SRI BALARAMA
Jayanti
Monday, Aug 3-2020

Celebrations 6 pm
Abhisheka-Jhulan utsava-Kirtanas-Prasadam

For more details visit:
https://www.iskconbangalore.org/sri-balarama-purnima/
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
There Is a Transcendental World....

Srila Prabhupada's First Talks in America (New York, October 1966)


avyakto 'ksara ity uktas
tam ahuh paramam gatim
yam prapy na nivartante
tad dhama paramam mama

"My supreme abode is unmanifested and eternal, and it is the supreme destination. When one goes there he never comes back [to this material world]." [Bg. 8.21]

In this verse the word avyaktah means "that which is not manifested." This material world is manifested before us, but the spiritual world is not manifested. Still, although not manifested, the spiritual world is eternal (aksarah). Aksarah means "that which has no annihilation." In the material world a thing is born, it stays for some time, it develops, it produces some by-products, it dwindles, and then it vanishes. These are the six changes of material things. But the spiritual world, which at present is not manifested before us, is aksarah, or eternal. It is not annihilated.

At the present moment, because we are covered by the material dress of material senses, the spiritual world or anything spiritual is not conceivable. But we can feel that there is something spiritual. That is possible. Although we are fully in ignorance of the spiritual reality, still we can feel it. If you analyze yourself silently "What am I? Am I this finger? Am I this foot? Am I this hair? Am I this body?" you'll deny: "No, I'm not this." So, what is beyond this body that is spiritual, and that we can feel.

We cannot see the spirit within the body (although it is there), but we can distinguish a dead body from a living body. In a dead body something is lacking. Again, that "something" is spirit. So although we have no eyes to see, the spirit is there. This is the beginning point of Bhagavad-gita. Avasna tu tad vidhi yena sarvam idam tatam [Bg. 2.17]: that spiritual existence is eternal, whereas this body is not eternal.

Now, here it is said that the spiritual atmosphere is avyaktah, unmanifested. So how can we have it manifested before us? We have a little feeling of it, but how can it be manifested? Yes, you can have it manifested by practicing this Krishna consciousness, which we are preaching.

In the Vedic literature it is said, atah sri-krishna-namadi na bhavet grahyam indriyaih. Indriyaih means "the senses." We perceive or we get knowledge through the instruments of different senses: the eyes, ears, nose, tongue, and skin. These are our five senses for gathering knowledge. And there are five senses for working: the voice, hands, legs, genital, and anus. So we have ten senses. And these ten senses are being conducted by the mind. Now, sri-krishna-namadi na bhavet grahyam indriyaih: "With these dull material senses and mind we cannot understand Krishna's name, form, and so forth." Why? Because Krishna is completely spiritual, and He's absolute; therefore His name is also spiritual. His form is spiritual. His qualities, His opulences. His paraphernalia everything is spiritual. But at the present moment, due to our material bondage and conditioning, we cannot understand what is spiritual.

But this ignorance can be removed by this process: chanting Hare Krishna. How is this? I'll give you an example. When a man is sleeping, how can you awaken him? By the vibration of sound. “Mr. Such-and-such, just get up! Get up! The time is up!” Although he is practically unconscious and cannot see, still that hearing process is so prominent that a sleeping man can be awakened by the vibration of sound. Similarly, although the spirit soul is now overpowered by material bondage and material conditioning, his spiritual consciousness can be revived by this transcendental vibration: Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

Now, these are Sanskrit words, so some of you may not know the meaning of this Hare Krishna mantra. The meaning of Hare Krishna is, it is simply addressing the Supreme Lord and His energy. Hara is the energy, and Krishna is the Supreme Lord. So we are addressing, "Hare Krishna, Hare Krishna" "O energy of the Lord, O Lord, please accept me." That's all "Please accept me." We have no other prayer. “Please accept me.” Lord Chaitanya taught that we should simply cry for the Lord and that we should simply pray for Him to accept us. That's all. So
This vibration is simply a cry for addressing the Supreme Lord, requesting Him, “Please accept me. Please accept me.”

This prayer was offered by Lord Chaitanya. He’s praying, “O my dear Krishna, son of Nanda.” Krishna played the part of a foster son of Nanda Maharaja. And Krishna is very delighted when He is connected with some of His devotees’ names. So Lord Chaitanya addresses Him, “O Krishna, son of Nanda, somehow or other I have now fallen into this ocean of nescience and ignorance. Please pick me up and place me as one of the atoms at Your lotus feet.” That’s all. If a man falls into the ocean, his only chance for survival is if someone goes and saves him. If someone picks him up just one inch above the water, he feels immediately relieved. Immediately. So, as soon as we are fixed in Krishna consciousness, we feel immediate relief. There is no question about it. It is such a nice thing.

So, we cannot perceive the transcendental nature of the Supreme Lord: His name. His fame, and so forth with our materially conditioned senses and mind. By speculating about what the name of God is, you cannot understand what the name of God is. By speculating about what the form of God is, you cannot possibly understand His form. But as soon as you become situated in Krishna consciousness, you will understand that you are a part of the atom at His lotus feet. That’s all. If a man falls into the ocean, his only chance for survival is if someone goes and saves him. If someone picks him up just one inch above the water, he feels immediately relieved. Immediately. So, as soon as we are fixed in Krishna consciousness, we feel immediate relief. There is no question about it. It is such a nice thing.

So here in this verse it is said, avyaktah, aksarah there is a transcendental world. Because it is spoken in the Bhagavad-gita, and because the Supreme Personality of Godhead Himself is speaking, there is no cause for doubting. There is no cause for doubting this information. The only thing is how to feel it, how to understand it. That understanding will gradually be developed and it will be shown, it will be revealed to you if you take up this chanting of Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

This is a simple process, a very simple process. Even children can take part in it. Even a child of six months took part in it. Perhaps in the last meeting you have seen: there was a small child sitting on the lap of his father, and he was also joining in. [Claps his hands in imitation of the child.] You see? Because it is automatic: a dog will dance, a cat will dance, a child will dance. There is no necessity of preliminary qualifications for understanding the Hare Krishna mantra, because it is from the spiritual platform. It is from the spiritual platform. So this simple process will reveal before you what the spiritual kingdom is, what God is, what you are, what this material world is, why you are conditioned, what the remedy is - everything will be revealed gradually, step by step, step by step.

Avyakto 'ksara ity uktah: in the Vedic literature it is said that the spiritual world is unmanifested. But still it is eternal. We have to see through the books of knowledge. We have to believe. And it will be revealed, if you follow the process. For example, suppose you purchase a ticket for India from Air India or Pan American Airlines. Why do you purchase? You can disbelieve: “What is the evidence that I shall go to India by purchasing the ticket?” But when you see that other people are going to India, the company’s running, and so forth under these circumstances you develop some faith: Yes, the plane will take me to India.’ And actually, when you purchase the ticket and sit down on the plane, the next morning you arrive in India. The plane will take me to India. And actually, when you purchase the ticket and sit down on the plane, the next morning you arrive in India. Now, why did you have faith? Because Pan American is a company which is authorized, which is recognized. Therefore you are developing faith.

Faith you must have. Without faith you cannot go a step forward, even in your ordinary life. But faith in what? Ah, the belief and faith should be in the authorized thing. That is the process. You must have faith, for without faith you cannot make progress. But not blind faith. Rather, you should accept something which is recognized. So Bhagavad-gita is recognized. As far as India is concerned, Bhagavad-gita is recognized cent per cent. It doesn’t matter whether they are theists or atheists - all classes of men in India accept Bhagavad-gita. And outside India all scholars, all religiousists, all philosophers have accepted Bhagavad-gita as authority. So there is no doubt about Bhagavad-gita’s being authority. Even Professor Einstein regularly read Bhagavad-gita, such a great scientist. And there is much more evidence.

So you should believe that there is a spiritual atmosphere, and that it is the kingdom of God. And here it is stated,
Live A Luxurious Lifestyle
At The Location Of Your Convenience

**BOLLINENI Astra**
Enhanced Living

- 194 Premium Luxury Apartments
  - at Kaggal, Yelahanka
  - 4 Acres Layout
  - 2, 2.5 & 3 BHK
  - 2 Towers - 11 & 12 Floors
  - 1230 sq.ft. to 2430 sq.ft.

**OFFER**
- Just Pay Rs. 1 Lac & Book
- Save up to Rs. 7.84 Lacs

**NORTH BROOKS-46**

- 344 Apartments at Yelahanka
  - New Town
  - 4 Acres Layout
  - 2, 2.5 & 3 BHK Apartments
  - 4 Towers - 13 & 14 Floors
  - 1045 sq.ft. to 2270 sq.ft.

**OFFER**
- Save up to Rs. 3 Lacs

**BOLLINENI Silas**

- 499 Apartments at Whitefield
  - 10 Acres (Phase I - 6.5 Acres)
  - 2, 3 & 3 BHK Apartments
  - 10 Towers - 13 & 13 Floors
  - Ready to Move-In
  - 1005 sq.ft. to 1600 sq.ft.

**OFFER**
- Save up to Rs. 5 Lacs

**BOLLINENI County**

- 433 Premium Residential Villa
  - Near Chikkabag
  - 32 Acres
  - 1300 sq.ft. to 2600 sq.ft.

**OFFER**
- Rs. 20 Lacs

8 ONGOING
- Residential Marvels in
  - Bengaluru, Chennai & Hyderabad

3 UPCOMING
- Luxury residential developments
  - across South India

2 READY TO MOVE IN
- Residential Marvels in
  - Bengaluru & Chennai

4.3 MILLION
- STR delivered across
  - South India & Dubai

45 YEARS
- Civil Expertise

**Avail Limited Period Launch Price**

**10% DISCOUNT**

Please type “PROJECT NAME”, to get the exact location in Google Maps

**www.bscplre.com**

**salesenquiry@bscplre.com**

**+91 88804 41000**

*BSCPL Infrastructure Ltd.*

Bengaluru | Chennai | Hyderabad | Dubai

*Projects approved by all leading financial institutions*
yam prapya na nivartante: if somehow or other you can reach that spiritual atmosphere, then the result is na nivartante: you'll never have to take another material body. So tad dharma paramam mama: you'll become quietly and happily situated in your eternal life. Don't you think so? Now, suppose you are placed in some country where you can understand, "I'll have no more death, no more miseries, no more old age, no more disease." Will you not be happy? Suppose you are transferred to a country where these things are available..... "Yes, I shall, I must be happy! If I can go to some place where I'll not have to die again or become old or have any diseases oh! Certainly I shall accept it. That is my desire, my heart's desire. I want that."

Why do you want that? Because you have the right to it. It is your prerogative. You are eternal, you are blissful, you are full of knowledge. But you are now covered by this material entanglement, so you have forgotten your self.

So here Krishna is giving you the chance to revive your original status of life. Here it is clearly said, yam prapya na nivartante: if you somehow or other can approach that spiritual atmosphere, then you haven't got to return to this land of miseries. Now we are trying to become happy by transferring ourselves to the moon planet. We are thinking that if we can transfer ourselves to the moon we shall be happy. But this is useless. Bhagavad-gita has already informed you, abraham-bhuvalokah punar avartino 'tyuna: even if you go to the highest planet (of course you cannot go there, but suppose you could go by your sputnik or by aeronautic means), still you could not avoid the four principles of material miseries namely birth, death, old age, and disease. So you should not desire a place anywhere within this material world. Either in this country or that country or this planet or that planet you'll never be happy.

But here Krishna gives us valuable information. Ayyako 'ksara ity uktas tam ahuh paramam gatim: if you can reach the highest perfectional stage, if you can reach Krishna's supreme abode, then only will you no longer be required to come back again to this nonsensical material world. This is the information you get from the Bhagavad-gita. And what shall you do there? Some philosophers think that that spiritual atmosphere must be impersonal. Impersonal, void some philosophers think like that. The impersonalist Shankarites and the Buddhists believe that there is voidness in the spiritual atmosphere. But the Bhagavad-gita does not disappoint you in that way. That voidness philosophy has created atheism. Just try to understand clearly: I am a spiritual being, so I want enjoyment. That is my life. I want enjoyment. But as soon as I see that my spiritual future is void, I must feel inclined to enjoy this material life. Therefore the impersonalists simply discuss this voidness and impersonalism, but as much as possible, they enjoy material life. Simply armchair philosophical discussion. As soon as we look at their behaviour, we see that they're too much attached to material enjoyment. So they may enjoy some speculation, that's all. But there is no benefit.

But really, if one has any spiritual sense he'll at once cease all this nonsensical enjoyment. That is the symptom of any real idea of spirituality. Bhaktih paresanubhavo viraktir anyatra ca. The test is... if you have developed your Krishna consciousness, if you have developed your devotional spirit, your spiritual realization, the result will be that you'll be at once detached from all kinds of material enjoyment. How is this? It is just like when a hungry man is given nice food. As soon as he eats and feels satisfaction, he says, "No, I don't want any more. I am satisfied."

Svamin krtartho 'smi varam na yace. This is also stated in the Bhagavad-gita [18.54]. You'll find,

brahma-bhutah prasannatma
na socati na kanksati
samah sarvesu bhutesu
mad-bhaktim labhate param

"One who is transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me [Krishna]."

Oh. One who is spiritually realized, his symptom will be full satisfaction. He'll no longer be hankering after this nonsensical material enjoyment. That is spiritual realization. It is very clearly stated in the Bhagavad-gita rasa-varjam raso 'py asya param dṛśtvā nivartate: "When one experiences a higher taste, he ceases sense enjoyment." For example, a doctor will forbid a diseased man: "Don't eat. Don't have sex life...." So many don'ts. The patient is forced to accept those don'ts, but inside he feels, "Oh, if I could eat I'd be happy." Inside he wants the forbidden things. But a spiritualist, he has inner strength. He's not impotent, but he doesn't like sexual intercourse. He doesn't like it. He hates it. That is spiritual life: inner strength. He can marry thrice, but he has detachment. That is spiritual life. Param dṛśtvā nivartate: if you get something superior, naturally you give up all inferior things.

So we want enjoyment. But this atheism, this voidness, and this impersonal-ism have created an atmosphere in
Srila Prabhupada, the founder-acharya of ISKCON, has delivered more than 1500 lectures on Vedic scriptures like Bhagavad-gita, Srimad-Bhagavatam and Sri Chaitanya-charitamrita. The audio recording of his lectures are available in ISKCON centers. You can also hear some of these lectures in www.iskconbangalore.org/srila-prabhupada-lectures

---

**Fasting**

<table>
<thead>
<tr>
<th>Date</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jul 16</td>
<td>Ekadashi break fast</td>
</tr>
<tr>
<td>Jul 17</td>
<td>break fast</td>
</tr>
<tr>
<td>Jul 30</td>
<td>Ekadashi break fast</td>
</tr>
<tr>
<td>Jul 31</td>
<td>break fast</td>
</tr>
</tbody>
</table>

**Festivals**

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jul 13</td>
<td>Founding Day (As per the Founding Document: Certificate of Incorporation of ISKCON)</td>
</tr>
<tr>
<td>Jul 16</td>
<td>Ekadashi break fast</td>
</tr>
<tr>
<td>Jul 17</td>
<td>break fast</td>
</tr>
<tr>
<td>Jul 25</td>
<td>Garuda Panchami (in ISKCON Bangalore)</td>
</tr>
<tr>
<td>Jul 30 - Aug 3</td>
<td>Jhulan Yatra</td>
</tr>
<tr>
<td>Aug 3</td>
<td>Balarama Jayanthi: Appearance of Lord Balarama Fasting till noon Second month of Chaturmasya begins, Fasting from yogurt for one month.</td>
</tr>
</tbody>
</table>

which we are simply speculating but we remain addicted to this material enjoyment. This is not the process. The next verse in Bhagavad-gita [8.22] says, purusa sa parah partha bhaktya labhyas tv ananyaya: if you accept this principle of Krishna consciousness, the devotional path, and if you worship the Supreme Personality of Godhead, then you can have spiritual realization and become detached from material enjoyment. Then your life becomes sublime. Oh, that is the process of Krishna consciousness.

Here it is clearly said, purusha - the Supreme Personality of Godhead. Purusah sa parah partha: parah means supreme, and partha means Arjuna. So Krishna says, "O My dear Arjuna, in the spiritual atmosphere is the Supreme Personality of Godhead." He's a person just like you and me. Just as we are talking face to face, so when you reach the spiritual atmosphere you'll talk face to face with God. You'll play with Him, you'll eat with Him everything.

How can you attain that state? Bhaktya: by devotion. Not by speculating, but by devotion. You have to submit. You have to render transcendental loving service to the Lord. That is the way. Bhaktyas tv ananyaya. Tv ananyaya means without any adulteration. What is that adulteration? "I love God for some material benefit." That is adulteration. "I love God to become one with Him." That is adulteration. This adulteration in devotional service will not help you. Unadulterated: tv ananyaya.

Yasyantah-sthani bhutani yena sarvam idam tatam. That Supreme Personality, although He's a person just like you and me, is still so widespread that everything is within Him and He's within everything. He's outside and inside. That is the full conception of God. God is everywhere, but still He has His kingdom. His abode, His associates, everything. Just like the sun. The sun's energy spreads all over the universe, but still the sun has his own planet, his own residence.

So God, or Krishna, is in the spiritual atmosphere. If we approach Him, then our life will be successful, our aims will be fulfilled, and we'll be happy and prosperous eternally. Not temporarily, but eternally. Thank you very much.

SriLa Prabhupada, the founder-acharya of ISKCON, has delivered more than 1500 lectures on Vedic scriptures like Bhagavad-gita, Srimad-Bhagavatam and Sri Chaitanya-charitamrita. The audio recording of his lectures are available in ISKCON centers. You can also hear some of these lectures in www.iskconbangalore.org/srila-prabhupada-lectures

---

**ADVERTISEMENT**
It Makes No Difference What Rascals Believe

This is a continuation of a conversation that took place between His Divine Grace A.C. Bhaktivedanta Swami Prabhupada and some of his disciples at New Vrindavan, ISKCON’s farming village in West Virginia, on June 24, 1976.

Srila Prabhupada: So a child may not believe he will get the body of a young man. He may not know that in the future, he will have to accept another life. But can his ignorance alter the fact? He may believe or not. It makes no difference.

And similarly, if modern rascals say, “I don’t believe in a next life I don’t believe I’ll have a next life,” their ignorance does not alter the fact. Rascals, madmen, may talk like this, but the fact the law of nature remains. Karanam guna-sango ‘syā:

According to the way you act, according to the modes of nature in which you become enmeshed, you will receive a suitable body in your next life. The real fact is, these rascals will have to accept a body just suitable to their spiritual development, or lack of spiritual development. What they believe or do not believe makes no difference.

Disciple: But what if they object, “You want us to pull back from our industrial civilization so that we can spend more time preparing for our next life. But farm-and-village civilization might be too difficult for us. We’d rather go to the factory for eight hours and then come home and enjoy life.”

Srila Prabhupada: No, you can enjoy life, just as we are. We are eating and sleeping and so forth; everyone does
that in any event. But if you enjoy life in such a way that you forget your real, spiritual business in life, is that intelligent? Your real business, now that you have received this human form, is to improve your next life - regain your original, spiritual form, back home in the spiritual world.

Anyway, you are going to have a next life. Now, suppose that by your present actions, in your next life you have to accept the form of a dog. Is that success? So you must learn the real science: How, instead of becoming an associate of dogs, you can become an associate of God. That is intelligence. That is success.

Disciple: But in this present life, why is it better, for instance, if we get our lighting by growing castor seed? What if we think we’d rather get our lighting by drilling for oil? Why is growing castor seed better than drilling for oil?

Srila Prabhupada: You require lighting of some kind. All right. So you finish that lighting business as simply and quickly as possible. In the rest of your time, the time you have saved, you pursue and perfect your self-realization. You learn about your soul and your relationship with the Supreme Soul. That is the ideal life.

Disciple: But in this present life, why is it better, for instance, if we get our lighting by growing castor seed? What if we think we'd rather get our lighting by drilling for oil? Why is growing castor seed better than drilling for oil?

Srila Prabhupada: That is our proposal. Your real business in life is how to become God conscious, Krishna conscious. If simply for improving your material condition you forget your real, spiritual business, is that intelligence?

So this modern, so-called intelligence is known as duskrti. Krta means “resourcefulness.” But dus means “sinful, harmful activities.” You are utilizing your resourcefulness for harmful activities.

Take, for example, these modern flesh-eaters. Now, when uncivilized men living in the jungle need to eat something, they shoot arrows or throw spears at some poor animal. And the animal dies and then they eat his flesh. These modern flesh-eaters, though, instead of killing the animal by throwing a spear, have devised slaughterhouses with sophisticated machinery to kill the animal.

You may think this is an improvement. “Now we use our sophisticated machinery instead of throwing a spear. The old-fashioned method takes so much time. But now we can kill many, many animals per hour.” This is your improvement?

Just consider what fools and rascals people have become. They believe their slaughterhouses are an improvement, a milestone of civilization. “When we were uncivilized, we were spearing some animal and eating his flesh. But now, although we are doing the same thing - killing some poor animal and eating his flesh, we have improved our technique for killing.” This is going on as “advancement of civilization.” Do you think this is advancement of civilization?

Now that you are living the simple life on this farm now, at last, you are civilized. For instance, instead of killing the cow, you just take her milk - no killing - and then you make butter and yogurt and whipped cream and buttermilk and fried curd, all sorts of delicious preparations. This is civilization.

But killing is sinful. You have no right to kill any creature, even an ant, because you cannot give that creature back his life. So killing is against the law of nature, the law of God.

In the scriptures the Lord warns us, “Killing is an infringement on nature’s law, My law. Killing innocent creatures is the most sinful activity. If you use your human resourcefulness to perform this most sinful activity, then you must suffer in your next life.”

Disciple: But we modern men don't believe our slaughterhouses are sinful.

Srila Prabhupada: These nonsensical statements "We believe ..." “We don't believe ...” If you are breaking God's most basic law "Thou shalt not kill" then you are a rascal. So what difference does it make, what you believe or don't believe? You are, after all, a rascal. ☹️
Religion You Can Drink

We've all experienced the sweet taste and nutritional benefits of milk. Few of us are aware of its finer qualities.

by Sureshvara dasa

"It's fitness you can drink," say the billboards, as a sportsman goes diving for a ball. The milk ads these days hit us right where we live: the body. For ages, though, India's sages and scriptures have offered us a spiritual reason to drink milk. From the spiritual perspective, therefore, a more appropriate billboard ad might be: "Milk. It's religion you can drink."

What does milk have to do with religion? Let's go to God's country where cows make milk and find out.

The sun shines on our hillside pasture, green and serene against the morning sky. Bells tinkle where the cows munch fresh grasses and drop their fertile compliments to the earth. Sometimes the cows team up to lick and nuzzle each other, or to tail-whisk the flies. Now ruminating with half-closed eyes, the cows look a little like sages themselves. Their meditation: making milk.

Cows make milk from their blood. The blood carries the products of digestion and absorption to the udder, which changes the raw materials into milk components. To make fifty pounds of milk in a day, a cow must pump some ten tons of blood through her udder. That's why all the grazing and cud-chewing. But exactly how that grass turns into milk is as mystical as life itself.

"Within your body, by mystic power, you can transform food into blood and tissue," writes Srila Prabhupada, the Hare Krishna movement's founder and spiritual master. "Similarly, by mystic power, the cow eats grass and produces milk."

Scientists say that the chemicals of life vary in their proportion and distribution from one species to another, and that a specific biochemical condition accounts for the cow's producing milk.

"But who produced those chemicals and that arrangement?" Prabhupada presses. "You cannot produce milk from grass in your laboratory. But the cow can give you milk by mystic power."

Twice daily our ruminating mystics enter the barn to let down their milk. Giving milk is a function of motherhood; kindly treatment helps the flow. And so our milkers sing to the cows as they go, handling each mother with care as they draw the sweet liquid from her body. From nature's lab comes miraculous milk.

"The single most important article of food for the maintenance and health of both child and adult," proclaims The Mother's Encyclopaedia. "The most valuable food we have," advises the Red Cross. "Contains almost all the food elements that the human being needs," says Dr. Spock. All the elements a milk marketer needs, too. Hence the blizzard of ads. We are reminded that "you never outgrow your need for milk." We are encouraged by some athlete with milk on his upper lip to "wear a moo-stache." We are exhorted by trim, glamorous movie stars to drink milk and "be somebody."

"Hold on!" the sages announce. "You're not that body; you're the soul within. If you miss that point, you'll miss all others like the spiritual value of cow's milk."

Take it from the sages, cow's milk is God-given nectar. It fortifies the body and develops the brain's finer tissues as well. By filling us with goodness, milk clears the consciousness so we can consider higher, spiritual life.

In ancient India, early in the morning at milking time, the sages would approach the dairymen for a pound or two of milk. The villagers would welcome these holy men, who would enlighten them with sublime, spiritual knowledge. Their inspiration: Lord Krishna, the Supreme Personality of Godhead.

"As the sun alone illuminates all this universe," says Krishna in the Bhagavad-gita, "so does the living entity, one within the body, illuminate the entire body by consciousness."

Consciousness is the symptom of the soul. Though we cannot see the soul inside the body, we can perceive its presence by consciousness. During the dawn milking, we can't see the sun, but we can perceive its presence by the early light. Similarly, the presence of an individual consciousness illumining all living bodies, whether man or animal, indicates the presence of the soul. Each soul, though divine, displays different powers according to its bodily circumstance. The soul embodied as a cow, for instance, can turn grass into milk. And the soul embodied...
Krishna Voice, July 2020

LTG INFRASTRUCTURE LIMITED
(We Define Infrastructure Projects)

Corporate Office: #3, 4, 5 & 6, LTG Tower, 3rd Floor, BDA Outer Ring Road, Near Kompigowda Nagar Arch. Laggere, Bengaluru - 560 058.
Email: enquiry@ltgindia.com
Website: www.ltgindia.com
Ph: 080 - 2839 6921 / 2837 5900

SERVICES AVAILABLE
Experienced Male / Female home Nurses, Ayas, available to take care Senior Citizens and patients round the clock 24x7 at your home.

For the above mentioned services please contact:

Srinivasa Home Nursing Service (Reg.)
99010 41062
99451 31002

#6, E Cross, 1st Main, Kuvempunagar, Mysore Road, Bengaluru - 560026
E-mail: srinanpatil@gmail.com

LIC HFL
LIC HOUSING FINANCE LTD

2020 Home Loan Offer

Pay When You Stay
No Principal repayment till possession for under construction projects*

6 EMI Waiver
EMI waiver for Ready to Move Home*

Apply through LIC HFL App and get voucher of ₹4000/- on disbursement

For information log on to www.lichousing.com
as a human being can turn his consciousness toward God.

It's natural to remember God in the country, whose beauty reflects His eternal kingdom. The Bhagavad-gita and other Vedic literatures describe the kingdom of God as a spiritual wonderland, where everything is possible in loving service to Krishna. The "desire trees" there yield any fruit upon request, and the surabhi cows, beyond the constraints of flesh and blood, give a limitless supply of milk. The Lord keeps many such cows, and in His transcendental form as a cowherd boy. He herds them.

"Lord Krishna and His cowherd friends entered the forest to enjoy the new, seasonal atmosphere," the sage Sukadeva relates in the Srimad-Bhagavatam. "The cows, being fed by new grasses, became very healthy, and their udders were all very full. When Lord Krishna called them by name, they immediately came to Him out of affection, and in their joyful condition the milk flowed from their udders."

Sadly, though, the cries of the cows in the modern slaughterhouses mock the country's reflection of Krishna's peaceable kingdom. We've heard that "man is made in the image of God," and so we hold human life sacred and religiously protect a person's right to live. But the cow, made in the image of the Lord's beloved surabhis, also protects us by supplying us nourishing milk. Shouldn't we protect her, too?

Srila Prabhupada comments, "By God's grace, the innocent cow is simply eating grass and supplying the finest food, milk. The cow's blood is very nutritious, but a civilized person uses it in the form of milk. From milk, we can make so many things - yogurt, cheese, butter and by combining these products with fruits, vegetables, and grains, we can make hundreds of wholesome preparations. That is civilized. Not spilling the cow's blood in big slaughterhouses and eating her flesh."

"So protect the cow," Srila Prabhupada continues. "Don't be ungrateful. That is Krishna's advice. From infancy, we are drinking the cow's milk, and if in return we cut her throat, that is barbaric, less than animal. Even an animal respects its mother. But the 'civilized' men are doing that, killing mother cow. And they want peace. Just see the fools. They are less than the lowest animal."

The message is clear. Milk, a product of the cow's goodness, enriches human consciousness. Meat, a product of man's ignorance, degrades it. That's why meat-eaters, even if they drink milk, cannot understand the Supreme Personality of Godhead.

So draw your nourishment from the cow, say the sages, not by spilling her blood, but by drinking her milk and listen to the messages of Godhead. There's a limit to the amount of milk you can drink, but there's no limit to how much you can hear about Krishna. And the more you hear, the more you grow in spiritual understanding. Such is the milk of Krishna's kindness. And that's religion you can drink forever.
There's an emphatic command in the Vedic texts that no human being can afford to ignore.

by Dhanurdhara Swami

In West Bengal, India, in 1900, twenty-six-year-old Bimala Prasada Datta, an accomplished scholar in mathematics, astronomy, and theology, was requested by his father to seek spiritual initiation from Gaurakishora dasa Babaji, a saintly yet illiterate mendicant. Hoping to avoid the distraction of an adoring public, the old saint was absorbed in chanting God's names next to the local cremation grounds.

Although the intellectual young aspirant was sincere in his request for initiation, the ascetic refused. Rebuked by his father for his repeated failure to win the favour of the great saint, a determined Bimala Prasada went to Gaurakishora dasa Babaji again: "If I do not receive your mercy, I see no need in holding on to life." Seeing the sincerity of the young man, Gaurakishora dasa Babaji accepted him as his only disciple.

Although Bimala Prasada's action may seem drastic, it was not done in ignorance. According to the Padma Purana there are 8,400,000 species of life through which the soul evolves. Only at the juncture of human life does the living entity have the ability to achieve perfection by inquiring from a spiritual master. The guru is therefore not a fad or luxury but a dire necessity. Throughout the Vedic literature the same basic message is found: "Any person who seriously desires to achieve real happiness must seek out a bona fide spiritual master and take shelter of him."

The necessity of accepting a guru is perfectly illustrated by the illusion and consequent enlightenment of Arjuna as described in the Bhagavad-gita. Despite all effort to the contrary, Arjuna found himself in the unenviable predicament of a fratricidal war. He became overwhelmed with anxiety because in good conscience he was unable to either renounce his duty as a kshatriya or fight against his relatives.

Fortunately, his frustrations led him to seek a solution by surrendering to Lord Krishna, the supreme spiritual master. "Now I am Your disciple and a soul surrendered unto You. Please instruct me."

As a result, Arjuna attentively heard Lord Krishna's instructions and at the conclusion felt a new hope and direction in life: "My dear Krishna. my illusion is now gone. I have regained my memory by Your mercy. I am now free from doubt."

Arjuna's predicament is not unique. Everyone is faced with difficulties that happen without his desire. The Vedas, therefore, comparing the world situation to a forest fire that somehow blazes without being set, enjoin that one should not remain in material perplexities but should approach a spiritual master.

Another analogy commonly used in the Vedas to help us understand the need for accepting a guru is the comparison between the spiritual master and the captain of a ship. The insurmountable ocean of material existence can be crossed by the boat of human life, which is aided by the favourable winds of the Vedas and directed by the able guidance of the spiritual master.

To fully appreciate the urgency of accepting a guru, one needs to understand something about the source of the guru's knowledge. The guru carries a message that has been passed down in an unbroken chain of spiritual preceptors originating from the Supreme Lord, Sri Krishna, Himself. These disciplic successions are described in the Padma Purana. There are four of them: the Brahma-sampradaya, through Sri Madhvacharya; the Laksmi-sampradaya, through Sri Ramanujacharya; the Rudra-sampradaya, through Sri Vishnu-swami; and the Kumara-sampradaya, through Sri Nimbarkacharya.

A disciple in a bona fide disciplic succession receives from his guru, not a sermon of philosophical speculation, but a potent recitation of standard knowledge, not different from the Lord's original instruction to His first disciple. The term guru therefore literally means "heavy," because of the weight of the message the guru carries.

Perfect understanding of any subject is received through authorized sources. A new lawyer becomes an apprentice to an experienced lawyer, and a young doctor becomes the intern of a licensed practitioner. The Mundaka Upanishad thus concludes: "To learn the science of God, one must approach a spiritual master."

By Lord Krishna's method of presenting Bhagavad-gita, He also highlights the necessity of accepting knowledge from the proper authority. Although He is the original spiritual preceptor, He still supports His statements to Arjuna by informing him that "the supreme science was thus received through the chain of disciplic succession."
The principle of accepting a spiritual master is essential, and in Vedic history we find no one becoming enlightened without the mercy of a preceptor. Even the Supreme Lord accepts a guru when He appears, just to teach how to accept knowledge from the right source. Thus Lord Ramachandra, Lord Rsabhadeva, Lord Krishna, and Lord Chaitanya all accepted gurus.

When Bimala Prasada expressed his feeling that he could not live without the blessings of the great saint Gaurakishora dasa Babaji, he demonstrated the importance of accepting a bona fide spiritual master for enlightenment. Human life is specifically meant for self-realization, without which life has no profit.

Not only did Bimala Prasada, later known as Bhaktisiddhanta Sarasvati Thakura, apparently achieve perfection by the mercy of Gaurakishora, but by carrying the message of his guru perfectly, he became the thirty-first preceptor of the Brahma-Madhva-Gaudiya-sampradaya.

Furthermore, on his direct order, his disciple Srila A.C. Bhaktivedanta Swami Prabhupada carried the message of the disciplic succession throughout the world. We are all indebted to the young Bimala Prasada, for because of his resolve to attain the mercy of a bona fide guru, the most important instruction of the Bhagavad-gita was made available to people of all countries: “Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth.” ☯
8500+
THE HIGHEST NUMBERS
BY ANY UNIVERSITY IN INDIA
AT PRESENT.
UNEMPLOYMENT IS A MYTH
FOR ENGINEERING STUDENTS AT SRM.

SRMJEEE (B.Tech) 2020.
Online exam - 12th to 20th April 2020

2000+
Super Dream &
Dream Offers

625+ companies
at SRM every year

₹41.6 LAKHS
Highest Package

B.Tech Programs:
AEROSPACE | AUTOMOBILE | BIOTECHNOLOGY | BIOMEDICAL | CHEMICAL | CIVIL | CSE WITH SPECIALIZATIONS IN
ARTIFICIAL INTELLIGENCE, BIG DATA, CLOUD, NETWORKING, CYBER SECURITY, IT, IOT, SOFTWARE, BLOCKCHAIN,
GAMING, BUSINESS SYSTEMS | ECE | E & I | EEE | MECHANICAL | MECHATRONICS | NANO TECHNOLOGY

To apply online visit: www.srmist.edu.in | Email: admissions.india@srmist.edu.in

Helpline: 044 2745 5510, 044 4743 7500

SRMUniversityOfficial SRM_Univ srmuniversityofficial SRM IST Chennai
One More Round

by Dvarakadhisha-Devi Dasi

Alone and faceless at the far end of the bar, in a corner full of shadows, he sits in nondescript anonymity. He drinks quietly and steadily, gazing into the shadows as his thoughts play out his fantasies.

In his dream, his wife is faithful and never leaves him in fits of frustration, his only son isn't thin and pale from drugs, and his mother doesn't lie in a hospital bed, slowly dying of cancer. His eldest daughter never fled across the country to reject a family she felt beneath her, and his youngest one, the sixteen-year-old with the sweet smile, had never made that nightmarish trip to the abortion clinic to destroy the grandchild he would never see.

One more drink and his boss gratefully offers him a promotion, and after two more drinks he begins to think of his long-abandoned artistic career. He stands. He weaves his way out of the bar, pausing to clear his head in the cold night air, and drives his ten-year-old Buick back to his silent empty house.

If you ask him, he'll say he doesn't drink all that much. Not to get drunk, he says, just to relax. To relax the sharp edges of his personal relationships, to relax the tightening grip of loneliness, to relax the pressure of another day's masquerade. He thinks that it's a good, healthy way to avoid succumbing to the depression that yawns at his heels, and it helps him to sleep at night. It gets him out of that house, where the canned laughter of the television is the only cheerful sound, where disappointment and guilt stifle his very breathing. So what's wrong with a few drinks at the end of the day?

What's wrong is the sense of well-being the intoxicant generates. The sensation of pleasure with no basis in fact; the drugged complacence that enables him to accept a life of pain as satisfactory. He lives, numb to the yearnings of his deeper nature, in a tiny world of make-believe people. He'll never grasp the futility of his life as he wallows in his intoxicated stupor, and thus he will live and die with no more significance than the German shepherd chained in his backyard.

Nearly everyone seems to indulge in some kind of intoxicant. Something to wind us down or pick us up, something to take the edge off, to steady our jangled nerves. Without some kind of buffer, life can often be too harsh to endure. Even if your life is unscarred by hardship, there's boredom and emptiness to combat. Naturally we seek some release for the buildup of normal tension.

But everyone knows that six whiskey sours won't take the dent out of your new car, or pay for your son's braces, or make you attractive to your new secretary. They won't make you twenty again, nor will they diminish the flab around your waist. What they will do is distort your perception of reality so that the unpleasantness becomes insignificant. But the change is illusory; when the illusory effect wears off, you're left with the same harsh world.

People serious about spiritual life shun intoxicants. Rather than escape into a dull state of acceptance, devotees of God want to see the reality of this world. Of course, tension and anxiety threaten all of us in this world on the brink of nuclear war, where no one is safe from violence and crime, and where death lurks in everyone's future. But these anomalies simply remind one in God consciousness that happiness lies elsewhere, that as long as we linger in the material world we must endure its relentless anxieties. A person who tries to avoid problems by the dulling effects of alcohol is like the rabbit who closes his eyes when attacked.

The world we live in was created by God to guide us closer to Him. Enamoured with dreams of our own supremacy and independence, we come here intending to enjoy the resources of God's creation without the central focus of God's will. This results in calamity, as rejecting the laws of Krishna brings unpleasant repercussions. People become greedy for the fulfillment of their own desires, neglecting the guidelines of the scripture. Society becomes increasingly cold and dangerous.

To return to a positive awareness of the material world and our connection with it is one major feature of self-realization. This means that we face harsh reality with the understanding that the solution is to transcend through spiritual enlightenment, not to pretend through drugs and alcohol.
Primal Origins
by Yogesvara dasa

Before accepting the renounced order of life in 1959, our spiritual master, Srila Prabhupada, was chief supervisor in the laboratory of Dr. Jagadish Chandra Bose, renowned Indian botanist and chemist, whose most memorable experiments were in the field of consciousness-perception in plants and other nonmoving entities. Dr. Bose was an innovator in the true sense of the term. He attempted successfully to show contemporary men of science the need for a spiritual perspective in their work—an open-mindedness that would allow them to examine more objectively the conclusions of the Vedic scriptures—and simultaneously he resolved the ambivalent attitude toward Western science held by many of his Hindu associates. Dr. Bose summarized his most recurrent experimental theme in these concluding remarks of his lecture-demonstration at the Royal Institute in 1901:

"I have shown you this evening the autographic records of the stress and strain in both the living and the nonliving. How similar are the two sets of writing, so similar indeed that you cannot tell them the one from the other! They show you the waxing and waning pulsations of life—and the climax due to stimulants, the gradual decline in fatigue, the rapid setting in of death rigor from the toxic effect of poison. It was when I came on this mute witness of life and saw an all-pervading unity that binds together all things—it was then that for the first time I understood that message proclaimed on the banks of the Ganges thirty centuries ago: 'Those who behold the One in all the changing manifoldness of the universe, unto them belongs the eternal truth, unto none else, unto none else.' " **(Quoted in Rabindranath Tagore, "Acharya JagadishcherJaivarta," Vasudhara, 2 (1958), pp. 107-9.)

This must have been hard to swallow for some of Bose's Western listeners, steeped in an Aristotelean scientific culture. The intellects of modern science prefer on the whole to see such conclusions relegated to convenient departments of parapsychology and religious studies, thus freeing themselves from the responsibility of conscientiously seeking to resolve the dichotomy between science and religion. This situation has arisen not because all scientists are necessarily anti-religion, but rather because religion for so long has not shown her scientific side—the substantive, researchable quality that would make her more attractive to the rationalist.

A quality of honest men is that they admit ignorance of things beyond their knowledge, and further that they accept an idea when convinced of it by proper reason and argument. The Vedic conception of the forthright man of science is one of an individual bent on extending the perimeters of empirical knowledge to bring about a fusion with transcendental truth. Real science, according to the Vedic conception, is not unspiritual, but, rather, unrestricted, truly experimental—even to the extent of experimenting with the chanting of ancient mantras, for example, or attempting the various yoga systems as means for self-purification. And real religion, say the Vedas, rests not on blind following or mere sentiment, but rather on a scientific analysis of matter, spirit and the control of both.

This is not a new viewpoint. The greatest scientific thinkers in history have all been spiritual men who have tried to unify the apparent divergencies between science and religion. All have pointed to the same ultimate truth in science and religion, but only from different points of vision.

"Subjects of philosophy and theology are like the peaks of large and towering and inaccessible mountains standing in the midst of our planet inviting attention and investigation. Thinkers and men of deep speculation take their observations through the instruments of reason and consciousness. But they take different points when they carry on their work. These points are positions chalked out by the circumstances of their social and philosophical world. Plato looked at the peak of the spiritual question from the West, and Vyasa made the observation from the East: so Confucius did it from further East, and Schlegel, Spinoza, Kant and Goethe from further West. These observations were made at different times and by different means; but the conclusion is all the same inasmuch as the object was one and the same." ** (Sriila Bhaktivinoda Thakura, The Bhagavata: Its Philosophy, Its Ethics and Its Theology. pp. 15-16.)

Krishna consciousness, as a practical program for implementing the conclusions of spiritual science, may offer some valuable insights into primordial origins, or the beginnings of the creation, which might not otherwise be available to sincere men of science. This information is drawn from authentic Vedic texts, and, as we shall see, it finds convincing supportive evidence in modern logic and scientific discovery.

Scientific opinions about the origins of creation have been summarized into two very famous theories, called Big Bang and Steady State. The Big Bang theory hypothesizes that originally there existed an enormous manifestation of matter that by its own gravitational force “turned in” on itself, creating a density so great that it ultimately exploded, sending gas, dust and radiation flying millions of miles into space. Little by little, over an unimaginably long time,
these substances began synthesizing into solid elements, which in turn became planets and other celestial bodies. The Steady State theory, however, suggests that the process of creation is going on perpetually, from a source in the universe that constantly produces material elements. These elements spread out and form the planets, stars and other celestial manifestations. Thus the process of creation is constantly going on.

The Original Cause

Of the two theories, Vedic references tend toward the Big Bang theory, which suggests that at a certain time well in the future the process will reverse itself, and all the planetary systems, galactic clusters and so on will begin to decompose as the universe again turns in on itself. At that time all forms within the universe will cease to exist, having returned to their original state, and the program will begin anew.

"At the end of the millennium [the Lord says], every material manifestation enters into My nature, and at the beginning of another millennium, by My potency, I again create." (Bhagavad-gītā 9.7)

"This material nature is working under My direction, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again." (Bhagavad-gītā 9.10)

The major distinction between scientific theories and Vedic statements is that scientific theories are obliged to stop at the point of primal origins (where did the primeval "lump" or source of the steady state come from?), whereas the Vedas continue their explanation back to the adi-purusa, or the primal cause of all causes.

According to Vedic statements, no creation exists without a clearly defined purpose, though that purpose may remain hidden from our eyes for some time. Contrary schools of thought, however, such as the Existential and Absurdist schools, propose that the creation is purposeless, meaningless, and that life is an absurdity, a dreamlike state that ends with death. Followers of these rather depressing ideologies generally lead unhappy lives, for they find no meaning for living, yet are unable to explain why they prefer to live rather than die.

Neither the meritorious men of science nor the devoted followers of the Vedas agree with the idea of purposelessness. In fact, neither in the macrocosm of the universe nor in the microcosm of the tiniest atomic particle do we find such aimlessness or disorder. Order pervades every inch of space and time, and the history of man reads like a captain's log book—with page after page of notes, charts and graphs, all attempting to define and order the world around us.

The creation took place, according to the Vedas, by the will of the Supreme Lord. To accommodate the desires of living beings who sought to live outside His jurisdiction, the Lord created the material world, just as a government constructs a prison for citizens who want to live outside the laws of the state. The rebellious souls who prefer the pseudo independence of material life get various bodies in this world according to how lusty they are to enjoy the resources of material nature (animals occupy a position lower than human beings, yet higher than plants and trees). The forgetful living beings, ignorant of their original spiritual nature, try to enjoy to the best of their tiny ability, but in this way they implicate themselves further and further in the entanglements of material life.

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the doer of activities that are in actuality carried out by nature." (Bg. 3.27) "The living entity in material nature follows the ways of life, enjoying the three modes of material nature. Thus he meets with good and evil amongst various species." (Bg. 13.22)

The Vedas describe the human form of life as the loophole through which to escape from the world of birth and death. After a natural evolution through 8,400,000 species, the living being achieves a human form, in which he can revive his dormant self-consciousness and return home, back to Godhead.

The Touch of a Living Being

Now, some people consider themselves too rational to accept unseen laws of reincarnation or the existence of a Supreme Being. They express their objections by posing rhetorical questions like, "If God created everything, then who created God?" But even if we think that someone else created God, this still implies the existence of an ultimate cause. So actually no one objects to the idea of some ultimate cause—neither the proponents of the empiric school nor the students of spiritual science. Admitting an ultimate cause, therefore, we must ask this basic question of creation: was that original cause conscious or inert?

When I was small, I remember now, there was a game I would play for fun with friends. I would set up a line of dominoes, so long that it extended into the next room. Then when a friend would come in, I would push the first domino and watch my friend's surprised face as the line of dominoes fell, as if by magic, across the room. Because my friend could not see who moved them, he would be amazed by the feat. Similarly, we wonder at the workings
of nature, who bears rich harvests year after year, as if by magic, and turns the colour of leaves on the autumn trees with masterful discretion. We gape childlike at the vastness of space and its perfect order, self-sufficient planets and orchestral movements. On a human level, the beauty of a painting reflects the creativity of its painter, the harmonies of a piano concerto that of its author, and the qualities of a son those of his father. Throughout the history of the world, there has never been creation without the touch of a living being. That same principle holds true, according to the Vedas, on a universal scale.

Evidence of the Unseen

As for the objection to unseen movers, a second example will explain this principle to the skeptic: The electron has never actually been seen, though its discovery has launched a whole new field of investigation—subatomic physics—which deals with particles so small that they are virtually invisible and can be tracked only by a tail of bubbles they leave behind them as they travel through some medium, such as liquid oxygen. These electrons are like the jet planes we know have just passed overhead because we can see their white tails of smoke. So, the entire cosmic manifestation displays the creative potency of the Supreme, though He Himself remains invisible to our gross vision. And as the electron makes no extraneous effort to create its tail, so the Supreme exerts very little energy to create this material world. We can hardly imagine, therefore, how great is the total creative power of the Supreme Absolute Truth.

The objection raised by the rationalists is more semantic than sincere: if everything has a cause, then what caused God? The difficulty we have in accepting something or someone without a cause is due to our conditioned life, for nothing within our experience has ever been causeless. “Cause and effect” is a familiar, practical law that allows us to deal with everyday affairs without having to abandon any of our common values. But causelessness implies supremacy, absoluteness, a God to whom we will have to surrender—and because God has a very bad reputation in the material world, that idea repels us, frightens us. We have no knowledge of God, except what the village elders have told us about a wrathful, chastising Deity, and the whole concept of “surrender” appears aboriginal, uncivilized.

“If God does exist,” the modern pioneering man tells himself, “then I will have to accept a subordinate position”—something he finds hard to do. So modern educators teach quite the contrary—that our young should learn to think for themselves, to become independent. ("We don't actually know any better than you," the teacher says. "Try to find the solution by yourself.") This they call the spirit of self-sufficiency or "the human potential." But the result of such indoctrination has been that many educated men automatically throw up a wall of self-defense when a discussion veers toward love of God. Marxist theory epitomizes this spirit of self-sufficiency by stressing the "infinite creative power of the people," man's ability to resolve his problems and create for himself a perfect society, a classless society, in which research will be unimpaired by political oppression, in which men in every sphere of activity will feel satisfied and productive—in other words, a kingdom of God without God.

Our purpose here is not to show all the defects in this kind of reasoning. Writers of much greater merit have successfully done so already. Rather, this article is an attempt to present basic scientific information that will help sincere inquirers understand Krishna to be the cause of the universe—and help them understand Krishna's causeless nature.

The Ultimate Goal of Research

According to the Brahma-samhita, Krishna's body is not made of atoms and molecules. And Sri Isopanishad adds that His body contains no veins or other mechanical arrangements for maintaining itself. Krishna the person and Krishna's body are nondifferent. Therefore both Krishna and His body are eternal, without beginning or end, unlike our material bodies, which perish with the passage of time and molecular deterioration.

The spiritual world is nondual. Non-dual does not mean, as some Vedantists say, that we are the same as God. "Non-dual" refers to the fact that in the spiritual world there is no qualitative difference between Krishna and His form, Krishna and His name, Krishna and His pastimes, Krishna and His abode. All are of the same eternal, blissful nature. In that eternal, blissful spiritual world, Krishna is engaged in playing lovingly with His devotees in varieties of relationships and affairs. Renowned scholars and speculative philosophers often interpret Krishna's personal life and loves as mythological, in the same way that the wranglers in the scientific arena interpret God as a creation of the mind of man. Actually Krishna is not man-made, nor are His activities mythological. Love of Krishna constitutes the ultimate goal of research and the perfection of all knowledge. Krishna says in Bhagavad-gita:

"After many births of speculative research, the truly intelligent man surrenders unto Me, Krishna, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (Bg. 7.19)
The Spirit of Investigation

Many theories about the origins of creation strongly resemble the explanations of Vedic literature. Space theorists such as Albert Einstein and the German writer Willie Ley have described the universe as expanding in three dimensions. This is corroborated by the Vedic writings. Srimad-Bhagavatam describes that the material universes exit from the immense body of Maha-Vishnu, the creative Personality of Godhead, in the form of particles, three times the size of an atom, that gradually expand. Now, according to Vedic scientific calculation, the universe we live in has attained a diameter of 4,500,000 miles, past which the sevenfold coverings of the universe begin. These coverings are earth, water, fire, air, ether, mind and intelligence. The first layer extends 8,000,000 miles, and each successive layer extends for ten times the thickness of the preceding layer. The study of these material elements is called Sankhya. It was first described by the great incarnation Kapiladeva. His advent and instructions on the cosmic manifestation, its spiritual counterpart and the supreme control of both are all described in the Third Canto of the Bhagavatam.

Beyond the sevenfold coverings of the material universe is the spiritual sky, which is unknown to the empiric researcher. Its residents enjoy eternal life, full of bliss and knowledge (sac-cid-ananda), unimpaired by the miseries of life in the material world. This material world is described as a perverted reflection of that spiritual realm. Everything found here exists in its original pure state in the paravyoma, or spiritual sky. Here, for example, a flower lives and then dies. There, it only lives. Death is unknown. As varieties of life exist here, so great varieties of life also exist in the spiritual world. But there the cows, the swans, the trees—all living beings—are of the same eternal, spiritual nature as Krishna Himself. This material universe displays a graduation of planetary systems; and so also in the spiritual sky there are diverse planets, each inhabited by self-realized souls who have no thought other than to serve the Lord of their hearts, Krishna. The Rg Veda describes Vrindavana, the planet of Krishna, as the highest abode of all (Rg Veda, 1.1 54.6). Devotees of Krishna who have purified themselves of all material desire, false pride and envy return to that supreme abode after leaving their present bodies.

A careful study of Vedic scriptures reveals that nowhere has science or research been forbidden or condemned. Rather, the same spirit of investigation has been encouraged everywhere, throughout the Vedas. Bhagavad-gita directs that one should approach a spiritual master with questions (pariprasna). And, again, the Chaitanya-
charitamrita says "Apply your reason and logic."

It is sad to see how this spirit of true scientific investigation has been stifled, especially in contemporary educational institutions. Spiritual study should not be avoided. ISKCON proposes that all universities develop within the structure of their already existing curricula, a department of spiritual sciences, to deal directly with the question of God's existence, the nature of universal law, and the practical application of spiritual knowledge. Accredited instructors from among the ranks of Krishna conscious devotees are prepared to assist in organizing such departmental studies, and for this they require no salary. Our purpose is not self-interested. According to the circumstances either traditional or “free university” classes may be given, and courses may deal with any revealed scriptures, not only the Vedas.

The Excellence of the Vedas

The Vedas, however, are outstanding. They contain information on everything from medicine and farming to a detailed explanation of time sequences on upper and lower planets, from techniques of yoga and meditation to household hints and recipes for tasty vegetarian dishes—from detailed explanations of governmental organization to masterful directions on constructing and decorating a temple or residential building. The verses in each of the hundreds of Vedic texts conform to strict rules of poetry and meter. The Vedas contain drama, history and complex philosophy, as well as simple lessons of etiquette. Military protocol, use of musical instruments, biographies of great saints and sages of the past—these are but a few of the subjects covered by the Vedas. By following Vedic directions, all the great spiritual leaders in the history of India have achieved perfection (Bg. 4.2). How, then, could we say that the Vedas, compiled by the incarnation Vyasadeva, are works of a mortal being? Scriptures are not products of the material world, where passion and ignorance predominate. No person under the influence of passion and ignorance could possibly produce an authentic scripture. For over 5,000 years the Vedic teachings have been studied and admired by the world's most profound scholars. No mundane writing can possibly approach the level of an authentic revealed scripture.

The original speaker of the Vedas is Narayana (Krishna), as stated in the Mahabharata (Santi-parva, Moksa-dharma, chapter 349, verse 68). Vyasadeva and those who follow in succession from him are the propagators of the Vedas. So the principal difference between the empiric researcher and the spiritual experimentalist is that the mundane researcher refuses to accept information coming from a realm beyond his sensual perception—despite constant reminders that his senses can fail him—whereas the spiritualist has adopted a submissive attitude. The spiritualist, therefore, by approaching the proper authority, can acquire knowledge that could not otherwise be obtained.

"Cavil as Much as You Like"

The conclusions of the two schools are the same: that there exist living beings and a manifested world; that both of them are controlled; that since nothing within our experience exists without some cause, there must also be a cause for the cosmic manifestation; that man is struggling on account of ignorance; and, finally, that human life is meant for realizing our actual position and resolving the frustration imposed by our ignorance.

Scientists like Bose have served to help dissuade thoughtful men from accepting the idea of man's ability to solve all his problems independently. Although this idea may superficially appear palatable, in fact the same problems confront modern, technologically advanced Everyman that have always confronted him: birth, old age, disease, death. And no progressive planning commission or well-meaning manifesto will ever do away with these ubiquitous companions to life in the material world. Nor should useless arguments taint our spirit of investigation. After all, who can deny the infinitude of even this material creation, which is described as only one-fourth of the entire creation of God? The Bhisma-parva section of the Mahabharata says, acintyah khalu ye bhava na tams tarkena yojayet: “Things of an inconceivable nature certainly cannot be grasped by argument.” Srila Bhaktivinoda Thakura concludes, “Cavil as much as you like”—ultimately one must surrender to Krishna.
Panihati Chida Dahi Utsava

BANGALORE: Abhisheka (above) & Theppotsava (below)
Sri Sudarshana Jayanti

*Mulavar alankara & abhisheka at Vaikuntha Hill (above) and arati to utsavar at Hare Krishna Hill (below)*
Food for friends

Akshaya Patra is a not-for-profit organisation, which serves as the implementing partner of the Government of India’s flagship Mid-Day Meal (MDM) Scheme. It is the world's largest not-for-profit-run school lunch programme, serving wholesome food to over 1.8 million children across 12 states and 2 union territories in India.

The Akshaya Patra Foundation is serving vulnerable populations affected by the containment measures to curb the spread of COVID-19 pandemic in India. It is undertaking this initiative in 17 states and two union territories in association with the Government of India, State Governments, UT Administrations and civic authorities. Leveraging the Foundations existing state-of-the-art kitchens across India, freshly cooked meals are served with the help of volunteers who maintain social distancing. Simultaneously, food relief kits are being distributed to the vulnerable communities in these states.

As of 7th June 2020, Akshaya Patra and its supporting organisations have served over 62 million meals to the people from vulnerable communities, such as daily-wage earners, industrial workers, labourers at construction sites, etc. These include 33 million freshly cooked meals and 6,77,501 food relief kits with essential groceries, amounting to over 28 million meal servings.

This initiative is being undertaken in association with various State Governments and local administrations.
Kits of hope

The plight of the migrant labourer in the face of the nationwide lockdown following the COVID-19 pandemic has brought us face to face with the idea of having a home and the far that mankind would go to reach that familiar destination. While some decided to traverse the distance by foot and others hitchhiked on lorries and trucks, many stayed behind.

On 14th February 2020, 19 men from MV 78 village of Malkangiri district, Odisha, arrived in Bangalore. A native from their village had found them employment as contract labourers in Electronic City and the promise of more money for their families back home propelled them here. But no one was prepared for what would happen next.

On 24th March 2020, a nationwide lockdown was initiated to curb the spread of COVID-19. Overnight, the lives of scores of citizens came to a complete standstill.

“When the lockdown was initiated, I cannot explain how scared we were,” says Prahalad Biswas. “Work had ceased and we couldn’t go outside to get food. All of us were left wondering where would we live, what would we eat and how would we survive?”

A friend of Biswas, Bapi Bagchi, connected him with Akshaya Patra, relief feeding efforts, under which migrant workers, rough sleepers and citizens from economically disadvantaged households were being provided freshly cooked meals and food kits containing sufficient supplies for 42/28 meals.

Describing his heartfelt appreciation for the people at the Foundation who helped him and 29 other migrant workers at this dire time of need, Biswas says, “We had lost the will to live but Akshaya Patra revived us. I do not know how to thank them enough for whatever they have done for us. There are no words.”

Currently, Biswas and his companions are waiting to go back home. “We have never stayed away from home for so long. It has been four months. We miss the village.”

Despite the air of uncertainty that hangs around him, he is confident that the day will come when he can go back to the familiar roads of his village. “What is written in our fate will happen eventually/ he says.
Jhulan Utsav
the transcendental swing festival

Jul 30 - Aug 3, 2020
Celebrations: 7.45 pm onwards

at ISKCON Radha Krishna Temple
Hare Krishna Hill, Chord Road, Bangalore-10

For more details of the festival visit:
www.iskconbangalore.org/jhulan-utsava
NATURE CARE
INNOVATION SERVICES PVT LTD
OUR ECO FRIENDLY PRODUCTS

Biodegradable Covers
Tapioca Starch Based

Biodegradable Covers
Corn Starch Based

Paper Bags

Cloth Bags - 100% Cotton

Rewritable Notebooks
Write.. Wipe.. Rewrite..

PLA Cutlery
100% Eco-Friendly

Ooty Organic Green Tea
in a Paper cup

150+ Bamboo Products

Paper Pencils
Eco-Friendly Flexi
Made With 100% Natural Cotton

BPreprd Education App
Affordable Education at Fingertips
• Quality Education Pan India
• 2000 + Digital Video Classes
• Simple to Use
• Prepares Your Child For Competitive Exams
• From Award Winning Faculty
• At the Most Affordable Price

Address: 4th floor, Jaya Vijaya Plaza, Plot no 64, Lane beside Karachi bakery, Pillar – DGC 10, Hitech City, Madhapur, Hyderabad, Telangana, India. 500 081