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Tuesday, January 1, 2019

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

To know more about Srila Prabhupada visit www.iskconbangalore.org/srila-prabhupada
Predictions for the Age of Hypocrisy

Fifty centuries ago a great sage looked into the future and told us just what to expect... An address based on the Srimad-Bhagavatam of Krishna-Dvaipayana Vyasa, given by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada in Los Angeles during the summer of 1974.

tatas canu-dinam dharmah
satyam saucam ksama daya
kalena balina rajan
nanksyaty ayur balam smrthi

"My dear King, with each day religion, truthfulness, cleanliness, forgiveness, mercy, duration of life, bodily strength, and memory will all decrease more and more by the mighty force of time." (Srimad-Bhagavatam 12.2.1)

This description of the Kali-yuga (the present Age of Quarrel and Hypocrisy) is given in the Twelfth Canto of Srimad-Bhagavatam. Srimad-Bhagavatam was written five thousand years ago, when the Kali-yuga was about to begin, and many things that would happen in the future are spoken of there. Therefore we accept Srimad-Bhagavatam as shastra (revealed scripture). The compiler of shastra (the shastra-kara) must be a liberated person so that he can describe past, present, and future.

In Srimad-Bhagavatam you will find many things which are foretold. There is mention of Lord Buddha's appearance and Lord Kalki's appearance. (Lord Kalki will appear at the end of the Kali-yuga.) There is also mention of Lord Chaitanya's appearance, although the Bhagavatam was written five thousand years ago. Tri-kala-jna: the writer knew past, present, and future.

So here Shukadeva Gosvami is describing the chief symptoms of this age. He says, tatas chanudinam: with the progress of this age (Kali-yuga), dharma, religious principles; satyam, truthfulness; shaucham, cleanliness; kshama, forgiveness; daya, mercifulness; ayur, duration of life; balam, bodily strength; smrti, memory—these eight things will gradually decrease to nil or almost nil.

Of course, there are other yugas besides Kali-yuga. During the Satya-yuga, which lasted eighteen hundred thousand years, human beings lived for one hundred thousand years. The duration of the next age, the Treta-yuga, was twelve hundred thousand years, and the people of that age used to live for ten thousand years. In other words, the duration of life was ten times reduced. In the next age, Dvapara-yuga, the life span was again ten times reduced—people used to live for one thousand years—and the duration of the Dvapara Age was eight hundred thousand years. Then, in the next age, this Kali-yuga, we can live up to one hundred years at the utmost; We are not living one hundred years, but still, the limit is one hundred years. So just see: from one hundred years the average duration of life has decreased to about seventy years. And it will eventually decrease to the point where if a man lives for twenty to thirty years, he will be considered a very old man.

Another symptom of the Kali-yuga predicted in the Srimad-Bhagavatam is the decrease in memory (smrti). We see nowadays that people do not have very sharp memories—they forget easily. They may hear something daily, yet still they forget it. Similarly, bodily strength (balam) is decreasing. You can all understand this, because you know that your father or grandfather was physically stronger than you are. So, bodily strength is decreasing, memory is decreasing, and the duration of life is decreasing—and all of this is predicted in Srimad-Bhagavatam.

Another symptom of Kali-yuga is the decrease in religion. There is practically no question of religion in this age—it has almost decreased to nil. No one is interested in religion. The churches and temples are being closed, locked up. The building we are sitting in was once a church, but it was sold because no one was coming. Similarly, we are purchasing a very big church in Australia, and in London I have seen many hundreds of vacant churches—no one is going there. And not only churches: in India also, except for a few important temples, the ordinary, small temples are being closed. They have become the habitation of the dogs. So dharma, religion, is decreasing.

Truthfulness, cleanliness, and forgiveness are also decreasing. Formerly, if someone did something wrong, the other party would forgive him. For example, Arjuna was tortured by his enemies, yet still, on the Battlefield of Kurukshetra he said, "Krishna, let me leave. I don't want to kill them." This is forgiveness. But now, even for a small insult people will kill. This is going on. Also, there is now no mercy (daya). Even if you see someone being killed in front of you, you will not take interest. These things are happening already. So, religion, truthfulness, cleanliness, forgiveness, mercy, duration of life, bodily strength, and memory—these eight things will
Another symptom is *vittam eva kalau nrnam janmacara-gunodayah* "In Kali-yuga, a man's qualities and social position will be calculated according to the extent of his wealth." (Srimad-Bhagavatam 12.2.2) Formerly a man's position was calculated according to his spiritual understanding. For example, a *brahmana* was honoured because he knew *brahma*—he was aware of the Supreme Spirit. But now in Kali-yuga there are actually no *brahmanas*, because people are taking the title of *brahmana* simply by *janma*, or birthright. Previously there was also birthright, but one was actually known according to his behaviour. If a man was born in a *brahmana* family or a *kshatriya* (administrative or military) family, he had to behave like a *brahmana* or *kshatriya*. And it was the king's duty to see that no one was falsely representing himself. In other words, respectability was awarded according to culture and education. But nowadays, *vittam eva kalau nrnam*: if you get money somehow or other, then everything is available. You may be a third-class or a fourth-class or a tenth-class man, but if you get money somehow or other, then you are very much respected. There is no question of your culture or education or knowledge. This is Kali-yuga.

Another symptom of Kali-yuga: *dharma-nyaya-vyavasthayam karanam balam eva hi*: "Religious principles and justice will be determined by a show of strength." (Srimad-Bhagavatam 12.2.2) If you have some influence, then everything will be decided in your favour. You may be the most irreligious person, but if you can bribe a priest he will certify that you are religious. So character will be decided by money, not by actual qualification. Next is *dampaye bhiruir hetur mayaiva vyavaharikhe*: "Marriages will be arranged according to temporary affection, and to be a successful businessman one will have to cheat." (Srimad-Bhagavatam 12.2.3) The relationship between husband and wife will depend on *abhiruci*, their liking each other. If a girl likes a boy and a boy likes a girl, then they think, "All right, now let the marriage take place." No one ever knows what the future of the girl and boy will be. Therefore everyone becomes unhappy. Six months after marriage—divorce. This is because the marriage took place simply on the basis of superficial liking, not deep understanding.

Formerly, at least in India during my time, marriages did not take place because the boy and girl liked each other. No. Marriages were decided by the parents. I married when I was a student, but I did not know who my wife would be; my parents arranged everything. Another example is Dr. Rajendra Prasad, the first President of India. In his biography he wrote that he married at the age of eight. Similarly, my father-in-law married when he was eleven years old, and my mother-in-law when she was seven. So the point is that formerly, in India, marriage took place only after an astrological calculation of past, present, and future had determined whether the couple would be happy in their life together. When marriage is thus sanctified, the man and the woman live peacefully and practice spiritual culture. Each one helps the other, so they live very happily and become advanced in spiritual life. And at last they go back home, back to Godhead. That is the system. Not that a grown-up girl and a grown-up boy mix together, and if he likes her and she likes him they get married, and then he leaves or she leaves .... This kind of marriage was not sanctioned. But of this Kali-yuga it is said, *dampaye bhiruir*: marriage will take place simply because of mutual liking, that's all. Liking one moment means dislike the next moment. That is a fact. So a marriage based on mutual liking has no value.

The next symptoms of this age are *strive pumstve ca hi ratir vipratve sutram eva hi*: a husband and wife will stay together only as long as there is sex attraction, and *brahmanas* (saintly intellectuals), will be known only by their wearing a sacred thread. (Srimad-Bhagavatam 12.2.3) *Brahmanas* are offered a sacred thread. So now people are thinking, "Now I have a sacred thread, so I have become a *brahmana*. I may act like a *chandala* (dog-eater), but it doesn't matter." This is going on. One doesn't understand that as a *brahmana* he has so much responsibility. Simply because he has the two-cent sacred thread, he thinks he has become a *brahmana*. And *strive pumstve ca hi ratih*: a husband and wife will remain together because they like each other, but as soon as there will be some sex difficulty, their affection will slacken.

Another symptom of Kali-yuga is *avrttya nyaya-daurbaliyam panditye capalam vacah*: "Those without money will be unable to get justice, and anyone who can cleverly juggle words will be considered a scholar." (Srimad-Bhagavatam 12.2.4) If you have no money, then you will never get justice in court. This is Kali-yuga. Nowadays even the high-court judges are taking bribes to give you a favourable judgment. But if you have no money, then don't go to court. And *panditye capalam vacah*: if a man can talk expertly—it doesn't matter what he says, and nobody has to understand it—then he is a *pandita*. He is a learned scholar. (Imitating gibberish:) "Abar gulaksla bugavad tugalal kulela gundulas, by the latricism of wife..." Like this, if you go on speaking, no one will understand you (laughter), yet people will say, "Ah, see how learned he is." (Laughter:) This is actually happening. There are so many rascals writing books, but if you ask one of them to explain what he has understood, he'll say, "Oh, it is inexplicable." These things are going on.

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anadhyataivasadhutve
sadhutve dambha eva tu
svikara eva codvahe
sranam eva prasadhanam

"Lack of wealth will be looked on as dishonourable, while a proud person who can put on a show will be thought pious. Marriage will be based on arbitrary agreement, and simply taking a bath will be considered proper cleansing and decoration of the body.” (Srimad-Bhagavatam 12.2.5)

First anadhyata: if you are a poor man, then you are dishonourable. People will think that a man is not honourable because he does not know how to earn money by hook or crook. And svikara eva codvahe: marriages will take place by agreement. This is being experienced in your country, and in my country also. The government appoints a marriage magistrate, and any boy and girl who want to can simply go to him and get married. Maybe there is some fee. "Yes, we agree to marry," they say, and he certifies that they are married. Formerly, the father and mother used to select the bride and bridegroom by consulting an astrologer who could see the future. Nowadays marriage is taking place according to svikara, agreement.

Another symptom is dure vary-ayanam tirtham lavanyam kesa-dharanam "Just going to some faraway river will be considered a proper pilgrimage, and a man will think he is beautiful if he has long hair." (Srimad-Bhagavatam 12.2.6) Just see how perfectly Srimad-Bhagavatam predicts the future. "In Kali-yuga a man will think he has become very beautiful by keeping long hair." You have very good experience of this in your country. Who could have known that people would be interested in keeping long hair? Yet that is stated in the Bhagavatam: kesa-dharanam. Kesha means "long hair" and dharanam means "keeping." Another symptom is dure vary-ayanam tirtham: people will think that a place of pilgrimage must be far away. For example, the Ganges flows through Calcutta, but no one cares to take a bath in the Calcutta Ganges; they'd rather go to Hardwar. It is the same Ganges. The Ganges is coming from Hardwar down to the Bay of Bengal. But people would rather suffer so much hardship to go to Hardwar and take a bath there, because that has become a tirtha, a place of pilgrimage. Every religion has a tirtha. The Muslims have Mecca and Medina and the Christians have Golgotha. Similarly, the Hindus also think they must travel very far to find a tirtha. But actually, tirthi-kurvanti tirthani: a tirtha is a place where there are saintly persons. That is a tirtha. Not that one goes ten thousand miles and simply takes a dip in the water and then comes back.

The next symptoms are:

udaram-bharata svarthah
satyate dharsyam eva hi
daksyam kutumba-bharanam
yaso 'the dharma-sevanam

"The purpose of life will consist simply of filling one's stomach, and audacity will become equivalent to conclusive truth. If a man can even maintain his own family members, he will be honoured as very expert, and religiosity will be measured by a person's reputation for material accomplishments." (Srimad-Bhagavatam 12.2.6)

So, if somehow one can eat very sumptuously, then he will think all his interests are fulfilled. People will be very hungry, with nothing to eat, and therefore if they can eat very sumptuously on one day, that will be the fulfillment of all their desires. The next symptom is satyata dharyam eva hi: anyone who is expert at word jugglery will be considered very truthful. Another symptom: daksyam kutumba-bharanam: one shall be considered very expert if he can maintain his family—his wife and children. In other words, this will become very difficult. In fact, it has already become difficult. To maintain a wife and two children is now a great burden. Therefore no one wants to marry.

The next verse describes what will happen when all the people have been thus infected by the poison of Kali-yuga.

evam prajabhir dustabhah
akirme kati-mandale
brahma-vit-katra-sudranam
yabali bhavita nirpa

It won't matter whether one is a brahmana (a learned and pure intellectual) or a kshatriya (an administrator or soldier) or a vaishya (a merchant or farmer) or a shudra (a labourer) or a chandala (a dog-eater). If one is powerful in getting votes, he will occupy the presidential or royal post. Formerly the system was that only a kshatriya could occupy the royal throne, not a brahmana, vaishya, or shudra. But now, in the Kali-yuga, there is no such thing as
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

“krishnasya mukta-sangah param vrajet kirtanad eva”

The Bhagavatam explains that if you chant the name of Krishna—the Hare Krishna mantra—you will be relieved from the infection of this Kali-yuga. Thank you very much.

Sri Krishna Voice, November 2018

9

ADVERTISEMENT
Reporter 2: Your Divine Grace, the various scriptures I've read refer often to the life breath. They say the breath comes directly from God, so one path of yoga is to concentrate on the breath and then on God.

Srila Prabhupada: Yes. There are various kinds of air within the body, and the soul is within the heart, floating on those airs. So one preliminary form of yoga has to do with controlling those airs. At the time of death, the idea is to elevate the soul from the heart to the brahma-randhra, a small opening at the top of the head. From there the soul goes out to any planet he desires. Naturally he'll desire to go to a spiritual planet, where he can live without material miseries and in association with God. That is the goal of yoga. But here in your country, yoga means a certain type of physical exercise. Yes.

Reporter 3: And this path of devotional yoga or bhakti-yoga that you teach—this is the path for this time, this age?

Srila Prabhupada: Yes. Bhakti-yoga is the real yoga. You'll find in Bhagavad-gita that when the Lord describes the yoga system, He says,

'yoginam api sarvesam mad-gatenantaratmana sraddhavan bhajate yo mam sa me yukatamam tatha'

"The first class yogi is he who is always thinking of Me (Krishna) within himself and rendering transcendental loving service to Me." The bhakti-yogi is the first-class yogi. So these students of ours are being taught how to think of Krishna always, twenty-four hours a day, without any stop. And that is first-class yoga.

Reporter 3: To think about something, don't you first have to see it?

Srila Prabhupada: Yes.

Reporter 3: Well, are you showing your disciples Krishna?

Srila Prabhupada: Oh, yes. Certainly.

Reporter 3: Then what is Krishna?

Srila Prabhupada: Ask my disciples. They have already seen Krishna. Ask them. They'll tell you what Krishna is. But let me ask you, as before: if they give realized information about Krishna, will you accept it?
Krishna Voice, November 2018

Srila Prabhupada (motioning): Then see. Here is Krishna.

Reporter 3: Yes.

Srila Prabhupada: That is a painting. Suppose a painting of you were there. Could I not say, “Here is Mr. Such-and-such”?

Reporter 3: Yes.

Srila Prabhupada: Then what is the wrong there?

Reporter 3: Well, to paint me, the artist would have to see me.

Srila Prabhupada: No, first of all, are you in your picture or not?

Reporter 3: Yes, I am.

Srila Prabhupada: Yes. Similarly, Krishna is in His picture. But the difference is that people cannot talk with your picture, but we can talk with Krishna’s picture. That is the difference.

Reporter 3: But some of these pictures of Krishna seem a bit different.

Srila Prabhupada: No. We are speaking of the basic principle. Krishna’s blackish bluish colour is there. Krishna’s flute is there. Krishna’s peacock feather is there. These things are described in the scripture. So these paintings follow the actual form of Krishna described in the scripture.

Now, take even a painting of yourself. One man may paint your face a little differently from the way another man paints it. But on the whole, your form is the same, and of course, it does not depend on the painter’s conception. So Krishna’s form is not dependent on the painter’s conception but on the description of His features given in the scripture. Since Krishna is absolute, He and His picture are non-different.

Reporter 3: But if a painter were to paint a picture of me or anybody else, first he’d directly study the subject—a living subject.

Srila Prabhupada: Yes. In this case, also, the subject is living. Krishna is living, and in the scripture He is described: “Krishna’s colour is bluish. In His hand Krishna has got a flute. Krishna has got a peacock feather on His head.” And tri-bhanga-lalitam: Krishna stands gracefully, His form curving in three places.” Tri-bhanga means that when He stands, in three places His form curves. You see, syamam tri-bhanga-lalitam nitya-prakasam: “Krishna’s graceful dark-bluish, threefold-bending form is eternally manifest.” These are the descriptions given in the Vedas. And for instance, from these descriptions my students have painted so many pictures. From these descriptions I have simply given hints that “This picture should be like this.” So they take...
note and make the pictures, and people very much appreciate our pictures. So you can paint pictures by consulting the scriptural authority—the Vedas—and those who have studied the Vedas. That is what we are doing. If you are intelligent, you can make genuine pictures of God like that.

Reporter 3: But still, somebody must have seen Krishna to actually paint Him.

Srila Prabhupada: Yes. People have seen Krishna. For instance, when Krishna was present on this earth, so many people saw Him. Ever since then, people have built so many temples. And by worshiping the Deity in their temples, they are regularly worshiping Krishna’s form—just as it is described in the Vedic literature and as the people centuries ago saw personally.

Reporter 3: But has anybody now actually seen Krishna?

Srila Prabhupada: By your parents’ telling you.

Reporter 3: But has anybody now actually seen Krishna?

Srila Prabhupada: Yes. Your father has seen your grandfather. Although you may not have seen him, still, your father can describe all about your grandfather. “My father was like this, like this, and like this.” What is the difficulty? So therefore, you have to receive knowledge from the authorities, the disciplic succession.

(To be continued)
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Our Place in Lord Brahma's Lifetime

In ancient India's Vedic literatures we find a cosmic calendar that shows the cycle of ages—and how to break out of it.

by Vishakha-devi dasi

How long we live greatly depends on what kind of body we have. For example, an insect might stay around for only a month, while a human being sometimes lasts for 100 years. And as the time-honoured Bhagavad-gita informs us, the inhabitants of planetary systems higher than ours have bodies of a still higher quality and so live much longer than we do here. In fact Lord Brahma, the administrative demigod who resides on the highest planet in the universe, lives not a moment less than 311 trillion 40 billion years.

Of course, modern scientists have some inkling that a single 24-hour span on some higher planets may equal an earth year or maybe more, but they have no idea just how much more. Bhagavad-gita (8.17) tells us this about the length of Lord Brahma's day and night:

sahasra-yuga-paryantam
ahar yad brahmano viduh
ratrim yuga-sahasrantam
te 'ho-ratra-vido janah

"By human calculation 1,000 great ages taken together is the duration of Brahma's day. And such also is the duration of his night."

Here's the calculation in detail. First, we add up the 4 yugas (ages) shown in the chart. This is 1 divya-yuga (great age), or 4.32 million years. Now, when we multiply

| Lord Brahma's Daytime (A Mere 12 of His Hours) Lasts 4.32 Billion of Our Years |
|---|---|---|---|
| Even when we consider 1 day in Lord Brahma's life, we have to talk in terms of divya-yugas (great ages). And although a divya-yuga lasts 4.32 million earth years, it takes 1,000 of them—4.32 billion of our years—to make Lord Brahma's daytime, a mere 12 hours of his life. And Brahma lives for 100 "years" (311 trillion 40 billion of our years). As the chart below shows, each divya-yuga (each one-thousandth of Lord Brahma's daytime) contains 4 yugas (ages). Right now we are in the Kali-yuga of the 28th divya-yuga in the 1st day of Lord Brahma's 51st year. |

A Look Inside 1 Divya-yuga (Great Age) in Lord Brahma's Day

<table>
<thead>
<tr>
<th>General Characteristics of Each Yuga</th>
<th>Satya-yuga</th>
<th>Treta-yuga</th>
<th>Dvapara-yuga</th>
<th>Kali-yuga</th>
</tr>
</thead>
<tbody>
<tr>
<td>Truthfulness, austerity, mercy, cleanliness, wisdom, and religiosity predominate. Vice and ignorance are practically nonexistent.</td>
<td>Religiosity and all other good qualities decline. Vice gains momentum.</td>
<td>Hypocrisy and vice flourish. Cheaters pose as leaders. People are quarrelsome, lazy, misguided, unlucky, and always disturbed by famine, drought, excessive taxation, disease, and family disunity.</td>
<td></td>
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</tr>
</tbody>
</table>

| Length of Yuga | 1,728,000 years | 1,296,000 years | 864,000 years | 432,000 years |
|---|---|---|---|
| Average Human Life Span at Start of Yuga | 100,000 years | 10,000 years | 1,000 years | 100 years |
| Incarnation of Supreme Lord for Yuga | While Incarnation (Lord Kapila) | Red Incarnation (Lord Yajna) | Blackish Incarnation (Lord Krishna) | Yellow Incarnation (Lord Chaitanya) |
| Method of Self-Realization and God-Realization Recommended for Yuga | Silent Meditation | Costly Ritualistic Sacrifices | Lavish Temple Worship | Sankirtana (Mass Public Chanting of God's Names) |
by 1,000, what we come up with—and this is a mere 12 "hours" (1 daytime) in Lord Brahma’s life—is 4.32 billion earth years. His daytime plus his nighttime comes to 8.64 billion years. What’s more, 360 of these days and nights make 1 of Brahma’s "years," and he lives for a full 100 of these "years."

All of this may seem fantastic to us, but as Einstein learned some years ago, time is relative. Take, for example, an amoeba, whose life span is less than an hour. If we could explain our life span to the amoeba, just think how flabbergasted he would be. In the same way, although we may be astounded by Brahma’s life span, to him it seems quite normal and, if anything, rather short.
Understanding the Overseer

On a grand, cosmic scale, Lord Brahma is an overseer—he manages the process of creation within this universe. At the beginning of each of his days, all varieties of life-forms appear, and when his night comes there is a partial annihilation until the next day, when he sets everything in motion all over again. Although Brahma lives for such a vast span of time and has such awesome responsibilities, we can get a rough idea what his life is like.

Brahma starts his day by meditating on the Supreme Lord. He prays that he may "engage in the Lord's service in the creation of the material world," and that "I may not be materially affected by my works, for thus I may be able to give up the false prestige of being the creator." (Srimad-Bhagavatam 3.9.23)

Although he holds such an exalted place in our universe, Brahma acknowledges God's supremacy and does not want to become illusioned into thinking that he is independently powerful. He wants to remember always that the original cause of everything is Lord Krishna, the Supreme Personality of Godhead. Just as a gardener doesn't create seeds but simply sows and waters them to make a garden grow, so Lord Brahma does not create life (the soul), but receives power from the Supreme Lord to place certain souls into certain types of bodies.

So at the beginning of his day, Brahma places each one of us—each individual spiritual soul—into a particular body. As Brahma's day wears on, we transmigrate from one body to another, sometimes to the upper planetary systems and sometimes to the lower ones; sometimes to the body of a pigeon and sometimes to that of a prince—until, after 4.32 billion earth years have passed, Lord Brahma's day ends. Then we go into a dormant residence—down to the lowest, all are places of misery wherein repeated creation and annihilation take place. But one who attains to My abode never comes to this material world again."

As long as we live here in the material world, we can know that we face three times of bodily annihilation: (1) the moment of our death, (2) the end of each of Brahma's days (when there is a partial annihilation), and (3) the end of Brahma's lifetime (when the entire universe becomes unmanifest for thousands of aeons, until the Lord again manifests Brahma and the rest of the universe).

This has been going on in the past, and it is still going on. "Again and again this multitude of living entities become active; and again and again they are helplessly dissolved." (Bg. 8.19) No one can calculate how long we have been revolving in the cycle of creation and dissolution. But by using our intelligence properly, we can get out of this insane cycle and save ourselves from a bleak future.

"Yet," Lord Krishna promises, "there is another nature, which is eternal and is transcendental to the manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is. That supreme abode is the supreme destination. When one goes there, he never comes back. That is My supreme abode." (Bg. 8.20-21)

As we've seen, the soul's sojourn from body to body throughout Brahma's lifetime is pitiable and pointless. Now that we have the human form of life, we have a rare chance to understand our real situation—a chance to see that with each rising and setting of the sun, our inevitable demise is coming closer, and that all the wealth in the world can't stop it. Lower life forms don't have enough brain substance to understand this process, but human beings can read Vedic literature and take its advice: "Do not spend your time uselessly in mundane affairs; all these things will be finished at the time of annihilation. Instead, look toward the eternal world. Learn how to go back home, back to Godhead."

As we can see on the chart, the age that we're living in (the Kali-yuga) is an ocean of faults. But we have one exceptional opportunity: simply by chanting the names of God, we can become freed from Lord Brahma's cycle of creations and then return home, back to Godhead. Five centuries ago the Supreme Personality of Godhead appeared as Lord Chaitanya Mahaprabhu and personally taught this sublime process of God realization. At that time even Lord Brahma came to this planet to take part in the Lord's mission. And Brahma—along with Lord Chaitanya's other followers to the present day—always chants the names of God recommended in the Vedic literature: Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare! Hare Rama, Hare Rama, Rama Rama, Hare Hare.
Hare Krishna or Krishna consciousness is not a religion if religion is taken to mean a kind of faith. Faith can change because a Hindu can convert and become a Christian, or a Muslim can become a Hindu, etc. So Krishna consciousness or sanatana dharma is not such a ‘religion’.

Actual dharma or real religion is that which is constant/ fixed and cannot be changed, for it is not man-made. Dharmam tu saksad bhagavat pranitam: Real religion has its principles laid down by the Lord Himself. Dharma can also be explained as the intrinsic quality of something, without which that something ceases to be itself. For example sugar’s dharma is sweetness and the dharma of water is liquidity. Likewise the dharma of the living entity is to serve God: Jivera svarupa haya nitya Krishna dasa. Therefore our religion or dharma is to render loving service to Krishna, the Supreme Lord.

There are three energies at play in the cosmos: the spiritual, the material, and, the marginal. The jiva soul, the marginal energy, due to being in touch with the material energy for long, identifies with it. However, it is incompatible with it and therefore unhappy. Nevertheless, by dint of it being marginal, it can also turn its face to the spiritual potency and become happy.

Now how exactly does the spiritual journey begin? By chanting the Hare Krishna mantra. Ceto darpana marjanam, bhava maha davagni nirvapanam: When someone takes up this mantra meditation, the first instalment of benefit is that he can see the whole situation clearly: who he is, who is God, and what his duty is. As one continues, the threefold miseries of this material world cease to bother him. Ultimately, the chanting causes the ocean of bliss to expand in his heart, and he becomes truly happy.

The Hare Krishna mantra is a prayer of the jiva soul to the Supreme Lord and His internal potency to kindly engage him in Their service and make him happy. There is no loss or cost involved in chanting this mantra: it is free. So when the benefit is life-changing and it comes risk free, why not make an experiment and everyone chant:

Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare
Hare Rama, Hare Rama, Rama Rama, Hare Hare
The Kidnapping of Princess Rukmini

Adapted from Krishna, the Supreme Personality of Godhead
by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Betrothed to a man she loathed, Rukmini wanted to elope with Krishna. But would He consent?

The King of Vidarbha, Maharaja Bhishmaka, had five sons and a young daughter known as Rukmini. Many saintly persons used to visit the king’s palace, and from them Rukmini obtained information about Lord Krishna, the Supreme Personality of Godhead. Simply by hearing about the opulences of Krishna, she desired to surrender herself to His lotus feet and become His wife. All the relatives of King Bhishmaka agreed that that Rukmini should be given in marriage to Krishna, and after hearing how Rukmini was a reservoir of all transcendental qualities—intelligence, liberality, exquisite beauty, and righteous behaviour—Krishna Himself decided that she was fit to be His wife.

However, Rukmini’s brother Rukmi arranged for her to be married to Shishupala, a determined enemy of Krishna’s. When the black-eyed, beautiful Rukmini heard of this settlement, she became very morose. But, being a king’s daughter, she could understand political diplomacy, and therefore she decided to take immediate steps to acquire Krishna as her husband. After some deliberation, she wrote a letter to Krishna and entrusted it to a brahmana messenger. Without delay, she sent him with her letter to Krishna’s capital city of Dwaraka.

Reaching the gate of Dwaraka, the brahmana informed the doorkeeper of his mission, and the doorkeeper led him to Lord Krishna, who was sitting on a golden throne. Being the Supersoul of all living beings, Krishna could not understand this. “There is only one night before my wedding day, and still neither the brahmana nor Krishna has returned. I cannot understand this.” Being the Supersoul of all living beings, Krishna could understand Rukmini’s anxiety, so He sent the brahmana inside the palace to let her know that He had arrived. When Rukmini saw the brahmana, she became full of anxiety and began to think how unfortunate she was. She thought, “There is only one night before my wedding day, and still neither the brahmana nor Krishna has returned. I cannot understand this.”

When Krishna heard that Rukmini’s marriage was scheduled for the following day, He decided to leave for the kingdom of Vidarbha immediately. He ordered His driver to harness the horses to His chariot and prepare for the journey, and they started at once. Within a single night they rode one thousand miles to their destination, the town of Kundina. Krishna’s elder brother, Lord Balarama, soon received the news that Krishna had left for Kundina accompanied only by a brahmana, and Shishupala was there with his ally Jarasandha and large number of soldiers. Suspecting that they would attack Krishna, Balarama took strong military divisions of chariots, infantry, horses, and elephants and rode to the precinct of Kundina.

Meanwhile, inside the palace, Rukmini was expecting Krishna to arrive. But when neither He nor the brahmana messenger appeared, she became full of anxiety and began to think how unfortunate she was. She thought, “There is only one night before my wedding day, and still neither the brahmana nor Krishna has returned. I cannot understand this.”

Living with the demoniac princes, I shall bring forth fire from their midst.” Lord Krishna was very pleased to hear Rukmini’s statement. He shook hands with the messenger and said, “My dear brahmana, I am very glad to hear that Rukmini is anxious to marry Me, since I am also anxious to get her hand. I can understand that Rukmini’s brother has arranged her marriage with Shishupala in a spirit of animosity toward Me. So I am determined to give him a good lesson. Just as one can bring forth fire from ordinary wood by proper manipulation, similarly, after dealing with the demoniac princes, I shall bring forth Rukmini like fire from their midst.”
message that she wanted to give him in charity everything she possessed. However, finding nothing at hand suitable for presentation, she simply bowed down and offered him her humble respects.

Then, Rukmini came out of the palace to visit the temple of the goddess Durga. Rukmini was dressed very beautifully, and as she proceeded toward the temple, she was very silent and grave. Her mother and girlfriends were by her side, and she was surrounded by royal bodyguards. In this way she entered the temple and offered her prayers to the deity. Ordinary people pray to Durga for material wealth, fame, strength, and so on. Rukmini, however, desired to have Krishna for her husband, and therefore she prayed to the deity to be pleased with her and bless her. Then she caught hold of the hand of one of her girlfriends and left the temple, accompanied by the others.

All the princes and visitors who had come to Kundina for the wedding were assembled outside the temple to see Rukmini. When the princes, who were especially eager to see her, caught sight of Rukmini leaving the temple, they were struck with wonder. Indeed, they thought she had been especially manufactured by the Creator to bewilder them! She appeared to be just a youth not more than thirteen or fourteen years old. Her body was well constructed, the middle portion being thin. The beauty of her high cheeks and pink lips was enhanced by her scattered hair and different kinds of earrings, and around her feet she wore jeweled lockets. All in all, the bodily luster and beauty of Rukmini, which was specifically intended to attract the attention of Krishna, appeared as if painted by an artist perfectly presenting beauty following the description of great poets.

Although the princes gazed upon her beautiful features, she was not at all proud. Her eyes moved restlessly, and when she smiled very innocently, her teeth appeared just like lotus flowers. Expecting Krishna to take her away at any moment, she proceeded very slowly toward her home. The motion of her legs was just like that of a full-grown swan's body, and her ankle bells tinkled very mildly.

The princes assembled there were so overwhelmed by Rukmini's beauty that they almost became unconscious, and they fell from the backs of their horses and elephants. Full of lust, they hopelessly desired Rukmini's hand, comparing their own beauty to hers. Srimati Rukmini, however, was not interested in any of them. In her heart she was simply expecting Krishna to come and carry her away. As she adjusted the ornaments on the fingers of her left hand, she happened to look upon the princes. Suddenly she saw that Krishna was among them. Although Rukmini had never seen Krishna before, she was always thinking of Him, and thus she had no difficulty recognizing Him.
can teach You a good lesson! You are carrying away my sister just like a crow stealing clarified butter meant for use in a sacrifice. You are proud of Your military strength, but You cannot fight according to regulative principles. You have stolen my sister, so now I shall relieve You of Your false prestige. You can keep my sister in Your possession only as long as I do not pin You to the ground with my arrows."

Upon hearing all these crazy words from Rukmi, Lord Krishna immediately shot an arrow and severed Rukmi's bowstring. Rukmi then took up another bow and shot another five arrows at Krishna. Attacked for a second time by Rukmi, Krishna again severed his bowstring. Again Rukmi took up a bow, and yet again Krishna cut its string. Having run out of bows, Rukmi took the assistance of swords, shields, tridents, lances, and similar other weapons used in hand-to-hand combat. But Krishna destroyed them all in the same way as before. Repeatedly baffled in his attempts, Rukmi finally took his sword and ran very swiftly toward Krishna, just as a fly hurtles toward a fire. As soon as Rukmi reached Him, Krishna cut his weapon to pieces, took out His own sharp sword, and prepared to kill him. But Rukmini, understanding that Krishna was not going to excuse her brother, fell down at the Lord's lotus feet. In a very grievous tone, trembling with fear, she began to plead with Him: "Please do not kill my brother just before the auspicious time of our marriage. I am happy to get You as my husband right at the last moment before my marriage to Shishupala, but I do not want our marriage to cost my elder brother's life. After all, he loves me, and he simply wants me to marry someone who, according to his calculations, is a better man than You."

At Rukmini's request, Lord Krishna grew compassionate and agreed not to kill the foolish Rukmi. At the same time, He wanted to give him some slight punishment. So He tied Rukmi up with a piece of cloth and snipped at his mustache, beard, and hair, leaving some spots here and there.

Krishna then brought Rukmini to Dwaraka and married her according to the Vedic rituals. All the inhabitants were happy on this occasion, and in every house there were great ceremonies. The citizens of Dwaraka were so pleased that they dressed themselves with the nicest possible ornaments and garments and presented gifts to the newly married couple. The story of how Krishna kidnapped Rukmini was poeticized, and the professional readers recited it everywhere. In this way, all the inhabitants of Dwaraka were extremely jubilant, seeing Krishna, the Supreme Lord, and Rukmini, the goddess of fortune, peacefully united.
The Eyes to See the "I"

I can see my body, and in a way I can see my mind and intelligence. Now then, what about the "I" who's doing all this seeing? Can I see the "I"?

by Amogha Dasa

As we all know, the organ for seeing is the eye. The eye catches the light rays reflected by whatever is around us and focuses these rays on its retina. Then it sends images to the brain via the optic nerves. And that, pretty much, is how we see things.

Of course, there are some things we can't see with our unaided eyes. Some things are too small, so we have to use a microscope. Other things are too far away so we have to use a telescope. Still other things (like ultraviolet, infrared, or television waves) are too subtle, but we can see them if we have the right instruments.

So despite our limited seeing power, in one way or another we can perceive the world's gross and subtle elements. Ancient India's Vedic literatures catalog these elements for us as solid matter, liquid, radiant energy, gas, ether, mind, intelligence, and ego. Each element is progressively subtler. Liquid is subtler than solid matter, radiant energy subtler than liquid, gas subtler than radiant energy, and so on. We can see solid matter, of course, and liquid and radiant energy as well, but we can't see gas or ether. Yet we can perceive gas in inflated balloons and ether in radio and television transmissions. Then, too, we can't see the subtler elements mind and intelligence. Yet we can perceive mind in thought patterns and intelligence in astute judgments.

Now then, just who or what is doing all this perceiving?
You are—the living soul within your body. All of us are spiritual souls—subtler than the subtlest material element. Naturally we can’t see the soul with our gross material eyes. But just because we can’t see it, that doesn’t mean it doesn’t exist. If someone argued, “I can’t see the atom, so I don’t think it exists,” that wouldn’t sway anyone who knew how tiny the atom actually is.

And the soul is tinier than the atom. As the Vedic literatures inform us, its size is one ten-thousandth the tip of a hair. No wonder we can’t see the soul. Yet there is a way to perceive it. Just as a physicist perceives the atom through a certain process, so we can perceive the soul through the process of transcendental knowledge. And what is transcendental knowledge? Lord Krishna says in Bhagavad-gita that transcendental knowledge means understanding the difference between the soul and matter.

As Krishna explains, the soul is conscious but matter is unconscious. Each of us can understand that “I am a conscious living being,” yet if any part of our body were amputated, that part would not be conscious. So we can understand that the body itself has no consciousness; it gets its consciousness from the soul. Nor can we generate consciousness by combining unconscious elements. Consciousness is the symptom of the soul, and the soul is the subtlest of the elements.

Krishna also points out that the soul stays the same but matter changes: “As the embodied soul continually passes from boyhood to youth and from youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change.” (Bg. 2.13) Now that I’m a young man, I can remember when I was a small boy and when I was a teenager. And when I’m an old man, I’ll remember when I was a middle-aged man. My material body is constantly changing. But somehow I’m still the same person—so I see that I am not the body but the soul within the body. And after I’ve passed away, the body will go right on changing, but I—the soul—will remain the same. As Lord Krishna explains, a person who has transcendental knowledge is not at all puzzled by this transmigration of the soul. Because he has perfect knowledge of the soul and matter and the difference between them, he sees everything perfectly.

Even a person who just has material knowledge can see better than someone whose eyes are clouded over by ignorance. For instance, when a watchmaker looks inside your watch, he can see what’s wrong with it. But you can’t see, because you don’t have the knowledge.

A harbour pilot looks at the harbour, and you look at the harbour. But the pilot knows how to take the ship into the harbour safely; you don’t. Both of you are looking at the harbour, but one has knowledge and the other doesn’t. So the one who has knowledge can actually see. We have to learn from a person who has knowledge if we want to expand our vision and see perfectly.

One morning in Perth, Australia, His Divine Grace A.C. Bhaktivedanta Swami Prabhupada was walking along the beach. “You want to judge everything by what you can see with your eyes,” he said. “But can you see India? I have just come from India. It is across this ocean, but you cannot see it. Does that mean there is no India? No. If you want knowledge, you have to learn from someone who has already seen.”

Bhagavad-gita puts it very simply: “Just try to learn the truth by approaching a bona fide spiritual master. Inquire from him submissively and render service unto him. The spiritual master can impart transcendental knowledge unto you because he has seen the truth.” In Bhagavad-gita As It Is, Srila Prabhupada shows us how to gain transcendental knowledge and see the soul perfectly. Just as we can see microbes through a microscope and stars through a telescope, so we can see the soul through Bhagavad-gita—the “soul scope.”

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23
Displaying the Universal Form

The Transcendental Pastimes of Lord Krishna

Had little Krishna really put dirt in His mouth? Mother Yashoda decided she'd find out for herself.

by Drutakarma dasa

Mother Yashoda loved Krishna intensely—so much so that she would feed and dress Him and send Him out to play with His friends just as though He were an ordinary boy. Yashoda couldn't see that Krishna was really the Supreme Personality of Godhead. She saw Him only as her beloved son.

One day some of Krishna's playmates came to Mother Yashoda and told her, "Krishna has eaten dirt!" On hearing this, she went and found Him and picked Him up in her arms. She wanted to inspect His mouth and see whether He had eaten anything dangerous.

"My dear Krishna," Yashoda scolded, "why have You eaten dirt in a solitary place?" She couldn't understand why He would do such a thing when their home was full of sweetmeats. "Just see—all Your friends are complaining about You."

"My dear mother," Krishna replied, "all these boys are telling lies about Me. I have never eaten dirt. While we were playing, My brother Balarama became upset with Me. He got together with all My friends to tell you these stories, just so that you would be angry and punish Me. Actually, I have not done this—take My words as true. But if you think that they are telling the truth, then look inside My mouth and see for yourself whether I have eaten dirt."

When Krishna opened His mouth, Mother Yashoda looked inside and saw outer space spreading before her in all directions, with all its stars and planets. She saw the oceans, mountains, islands, and seas that cover the earth's surface. She saw fire, light, and the blowing wind. She saw the bodies of all kinds of living things. She could even see universal time. And in the midst of everything, Yashoda also saw herself taking little Krishna on her lap and letting Him suck her breast very peacefully.

Yashoda was awestruck that these things could be appearing within her son's mouth. "Is this a dream?" she wondered. "Oh, but my eyes are wide open. I'm not dreaming. I'm actually seeing all of this." Then she thought she had gone mad, but soon she reconsidered. "I'm in good health; I'm not diseased. I don't think my brain is deranged, for ordinarily I think quite clearly. My child must have attained some cosmic mystic power," she concluded.

"That's why I'm so perplexed by these visions within His mouth."

Although Mother Yashoda didn't know it, Krishna is the source of everything, and it was easy for Him to make the whole creation appear within His mouth. But Mother Yashoda was simple-hearted. She couldn't understand what was really going on; she became afraid out of maternal affection and prayed, "Let me offer obeisance unto the Supreme Lord, for He is beyond my contemplation, speculation, and meditation. It is only by the influence of His illusory energy that I am wrongly thinking that Nanda Maharaja is my husband and Krishna is my child. Just because I am Nanda's queen, I also falsely think that his wealth, cows, and calves all belong to me and that all the cowherd men and women in Vrindavana are my subjects."

Like a self-realized sage, Mother Yashoda could see that whatever she possessed had actually come from the Supreme Lord. She wanted to give up her attachment to "my house," "my husband," "my son." The Lord had given all these things to her, she reflected, and He could also take them away.

While Mother Yashoda was thinking in this high, philosophical way, Krishna suddenly expanded His spiritual energy. Instantly Yashoda forgot the mystifying vision she had seen within her child's mouth. Once again she felt her natural motherly affection for Krishna and took Him on her lap. "Here is my son," she thought. "Let me kiss Him."

Mother Yashoda displayed the highest spiritual realization—personal love for Krishna. Great sages have long studied the Vedas to get an intellectual grasp of the Supreme, but Mother Yashoda surpassed them all—she held the Supreme on her lap.

How did Yashoda achieve her exalted position? In a previous life she was known as Dhara, and her husband Nanda was known as Drona. Brahma (the demigod who oversees this universe) requested these great devotees to beget children and increase the population. They agreed, but also asked for a benediction—that they would be born again on earth and have Lord Krishna as their child. "Let it be so," said Brahma, and as a result Drona reappeared as Nanda, Dhara reappeared as Yashoda, and Krishna became their child. Of course, Mother Yashoda is incomparably blessed, and that's why to this day, devotees of Krishna pray for her blessings.
Psychoanalysis of the Mahatmas

An open letter to a famous psychoanalyst reveals how scientific scrutiny fails to illuminate the characters of God and His devotees.

by Mathuresha Dasa

Dear Professor Erikson*,


Nearly twenty years ago you wrote a letter to Mahatma Gandhi and published it as a chapter entitled "A Personal Word" in your book Gandhi's Truth. Since "A Personal Word" is an open letter, I'm taking the liberty to submit it here, open and tardy, reply.

The "Personal Word" letter speaks to the late Gandhi as you had come to know and admire—and doubt—him through his writings and by interviewing some of his friends and followers. When you began the letter, you were halfway through Gandhi's Truth, and a disenchantment with Gandhian nonviolence was making it difficult for you to finish the book. Addressing Gandhi, you wrote:

"I must now confess that a few times in your work ... I seemed to sense the presence of a kind of untruth in the very protestation of truth; of something unclean when all the words spelled out an unreal purity; and above all, of a displaced violence where nonviolence was the professed issue."

You contend, Professor Erikson, that Gandhi, the champion of nonviolence, had a violent, vindictive side to him, especially when dealing with his own family. Gandhi was, in his own words, "cruelly kind" to his wife Kasturba, and he disowned his son Harilal simply because Harilal wanted to get married. These and other examples of apparent harshness prompt you to caution Gandhi that "the future of Satyagraha is at stake" because as a pure devotee he did not identify with his temporary human body. He correctly saw the future of Satyagraha as a sacred duty, a nonviolent movement that should succeed in driving "the worst proclivities underground" to remain there until "riots of uncertainty or chaos would permit them to emerge redoubled."

"This is certainly a controversial analysis of Gandhi, who to this day is worshiped in India as a saint, martyr, and national hero. What I find most disturbing, however, is that you juxtapose Gandhi's alleged hidden violence with his fondness for the story of the boy named Prahlada:"

You, Mahatmaji, love the story of that boy prince who would not accept the claim of his father, the Demon King, to a power greater than God's, not even after the boy had been exposed to terrible tortures. At the end he was made to embrace a red-hot metal pillar; but out of this suggestive object stepped God, half lion half man, and tore the king to pieces. You call that prince the first Satyagrahi."

I am familiar with the history of Prahlada because it is recounted in the Srimad-Bhagavatam, the topmost of India's ancient Vedantic literatures. Prahlada is a pure devotee of the Supreme Personality of Godhead, Lord Krishna. And the half-man, half-lion God is Narasimhadeva, an incarnation of Krishna. In mentioning Gandhi's appreciation for the story of Prahlada and Narasimhadeva you imply a parallel not only between Gandhi and the tolerant, nonviolent Prahlada, but also between Gandhi's subconscious anger and the fierce form of Lord Narasimhadeva hidden in the pillar.

You also remark how Lord Narasimhadeva emerged from a pillar, which you call a "suggestive object." (According to the Bhagavatam, by the way, the pillar was not red-hot iron, nor was Prahlada forced to embrace it. But these are only details.) Since you are a protege, a devotee, of Sigmund Freud, "suggestive" could only mean that the pillar was a phallic symbol and that Gandhi was therefore embroiled in an Oedipal struggle with the paternalistic British empire, feigning affectionate nonviolence but gripped deep within himself by a murderous vengeance.

You seem to have dragged not only the saintly Gandhi but Prahlada and Narasimhadeva as well into the ambiguous, contradictory, and seamy arena of the human psyche. I fear, in other words, that in the activities of Prahlada and Narasimhadeva as in Gandhi's activities, you "sense the presence of a kind of untruth in the very protestation of truth... of a displaced violence where nonviolence was the professed issue." I suspect that you find it contradictory, or untruthful, that Prahlada's nonviolent demeanour led to his father's violent demise. You seem to indicate that Prahlada too had an Oedipus complex, and that in acting nonviolently toward his father, he succeeded only in driving his "worst proclivities underground," where they remained "until riots of conditions of uncertainty or chaos would permit them to emerge redoubled" in the form of the angry Narasimhadeva.

Perhaps I am mistaken, Professor Erikson. Perhaps I have misjudged your intentions. And certainly your discussion of the Prahlada history is a minor theme in "A Personal Word." But even so, I feel compelled to vindicate the characters of Prahlada and Lord Narasimhadeva.

Prahlada should not be analysed using ordinary human standards, because as a pure devotee he did not identify with his temporary human body. He correctly saw the
If Prahlada had identified with his body, supreme father, youth, but only as a soul surrendered to God, the nation, a member of a particular religion, a male, or a body as a vehicle for the eternal self. Thus, unlike us, he didn’t think of himself as a citizen of a particular nation, a member of a particular religion, a male, or a youth, but only as a soul surrendered to God, the supreme father.

If Prahlada had identified with his body, he would not have been able to peacefully tolerate the tortures administered by his demoniac father. And to be thus devoid of bodily consciousness, he must have been totally free from all sex desire, since sex tightens the knot of bodily identification. Prahlada therefore cannot properly be subjected to Freudian analysis and thereby assigned material, sexual motives.

One whose only motive is to serve and glorify Krishna is, according to the Bhagavad-gita’s definition, a “mahatma,” or great soul, and Prahlada perfectly fits that definition. Even during Hiranyakashipu’s atrocities, Prahlada was chanting Krishna’s glories and calmly urging his demoniac father to do the same. Prahlada knew that glorifying God frees the soul from samsara—the cruel and violent cycle of repeated birth and death. In trying to induce his father to chant, Prahlada therefore exhibited the supreme form of nonviolence. He was indeed the “first Satyagrahi.” Of course, Prahlada’s staunch faith in God only enraged his atheistic father, although that was not Prahlada’s intention.

Not only was Prahlada not bound up in a murderous Oedipal struggle with his father, but he saw his father as he saw himself—a pure soul in a temporary body. Prahlada neither requested nor revelled in the bloody shredding of his father. Instead, after Hiranyakashipu’s death, Prahlada humbly requested Lord Narasimhadeva to liberate Hiranyakashipu’s soul from samsara. And the request was readily granted.

Even more than with Prahlada, ordinary analysis fails to illuminate the character of Lord Narasimhadeva. Narasimhadeva is not the product of “a riotous condition of uncertainty,” nor is He an Oedipal eruption in anyone’s psychic terrain. Narasimhadeva is nondifferent from Krishna, the fully independent and fully cognizant Supreme Personality of Godhead. The Personality of Godhead is not a product of anything, but rather produces everything from Himself.

To be exact, Narasimhadeva is a personal expansion of Krishna, and every one of Krishna’s innumerable expansions, though They are all one and the same personality, are also separate individuals. This is the absolute and inconceivable nature of the Personality of Godhead. When you or I exhibit anger or some other emotion, our friends may remark that we have become “different persons,” because our personalities have to some degree been temporarily transformed. Krishna’s personality also has many moods and emotions, but since He is supreme, His “different persons” have an eternal individual existence as expansions of His personality. Lord Narasimhadeva is such an individual, so to judge Him as we would a human being is a gross blunder.

As the original person, Krishna is the origin of all the emotions we experience—such as affection and anger—and He Himself possesses feelings and emotions to a supreme degree. God is a person like us, but unlike us both His affection and His anger are unlimited, transcendental, and of equal value.

In the Prahlada pastime, for example, it appears that Krishna favoured Prahlada and punished Hiranyakashipu—that He showed an ungodly, partisan spirit. But Hiranyakashipu benefited as much from Krishna’s anger as Prahlada did from His affection. Krishna is the father of all living entities, and therefore, like a good father, He exhibits love and anger only for His children’s benefit. Krishna Himself explains in the Bhagavad-gita that He is equally disposed to everyone but that He warmly reciprocates the service and friendship of His devotees. Thus we cannot properly criticize His anger, nor should we make a material distinction between His violent and nonviolent moods.

By all this I do not mean to say, Professor Erikson, that the Personality of Godhead cannot be the subject of your scientific scrutiny. On the contrary, for the serious student of personality, Krishna and His expansions are essential subject matters. The possibilities for research are limitless. The Srimad-Bhagavatam (10.14.7) declares:

“In time, great scientists may be able to count all the atoms of the universe, all the stars and planets in the sky, and all the particles of snow, but who among them can count the unlimited transcendental qualities of the Supreme Personality of Godhead? He descends on the surface of the globe for the benefit of all living entities.”

As a great scientist yourself, you could do no better than to take up the eternal occupation of mahatmas like Prahlada by analysing and describing the unlimited character of the Absolute Truth in order to liberate all human society from the violence of samsara.
South India's biggest Ravana Dahan at ISKCON Mysore

More than 15,000 devotees participated in South India’s biggest Ravana Dahan organised by ISKCON, Mysore as part of its 9th Annual Dasara festival celebrations, commemorating the pastime of the victory of Lord Rama over the evil King Ravana on Friday, 19th Oct.

Renowned vocalist Sangeetha Vidyanidhi Dr. Vidyabhushana performed Sangeetha Seva by singing Haridasa kirtanas for the pleasure of Their Lordships and assembled devotees. Presiding the ceremony, Sriman Madhu Pandit Dasa, President of ISKCON Bangalore and Chairman of Akshaya Patra Foundation said, “There is always a war within our own heart, between good and evil. The destruction of Ravana by Lord Rama represents the destruction of evil within oneself and in the society at large. By adopting the process of chanting of the holy name of the Lord, one can destroy the evil within in the form of lust, anger, greed, and pride.” Following this was the captivating procession of Their Lordships Sri Krishna and Balarama adorned as Sri Rama and Lakshmana going on a joyous ride on the Gaja Vahana, while the devotees enjoyed pulling the chariot singing the Hare Krishna mantra.

The burning of 60 ft. high effigies of Ravana, Kumbhakarna and Meghanad, marking the victory of Lord Rama over rakshasa Ravana and also to indicate the victory of truth over evil, was spectacular. The crowd, gathered in thousands, cheered as the effigies burnt down to the sound of firecrackers.
Dasara Celebrations at Hare Krishna Movement Ahmedabad

Dasara, was celebrated at Hare Krishna Mandir Ahmedabad on 19th October, 2018. Sri Sri Radha Madhav were offered a pleasure ride on the Swarna Ratha (golden chariot). A dance drama on Rama-lila was presented by JG College of Performing Arts. The festival concluded with ‘Ravana dahan’ – burning of the fifty-one feet high effigies of Ravana, Kumbhakarna and Meghanad. Thousands of visitors gathered to behold this thrilling event. Hon’ble Mayor of Ahmedabad, Smt. Bijalben Patel was the guest of honour.
As part of Hare Krishna Movement Hyderabad’s spiritual and social service initiatives to the needy, Sri Satya Gaura Chandra Dasa inaugurated the Bhojanamrita 5 meals center at Government Degree College Junction, Siddipet, on 5th October 2018. Megha Engineering & Infrastructure Limited (MEIL) is supporting this programme through which hot and nutritious lunch will be fed to the 500 needy people every day.

Janmashtami celebrations for the first time in Dubai

Sri Krishna Janmashtami celebrations were conducted by ISKCON Bangalore group of devotees in Dubai for the first time on Saturday, 15th September 2018. The programme began in the evening with Bhagavad-gita recitation by students from Dubai and Sharjah, followed by Sri Krishna Lilamrutham - a dance drama by Smt. Swati Biswas from Dubai. More than 350 congregation members and well-wishers participating in the festival, filled their hearts with devotion by witnessing the grand abhisheka of Sri Sri Radha Krishnachandra Deities and everyone relished a feast.

Launching of `5 Meals Center at Siddipet, Telangana
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- Rajbhog Seva
- Tulasi Archana on Ekadashi

**Sri Srinivasa Govinda Seva**
- Suprabhata Seva
- Tomala Seva
- Shringara Seva

**Sri Prahlada Narasimha Seva**
- Narasimha Charana Seva
- Bhakta Prahlada Seva
- Tulasi Hara on Ekadashi

To donate please visit: [www.iskconbangalore.org/srivigrahasevas](http://www.iskconbangalore.org/srivigrahasevas)
President & Vice President of ISKCON Bangalore address the World Hindu Congress 2018

His Grace Madhu Pandit Dasa, President, ISKCON Bangalore and His Grace Chanchalapathi Dasa, Senior Vice President, ISKCON Bangalore were among the eminent speakers at the second World Hindu Congress held in Chicago, U.S. from September 7 to 9, 2018.

Watch videos of their address: https://goo.gl/vPD63z

Over 5000 students participate in Braj Heritage Fest

The Braj Heritage Fest was the grandest inter-school cultural extravaganza in Vrindavan conducted by Vrindavan Chandrodaya Mandir. The competitions were held to encourage children in various facets of India’s cultural heritage like music, dance, theatre, shiloka chanting, etc. Over 5500 students from 48 schools participated in the Heritage Fest. Prizes were awarded to 535 students at the prize distribution ceremony held on September 16, 2018.

View more images: https://goo.gl/EfWnVK

Bharatanatyam Flash Mob

As part of Sri Krishna Janmashtami celebrations by ISKCON Bangalore this year, the temple organized a novelty dance performance - Krishna Nee Begane Baaro - a Bharatanatyam flash mob performed by 44 Bharatanatyam dancers from ten different dance schools, across five iconic venues in the city of Bengaluru. This flash mob was organized by Mystic Workshop, the temple’s film production wing.

Watch the video: https://goo.gl/vZdrgu
Radhashtami Celebrations
The auspicious appearance day of Srimati Radharani was celebrated with pomp and gaiety on Sept. 17 by Hare Krishna Movement centres located at Vrindavan, Ahmedabad, etc.
https://goo.gl/bFWiNF

Sri Rupa Gosvami
Sri Rupa Gosvami was a confidential associate of Lord Chaitanya Mahaprabhu. Formerly he was a minister, but he gave up his opulent life to serve the mission of the Lord.
https://goo.gl/Spdz4c

Atma-nivedanam
One of the nine processes of bhakti is atma-nivedanam—submitting one's self to the Supreme Lord. King Bali was an exemplary devotee who followed this process.
https://goo.gl/2MkJRy

Deepotsava Sevas
Participate in the month-long Deepotsava celebrations at our temple in the holy month of Kartika (October 24 to November 23, 2018).
For details about the celebrations and seva opportunities, please visit: www.iskconbangalore.org/deepotsava/

Reviews from
tripadvisor

Iconic Temple of Bangalore: Bangalore's modern Krishna temple is a wonderful temple combining both ancient Hindu architecture and modern design. Built on a hill it is a beautiful place. Must-visit for everyone who appreciates Krishna. Kishor K

Amazing Temple of Lord Krishna: This is a very good temple of Lord Krishna. What an amazing ride from the main gate to the temple premises. I loved it. Chaitanya S

A wonderful place for reflection and silent prayer: Amazingly quiet and clean. A good sanctum to meditate and reflect. The cool environment is a place not to be missed. Once one is seated and looks up at the grandeur of the deities, one wishes to be in nothing but just simple comfort and keep looking at the beauty of it and let his mind free. 818in

Peace Hours: Worth visiting. A nice holy place for everyone... young or old. The temple is huge yet beautiful. Very systematically arranged... so no problems arise even if a large number of people visit every day. We were lucky to see the evening prayer... and it is wonderful!!! SGDGP

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CONTESTS
- Goloka Shades
- Handwriting
- Sloka Chanting
- Decode the Gita
- Gita Quiz
- Essay Writing
- Elocution
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All the contests are based on Chapter 1 & 2 of Bhagavad-gita As It Is by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

For more details contact: 93412 11119 / 93411 24222
To register: www.iskconbangalore/gita-fest
Email: iskcon.ces@hkm-group.org

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