Ratha Yatra in ISKCON Vaikuntha Hill
Sri Radhashtami
The auspicious appearance day of Srimati Radharani

Friday - Sep 06-2019

Celebrations:
6 pm onwards
ISKCON Hare Krishna Hill, Bangalore

For more details of the festival visit: https://www.iskconbangalore.org/radhashtami/
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 asramas, 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
Everything Belongs to Krishna

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

[Transcribed from tapes of a conversation with disciples, May 10, 1969, Columbus, Ohio]

When I first started going to see my Guru Maharaja (Bhaktisiddhanta Sarasvati), he said of me, “This boy hears very nicely. He does not go away. So I shall make him a disciple.” These very words he said. Actually I did not follow him in the beginning. Philosophically speaking, I was a new boy. I could not follow him, but actually I was so glad to hear him, that’s all. (laughs) So that was my qualification, or whatever you may say. I was simply asking when Guru Maharaja would speak; then I’d sit down and go on hearing. I would understand, or not understand; others would disperse, I’d not disperse. Then at first there was one instance, circumambulation of Old Vrindavana. Although I was not initiated then, I was one of the important members. So I thought, “Let me go. What are these people doing circumambulating all over Vrindavana?” So I went to Mathura and then to the Vrindavana interior to a place known as Kosi. In that Kosi one of my Godbrothers declared, “Prabhupada [Bhaktisiddhanta] is going back to Mathura tomorrow, so he’ll speak this evening, and anyone who wants to hear him can stay, and others may prepare to see another temple, which is called Sheshasayi Temple.” So although I was new I did not want to see the Sheshasayi Temple. I decided to hear instead. Some of my important Godbrothers were sitting about like this. And I was sitting at his left, but he knew, “This boy is new.” Everyone was gone, all others, (laughs) except a few selected Godbrothers. And he marked, “This boy is interested to hear.” So hearing is very important. Hearing, just like Arjuna heard Krishna.

Because I was serious in hearing, therefore I am now serious about kirtanam, which means speaking or preaching. Do you understand? So one who is serious about hearing can become a future preacher. Sravanam kirtanam. The next stage will develop. If one has actually heard nicely, then he will speak nicely. Sravanam kirtanam smaranam. Then consciousness will automatically develop, because when you speak or when you hear, unless your mind is concentrated, your consciousness is slight. It cannot rightly hear or speak. Sravanam kirtanam smaranam pada-sevanam means that activity begins immediately. Just like Bali Maharaja—he was giving, giving, giving, giving, giving, giving, and when Vamanadeva said, “Bali Maharaja, you have lost everything,” he said, “Still I have another place for You to place Your foot. Yes, there is a small thing—it is my head.” (laughs) So Lord Vamanadeva said, “You have now purchased Me. I shall remain your doorman, standing here always to give you protection.” So Krishna became purchased by him, and He remained his doorman. Dvāri means doorman. Just see His mercy. So by serving Krishna no one is loser; he is gainer. Ah, he is gainer, permanently... eternally. And we do not know what is the value of that gain now because we are materially covered.

And what is service? Service in this world is maya. No one will be satisfied. No one. You cannot satisfy; nor will you be satisfied. The best example is in your country. Your President, Mr. Kennedy, gave you the best service, and the result was that you or some of your members killed him. That means his service was not appreciated, although he gave his best service. Similarly, in the material world whatever service you render is spoiling time. But if you render service to Krishna, you will be satisfied, Krishna will be satisfied, and when Krishna is satisfied, everyone will be satisfied. So take to this Krishna consciousness service by hearing, by speaking, by remembering, by giving active service, by worshiping, by making friendship and, after all, doing everything for Krishna. That is perfection. So engage all your service in the service of Krishna. It is very pleasing, encouraging, and enlightening.

After too much material enjoyment, the next stage is frustration. That stage is coming to your country. Therefore the boys are becoming hippies. After too much material enjoyment, the next stage is that is natural frustration. There is a good example in our country. One gentleman, who was a great leader, next to Gandhi, an important political leader and a topmost lawyer, a barrister, was earning $50,000 monthly. He was a very rich man, and he was making charity and he was also spending like anything... he was drunkard number one, woman hunter number one, etc., because he had money to enjoy everything. But he was not happy. So one day he was sitting with his wife in view of the street, and he was drinking. So his wife asked him, “My dear husband, you are earning so much money, why aren’t you happy? Could it be that you are not spending it properly?” He said, “I have another place for You to place Your foot. Yes, there is a small thing—it is my head.” (laughs) So Lord Vamanadeva said, “You have now purchased Me. I shall remain your doorman, standing here always to give you protection.” So Krishna became purchased by him, and He remained his doorman. Dvāri means doorman. Just see His mercy. So by serving Krishna no one is loser; he is gainer. Ah, he is gainer, permanently... eternally. And we do not know what is the value of that gain now because we are materially covered.

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Therefore, the real situation is that everything belongs to Krishna. We are artificially enjoying, and so this frustration will come. But if we return everything to Krishna before coming to that frustration, then it will be all right. So the best thing is to return everything to Krishna. This is Krishna consciousness. Then you will not be loser; you'll be gainer just like Bali Maharaja. Actually if you do not think that everything belongs to Krishna, that it belongs to you, this is maya. It is Krishna's property, and you are thinking "mine." Does this land of America belong to you actually? It is stolen property. There is another example. Hira means diamond, and khira means cucumber. One man has stolen a cucumber from the street, and he is captured. Another man has stolen a diamond, and he is also arrested. But for the police both are thieves. If the man says, "Oh, what have I stolen? I have stolen a little cucumber. It is worth nothing, not even two cents or one cent. Why are you arresting me? No. In the eyes of law, he is a thief, and the other is also a thief. Everyone's a thief. Anyone who is not in Krishna consciousness is a thief. He'll not be happy. The best thing is to return whatever you possess. "Krishna, it is Yours. Take it." Finish with it. Bhaktivinod Thakur has written a song expressing this. Everything we possess in mind, actually we don't possess. Suppose I am "possessing" all this. As soon as I go from this body, all possessions will remain here. I will not take anything. So I don't possess, but in my mind I am thinking, "Oh, this is mine, this is mine. Where is my other box? Why is it not coming?" It is possessed in the mind. If I leave this body, I leave the box here or in Chicago or anywhere else. What is the difference? There is no difference. But because I am possessing in the mind, "Oh that box is mine," therefore I am asking whether it is in Chicago or it is here or there. So possession is in the mind. Actually you don't possess. By that false possessive attitude we have gotten our mind, our body, then the expansions of the body, wife, children, family, society, country. In this way we possess so many things. Bhaktivinod Thakur says, "Now whatever I possess, either in the mind or in the family, or in the society or in the body, whatever I have, I surrender unto my dear Krishna. Nandakishora, O son of Nanda, I give it unto You. Now whatever You like You can do. Either You kill me or protect me, as You like. You are the proprietor. You have the right to do anything." This is surrender. This is full Krishna consciousness. But that is not possible immediately. Therefore we have to practice. And if we die in this Krishna consciousness ... according to the particular type of consciousness in which one gives up this body, he's transferred in the next life to the respective position. In this way in Krishna consciousness we are able to be with Krishna, by practicing always, constantly, that situation of consciousness. Then in the next life, after giving up... Why next life? This life also one who is always in Krishna's service in this life or the next life is with Krishna. Any person who is in Krishna consciousness is always with Krishna. Krishna is everywhere, though I may not understand that Krishna is everywhere.

So you American boys and girls should take to this Krishna consciousness. You'll be happy. In your position you should take this up because you are on the top of the material happiness. Now you take it, and you'll be saved. Otherwise this frustration is coming. That will come. Just like that politician out of frustration he gave up everything. He sacrificed his life for something political. Why was that a sacrifice? You may become a great man of your country in the estimation of your people, but not in the estimation of Krishna. You may become a great man in the estimation of your country, but in others' estimation you're an enemy, "Oh that man is dead now. Our enemy is finished." So to another side there is imperfection; not everybody is satisfied by your service, but if you serve Krishna everybody is satisfied. If you chant Hare Krishna and dance, nobody will be dissatisfied. They will say, just as they did in the paper, "The boys are very nice." You see? They were not very sympathetic, but they have remarked, "These boys are very nice."

So at least people will appreciate these boys. They do not smoke, they do not drink, they have no illicit sex life, they do not kill to satisfy the tongue. They are satisfied with natural food. And their ideals are very good. Who'll deny it? And the asset! They cannot estimate how much the devotee is in contact with Krishna the Supreme. They have no estimating power. So they will appreciate these external features. While I was going to Hawaii one clergyman was talking with me, and he said, "Swamiji, I have seen that your disciples have very nice glowing faces." "Yes certainly, they must be making spiritual progress." So it is not difficult. It is very easy. If you take to this, you have everything sublime, and your life becomes sublime. You don't have to give up anything. The material needs are there: eating, sleeping, mating and defending. That is not forbidden. But adjust it for Krishna consciousness. We cannot allow eating and mating like animals, cats and dogs, no. That is not possible. You'll eat and you'll mate, but just like human beings, civilized men. What is the distinction between animal and man, if we behave like animals? Krishna, God, is pure. So if you keep yourself in an impure condition of life then how can you make progress towards purity, the highest perfection of purity? In the Tenth Chapter of Bhagavad-gita Arjuna is accepting Krishna as the purest of all: Param brahma param dhama pavitram paramam bhagavan. If you are going to reach the purest of all, how can you remain impure? And this voluntary restraint means tapasya. The Sanskrit word tapasya means voluntarily restraining or accepting some suffering condition. But that is not actually a suffering condition. Just like a patient. A doctor says, "You cannot take it." But he mentally thinks, "Oh, the doctor has

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he says, "Oh, the doctor is a good friend. He told me not to indulge in this. Now I am cured." So tapasya means voluntarily accepting some so-called suffering. That is required to make advancement in Krishna consciousness: voluntary acceptance of so-called suffering. That suffering is for transcendental realization. That is good. It means your existence will be purified. And to purify existence means to advance in realizing unlimited happiness. And what is the disease? Disease means limitation of eating, limitation of sleeping, limitation of mating. Everything limited. A diseased man cannot have sex life unlimitedly. There is restriction. That restriction is for curing him. And the cure means he enjoys. Whatever you think is enjoyment must be unlimited. Eternal happiness, unending happiness. So to acquire unending, eternal happiness, if you have to accept some voluntary suffering in this life, you should do that.

So if you like, you can ask some questions. If you go to a person, superior or a spiritual master, then you should ask questions. You should be inquisitive for better understanding. That means you are inquisitive for higher, happy life. So what is your inquisitiveness?

**Student:** Would you say something about Christ and his relation to Krishna?

**Prabhupada:** Christ is Krishna conscious, that's all. So you become like Christ, Krishna conscious. Don't you understand that Christ is fully Krishna conscious? You don't understand it? Then you become like Christ, fully Krishna conscious.

**Lokanatha:** What was Arjuna's relation to Krishna? I mean as concisely as you can put it.

**Prabhupada:** Friendship. There are five kinds of relationships. Just like "God is great." That is simply feeling the greatness of God. And when one feels exactly how God is great, then naturally there will be an inclination to serve God. That is called servitude. First, neutrality, the estimation that is called shanta-rasa, neutral, no activity, but simply appreciating that God is great, simply appreciation. And then servitude. When the appreciation is complete: "Ah! Why not serve God? He is so great. He is giving us so many things. Let me return something. Let me do some service." That servitude is further development of the appreciation of the greatness of God. And even further development is friendship. Service means I ask you, "Please give me a glass of water," and you give it to me. And friendship means you are thinking, "How is my friend? Now he may be wanting a glass of water." So before asking, if you give it to me "I think you may require a glass of water." that is friendship. Friendship means feeling the friend's welfare always. Su-hrd. Friendship is not simply chatting. Friendship means thinking how my friend will be happy. This is friendship. And then that friendship, when further developed, is parenthood. Parents have no other consideration than wanting to see how their child will be happy always. And further development is conjugal love. Just like man and woman, male and female—that love. That love includes everything. So there is appreciation of greatness, servitude of servant, friendship, maternal love, and finally offering everything to the lover. That is most affectionate stage of love. So in this way we have five kinds of direct relationships. And there are seven kinds of indirect relationships. Those are on the platform of enmity. Just like Kamsa. Kamsa was thinking of Krishna as an enemy. So he was also Krishna conscious; he was thinking of how to kill Krishna. That is also Krishna consciousness. But indirectly. So there are seven indirect rasas: ghastly, comic, wonderful, anger, chivalrous, mercy and shocking. In so many ways there are many different relations. Without relationship, nobody can remain. Seven kinds of relationships are indirect. And five kinds of relationships are direct. So we want to be situated in a direct relationship.

**Kirtanananda Maharaja:** Although the conditioned souls are in an indirect relationship, everyone is in a relationship?

**Prabhupada:** Yes, there must be some relationship. Without some relationship one cannot exist. He is part and parcel. Just like persons in the prison house. They are not outside the government; they have a relationship with the government. But that is indirect. The prisoner does not appreciate the service of the government, and the government is bothered by his existence. Instead of receiving some service from him, the state has to spend unnecessarily for him. That is a botheration. So those who are in an indirect relationship with Krishna are a botheration. They are simply giving trouble to Krishna. But there is a relationship.

**Hayagriva:** Is the humorous a direct or indirect?

**Prabhupada:** Humour is practically in every direct relationship. And in indirect there is humour also. I am thinking of you as an enemy. That is also another type of humour. (laughs) Yes.

**Pradyumna:** Do the five direct rasas take place between jiva souls also when there is—

**Prabhupada:** Everything is for jiva souls. All relationships. And Krishna is one, the Supreme. And all the jiva souls are part and parcel of Krishna. Therefore the eternal relationship is there. Now they're exhibited in this dual kind of humour, either directly or indirectly. Jiva soul, the part and parcel, cannot be separated from the Supreme. The sun and the sunlight, the electric bulb and the diffusion of light, cannot be separated. But this portion is covered,
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and it appears to be darkness. So when it is covered, that is called maya. When one thinks that he has no relationship with God, or "I am God; there is no God," this is maya. He is covered. He cannot see. So he has to be treated by this Krishna consciousness treatment, and maya will go, separated, and he will see, "Ah yes! I am part and parcel of Krishna." Then he comes to the direct relationship. There are spiritualists or transcendentalists who claim that there is no God, or "I am God," or that there is only void. All these are disturbing positions, different symptoms of this disease of maya. It is a disease. How can one think that he is God? That means he does not know what is God. If I say here that I am President Nixon, will you accept it? Will you accept it? Any one of you, if I say that I am President Nixon, will you accept? Why? Why?

Student: I don't know.


Student: I would say you are, if you say you are. (everyone laughs)

Prabhupada: That means you are not rascal. You have seen that you do not accept me as President. Yes, that is one thing. At least you are not insane. So if I say, "I am God" and you accept me, then how much more insane you are. Just try to understand how much insanity is there. One is claiming that "I am God," and one is accepting that he is God. This is insanity.

Student: Are we not all one?

Prabhupada: One, that is a different thing. Are you not one with President Nixon?

Student: Yes. He's a human being.

Prabhupada: That is all right. He is American; he is a human being. In so many qualities you are one. But you cannot claim that you are President Nixon. Param brahman. Param means the chief. We are all brahman. Aham brahmasmi. Every living entity is brahman. But Krishna is the chief Brahman. Just like you are all Americans, but your President is the chief American. Similarly, Krishna is the chief Brahman. You are all brahman, but He is the chief Brahman. Is it clear? You should understand in that way. In so many respects and qualities you are one with God, but that does not mean that you are God. God is one. Just like in spite of your becoming an American or a human being, you do not identify yourself with President Nixon because you have full knowledge of President Nixon and yourself. And as soon as you say, "I am God," that means that you have not full knowledge of God. You're insane. You do not know what God is. That very assertion immediately shows that you know nothing about God. God is so great, but you are claiming that greatness. That means you do not know how great He is. A tiny factor claims that he is God without having that greatness. That means insanity, the same as if you claim that you are President Nixon. But how great God is! How much greater than President Nixon! Do you deny being one with President Nixon and accept yourself to be one with God? How insane you are. Just try to understand. Yes?

Hrsikesa: I have read in Bhagavad-gita that he who knows the Self does not do action nor cause action to be done. So, what is the soul's, the spirit soul's, relationship to actions performed both in material consciousness?

Prabhupada: Material consciousness means forgetting God. When one forgets God, that is material consciousness. Material consciousness is called maya. Actually one should not forget, but if he forgets somehow or other, that is material consciousness. Naturally, nobody forgets his father and mother, but if somehow or other he forgets, that is a special circumstance, and that is called maya, illusion. Just like any one of you who are existing must have a father and mother. That is a fact. Without father and mother your existence cannot be. Now, if you cannot say who is your father and mother, if you do not know, this forgetfulness is called maya. Actually, it should not happen, but somehow or other if you are asked who are your parents, you cannot say. This is called maya. But there must be some father and mother. Without a father and mother there cannot be an existence. You cannot deny that. You may not know who are your father and mother; that is a different thing. But you cannot say, "Oh, I have no father and mother." So this denial, "I don't believe in God or His existence." is like forgetting your father and mother. That is maya. And that is material consciousness. They deny God in different ways. "There is no God." That is denial. "I don't believe in God." That is also denial. "God is impersonal, void," or however you say it, that is all insanity, maya. Maya means insanity, for when a man becomes insane that is false; it is expected that he should not be insane. Maya means insanity, forgetfulness of God. And by the Krishna consciousness treatment, one can come to his original consciousness and become a cured man. Actually, maya means that which has no existence. Maya has no existence, but sometimes it is there, just like the clouds in the sky. The covering is not reality. Reality is the clear sky. This is temporary, illusory. If I see the cloud only and if I think there is no sun, no illumination or no clear sky, that is insanity. Because I cannot see under certain circumstances, I deny it, and that is my insanity. Therefore you have to approach the man who knows that there is sunlight, there is sun, and there is clear sky. You require all this education, knowledge. By knowledge, one transcends maya or material existence. What is the
The difference between an ordinary man and a Krishna conscious man? He also is living in this world, in this apartment and using everything that is being utilized by others. He is also eating and sleeping, but what is the difference? The difference is that he accepts that everything belongs to Krishna. Others do not. That's all. Everything actually belongs to Krishna. Others do not know. They think it belongs to them, or "This is my nation, this is my country, this that." So many things they manufacture, but we know the simple truth: everything belongs to Krishna. So let everything be offered to Krishna. That's all.

Kirtanananda Maharaja: We understand that under material consciousness the living entity is being forced to act.

Prabhupada: Yes.

Kirtanananda Maharaja: His actions are quite automatic under the laws of material nature.

Prabhupada: Yes. Action is there. Because you are a living entity, you are active.

Kirtanananda Maharaja: Yes, but they're being dictated.

Prabhupada: Yes, just like a man in fever is talking nonsense.

Kirtanananda Maharaja: Yes.

Prabhupada: But this is due to fever.

Kirtanananda Maharaja: In Krishna consciousness are the actions of the jiva similarly controlled by Krishna's superior energy?

Prabhupada: Yes, certainly.

Kirtanananda Maharaja: But everything is being ultimately controlled by Krishna, either by inferior energy or by superior energy.

Prabhupada: Yes.

Kirtanananda Maharaja: So these activities are never independent.

Prabhupada: Never, never, never. That is his insanity. Anyway, as soon as one thinks, "I am independent," that
He will be another insanity. He is under control. Just like a man is thinking, "I don't care for the state laws." He's insane. He will be forced to accept state laws in the prison house by the police. But he thinks, "Oh, I am a prisoner, but I am still independent." He is slapped by the police, but he still says, "I am independent. Go on slapping." That is insanity. Is it not insanity? The police slap him, and he says, "I am independent." Do you think that is independence? That is the sort of independence we are having. We are always kicked by maya, yet we are thinking ourselves independent. This is insanity. We do not think how we are independent. One is servant of his senses, he cannot refrain from enjoying his senses for an hour, and he is thinking himself independent. That means he is insane. He cannot think properly. Where is his independence? He cannot be independent. He is born dependent; he is part and parcel of God. His constitutional position is dependent. The child might declare independence, but what is the meaning of that independence? Danger, that is all. He is simply inviting dangers. A child says, "Oh, I don't care for my parents. I shall cross the ocean; I shall go everywhere." So if he is allowed to do that, then he's simply inviting dangers. And if he remains under the protection of the parents, he is always safe. So these living entities declaring independence are insane and are suffering from different kinds of insanity. They cannot be independent. Let them think very deeply, but they cannot be independent. They are thinking themselves independent of God, but they are dependent on their senses, that's all. And some intoxication. They voluntarily accept dependence of something maya. That's all. Who is independent? Is there anyone independent? Nobody is independent. To think of independence is maya. The best thing is that since I am dependent, let me remain dependent properly. Then I am protected. So is your question answered? Material consciousness means thinking oneself falsely independent. That is material consciousness. Falsely. He is not independent, but he is thinking falsely, "I am independent." This is maya. Just like in a dream, he is falsely thinking there is a tiger. There is no tiger, but he is actuated by this false impression: "Oh, the tiger is eating me! He has attacked me! Save me!" So this material existence means that because he is insane he is thinking there are so many problems. "The tiger is there! He is attacking me!" This, that, oh, so many, he is creating so many things. But they're all false. But he is attacked by that false hallucination. That's all. This is maya. Everyone is thinking, "Oh, there are so many problems I have to solve; I have to make this much. I have this." But he actually has no problems. His only problem is how to accept Krishna. That's all. And Krishna is so kind He says, "Yes, you accept Me. Simply chant 'Krishna'; I am yours. That's all." But I am so unfortunate that I cannot chant it. All problems are solved simply by chanting Krishna. E tadarsi tava krpa bhagavan. Chaitanya Mahaprabhu says, "O Krishna, You are so kind that You have come to me in the sound vibration 'Krishna.' I can very easily chant, and You will remain with me. But I am so unfortunate that I have no attraction even for this." When you see people and tell them, "Chant Hare Krishna and you'll get everything," they'll not believe it. And if you say, "I'll press your nose, you pay me $50, and I'll give you some nice mantra. And you move your head like this, your leg like this," then they will say, "Oh! Here is something!" (laughter) "So this Swami says simply chant Hare Krishna! What is this?" Therefore Chaitanya Mahaprabhu says, "You have become so easily available in this age, but I am so unfortunate that I cannot accept this." This Krishna consciousness is so easily being distributed, but they are so unfortunate that they cannot accept. Just see. And if you give them a bluff, if you cheat them: "Ah, yes, welcome!" Yes. They welcome it, and cheaters are always ready. "Customers are being cheated, so let me take advantage of it." My Guru Maharaja used to say that this world is the society of the cheaters and the cheated. You have the association of cheaters and cheated. So we want to save people from this society of cheaters and cheated.

Hrsikesa: Prabhupada, often I would be performing, doing something, some activity during our day, and so many things will go wrong, and I'll become frustrated.

Prabhupada: When one is in a profession, there may be something wrong. That doesn't matter. But you try to discharge your duties rightly, whatever you are prescribed to do. Then everything will come to the right point. Your only business is to follow the four principles of the regulated way of life and chant Hare Krishna, sixteen rounds. So there may sometimes be a mistake. That will be corrected automatically because we are coming from a different platform. It is also said in Bhagavad-gita: api cet-suduracaro bhajate mam ananya-bhak sadhur eva sa mantayavah. "Although one is found committing mistakes or doing something wrong, because he is sticking to this principle of Krishna consciousness, he is a sadhu." Sadhu means holy man. He is holy. He is not doing any wrong consciously, but due to habit. Suppose, just like most of you, in your former life you were smoking or taking intoxication. But by some influence, if you sometimes again take to it, you may be conscious, "Oh I have done wrong." But that is excused if you have done so unconsciously. But if you think, "Now that I am Krishna conscious, whatever I do is all right," then it is bad. But if accidentally it happens, that is excused. So an accidental mistake is not dangerous, but a wilful neglect is dangerous. We should be very careful always so that accidental mistakes also may not take place. But if they take place, they will be excused.

Student: Can hatha-yoga hinder or help Krishna consciousness?

Prabhupada: Hinder. Because it is useless, simply wasting time. You cannot follow the rules and regulations. You
are simply bluffed. Do you know what are the rules and regulations of hatha-yoga? Actually? You have to select a secluded place. Actually it is not practiced in an assembly of so many men, but they go to a hatha-yoga class where there are hundreds of members practicing. And someone is collecting money, five dollars for a seat, and you are thinking, "Oh I am practicing." That is useless, a waste of time and money. Hatha-yoga is not practiced in that way. You have to practice in a secluded place, alone. Do you do that?

**Student:** No, I guess I don't.

**Prabhupada:** It is very difficult in this age. Then you have to restrain yourself in so many things, completely free from sex life. You have to eat under certain directions. You have to do so many things. These rules are not followed. Simply they have some bodily gymnastics, sitting postures, and they are thinking, "I will practice." No, that is just one of the items. So all the items cannot be observed in this age. Therefore, it is wasting time. And what is the real yoga practice? That is stated in the Bhagavad-gita: "Of all yogis, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all." This is the goal of yoga practice. So that is possible very easily by this movement, Krishna consciousness, not by any other process. The ultimate goal is here. One should be always abiding with God, worshiping Him in loving transcendental service and should be intimately united with Him. *Intimately*. This "intimately" refers to the five kinds of relationships. That is the perfection of yoga. Krishna advised yoga practice. Sankhya-yoga. So you read about sankhya-yoga in chapter six of Bhagavad-gita in the forty-seventh verse. This is the version.

**Student:** There is no value in keeping the body fit through exercises?

**Prabhupada:** Yes, you can become very healthy, but does that mean that health is the perfection of life? Do you mean to say that if one has a healthy life, he will not die? He will not change his body? So health is required, but health is not the ultimate goal of life. The ultimate goal of life is here.

**Lokanatha:** Buddha taught very similar things to what the Gita taught also, didn't he? Are there agreements in certain places, what Buddha teaches and what the Gita teaches?

**Prabhupada:** Do you follow Buddha?

Lokanatha: No.

**Prabhupada:** You simply talk of him? Practice like Buddha and appreciate him. Give up everything like Buddha and meditate. But that you will not do. Then what is the useless talking about? You just talk. Do something! Either you believe Buddha or Jesus Christ or Krishna. Do something! Don't talk, simply. Lord Buddha is very nice. He gave up his kingdom. He led a full life; he was a prince. He thought it was all nonsense, "Let me meditate." So do like that. We won't do anything. That is the disease. We talk much about this, that, this, that. Do anything, but do it perfectly! Jack of all trades, master of none—that is no good. Be master of something! It doesn't matter. Either you follow Lord Jesus Christ or Lord Buddha, or Krishna, it doesn't matter much. But do it perfectly. That is all we request.

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Srla 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
Disciple: Srila Prabhupada, when we try to show people that they’re spiritual beings, it’s awfully hard for them to see. And when we explain how the soul transmigrates from one lifetime to the next, from one body to the next—sometimes it’s next to impossible for people to see.

Srila Prabhupada: Yes. Transmigration—how can it be shown? How can it be seen by the naked eye? Even the mind, intelligence, and ego you cannot see; although they are material, they are so subtle that you cannot see them. And what to speak of the soul? But for instance, though you cannot see my mind directly, you can see its activities. In this way you can see my mind. Therefore you have to accept its existence. And though with these limited material senses you cannot see my soul, or spiritual form, still you can see my soul acting in so many ways. Therefore you have to accept the existence of my soul.

Another example. All around you here, you have the sky, the ethereal element. But you cannot see it. So where is the proof that the ethereal element exists? [Claps.] That you cannot see with your eyes. But you can hear it with your ears. Shabda, sounds—sound is the proof of the existence of the ethereal element. You cannot see the ethereal. But it is there. Sound is the proof for the presence of the ethereal element. And to prove the presence of the soul—which is much, much more subtle than the ethereal element—again you must rely on sound. You need to hear from spiritually realized persons and authoritative scriptures.

Disciple: So with these limited material senses, we can perceive the soul only indirectly?

Srila Prabhupada: That’s all. To perceive the soul—which is far, far beyond your perceptive power—you need the shruti, the authoritative scriptures. Shruti means “what is heard”—from the Lord and from spiritually realized sages who know about the existence beyond matter.

So you have to get your perception of the soul by hearing from the bona fide spiritual authorities. That is knowledge. Otherwise, who has seen the soul with these paltry eyes? These modern rascals—who among them has seen the soul? They are educated so grossly.

But everything can be perceived. Not that everything has to be seen with these eyes. We often give this example: as a newborn infant, you cannot determine who is your father simply by your eyes. You have to hear your mother reassuring you, “Here is your father.” That’s all. You cannot make some experiment through your seeing power. You simply have to hear from your mother, the bona
Disciple: Srila Prabhupada, wouldn’t another proof be that everyone can, say, look at his hands and recall years earlier, when he had the hands of a baby or a young child? So everyone can figure out, “Now that my body is so totally different, my feeling of still being the same person has to be coming from my soul.” In other words, what stays the same is your soul.

Srila Prabhupada: Yes. And here is yet another example. You cannot see scent, but still, you know whether the scent is nice or not very nice. Let us say a rose scent is being carried by a breeze. You cannot see the rose scent or how it is being carried. But you can smell it and know without a doubt, “Ah, this is a rose scent.”

Similarly, the soul is being carried along through this material world on the subtle breeze of his materially conditioned mind and intelligence and his false ego, his misidentification with matter. But you cannot see the soul directly. You have to learn to see the soul by hearing from the authorities, such as Lord Krishna. Apareyam itas tv anyam prakrtim viddhi me param: “Beyond this material nature, there is another prakrti, another nature.” That is the spiritual nature, in which na jayate mriyate va—“There is no birth or death.”

But at present the soul, who is a tiny spark of that undying spiritual nature, is being carried along by his materially covered mind and intelligence, and by his false ego. Now, when our gross material eyes see his body cremated, we may mistakenly think that he is finished, that everything, including the soul, is finished. The atheists will talk like this. Bhasmi-bhutasya dehasya kutah punar agamano bhavet: Once your present body is burnt to ashes, where is the question of your having come from a previous life or of your going to a next life? You are finished.

The atheists will talk like this, but Krishna does not talk like this. No. He says, na hanyate hanyamane sarire: “Even when the material body is destroyed, the soul cannot be destroyed.”

So whom will you follow—the atheists? Why not follow Krishna? That is our proposal.

The atheists will say, “Just see. The body has been burnt to ashes. There—where is the person? The person is dead.”

Krishna says, “No. He is not dead. He has gone on to another body.” And dhiras tatra na muhyati: “Those who are sober are not disturbed by the outward show of the body’s death. They know the soul who lived within has now gone to his next life.” The real person is still living. He has simply gone from one dwelling place to another.

But who can understand this fact? Only the sober, Krishna says. We have to become sober, cool-headed, and mature.

Take the example of a restless child. Now, how can you convince this restless child about higher philosophy, the science of the soul? It is not possible. But a sober person, a cool-headed person—he can be convinced. So this is a childish civilization. It is not a sober civilization.

We have to become sober, spiritually intelligent, cool-headed—not over identifying with the outer body and restlessly rushing about, driven by bodily whims. But these so-called modern men—these restless rascals—have built their whole civilization on rushing about and being driven by bodily whims. Now, how will they become sober and cool-headed? (To be continued.)

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Sri Krishna Janmashtami
Aug 23 - 24, 2019

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(Continued from part 1 previous issue)

sri ranga mangala nidhim karuna nivasam
sri venkatadri shikara ayada kalamegam
sri hasthisaila srikarajiva panjatham
sri ramanamani sirasa yadhusaila deepam
- Swami Ramanujacharya

This popular shloka speaks about four important temples: Thirukkanji, Thuriyamalai, Kanchipuram and Melkote. These four important Vaishnava shrines are referred to respectively as Bhoga Mantapa, Pushpa Mantapa, Thiraga Mantapa and Jnanam Mantapa.

Thirukkantryam is considered as Bhoga Mantapa, as the Lord enjoys every luxury and opulence there and is worshipped as the Supreme Personality of Godhead in Thirukkantryam thus making the place a “receiving place of all goodness.”

In this section, we will narrate the great pastimes of devotees of Kanchipuram Varadaraja Perumal.

Thirukkachi Nambi

Thirukkachi Nambi is considered as the foremost of the devotees of Varadaraja Perumal in Kanchipuram. It appears that the Lord of Kanchipuram gave darshan and conversed only with Thirukkachi Nambi and this privilege was not enjoyed by anyone else.

Early life and pastimes

Thirukkachi Nambi or Kanchipuram was born in 1009 AD in the month of March, under the asterism of Mrugasheersha, in a place called Poonamallee near Kanchipuram, to the pious Vaishnava vaisya couple, Srimathi Kamalayar and Sri Veeraraghava Chettiar. The place of his birth was called Dharmapuri until Kanchipurama's birth. Since Kanchipurama later cultivated and maintained a flower garden to serve the Supreme Lord, this place came to be known as Poonamallee, meaning Poorvirundhamalli (“where flowers blossomed” in Tamil).

Just as Swami Ramanuja is considered as an incarnation of Adishesha and Swami Madhvacharya is considered as incarnation of Hanuman and Vayu, Kanchipurama is considered as an incarnation of Vishwakarma, the commander-in-chief of the Supreme Lord in Vaikuntha.

Kanchipurama soon moved to Kanchipurama to serve his beloved Lord Varadaraja Perumal. He was given another name, Gajendra Dasar. He was bestowed this name by Sri Kanchi Varadaraja Perumal Himself; because He was pleased by Kanchipurama’s service of offering flowers in memory of the elephant Gajendra, who offered Him a lotus flower. Among Vaishnava devotees, he came to be known as Sri Kanchi Muni and Kanchipurna (in Sanskrit) and Thirukkachi Nambi (in Tamil). He was renowned for the Thiruvaalavattu seva (fanning service) he offered Sri Kanchi Varadaraja Perumal.

When Kanchipurama reached adulthood, his father, Sri Veeraraghava Chettiar, divided his property among his four sons, with the advice to carry on their duties honestly and make profits out of their business. All his sons except his fourth son, Kanchipurama, fulfilled his wishes. So when he countered Kanchipurama and questioned about his business, Kanchipurama’s characteristic reply was that he spent it all in service to Sri Narayana. His only interest was to serve Lord Narayana.

Sri Narayana was servitors in Lord Varadaraja's temple. At the appropriate time, Lord Varadaraja asked them all to move to Srirangam to spread Vaishnavism. He is like Lord Krishna in this respect of giving benedictions: no matter how much Krishna gave to those who sought His help, He was still not satisfied and always felt that there was room for more generosity. When His manifest pastimes were about to end, Lord Krishna cried because He felt He had not done enough for Draupadi. That kindness of Krishna is present in Lord Varadaraja too.

Melkote is considered as Jnana Mantapa for it was a seat of learning and Thirumalai as Pushpa Mantapa, as the Lord is extremely fond of flowers.

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After spending some time in temples like Thiruvallikkeni (Triplicane), Kanchipurama returned to Poonamallee only to find that his brothers were demanding his share of the wealth and land too. Deeply distressed and saddened, he renounced everything to his brothers and went to the temple. At night he slept before Thirumalai Alwar’s shrine in the temple. He dreamt that the Alwar himself appeared and asked him to establish a flower garden with his share of wealth and serve Lord Narayana, just like Sri Thondaradipodi Alwar and Peniya Alwar had done, instead of just renouncing all his wealth for others’ material enjoyment. When he woke up, Kanchipurama realized his mistake and went back to Poonamallee to reclaim share of the family property, which he had given up earlier. He wanted to draw up a will to avoid any future claims of this share from his brothers. He was planning to put up a permanent endowment that his land should be used only in the service of Lord Narayana. When he was contemplating on this subject, Sri Varadaraja Perumal appeared to Kanchipurama and directed him to write a will stating that his particular portion of the property belongs to Sri Varadaraja Perumal Himself. Surprised and happy at this divine intervention, Kanchipurama did as the Lord had commanded. He went to Kanchi every day, to offer Varadaraja Perumal the garland he had himself made from the flowers of his garden. The Lord was very pleased with his service, and sometimes to everyone’s surprise, the Lord Himself would appear and tell Kanchipurama what colour combination of garland He needed.

At times, during Kanchipurama’s journeys from Poonamallee to Kanchipurama, he used to rest and drink water at the house of a devout brahmana, Sri Asuri Keshava Somayaji.
who was an *agnihotri brahmana* in Sri Perumbudur. One day when Kanchipurna stopped at his house to have water, knowing Kanchipurna’s devotion to the Supreme Personality of Godhead, Somayaji, who had been longing for a child, requested him to ask Varadaraja Perumal to grant him this desire. Kanchipurna humbly agreed and when the Lord appeared to him, he put forward Sri Somayaji’s wishes. The Lord directed Kanchipurna to inform Somayaji to perform Putra Kameshti Yaga, like King Dasharatha, on the banks of the Kairaveni River, at Thiruvallikeni. Kanchipurna conveyed the Lord’s instruction to Sri Somayaji who in turn carried out these instructions and was soon blessed with the child who was none other than the great *acharya*, Swami Ramanuja.

One day, while performing his daily devotional service to Lord Sri Varadaraja, Kanchipurna humbly requested the Lord that he be initiated formally into the school of Srivaishnavism, the first step of which is ordination of Panchasamskara (initiation process in Srivaishnavism), whereby, the individual is duly admitted to the fold. The all merciful Lord directed Kanchipurna to Sri Yamunacharya who was the at that time the principal *acharya* of Srivaishnavism and had his base in Srirangam.
Having got the blessings of Lord Varadaraja, Kanchipurma at once left for Srirangam, where, with the help and recommendation of a common friend Mahapurna (Swami Ramanuja was initiated by Mahapurna), he requested Sri Yamunacharya to initiate him formally. Since it was the word of the Lord Himself that was conveyed to Kanchipurma, Sri Yamunacharya duly initiated him by performing the diksha ceremony. Kanchipurma spent a few months in the ashrama of Sri Yamunacharya, learning all the precepts of Srivaishnavism. Then he returned to Kanchi in due course of time, to serve the Lord there.

Out of love for His devotee, Lord Varadaraja empathized with Kanchipurma for walking daily from Poonamallee to Kanchipuram, providing him a place to reside in. This place is now the Kanchipurma shrine in the Kanchi Varadaraja temple. True to the words of his Master, Kanchipurma resided permanently in Kanchipuram. But Kanchipurma was not able to continue his garland-making service as he no longer stayed in Poonamallee. Deeply regretting the lost opportunity of service, he implored the Lord to give him any kind of opportunity to serve Him. Moved by Kanchipurma’s devotion, the Lord then asked him to take up the fan and gently fan Him, to reduce the effects of heat radiated due to His appearance from the yagna of Sri Brahma (refer previous issue for story).

Kanchipurma and his service in Kanchipuram

After their duties of worship and cleaning in the evening, all the personal priests of Varadaraja locked the premises of the temple and left for the day. But Varadaraja Perumal commanded Kanchipurma to stay after everyone had left, to continue the fanning service until midnight, when the Lord and His consorts from Kachivaithan Mantapam (near the golden lizard in the temple) stroll through Vaiya Maligai corridor. The temple door which remained open for Kanchipurma to enter, because of the wishes of the Lord Himself, closed itself after the Lord dismissed Kanchipurma to retire for the night. The Lord was so pleased with Kanchipurma’s steadfast devotion and service for six months, that one day He began having conversations with him with the interest of helping other jivatmas. In ecstatic fervour because the Lord Himself was conversing with him, Kanchipurma could not compose himself, and the Lord very significantly explained that He is doing so to help Kanchipurma fulfill the purpose of his existence, of conveying the Lord’s instructions to other people. Kanchipurma very obediently followed and fulfilled the Lord’s wishes, as a true Srivaishnava.

It was customary for Kanchipurma to offer milk and betel leaf to Varadaraja Perumal daily. But one day, when the priests offered food (a vessel full of sweet pongal) to Perumal, He asked all of them to leave, except
Kanchipurama, the Lord then commanded Kanchipurama to give Him the food offered with his own hands. Kanchipurama hesitated, since Varadaraja is the Omnipotent Lord Himself. But being only a humble devotee and servant of the Lord (as every Vaishnava actually is), he obeyed Sri Varadaraja Perumal and the Lord rapturously ate up all the pongal in the company of His devotee. Lord Varadarajan graciously accepted food from Kanchipurama's hands, just as he had from the hands of Mother Yashoda. Such is the mercy of the Lord.

When the other priests came in after the Lord's bhojana time, they found the whole vessel empty and saw morsels of pongal on Kanchipurama's hands. They mistakenly believed that it was Kanchipurama who partook the offering and not Perumal. All the town's people heard about this and blamed Kanchipurama for having taken the Lord's food. The all-knowing Lord could not tolerate His innocent devotee suffering the ignoble blame. In order to make the people believe that it was He who actually ate the offering, the Lord appeared in a dream to a devotee, commanding him to offer 1000 vessels full of sweet pongal. The devotee obeyed the Lord's command and this time too, Kanchipurama remain inside to serve the Lord. When the priests returned, they found all the 1000 vessels empty, making them understand that it was indeed Lord Varadaraja Himself who had taken the food and not Kanchipurama, thereby restoring the glory of Kanchipurama. The blame was completely lifted with the divine intervention of the Lord.

The Supreme Lord serves His devotee

One day, Kanchipurama was so completely immersed in listening to the Lord, that by the time he took leave of his duties to Him, it was night and raining hard. Kanchipurama had an assistant devotee boy named Varada, who helped him in his duties. So when he came out of the temple, Kanchipurama called out for the boy. The boy had fallen asleep as it had become quite late. Since Kanchipurama had called out, “Varada!” Lord Varadarajan Himself came out in the guise of the boy to serve him, using His Sudharshana disc for light and Adishesha for an umbrella. He even took Kanchipurama’s slippers in His hands. Later, when the boy woke up and realized that he had missed his master, he ran to Kanchipurama’s home to apologize. It was only then that Kanchipurama realized that the Lord Himself had accompanied him home.

On another occasion, one summer morning, Kanchipurama called for his disciple Varada at the entrance of the temple, to return home, but the boy was somewhere outside. Since Kanchipurama was calling out the name of the Lord, Varada, the Lord Varadaraja Himself appeared to him in the guise of the boy, to aid him, carrying an umbrella to shield him from the sun, gave him slippers and went away. Meanwhile the boy Varada returned and apologised to Kanchipurama for his absence. Then Kanchipurama realized that it was the Supreme Lord Himself who had come again to his aid. When he looked at the footwear, he noticed the emblem of tortoise (kurma) encrusted in them and while Kanchipurama gazed at them, they disappeared. Kanchipurama fainted in the ecstasy of experiencing the Lord's mercy and blessings.
Kanchipuram leaves Kanchipuram

Kanchipuram decided to leave Thyaga Mantapam (Kanchipuram), as he felt that he would not be able to continue his service there to the Lord without incurring any offence to the Lord, since the Lord Himself was serving him at times. He decided to go to Thirupati in the anticipation of serving Lord Venkatesha for some time. On the way to Thirupati, Kanchipuram met a person who was cultivating flowers. He found out that the flowers are for Lord Venkatesha. Kanchipuram asked the man whether the flowers would bloom just then, to which the person sarcastically replied that the flowers would bloom as soon as he sows them. To that, Kanchipuram replied that they would, and to the person’s surprise, all the flowers bloomed immediately after the seeds were sown.

Kanchipuram wanted to offer flowers to the Lord of Thirupati so he took them in a basket and continued his journey to Thirumala. But on the way, he met an unbelievably handsome person who asked for the flowers. Kanchipuram, losing himself in the divine beauty of the person standing before him, gave him the flowers, and the handsome man decked himself with all those flowers, just as it would be done in the temple of Varadaraja Perumal, and disappeared. It was the Lord of Thirumala Himself! Kanchipuram continued his journey to Thirumala and on reaching there he requested Lord Venkatesha to grant him the opportunity of service and offered his expertise of fanning service at the disposal of the Lord. But Venkatesha Perumal humbly refused him, citing that the place in which He resides is itself cold because of the seven hills and waterfalls that surround it. Lord Venkatesha advised him to return to Kanchipuram and serve Lord Varadaraja there, as it was a very hot and humid area. But determined not to go there, Kanchipuram went to Srirangam in the anticipation of serving Lord Ranganatha.

But Lord Ranganatha also refused, citing the reason that cold and chillness were present there due to the bounteous River Kaveri flowing on either side. So Kanchipuram went to the ashrama of Sri Yamunacharya, to spend his time serving his guru who had formally initiated him into Srivaishnavism. Meanwhile Lord Varadaraja, unable to bear Kanchipuram’s absence, appeared in Sri Yamunacharya’s dream and told him to convey to Nambigal that he is to return to Kanchipuram to serve his Lord. Sri Yamunacharya immediately conveyed this to Kanchipuram and he in turn, not wanting to disobey his guru, took his leave and duly returned to Kanchipuram, visiting other divya desams on the way. Upon his return, Varadaraja Perumal was so pleased to see His devotee after a long time, that He blessed him as a father would bless his son and asked him to continue his fanning service.

Photo courtesy: Keshavabhashyam, Kanchipuram

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Namacharya is a compound of two Sanskrit nouns. 
Nama is used in connection with the holy name of the 
Lord, Sri Krishna, and acharya means one who teaches 
by example. So one who is considered the spiritual 
master of the holy name of Krishna is called namacharya. 
Lord Caitanya, the Supreme Godhead, awarded this 
title to one of His intimate disciples, Haridasa Thakur.

Little is known about the birth of Haridasa Thakur except 
that by the will of Godhead he appeared in the late 
1400’s in a village of Buddan as the child of a family of 
Mohammedans. History does not relate to us any of the 
childhood pastimes of Haridasa’s life, but it is understood 
that at an early age he must have received the mercy 
of a pure devotee of Krishna because in his teens, to 
dismay of his kinsmen, he renounced all conventions 
of Mohammedan religion and society. With shaved head 
and the simple clothing of a mendicant, Haridasa left 
the home of his parents for good and resumed his 
eternal position as a devotee of the Supreme Personality 
of Godhead, Krishna.

Haridasa’s renunciation of the Moslem faith in favour 
of devotional service to the Lord Sri Krishna, who is often 
missaken by sectarian to be the Supreme Deity of the 
Hindu faith, is significant because if we are to come to 
an understanding of the purity of Haridasa’s activities, 
we must first note the difference between mundane 
religious activities and transcendental loving service 
to God. Those who are engaged in the process of religion 
may be classified in three groups, according to their 
realization of the presence of the Supreme Lord. First, 
there are those who are kanistha-adhikaris. Next, above 
them, are the madhyama-adhikaris. And finally there 
are the uttama-adhikaris. The kanistha-adhikari is 
characterized by the activities of going to a place of 
service such as a church, temple or mosque and 
performing a particular type of religious function 
determined by an established formula. This type of 
religious person considers one type of religion to be 
better than another. The madhyama-adhikari is 
characterized by four principles: 1) He sees first of all 
the Supreme Lord. 2) He sees next the devotees. 3) 
He sees next the innocent, those who have no knowledge 
of the Lord. 4) Lastly, he sees the atheists. The madhyama-adhikari behaves differently toward each of 
the above four persons. He adores the Lord and desires 
the association of the devotees of the Lord. He tries to 
inform the innocent about the Lord, and he completely 
avoids the atheists.

If we were to try to explain Haridasa’s change of heart 
in terms of the kanistha-adhikari level of religious activity, 
then quite probably we would come to the conclusion 
that Haridasa thought that the practices of the 
Mohammedans were not as cogent as those of the 
brahmanas. This reasoning, however, is not substantiated 
by the activities of Haridasa after his renunciation. 
Although he left the association of his fanatical elders 
and took up the life of a brahmana, Haridasa did not 
adhere strictly to the separate line of the brahminical 
order. In fact, many of the brahmanas hated the sight of 
him. “Haridasa does not follow the principles of shastra,” 
they said, “nor does he take part in any of our 
philosophical discussions. He simply idles away his time 
in a secluded cave muttering the same thing over and 
over. Besides, he was born in a family of untouchables.” 
We will learn later that it was just these caste brahmanas 
who tried to plot the defeat of Haridasa Thakur.

The activities of Haridasa Thakur were not on the 
kanistha-adhikari level. Nor will the activities of Haridasa 
permit us to explain away his renunciation on the 
principles of the madhyama-adhikari stage of 
consciousness. Haridasa, of course, adored the Supreme 
Lord, but he did not make a formal practice of associating 
exclusively with devotees or preaching this love solely 
to the innocent. Haridasa would associate with whomever 
chanced his way, and no matter who that person was, 
devotee or demon, Haridasa would at once engage him 
in talks about Krishna, the Supreme Lord. We find 
a description of the mentality of Haridasa, called the 
uttama-adhikari level, in the sixth verse of Sri 
Isopanishad:

> yas tu sarvani bhutany atmany evanupasyati 
> sarva-bhutesu catmanam tato na vigupaste

“A person who sees everything in relation to the Supreme 
Lord and sees all entities as His parts and parcels, and 
who sees the Supreme Lord within everything, never 
hates anything nor any living being.”

Haridasa left the home of his kinsmen not out of religious 
sentiment nor out of disgust for their ignorance of spiritual 
matters. He left wholly out of love for the Supreme Lord 
because that was his natural position. Haridasa displayed 
in full the consciousness of an uttama-adhikari. He felt 
equally at home in the company of devotees and in the 
company of demons. The uttama-adhikari does not see 
any difference between a vastly learned brahmana 
and a dog. He realizes that both are part and parcel of the 
Supreme Lord, and his love for them is equal because 
of this knowledge of the spiritual identity of both. So 
Haridasa’s renunciation cannot be classified as an 
ordinary change of faith, as we so often experience in 
our limited spheres of activity. Haridasa simply realized 
his true position in relation to the Supreme Lord and did 
his utmost to behave according to sanatana-dharma.

Haridasa Thakur: Namacharya

by Udhava dasa Adhikari
Chaitanya Mahaprabhu glorifies Haridasa Thakura
Sanatana-dharma means eternal religion. This sanatana-dharma or loving service to Godhead cannot be taken away from the living entities, just as light and heat cannot be taken away from fire. When we speak of the living entities, we should try to understand that they have an eternal position called sanatana-dharma. It is accepted as a scientific fact that matter contains an immeasurable quantity of potential energy because of the arrangement of its parts. When this energy becomes manifest, it is called kinetic energy. An example is that light and heat are present within the wood, as potential energy, but when they come out it is called kinetic energy. Sanatana-dharma is there within the living entity, and when it comes out, it is called devotional service. Haridasa's only activity, then, was to chant loudly the names of his most beloved Lord. He would most often be found in his secluded cave on the bank of the Ganges near the city of Fulia, attending to his duty of chanting the names 300,000 times each day.

Haridasa was well visited by all pious persons, and whenever they chanced upon him he would be displaying the bodily symptoms of anubhava. These symptoms of anubhava are described by Srila Rupa Gosvami in his Bhakti-rasamrita-sindhu as follows: 1) dancing, 2) rolling on the ground, 3) singing loudly, 4) stretching the body, 5) crying loudly, 6) yawning, 7) breathing heavily, 8) neglecting the presence of others, 9) drooling, 10) laughing like a madman, 11) reeling the head, and 12) belching. (These twelve items are discussed in Chapter Twenty-seven of The Nectar of Devotion, a summary study of Bhakti-rasamrita-sindhu by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.) The great saints who came to that spot would at once fall into an ecstatic trance upon seeing the person of Haridasa laughing like a madman, rolling upon the ground or loudly crying. At all times he completely displayed the symptoms of one whose mind was merged in transcendence. In the Second Chapter of the Bhagavad-gita, Arjuna asks about the characteristics of a person whose mind is merged in transcendence. Lord Krishna replies that one who finds satisfaction in the self alone, who is free from attachment, fear and anger, and who renounces engagements with sense objects is just such a person. Lord Krishna further declares, “One who restrains his senses and fixes his consciousness upon Me is known as a man of steady intelligence.” (Bg. 2.61) The purport is that material desires are very strong because the senses need engagements. One should, however, overcome sense desires by thinking of Krishna. When one has a taste for Krishna consciousness, he automatically loses his taste for sense enjoyment because of its inferior nature. This is exactly what was constantly being displayed in the person of Haridasa.

The great saint Haridasa passed some time in this way on the bank of the Ganges, and his popularity grew and was spread to all parts of the country. Great holy men came from all quarters just to gain sight of him. The caste brahmansas, however, became very jealous of Haridasa’s reputation, and they began to complain to the local magistrate of the government. (At this time Bengal was under the rule of the Mohammedans.) The Kazi took notice of the activities of Haridasa, and he decided that he should report them to the Governor of the province. Since Haridasa was born a Mohammedan but was acting as a lower-caste Hindu, the Governor, upon hearing of Haridasa, ordered his immediate arrest and dispatched a band of soldiers to fetch him. Haridasa offered to return peacefully with the soldiers since he had no fear of death. But all the good people who enjoyed the association of Haridasa became terrified for his life.

The Hindu leaders of the time were being kept in prison, and when they heard that Haridasa had been arrested, they became anxious to catch sight of him. They thought that simply by seeing the great saint, their troubles would be vanquished. When Haridasa entered the prison, he saw the prisoners in their state of consciousness and said to them, “May you all remain in this present condition.” Confusion covered their faces, so Haridasa explained, “My veiled benediction is rightly meant, for all of you just now are thinking of Krishna. Your minds should always be fixed on His lotus feet. If you return into the world, your minds may become distracted from Krishna, and you may become worldly-minded once again. I do not wish for you to remain in your present state of captivity, but just chant the name of Krishna always and never forget Him, no matter what may happen to you.” After blessing the prisoners in this manner, Haridasa presented himself before the Governor.

The Governor was amazed at Haridasa’s personal beauty, and with great respect he offered him a nice seat and kindly questioned him: “My dear brother, why do you act in such a way? By God’s grace you have been born a Mohammedan, but now you have renounced this birth for a lesser position. Please accept once more the religion of your kin and ask for God’s forgiveness.” Haridasa burst into loud laughter and said that the governor was speaking as one who is deluded by material nature. Differences between Mohammedan and brahmana exist in name only. God Himself stands apart from such party feelings. He only requests through the agency of different scriptures that one should develop love for Him. “So,” Haridasa said, “I am acting in accordance with all religions in declaring this love of God as the highest aim of all. If there is anything amiss in my conduct, then please by all means punish me.”

His Immortal Words

These sweet words pleased the ecclesiastics who heard him, except for one, who was of a demoniac disposition. He said to the Governor, “Punish this evil person before the good name of our race falls into ruin.” So the
Haridasa never for a moment felt at all hostile toward enemies, the envious, the pious, the sinner, and those when he regards all—the honest well-wisher, friends and says, “A person is still further advanced when he regards all—the honest well-wisher, friends and says, “A person is still further advanced Bhagavad-gita themselves on his face. Verse nine of Chapter Six of pain. Only signs ecstatic love for Krishna manifested beatings, Haridasa never showed signs of suffering name of Krishna. It is worthwhile to note that all through the terrible activities. Haridasa began to dance as everyone sang the holy name: “No one can do anything else than what Godhead directs. If my body be hacked to pieces, if life itself shall desert me, still I will not give up the practice of chanting the holy name.” The assembly was quick to the verdict: “Let Haridasa be whipped at the twenty-two marketplaces of the city.”

The Beating

Strong deputies seized Haridasa and carried him into the streets. The beating began, and all saintly people were shocked. They begged for the release of Haridasa, who was still chanting sweetly the names of Krishna. From one marketplace to another they beat him, but the name of Krishna never left Haridasa’s lips. One deputy would do the whipping until he was exhausted, and then another would take over until he also was exhausted. In this way the punishment continued until the twenty-second marketplace was reached. The deputies, in dismay, said, “Haridasa, you will be the death of us. We beat you until our arms are exhausted, and still you do not die. But what’s worse, from time to time you even smile.”

On hearing these frustrated statements, Haridasa simply replied, “If my presence on this earth is all that’s troubling you, then I’ll leave at once.” Haridasa then fell into an ecstatic trance, immersed in love of Krishna. The deputies thought that he was dead, and they approached to dispose of his body. They thought that Haridasa should not be awarded a burial, so they decided to throw him in the river. Haridasa’s body was thereupon thrown in the sacred Ganges, and soon he regained consciousness and found himself on shore. A crowd of saintly people surrounded him with chanting of the holy name, and Haridasa began to dance as everyone sang the holy name of Krishna.

It is worthwhile to note that all through the terrible beatings, Haridasa never showed signs of suffering pain. Only signs ecstatic love for Krishna manifested themselves on his face. Verse nine of Chapter Six of Bhagavad-gita says, “A person is still further advanced when he regards all—the honest well-wisher, friends and enemies, the envious, the pious, the sinner, and those who are indifferent and impartial with an equal mind.” Haridasa never for a moment felt at all hostile toward those who had brought this seeming calamity upon him because he understood that everything happens by the will of God. The only feeling Haridasa had toward his punishers was compassion for them. He considered them to be deluded men with no knowledge of the real self.

The question may be raised that if Haridasa was such a great devotee of Krishna, why then did Krishna permit such a mishap? First of all, it may be replied, the pastimes of Haridasa are not to be considered part of this mortal world. It is stated in the Narada-pancharatra that by concentrating one’s attention on the transcendental form of Krishna, who is all-pervading and beyond time and space, one becomes absorbed in thinking of Krishna and then attains the happy state of transcendental association with Him. Because of his constant remembrance of Krishna, Haridasa never had to go through the tribulations of this mundane existence. He was always completely absorbed in the transcendental atmosphere where material sufferings have no jurisdiction. In this material world, if a king sends his representative to an unfriendly state and that representative is insulted, the king receives the insult as malice against his own self. Likewise, when Krishna’s pure devotee is affronted, this is blasphemy against the Supreme Lord Himself. It is understood that those wicked deputies who beat the body of Haridasa were beating the Supreme Lord Himself. Some days elapsed after the beating of Haridasa, and he met with the fortunate opportunity to gain association with the Supreme Lord Sri Krishna Chaitanya. The Lord appeared before Haridasa and displayed on His beautiful person countless cuts and bruises. Haridasa became confused, so Lord Chaitanya explained to him, “Because you are My pure devotee, I have accepted all of the pain of your whipping.” Haridasa immediately fell on the ground mortified, but Lord Chaitanya smiled very pleasingly.

Above The Sectarian

Haridasa lived up to the standard of a namacharya, so we should follow his great example and renounce all mundane sectarian views. God does not claim that He is Hindu, that He is Christian or that He is Moslem. God stands above all the subtlety of mundane concoction. He is interested in our love for Him, which requires no mundane qualification. Simply by following the example of namacharya Srila Haridasa Thakur, anyone can gain the greatest benefit of developing love for God.

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Krishna Voice, August 2019 27
Sri Mohan D Shetty, MD of TTP Technologies Pvt. Ltd., Bangalore has contributed 2 TATA 407 distribution vehicles along with insulated vessels to The Akshaya Patra Foundation, Mangaluru. Sri Harishchandra D Shetty, brother of Sri Mohan D Shetty and Sri Karunya Sagar Dasa (President of ISKCON & Akshaya Patra, Mangalore) flagged off both vehicles along with Sri Vivek Raj, Mrs. Marriette J (Principal of Govt. Ladies PU College, Balmatta), Sri Jagadish Bala (Principal of Govt. Ladies Degree College, Balmatta), Sri Meghashyam Dasa (ISKCON Bangalore).

Sri Sanjay Nayak, CEO & Managing Director of Tejas Networks Ltd., flagging off the Akshaya Patra vehicles in Bhilai, Chhattisgarh, in the presence of Sri Vyomapada Dasa, President of the Akshaya Patra Foundation-Bhilai & Sri Sridham Krishna Dasa, Director - The Akshaya Patra Foundation.

Tejas Networks Ltd donated food distribution vehicles to The Akshaya Patra Foundation.
Ratha Yatra

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VRINDAVAN KURUKSHETRA PILGRIMAGE

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Limited seats. First come first served basis.
The Cultural Education Services (CES) division of ISKCON Bangalore, organized a Teachers Conclave program at ISKCON, Hare Krishna Hill, Rajajinagar, on 13th July 2019. The program was attended by thirty management delegates from various schools in Bangalore, represented by their Principals, Directors and co-ordinators.

The gathering was organized to enable school authorities to seek the blessings of Their Lordships for ringing in the current academic session on an auspicious note. This new annual initiative of CES, a division that has been at the forefront of organizing child-centric cultural programs for about 19 years, is a platform for disseminating among schools information about its unique enlivening and engaging cultural programs, inter-school fests, competitions, workshops, camps and educational tours, that offer children an opportunity to imbibe our rich culture and heritage.

The program was presided over by temple devotee Shri Sampati Dasa, General Manager, FOLK, Youth Programs. His apt speech for the occasion gave practical insight into the need for spiritual consciousness and awareness in the school faculty dealing with young minds. He blessed the gathering with an academic session spent in the light of spiritual knowledge and awareness.

The program concluded with the guests being felicitated followed by a special darshan of Their Lordships and honoring dinner prasadam, indeed an engaging evening of blissful introspection for the school managements!
Janmashtami – Online Engagements

ISKCON Bangalore is conducting a few online activities as part of this year’s Sri Krishna Janmashtami celebrations as in the previous years to enhance the festive mood and enrich the spirit of devotion during this auspicious occasion.

An international online epic fancy dress contest for kids up to 10 years of age. Dress your child as little Krishna or Radha, take a photograph and upload it on our website. Exciting prizes to be won! No entry fee.

For details of contest rules and participation visit: www.iskconbangalore.org/krishna-costume-contest/

Free Online Puja

Register online to have a free puja performed in your name to Lord Krishna on the day of Janmashtami (August 23 and 24, 2019). Those of you who have registered will also be able to participate online in the puja which will be broadcast live.

To avail of this unique offer visit: www.iskconbangalore.org/free-online-puja/

Krishnarpanam

When you give to Krishna, you never lose, but it’s all GAIN! His Divine Grace Srila Prabhupada, the Founder-Acharya of ISKCON says: With love and affection, one should try to give something to Krishna from one's source of income. Then one's life will be successful. Krishna is full in all opulences; He does not need anything from anyone. But if one is prepared to give something to Krishna, that is for one's own benefit.

Make an offering at the lotus feet of Lord Krishna on this auspicious occasion of Janmashtami and seek His blessings.

To donate, please visit: www.iskconbangalore.org/sri-krishnarpanam/
Sri Krishna Janmashtami and Sri Radhashtami

This year, ISKCON Bangalore is celebrating Sri Krishna Janmashtami on August 23 and 24. Lord Krishna says in the Gita that whatever activity one performs should be done as an offering unto Him. Everyone has a tendency to give something in charity and the best way to do it is to utilize one’s wealth in serving the Lord. Janmashtami is a special occasion which provides an opportunity to offer some seva to the Lord and become a recipient of His special blessings.

We invite you to participate in these celebrations and receive the blessings of the Lord.

**Sri Krishna Janmashtami - Seva Opportunities**

- Midnight Abhisheka
- Go Seva
- Pushpalankara Seva
- Vishesha Naivedya Seva
- Tulasi Archana Seva
- Prasada Seva

Sri Radhashtami is on September 6, 2019. By the grace of Srimati Radharani, the most beloved consort of Lord Krishna, one can attain bhakti to Krishna.

We invite you to participate in these celebrations and receive the blessings of the Divine Mother Srimati Radharani.

**Sri Radhashtami - Seva Opportunities**

- Festival Sponsor
- Yajna Sponsor
- Pushpalankara Seva
- Chappan Bhog Seva
- Gift a Bouquet to Radharani
- Annadana Seva

To donate, please visit: www.iskconbangalore.org/donations/festivalsvaslist
**Panihati Chida-dahi Utsav**

The festival of honoring chipped rice and yogurt was celebrated at Hare Krishna Movement, Ahmedabad and Hare Krishna Golden Temple, Hyderabad on June 15, 2019.


**Sri Gadadhara Pandita**

Sri Gadadhara Pandita is one of the close associates of Sri Chaitanya Mahaprabhu. While at Puri, he regularly recited Srimad-Bhagavatam and served Sri Tota Gopinatha.


**Chaturmasya 2019**

Chaturmasya is the period of four months from Ashadha to Kartika. By observing the Chaturmasya vrata, one can very quickly be raised to the platform of devotional service.


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**Vyasa Puja**

ISKCON Bangalore is celebrating Vyasa Puja on August 25, 2019. It is the auspicious appearance day of Srila Prabhupada, the Founder-Acharya of ISKCON.

To read more about Vyasa Puja and to donate for a seva, please visit: [www.iskconbangalore.org/vyasa-puja/](http://www.iskconbangalore.org/vyasa-puja/)

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**Reviews from tripadvisor**

Amazing!!! It was my second visit to Iskcon. I just do not want to miss Iskcon whenever I come to Bangalore. Lovely temple. Well managed.

- Vp290

Grand temple: Very good temple. Serves excellent food in their canteen - pure vegetarian as well as without onion and garlic.

- MukeshDave

ISKCON Bangalore: Visited the very popular ISKCON temple on a weekday afternoon. The place is very well maintained, and wasn’t that crowded. The access was very easy and there were a large variety of eatables and prasadam also available. To escape the city traffic, it’s highly recommended to use the metro rail to reach this Krishna temple.

- sunilanannts

ISKCON: Like other ISKCON, this is also a beautiful one. They also sell some good food stuff at a very reasonable price but their (ISKCON) khichdi prasaad is something out of the world. ... A must visit temple.

- rohitagarwal55

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**Top YouTube Picks**

- Mahabharata: Myth or Reality?

- Panihati Chida-dahi Utsava 2019
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