect and complete. You see so many fruits for the birds—so sumptuously supplied. Purnam idam: Krishna has already supplied everything in sufficient quantity. But these rascals are blind—they do not see this. They are trying to “adjust.” Why do they need to make an “adjustment”? Everything is already sufficient. It is just that people are misusing things. But otherwise, they already have sufficient land, sufficient intelligence—everything is sufficient.

In Africa and Australia they have so much land—and instead of relying on nature’s bounty of crops, they are raising cattle to kill them. This is their intelligence. People are growing coffee and tea and tobacco, even though they know these things hurt their health. In some parts of the world people are dying for want of grain, and yet in other parts of the world people are growing tobacco, which will only bring disease and death. This is their intelligence.

The problem is that these rascals do not know that life is meant for understanding God. Ask anyone. Nobody knows. They are such fools. Don’t you see how much care they are taking for dogs? They’re blind: they do not know whether they’ll be God conscious or “dog conscious.” The dog runs on four legs, but people think they have become advanced because they can run by car—on four wheels. They think they have become civilized, but their business is running, that’s all.

Student: And the purpose for the running is the same—eating, sleeping, mating, and defending.

Srila Prabhupada: Yes. If the purpose is the same as a dog’s, then what is the use of running by car? Of course, you can use the car for reaching people with the message of Krishna consciousness. You can use everything for Krishna. That is what we teach. If there is a nice car, why should I condemn it? Utilize it for Krishna: then it is all right. We don’t say, “Give it up.” No. When you have produced something by your God-given intelligence, it is all right—if you use it for God. But when you use it for other purposes than Krishna, then it is nonsense.

Take this car—so nicely decorated. If I say, “It is all nonsense,” is that very intelligent? No. “The purpose for which you have created this car—that is nonsense.” So we simply want people to change their consciousness. We don’t condemn the things they have produced. For instance, with a knife you can cut vegetables and fruit, but if you use it for cutting your throat, that is bad. So now people are using the knife of technology for cutting their own throats, for forgetting all about self-realization, Krishna consciousness. This is bad.

Nṛ-deham adyam sulabham sudurlabham plavam sukalpaṁ: our human body is just like a good boat—with our human intelligence we can cross the ocean of nescience, the ocean of repeated birth and death in this material world. And guru-karnadharam/ mayanukulena nabhasva-teritam puman bhavabdhim na taret sa atmha: we have a favourable wind—Krishna’s instructions in the Vedic literatures—plus we have a good captain, the bona fide spiritual master, who can guide us and enlighten us. With all these facilities, if we cannot cross the ocean of nescience, then we are cutting our throat. The boat is there, the captain is there, the favourable wind is there, but we are not utilizing them. That means we are killing ourselves.
Located in the town and district of Thiruvallur, is the sprawling temple of the Supreme Personality of Godhead, Sri Veeraraghava Perumal.

The Legend

The pastime of this temple is intimately associated with Salihotra Muni. Salihotra Muni was a great devotee of the Supreme Personality of Godhead and lived in Thiruvathari Ashrama (Badrinath). There is an interesting pastime story to be narrated about how he got his name.

Sali means an instrument which is used to measure the weight or quantity (volume) of rice. Hotra means sacrifice. Begetting and raising a devotee as son/daughter is considered the highest form of blessing among followers of the Vedic system. Salihotra Muni’s parents performed an elaborate fire sacrifice to beget a devotee son. They started an elaborate fire sacrifice which would take a whole year, using 28,000 sali measurements of rice. As the result of that elaborate fire sacrifice, a child was born and was named Salihotra.

Salihotra Muni became instrumental for the appearance of the Lord in the Veeraraghava Perumal temple. The legend associated with this temple says, that during a new moon day in the month of Thai, Salihotra Muni reached Thiruvallur, where he met a congregation of sages in the forest. They were engaged in taking bath in the sacred pond called Hrith-Thapa-Nasini Pushkarani and he was also advised to take bath before performing his daily rituals. The bath changed the mind of Salihotra Muni and he decided to stay at the bank of that holy pond to perform penance without food or water for one year. The next year, on the same Pushya Amavasya day, he completed his penance and took a holy dip in the Hrith-Thapa-Nasini Pushkarani and observed his morning prayers. As he was fasting for one year without food and drink, on that day he collected some paddy and prepared a food offering for the Lord, using rice flour.

At this juncture, the Supreme Personality of Godhead, Narayana took the form of an old brahmana and came to where Salihotra Muni was waiting to offer a share of the prasadam to a guest. He immediately offered the food to the brahmana, who immediately honoured the offering by eating it. Salihotra Muni understood that the old brahmana was very hungry and offered his share of prasadam as well to the brahmana. The brahmana was satisfied and left the place. Another one year of penance continued without any food and drink. Again on the day of Pushya Amavasya, Salihotra Muni took his bath in the holy pond and after his prayers, prepared food as he had done the previous year. He offered the bhoga to Sri Narayana and was waiting for a guest. This time also Lord Narayana took the
form of an old brahmana and was welcomed by Salihotra Muni to his hermitage.

After honouring prasadam, the old brahmana expressed to Salihotra Muni, "Uraivatharku ivvul evvul?" (In this place, which is the spot to sleep?) To this, the sage replied, "ivvul", meaning "here." The old man was pleased at this offer and stretched his body in the hermitage, putting his head towards south. Immediately the old brahmana transformed himself into the form of Anathashayana and Adishesha appeared with His thousand hoods to serve as couch and canopy.

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Several inscriptions of the Vijayanagara era and later times too have also been found here. One of these, found on the inner eastern wall of the vahana mantapa, dated 1630 A.D., belonging to the reign of Vira Venkata Raya II, mentions that Veeraraghava Satakopa Jeeyar, who was the thirteenth pontiff of the Ahobila Matha and presided over this institution from 1630 to 1675, gifted about 150 sovereigns of gold to this temple, the interest from which was for celebrating certain festivals for Veeraraghava Perumal and His consort. Other donations by the pontiffs of the Ahobila Matha are also recorded in inscriptions of the Vijayanagara epoch. It is interesting to note that the royal emblem of the imperial house of Vijayanagara - that of a boar with a sword in front and the sun and moon above - is clearly sculpted on one of the walls in this temple, signifying that Vijayanagara kings were patrons of the temple. The construction of this temple is very interesting and iconic to that of many other temples of this region like the Parthasarathi temple in Chennai.

A tall arch and gateway which can be seen from a distance, greets the visitor to the temple. The very large temple tank on the south side of the temple, covering approximately seven acres, called Hrith-Tapa-Nasini Pushkarini, is the very same pond where Salihotra Muni used to perform ablutions. On proceeding further down the road leading to the temple, the visitor sees an old mantapam with tall monolithic granite pillars, studded with carvings of various Deities like Lord Krishna and Hanuman and immediately in front, a newer mantapam leading to the tall five-tiered gopuram. The main Deity of this temple, Veeraraghava Perumal, also known as Evvul Kathan and Vaidya Veeraraghavan, is enshrined under the Vijayakoti Vimana. He is seen lying on the serpent Adishesha and hence this posture is called by the Sanskrit term bhujangashayana. The left hand of the Supreme Lord is bent at the elbow and stretched upwards towards Brahma who emanates from His navel. The right hand is stretched outwards and rests near the head of Salihotra Muni, who is seen in a kneeling posture with palms pressed together in supplication. It is very interesting to note that in this temple, the Supreme Lord wears only checked clothes as Salihotra Maharishi had originally offered this to Him as a bark garment.
Lakshmi Devi, the consort of the Lord, enshrined in a separate sanctum sanctorum in the prakaram of this temple, is known here as Kanakavalli Thayar and also as Vasumathi Thayar. Numerous other sanctums are seen inside the temple complex, for Yoga Narasimha, Sudarshana, Anantalwan (a great devotee and disciple of Ramanujacharya), Santhana Gopalan, Garuda, Rama, Andal, Lakshmi Narayana, Vishvaksena who is the commander-in-chief of the Supreme Lord’s army and Venugopala or Krishna with flute and cows, as also those for the Alwars and Acharyas like Thirukkachi Nambi, Ramanujacharya and Vedanta Desika. On the road perpendicular to the temple is a shrine for the humble devotee, Anjaneya.

Festivals
There are weekly, monthly and fortnightly rituals performed in the temple. During the Tamil month of Chittirai, Brahmostavam, a 10-day festival is celebrated. The festival Deity of Veeraraghava Perumal is taken in procession around the streets of the temple on different mounts each day and the float festival is celebrated on the last day.

The other festivals associated with Vishnu temples like Krishna Jayanthi, Saturdays of the Tamil month Puratassi, Navaratri, Vaikunta Ekadashi and Vijayadashami are celebrated as well.
The Deity or archa vigraha is the form that the Supreme Lord resides in, to accept the offerings of His devotees and to give them an opportunity to personally relate with Him in this material world. The Vedic scriptures state that worshipping His deity form is non-different from worshipping the Lord directly.

Brahmotsava is the commemoration of the installation of the Deities of the temple and is usually a ten-day celebration. This year’s celebrations on Hare Krishna Hill began on March 30 and ended on April 10. Every evening, Lord Krishnachandra and Smt Radharani rode on different vahanas or carriers, dressed in various alankaras depicting Their transcendental pastimes. They then receive dolotsava seva accompanied by sangeetha seva for Their pleasure.
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Devendra Vijaya Alankara

Surya Prabha Vahana
Radha Krishnachandra Alankara

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Photo courtesy: Santhanakrishnan, Srirangam
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Located in the town and district of Thiruvallur, is the sprawling temple of the Supreme Personality of Godhead, Sri Veeraraghava Perumal.

The Legend

The pastime of this temple is intimately associated with Salihotra Muni. Salihotra Muni was a great devotee of the Supreme Personality of Godhead and lived in Thiruvathari Ashrama (Badrinath). There is an interesting pastime story to be narrated about how he got his name.

Sali means an instrument which is used to measure the weight or quantity (volume) of rice. Hotra means sacrifice. Begetting and raising a devotee as son/daughter is considered the highest form of blessing among followers of the Vedic system. Salihotra Muni’s parents performed an elaborate fire sacrifice to beget a devotee son. They started an elaborate fire sacrifice which would take a whole year, using 28,000 sali measurements of rice. As the result of that elaborate fire sacrifice, a child was born and was named Salihotra.

Salihotra Muni became instrumental for the appearance of the Lord in the Veeraraghava Perumal temple. The legend associated with this temple says, that during a new moon day in the month of Thai, Salihotra Muni reached Thiruvallur, where he met a congregation of sages in the forest. They were engaged in taking bath in the sacred pond called Hrith-Thapa-Nasini Pushkarani and he was also advised to take bath before performing his daily rituals. The bath changed the mind of Salihotra Muni and he decided to stay at the bank of that holy pond to perform penance without food or water for one year. The next year, on the same Pushya Amavasya day, he completed his penance and took a holy dip in the Hrith-Thapa-Nasini Pushkarani and observed his morning prayers. As he was fasting for one year without food and drink, on that day he collected some paddy and prepared a food offering for the Lord, using rice flour.

At this juncture, the Supreme Personality of Godhead, Narayana took the form of an old brahmana and came to where Salihotra Muni was waiting to offer a share of the prasadam to a guest. He immediately offered the food to the brahmana, who immediately honoured the offering by eating it. Salihotra Muni understood that the old brahmana was very hungry and offered his share of prasadam as well to the brahmana. The brahmana was satisfied and left the place. Another one year of penance continued without any food and drink. Again on the day of Pushya Amavasya, Salihotra Muni took his bath in the holy pond and after his prayers, prepared food as he had done the previous year. He offered the bhoga to Sri Narayana and was waiting for a guest. This time also Lord Narayana took the...
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Student: I think most Americans are more interested in raising a family than in self-realization.

Srila Prabhupada: Krishna consciousness is not hindered by family life, one way or the other. *Ahaityuk apratihata.* God consciousness cannot be checked by anything—if you are sincere in any circumstances you can be engaged. You can execute Krishna consciousness in four ways: *pranair arthair dhiya vacha—* by your life, by your money, by your intelligence, and by your words. So if you want to be a family man—if you cannot dedicate twenty-four hours daily—then earn money and use it to spread Krishna consciousness. And if you cannot earn money, then use your intelligence.

There is so much intellectual work to do—publication, research, and so on. If you cannot do that, then utilize your words to tell people about Krishna. Wherever you may be, simply explain to someone, "Krishna is the Supreme Personality of Godhead. Just offer your obeisances to Krishna." Finished. So where is the scarcity of opportunities? You can serve Krishna in any capacity, provided you want to serve. But if you want to engage Krishna in your service, that is a blunder. People are going to church—"Krishna, serve us; give us our daily bread."

People manufacture their own problems. Actually, there are no problems. *Ishavasyam idam sarvam:* God has arranged everything. He has made everything perfect and complete. You see so many fruits for the birds—so sumptuously supplied. *Purnam idam:* Krishna has already supplied everything in sufficient quantity. But these rascals are blind—they do not see this. They are trying to "adjust:" Why do they need to make an "adjustment"? Everything is already sufficient. It is just that people are misusing things. But otherwise, they already have sufficient land, sufficient intelligence—everything is sufficient.

In Africa and Australia they have so much land—and instead of relying on nature's bounty of crops, they are raising cattle to kill them. This is their intelligence. People are growing coffee and tea and tobacco, even though they know these things hurt their health. In some parts of the world people are growing tobacco, even though they know these things hurt their health. In some parts of the world people are growing tobacco, which will only bring disease and death. This is their intelligence.

The problem is that these rascals do not know that life is meant for understanding God. Ask anyone. Nobody knows. They are such fools. Don't you see how much care they are taking for dogs? They're blind: they do not know whether they'll be God conscious or "dog conscious." The dog runs on four legs, but people think they have become advanced because they can run by car—on four wheels. They think they have become civilized, but their business is running, that's all.

Student: And the purpose for the running is the same—eating, sleeping, mating, and defending.

Srila Prabhupada: Yes. If the purpose is the same as a dog’s, then what is the use of running by car? Of course, you can use the car for reaching people with the message of Krishna consciousness. You can use everything for Krishna. That is what we teach. If there is a nice car, why should I condemn it? Utilize it for Krishna: then it is all right. We don't say, "Give it up." No. When you have produced something by your God-given intelligence, it is all right—if you use it for God. But when you use it for other purposes than Krishna, then it is nonsense.

Take this car—so nicely decorated. If I say, "It is all nonsense," is that very intelligent? No. "The purpose for which you have created this car—that is nonsense:" So we simply want people to change their consciousness. We don't condemn the things they have produced. For instance, with a knife you can cut vegetables and fruit, but if you use it for cutting your throat, that is bad. So now people are using the knife of technology for cutting their own throat, for forgetting all about self-realization, Krishna consciousness. This is bad.

*Nr-deham adyam sulabham sudurlabham plavam sukalpan:* our human body is just like a good boat—with our human intelligence we can cross the ocean of nescience, the ocean of repeated birth and death in this material world. And *guru-karnadharam/ mayanukulena nabhasva-tertam puman bhavabdhim na taret sa atma-ha:* we have a favourable wind—Krishna's instructions in the Vedic literatures—plus we have a good captain, the bona fide spiritual master, who can guide us and enlighten us. With all these facilities, if we cannot cross the ocean of nescience, then we are cutting our throat. The boat is there, the captain is there, the favourable wind is there, but we are not utilizing them. That means we are killing ourselves.
Student: Earlier you were saying that the Western world is spiritually blind and that India is technologically lame, but that if they combine their resources, then both India and the West will benefit.

Srila Prabhupada: Yes. If the Western world, the blind man, takes India, the lame man, on its shoulders, then the lame man can point the way spiritually and the blind man can sustain them materially, technologically. If America and India pool their technological and spiritual resources, this combination will bring about perfect peace and prosperity all over the world.

How blind these Americans are. They have attained the human form of life—such an intelligent form of life—and yet they are utilizing it for riding motor boats in the lake. You see? A human being should use every moment for regaining his God consciousness. Not a single moment should be wasted—and these people are simply finding new ways to waste time.

Of course, the Americans are doing things in a very nice way, with great technological advancement, but what they are doing is blind. You may be a very good driver, but if you are blind, then how well will you drive? You’ll create disaster. So the American people must open their eyes spiritually, so that their good driving capacity will be properly utilized. Now they’re trying to see through microscopes. But as long as they remain blind to their own spiritual identity, what will they see? They may have microscopes or this machine or that machine—but they are blind. That they do not know.
**Fasting**

- **May 25**: Ekadashi
- **May 26**: break fast
- **Jun 10**: Ekadashi
- **Jun 11**: break fast

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**Srila Prabhupada**: Material nature is the mother. Material nature gives the body, but the soul is part and parcel of God. God impregnates material nature with the soul, and the soul appears in so many species of life. So self-realization is very easily explained as samah sarvesu bhutesu: giving equal treatment to all living entities, because all of them are spirit souls, part and parcel of God. But because most people have no spiritual knowledge, they think that humanitarian work means to give all facility to the human being and none to the animals. Or they talk of “nationalism.” A “national” is anyone who has taken birth in their land, and yet they are slaughtering the poor animals who have taken birth there. This is their “nationalism.” So everything is going wrong on account of this wrong conception of life. “I am this body.” But when we understand, “I am not this body—I am the active principle within this body,” then our misconceptions will vanish. That is the beginning of spiritual realization, or self-realization.

**Prof. Durckheim**: And this understanding has to be an experience.

**Srila Prabhupada**: Yes, you can experience it. On account of foolishness, people are thinking differently, but everyone really knows, “I am not this body.” This is very easy to experience. I am existing. I understand that I have existed in a baby body, I have existed in a child body, and also in a boy body. So I have now existed in so many bodies. Or, for example, you have now dressed yourself in a black coat. The next moment you can dress yourself in a white coat. But you are not that black or white coat; you have simply changed coats. If I call you “Mr. Black Coat,” that is my foolishness. Similarly, I have changed bodies, but I am not any of these bodies. This is self-realization.

**Prof. Durckheim**: And yet isn’t there a difficulty, in that you may already have understood very well that you are not the body—but as long as you, for instance, still have the fear of death, you didn’t understand by experience? As soon as you’ve understood by experience, you have no fear of death, because you know that you can’t die.

**Srila Prabhupada**: So experience is received from a higher authority, from someone who has higher knowledge. Instead of my trying to experience for years and years that I am not this body, I can take the knowledge from Krishna, the perfect, and then my experience is received.

**Prof. Durckheim**: Yes, I understand.

**Srila Prabhupada**: Therefore the Vedic instruction is tad-vijnanartham sa gurum evabhigacchet. “In order to get first-class experience of the perfection of life, you must approach a guru.” And who is a guru? Whom should I approach? I should approach someone who is guru-srotriyam—one who has heard from his guru perfectly—that guru. This is called guru-parampara, disciplic succession. I hear from a perfect person, and I distribute the knowledge the same way, without any change. Lord Krishna gives us knowledge in the Bhagavad-gita—and we are distributing the same knowledge. I am always inexperienced, because my power of understanding is very little; therefore I must get knowledge from a person who has perfect knowledge. Then my knowledge is perfect. For instance, a child may not know what this microphone is. So he asks his father, “What is this, father?” And his father says, “My dear child, it is a microphone.” Now the child knows, “This is a microphone.” Although the child’s capacity may be imperfect, still his knowledge is perfect. So this is our process. We are getting knowledge from Krishna, the most perfect. Or you can get knowledge from Jesus Christ; that is also perfect, because the source is perfect. But we have to receive knowledge from the perfect source, not by the ascending process—experiencing, failure, experiencing, failure, experiencing, failure. Not like that. That will take a very long time. But if you actually want to become perfect, just approach the perfect, take knowledge from him, and you will experience perfection.
Patotsav at HMK Ahmedabad

Hare Krishna Movement Ahmedabad celebrated the third consecutive Patotsav of Sri Sri Radha Madhav. In the year 2015, on Akshaya Tritiya, Their Lordships appeared at Hare Krishna Movement Ahmedabad.

The first day of the Patotsav celebration dazzled with the Swarna Ratha Seva (Golden Ratha) and Nauka Vihar (boat ride) for Sri Sri Radha Madhav, followed by Jhulan Seva. Shri Nayan Pancholi and team sang melodious bhajans during Jhulan Seva.

The second day of the Patotsav featured the Brahma Ratha Seva for Sri Sri Radha Madhav. Kathak performance on Krishna Lila was presented by Shri Maulik Shah and troupe. Present on the occasion was His Grace Jai Chaitanya Dasa, Gujarat representative of GBC of Hare Krishna Movement. On the third day, Their Lordships Sri Sri Radha Madhav went on a Ratha Yatra procession through the Shahibaugh area of the city. On the fourth day, They blessed the residents of Chandkheda area.

On Akshaya Tritiya, the fifth and the last day of the festival, Churnabhishekam Seva was performed to the Deities. During rajbhog, 108 food preparations were offered to Their Lordships. On this auspicious occasion, His Grace Madhuv Pandit Dasa, Chairman of the GBC of Hare Krishna Movement enlightened the assembled devotees on the significance of the Lord's incarnation as arca vijratha.

Sriila Prabhupada: Yes. That is stated in the Bhagavad-gita. Everyone should understand, “I am not the enjoyer; nobody but Lord Krishna is the enjoyer.” Today most people are trying to be the enjoyers of this world, and that is false. The real enjoyer is the Supreme Lord. We are trying to occupy this land, that land. “This is Germany.” “This is France.” “This is India.” “This is my land, and my land is worshipable.” But we should know that no land belongs to us. Everything belongs to God. The land was not created by us; the ocean was not created by us. Why should we claim, “This is the Scandinavian ocean” or “This is the English ocean”? This is all false, imagination. So we have to come to this understanding—that nothing belongs to us. The United Nations—they’ve been quarrelling for the last thirty years, but they are fighting on false ground, because everyone is thinking, “This land is mine; I must protect it.” Because they have no self-realization, there is no peace.

Prof. Durckheim: As soon as two men who are self-realized meet, there can be no war. There’s a very wonderful story about when the Emperor of Japan wanted to take over the leadership again after he had been the high priest for many years. The Emperor’s spiritual master approached the opposing general, and the general, being a self-realized man himself, said, “Well, all right.” In twenty minutes things were all in order. They resolved the matter gently, and without a single shot peace was established, because these two men had a high level of self-realization.

Sriila Prabhupada: So that is our point—that every one of us must realize, “I am a servant of God, a child of God, and everything belongs to the father.” We can use our father’s property as much as we require for our maintenance, but not more than that. If you think like this, this is Krishna consciousness, and there will be no more war. Everything will be peaceful.

Prof. Durckheim: In my work I always feel great difficulty, again and again, in understanding that we are all sons of God. It’s one thing to know it theoretically, but it’s a vastly different thing to feel it and to experience it.

Sriila Prabhupada: It is a very simple thing. Suppose you have not seen your father; you are a posthumous child. But you must believe that there is a father. Without your father there is no possibility of your existence. This is something that the Christian people have experienced. They go to church—“O Father, give us our daily bread.” But you must believe that there is a father. Without your father there is no possibility of your existence. This is something that the Christian people have experienced. They go to church—“O Father, give us our daily bread.” So there is a supreme father. That is confirmed in the Bhagavad-gita. Krishna—God—says, “I am the seed-giving father of all living entities in all the various forms of life.” So as soon as you speak of a father, that means he must have a son or sons; and as soon as there is a son, he must have a father. So this is a matter of science, not sentiment.

Prof. Durckheim: It’s one of the great phrases of the Gospel of Saint John which the church forgot, that Christ always says, “I am the son of God and you are my brothers. You are sons of God, just as I am.”

Sriila Prabhupada: Yes. Everyone is the son of the Lord. But they do not agree now. Now, as soon as you say, “Everyone is a son,” the so-called Christians say, “No, Christ is the only son.” But Christ said, “I am a son, and you are also sons.” This is the actual fact. Krishna says,

sarva-yonisu kaunteya
murtayah sambhavanti yah
tasam brahma mahad yonir
aham bija-pradah pita

“It should be understood that all species of life, O son of Kunti, are made possible by birth in this material nature and that I am the seed-giving father.” [Bg. 14.4]
we see more dreams, and we experience so many contradictory things. All of this—daytime and nighttime—is all of those experiences are photographed within the mind. Sometimes they come out at night and intermix, and we are experiencing at this time. So as we are getting new material bodies we are getting different experiences, and as we are attached to temporary, material sense pleasures, we will get new material bodies, one after another.

It is an unwanted thing. You do not need it. But this material, dreaming experience will go on continually. As long by a tiger—but there is no tiger. So actually there is no suffering, but on account of ignorance you are thinking, “The tiger is eating me.” This dreaming experience is simply material—it is not a spiritually enlightening experience. It is an unwanted thing. You do not need it. But this material, dreaming experience will go on continually. As long by a tiger—but there is no tiger. So actually there is no suffering, but on account of ignorance you are thinking, “The tiger is eating me.” This dreaming experience is simply material—it is not a spiritually enlightening experience. It is an unwanted thing. You do not need it. But this material, dreaming experience will go on continually.

Srila Prabhupada: Why? Right now your health may be covered by a disease, but do you need that covering of disease to experience your natural, healthy state? Similarly, I do not need to think, “I am American.” “I am German.” “I am this.” “I am that”—all these impure, diseased ideas—to experience my pure consciousness: “I am a spiritual soul, part and parcel of God.”

Prof. Durckheim: But in order to get there, to feel that one is neither “this” nor “that,” one must first have suffered by having thought that one is this or that.

Srila Prabhupada: No, suffering is not necessary. To experience your pure spiritual consciousness you do not have to go through suffering. Suffering is just like a bad dream. Let us say you dream that you are being attacked by a tiger—but there is no tiger. So actually there is no suffering, but on account of ignorance you are thinking, “The tiger is eating me.” This dreaming experience is simply material—it is not a spiritually enlightening experience. It is an unwanted thing. You do not need it. But this material, dreaming experience will go on continually. As long as we are attached to temporary, material sense pleasures, we will get new material bodies, one after another. Even in this single lifetime—in your childhood you experienced a body that was much different from the body you are experiencing at this time. So as we are getting new material bodies we are getting different experiences, and all of those experiences are photographed within the mind. Sometimes they come out at night and intermix, and we see more dreams, and we experience so many contradictory things. All of this—daytime and nighttime—is simply hovering on the mental plane. This is not the spiritual plane. As Krishna explains in the Bhagavad-gīta [3.42],

\[
\text{indriyani parany ahur}
\text{indriyebhyah param manah}
\text{manasas tu para buddhir}
\text{yo buddheh paratas tu sah}
\]

“The bodily senses are superior to dull matter; mind is higher than the senses; intelligence is still higher than the mind; and the soul is even higher than the intelligence.” So we have to transcend all our material designations. Then we come to real consciousness—“I am eternal, God is eternal, I am part and parcel of God, my duty is to serve God.” Of course, here in the material world I am also serving, but I am not free from service. But I am serving under material designations. For example, perhaps during the last war you went to fight, because you might have designated yourself, “I am German.” “I must fight, give service to my country.” Everybody is thinking, “Let me give service to my community” or “to my family,” or if there is nobody else, at least “to my dog.” This is going on. So we have to get rid of all these designations and become pure and serve God. In other words,

\[
\text{sarvopadhi-vinirmuktam}
\text{tat paratvena nirmalam}
\text{hrisena hrisesa-sevanam bhaktir ucyate}
\]

“If anyone actually wants to get free from all material designations and purify his senses, then he should simply engage all his senses in serving Krishna, the Supreme Personality of Godhead, the master of all the senses.” [Narada-pancaratra] Take Arjuna, for example. Arjuna was in so much anxiety on the Battlefield of Kurukshetra. Have you read our Bhagavad-gīta As It Is?

Prof. Durckheim: Yes.

Srila Prabhupada: Arjuna was in anxiety because he was thinking in terms of bodily designations. “I belong to this family—or the other side are my cousin-brothers, who belong to the same family—so why shall I fight them? Let them enjoy.” Now, from the material point of view, Arjuna seemed to be a very good man, but Krishna condemned him: \text{asyocay anvasocas yvan prajna-vadams ca bhahase}—“You are talking very high words, but you are Fool Number One.” Arjuna was talking on the platform of this bodily conception of life, but after hearing the Bhagavad-gīta, he understood, “I am not this body—I am an eternal servant of Krishna, and my duty is to obey the orders of Krishna.” Superficially he remained the same soldier, but in the beginning he had been a soldier under a bodily designation, and now he became a soldier ready to carry out the order of the Supreme. That is the difference. So when you act not to gratify this material body but to carry out the orders of the Supreme, that is self-realization.

Prof. Durckheim: There’s only one way to world peace—the leaders must attain self-realization.
The Self Outside the Boundaries of Time

“It’s one thing to know it theoretically, but it’s a vastly different thing to feel it and to experience it.”

The countryside near Frankfurt, West Germany. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada talks with Professor Karl Friederich Graf Eckfrecht Von Durckheim. Professor Durckheim holds a Ph.D. in analytical psychology and is famed for starting a therapeutic school (in the Black Forest) that incorporates both Western and Eastern approaches to the psychology of consciousness. He is the author of fifteen books.

Prof. Durckheim: May I ask a question, sir, about the meaning of time? I think there are two ways to look at time and to look at eternity.

Srila Prabhupada: Time is eternal—but we calculate time in terms of “past” and “present” and “future,” according to our temporary material existence. I am a human being. I live for a hundred years. So my past and present are different from the past and present of the ant, who lives for, say, a few hours. And similarly, living beings on higher planets—their past and present are different, too, because one of their days equals millions and billions of our years. So time is eternal—but according to our condition in time and space, we calculate time in terms of past and future.

Prof. Durckheim: Well, now, I question you ... you see ... talking about eternity—there are two meanings or concepts at the same time. It seems one concept is that finite life, as we see it in this finite world, is going on infinitely, millions of years—that’s one way to think about eternity.

Srila Prabhupada: Yes.

Prof. Durckheim: But there’s another way.

Srila Prabhupada: Yes. Strictly speaking, eternity means both no end and no beginning.

Prof. Durckheim: So isn’t this other concept the one where, for instance, Christ says, “Before anything else in this world existed, I am”? This “I am” ... isn’t this the kind of eternity that is totally beyond past and future?

Srila Prabhupada: Yes. Past and future have to do with this body.

Prof. Durckheim: Oh yes, exactly. Past and future have to do with this body and with this ego, which has a before and an after, an up and a down, and ... if you take away this ego, what’s left?

Srila Prabhupada: What is left is the pure ego. For instance, now I have got this seventy-eight-year-old body, and in the morning I wake up, and I think, “I am Indian,” “I am this body.” This is a misconception. Someday this temporary body will vanish, and I’ll get another temporary body. Then again I’ll begin my past and present. So there is no beginning. On the other hand, there is no end either. There are no beginning and no end—there is only the present.

Srila Prabhupada: Similarly, the meaning of “I am” means nothing, you see ... taking a dog’s identity—you say “I am dog” ... there are no beginnings or endings to the identity. There is no beginning, there is no end, and there is no meaning at all. The soul is the same at the beginning and at the end. It is eternal.

Prof. Durckheim: Yes.

Srila Prabhupada: Similarly, the meaning of “I am” means nothing, you see ... taking a dog’s identity—you say “I am dog” ... there are no beginnings or endings to the identity. There is no beginning, there is no end, and there is no meaning at all. The soul is the same at the beginning and at the end. It is eternal.

Prof. Durckheim: But without this body you couldn’t become conscious of what is beyond the body. The pure consciousness has to have a material body—it has to have a background which is not pure consciousness.

Srila Prabhupada: No. The pure consciousness, the soul, does not need to have a material body. For instance, when you are dreaming, you forget your present body, but still you remain conscious. The soul is the same, regardless of the body.

Prof. Durckheim: Yes.

Srila Prabhupada: Similarly, we are spirit souls—we are pure. But as soon as we come in contact with these material objects, our consciousness becomes covered by impurities. The consciousness remains pure, but now it is covered by mud—this body. And this is why people are fighting. They are wrongly identifying with the body and thinking, “I am German,” “I am English,” “I am black,” “I am white,” “I am this,” “I am that”—so many bodily designations. These bodily designations are impurities. They are your ego. And so your fights are ego fights. You are fighting among yourselves, not with those who are different from you. But your fight is with yourself. So why are you fighting among yourselves? The only way to conquer your enemies is to give up your own ego.
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On Akshaya Tritiya, April 18, 2018, ISKCON Bangalore conducted the ‘Sudama Vaibhavam’ programme. On this day, Lord Krishna had blessed the poor brahmana Sudama, with unlimited prosperity in return for his most humble offering of chipped rice. The seva kartas offered poha to Lord Sri Krishna, took part in the Mahalakshmi Homam to invoke the blessings of Lakshmi Devi, learnt the importance of offering seva to Sri Krishna from Sri Chanchalapathi Dasaya, Sr. Vice-President, ISKCON and also got to treat their taste buds with the grand Chappan-bhog Mahaprasadam (56 items) offered to Sri Krishna.

Devotees enjoy the grand, elaborate prasadam feast

Seva kartas participate in the homam at the Sri Radha Krishna Temple, to invoke auspiciousness

Sudama katha at the temple auditorium

Rama Navami - HKM Mumbai
Hare Krishna Movement, Mumbai celebrated Rama Navami on March 25 at the Nahar International School Auditorium. Children from ICVK enacted a play during the event.

https://goo.gl/EMbMY2

Sri Ramanujacharya
Sri Ramanujacharya appeared in this world on the fifth day of the waxing moon in the Chittirai month of pingala year, which is believed to be the 4118th year of Kali-yuga (1071 A.D).

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Auspicious time with family: What a beauty indeed! Me and my wife were amazed to see the beautiful place. Such a place where we spent quality time and enjoyed the massive place. I did not pray much but enjoyed its sheer beauty. RAGHAVENDRAN S

Worship wonder: Words cannot describe this place. I have never seen such a clean, huge, neatly maintained temple in my lifetime. The temple is constructed on a hill and the landscaping is done in such a way that you visit a row of shrines in every upper stage to reach the Radha Krishna shrine. The moment you enter the shrine of Radha and Krishna, you will forget all your worries and immerse in the divinity... Prasanna M

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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 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

Dr. Veerendra Heggade; Sri Salaton Ole Ntutu, Nairobi, Africa; Justice M. N. Venkatachali, Former Chief Justice of India; Sri Muntaz Ali (Sri ‘M’), Spiritualist; Dr. K. Radhakrishnan, Advisor, Dept. of Space, ISRO; Sri N. Ramanuja, Chairman, Bharatiya Vidya Bhavan; Dr. Andrew Foss, Virginia, USA and His Grace Madhu Pandit Dasa, President of ISKCON Bangalore were among the eminent personalities who graced the inaugural ceremony.

Delivering his Key Note address, His Grace Madhu Pandit Dasa narrated the role played by intuition, belief, premonition and mysticism in shaping modern science.

Around 30 reputed speakers that included thinkers, spiritual leaders, medical practitioners, scientists and jurists from India and six other countries presented papers backed by authentic research, evidence and practical application. The presentations dealt with diverse disciplines such as religion, vaastu, yoga, meditation, astrology, nonconventional medicines, Vedic mantras, karma, psychology, jyotishya, agama shastra, temple architecture, etc.

To read the speech given by His Grace Madhu Pandit Dasa, visit: https://goo.gl/amn6aF
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