Sri Brahmotsava 2019
SRI NARASIMHA
JAYANTHI Sat, May 18, 2019

Celebrations 6 pm onwards
ISKCON Sri Radha Krishna Temple,
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https://www.iskconbangalore.org/sri-narasimha-jayanti/
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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sucau dese pratisthapya
sthiram asanam atmanah
naty-ucchritam nati-nicam
callajina-kusottaram
tatraikagram manah krta
yata-cittendriya-kriya
upavisyasane yunjyad
yogam atma-visuddhaye

"To practice yoga, one should go to a secluded, sacred place, lay kusha grass on the ground, and then cover the grass with a deerskin and a soft cloth. The seat should be neither too high nor too low. The yogi should then sit on the seat very firmly and practice yoga by controlling the mind and the senses, purifying the heart, and fixing the mind on one point." [Bhagavad-gita 6.11-12]

These are Krishna's practical instructions on how to execute mystic yoga. In the United States yoga is very popular, and there are many so-called yoga societies that follow various teachings. But here the Supreme Lord Himself is giving instructions on how to practice yoga. The first instruction concerns how to sit and where to sit. First one has to select a place where he can sit down and practice yoga. Krishna says it should be in a "sacred place," which refers to a place of pilgrimage. In India the transcendentalists (the yogis and devotees) all leave home and reside in sacred places-such as Prayag, Mathura, Vrindavana, Hrshikesha, or Hardwar-and they practice yoga there. But in this age how many people are prepared to search out a sacred place? For their livelihood they have to live in a congested city. What is the question of finding a sacred place? But if one can't find a sacred place, then how can he practice yoga, since that is the first instruction?

The answer is found in bhakti-yoga. In the bhakti-yoga system the sacred place is the Lord's temple. A temple is nirguna, or transcendental. The Vedic injunction is that the city is the place of passion, the forest is the place of goodness, and the Lord's temple is transcendental. If one lives in a city or a town, he is living in a passionate place. And if he doesn't want to live in a passionate place, he can go to a forest-that is a place of goodness. But God's temple is above passion and goodness. Therefore a temple is the only secluded place in this age. We cannot go to a secluded place in a forest; it is impossible. And if one makes a show of yoga practice in a so-called class and indulges in all kinds of nonsensical things, that is not real yoga. Here are the genuine instructions on how to practice yoga.

Concerning the actual process of meditation, the Brhan-naradiya Purana says that in the Kali-yuga (the present yuga, or age), when people in general are short-lived, slow in spiritual realization, and always disturbed by various anxieties, the best means of spiritual realization is to chant the holy name of the Lord:

harer nama harer nama
harer nama eva kevalam
kalau nasty eva nasty eva
nasty eva gatir anyatha

"In this age of quarrel and hypocrisy, the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way." This chanting of Hare Krishna, which is the essence of the bhakti-yoga process, is universal, and it is so nice that even a child can take part in it. But other processes will not be feasible.

Two of these processes are astanga-yoga and jnana-yoga. The sitting postures and meditation comprise astanga-yoga, and jnana-yoga is an analytical and philosophical process by which one tries to understand what is Brahman and what is not Brahman (neti neti). Part of jnana-yoga consists of studying the Vedanta-sutra, which begins with these words: Janmady asya yatah. This aphorism gives us the hint that the Supreme Brahman, the Absolute Truth,
is that from which everything has emanated. Then we must try to understand what that Absolute Truth is. The nature of the Absolute Truth is explained in the first verse of Srimad-Bhagavatam: janmady asya yato ‘anvayad itaratas ca arthesu abhijnah svarat.

Now, if the Absolute Truth is the supreme cause of all emanations, then what are His symptoms? The Bhagavatam says that He must be cognizant. He's not dead. And what kind of cognizance does He have? Anvayad itaratas carthesu: “He is directly and indirectly cognizant of all manifestations.” I am cognizant, as is every living being, but I do not know how many hairs there are on my body. And if I ask anyone else, “Do you know how many hairs you have on your body?” he will not be able to answer. Another example of cognizance: I know I am eating, but I do not know how my internal processes are working—how the food is being transformed, how it is entering my bloodstream, how the blood is going through the arteries and veins. I do not know any of this. So, this kind of knowledge is not real knowledge.

But the Supreme, says the Bhagavatam, knows everything, directly and indirectly. God must know everything—He must know what is going on in every corner of His creation. In other words, the Supreme Truth, from whom everything has emanated, must be supremely cognizant (abhijnah). Now, one may say, “If God is so powerful, wise and cognizant, then He must have learned His knowledge from someone similar.” No. If a person has learned His knowledge from someone else, then he is not God. God is svarat, or independent. He knows everything automatically.

So, this is jnana-yoga: to investigate by philosophical inquiry the nature of the Supreme, from whom everything is emanating. And because the Supreme is explained in Srimad-Bhagavatam, the Bhagavatam teaches the supreme jnana-yoga and bhakti-yoga combined. In bhakti-yoga the target is the same as in the other yogas. The jnana-yoga tries to reach the supreme, ultimate, goal by philosophical analysis, the astanga-yogi tries to concentrate his mind on the Supreme, and the bhakti-yogi simply engages himself in serving the Supreme Lord so that he reveals Himself. The jnanim and mystic yogis try to understand the Lord by the ascending process of knowledge, and the bhaktas understand Him by the descending process.

For example, if we are in the darkness of night and we try to understand what the sun is by the ascending process, by shining our very powerful searchlight, we cannot see the sun. But if we use the descending process, then when the sun rises we understand it immediately. The ascending process is the process of induction—using our own endeavour to gain knowledge—and the descending process is deduction. Another example: Suppose I am trying to know whether man is mortal. If I go to my father and he says that man is mortal, and if I accept it, then I have understood the truth by the deductive process. But if I want to use the inductive process to learn whether man is mortal, then I have to study many thousands of men and see whether they are immortal or mortal. This will take so much time, and my knowledge will never be complete. But if I take the knowledge that man is mortal from a superior authority, then my knowledge is complete. Thus, in Srimad-Bhagavatam [10.14.29] it is said,

\[
\text{athapi te deva padambuja-dvaya-}
\text{prasada-lesanugrita eva hi}
\text{janati tattvam bhagavan-mahimno}
\text{na canya eko ’pi cirim vicinvan}
\]

“My dear Lord, a person who has received a little favour from You can understand You very quickly. But those who are trying to understand You by the ascending process may go on speculating for millions of years, yet they will never understand You.”

The speculators come to the point of frustration and confusion. “God is zero,” they say. If God is zero, then how have so many forms come into being? God is not zero. The Vedanta-sutra says, janmady asya yatah: “Everything is generated from the Supreme.” Now, we have to study how it is generated. That is also explained in the Vedanta-sutra. Veda means “knowledge,” and anta means “ultimate.” So Vedanta means “the ultimate knowledge.” The ultimate knowledge is realization of the Supreme Lord.

**Devotee:** Srila Prabhupada, you said that we cannot comprehend the form of Krishna with our mind and senses. Then how are we to understand the form of Krishna that we see in the pictures and the murtis [statues]?

**Srila Prabhupada:** You should simply serve Him; then He will reveal Himself. You cannot understand Krishna by the ascending process. You have to serve Krishna, and Krishna will reveal Himself to you. This is stated in Bhagavad-gita [10.11]:

\[
tesam evanukampartham
aham ajnana-jam tamah
\]
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"Just as a special favour to those who always engage in My service, I vanquish all kinds of darkness and ignorance with the light of knowledge." Krishna is within you, and when you are sincerely searching after Krishna by the devotional process, He reveals Himself to you. As Krishna says in the Eighteenth Chapter of Bhagavad-gita, bhaktya mam abhijanati: "One can understand Me only by bhakti, the devotional process." And what is bhaktya? Bhakti is this: sravanam kirtanam visnoh, simply hearing and chanting about Vishnu. This is the beginning of bhakti. So, if you simply hear talks on Krishna sincerely and submissively, then you will understand Krishna. Krishna will reveal Himself to you. Now we are hearing about Krishna from Bhagavad-gita and chanting His glories; Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. This is the beginning—sravanam kirtanam visnoh. Everything is done in relation to Vishnu. The meditation is on Vishnu, therefore bhakti is for Vishnu—nothing is without Vishnu. And Krishna is the original form of Vishnu (Krishnas tu bhagavan svayam), the original form of the Supreme Personality of Godhead. So, if we follow this process of bhakti-yoga, then we'll be able to understand the form of Krishna, without any doubt.

The next verses of Bhagavad-gita read as follows:

samam kaya-siro-grivam
dharayann acalam sthirah
samsreksya nasikagram svam
disas canavalkayan
prasantatma vigata-bhir
brahmacari-vrate sthitah
manah samyamya mac-citto
yukta asita mat-parah

"One should hold one's body, neck, and head in a straight line and stare steadily at the tip of the nose. Thus, with an unagitated, subdued mind, devoid of fear, completely free from sex life, one should meditate upon Me within the heart and make Me the ultimate goal of life." [Bg. 6.13-14]

The goal of life is to know Krishna, who is situated within the heart of every living being as Paramatma, the four-handed Vishnu form. The astanga-yoga process is practiced in order to discover and see this localized form of Vishnu, and not for any other purpose. One who has no program to realize this Vishnu-murti is uselessly engaged in mock-yoga practice and is certainly wasting his time. Krishna is the ultimate goal of life, and the Vishnu-murti situated in one's heart is the object of astanga-yoga practice. As mentioned in the previous verses, to begin the astanga-yoga process one must first of all select a solitary place, where he can execute yoga alone. It is not that one can go to a yoga class, pay some fee, do some gymnastics, and then come back home and do all kinds of nonsense. We shouldn't be entrapped by all these ridiculous "yoga societies." Such societies, I can declare, are simply societies of the cheaters and the cheated. Here in Bhagavad-gita is the real yoga process, taught by the supreme authority, Krishna. Can there possibly be any person who is a better yogi than Krishna? No. And here is His authoritative statement on yoga. So, first of all one has to select a secluded, holy place and prepare a special seat. Then one has to sit down upon the seat in an erect posture: "One should hold one's body, neck, and head in a straight line." These things help to concentrate the mind, that's all. But the real purpose of yoga is to keep Krishna always within oneself. Here it is stated, "One should hold one's body, neck, and head in a straight line and stare steadily at the tip of the nose." And if one closes his eyes during meditation, he'll sleep. I have seen this. In these "yoga classes" so many so-called meditators are simply sleeping, because as soon as one closes his eyes, it is natural that he'll feel sleepy. So the eyes must be half-closed, and one has to see the tip of his nose. This process will help the mind to be fixed.

Then Krishna says one should have an "unagitated, subdued mind, devoid of fear." Generally, a yogi practices in a jungle. But if he's thinking, "Is some tiger or snake coming? What is that?" his mind will be agitated. After all, he has to sit down alone in a jungle. There are so many animals—tigers, lions, snakes. Therefore it is especially stated here that the yogi must be "devoid of fear." The skin of a deer has some chemical property that repels snakes. If one sits down on that particular skin, the snakes and other reptiles will not come. That is the purpose of the deerskin: one will not be disturbed. But one can be truly fearless only when one is fully in Krishna consciousness. A conditioned soul is fearful due to his perverted memory, his forgetfulness of his eternal relationship with Krishna. Srimad-Bhagavatam says, bhayam ditiyabhinivesatah syad isad apetasya viparyayo 'smritih. Krishna consciousness is the only basis for fearlessness. Therefore perfect yoga practice is possible only for a person who is Krishna conscious. The next qualification for the yogi is that he must
be “completely free from sex life.” If one indulges in sex, he cannot fix his mind on anything. A steady mind is the effect of brahmacharya, or celibacy. If one remains a brahmachari, or without sex life, then he can be determined. A practical example is Mahatma Gandhi, of India. Now, he started his movement of non-violent non-cooperation against the powerful British Empire. Just see! He declared, "I shall fight with the Britishers non-violently, without any weapon." Besides, India was dependent, so there were no weapons. And the few times armed revolutions were attempted, the Britishers, being more powerful, cut them down. So Gandhi invented the method of non-violent non-cooperation. "I shall fight with the Britishers," he declared, "and even if they become violent, I shall not become violent. In this way I shall get world sympathy." This was his plan. He was a great statesman, but more important, his determination was very fixed because he was a brahmachari. At the age of thirty-six he gave up sex life. He was a young family man—he had children, he had a wife—but from the age of thirty-six on he gave up sex with his wife. That made him so determined to drive away the Britishers from the land of India that he actually did it. Therefore, refraining from sex makes one very powerful. Even if one doesn't do anything else, if he simply refrains from sex he becomes a very powerful man. People do not know the secret: if one wants to do anything with determination, one has to stop sex.

Therefore in no Vedic process—neither the yoga process nor the bhakti process nor the jnana process—is unrestricted sex indulgence allowed. No. Sex indulgence is allowed only in family life, just to beget very nice children, that's all. Sex is not for sense enjoyment, although there is enjoyment by nature's arrangement. Unless there were enjoyment, why would anyone take responsibility for family life? That pleasure is nature's gift, but we should not take advantage of it. These are the secrets of life.

So yoga practice is such a nice thing, but if one simultaneously indulges in sex life, it is simply nonsense. It is simply nonsense if anyone says that one can go on with his sex life as much as he likes and at the same time become a yogi. The so-called yoga teachers advertise, "Simply pay my fees, and I will give you a miracle mantra." These things are all nonsense. But we accept them because we want to be cheated. We want to get something sublime very cheaply. That means we want to be cheated. If I want a very fine thing, I must pay for it. Suppose I go to a store and say to the proprietor, "Sir, I can pay you ten cents. Please give me the best thing in your store." How can I expect the best thing for ten cents? If I want to purchase gold, then I have to pay for it. Similarly, if we want perfection in yoga practice, then we have to pay for it by giving up sex. That is the instruction of Bhagavad-gita. We shouldn't try to make yoga a childish affair. If we try to make it a childish affair, then we'll be cheated. And there are so many cheaters waiting to cheat us, take our money, and go away. Here is the authoritative statement: "Free from sex life."

Next Krishna says, "One should meditate upon Me. Ultimately, what is the object of meditation? Not the void, but the form of Vishnu. This is sankhya-yoga, which was first practiced by Kapiladeva, an incarnation of Krishna, or God. So the secret of yoga is that one should absorb the mind in Krishna. The process of sitting straight and seeing the tip of one's nose helps one to concentrate the mind on the Vishnu form, or Krishna. "One should meditate upon Me," says Krishna. Thus meditation in sankhya-yoga means meditation on Krishna.

Now, in the Krishna consciousness movement the meditation is directly on Krishna and nothing else. Therefore no one is a better meditator than my disciples. They are concentrating simply on Krishna, and all their activities are centered on Krishna. When they're working in the garden, digging the earth, they're thinking, "A nice rose will grow, and we shall offer it to Krishna." This is meditation—practical meditation: "I shall grow a rose, and it will be offered to Krishna." Even in the digging there is meditation. And when they are preparing nice food, they think, "It will be eaten by Krishna." So, in cooking there is meditation. And what to speak of chanting Hare Krishna and dancing.

Therefore, because they are meditating twenty-four hours a day on Krishna, my disciples are perfect yogis. Let anyone come and challenge them. We are teaching the perfect yoga system, but not whimsically: on the authority of Bhagavad-gita. We have not manufactured anything by concoction. Here is Krishna's statement that one should simply concentrate one's mind on Him, and my disciples' activities have been so moulded that they cannot think of anything but Krishna. So they are the highest meditators. Krishna says, "Think of Me within the heart and make Me the ultimate goal of life." Krishna is the ultimate goal of life, and my disciples are preparing themselves for being transferred to Krishna's planet (Krishnaloka). Krishna consciousness, therefore, is the perfect yoga.
In Nature There Are No Mistakes

This exchange between His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, his disciple Dr. Thoudam D. Singh, and guests occurred in December 1973 during a walk at Venice Beach, in Los Angeles.

Dr. Singh: Now scientists have organized a whole department called gerontology, in which they study how to prolong life.

Srila Prabhupada: Their real aim should be to stop the suffering. Suppose an old man is in great pain, suffering from many diseases, and suddenly the doctors increase his life-span. What is the profit?

Dr. Singh: That is what they do with heart transplants.

Srila Prabhupada: It is nonsense! Let them stop death; that would be an achievement. Let them stop all disease:
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ah, that would be an achievement. They cannot do these things! Therefore, all their research is simply a struggle for existence. Krishna says in Bhagavad-gīta [15.7], “The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.”

Student: Now there is a shortage of oil.

Srila Prabhupada: Yes, we have built a civilization that is dependent on oil. This is against nature’s law, and therefore there is now an oil shortage. By nature’s law, winter is now coming. Scientists cannot stop it and turn it into summer. They wrongly think they control nature. In Bhagavad-gīta Krishna says that the living being thinks himself to be the doer of activities that are in actuality carried out by nature. The sun is now rising. Can they make it dark? And when it is dark, can they command the sun, “Get up”? They do not realize that if they really want to conquer nature, they should try to conquer birth, death, old age, and disease. In Bhagavad-gīta [7.14] Krishna says, This divine nature of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.

Dr. Singh: So, is it very hard to overcome nature’s laws?

Srila Prabhupada: For the materialists, it is impossible. But if one surrenders to Krishna it becomes easy.

Dr. Singh: To explain why there are so many varieties of living entities, the scientists say that at a certain time during evolution, the cells’ genes, which normally reproduce themselves perfectly for the next generation, sometimes make a mistake in copying something like the printing press that sometimes makes mistakes. In some circumstances these mistakes, or mutations, have stood, and different species of living entities have been formed because of the difference in the genes.

Srila Prabhupada: But that “mistake” has been continuing since time immemorial, for you will find that all varieties of living entities have always existed. Therefore the “mistake” is eternal. But when a “mistake” is permanent, it is not a mistake; it is intelligence!

Dr. Singh: But scientists say that without mutations there would be only one kind of living entity in the whole universe.

Srila Prabhupada: No. Every living entity has a different mind, and therefore there are so many different species of life to accommodate the different mentality. For example, we are walking here, but most people are not coming to join us, because they have different mentalities than we do. Why does this difference exist?

Dr. Singh: Maybe it is a mistake.

Srila Prabhupada: It is not a mistake. It is their desire, and at the time of death everyone will get a body exactly according to his desire. Krishna says in the Bhagavad-gīta 18.61, “Whatever state of being one remembers when he quits his body, that state he will attain without fail.” What you are thinking of at the time of death exactly determines your next body. Nature will give you the body; the decision is not in your hands, but in nature’s, and she is working under the direction of God.

Dr. Singh: But science seems to have evidence that different species of life do arise by mistakes.

Srila Prabhupada: That is their mistake! In the laws of nature there are no mistakes. In railway cars there are first-class, second-class, and third-class sections. If you purchase a third-class ticket but by mistake go to the first-class section, you will not be allowed to stay there. It is not a mistake that there are sections; that is the arrangement. But it is your mistake that you have gone to the wrong section. So, God is so thorough that He knows all the mistakes that will be made. Therefore, according to the mistakes you commit, you enter a particular body: “Here, come here. The body is ready.” There are 8,400,000 species of life, and nature works, assigning different bodies, with mathematical precision. When the government builds a city, it builds a prison even before the city is complete, because the government knows that there will be many criminals who will have to go to prison. This is not the government’s mistake; it is the criminals’. Because they become criminals, they have to go there. It is their mistake.

In nature there are no mistakes. Krishna says, “This material nature is working under My direction, O son of Kunti, and producing all moving and nonmoving beings.” [Bg. 9.10] Nature works under the supervision of God, Krishna, so how can nature make mistakes? But we commit mistakes, we are illusioned, our senses are imperfect, and we cheat. That is the difference between God and man. God does not have imperfect senses; His senses are perfect.

Dr. Wolf-Rottkay: Because our senses are defective, the technological enlargements of our senses, like microscopes and telescopes, must also be defective.

Srila Prabhupada: Yes. Material existence means defective existence. If you construct something with defective knowledge and imperfect senses, whatever you construct must be defective. Therefore we conclude that whatever the scientists say is defective.

Dr. Singh: But they seem quite satisfied.

Srila Prabhupada: The ass is also satisfied to carry the load of the washerman. In some parts of India one may sometimes see a dog starving to death. But as soon as it gets a female dog, it is satisfied with having sex. Is that satisfaction? The dog is starving, but still it is satisfied with sex. Everyone is satisfied, even the worm in the stool. That is nature’s law.
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The Deity or arsha vigraha is the form that the Supreme Lord resides in, to accept the offerings of His devotees and to give them an opportunity to personally relate with Him in this material world. The Vedic scriptures state that worshipping His deity form is non-different from worshipping the Lord directly.

Brahmotsava is the commemoration of the installation of the Deities of the temple and is usually a ten-day celebration. This year’s celebrations on Hare Krishna Hill began on April 18 and ended on April 29. Every evening, Lord Krishnachandra and Smt Radharani rode on different vahanas or carriers, dressed in various alankaras depicting Their transcendental pastimes. They then receive dolotsava seva accompanied by sangeetha seva for Their pleasure.
Ananta Shesha Vahana
Lakshmi Narayana Alankara

Surya Prabha Vahana
Swarndu Sundara Krishna Alankara
Chandra Prabha Vahana
Radha Rasabihari Alankara

Maha Pallakki
Radha Raja Gopala Alankara
Kalpa Vriksha Vahana
Radha Kunjabihari Alankara

Garuda Vahana
Devendra Vijaya Alankara
Hanumad Vahana
Seetha Rama Pattabhisheka Alankara

Hamsa Vahana
Mohini Alankara
Ashwa Vahana
Rukmini Vijaya Alankara

Gaja Vahana
Rukmini Dwarakadisha Alankara
Brahma Ratha
Radha Krishnachandra Alankara

Churnabhisheka
Pushpa Pallakki, Theppotsava
Yamuna Theera Vanachari Alankara

Kalyanotsava
Pallakki utsava

Dolotsava
Nrithya Seva by
Indisha Productions (Chennai)

Nrithya Seva by
Kuchipudi Art Academy (Chennai)
Other cultural programmes: kirtan, dance & skits
ISKCON Bangalore’s unique and vibrant Culture Camp 2019 that was conducted at Vaikuntha Hill Temple, concluded with a grand talents day celebration at Hare Krishna Hill, Rajajinagar, on 21st April 2019. The program was enthusiastically attended by the participants and their families.

The aim of the camp is to enrich young minds with our timeless culture and glorious heritage. Children between the age group of 6 to 16 years gathered together to learn about our rich history, traditions and values, in a captivating and fun manner. They enthusiastically participated in celebrating the Sri Rama Navami festival donning colourful ethnic wear. They learnt the significance and essence of the festival from a senior temple devotee, who also blessed the children on the auspicious occasion.

The eclectic culture camp comprised of Bhagavad-gita shloka recitation, mantra meditation, value based sessions and life skills training, apart from different modules such as Art and Craft and English theatre. The soulful rendition of prayers, mantras and shlokas by children during the talents day celebration, left their families spell-bound and emotional.

What else can better describe the whole culture camp experience than this testimonial from a parent, “Excellent program. In such a short duration of time, my child has learnt so much! Looking forward to enrolling her next year too!”
Sri Rama Navami

BANGALORE: (above) Sri Sri Krishna Balarama in Sri Sri Rama Lakshmana alankara
(below) Rama Taraka yagna
KAILASH MANASAROVAR (NEPAL)
PARIKRAMA PILGRIMAGE
Tue, June 11 to Sat, June 22, 2019

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(Includes - Flights, Helicopter, Accommodation, Food, Visa, Local travel, etc)

Last date for Registration:
May 15, 2019

Join us for a spiritual and devotional retreat with ecstatic kirtans, bhajans, pastime narrations and delicious Krishna prasadam!
### Upcoming ISKCON Pilgrimages

#### AHOBILAM PILGRIMAGE

**Fri, June 7 (8 pm) to Mon, June 10 (6 am) 2019**

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

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

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#### SRIRANGAM KUMBAKONAM PILGRIMAGE

**Fri, Aug 16 to Mon, Aug 19, 2019**

**Places of visit:**
- Kumbakonam - Sarangapani, Chakrapani, Ramaswamy, Uppiliappan temples,
- Srirangam - Ranganathaswamy, Yamunacharya, Narasimha temples,
- Kaveri and more

**Amount:** ₹6,500/-

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#### 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, Panihati, Srila Bhaktivinoda Thakur house, Chaitanya Matha
- and many more

**Amount:** ₹11,000/-
+flight charges

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#### PANDHARPUR – KOLHAPUR PILGRIMAGE

*“VITTHALA-VITTHALA”*

**Fri, Aug 30 (6 pm) to Mon, Sep 2 (6 am) 2019**

**Places of visit:**
- Pandharpur, Vitthala temple, Vishnupada
- Gopalgad, Chandrabhaga river, Kolhapur Mahalaksmi temple and more

**Amount:** ₹7,500/-

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#### TRIVANDRUM-KANYAKUMARI MADURAI PILGRIMAGE

**Thu, Aug 1 (6 pm) to Mon, Aug 5 (6 am) 2019**

**Places of visit:**
- Adikeshava temple and Anantha Padmanabhaswamy temple in Trivandrum
- Many temples in Kanyakumari
- Temples in Nagarkoil and Tirunelveli
- Madurai Meenakshi temple and Koodal Azhagar temple

**Amount:** ₹10,500/-

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#### CHAR-DHAM PILGRIMAGE

**Batch 1**

**Sat, Sept 7 to Wed, Sept 18, 2019**

**Batch 2**

**Thu, Sept 19 to Mon, Sep 30, 2019**

**Places of visit:**
- Badrinath, Kedarnath, Gangotri,
- Yamunotri, Rishikesh, Haridwar and more

**Amount:** ₹56,000/-
(including Kedarnath helicopter charges and flight from Bangalore-Dehradun-Bangalore)

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For registration contact:
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Limited seats. First come first served basis
The 533rd anniversary of Sri Chaitanya Mahaprabhu’s appearance day was celebrated at the Rajangana Hall of Sri Krishna Matha by ISKCON Bangalore in association with Paryaya Sri Palimaru Matha, Udupi on March 24, 2019. The event was titled Sri Chaitanya Jayanthi Sambhramotsava.

The program was held from 7:30 a.m. to 1:30 p.m. and began with bhajans and kirtans. His Holiness Sri Vidyadheesha Tirtha Swamiji, Paryaya Sri Palimaru Matha inaugurated the event. Hon’ble Justice Ashok B Hinchigeri, Retired High Court Judge, Karnataka and Dr. D. R. Kaarthikeyan, Former Director, Central Bureau of Investigation were the Chief Guests at the inaugural ceremony. Vedamurthy Brahmarshri Sri Shivarooru Vedavyasa Tantri, Diwan of Paryaya Sri Palimaru Matha was the Guest of Honour. His Grace Madhu Pandit Dasa, President, ISKCON Bangalore presided over the ceremony.

Among the other dignitaries who graced the event were Prof. Mallepuram G. Venkatesh, Former Vice Chancellor, Karnataka Sanskrit University; His Holiness Stoka Krishna Swami and His Grace Chanchalapathi Dasa, Senior Vice President, ISKCON Bangalore.

The inaugural ceremony was followed by Prasangavadhana, a discussion on Sri Chaitanya Mahaprabhu’s pastimes by eminent scholars and poets. The event concluded with a maha sankirtana by all the devotees present and Sri Vishnu Sahasranama recital by various Vishnu Sahasranama Mandalis.

Nearly one thousand devotees from ISKCON Bangalore group of temples participated in this event.

To read the full article, visit: https://bit.ly/2ICee89
Lord Narasimha is the remover of obstacles on the path of His devotees. He protects them from all kinds of calamities and also bestows opulence, fame and victory upon them.

Participate in the Narasimha Jayanti celebrations at ISKCON Bangalore and seek the protection and blessings of Lord Sri Prahlada Narasimha. On this occasion, you also get an opportunity to have darshan of the Lord in Chandan Alankara (the Lord is anointed with sandalwood paste) for three days - from May 15 to 17.

Seva Opportunities

Chandan Yatra Seva Sponsor
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To donate, please visit: www.iskconbangalore.org/sri-narasimha-jayanti/
Krishnazine
Fortnightly e-Magazine of ISKCON Bangalore

Holi Mahotsav
Vrindavan Chandrodaya Mandir (VCM) celebrated Holi Mahotsav at Amour Conventions and Resorts, Gurugram on March 17, 2019 as part of Gaura Purnima celebrations.


Srila Bhaktivinoda
Srila Bhaktivinoda Thakura is a great acharya in the Gaudiya Vaishnava Sampradaya. He is the pioneer to revive the Harinam sankirtan movement in its original form.


Predestination
One who commits a theft will be captured and punished. That is his future. However, knowing his future does not mean that he had no choice not to commit the criminal act.


Sri Hanuman Jayanti
ISKCON Bangalore is celebrating Sri Hanuman Jayanti on May 29, 2019. Visit our temple on this auspicious day and seek the blessings of Sri Hanuman.

For details about the celebrations and seva opportunities, please visit:
www.iskconbangalore.org/sri-hanuman-jayanti/

Reviews from
tripadvisor

A must for the India Lover: The visit to the Iskoon temple in Bangalore is an eye opener. Very orderly - clean and calm atmosphere stays with you even after you leave. The darshan is easy - you can spend little more time than you would normally do. The Prasadam and the Lunch served is very satisfying - quantity, quality as well as the taste and the overall experience!
- Sharad S

Hare Rama Hare Krishna: I visit this temple at least once every year, sometimes more. This is one of the most beautiful temples and it gives the feeling that GOD actually resides in there. The sevas that happen especially at night just before closing, where they are singing bhajans and putting God to sleep is one of the best experiences in an Indian temple ever. So much joy, peace, tranquility and a place where really GOD is celebrated and cherished.
- CharishmaNarayan

Peace and calm: If u r looking for inner peace then this is the place. The place is buzzing always with good vibes and energy. The food also is amazing. Do try.
- SurabheeGupta

Top YouTube Picks

Sri Rama Navami 2019
https://bit.ly/2InZ0Ve

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