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

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

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The Beginning of Knowledge

Though we may be decorated with diplomas and degrees, our real knowledge begins on the spiritual plane.

A lecture in Mexico City on February 12, 1975
by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
Founder-Acharya of the International Society for Krishna Consciousness

na tv evaham jatu nasam
na tvam neme janadhipah
na caiva na bhavisyamah
sarve vayam atah param

"Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be." Bhagavad-gita 2.12

Krishna began His teaching to Arjuna by chastising him: "You do not know anything, but you are talking as if you are a learned man." This is the defect of persons without spiritual knowledge. They are proud of their learning, their knowledge, their degrees.

When Sanatana Gosvami approached Chaitanya Mahaprabhu, he first of all presented himself as a person without knowledge. Sanatana Gosvami was from a very aristocratic brahmana family. He was a very learned scholar in Sanskrit and Urdu, yet still he presented himself before Chaitanya Mahaprabhu as a foolish man. He said, apanara hitahita kichui na jani! gramya-vaavahare pandita, tai satya mani: "These common men say that I am a very learned pandita, but I am such a rascal that I do not know who I am."

This is the position of everyone. You ask any learned scientist or professor, "Who are you?" He'll say, "I'm Mr. John; I'm American." Or "I am Mexican"; or "I am Indian." So this is ignorance. No one is his body. That is the first lesson of spiritual knowledge. As long as we identify with this body, thinking, "I am Mr. Such-and-such"; "I am American"; "I am Indian" this is all ignorance. When you actually understand that you are not this body, that you are not American or Indian or Mexican, but that you are spirit soul, then your spiritual education begins. In Sanskrit this understanding is called aham brahmasmi: "I am spirit soul."

The spirit soul has no connection with this material world. When one fully understands this fact that the spirit soul is different from this material world, then he's actually learned. He is said to be situated in the brahma-bhuta stage. The symptom of one on the brahma-bhuta stage is prasannatma: he becomes jubilant, jolly. As long as one identifies with this body, he will be unhappy, full of anxiety.

Bhagavad-gita begins with this point. One should know that he is not this material body. That knowledge is lacking at the present moment throughout the whole world. Everyone is identifying with the body, just as the animals are. Therefore Krishna chastised Arjuna: "You have an animalistic concept of life, and still you are speaking like a very learned scholar. No learned scholarly laments on account of this body."

It is said in Bhagavad-gita, dhiras tatra na muhyati. Dhira means "one who is sober by education"; he is not disturbed. Just like when a man dies, his relatives lament. They cry, "My father is gone; my father is no more." Or, "My son is no more." But if a person is a little sober, he can understand, "I am lamenting that my father is gone, but he's not gone. He's lying on the bed. Then why am I saying he's gone?"

Or some friend might ask, "Why are you lamenting, 'My father is gone'? He is lying here." But still he might say, "No, he's not. He may be lying there, but he's gone."

That is the puzzle: he's lying there, and he's gone. What is this contradiction? That is the point to understand about the soul.

The son is crying, "My father is gone." That means he never saw his father. He saw the body only. But at the time of his father's death, he understands that his father is not this body; he is the soul. When we come to the understanding that every one of us, although we may be in different bodies, are not these bodies but are spirit souls, then our actual knowledge begins.

Now Krishna is describing the nature of the soul. He says that whenever we sit down together, we say "I," "you," or "he." There cannot be more than these three. I can say "I," I can say "you," and I can say "he." So Krishna says in this verse, na tv evaham jatu: "Neither I, nor you, nor he - none of us was ever born, because we are not these
Birth takes place for the body, not for the soul. It is described here that the soul does not take birth. It is not that he was not existing in the past but now has taken birth.

It is not like that that, the soul did not exist in the past but now he’s existing. There are some philosophers who think like that. They think that the living symptom was not existing before, and that by the combination of matter the living force is there. But that is not the fact. The living being is there, and therefore the life symptoms are there in the body. Therefore when a man dies, because we do not know about the living force, we cry that our father or our son has gone.

We should acquire knowledge from the authority. Krishna is the authority. He says to Arjuna, “All of us you, I, and all the others who have come to join this fighting, it is not that we did not exist in the past. We all existed in the past, we are existing now, and after so-called death, or after quitting this body, we shall still exist.”

Now the question will be, “How shall I exist? As an American? An Indian? As something else?” That is a very intelligent question. First of all we have to understand that I, you, every one of us existed in the past. So how did I exist in the past, and how shall I exist in the future? The past is past; that is gone. But now I am existing as a human being, and it is my duty to understand how I shall exist in the future. That is intelligence. If we do not prepare for the next life, then we are animals.

In human society there is education. The father gives education to the child, thinking about his future. But the cats and dogs do not give any education, neither do they know the meaning of education. That is the difference between the human being and the animal.

So if we are not educated in the matter of understanding what our future will be, then we are no better than the animals. But we can have that education in this human form of life. That is stated in the Bhagavad-gita:

\[
\begin{align*}
yanti deva-vrata devan \\
pitrn yanti pitr-vratah \\
bhutani yanti bhutejya \\
yanti mad-yajino 'pi mam
\end{align*}
\]

The process is there. You can prepare for your next life in this life.

For example, the scientists have attempted to go to the moon, but they could not go there. Why could they not go there? Even on this planet, if somebody goes from one place to another, he has to make himself fit to go there. He must know what the temperature is there so that he can dress accordingly. And he’ll have to take permission from the state by obtaining a visa, a passport, and so on. He will have to arrange so many things; then he can go.

It is not that all of a sudden anyone can come to your country, Mexico, without arrangement. Similarly, if you want to go to the higher planetary system, then you have to make your arrangement in this life. You cannot go to the moon by force with your tiny airplane. That is not possible.

Therefore Bhagavad-gita says, yanti deva-vrata devan. A man can go to the higher planetary systems when he has prepared himself to go there. There are millions and trillions of planets. Wherever you want to go you can go. The descriptions of these planets are given in the shastra [scripture].

But there is another description of the kingdom of God. The kingdom of God is beyond this material sky. We have to receive information about where that spiritual world is. We can receive that information from Vedic literature. In the Bhagavad-gita it is said, paras tasmat tu bhavo ‘nyo ‘vyakto ‘vyaktat sanatanah: “There is another nature, the spiritual nature, which is beyond this material nature.” The material nature is vyakto ‘vyaktat, some portion is manifested and some portion is not manifested. We get information from Bhagavad-gita that the spiritual nature is beyond this manifested and unmanifested cosmic situation.

So Krishna, the supreme authority, says, yanti mad-yajino ‘pi mam. If somebody cultivates Krishna consciousness, he can go to the spiritual nature. It is not difficult; you simply you have to change your mode of life. To become Krishna conscious means to be pure, to regain our original, spiritual existence.

We are pure as brahman, as spirit soul, but because we have been contaminated by the material modes of nature, our consciousness is now different. On account of different consciousness, there are three classes of men. One class of men are very intelligent, one class of men very passionate, and one class of men fools and rascals.

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A brahmana is truthful; he is self-controlled; he is simple; he is tolerant. There are nine qualifications to become a first-class man. The preliminary qualification is that you should not become sinful. Instead of becoming sinful, you should become pious by following these four regulative principles: no illicit sex, no meat-eating, no intoxication, and no gambling.

The first principle is no illicit sex. That is forbidden. Sex is not forbidden, but illicit sex is forbidden. That is not very difficult. Everyone wants sex; that is a necessity of the body. As we want to eat, as we want to sleep, similarly there is sex desire. But if you want to become a first-class man, then don't have illicit sex. Do not have sex except in marriage.

Therefore in human society there is marriage, not in the dog society. Sex within marriage and according to regulative principles is not prohibited. That means anyone who follows these rules and regulations becomes purified and pious. Without becoming purified and pious you cannot understand God. It is said, therefore, in the Bhagavad-gita [7.28]:

\[
\begin{align*}
\text{yesam tv anta-gatam papam} \\
\text{jananam punya-karmanam} \\
\text{te dvandva-moha-nirmukta} \\
\text{bhajante mam drdha-vratah}
\end{align*}
\]

A person who is completely free from sinful activities can become a devotee, a lover of God.

This Krishna consciousness movement is teaching human society how to become purified. There is no such restriction that this man can be purified, that man cannot be. There is nothing like that. Everyone can be purified if he so desires.

So immediately we may not be able to become purified as it is prescribed no illicit sex, no meat-eating, no gambling, no intoxication. It may not be possible, because those who are accustomed to these things find them difficult to give up. Therefore the process given is very simple: chant Hare Krishna.

Purification is necessary. Without purification you cannot understand God. But the method we are prescribing to chant Hare Krishna, that is very simple. Not that we are prescribing, it is Chaitanya Mahaprabhu’s prescription. We are simply propagating it.

So I am very glad to see that you Mexican boys, girls, ladies, and gentlemen are coming here and joining the chanting of the Hare Krishna mantra. I request you to continue this procedure. Please come here, join this chanting of the Hare Krishna mantra, take prasadam [vegetarian food offered to Krishna], and go home. And surely you’ll be purified and qualified for going back to home, back to Godhead. Thank you very much. Are there any questions?

**Hridayananda Dasa Goswami:** [Translating from Spanish] He wants to know if within marriage it is possible to achieve perfection.

**Srila Prabhupada:** Yes. The human being is meant for marriage, not the cats and dogs. If you can remain without marriage, without sex life, that is very good. But if you cannot, then marry and be a gentleman and remain peaceful.

**HDG:** Can a person achieve Krishna consciousness outside the temple?

**Srila Prabhupada:** Oh, yes. You have to follow the rules and regulations, that's all.

**HDG:** He wants to know what it is like in the spiritual world. What are the activities of Krishna there?

**Srila Prabhupada:** The same activities. Simply there is no sinful activity.

**HDG:** When one breaks the principles, can Krishna forgive him?

**Srila Prabhupada:** Yes, Krishna can forgive you once, twice, not regularly. [Laughter]

**HDG:** Sometimes people come and join our movement and follow the four regulative principles, and even so there appears to be some fault in their character in terms of their treatment of other people who come to the temple. So he says that he feels undoubtedly that by following the process, gradually the defects will be eliminated, but is there any way to more rapidly . . .

**Srila Prabhupada:** If a man comes, follows the regulative principles even for some time, and again he falls down, as long as he has followed, that asset is permanent. Any spiritual asset is never lost. So, little by little by little when it is complete cent percent, then you become liberated. The spiritual asset is never lost.

Even if a person comes to the temple and follows the regulative principles for some time and then falls down, he's not a loser; he's a gainer.
Others, who do not take this lesson, even though they may perform their so-called duties very perfectly, they are losers. So at least for some time let every one of you come here and follow the regulations. If you become perfect, it is all right. But even if you go away, whatever you have done, that is your permanent asset. That is stated in the Bhagavad-gita, sv-alpam apy asya dharmasya trayate mahato bhayat. Even that little asset can help you to become free from the greatest danger. There are many examples. They’re stated in the Srimad-Bhagavatam.

Therefore in this human form of life, at least we shall try to get some spiritual assets. In the Bhagavad-gita it is stated that even if such a person falls down, he’s given the chance next life to take birth in a very rich aristocratic family or in a very pious brahmana family. So, a little spiritual asset in this human form of life will at least guarantee your next life in a very nice family. But without spiritual life there is no guarantee whether you are going to become a human being or a cat or dog.

Sri Krsna 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

**Fasting**

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<td>Jul 28</td>
<td>Ekadashi</td>
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<td>Jul 29</td>
<td>break fast</td>
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<td>Aug 11</td>
<td>Ekadashi</td>
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**Festivals**

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<tr>
<td>Jul 16</td>
<td>First month of Chaturmasya begins</td>
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<td>Fasting from shak (green leafy vegetables)</td>
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<td>Aug 5</td>
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Srila Prabhupada: From the Vedic literature we learn that the fallen soul transmigrates from body to body. He “evolves” from lower material bodies to higher bodies, from fish to plant to insect to bird to beast. And then he gets the body of a human being. Full consciousness. Now this is the chance for understanding God.

But if the human beings are forced to remain in darkness like the animals, that is a dangerous civilization: denying the soul his priceless chance to become God realized and return to the spiritual world. 

By knowing the science of God, you can get out of this continual evolutionary process. You can go to the antimaterial world Vaikuntha, the place of no anxiety. In that world, you can actually live. Na jayate mriyate va: There you do not have to take birth, nor do you have to die. And there you can dance with Krishna. That is life. That we want. That we are seeking after.
us out of our opportunity to understand God and surrender to Him; rather, it is keeping us trapped in the cycle of birth and death. Only in the human form of life do we get the chance to return to the spiritual world. What an opportunity! But now that opportunity is being stolen from us.

And so we are returning, lifetime after lifetime, to the miseries of birth and death: from animal to man, from man to animal, up and down. This business of dehantara-praptih accepting new material bodies is very dangerous. But as long as you remain in this world, you have to change your body. So stop this process. If you are really interested in science, then learn this science: how to stop changing bodies.

You may say, "Why bother? Now I have such a rich and beautiful body, an opulent, educated, American body." Yes, but if you are so well educated, then continue in that American body forever. Why can you not? Why are you so proud of your so-called scientific education? You are under control in actual fact, you are under the control of God's laws. You say you have constructed this proud skyscraper? Very good. So live here forever. Why do you have to undergo death? Why can't you live here forever? But no, you will be kicked out.

Kicked out. But because you have got attachment for the skyscraper, nature may give you some slight concession. "Unfortunately, sir, you misused your human body; you ignored God and your own soul. You wanted to go on living in the skyscraper. All right. You can go on living in the skyscraper as a cockroach."

Who can check this natural process? Dehantara: If you stay here in this material world, you must change out of your present body and go into another body. And after all, the cockroach body is indeed a body. So the proprietor of the skyscraper can become a cockroach in the skyscraper. Now I am a big proprietor; next life, a cockroach. Can you check this process? Say what you will. Nature will do what she will: "Yes. Very good, sir. Rather than go back to the spiritual world, you prefer your skyscraper. Now take your skyscraper. Live here as a cockroach."

How much time the skyscraper constructor wasted! Instead of centering his life on God, no, he centered it on some huge pile of concrete. And now, though he remains in a photograph in the lobby, actually his life is in the commode. He has become a cockroach in the commode. People are worshiping his photograph in the lobby, and he is living in the commode.

This is called ignorance. What a very misleading civilization this is. So we are trying to save everyone from this misleading civilization. We are trying ourselves to be perfect, and we are trying to teach others the perfect, spiritual way of life.

In the Bhagavad-gita Lord Krishna begins His teaching from this understanding: "You are not this material body. You have had many material bodies, but you are the inner spirit. You are a spiritual being. Now realize yourself and come back home to Me."

This civilization gives everyone a false conception. Where is the question of spiritual knowledge? Where is the opportunity to become self-realized and go back to the spiritual world? Sometimes people may talk of spiritual life, but if they remain in this false, bodily conception, all their talk of spiritual life, spiritual realization, and spiritual liberation is useless.

First of all one has to understand, aham brahmasmi "I am not this material body; I am a spirit." And then, athato brahmajijnasa. If I am Brahman, if I am spiritual, then what is my real, spiritual nature? Thus far, I have led my life in the bodily conception, but in reality I am a spirit, part and parcel of the Supreme Spirit. So how should a spiritual being live? What is my real life, in this world and the next?

Therefore, we should convince people, “You read this book, Bhagavad-gita As It Is. You'll get all information.” And actually, they will get all information. (To be continued)
"O my Lord, Your holy name alone can render all benediction to living beings, and thus You have millions of names, like Krishna and Govinda. In these transcendental names You have invested all Your transcendental energies. There are not even hard and fast rules for chanting these names. O my Lord, out of kindness You enable us to easily approach You by Your holy names, but I am so unfortunate that I have no attraction for them."—Shikshastaka, Verse 2

Srila Prabhupada was once amused by a cartoon portraying a woman imploring her husband, “Chant, chant, chant,” and then the man replying, “Can’t, can’t, can’t.” “This is the situation,” Srila Prabhupada explained. “Chanting is so easy and the benefits of chanting are so great, yet simply out of stubbornness, people refuse to chant.”

Chanting is easy. As Lord Chaitanya says, there are no hard and fast rules. Anyone can chant at any time, in any place, under any circumstances, and without any previous qualification. All that's required is to repeat Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. These sixteen transcendental sounds compose the maha-mantra—the supreme combination of sounds for freeing one's mind from anxiety. The Naradapancharatra states that all mantras and processes for self-realization are compressed into the Hare Krishna mantra.

Srila Prabhupada explains that the name Krishna means “the all-attractive one,” and the name Rama means “the all-pleasing one.” When combined with Hare, the Lord's devotional energy, the words mean “O all-attractive, all-pleasing Lord, kindly engage me in Your service.” In other words, Krishna, Rama, and Hare are not sectarian names but are spiritual, surpassing all material strata—sensual, mental, and intellectual. The Lord is one, yet He has unlimited names, owing to His unlimited activities and unlimited qualities. “If you think that Krishna is the name of a Hindu God,” Srila Prabhupada said, “then you can chant any bona fide name of the Lord—Allah, Buddha, Jehovah. We chant Hare Krishna because that's what's recommended in the scriptures.”

Because the omnipotent, omnipresent, omniscient Lord is nondifferent from His name, the benefits from chanting defy the imagination. By chanting God's names we can revive our spiritual consciousness, and when we chant purely, the Lord is present, dancing on our tongue. This quality of the Lord, to personally and fully appear when His name is vibrated, is unknown to non-devotees. And even among devotees, there is much to be realized. The scripture Chaitanya-charitamrita tells that in Chandapura, India, five centuries ago, a number of scholars were once discussing the
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glories of chanting. "By chanting the holy name of the Lord," some of them said, "one is freed from the reactions of sinful life." Others said, "Simply by chanting the holy name of the Lord, a living being is liberated from material bondage."

Also present at the gathering was Haridasa Thakura, the great devotee whose life exemplified the perfection of chanting Hare Krishna. Haridasa Thakura objected to the opinions of the scholars, saying, "These two benedictions are not the true result of chanting the holy name. By chanting the holy name without offenses, one awakens his ecstatic love for the lotus feet of Krishna. Liberation and extinction of the reactions of sinful life are two concomitant by-products of chanting the holy name of the Lord."

Haridasa explained that just as the first hint of sunlight dissipates the darkness of night, similarly the first hint of offenseless chanting dissipates the reactions of sinful activities immediately. And, as when the sun is present everything is visible, similarly when one chants the holy name offenselessly, ecstatic love of God manifests within the heart.

So, perfection is available through pure sound. The only difficulty is that either we refuse to chant, or if we do chant, we chant offensively. Refusal may come from a lack of interest or faith in spiritual life. Offenses are due to a lack of purity. But one can overcome these difficulties simply by seriously and sincerely chanting, for the holy name is self-sufficient.

Rupa Gosvami, an exalted devotee and personal associate of Lord Chaitanya, expressed his appreciation of the effects of chanting the holy name: "I do not know how much nectar the two syllables Krishna have produced. When the holy name of Krishna is chanted, it appears to dance within the mouth. We then desire many, many mouths. And when that name enters the holes of the ears, we desire many millions of ears."

Except for stubbornness, there is no reason why one can't chant Hare Krishna. Chanting is so easy that even if you can't chant audibly for some reason, you can still chant within your mind and experience the potency of transcendental vibrations. And as you chant, your taste and desire to chant will increase. And your love for God will increase. So who can't chant? Only one who doesn't chant thinks "can't."

Whatever one's frame of mind or physical circumstances, one can benefit spiritually by chanting Hare Krishna; no one is disqualified. In fact, a devotee in distress may be in an advantageous position, for he can call out to Krishna with true feeling. As Srila Prabhupada writes, 'A helpless man can feelingly utter the holy name of the Lord, whereas a man who utters the same holy name in great material satisfaction cannot be so sincere.' (Srimad-Bhagavatam 1.8.26, purport)

CHANT!

Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare

Chanting is easy, and it works. In fact, it is the most effective means of God realization in the world.

Here's why. God is unlimitedly powerful, and His name is Himself. When we chant God's names, God is totally present through the transcendental sound. So potent are God's names that the Vedic scriptures consider chanting the essential, universal religion of the age. So why don't more people chant? Maybe they're embarrassed. Or busy. Or doubtful. Or maybe they think chanting is a sectarian religious practice, something only for the Hare Krishnas.

Yet what could be less sectarian than calling out to God? All the great scriptures of the world praise the holy names of God. God's names may vary from religion to religion or from culture to culture, but the person, the supreme father of all, is the same.

Don't be embarrassed. Chanting is for everyone. Don't feel you're too busy. Chanting is easy. And don't remain doubtful. Try chanting and see the results.

Chant. It's easy, effective, and universal.
Chanting and Dancing to Unlimited Freedom

by Gunarnava Dasa

The young students living in mutual cooperation in the ISKCON temples around the world are understanding that the goal of life is to render loving devotional service to the Supreme Lord Krishna. During the course of the day you may see some of these devoted souls of Krishna consciousness dancing in the main streets of your city, chanting Vedic mantras and hymns, and playing drums and cymbals. The most important and popularly known mantra or chant to be heard is the Hare Krishna mantra, which consists of sixteen words: Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Rama Hare. “Mantra” refers to a transcendental chant that can deliver the mind from the material platform of life to the all-blissful spiritual platform. (“Man” means mind, and “tra” means deliverance.) When sincerely chanted, the Hare Krishna mantra cleanses one’s heart of all the collected sin that has accumulated there for years together.

The devotees of ISKCON who chant this Hare Krishna mantra have now realized the potency of the Vedic scriptures and are sincerely trying to regulate their lives accordingly. All honour and full respect must be given to His Divine Grace A.C. Bhaktivedanta Swami Prabhupada for coming to the West to deliver this method of truth, thus saving these disciples from the sinful activities of intoxication, meat eating, illicit sex and gambling in which they would otherwise surely have been engaged. These four major sinful activities not only bind one to the material conception of life but also send one down to the lower regions of the material creation. As a genuine spiritual master, His Divine Grace is telling his disciples that engaging in the service of the Lord will free them from all reactions of material life. In Bhagavad-gita the Supreme Lord confirms this when He declares, “Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.” (Bg. 18.66)

The primary activities of the materialistic person are to eat, sleep, mate and defend. In the animal kingdom these are the only natural activities because an animal has limited intelligence. However, we must try to understand that the human form of life is not meant for living like animals. Some people think that by creating a policy of free indulgence in sex, intoxication and general wanton living they can bring about an end to suffering in the material world. Of course, this path of unrestricted sense gratification is completely unjustifiable, for in no way will it solve life’s problems. To give people a chance to experience happiness, one must become pure in his own activities and be situated in his natural position as spirit soul, part and parcel of the Supreme Lord Sri Krishna. The human form is the highest form of body in the material world. The Vedas say that to attain this form the spirit soul has transmigrated through 8,400,000 different species of life. This human form is likened to a boat which can sail the spirit soul over the ocean of nescience to the eternal abode of the Lord. Our spiritual master therefore says that the activities of eating, sleeping, mating and defending must go on, but they must be regulated so as to advance our cultivation of God consciousness.

Some people believe that to live a spiritual way of life and achieve perfection one must negate activity, for they think that the cause of all suffering is the personality or ego and that reality will be attained when this ego is...
negated. But, referring to scripture, we find that Krishna instructs His disciple Arjuna on the Battlefield of Kurukshetra, "Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be." (Bg. 2.12) From this verse we can understand that the living being has an eternal personality. Trying to negate this ego through a painstaking mechanical process will not bring about the desired goal of happiness. The Vedic authorities inform us that while the living being is living in the material world he is covered by a material body which is made up of material elements—namely, earth, water, fire, air, ether, mind, intelligence and a false ego which illusions him to believe that this false material body is his real self. It is this false concept that the material body is the true self that we have to negate. When we achieve this result we will experience the full nectar for which everyone in the material world is anxious. Our true, self-illumined, ever-existing spiritual form—which is sac-cid-ananda-vigraha, an eternal form full of knowledge and bliss—will then be uncovered. In this natural constitutional position, the soul becomes eligible to enjoy transcendental pastimes with the reservoir of all bliss, Sri Krishna.

For millions of years Krishna has been calling us back home, back to Godhead, but we are so persistent in trying some way or other to enjoy this material world that to most of us God consciousness seems just a myth. Therefore we must now wake up, listen and try to understand that this material world was not created for us to try to live in eternally and enjoy, for life here is temporary whereas the real life that exists beyond this world is eternal.

Krishna’s representatives have appeared on earth time and time again to urge us to come back to Godhead. Five thousand years ago, Krishna came personally to this material world in His original spiritual form specifically to re-establish religious principles and give pleasure to His devotees. In other words, the Supreme Personality of Godhead was here on earth just 5,000 years ago! Krishna says in Bhagavad-gita, "In order to deliver the pious and to annihilate the miscreants, I advent Myself millennium after millennium." (Bg. 4.8)

To many people who read Bhagavad-gita the conception that Krishna is a person is very difficult to understand. In fact, Krishna tells His disciple Arjuna in Bhagavad-gita, "Only by undivided devotional service can I be understood as I am, standing before you, and can thus be seen directly. Only in this way can you enter into the mysteries of My understanding." (Bg. 11.54) Some people actually belittle the idea of devoting oneself to Krishna, who seems to them to be just an ordinary man, and therefore Krishna also says, "Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be." (Bg. 9.11)

Fortunately, Bhagavad-gita has now been translated and explained by a bona fide representative of Krishna, His
Divine Grace A.C. Bhaktivedanta Swami Prabhupada, simply so that we may understand it as it was spoken to Arjuna. Please inquire into this profound scripture. There must be so many questions we ask ourselves from time to time for which we can’t find solutions or answers, but all of our questions can be answered if we take shelter of the knowledge of Bhagavad-gita As It Is.

Regardless of the religious conception we follow - whether Christianity, Hinduism, Buddhism, or any other faith-the study of Bhagavad-gita will in no way hinder us or deter us from our path; it can only increase the depth of our understanding. Factually the Truth is one, not many. Bhagavad-gita is a profound treatise that will bring one who studies it nearer to understanding himself, his life and his eternal relationship with Krishna.

When devotees are performing chanting on the street, people often approach and ask why they don’t get jobs and do something for society. “What will this dancing, chanting and clashing of cymbals do to help people?” they ask. “Surely making contributions to rehabilitation programs and social welfare societies would be a greater asset to bringing about peace.” However, this is not the case. Yes, these activities are very praiseworthy and would help people, but the Society for Krishna Consciousness prefers to go to the root cause of suffering, which is forgetfulness of Krishna, because it is due to this forgetfulness that one comes to accept a material body, and it is this body which is the breeding ground of all miseries.

Performing pious or charitable activities will only bring temporary relief from suffering. Please understand that our position in the material world is like that of a prisoner who must experience great suffering and unhappiness. A prisoner cannot be made happy in his cell, for it is a man’s nature to want freedom. Similarly, as eternal spiritual living beings, we cannot be happy in temporary material bodies in a temporary material world. It is up to each individual person to use his intelligence to ask himself if he is really satisfied with temporary and limited freedom. This is the beginning on the path back to real and unlimited freedom, which one can achieve by going back home, back to Godhead.

Next time you see the smiling, happy devotees of the Hare Krishna Movement, please stop and inquire from them further about this Krishna consciousness philosophy. There is no charge. Just put forward your questions. All that you need is an attentive ear with which to listen. And, most importantly, please try chanting the Hare Krishna mantra. This is all that we ask. Simply by hearing and chanting, one can understand the science of Krishna consciousness.
The King who blesses the most
Thirukanchi-Varadaraja Perumal Temple
by Sampatkumara Ramanuja Dasan (Adv. Ashwin.S)

Location
Situated about 5km from Kanchipuram town in Little Kanchi is the huge temple of Devaraja Perumal or Varadaraja Perumal.

The Legend
In the colloquial language of Sri Vaishavas, “Perumal Kovil” means Kanchipuram Varadaraja Perumal temple.

Since much has to be discussed about this huge temple complex and also about the various Vaishnava saints associated with the shrine, we would publish them in multiple series.

According to the legend, Lord Brahma underwent severe penance to fulfil his desire for darshan of the Supreme Personality of Godhead Narayana with shanku, chakra and gadha, (conch, disc, and mace). Lord Narayana, pleased at the devotion of Lord Brahma, gave Him darshan in the form of a sacred pond. Lord Brahma was not satisfied so he continued his tapasya. This time, Lord Narayana appeared in the form of a forest that came to be known as Naimisharanya. At this point of time, an unknown voice from the sky instructed Lord Brahma to perform hundred ashwamedha yagnas to get the darshan of the four handed Supreme Personality of Godhead as Sri Varadaraja. Lord Brahma felt depressed at the thought of performing hundred ashwamedha yagnas and the requirement of time and efforts for it. As per the instruction of Lord Narayana, performing one ashwamedha yagna at the sacred land of Kanchi is equivalent to thousand ashwamedha yagnas, so Lord Brahma began performing the yagna. Sri Varadharajar emerged out of the sacred fire and finally Lord Brahma had the darshan of Sri Varadharajar as he desired. According to another legend, Saraswathi cursed the king of celestial beings, Indra, to become an elephant. He was freed from the curse with the blessings of Lord Vishnu who appeared as the mountain, Hastagiri, which indicates a mountain in the form of elephant. According to yet another legend, the disciples of Sage Gautama were cursed to become lizards. They resided in the temple and were freed from the curse by the divine grace of Lord Vishnu. There two lizards depicted on the roof of the temple.

The Temple
There are three prakarams in the temple. As a devotee enters the temple, he is greeted by the huge rajagopuram in milk white colour. The temple is set in an extensive compound of about 23 acres, and has 32 small shrines,
19 vimanas and a hall with 389 pillars.

The temple is a fine masterpiece of Dravidian architecture, show-casing the architectural skills of ancient Vishwakarma sthapathis or sculptors. The prakarams of the temple are called Alwar Prakaram, Madai Palli Prakaram and Thiru Malai Prakaram.

The main sanctum faces west and is on the first floor. Entry is through the 130 feet tall, 7-tiered rajagopuram. It was built by Krishnadevaraya of the Vijayanagara dynasty. The hill, called Hastagiri, is 360 m (1,180 ft) length by 240 metres (790 ft) width. One of the most famous architectural pieces in the temple is the huge stone chain sculpted in a single stone. A 100-pillared hall has sculptures depicting Ramayana and Mahabharata. It is a masterpiece of Vijayanagara architecture.

Hastagiri has murals of the Vijayanagara Empire on the ceiling. Another significant feature of the temple are beautifully carved lizards gilded with gold, over the sanctum. The vimana over the sanctum of Varadaraja Perumal is called Punyakoti Vimanam and the one over Perundevi Thaayar's shrine is called Kalyana Koti Vimanam.

There is a shrine to Lord Narasimha on the base of the hill.

In the second prakaram, downstairs are four shrines, to the Alwars and Ramanuja in the second precinct.

The third prakaram has the shrine of Goddess Perundevi Thaayar. It is customary for devotees to visit this shrine first before visiting the main Perumal shrine, in keeping with the instructions of acharyas that the first step to please the Supreme Lord is to please the divine mother, Mahalakshmi. There are four small, pillared halls, identical in structure, called Thulabara Mantapas, built during 1532, for a ceremony of Achyutaraya of the Vijayanagara Empire that is now used for offerings by devotees.

There is a shrine of Chakratalwar or Sudarshana Chakra on the eastern side of the temple tank. This Deity of
The temple is famous for its huge umbrella.
The consort of the Lord

Sri Varadaraja Perumal (Utsavar) or Perarulalan

The Lord and His consorts with Krishna

Athi Varadar, the original main Deity who gives darshan every 40 years
Chakrathalwar in the temple is depicted with six hands. The festival Deity has seven different images of Sudarshana depicted within the same Chakra. There are two entrances to the shrine, as the two Deities are considered to be separate. The shrine is believed to have been constructed during the time of Kulothunga III during 1191 CE by Ilavazhagan Kalingarayan of Nettur, as seen from the inscriptions in the temple. The later additions were presumably made by Vijayanagara Empire during the 13th or early part of the 14th century. The kings also added pillared columns in the leading hall, sculpted with figures from the Ramayana as well as various forms of Vishnu.

The original main Deity of the temple of Lord Varadaraja Perumal is made of fig wood and for some reasons is deposited in a silver chest in the temple pond. The devotees can have darshan of this Deity only once in 41 years. Which means that an average human can have darshan of this Deity only twice in his lifetime. It’s a matter of great coincidence that the said event is scheduled this year from July 17th till mid August. In lieu of the main Deity, another Deity from a place called Pazhaya Seevaram was brought for daily worship. The festival Deity of the temple, affectionately called as Perarulalan, has scars all over his face. According to the history of the temple, as Lord Varadaraja appeared from the fire of a sacrifice performed by Lord Brahma, the Lord acquired the pinkish spots on His face when He emerged from the fire.

The Temple Complex and Royal Patronage
The temple has received numerous contributions from various dynasties like Chola, Pandya, Telugu Chodas, Kandavarayas, Cheras, Kakatiya, Sambuvaraya, Hoysala and Vijayanagara. There are various inscriptions indicating various other donations to the temple and also the political situation of Kanchipuram. There is a belief that the temple structure as we see today, was initially built by the Pallava king, Nandivarman Il. The main mantapas of the Varadaraja Perumal temple was originally built by the Cholas in 1053 and it was expanded during the reigns of the great Chola kings Kulottunga Chola I and Vikrama Chola. In the 14th century, another wall and a gopura were built by the later Chola kings. When a Mughul invasion was expected, the main Deity was sent to Udayarpalayam, now part of Tiruchirapalli District. It was brought back with great difficulty. There are inscriptions dated 1532 CE indicating a gift of a number of villages made by Achyutaraya. Vira Narasingaraya Saluva Nayaka, who was directed by Achyutaraya, broke the royal order by giving more lands to Ekambaranathar temple than to the Varadaraja Swamy temple against the instruction of an equal gift to either of the temples. Achyutaraya, on hearing this, equally distributed the lands to both the temples.

Festivals
Every Friday, the consort of the Supreme Lord, Perundevi Thaayar, goes out on a procession within the prakaram. She does not leave the temple premises. The 10-day Brahmotsavam during the month of Vaikashi is celebrated with great joy and opulence. This great temple has some festival every month and the Garuda vahana of this temple is of great importance.

Robert Clive and Varadaraja Perumal
One of the ornaments decorating Lord Varadaraja is the Clive necklace. Robert Clive, the British Governor of Madras during the 1700s, presented this necklace in appreciation to the Varadaraja Deity after his fight with the Muslim Nawab of Arcot. On the way to Arcot, Clive stopped at Kanchi. Having suffered severe stomach pain for several days, he was worried about the outcome of the impending battle. The priests gave him holy water and sanctified food, and upon taking these he was relieved from the pain. In gratitude, he decided that he would present to Lord Varadaraja, the most valuable thing he captured from Arcot’s treasury. Another time, while Lord Varadaraja was being fanned, Clive expressed his doubts about the Deity feeling hot. Upon hearing this, the priest fanning the Lord wiped His face with a small towel and gave it to Clive, who was amazed to find it wet.

The temple was sung of by various Alwars and acharyas. Many great acharyas of Sri Vaishnavism have very strong connection with the Supreme Lord at Thirukanchi. In the next issue we shall immerse in the glory of Thirukanchinambi, who was one among the siksha gurus of Ramanuja and the only one to converse with the Supreme Lord of Kanchipuram.

(To be continued)

Photo courtesy: Santhanakrishnan, Srirangam
Akshaya Patra News

Himalaya Wellness has donated Rs. 77,00,000/- for feeding 7000 children for one year 2019-20. Also, they have donated Rs. 33,43,302/- for two Akshaya Patra food distribution vehicles.

Dover India Pvt Ltd donated a food distribution vehicle to Akshaya Patra Foundation. Sri Prashanth Santhanam (President and Director-Finance) and Sri Tushar Banerjee (Vice President) handed over the keys of the vehicle to Sri Chanchalapathi Dasa, Vice Chairman, The Akshaya Patra Foundation.

Facilities and Building Solutions (FABS) donated 300 food distribution vessels to Akshaya Patra Foundation. Sri Sridham Krishna Dasa, Director, Akshaya Patra Foundation handed over a memento to Sri P S Somasundar, MD, FABS, in appreciation of their contribution.

Himalaya Wellness
Bangalore (above & below)
### ISKCON Pilgrimages

**MAYAPUR PILGRIMAGE**  
*Chaitanya-Mercy Unlimited*  
Mon, Jul 15 to Sat, Jul 20, 2019  
**Places of visit:**  
Sridham Mayapur, Yogapitha - birthplace of Lord Chaitanya, ISKCON Chand Kazi samadhi, Rajapur, Ganga, Shantipur, Panipati, Srila Bhaktivinoda Thakur house, Chaitanya Matha  
...and many more  
**Amount:** ₹11,000/- + flight charges

**TRIVANDRUM – KANYAKUMARI PILGRIMAGE**  
**TIRUNELVELI PILGRIMAGE**  
Thu, Aug 1 (6 pm) to Mon, Aug 5 (6 am) 2019  
**Places of visit:**  
Adikeshava temple and Anantha Padmanabhaswamy temple in Trivandrum  
12 divyadeshams, Many temples in Kanyakumari  
Temples in Nagarkoil and Tirunelveli  
covering 12 divyadeshams  
**Amount:** ₹10,500/-

**SRIRANGAM – KUMBAKONAM PILGRIMAGE**  
Fri, Aug 16 to Mon, Aug 19, 2019  
**Places of visit:**  
Kumbakonam - Sarangapani, Chakrapani, Ramaswamy, Uppiliyapant temple, Srirangam - Ranganathaswamy, Yamunacharya, Narasimha temples, Kaveri and more  
**Amount:** ₹6,500/-

**PANDHARPUR – KOLHAPUR PILGRIMAGE**  
*“Vitthala-Vitthala”*  
Fri, Aug 30 (6 pm) to Mon, Sep 2 (6 am) 2019  
**Places of visit:**  
Pandharpur, Vitthala temple, Vishnupada  
Gopalgrad, Chandrabhaga river, Kolhapur  
Mahalaksni temple and more  
**Amount:** ₹7,500/-

**UTTAR BHARAT PILGRIMAGE**  
Thu, Oct 10 to Fri, Oct 18, 2019  
**Places of visit:**  
Ayodhya, Gaya, Naimisharanya, Chitrakoot, Kash and more  
**Amount:** ₹25,000/-  
+ flight charges

**PANCHA-DWARAKA PILGRIMAGE**  
Sun, Oct 20 to Sat, Oct 26, 2019  
**Places of visit:**  
Nathadwar, Dwarka, Mula Dwarka, Bet Dwarka, Kankroli, Dakor, Matru-Gaya and more  
**Amount:** ₹19,000/-  
+ flight charges

**VRINDAVAN PILGRIMAGE**  
Sun, Nov 3 to Sat, Nov 9, 2019  
**Places of visit:**  
Vrindavan, Mathura, Gokul, Barsana, Govardhan, Ramanreti, Yamuna and more  
**Amount:** ₹15,000/-  
+ flight charges

**VRINDAVAN-KURUKSHETRA PILGRIMAGE**  
Sun, Nov 3 to Tue, Nov 12, 2019  
**Places of visit:**  
Vrindavan, Gokul, Govardhan, Yamuna, Kurukshetra, Shukratal, Haridwar, Rishikesh and more  
**Amount:** ₹22,000/-  
+ flight charges

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FEEDBACK

"Pilgrimage was very spiritual and knowledgeable. Very happy to travel with ISKCON Prabhuis. Learnt more about Krishna Consciousness. Very protective and safe to travel with ISKCON Pilgrimages. The whole trip was very friendly and we made many Krishna devotees as friends. Hare Krishna!" - Shailavathi, Homemaker

"I liked everything...food, stay and Spiritual Bhajans. I also thank Prabhuis who conducted the Pilgrimage very successfully. I felt presence of God everywhere in this Pilgrimage." - Ramadevi, Homemaker

"Very nice Keertans. Nepal Mukтинath Pilgrimage by ISKCON was blissful, memorable, lifetime spiritual enlightening experience. Nice pastime stories by the Prabhuis. Each and every temple visit was very well meticulously planned by ISKCON Prabhuis. Remarkable pilgrimage which was made possible with the blessings of Srila Prabhupada and grace of none other than Lord Basupatirtha and Mukthinath. ISKCON Keertans kept us enlightened." - Kutru S, Admin Associate in a MNC

"Many many thanks to ISKCON Pilgrimages for the wonderful Nepal Pasupatinath Mukthinath pilgrimage. I would like to specially thank ISKCON Prabhuis for their great support and effort. Prabhus' Keertan and voice are amazing. Big thanks to the team. Grateful for the amazing Darshan. No other group will provide such details and Satsang. Organizers are very supportive and caring. God bless ISKCON Pilgrimages for more and more Yatra to elevate Human Beings and for great Satsangs, Bhakti, Prema Bhakti. Hotel facility in all the places was very good and comfortable. HARE KRISHNA!!! RADHE RADHE!!!" - Sowmya Subramanyam, Team Lead, Software Engineer.

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Offering as much prasadam as possible to the Lord and distributing it to the devotees who visit the temple is an important Vedic custom. Many scriptures glorify the act of distributing prasadam and bless the person who supports this activity.

Annnadana-mahatmya

अन्नदा प्राणदी लोको प्राणदी सर्वदी भवेतु।
तस्माद विशिष्टेश दातन्वं भूतिष्ठित्वात्॥

The giver of food is the giver of life, and indeed of everything else. Therefore, one who is desirous of well-being in this world and beyond should specially endeavour to give food.

कलन्न पीडिति तु देशो काले च शक्ति।
दातन्वं दिव्येभ्य चानाख्द्य भूतिष्ठित्वात्॥

Therefore, one who wishes to attain well-being in this world and beyond should offer food to all who seek. One should give food in accordance with time and place, and should keep giving to the limits of one’s capacity.

— Mahabharata, Ashwamedha Parva

Between 11 am and 2 pm everyday, pilgrims to the ISKCON Bangalore temple are invited to partake of a free, hot prasadam meal at the Annadana Hall. This sumptuous meal consisting of rice, sambar, sabji, sweet pongal and buttermilk is cooked under strict hygienic conditions and pilgrims can eat all they want.

Number of free prasadam meals distributed since inception in Jan 2015: 18,85,004
2018-19 : 3,71,257

We invite you to support this divine program.

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Heritage Fest
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25000 participants from more than 250 schools
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Website: www.iskconbangalore.org/heritage-fest/
Personality Enrichment Workshop 2019

A unique, interactive and experiential workshop for children!

The Cultural Education Services (CES) division of ISKCON Bangalore, organized a six-day Personality Enrichment Workshop for children of ages six to sixteen, in the hallowed precincts of the Hare Krishna Hill temple, Rajajinagar, from 20th to 25th May 2019. The workshop owes its genesis to the conviction that children groomed in their early years in techniques of balancing body, mind and soul, will grow up to have a well-rounded and versatile personality.

The program offered a conducive environment for children to interact, express and engage in activities that bestowed upon them ample opportunity to gain awareness about their own disposition and insight into a desirable demeanor based on Vedic principles. They were trained in surya namaskar, mantra meditation, Bhagavad-gita shloka chanting and were introduced to self-management techniques through interesting value-based sessions, team building activities and an interactive communication skills session.

The experiential workshop with its fun-filled elements was the apt program for children to constructively and meaningfully conclude their summer break and ring in the new academic year.
The Cultural Education Services (CES) division of ISKCON Bangalore organized a spiritual tour of the Hare Krishna Hill temple for fifty students and accompanying teachers of The International School Bangalore (TISB) on Friday, 24th May.

The program commenced with an ecstatic kirtan and puja that was enthusiastically presented by the children who participated in the 6-day Personality Enrichment Workshop. It gave the TISB students an opportunity to sing and dance and relish the nectar of chanting the holy names. The children were briefly informed about the history of the Radha Krishna temple and were taken for darshan of all the presiding Deities. It was indeed a wonderful sight to witness the young kids gleefully chant the Hare Krishna mahamantra.

The spirited children got an opportunity to visit the Akshaya Patra kitchen, where the young minds were introduced to the concept of giving, by way of information shared about the Foundation’s food for education program.

To conclude the visit, a visual treat awaited the kids in the multi-vision theater of the temple. The enlivening puppet show titled Padma-The Baingan Seller, based on the Lord’s pastime in Jagannath Puri dhama was screened.

The educational trip with its elements of fun, adventure and learning indeed took the children through a new dimension of happy experiences.

Colouring artwork by the participants
Puri – The Abode of Lord Jagannatha

The holy city of Jagannatha Puri in Odisha is the transcendental abode of Lord Jagannatha. It is well-known for its Ratha Yatra festival held every year. Lakhs of devotees from India as well as other parts of the world gather here on this occasion to pull the chariots of Lord Jagannatha, Baladeva and Subhadra and seek Their blessings. This year, the Ratha Yatra was celebrated on July 4th. Here are some articles connected to Puri and Lord Jagannatha, the Lord of the Universe.

Jagannatha Ratha Yatra in Puri

Ratha Yatra, the Festival of Chariots, has its origin in Jagannatha Puri. This article presents a detailed explanation of the various rituals and events associated with this festival held in Puri.


Inside the Jagannatha Temple – A Guided Tour

Looking for a guide to your visit to Puri Jagannatha temple? Here is one with very informative and useful details about the temple and different places inside this huge temple complex.


Gundicha Temple - The Garden House of Lord Jagannatha

The Gundicha temple at Puri comes alive at the time of the annual Jagannatha Ratha Yatra. Read about the significance of this temple and the various celebrations held here on this occasion.

https://bit.ly/2RmLPoT

Kitchen of Lord Jagannatha at Puri – Biggest in the World

Do you know that the Jagannatha temple’s kitchen has got the capacity to cook for over one lakh devotees in a day? It is considered to be the largest kitchen in the world. Here are many more interesting facts about this kitchen.


Chappan Bhog: 56 Items for Lord Jagannatha

Check out the 56 varieties of food offered daily to Lord Jagannatha. These include various types of rice preparations, curry with vegetables, milk preparations, sweets, cakes, pancakes and patties.

Jhulan Utsava and Sri Balarama Purnima

Jhulan Utsava the Swing Festival commemorates Lord Krishna’s childhood pastimes of swinging underneath the trees with His friends - the young cowherd boys and girls. ISKCON Bangalore is celebrating this festival from Aug. 11 to 15, 2019. On this occasion, the festival Deities of Radha and Krishna are gently swung on a flower-decorated swing to the accompaniment of arati and sweet kirtans.

The last day of Jhulan Utsava (Aug. 15) coincides with Sri Balarama Purnima, the appearance day of Lord Balarama. He is the original spiritual master and the source of all spiritual power. He serves Lord Krishna as Ananta Shesha, Lakshmana, Lord Nityananda, etc. On the occasion of Balarama Purnima, a grand abhisheka and special arati are performed to Sri Sri Krishna Balarama at our temple.

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

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Jhulan Utsava - Seva Opportunities

Festival Sponsor  Vignraha Seva  Jhulan Alankara Seva

Sri Balarama Purnima - Seva Opportunities

Festival Sponsor  Vishesh Alankara Seva  Vishesh Naivedya Seva

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To donate, please visit: www.iskconbangalore.org/donations/festivalsevaslist
Sri Narasimha Jayanti
The divine appearance day of Lord Narasimhadeva was celebrated at Hare Krishna Movement, Ahmedabad and Hare Krishna Golden Temple, Hyderabad on May 18, 2019.

Srila Bhaktisiddhanta
Srila Bhaktisiddhanta Sarasvati Thakura was the spiritual master of A.C. Bhaktivedanta Swami Prabhupada. He was well-versed in Vedic knowledge, Mathematics and Astronomy.

Who is a Jivan-mukta?
The Chandogya Upanishad states eight symptoms of a jivan-mukta, one who is already liberated from the bondage of repeated birth and death even when living in this body.
https://bit.ly/2WPh0PR

Garuda Panchami
Offer seva to Sri Garudadeva on the auspicious day of Garuda Panchami (August 5, 2019) and receive his blessings.
To read more about Garudadeva and to donate for a seva, please visit:
www.iskconbangalore.org/garuda-panchami

Iskcon: It is a divine experience, cannot be described in words... only to be experienced. The temple complex is very vast. Atmosphere is serene and calm. After entering the complex, one feels completely at peace with oneself. - rajb

A place of remembering god: This is a very spiritually vibrant place. A place of worship, chanting and remembering god. Devotees here are good and inspiring. Prasad quality is very good ... I would suggest one go there, buy Bhagavad Gita from there and read at least 2 slokas every day... I would like to visit again and again. - RishikumardasR

One of nice attractions at Bengaluru: Nice architect and peaceful place. The deities look real ones. The live and continuous kirtan is mesmerizing. - naveeng532

Devotional place with amazing construction: Such an interesting place for devotion with attractive construction, which will push you to visit again and again. - vgalla2010

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