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

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

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If one protects the tender creeper of devotional service nicely, then gradually it will produce the fruit of unalloyed love for God. Unalloyed love for God means love that is not tinged by desire for material benefit, for mere philosophical understanding, nor for fruitive results. Unalloyed love is to know, “God is great, I am His part and parcel, and therefore He is my supreme lovable object.” This consciousness is the highest perfection of human life and the ultimate aim of all methods of self-realization. If one reaches this point, “God is my only beloved, Krishna is the only lovable object,” then one's life is perfect. And when one tastes that transcendental relationship with Krishna, then one feels real happiness. The devotional creeper will then be so strongly protected that just by catching it, one will be able to reach the supreme destination. If one climbs steadily up a tree, one eventually comes to the very top. Similarly, if one can achieve love of Godhead by catching that devotional creeper, there is no doubt that one will reach the transcendental abode of Krishna and will associate with Him personally, just as we are associating here, face to face.

God is not fictional or imaginary. He is as real as we are. (Actually, we are under illusion; we are living as if this body were our factual self, although this body is not at all reality, but only a temporary manifestation.) We dare to presume that there is no God or that He has no form. This mental speculation is due to a poor fund of knowledge. Lord Krishna and His abode exist, and one can go there, reach Him and associate with Him. That is a fact. Spiritual life means to be in association with the Supreme Lord and to exist in bliss and knowledge eternally. Such eternal association means to play with Krishna, to dance with and love Krishna. Or Krishna can become your child - whatever you like.

How to Love Krishna

There are five primary relationships with Krishna: as a passive devotee, as a servant, as a friend, as a parent, and as a lover. The cows in Krishna's abode are also liberated souls. They are called surabhi cows. There are many popular pictures showing how Krishna loves the cows, how He embraces and kisses them. That passive relationship with Krishna is called shanta. Their perfect happiness is achieved when Krishna comes and simply touches them.

Other devotees are inclined to actually give service. They think, "Krishna wants to sit down. I will arrange a place for Him. Krishna wants to eat. I will get Him some nice food." And they actually make these arrangements. Other devotees play with Krishna as friends on equal terms. They do not know that Krishna is God; to them, Krishna is their lovable friend, and they cannot forget Him for a moment. All day and all night, they think of Krishna. At night, when they are sleeping they think, "Oh, in the morning I shall go and play with Krishna." And in the morning they go to Krishna's house and stand by while Krishna is decorated by His mother before going out to play with His friends in the fields. There is no other activity in Krishnaloka (Krisha's abode). There is no industry, no rushing to the office or any such nonsense. There is sufficient milk and butter, and everyone eats plentifully. Krishna is very fond of His friends, and sometimes He enjoys stealing butter for them. One can actually live this way, and that is the perfection of existence. We should hanker for that perfectional stage of life. Krishna consciousness is the process to attain it.

But as long as one has even a slight attachment for this material world, one has to remain here. Krishna is very strict. He does not allow anyone to enter into His association who has any tinge of the material conception of life. Bhakti must be free from material contamination. Do not think, "I am a very learned scholar. I shall find out what is the Absolute Truth by mental speculation." That is nonsense; one can go on and on speculating and will never find the source of all sources. It is said in Brahma-samhita, "One can go on speculating about the Absolute Truth for millions and millions of years, and still it will not be revealed." One can rot in this material world as he is and can go on speculating, but that is not the right process. Here is the process bhakti-yoga.

Lord Chaitanya says that to render devotional service to Krishna is the highest perfectional stage of life, and compared to this, other things for which people are hankering in this material world are like bubbles in the ocean. Generally, people are after rewards, and therefore they become religious. They say, "I am a Hindu," "I am a Christian," "I am Jew," "I am Mohammedan," "I am this, I am that, and therefore I cannot change my religion. I cannot accept Krishna." This is called religiosity, dharma. With such a materialistic, sectarian idea of religion, they will rot in this material world, stuck to rituals and faith. They are under the impression that if they follow their religious...
principles, they will get material prosperity. Of course, if one sticks to any kind of religious faith, he will get facilities for material life.

Why do people want this material prosperity? For sense gratification. They are thinking, "I shall have a very nice wife. I shall have very good children. I shall have a very good post. I shall become prime minister." This is sense gratification. And when one is frustrated and has seen that to be rich or to attain the presidency cannot give him happiness, after squeezing out all the taste of sex life, when he is completely frustrated, then perhaps he takes to LSD and tries to become one with the void. But this nonsense cannot give happiness. Here is happiness: one must approach Krishna. Otherwise, it will end in LSD confusion and roaming in impersonal void concepts. People are frustrated. They must be frustrated if they do not have genuine spiritual life because a person is spiritual by nature.

How can anyone be happy without Krishna? Suppose one is thrown into the ocean. How can he be happy there? That is not for us. One may be a very good swimmer, but how long will he be able to swim? He eventually becomes tired and drowns. Similarly, we are spiritual by nature. How can we be happy in this material world? It is not possible. But men are trying to remain here, making so many temporary adjustments for survival. This patchwork is not happiness. If one really wants happiness, here is the process: one must attain love of Godhead: Unless one can love Krishna, unless one finishes with love for cats, dogs, country, nation and society and instead concentrates his love on Krishna, there is no question of happiness. Rupa Gosvami has given a very nice example in this regard: There are many drugs which saturate one with ideas or hallucinations. But Rupa Gosvami says that unless one tastes that final drug of love of Godhead, Krishna-prema, he will have to be captivated by meditation, impersonal monism, and so many other distractions.

Krishna's Desire

Chaitanya Mahaprabhu describes that to attain unalloyed love of Krishna, one has to execute devotional service, or Krishna consciousness. One has to engage oneself exclusively in serving Krishna. The highest perfectional stage of unalloyed devotion is to be free from all material desires, all mental speculation and all fruitive activities. The basic principle of unalloyed devotion is that one cannot maintain any desire other than to become fully Krishna conscious. Even if one knows that all other forms of God are also Krishna, one should not worship any other form, but should concentrate on the Krishna form. Krishna has many forms, but one only has to worship Krishna in His form with the flute as in the Radha-Krishna Deity. Simply concentrate on that form, and all mental speculation and fruitive activities will fall away. One has to cultivate Krishna consciousness favourably, and that means to execute service by which Krishna becomes satisfied. Krishna consciousness is not attained by manufacturing one's own way. I may think that I am doing something in Krishna consciousness, but who has sanctioned it? For instance, in the Bhagavad-gita, Arjuna hesitated to fight for certain moral reasons, but he was viewing the situation from the platform of fruitive activities, on which one has to enjoy or suffer the results. He was considering that if he killed his family members he would then be subjected to many reactions. This conclusion, however, was not sanctioned by Krishna. The law of action and reaction in the material world is called karma, but devotional service transcends karma.

Unalloyed love must be free of all tinges of fruitive activities (karma) and all tinges of mental speculation and material desire. That unalloyed devotional service should be favourably fixed on Krishna. Favourably means in accordance with what He desires. Krishna desired that the Battle of Kurukshetra take place; it was all arranged by Him. Arjuna was told, "You are thinking in your own way, but even if you do not fight, rest assured that because it has been arranged by Me, none of these warriors who are assembled here are going back to their homes. They will be killed here. It has already been arranged." God's desire is such that one cannot change it. Krishna has two qualities: He can protect, and He can also kill. If He wants to kill someone, there is no power in the world that can protect him, and if He protects someone, there is no power in the world that can kill him. Krishna's desire is supreme. Therefore, we have to dovetail our desires with Krishna's. Whatever Krishna desires, no one can make null and void because He is the Supreme Lord. Therefore, our duty is to dovetail our acts with Krishna's desire, not to manufacture an action and then declare "I am doing this action in Krishna consciousness." We have to be very careful to ascertain whether Krishna actually wants it. Such authorized knowledge is instructed by the representative of Krishna. In our prayers of praise to the spiritual master we are singing daily, "If the spiritual master is satisfied, then God will be satisfied." And if one dissatisfies his spiritual master, then there is no way for him to please God.

Therefore, as far as possible, one has to execute the order of one's spiritual master. That will enable one to progress. That is the essence of the favourable execution of Krishna consciousness. In my old age, I have come to America, and I am trying to teach Krishna consciousness because my spiritual master gave me an order that I
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must do it. It is my duty. I do not know whether I shall be a success of failure. It doesn't matter; my duty is completed if I can present before you whatever I have heard from my spiritual master. This is called the favourable execution of Krishna consciousness. Those who are actually serious should take the order of Krishna through the representative of Krishna as their entire life and soul. One who sticks to this principle is sure to progress. Chaitanya Mahaprabhu spoke in that way, and my spiritual master used to say, "The spiritual master is the transparent via media." For example, I can see the letters of this book very nicely through these transparent eyeglasses, without which I cannot see because my eyes are defective. Similarly, our senses are all defective. We cannot see God with these eyes, we cannot hear Hare Krishna with these ears, we cannot do anything without the via media of the spiritual master. Just as a defective eye cannot see without the via media of spectacles, so one cannot approach the Supreme Lord without the transparent via media of the spiritual master. Transparent means that the via media must be free of contamination. If it is transparent, one can see through it.

In unalloyed love of Godhead we have to engage our senses sarvendriya, all the senses. This means that sex is also to be engaged in Krishna consciousness. The conception of God as a father or mother does not allow the engagement of one's sex in the service of the Lord because there is no sex relationship with the father and mother. But in the conception of God as a lover, there is sex engagement also. Therefore, Chaitanya Mahaprabhu gave the most perfect information of our engagement with the Supreme Lord. In other religious conceptions of life, God is at the utmost taken as the father or mother. Many worshipers in India take goddess Kali to be the representation of God. Of course, that is not sanctioned, but the belief is there, and also in the Christian religion the conception of God is as a father. But Chaitanya Mahaprabhu informs us that one can even have sex engagement with the Lord. This information is Chaitanya Mahaprabhu's unique contribution. In this material world, sex engagement is considered to be the highest engagement, the greatest pleasure, although it exists only in a perverted form. No one, however, has conceived that there can be sex engagement in the spiritual world. There is not a single instance of such theology anywhere in the entire world. This information is given for the first time by Chaitanya Mahaprabhu: one can have the Supreme Personality of Godhead as one's husband, as one's lover. This is possible in the worship of Radha and Krishna, but no one, especially the impersonalists, can understand Radha- Krishna. The impersonalists have no idea; they cannot even conceive that God has form. But Chaitanya Mahaprabhu says that not only does God have form, but He has sex life also. This is the highest contribution of Chaitanya Mahaprabhu.

**Spiritual Relationships**

One can serve the Supreme Lord in various relationships, but in the material world those relationships exist only as perverted reflections. What is our engagement in relationship to this material world? What are our ideas of society, friendship and love? They are all based on the material conception of life. In our society, someone is engaged as a father or mother to a son, and others are engaged as husband and wife, lover and beloved. There are other rasas (relationships) also, such as to be engaged with another as an enemy. There are twelve different relationships, out of which five are predominant. The other seven are indirect relationships, such as, for example, to be someone's enemy. There is usually a relationship between enemies, even between a murderer and the one he murders. As far as our relationship with Krishna is concerned, however, even if one establishes a relationship as His enemy, then his life is successful. Therefore, when one engages his senses with Krishna, a relationship can be established in one of twelve different varieties, of which five varieties are direct and seven are indirect.

When Krishna appeared in the arena of Kamsa, there were many big wrestlers prepared to kill Him. In fact, He was invited there to be killed. His enemy, Kamsa thought, "Soon the boys will come. We have tried for sixteen years to kill them, but that boy Krishna could not be killed. But now I have invited Him as a guest, and when He arrives He will fight with these wrestlers, and they will kill Him." The demoniac or atheistic people are always thinking of Krishna or God in terms of killing Him. Therefore they present their theories that God is dead. They think that if God becomes dead, then they will be free to act however they please. But as far as their actual activities are concerned, God may be dead or alive, but God's agent, the material energy, is so strong that no one can do any wrong. As soon as anyone does something wrong, there is immediate punishment. It does not require the presence of God. God may be dead or alive, but the material energy is sufficient to punish anyone who violates the material laws, even to the slightest degree. God has set these conditions, but foolish people do not understand.

Lord Chaitanya, however, speaks of favourably engaging all the senses in the service of Krishna in pure devotional life. One should favourably engage one's senses and should do whatever Krishna wants. Yet even if one engages one's senses against the will of Krishna but still thinks of Krishna, that is also advantageous. The demon Putana, for example, thought of killing Krishna. Just as the occupation of godly persons is to serve God, so the demons and atheists are always prepared to kill God. Putana thought, "I shall kill Krishna. He is only a child." This is another mistake of the demoniac. They think Krishna or God to be an ordinary child or man. So in this way Putana was thinking: "Let me smear my breast with poison, and when the child goes to suck my milk, He will die." As we study
this, we see that she approached Krishna as His enemy, and yet He accepted her as a friend because He is so merciful. He did not take the demoniac portion of her mentality, but He accepted her. Every living entity is conditioned but Krishna is not. A doctor or psychiatrist treats madmen, but he does not become mad. Sometimes a patient may become angry with him or call him ill names, but the doctor is sober and simply treats him. Similarly, if someone treats Krishna as his enemy, Krishna does not become his enemy.

Putana came to poison Krishna, but He took it otherwise. He thought, "I have sucked her breast milk. Therefore she has become My mother." Krishna treated her as His mother, and therefore she became liberated to the same position as Krishna’s real mother, Yashoda. The conclusion is that the highest perfection is to establish a favourable relationship with Krishna, but even if one engages himself unfavourably, Krishna is so merciful that He at least gives one salvation. All the enemies killed by Krishna were immediately liberated.

Two classes of men may merge into the impersonal brahmajyoti: he who is intentionally aspiring to merge into the impersonal brahmajyoti may enter, and those who are enemies of Krishna and are killed by Him may also do so. Therefore, the devotee concludes, why should I accept a condition which is offered even to God's enemies?

Chaitanya Mahaprabhu recommends pure devotional service. There should be no desire to fulfill one's own material desires, there should be no attempt to understand Krishna by experimental philosophy, and there should be no fruitive activities to derive material benefits from Krishna. The only desire should be to serve Him favourably, as He desires. If Krishna wants something, then we should do it. Suppose I were to ask a disciple, "My dear student, please give me a glass of water." It is then his duty to give me a glass of water. If he thinks, "Prabhupada wants a glass of water, but why not give him something better? Why not a glass of hot milk?" that is not service. In his consideration, hot milk is very palatable and is better than water, yet because I have asked for water, he has to give me water, not milk. That is favourable service. One has to understand what Krishna wants. When there is that intimate relationship, then one can serve Krishna most favourably. And as long as there is not that intimate relationship, one must take information of what Krishna wants through the transparent media of the spiritual master.

A Vaishnava never thinks that he has a direct relationship with Krishna. Lord Chaitanya says, "I am the servant of the servant of the servant of the servant a hundred times the servant of the servant of Krishna." We have to agree to become the servant of the servant of the servant. This is the process of disciplic succession, and if one wants real transcendental love of God, then he has to adopt this process. Because people do not accept this process, they therefore do not develop real love of God. They speak of God, but actually they do not love God; because there is no cultivation of pure devotional service, they love dog.

Spiritual Senses
We may say, "love of God," but unless we adopt this principle, then we will have to love dog, not God. That is the mistake. Chaitanya Mahaprabhu says that if one really wants love of God, then one has to follow the process of pure devotional service. It is not that Chaitanya Mahaprabhu is speaking out of His own mental concoction, but His statements are confirmed in Vedic scriptures such as Narada-Pancharatra and Srimad-Bhagavatam. These two books, and Bhagavad-gita, are very authentic scriptures meant for devotees. Chaitanya Mahaprabhu quotes from a verse in the Narada-Pancharatra: hrsikena hrsikesa-sevanam bhaktir ucyate. This is the definition of pure devotional service. Hrsikena hrsikesa-sevanam. Hrsikena means by one's senses. We have to engage our senses; it is not that we engage only our minds. If someone says, "I am always thinking of Krishna," that is not pure devotional service. Meditation is thinking, but no one thinks of Krishna; they think of void or of something impersonal. If someone is thinking of Krishna or Narayana or Vishnu, as is prescribed in the Vedic scriptures, that is real yoga; yoga meditation means to focus one's mind upon the Supersoul. The Supersoul is the representation of Krishna in the form of four-handed Narayana. Even Patanjali, an authority on the yoga system, prescribes meditation on Vishnu. But just as people are manufacturing bogus religious processes, so the so-called yogis of today have manufactured their own way of thinking of something void.

But the Narada-Pancaratra says, hrsikena hrsikesa-sevanam: one must engage not only one's mind but one's senses. Engage the senses in the service of the master of the senses. These three Sanskrit words are very significant. Hrsikesha means the Lord of the senses. So bhakti-yoga means to serve with the senses the Lord of the senses. The Lord of the senses is Krishna. We should always remember that we have our senses because we wanted to enjoy this material world, and therefore the Lord has given us a particular set of senses for our enjoyment. The hog has a particular type of body and senses because he wanted to enjoy eating stool. Similarly, a man has a particular type of body and senses because he wanted to enjoy something else. We have a particular set of conditioned senses with which to enjoy this material world, and this is what we have to purify. Our senses are original, but now they are covered by material desires. We have to cure ourselves and become free from such desires. When one's senses are no longer inclined toward material sense gratification, that is called pure devotion.
From this verse of the *Narada-Pancharatra*, we can understand that the spirit soul has original senses. However small a body it may have entered, the spirit soul is not impersonal: it has senses. Perhaps one may find a bug on one's book. It is so small, smaller than a pinpoint, but still it moves: it has all the senses. The small bacteria also move, and they have their senses. Originally, all living entities have senses. It is not that the senses have developed under certain material conditions. The atheistic theory is that under material conditions we have developed senses, but in the spiritual condition there are no senses, and we are impersonal. By logic and reason, however, that cannot be so. A minute particle of spiritual force, even if it is smaller in size than an atom, has its senses. These senses, being covered by material elements, manifest themselves in a perverted way. We have to purify the senses, and when the senses are purified, we can engage them for the pleasure of the master of the senses. Krishna is the master and proprietor of the senses. Therefore, because we are part and parcel of the Supreme Lord, our senses are borrowed from Him; they are on rental. The best thing is to use the senses for His sense satisfaction, and not for our own. This is the process of pure Krishna consciousness.

From the *Srimad-Bhagavatam*, Lord Chaitanya gives an example of pure devotion: it is said in the *Bhagavatam* that Krishna is situated in everyone's heart. Therefore, just as rivers flow and their natural tendency is to reach the sea or the ocean, so as soon as one hears the glories of the Lord, his soul is at once attracted toward the Supreme Lord. This is the beginning of pure devotional service. As soon as there is the chanting vibration, Hare Krishna, immediately Krishna's paraphernalia, Krishna's name, Krishna's fame, Krishna's abode, Krishna's associates everything all of a sudden become manifest within because He is present. This is the beginning of one's Krishna consciousness. To remember by reference to a context means that as soon as one hears a code word, one at once remembers all the information behind that code. Similarly, when our minds are attracted to Krishna and everything about Krishna simply by hearing a little glorification of His qualities, that is the beginning of pure Krishna consciousness. Then there is no more gati, or movement of the mind.

It was just that way with the gopis: as soon as they heard the sound of Krishna's flute, they gave up everything. Some of them were lying down, some were working in their family affairs, some were taking care of their children, but as soon as they heard Krishna's flute, they forgot everything and rushed to Him. Their husbands, their brothers and their fathers said, "Why are you going and leaving your duty?" But they did not care, they simply left. There is no impediment and no stumbling block in that merge of the mind with Krishna. This is the beginning of pure devotion.

Purushottama means Krishna. The word purusha means enjoyer. The conditioned living entities are false enjoyers, imitation enjoyers. Here in this material world, all living entities are acting as purushas. The more exact meaning of purusha is male. The male is considered to be the enjoyer, and the female is considered to be the enjoyed. In the material world, whether one has a male or a female body, everyone has the propensity to enjoy, and therefore they are called purusha. But actually the only purusha is the Supreme Lord. We living entities are His energy, and He is the supreme enjoyer. We are not purusha. Energies are employed for enjoyment, and we are energies, instruments of the Supreme Person. Therefore Purushottama is the supreme transcendental person, Krishna. When our pure devotion for the Supreme Personality of Godhead is employed and there are no impediments or stumbling blocks, that is the symptom of pure Krishna consciousness.

**Purity of Krishna Consciousness**

There is no ambition or motive in pure Krishna consciousness. Every other transcendental function or mode of worship is backed by a motive: someone wants salvation, someone wants material prosperity, someone wants to go to a higher planet, someone wants to go to Krishnaloka. These ambitions should not be there. A pure devotee has no such ambitions. A pure devotee does not even desire to go to the supreme abode of Krishna. Of course, he goes, but he has no desire. He simply wants to engage himself fully in Krishna's service.

There are different kinds of salvation. There is salokya liberation, to live on the same planet as the Supreme Lord. The residents of the Vaikuntha planets live on the same planet as the Supreme Personality of Godhead. Sarsti liberation means to have almost the same opulence as Narayana. The liberated individual soul can appear just like Narayana, with four hands, the four emblems, almost the same bodily features, the same opulence, the same ornaments, the same buildings, everything. Sarupya means to have the same form or features. Samipya means never to be far away but always to be associated with the Supreme Lord. For example, just as we are sitting together, so we can associate with the Lord. This is called samipya-mukti, the liberation of being nearer. Pure devotees, however, do not accept these various forms of liberation. They only want to be engaged in Krishna's service. They are not concerned with any kind of liberation. Those who are actually Krishna conscious achieve the association of the Supreme Lord, but they do not desire it: their only ambition is to be engaged in the transcendental loving service of the Lord. The highest perfection of devotional service or Krishna consciousness is exhibited when a devotee refuses to accept any benediction or profit from the Supreme Lord. Prahlada Maharaja
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was offered whatever he liked, he had only to ask for it, but he said, “My Lord, I am Your eternal servant. It is my duty to serve You, so how can I accept any benefit from it? Then I would not be Your servant; I would be a merchant.” He replied in that way, and that is the sign of a pure person. Krishna is so kind that He fulfills all the desires of a devotee, even if he wants material benedictions. If at the bottom of his heart there is some desire, He also fulfills that. He is so kind. But the sublime position of bhakti-yoga, or devotional service, is that a pure devotee refuses to accept the five kinds of liberation, even if offered by the Supreme Lord.

If one has material desires or motives within himself, and for fulfillment of such desires he engages himself in devotional service, the result will be that he will never get pure love of God. If one is thinking, “I am engaged in Krishna consciousness, in Krishna’s devotional service, because I want such and such an opulence,” that desire may be fulfilled, but he will never get such unalloyed love of Krishna as the gopis had. If one has a motive, even though he discharges his devotional duty, he still will not be able to reach the stage of pure love of Godhead. In a verse from Bhakti-rasamrta-sindhu, Rupa Gosvami says, “As long as one desires some material benefit [bhukti] or even if he wants salvation [mukti] then he must take ghostly representations.” As long as that maya exists within one’s heart, how can one enjoy the spiritual bliss which is derived from pure love of Godhead? In other words, if one has material desires, or even a desire for salvation, he cannot attain pure love of Godhead. Pure devotion is devoid of all desires; it is simply to render loving service for its own sake.

There is a nice example in the life of Rupa Gosvami. Rupa Gosvami and his brother, Sanatana Gosvami, were living separately in Vrindavana and going on with their bhajana, devotional service. Rupa was living in the forest, and there was no facility for cooking nice food or begging from the village for a chapati to eat. Rupa Gosvami was the younger brother, and he thought, “If I could get some foodstuffs, then I could prepare nice dishes and offer them to Krishna and invite my elder brother.” He had that desire. The next moment, a nice girl about twelve years old came and delivered an abundance of foodstuffs milk, flour, ghee, etc. That is the Vedic system: sometimes householders present foodstuffs to mendicants and sages in the renounced order of life. Rupa Gosvami was very glad that Krishna had sent so many things and that he could now prepare a feast. He prepared a feast and then invited his elder brother.

When Sanatana Gosvami came, he was astonished. “How have you secured such things? You have prepared such a nice feast in this forest. How is it possible?”

So Rupa Gosvami explained, “In the morning I desired for it, and by chance Krishna sent me all these things. A nice girl came, and she offered it to me.” He was describing the girl: “A very nice girl.”

Then Sanatana said. “This nice girl is Radharani. You have taken service from Radharani, the Lord’s eternal consort. It is a great blunder.” That is their philosophy. They would not accept service from the Lord. They simply wanted to render service. But Krishna is so clever that He also wants to serve His devotee. He looks for an opportunity to serve His devotee. This is spiritual competition. A pure devotee does not want anything from Krishna; he simply wants to serve Him. And Krishna also looks for the opportunity to serve His devotee. Krishna is always as anxious to please His devotee as the devotee is to please Him.

This is the transcendental world. On the absolute plane, there is no exploitation. Everyone wants to serve; no one wants to take service. In the transcendental world, everyone wants to give service. You want to give service to me, and I want to give service to you. This is such a nice attitude. This material world means that I want to pickpocket you, and you want to pickpocket me. That’s all. This is the material world. We should try to understand it. In the material world, everyone wants to exploit his friend, his father, his mother, everyone. But in the transcendental world, everyone wants to serve. Everyone has Krishna as the central point of serving, and all the devotees, either as friends or servants or parents or lovers of Krishna, all want to serve Him. And at the same time, Krishna also wants to serve them. This is a transcendental relationship; the main function is service, although there is no necessity of service, for everyone is full. There is no hunger, there is no necessity of eating, but still everyone offers nice things to eat. This is the transcendental world. Unless we attain the stage of simply serving Krishna or His devotee, we cannot relish the transcendental pleasure of service. If we have any motive, then that sense will never be awakened. Without a motive, without desire for personal sense gratification, service should be rendered to the Supreme Lord and His devotees.

Srita 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
Mr. Chugani: I feel that your Krishna consciousness movement is doing very valuable work here in India. Perhaps you know of our success, also. We are making arrangements for many villagers in the outlying areas around Bombay to receive greatly needed eye operations. We have facilities for 5,200 patients.

Srila Prabhupada: We are following Bhagavad-gita as it is. Bhagavad-gita doesn't teach that you help the people by taking care of their eyes. Krishna does not give us any such philosophy in Bhagavad-gita. That is your own idea. But we are applying Bhagavad-gita as it is. That is the difference between your work and ours. Our program is, instead of giving relief only to the eyes, we give people real relief. If you give a man Krishna consciousness, he won't have to take another birth in this material world. That means no more material bodies—no more eyes, no more disease. This is real relief from suffering.

Somebody's taking care of the eyes, somebody's taking care of the stomach, somebody the teeth, somebody something else, on and on. But this will not solve the problem. The real problem, Bhagavad-gita says, is janma-mrtyu-jara-vyadhi: birth, death, old age, and disease. Because you took birth, you have these eyes, so you're bound to have eye disease. Birth, death, old age, and disease: because you have accepted birth, you must accept old age, disease, and death. Hospitals may give some temporary relief, but that is not the solution. The solution is to stop birth, death, old age, and disease. If you are able to give that solution, then there will be no more eye trouble, ever.

Suppose a diseased man goes to a doctor for treatment. His symptoms are sometimes headache, sometimes eye-ache, sometimes stomach ache. Now, if the doctor gives medicine only for the symptoms, is that the cure? No. This man has a disease, and if you cure the disease, the symptoms will be cured automatically. Similarly, everyone within this material world is suffering from repeated birth and death. But Bhagavad-gita is meant for giving the real cure how not to take another birth in this material world.

Krishna's advice in the Bhagavad-gita is that we tolerate this temporary suffering. Just as your body is not
permanent, so your diseases are also not permanent. You should tolerate the temporary suffering and solve the real problem - you must stop your repetition of birth and death. But people do not know that birth and death can be stopped, so they are simply busy with the temporary problems.

The Bhagavad-gita explains how, on leaving his body at the time of death, one can go back home, back to Godhead tyaktva deham punar janma naiti mam eti. No more birth in this material world - that is the real cure for all suffering.

Mr. Chugani: What about the problem of starvation? We are working to solve...

Srila Prabhupada: Starvation? This is not a problem. The Vedas say, nityo nityanam cetanas cetanana/ eko bahunam yo vidadhati kaman. God is perfectly providing food for all living beings. If someone is not getting any food, that is a blessing. It is God's arrangement to correct him.

Suppose a child is diseased and his father does not give him any food to eat. That is not starvation it is his father's blessing. It is the cure. Why should the child complain? The so-called starvation problem is just a mental concoction. But we don't concoct anything; we get our knowledge from the scriptures. Tat te 'nukampam susamiksamano bhunjana evatma-krtam vipakam: if a devotee of the Lord is starving, he doesn't complain. He takes it as God's blessing, "I did something wrong, so God has put me into this difficulty. It is His blessing." This is our view; this is scripture.

People often ask this question: "How can God be unkind to some people and kind to others? It's unjust." But this is foolishness. God is not unjust; God is good, but people do not understand God. Because you are unintelligent, when you see that people are starving you say that God is not good. But the fact is that you are not good. Each man's suffering is simply his own fault. So a devotee takes suffering as Krishna's blessing, and because a devotee is thinking like that, his liberation is guaranteed (mukti-pade sa daya-bhak).

Mr. Chugani: The ways of God in the world are difficult for us to understand. They do seem unjust.

Srila Prabhupada: Actually, you don't believe in God. And this godlessness is the real problem. You only believe in God if God is your servant and order supplier. "God, if You don't help me, I won't serve You." People think of God as their servant and order supplier.

One of my godbrothers from Germany told me that in the Second World War, when the men of Germany went to fight, all the women were left at home. So, they went to the church and prayed to God that their husbands, their fathers, and their sons would return home. But none of them returned home, and the people all became atheists. "Ah, it is useless to go to the church! I prayed so much for my husband, but he did not come. It is useless!"

So this is their understanding of God. When the war was declared, they didn't consult God. But when their husband is going to die, then they petition God. They order God to make their husbands return from the war unharmed. "God did not bring him back. He did not carry out my order. So God is unjust. We're not interested in God."

And this is the attitude here, also. When people act sinfully, God is never consulted. But when they suffer, then they cry to God. And if He doesn't supply their order, they become atheists. "God is unjust!" they say. This is their rascaldom.

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Renunciation in Royal Dress

Duty calls a prince to leave his spiritual practices in the mountains and set an example of real renunciation—as a king.

by Bhurijana Dasa

Perhaps you've heard a tale of some wealthy person who renounced this world for the service of God. The Fifth Canto of the Srimad-Bhagavatam relates another kind of story: that of an adept renunciant who becomes a king—on the order of the Supreme Lord. Can he resist the pleasures of palace life? Can he spiritually survive? What can today's man of the world learn from Priyavrata—a royal renunciant at the dawn of civilization?

Because Priyavrata was interested in spiritual truth—far beyond regality, treasures, and intrigues—he had allowed his younger brother. Uttanapada, to become king. After Uttanapada's death, Svyambhuva Manu, the father of Priyavrata and Uttanapada, ascended Gandhamadana Hill to persuade Priyavrata to renounce renunciation and rule the kingdom.

As father and son met, Priyavrata's teacher, the sage Narada Muni, listened attentively. Around them were grassy slopes dotted with blossoms of red, purple, and blue. The clear water in a nearby lake rippled as waterfalls spilled from mountain peaks. Other peaks stretched back in the distance. Soft, pleasant breezes were blowing.

Manu spoke first: "Rule the kingdom. Take charge. The scriptures reveal this as your duty. You have a grave responsibility to uphold, and none but you can do it."

As a dutiful son, Priyavrata was inclined to accept his father's order. Yet he was fearful. He knew of material life. Despite its promise of grandeur and thrills, it's doomed. So, why get involved? Why become attached? Priyavrata fully understood the folly of material attachment, yet he still feared pitting the strength of his realization against maya, the potent mystical force that rivets one to the temporary, even against one's better judgment.

Priyavrata felt himself fortunate to be in training under Narada Muni, a pure devotee of Krishna. Residing peacefully with Narada on Gandhamadana Hill, Priyavrata did not welcome exchanging his wealth of Krishna consciousness for an insignificant kingship within a doomed world. He thus thought it wise to remain aloof, fixed in renunciation. Priyavrata, therefore, conscientiously inquired from Manu, "I foresee my spiritual life deteriorating by accepting such a great earthly responsibility. If I take up the kingship as you are requesting, might it not divert me from my devotional service to Krishna?"

When Manu heard Priyavrata's reply—practically a refusal—he felt hopeless. Who else could rule the kingdom? Would he, in his old age, have to reoccupy the imperial throne to protect the welfare of the citizens? As Manu sat perplexed, Lord Brahma, a pre-eminent spiritual authority and the father of Narada and Manu arrived on Gandhamadana Hill. Startled, Narada, Manu, and Priyavrata at once stood up, spontaneously joining their palms in reverence. They intoned the appropriate Vedic hymns and offered gifts. Thus, according to the facilities available on Gandhamadana Hill, they affectionately welcomed Brahma.

Brahma glanced benignly at Narada and Manu to show his appreciation for their hospitality and then turned to the renunciant prince and smiled compassionately. "My dear Priyavrata, please listen carefully. I come carrying Lord Krishna's order. For your true welfare, accept the Lord's desire as your own. You, as well as all others, are His eternal servants. Even I must carry out the orders of the Supreme Lord, as must Manu and Narada."

How different is Brahma from modern leaders! Instead of carrying forward injunctions of God, today's leaders hold proudly to their independent skepticism, which measures progress in skyscrapers, superconductors, and bombs. And we followers blindly submit! If we continue to heed those whose promises feed our whimsical albeit cherished fantasies, our lives, wasted, will end in emptiness and despair. On the other hand, if we break from contemporary conditioning and act according to the authority and desires of Krishna, our path to perfection will be set.

But today, are trustworthy spiritual authorities available? Or should each of us fathom God's desire by obeying the subtle voices within? Quite a dangerous proposition, as, after all, much disturbance and downright evil has been perpetrated upon the world by misanthropes convinced that they carry the will of the Lord. Brahma suggests nothing so impractical to Priyavrata, as he continues to enlighten him:

"As a blind man travels best when led by a person with perfect vision or as a yoked bull pulls most effectively when commanded by his driver, one achieves the foremost benefit from life by accepting the authority of Krishna's desire, as it is revealed through the Vedic scriptures, such as the Bhagavad-gita and the Srimad-Bhagavatam, and through the words of pure spiritual masters."

Although Priyavrata readily accepted the wisdom of Brahma's instruction to dutifully work under the authority of Krishna as it descends through scriptures and spiritual masters, he nevertheless remained puzzled. Which authority should he follow? His guru, Narada, had
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Sri Brahmotsava
April 18 - April 29, 2019
Celebrations: 6 pm to 8 pm

www.iskconbangalore.org/sri-brahmotsava
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Venue: Open Air Theatre

Date            | Programme Details
---              | ------------------------------------------------------
Apr 20, Sat     | Rhythms Artistic Society (Singapore) presents Krishna Guruvayoorappa, His Mystical Journey - Dathatreypadesham
Apr 21, Sun     | Rhythms Artistic Society (Singapore) presents Krishna Guruvayoorappa, His Mystical Journey - Bhoolokavaikunta
Apr 27, Sat     | Kuchipudi Art Academy (Chennai) presents Neelagaatramrutham - A thematic Kuchipudi presentation on Lord Krishna

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previously advised him to remain renounced, free from material affairs, and now Brahma, the teacher of Narada, was hinting that he acquire an entire kingdom with its accompanying entourage of queens, princes, and palaces.

Krishna unravels the seemingly inherent contradiction between spiritual life and interaction with the material world in the Bhagavad-gita (18.66). The Lord explains to Arjuna:

\[
\text{sarva-dharman parityajya} \\
\text{mam ekam saranam vraja} \\
\text{aham tvam sarva-papebhyo} \\
\text{moksayisyami ma sucah}
\]

“Abandon all varieties of religion and just surrender to Me. I shall deliver you from all sinful reactions. Do not fear.” Thus the test of whether an activity is spiritual or material, contaminating or purifying, fit to discard or worthy to continue, is simply whether that activity is congruous with Krishna’s desire. If it is, then the work is spiritual, purifying, and will draw one closer to perfection. If not, that activity, even if appearing glorious, is contaminating and will weave one tighter within the cloth of material existence.

The solution to Priyavrata’s dilemma? Neglect neither authority. Narada had taught Priyavrata to remain renounced; Brahma instructed Priyavrata to become king. Staying renounced while interacting with the material world as a king requires spiritual intelligence. Sri Rupa Gosvami, a great teacher in the disciplic line from Brahma, has defined intelligence as the ability to use matter in the service of Krishna. Since when we die we leave behind all possessions, nothing really belongs to us. A true renunciant, therefore, does not “renounce” what he doesn’t possess, but rather applies all to the service of Krishna, the universal proprietor.

"Do not use your position as king for your own pleasures." Brahma continued, "or you'll achieve another material body and thus remain trapped within the web of material suffering. Become king, but as Krishna's servant. Fix your mind upon pleasing Him. Become distracted neither by the kingdom's delights nor by its griefs. Tolerate their comings and goings as they appear and depart of their own course. View both the pleasures and miseries as if they were last night's dream. Remain steady in Krishna's service."

"Beware, however," Brahma warned Priyavrata, "of the mind and senses. If uncontrolled, they'll arouse you to explore the temporary, entice you to squander your life, and drag you from your goal. Thus, fear not the kingship, but fear the real enemies: an uncontrolled mind and senses. Even if one renounces and travels from one secluded forest to the next, such enemies will cause great danger. On the other hand, even if married, a man who controls his mind and senses will be as secure as a king safely protected within mighty fortress walls. Even a life with wife and children will not harm a self-satisfied, learned soul.”

Controlling one’s mind and senses, as well as true renunciation, is automatically accomplished if one follows the rules and regulations of spiritual life and uses everything in Krishna’s service. "Therefore," Brahma explained, "one can attain real shelter only by fixing one's consciousness with devotion at the lotus feet of Krishna."

But can a king or even a contemporary man surrounded by earthly pleasures neglect his selfish and sensuous desires and fix his consciousness with devotion on Krishna? Can he really use everything in Krishna’s service? Yes, if he strictly accepts the practice of chanting Krishna’s names. The key to success—love of Krishna—will naturally develop within his heart.

\[
\text{harer nama harer nama} \\
\text{huner namaiva kevalam} \\
\text{kalau nasty eva nasty eva} \\
\text{nasty eva gatir anyatha}
\]

"In this age of quarrel, there is no other way to attain spiritual perfection than chanting the holy name, chanting the holy name, chanting the holy name of the Lord." As a plant grows when watered, our affectionate relationship with Krishna flourishes the more we chant His names. Thus our inclination to serve Him increases, whether we, by our fate, are sitting on a royal throne, on a mendicant's woven mat, or behind a modern desk. We can thus act in pure consciousness, thinking, "I've been
placed here by Krishna. How can I please the Lord through this work?"

With the help of Krishna, who lives within everyone’s heart, all impediments to this pure consciousness will be overcome. If we are eager to hear about Krishna, we’ll learn from the scriptures how to recognize His existence everywhere. While drinking water we’ll reflect that He’s the taste that quenches our thirst. If we gaze upon a flock of birds in graceful flight we’ll appreciate Krishna’s artistic sense. We’ll see ability as His gift, wisdom as a particle of His knowledge, and death as His unavoidable representative. All that is glorious within this world we will see as a minute fragment of Krishna’s energy, as we understand that the entire universe is sustained by His potencies.

As we hear about Krishna, we’ll also learn that as the supremely powerful controller. He has full capacity to perfectly please, maintain, and serve all His devotees. Thus we will clearly see the folly of limiting our love to the faulty relationships cramped within our workaday purview. And naturally our yearning to uncover our forgotten personal relationship with Krishna will increase.

To further enhance our yearning. Krishna tells us in the Bhagavad-gita (18.68-69),

\[
y a d a m p a r a m m a g u h y a m \\
m a d - b h a k t e s v a h b h i d h a s y a t i \\
b h a k t i m m a y i p a r a m k r t v a \\
m a m e v a s i t a y a s a s a m a y a h \\
na c a t a s m a n m a n u s y e s u \\
k a c s i n m e p r i a - k r t t a m a h \\
b h a v i t a n a c a m e t a s m a d \\
anyah priyataro bhuvi
\]

“For one who explains this supreme secret [Krishna consciousness] to the devotees, pure devotional service is guaranteed, and at the end he will come back to Me. There is no servant in this world more dear to Me than he, nor will there ever be one more dear."

Chaitanya Mahaprabhu similarly implored. “Instruct whomever you meet to follow the orders of Lord Sri Krishna as they are given in the Bhagavad-gita and the Srimad-Bhagavatam. In this way become a guru and liberate everyone within your land. Follow this precept, and your life at home shall not obstruct your spiritual advancement.” Any sincere person who preaches according to this order of Sri Chaitanya Mahaprabhu will achieve the Lord’s blessings and become unaffected by the material influences.

We can preach by speaking about Krishna, or we can incorporate our intelligence, money, ability, or time into preaching Krishna consciousness. If one is a scholar, scientist, philosopher, or poet, he can study the energy of the Lord and employ his learning to glorify the Lord’s supremacy. If one is an administrator or politician, he can establish the Lord’s supremacy through statesmanship. If one is a businessman, industrialist, or agriculturalist, he can spend his money for the cause of the Lord, thinking of money as Krishna’s and meant for His service.

Brahma then summarized his instructions to Priyavrata: “Seek the shelter of Krishna through carrying out His order. Thus you will always be protected by the Lord, just as a bee caught within the closed petals of a lotus flower is guarded from the blazing summer sun.”

Priyavrata’s brow wrinkled as he pondered Brahma’s words. As the seconds passed, the chirps and squawks of birds suddenly seemed prominent. No one moved. At last Priyavrata raised his head, and a deep smile spread across his noble face as he bowed to Brahma in dutiful submission. Priyavrata would be king. He had accepted Brahma’s order.

Manu first felt relief, then joy, and finally deep gratitude, as he began to worship Brahma. Narada and Priyavrata, satisfied and free from resentment, stood to watch Brahma as he departed.

Surrendered to the desire of the Supreme Personality of Godhead, Lord Krishna, Priyavrata left the solitude and peace of Gandhamadana Hill and began governing his kingdom. He ruled according to religious principles and protected the citizens as his own begotten children. Knowing his determination, thieves and rogues fled. His piety brought abundant rain and ample grains and fruits. No excessive taxes disturbed the citizens. Priyavrata married, begot ten children with his wife. Barhismati, and trained them in pure devotional service. Externally he appeared like an exceptional, powerful king, enraptured by the beauty of Barhismati and entangled within the unlimited complexities, opulences, and powers of royalty. Internally, Priyavrata remained fixed in renunciation, his consciousness lovingly fastened to the lotus feet of Krishna.

After many years of ruling. Priyavrata, to teach us to avoid the fate of materialists who die thinking of wealth, wife, and home, lamented: “Alas, how condemned I have become! I have fallen into material enchantment My plight is as hopeless as that of a wanderer who has tumbled into a deep, forgotten well hidden within a farmer’s unplowed acres. I have been reduced to a dancing monkey in the hands of my wife. But it is finished. I have had enough!”

Thus, toward the end of his life. Priyavrata abdicated his throne. He rejected royalty and divided his opulent kingdom among his obedient sons. Freed from material aspirations and absorbed in heartfelt Krishna consciousness, he returned to the sanctified, simple life of a renunciant. Priyavrata had triumphed. He had remained renounced and pure despite his royal position—all because he understood the essence of the ancient art of work and dedicated his work completely to the lotus feet of Krishna.
Yokogawa India donated a food distribution vehicle to Akshaya Patra Foundation. Shri Sajiv Ravindran Nath, Managing Director, Yokogawa handed over the keys of the vehicle to Shri Sridham Krishna Dasa, Director, Akshaya Patra Foundation.
Akshaya Patra conferred with the Gandhi Peace Prize

The Foundation was bestowed with the prestigious honour for providing mid-day meals to children across the country.

February 26, 2019, New Delhi: The prestigious Gandhi Peace Prize for the year 2016 was conferred upon The Akshaya Patra Foundation for its contribution towards the socio-economic development of India by providing mid-day meals to millions of children across the country. A cash prize and citation were presented to His Grace Madhu Pandit Dasa, Chairman – The Akshaya Patra Foundation, jointly by the Honourable President of India, Shri Ram Nath Kovind, and the Honourable Prime Minister of India, Shri Narendra Modi at a ceremony held at the Rashtrapati Bhavan on February 26, 2019.

Also present at the ceremony were Minister of State for Culture, Dr. Mahesh Sharma; Member of Parliament, Shri L. K. Advani; and other dignitaries.

Instituted by the Government in 1995 during the commemoration of the 125th birth anniversary of Mahatma Gandhi, the annual award is conferred on individuals and institutions for their outstanding contributions towards social, economic and political transformation while adhering to the ideals of the Mahatma.

On January 16, 2019, the winners of the award for the last four years were announced. The jury comprising of Prime Minister Narendra Modi; Chief Justice of India, Shri Ranjan Gogoi; Lok Sabha Speaker, Smt Sumitra Mahajan; Leader of the INC in Lok Sabha, Shri Mallikarjuna Kharge; and Member of Parliament, Shri L. K. Advani unanimously selected Akshaya Patra for its outstanding contribution in the social sector.

On winning the award, His Grace Madhu Pandit Dasa said, “It is a matter of exceptional pride and honour for Akshaya Patra to be selected for the Gandhi Peace Prize. With the vision ‘No child should be deprived of education because of hunger,’ we have been serving fresh, nutritious meals to children in government schools since 2000.” The Foundation has been striving to address hunger and malnutrition in India and incentivise education by implementing the Mid-Day Meal Scheme in government and government-aided schools across 12 states.

In his address, President Ram Nath Kovind lauded Akshaya Patra’s efforts in feeding children with nutritious mid-day meals on a large scale. He said, “By leveraging technology to feed children a quality and hygienic meal, Akshaya Patra has set world-class standards. Through its efforts the Foundation is reaching out to nearly 18 lakh children in 12 states across the country. I have been told that Akshaya Patra, through its endeavour, is also contributing towards the two UN Sustainable Development Goals of Zero Hunger and Quality Education.”
Addressing the gathering, Prime Minister Narendra Modi said, “Akshaya Patra has given the Government's initiative to provide mid-day meals to children a professional touch through a successful Public-Private Partnership with the Government. I recently had the opportunity to serve Akshaya Patra's three billionth meal in Vrindavan.” He also said, “If children are healthy, then India will be healthy.”

At the event commemorating the Foundation's milestone, Prime Minister Narendra Modi had appreciated Akshaya Patra's efforts. He said, “Akshaya Patra has been bestowed the Gandhi Peace Prize for providing mid-day meals to lakhs of children. Besides that, Shri Madhu Pandit Dasa was honoured with the prestigious Padma Shri award. My heartiest congratulations to all of you for these honours.” The Prime Minister concluded by saying, “I congratulate you for your remarkable achievements and wish that you will continue with the same attitude of service and dedication.”

In winning the Gandhi Peace Prize, Akshaya Patra joins the esteemed company of selfless individuals and organisations from across the world, such as the former President of South Africa, Nelson Mandela; South African activist, Desmond Tutu; Social Worker, Baba Amte; and environmentalist Chandi Prasad Bhatt (renowned for the Chipko Movement), as well as notable institutions, such as the country's premier space agency, ISRO; and the microfinance organisation from Bangladesh, Grameen Bank.

Thanking the government for its continued support to the Foundation, His Grace Madhu Pandit Dasa said, “We are thankful to the Ministry of Human Resource Development (MHRD), Government of India, and all the State Governments for providing us this opportunity to serve children.” He thanked the Government of India and all the respected jury members for recognizing Akshaya Patra’s efforts to support the education of children in government and government-aided schools every school day.

His Grace Madhu Pandit Dasa, reiterating the commitment to address classroom hunger in the country, said, “I feel blessed, humbled and honoured to be a part of this alliance that reaches out to over 1.76 million children with quality, nutritious, and tasty mid-day meals, thus providing them an incentive to come to school. It is the collective effort of all our stakeholders that has made this possible.”

He also congratulated Sulabh International, Ekal Abhiyan Trust, Vivekananda Kendra and Mr. Yohei Sasakawa for being bestowed the award at this event.
Bangalore: arati (above) and pallakki utsava (left)
Mangalore: abhisheka (below)
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For details & registrations – 93791 55555
iskcon.pilgrimages@hkm-group.org
**ISKCON PILGRIMAGES**

**KISHKINDA HAMPI PILGRIMAGE**

“Bajarangi”

**Travel date:**
Friday, May 3rd 8 pm to Monday, May 6th 6 am

**Donation amount:**
₹6,000/-

**Places of visit** -
Kishkinda Anjanadri - the birthplace of Bhakta Hanuman, Pampa Sarovar, Shabari cave, Ranganatha temple, Hampi, Vijaya Vitthala temple, Rock chariot, Narasimha temple....and more

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**Ahobilam Pilgrimage**

**Donation Amount:**
₹6,000/- (all inclusive – Doli charges extra for Sr. Citizens)

**Travel Date:**
Friday, June 7 (8 pm) to Monday, June 10 (6 am)

**Places of Visit:**
Ahobilam - trek to 9 Narasimha temples, Bhavanasini river

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**PURI BAHUDA RATHA YATRA PILGRIMAGE**

“JAGANNATHA-HIS MAJESTY”

**Travel date:**
Wednesday, July 10 to Sunday, July 14, 2019

**Donation amount:**
₹21,000/- (Including flight charges)

**Places of visit:**
Puri, Orissa - Bahuda Ratha Yatra festival, Indradyma sarovar and more
Alarnath, Tota Gopinath, Sakshi Gopal, Sonavesha Darshan, Konark - Sun temple, Lingaraj temple, Anantha Vasudev temple ..and more
Mayapur Pilgrimage
“Chaitanya-Mercy Unlimited”
Mon, Jul 15 to Sat, Jul 20, 2019

Places to visit:
Sridham Mayapur, Yogapitha- birthplace of
Lord Chaitanya, ISKCON
Chand Kazi Samadhi, Rajapur, Ganga, Shantipur, Panighati
Srila Bhaktivinoda Thakur House, Chaitanya Matha.....and many more

Donation Amount:
₹11,000/- +flight charges

Reviews of Rameshwaram and Madurai Pilgrimage

“Hare Krishna. The Pilgrimage was very nice. It was all wonderful, as if we came to a different planet.”
- Leela

“Thank you ISKCON team and also all the participants for taking us into the ‘Treta-Yuga’” - Mamatha

“Thank you for nice planning, execution, wonderful bhajans. Really enjoyed this blissful pilgrimage. Sphatika linga darshan was unique in this trip. As usual, the food was delicious and also the Harikatha and Ramakatha. Significance of each place were nice to know.”
- Krishnamurthy

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For registration contact: 93791 55555
iskcon.pilgrimages@hkm-group.org
Limited seats. First come first served basis
# Personality Enrichment Workshop 2019

## Venue

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<th>ISKCON Hare Krishna Hill</th>
<th>ISKCON Vaikuntha Hill</th>
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<td>May 20 to May 25</td>
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Age eligibility 6-16 years  
Workshop timing 8:45am to 12:45pm

## Highlights

- Needle work  | Cooking without fire  | Pot culture  
- Group book reading  | Akshaya Patra kitchen visit  
- Jewellery making  | Clay modeling  | Embroidery art  
- Flower decoration  | Model making  | Poster collage

For details contact  
Tel: 93411 24222 / 93412 11119  
E-mail: iskcon.ces@hkm-group.org  
To register online: [https://www.iskconbangalore.org/personality-enrichment-workshop/](https://www.iskconbangalore.org/personality-enrichment-workshop/)
**ISKCON Culture Camp**

**VENUE**
ISKCON
Hare Krishna Hill
Rajajinagar, Bangalore

**DATES**
Apr 29 - May 19

Age eligibility 6-16 years

**MODULES**
- Arts & Crafts
- Dance
- English Theatre
- Vocal Music
- Yakshagana

**HIGHLIGHTS**
- Animation Video Shows
- Bhagavad-gita Shlokas
- Mantra Meditation
- Life Skills
- Exciting Educational Trip
- Fun Games with Krishna
- Puppet Show
- Temple Darshan

**CAMP TIMING**
- 8:45am - 2:45pm

**FOR DETAILS CONTACT:**
Tel : 93411 24222 / 93412 11119
E-mail : iskcon.ces@hkm-group.org
To register online:
www.iskconbangalore.org
/culture-camp
The Holy Places Visited by Lord Rama

During this year's Rama Navami, let us go back in history and get a glimpse where Lord Ramachandra performed His pastimes, as recorded in Valmiki Ramayana.

The Supreme Lord descended as Sri Ramachandra in Treta-yuga in order to deliver the pious and to annihilate the miscreants, as well as to re-establish the principles of religion. Lord Ramachandra exemplified the characteristics of an ideal king for maintaining and protecting the highest culture of humanity. His exalted qualities and activities are always sung and relished by His devotees.

The great epic Ramayana narrates how Lord Rama was sent to the forest by His father Maharaja Dasharatha. Demonstrating the behavior of an ideal son, the Lord left for the forest obeying the order of His father, just when He was to be coronated as the king of Ayodhya.

The Lord along with His consort Sitadevi and younger brother Lakshmana entered the Dandakaranya forest to be in exile there for fourteen years. During their stay in the forest, Sitadevi was kidnapped by the demon Ravana, the King of Lanka. The Ramayana narrates the journey of Rama to Lanka in search of Sitadevi.

There are hundreds of ancient monuments along the route that Sri Rama had taken from Ayodhya to Lanka and bear testimony to His presence even to this day. A photograph by the US Space Agency shows the remains of the 'Setu' (bridge) that He built between India and Sri Lanka. Sri Rama's temples abound in every nook and corner of not only India but also in the whole of Aryavart of yore, which included Indonesia, Thailand, Cambodia, etc.

To read the full article, visit:
https://bit.ly/2WdHsOi
In the Srimad-Bhagavatam, Lord Krishna emphasizes in many ways the importance of worshipping and serving His form as the Deity and celebrating various festivals in His glorification. Festive occasions such as the Brahmotsava give us a chance to meditate on the transcendental qualities and activities of the Lord and offer Him services in different ways.

Participate in the colorful festivities of the 12-day long Brahmotsava celebrations and receive the blessings of Sri Sri Radha Krishnachandra.

Seva Opportunities

Vishesha Alankara Seva  Vishesha Naivedya Seva  Pushpalankara Seva
Tulasi Archana Seva  Shayana Pallikki Seva  Annadana Seva

Sponsorship and Vahana Alankara Sevas

Ananta Shesha Vahana  Chandra Prabha Vahana  Maha Pallikki  Surya Prabha Vahana
Kalpa Vriksha Vahana  Garuda Vahana  Hanumad Vahana  Hamsa Vahana
Ashva Vahana  Gaja Vahana  Brahma Ratha

To donate, please visit: www.iskconbangalore.org/sri-brahmotsava/
Nityananda Trayodashi
Sri Nityananda Trayodashi festival was celebrated majestically at the Hare Krishna Golden Temple, Swayambhu Sri Lakshmi Narasimha Swamy Kshetram, Hyderabad on Feb. 18.
https://bit.ly/2J6jDGm

Srila Jagannatha Das
Srila Jagannatha Das Babaji was the diksha guru of Srila Bhaktivinoda Thakura. He discovered many holy sites at Navadvipa, including Lord Chaitanya's birthplace.

Chanting within the Womb
One can chant the Hare Krishna mantra under all situations, even within the womb of one's mother. This Krishna consciousness cannot be checked in any circumstance.
https://bit.ly/2tYjAIE

Sri Rama Navami
Participate in Sri Rama Navami celebrations at our temple on April 14, 2019 and seek the blessings of Lord Sri Ramachandra.
For details about the celebrations and seva opportunities, please visit:
www.iskconbangalore.org/sri-rama-navami/

Peaceful Visit Saying the Maha Mantra: A beautiful, huge temple and I liked the 108 stones; you had to step on each stone and say the Maha Mantra before you could move to the next stone. Only after completing 108 chants of the mantra, you could enter the temple. It made one get more concentration and peace while waiting - what a great way to calm down from the hectic life outside! There was nice prasad for sale and a simple meal given also. Great place! – EileenMtShasta

Great Paintings: This is more than a temple. This is a place of art where you see great paintings of Krishna, get authentic wooden craft works, and great food in their restaurant "Higher Taste". There is a function hall attached if you want to host a celebration. - Shivaprasad

A Must-visit: I will highly recommend to have a visit to this place. The super sound and calm ambience will make you feel like staying there forever and an awesome snack and sweets kitchen will add more to that. A must-visit when you are with your family. - mukesh007kumar
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