Sri Sri Krishna Balarama Rath Yatra

Ratha Yatra in Bangalore
Sri Rama navami
Thursday 2nd April

Celebrations: 6:00pm
at ISKCON Hare Krishna Hill
Bangalore
Pallakki Utsava
- Sri Rama Taraka Yajna
Audio Visual Presentation

shri rama rama rameti, rame rame manorame;
sahasrenama tattulyam, rama nama varanane
by meditating on "rama rama rama" my mind gets absorbed in the
divine consciousness of rama, which is transcendental,
the name of rama is as great as the thousand names of god
(Vishnu Sahasranama-stotra, Uttara-khanda, Padma Purana 72.335).

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

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

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Understanding the Source of Everything

Sri Prabhupada's First Talks in America
(New York, December 29, 1966)
by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

Generally, a person with a philosophical mind is inquisitive to know what is the origin of all creations. At night he looks into the sky and naturally wonders what are the stars, how they are situated, who lives there, and so on. All these inquiries are quite natural for a human being, because he has a more developed consciousness than the animals. And to reply to such a sincere inquirer, the Srimad-Bhagavatam says that the Lord is the origin of all creations. He is not only the creator, but also He is the maintainer of the cosmic situation, and He is also the destroyer of it. He is the supreme will behind all these activities.

There are atheists of various categories who do not believe in the conception of a creator, but that is due to their poor fund of knowledge only. Everything has its origin in the Supreme Lord. Everything. Whatever you see, it has originated from the Supreme Lord. And this is confirmed in other Vedic literature: yato va imani bhutani jayante. Imani bhutani for all these things which are created, there is a source.

That source is Brahman [the Supreme]. The second code of Vedanta-sutra confirms this janmady asya yatah: “The Supreme is that from which everything has come.” In the first code, it is said, athato brahma-jijnasa: “Therefore one should inquire into Brahman, the Supreme.” What is Brahman? This is explained in the second code: janmady asya yatah: “Brahman is that from whom” (or from which whatever you like) “everything has emanated.”

And that supreme source, or sum-mum bonum, of everything is further described in the Srimad-Bhagavatam: janmady asya yato ‘nvayad itaratatas carthesv abhijnah svarat. Now, what are the qualifications of that supreme source of everything? The Srimad-Bhagavatam says abhijnah: “He is conscious.” The first qualification is that He is conscious. The supreme source cannot be unconscious. Why? Because we are conscious beings.

We, the living entities, are also emanations from the Supreme Lord. Some of the living entities do not move; some of the living entities do not move. The trees, the hills, the mountain so they also have life, but they are not moving. Human beings, cats, dogs, ants, and so many other species of life are moving. But moving or not moving, they are all conscious. So unless the Supreme Lord, the supreme source of all generation, is conscious, wherefrom has this consciousness come? How can you maintain the philosophy that the supreme source is void? Wherefrom has this consciousness come?

Some say that consciousness is generated by the combination of matter. But up till now no scientist has proved that by combining chemicals, physical things, one can produce consciousness. Rather, the Bhagavatam very nicely describes that the supreme source of everything is conscious. He is conscious. And in the Bhagavad-gita you’ll find that Krishna says, vedaham samatitani vartamanani carjuna: “I know everything about attitani” (what the past is), “and I know what the present is, and I know what the future is.” And, based on this understanding, Krishna says in the Second Chapter, “You, Me, and all these persons who have assembled here, we were individual persons in the past, we are individual persons now, and we will continue to be individual persons in the future.”

The Lord is conscious in two ways: anvayad itaratatas ca directly and indirectly. God is the all-powerful supreme consciousness. Therefore He is directly conscious and indirectly conscious. The chief engineer of a complicated construction project does not personally take part in all aspects of the construction, but he knows every nook and corner, because everything is done under his direction. Similarly, the Personality of Godhead, who is the supreme engineer of the cosmic creation, knows every nook and corner of the creation. He is conscious of all minute details.

Now, wherefrom has He gotten this consciousness? We have gotten our consciousness from the Supreme Lord, the supreme source. But wherefrom has the Supreme, or God, gotten His consciousness? The Bhagavatam says He is svarat. Svarat means, “He is independent.” His consciousness is not dependent on another's consciousness. In other words, God has all knowledge. Now, our experience is that we go to school, or college, and get knowledge. But if we ask wherefrom God gets knowledge, the Bhagavatam replies, svarat: “He's self-sufficient, full of knowledge.” These are the differences between God and the ordinary living entities.

People may argue. “What about Brahma, the first-born living creature in the creation? He has given us the Vedic knowledge, and he’s the first living creature, so he must also be svarat, he must also be independent. Why is only God independent? This first-born living creature is also independent. Otherwise, how could he give us the knowledge of the Vedas?”

The reply is “No.” Tene brahma hrda: Brahma is also dependent, because he got his knowledge from the Supreme Lord. How is that? He’s the first-born living creature, how did he get knowledge from God? Tene brahma hrda:
You cannot understand the Supreme Lord by any other means. That Supreme Lord is dhamna svena sada. Sada means “always,” or “eternally,” and dhamna svena means “in His own abode.” Dhamna svena sada nirasta-kuhakam. Nirasta-kuhakam means “where there is no illusion.” Here everything is kuhaka, illusory. Everything is made of earth, water, and so forth temporary things. The things of this world are just like dolls. Sometimes, in the storefront of a big mercantile firm, you find a nice girl doll standing with a dress. So, that girl is kuhakam, an illusion. Those who know will think, “Oh, it is only a doll.” And that is the difference between a man in knowledge and a man in ignorance: those in ignorance are accepting this material “doll,” this material world, as reality. That is materialism. And those who are in knowledge they think, “No it is a ‘doll,’ an illusion, the reality is different.” However, sada nirasta-kuhakam, that doll-illusion is not there in the Lord’s abode. There the Supreme Truth exists (satyam param dhimahi).

So our aim should be to offer our obeisances unto the Supreme Lord along with His eternal abode. The impersonalists take it for granted that everything is God, so they think we can approach the Supreme Truth in any way. That is not accepted here in the Srimad-Bhagavatam. Here it is clearly stated, satyam param dhimahi: the eternal, spiritual part of the Supreme Lord should be worshiped, not the temporary manifestation.

In our bodies, also, there is a spiritual part (the soul) and a material part (the gross body). But unfortunately the people in this modern civilization are taking more care of the material part of the body. They have no information of the spiritual part of the body. But actually, one should take more care of the spiritual part of the body. The material part of the body is secondary. We can maintain our body for spiritual realization, but we should not sacrifice our spiritual needs by becoming too much attracted to the bodily necessities of life.

That is the defect of modern civilization: they have no information from the proper authorities, so they don’t care for the spiritual part of the body. Whenever we meet some gentlemen and begin to talk about the spiritual necessities of life, they at once think, “Oh, Swamiji’s talking some nonsense; let us go away.” But if you talk of politics and every worldly thing, they become very much interested.

Yasyatma-buddhih kunape tri-dhatuke. In relationship with this body, we have manufactured so many things, so many bodily necessities. So the Bhagavatam says, tasya pramattah nidhanam pasyann api na pasyati. Pramattah: the people are mad, crazy. Although they are seeing that everything is being vanquished, that it is all being annihilated, still na pasyati they do not see. Why? They are pramattah, crazy. The Bhagavatam has given a designation to these people who are materially interested: they are pramattah, crazy.

Tasya pramattah nidhanam pasyann api na pasyati. I see that my father has died, my father’s father has died, his father has died, and I am going to die. Similarly, my son will die and my grandson will die. And never will we come back again. Once this body has vanished, there is no chance of its coming back. It has vanished forever, just like a bubble in the ocean. Still, people are interested in bodily activities. Therefore, they have been described as pramattah. Pra means “specifically,” Mattah means “mad.” They are specifically mad. And therefore, pasyann api na pasyati: although they see, they do not see. We have seen that everything is going to be vanquished. In the past we have seen so many empires, so many Napoleons, so many Subash Boses, so many Gandhis, they have come and gone. What is the use of becoming a Subash Bose or a Gandhi or a Napoleon or a Hitler or a great politician? Rather, let us in this life be engaged in spiritual realization so that we can make a complete solution to the problems of life.

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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](http://www.iskconbangalore.org/srila-prabhupada-lectures)

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"Freedom" to Talk Foolishly

Srila Prabhupada: Thanks to modern so-called education, people have become asses—no sense of the distinction between the body and the soul. Are our children here getting enough milk?

Disciple: Yes, as much as they want.

Srila Prabhupada: Yes. Children must get at least two cups of milk a day. If they drink plenty of milk, their body becomes stout and strong, and they develop a keen brain for understanding the distinction between their body and their soul.

Do people see how our simple, natural way of life benefits society? Do they see we are not killing our children through abortion, but rather maintaining them with buckets and buckets of milk? Is this not a better civilization?

Just consider. Due to selfishness, or fear of “overpopulation,” people are killing children—mothers are killing their own children. Is that civilization?

Disciple: In the Bhagavad-gita, Krishna says that those in the mode of ignorance take irreligion to be religion, and religion to be irreligion.

Srila Prabhupada: Religion? For these modern rascals, there is no religion. And there is no morality. For instance, here we have so many children, but never do we say, “We cannot maintain these children—kill them.” We never say that.

So many children? Never mind. Let them all be trained as Krishna conscious, God conscious citizens. Let them live comfortably and drink their milk.

So, which is the better civilization? Running around in motorcars—put-put-put-put-put—and killing your own child. Is that civilization?

Disciple: In a sense, many of the children here are not even our own. When, say, a mother with no husband comes here to live with us, naturally we also welcome her children.

Srila Prabhupada: That is compassion. We welcome children—and the modern rascals kill children. So why do people not see the distinction
between our traditional civilization and their so-called modern civilization?

**Disciple:** They don't have any good argument against our civilization and our compassion, except that they want to be free to do as they like. No hindrances. Complete freedom.

**Srila Prabhupada:** But they're not free. Rather, they're fools. They're not free. Who can be free of nature's law? But still they're thinking, "We're free." This is simply foolishness.

If you were actually free, that would be another thing. But by nature's law you are not free. You are responsible for even your tiniest act. Commit even the tiniest misdeed, and you are responsible.

So where is your freedom? Ahankara-vimudhatma kartaham iti manyate: "Identifying falsely with his material body, the bewildered soul thinks himself freely doing activities that the body and nature's modes carry out by themselves." Of course, because the soul wants to think himself the independent doer, because he wants to take credit and be "responsible," he becomes responsible. Because he chooses to act not on God's account but on his own account, he becomes accountable.

Again, where is your freedom? The Lord's material energy—this energy we call "nature"—goes on working, with or without your approval. If you are free, then why is your body growing old and preparing to die? If you are free, then do not die.

No one wants to die—unless he's a madman. So how can these modern rascals think they're free when they have to die? What is the answer?

**Disciple:** They will spout some nonsense. "I accept death as part of life."

**Srila Prabhupada:** Death is "part of life?"

**Disciple:** Yes. "It's natural."

**Srila Prabhupada:** Well then, rascal, when there is some danger of death, why do you go away? Sit down and die. [Laughter.] In truth you don't accept death. You're simply bluffing, talking foolishly. You don't want to die. That is a fact. You're talking foolishly—"I accept death"—but you don't accept it. No, not at all. But because you have no choice, then you say, "I accept death." The real fact is this: You do not wish to die. Unfortunately, you find you have no alternative. "Oh, then I accept. All right." [Laughter.]

So you can talk like that—foolishly. [Laughing.] But an intelligent man does not want to die. He wants to become spiritually realized and then return to the spiritual world and live with God. He wants to find the way to avoid death forever.

**Disciple:** One time a college student bragged to me, "Death? I'm not afraid of death." But when I made as if to strike him, naturally he cringed in fear. "See?" I told him. "You are afraid."

**Srila Prabhupada:** Even a dog is afraid of death. What to speak of a man. When animals are taken to be slaughtered, they wail with fear. Even animals are afraid of death. So of course man is afraid of death. Everyone is afraid of death.

**Disciple:** Sometimes people say, "We're enjoying life. Why are you always bothering us about death?"

**Srila Prabhupada:** Why? Because I love you. And I am intelligent enough to understand that when you die, when you leave your body, you may get a degraded body and spend your next life as a dog. I have concern for you: "Please, friend, don't become a dog."

Let's say a child is flying a kite from the roof of some building, and a gentleman sees him—running carelessly this way and that, coming closer and closer to falling over the edge. Naturally the gentleman will say, "Hey! You're going to fall!" That is his duty.

Now, the child may scream, "Leave me alone! Why are you bothering me?" [Laughter.] Why are you bothering me?"

"Because I am a human being," the man will say, "and you are a foolish child. Therefore, I am bothering you." (To be continued)
It was the middle of the sixteenth century. Aspiring for perfection in spiritual life, young Srinivasa had tried to meet Lord Chaitanya and His disciple Gadadhara. But Srinivasa came too late—they passed away before he could become their student. And so too did the great Rupa Gosvami and Sanatana Gosvami. But as Srinivasa journeyed to the holy town Vrindavana, Rupa and Sanatana appeared to him in a dream. Go on to Vrindavana, they told him, and learn from the great gosvamis Jiva and Gopala Bhatta.

PART II

Jiva and Gopala Bhatta Gosvamis

The words of Sri Sanatana and Rupa somewhat relieved Srinivasa’s heavy heart. He could travel again, and soon he felt the dust of Vrindavana beneath his feet. He approached Rupa Gosvami’s Govindadeva Temple hoping to find more solace at Lord Govinda’s lotus feet.

As Srinivasa sat before the Deity, Jiva Gosvami and his many followers entered the temple. Srinivasa introduced himself, and Sri Jiva greeted him with warmth and loving hospitality. Srinivasa spent the night in comfortable quarters at Sri Jiva’s temple, Sri Sri Radha-Damodara. The next day, Srinivasa offered his homage at the tomb of Sri Rupa in the temple courtyard.

Then Jiva introduced Srinivasa to Gopala Bhatta Gosvami, who greeted him with kind words and expressed his disappointment that Srinivasa had not arrived sooner, as Rupa and Sanatana had been anxious to meet him. Gopala Bhatta took Srinivasa to his Radha-Ramana Temple and asked the Deity there to bless him. Gopala Bhatta Gosvami and Jiva Gosvami gradually introduced Srinivasa to the inhabitants of Vraja.

Narottama and Duhkhi Krishnadasa

Gopala Bhatta Gosvami initiated Srinivasa and taught him. And as Jiva Gosvami was the preeminent Vaishnava philosopher of the period, Gopala Bhatta directed Srinivasa to him for higher instruction, all in accordance with the desires of Lord Chaitanya and Rupa and Sanatana Gosvamis. The *Prema-vilasa* states that Sri Jiva took care of Srinivasa and gave him a thorough spiritual education.

Another young scholar, the illustrious Narottama, had been studying under Jiva for one year when Srinivasa arrived in Vrindavana. Narottama had been initiated by Lokanatha Gosvami, who had sent him to Sri Jiva for additional spiritual instructions. Then young Duhkhi Krishnadasa came, sent by his guru, Hrdaya Chaitanya. The three young devotees studied under Jiva Gosvami with the utmost enthusiasm and became his best students. They were widely known as inseparable friends. Jiva Gosvami ordered them to study the forests of Vrindavana with Raghava Pandita, who knew all the sacred groves and their significance.

Eventually Srinivasa, Narottama, and Duhkhi Krishnadasa were given a special mission. They were to distribute the books of the Gosvamis—the bhakti-rasa scriptures—in Bengal and other areas. Vaishnavism was widely embraced in Bengal, but literature explaining the Vaishnava philosophy was wanting. Nityananda Prabhu’s wife, Jahnava Devi, had...
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visited Rupa and Sanatana in Vrindavana some years earlier and was well aware of the prolific spiritual literature the Vrindavana Gosvamis were producing, so she contacted Jiva Gosvami and suggested that the books be sent to Bengal. To comply, Sri Jiva summoned his three best men.

**The Mission Begins**

In a large assembly of Vaishnavas, Sri Jiva called forth Narottama Dasa: “From this day forward, you will be known as Narottama Thakura Mahasaya.” Then he called Srinivasa: “You will be known as Srinivasa Acharya.” And finally, Duhkhi Krishnadasa: “Because you have brought so much pleasure [ananda] to Radharani [Shyama], you will now be called Shyamananda.” Then Sri Jiva told them of their mission to Bengal, Orissa, and other provinces of India.

Srinivasa, Narottama, and Shyamananda did not want to leave Vrindavana, but they understood the importance of their mission. They went to their initiating gurus, who gave their blessings, instilling in them the necessary enthusiasm for the task.

Sri Jiva began the preparations for the long and arduous journey. These devotees were his best students, and he would spare no pains for their welfare. He had a rich merchant disciple from Mathura supply a large cart, four strong bullocks, and ten armed guards. The manuscripts—original works by Rupa, Sanatana, Gopala Bhatta, Raghunatha Dasa, Jiva, and others—were placed in a large wooden chest, which was bolted and covered with a waxed cloth. Sri Jiva also secured a special passport from the king of Jaipur that his three students would need to show as they travelled to eastern India. Then Srinivasa, Narottama, and Shyamananda left Vrindavana.

**The Journey to Bengal**

As they began traveling, Sri Jiva and several other devotees accompanied them, unable to bear being separated. As the caravan neared Agra, the well-wishers stayed behind. Now the journey was underway. There could be no turning back.

After many months, the party reached a small village named Gopalapura, just within the boundaries of the Malla kingdom of Vana Vishnupura, in Bengal. When they retired that night, they felt confident that their mission was almost complete.

Vishnupura is in the district of Birbhum, bounded on the north by the Santhal Pargannas and on the south by Midnapura. The king of Vishnupura, Virhamvir, was the leader of a strong group of bandits who were the terror of the adjoining countries. He had employed a large number of thugs and assassins who infested the highways and killed and robbed wayfarers. The astrologers of the court were ever ready to submit to him confidential reports as to what fortunes the stars would grant him if he carried on robberies in particular localities.

**Stealing the Books**

The king's dacoits had been following the cart from afar. This cart was especially interesting because the king's astrologers had said that it held a great treasure. Although the dacoits had been following the cart for quite a distance, they thought it wise to wait until the cart reached their own kingdom.

The dacoits saw only fifteen men escorting the cart—ten armed soldiers, two cartmen, and three holy men. The band of dacoits, numbering over two hundred, inflamed one another’s imaginations with the astrologers' words: “This cart is filled with jewels more valuable than gold.” They almost overtook the party in a village named Tamar, but circumstances did not permit it. They followed
the party through the towns of Raghunathapura and Panchavati.

Finally, in Gopalapura, the party spent the night near a beautiful lake. All fifteen men slept soundly, tired from the journey. When they awakened, their worst nightmare had come to pass: the manuscripts had been stolen.

They could not contain their tears. Srinivasa, the leader of the party, advised Narottama and Shyamananda to proceed to Bengal and Orissa with the teachings of the six Gosvamis. He would take it upon himself to retrieve the manuscripts. He wrote to Jiva Gosvami and told him all that had happened.

The King’s Regret

Meanwhile, as King Virhamvir was rummaging through treasures stolen from various travellers, his servants appeared with the court’s most recent acquisition—Srinivasa’s carefully wrapped chest of “the most precious jewels.” Virhamvir dropped everything else and feverishly unwrapped his latest prize. Having heard the prophecies, he could scarcely imagine what splendours awaited him. In one suspenseful moment, he removed the cloth covering and opened the trunk to reveal—manuscripts.

Where was the priceless treasure? Lifting out the top manuscript in disbelief, the king saw the signature “Sri Rupa Gosvami” written on a palm leaf. When he examined further and began reading Sri Rupa’s beautiful exposition of Vaishnava philosophy, he felt something change deep within. He reverentially returned the book to the trunk and retired for the evening, aware of the grave sin he had instigated.

Srinivasa Appears in a Dream

That night, the king had an unusual dream. He saw a beautiful and effulgent person whose body was filled with divine energy. “Do not worry,” the person said with a loving smile. “Soon I will come to Vishnupura and we will meet. I will retrieve my manuscripts, and you will be relieved of all sinful reactions. Your joy will be boundless. Know for certain that you are my eternal servant and I am your eternal well-wisher.”

The next morning the king awoke and started his life anew, waiting for the day when the mysterious prediction of his dream would come to pass.

Meanwhile, Srinivasa Acharya made his way to the outskirts of Vishnupura, where he met a brahmana resident named Sri Krishna Vallabha. The two became friends, and Krishna Vallabha invited Srinivasa to be a guest in his home. Gradually, Krishna Vallabha realized Srinivasa’s exalted position and surrendered to him as a disciple. In due course, Krishna Vallabha mentioned that the king regularly convened a Bhagavatam study group for all who were interested. Srinivasa was curious about the nature of the Bhagavatam presentation and asked Krishna Vallabha to take him to the next meeting.
Bhagavatam Recitation

When they arrived, Vyasacharya, the court pandita, was reciting and commenting upon the Bhagavatam. Srinivasa was unimpressed but said nothing. The next day, they found Vyasacharya pontificating in the same fashion. After two weeks of the court pandita, Srinivasa could not contain himself, and after the meeting he spoke to Vyasacharya.

"You, sir, do not follow the text," said Srinivasa, "nor are your commentaries in line with Sridhara Svami or the other standard exponents of Bhagavata philosophy."

Vyasacharya listened to Srinivasa's comments but ignored his advice. The king, however, who was nearby, overheard what was said and found it interesting. The next day at the recital Vyasacharya again attempted to elucidate the esoteric section of the Bhagavatam that delineates Sri Krishna's rasa-lila.

Respectful but firm, Srinivasa interrupted with a question: "Sir, how can you comment on such confidential subjects without referring to the statements of Sridhara Svami? You are obviously unfamiliar with his work."

Vyasacharya became angry. He disliked being challenged in front of his sycophantic assembly, who were accustomed only to his peculiar rendition of Bhagavatam commentary.

Before another word was said, however, the king began to defend Srinivasa's position: "How is it that this brahmana scholar finds fault with your explanations? Perhaps your interpretations are questionable."

"Who can interpret the texts better than I?" the arrogant Vyasacharya replied. "This newcomer is an upstart, and he dares to question me in the presence of Your Majesty."

Then he turned to Srinivasa. "If you are such an authority on the Bhagavatam," he said, "why don't you come sit here and explain these verses in a better way?"

Srinivasa rose to the challenge. He sang the Bhagavatam verses beautifully and then commented upon them with great verve and authority. He drew upon existing Vaishnava explanations and yet offered his own unique presentation. No one had ever heard such a masterly enunciation of Bhagavata philosophy.

The king encouraged him to go on, allowing him to speak for several hours. When he finished, the whole assembly applauded, ecstatic with Srinivasa's contagious love for Krishna. Vyasacharya could not believe his ears. He was defeated, but he was happy. King Virhamvir was greatly moved. "No one has ever come to this kingdom and shared so much love and scholarship in the way you have," he said to Srinivasa. "Please, tell me your name and where you come from."

"My name is Srinivasa and I am a native of this country," said Srinivasa. "I came here to see your magnificent court and to relish the Bhagavatam."
The king then gave him the best accommodations in the palace and asked him to stay as long as he liked.

The King Surrenders

Later that evening, the king asked Srinivasa to dine with him, but Srinivasa said that he took only one humble meal per day and had already eaten. Nonetheless, Virhamvir encouraged him to have some fruit, and he complied, not wanting to offend his distinguished host. As Srinivasa ate his fruit, the king sat at his side like a humble servant. The king had never felt this way about anyone: Srinivasa was that effulgent person he had seen in his dream—his guru—and he wanted to render some menial service.

That night, he heard Srinivasa repeating the name of Krishna in his room. It seemed as if Srinivasa did not sleep. “Here is a genuine saint,” thought the king. “He is simply absorbed in the name of God.” With this pleasant idea, the king fell asleep, listening to Srinivasa Acharya’s blissful voice in the next room.

The following day in the great assembly Srinivasa again spoke from the Bhagavatam. Once again, the eager, expectant audience relished every word. Srinivasa astonished all who listened. Chroniclers of the event have reported that “even the stone walls of the hall seemed to melt with emotion.” Srinivasa spoke with erudition, sensitivity, and devotion, honouring his Vaishnava predecessors, and everyone present agreed that the wisdom of the orator far exceeded his years. One by one, people came and bowed at Srinivasa’s feet, hoping to become his disciples.

Later, the king submitted himself to Srinivasa as a lowly beggar: “You are the real king,” he said, “for you have love for Krishna. I am not even worthy to be in your presence.”

Srinivasa, with all humility, merely shook his head; he was not able to accept his own exalted position. But the king persisted: “Allow me to be your servant. Please! How can I serve you? My entire kingdom is at your disposal.”
Akshaya Patra News

TVM Signalling and Transportation Systems Pvt Ltd. donated two food distribution vehicles to The Akshaya Patra Foundation.

Smt & Sri Gopalakrishnan, Managing Director of the company, handed over keys of the vehicles to Sri Vasudev Keshav Dasa, Vice President, ISKCON-Bangalore during the flagging-off event.
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Sri Brahmostsava
April 6 - April 17 - 2020
Celebrations: 6 pm to 8 pm

www.iskconbangalore.org/sri-brahmostsava
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<td>Vainateya Homa</td>
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<td>Ananta Shesha Vahana</td>
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<td>Dhvaja Avarohana</td>
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All Vahana Utsavas followed by Jhulan Seva

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Sri Brahmothsava
April 6 - April 17 - 2020
Celebrations: 6 pm to 8 pm

CULTURAL PROGRAMME
Venue: Open Air Theatre

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<tr>
<td>Apr 11, Sat</td>
<td>Nritantar dance group presents Ramayan Dance Ballet</td>
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<tr>
<td>Apr 12, Sun</td>
<td>The Kirans presents Pastimes of Lord Krishna</td>
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Every evening at the culmination of the Vahana Utsava, the Lord’s vahana is brought to a halt at the Open Air Theatre, where He receives Jhulan Seva, after the Cultural Programme.
Located about a kilometre from the centre of Kanchipuram town is the abode of Lord Yoga Narasimha, affectionately and popularly known as Azhagiya Singa Perumal temple of Thiruvelukkai.

The Legend

The legend of this temple is very closely associated with Lord Narasimha, the half lion, half man incarnation of the Supreme Personality of Godhead Sri Narayana. In the Bhagavad-gita, Lord Krishna declares: “My devotees will never perish.”

Timing is the real crux for the incarnation of Lord Narasimha, since He appeared in the world just when His devotee needed Him the most. The demon Hiranyakashipu had reached the end of his patience, after all his attempts to kill his son Prahlada had been foiled. In desperation, he shouted out to Prahlada, the famous question, “Where is the Narayana who protects you?” to which Bhakta Prahlada replied, “He is everywhere, father.” “Is He in this pillar?” “Yes, father.” When the demon king struck the pillar with his mace, thinking he could destroy Lord Vishnu who resided within, the Lord appeared in His half lion, half man incarnation, Narasimha. His terrible form triggered fear even among great devas. It is said that even Lakshmi was scared to approach Him.

Hiranyakashipu had requested Brahma that he must not be killed by man or animal; he should not be killed inside a structure or outside; he should not be killed during the day or during the night; he should not be killed by any weapon. Brahma had granted him all his requests. And that is why Vishnu had to come in a half-man, half-lion form, Narasimha. The Lord killed Hiranyakashipu in twilight, which was neither day nor night. He sat on the threshold, put the demon on his lap, and tore him with His nails. So the demon was killed neither outside nor inside his palace, and since the Lord’s nails were used, clearly the boon of not being killed by a weapon was also fulfilled.

The Lord went to such lengths to kill Hiranyakashipu, because He wanted to ensure that Brahma’s promises were kept.
were honoured. As Narasimha, the Lord assumed a huge form extended beyond Satyaloka, the abode of Brahma. Satyaloka was near His navel. Vedanta Desika, in his Dasavatara Stotra, writes that it seemed as if Brahma was emerging again from the Lord's navel. Hiranyakashipu was himself a huge demon, and the Uttara Kanda of the Ramayana gives us an idea of his size. Ravana became a digvijaya and reached the netherworld, of which Mahabali is king. Ravana saw a dazzling mountain there, and asked Bali about it. Bali said that what Ravana referred to as a mountain had once been the ear ornament of his (Mahabali's) great-grandfather — Hiranyakashipu! So, if an ear ornament looked like a mountain, the sheer size of the demon can be imagined. It was such a huge demon whom Narasimha lifted easily and killed using His nails.

Narasimha appeared for the sake of Prahlada. But a better way of putting it would be to say that He came in order that Prahlada's words might be proved true. The Lord is always true to His words. He never steers away from them. Nor does He let His devotees' words prove false. He asserts in Bhagavad-gita:

\[
\begin{align*}
yo mam pasyati sarvatra \\
\text{sa ca me na pranasyati}
\end{align*}
\]

**SYNONYMS**

ksipram—very soon; bhavati—becomes; dharma-atma—righteous; sasvat-santim—lasting peace; nigacchati—attains; kaunteya—O son of Kunti; pratijanihi—justly declare; na—never; me—Mine; bhaktah—devotee; pranasyati—perishes.

**TRANSLATION**

He quickly becomes righteous and attains lasting peace. O son of Kunti, declare it boldly that My devotee never perishes.

Such is the mercy of the Supreme Lord Narasimha, that He always rushes to help His devotees in distress. After destroying Hiranya, Lord Narsimha wanted peace. The Tamil word vell means desire. The Supreme Lord Narasimha had the desire to be calm and peaceful in this place, therefore it came to be known as Velirukkai which later changed to Velukkai.

Another interesting pastime of this temple is that once during Dwapara Yuga, a group of demons came to destroy a yajna proposed by Lord Brahma. Brahma appealed to Lord Perumal for protection. As the Supreme Lord Narasimha appeared from a pillar to protect Prahlada, He came out in the same form from Hasthisailam cave and drove the demons away. The demons disappeared from this place in Kanchipuram. The Lord stayed on there as Yoga Narasimha, facing east, promising to protect the devotees. The Lord is also known here as Mukunda Nayaka.

In addition, the Supreme Lord asserts in the 9th chapter of Bhagavad-gita, that His devotees will never perish:

\[
\begin{align*}
ksipram bhavati dharma-tma \\
sasvac-chantim nigacchati \\
kaunteya pratijanihi \\
a me bhaktah pranasyati
\end{align*}
\]

**TRANSLATION**

He quickly becomes righteous and attains lasting peace. O son of Kunti, declare it boldly that My devotee never perishes.
The Temple

The temple is said to have been built by the Pallavas of the late 8th century AD, with later contributions from the medieval Cholas and Vijayanagar kings. The temple has three inscriptions on its walls, two dating from the period of Kulothunga Chola I (1070–1120 CE) and one to that of Rajadhiraja Chola (1018-54 CE). A granite wall surrounds the temple, enclosing all the shrines and two bodies of water. There is a 3-tiered rajagopuram, the temple’s gateway tower, in the temple.

The vimana above the sanctum sanctorum is called Kanaka Vimanam. Sage Brghu had worshipped the Supreme Lord in this temple. Sri Sudarshana Chakra, Lord Vishnu’s discus, graces from a shrine in the outer corridor or prakara. Sri Garuda in the Narasimha shrine appears with his head slightly to a side, as if unable to bear the fury of the Lord. This is a unique and different style of Garuda. Mahalakshmi, the consort of the Lord, is affectionately called Velukkaivalli or Amritavalli.

Swami Vedantha Desika has composed the wonderful Kamashikashtakam in praise of Lord Narasimha of Velukkai.

1. Srutheenaam utharam bhagam
   Vega vathyascha dakshinam,
   Kamad adivasan jeeyath
   Kaschid Adbhutha Kesari

The wonderful lion who is found in the later part of the Vedas, Is living in the southern part of the river Veghavathi as per His wish.

2. Thapane indhwagni nayana
   Thapaan apachinothu na,
   Thapaneeyas rahasyanaam
   Sara kama shikhaa hari

The Kamashikha Nrusimha who is the essence of Thapaneeya Upanishad, with his three eyes which are the moon, sun and the fire, may remove our sufferings.*

*The three types of sufferings are physical, mental and those caused by other agencies.

3. Akantam aadhi purusham
   kanteeravam upari kutitha aaraathim,
   Vegopa kanda sangath vimuktha
   Vaikunta bahumathim upase.

I worship the Supreme Personality of Godhead, Narasimha, who has the primeval body up to the neck, and who has a roaring lion head above the neck and who has settled on the banks of Vegavathi, leaving His Vaikunta abode.

4. Bandhum akhilasya jantho
   bandhura paryanga bandha rameeyam,
   Vishama vilochana meede
   Vegavathi pulina kelee Narasimham.

Being the friend of all beings, He sits prettily in the paryanka bandha* pose, with his odd number of eyes, and plays on the sands of the Veghavathi river.

*yo-yo-patta across his waist and right knee

5. Swa sthaaneshu marud ganaan
   niyamayan swadheena sarvendriya,
He who appoints the Maruths and other devas from His own place, who has complete control over his senses, who is sitting in the paryanka bandha pose, teaches real understanding of oneself, seems to teach the real yoga to those who worship Him, and fulfils the wishes of all the world as the lion of Kamashikha.

6. Vikaswara nakha swaru kshatha
   Hiranya vaksha sthalee,
   Niragala vinirgalath rudhira
   Sindhu sandhyayithaa,
   Avanthu madha nasika manuja
   Pancha vakthrasya maam,
   Aham prathamikaa mitha prakatithaa havaa bhagava.

   With His bare nails, He tore open the chest of Hiranyakashipu, and the blood flowed non-stop like a river, which made His nails, similar to thunder bolt red. I worship the man lion form of Kamashika, whose hands compete with each other to protect His devotees, and declare war on those who try to harm them.

7. Sataa patala bheeshane sarbha saa attahaso adbhate,
   Sphurath kruthi parishputath bruguti kepi vaktre kruthe,
   Krupaa kapata kesarin dhaunuja dimba datha sthanaa,
   Saroja dhrusaa adrusaa vyathi bhishajya they vyajyathe.

   With fearsome thick mane, loud reverberating attractive laughter, with brows showing immense anger, but with His lotus eyes full of dripping mercy towards the child of that asura, He appeared like an imposter lion with the true form of a mother.

   8. Thwayi rakshathi rakshakai kimanyai,
      Thwayi sarakshathi rakshakai kimanyai,
      Ithi nischitha dhi sravyam nityham,
      Nruhare Vegavathi thadasrayam thwaam.

   If you protect, where is the need for another protector? If you do not protect, which other protector is capable of protecting? With this firm resolve I surrender to you, Lord Narasimha, who is on the banks of River Vegavathi.

9. Itham sthutha sakruth iha ashta biresha pathyai,
   Sri Venkatesa rachithai sthiridasendra vandhyaa,
   Dhurthaantha ghora dhuritha dwiradendra bhedhi,
   Kamasikaa nara harir vidhanothu kaamaan.

   If a good person recites this prayer of eight stanzas composed by Venkatesa, on Him who is worshipped by Indra, then the man-lion Vishnu, who stands according to His will, would kill the sins which stand like a fierce and fast elephant.

   Ithi Kamaasikashtakam sampoornam
   Thus ends the octet of prayers addressed to Kamasikaa

   Peyalwar, one among the 12 Alwars, also sings in praise of the Lord in his work Moonram Thiruandadi. He says, “The Supreme Personality of Godhead Narasimha, who wears a cool tulasi mala, resides in many divya desas like Thirukanchi, Thiruvengadam, Thiruvehka, Thiruvelukkai and Thiruppakadal (Thiruvananthapuram), also happily resides in my heart.”

Photo courtesy: Santhanakrishnan, Srirangam
Bangalore: Alankara (above left) and abhisheka (above right & below).
above: Ratha Yatra at Bangalore. below: His Holiness Sri Sri Sri Dr. Nirmalanandanatha Swamiji (Adichunchanagiri Matha), His Grace Sri Madhu Pandit Dasa (President, ISKCON Bangalore), Sri K Gopalaiah (Hon’ble Minister of Food, Civil Supplies and Consumer Affairs, GoK) and Dr. K. Sudhakar (Hon’ble Minister of Medical Education, GoK), swept the road as part of the inaugural ceremony.
# ISKCON PILGRIMAGES

## Upcoming ISKCON Pilgrimages

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<td>Nov 2 to Nov 8, 2020</td>
<td>₹20,000/-</td>
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**Nepal-Muktinath**

Janakpur Lumbini Pilgrimage

Places of visit: Kathmandu-Pashupatinath, Changu Narayan, Bhatapur, ISKCON, Budhanilakanth and more Damauli-Vyasa birthplace, Manakamana temple, Muktinath temple, Janakpur temples and Dhanushadham Lumbini- birthplace of Lord Buddha...and more

- **Travel date:**
  - Batch 1 - Sat, May 9 to Tue, May 19, 2020
  - Batch 2 - Sat, Jun 6 to Tue, Jun 16, 2020

- **Amount:**
  - ₹55,000/- (+flight charges ₹30,000)
  - ₹10,000 extra for Lumbini All inclusive amount
  - Incl. Flights from Kathmandu-Janakpur, Kathmandu-Lumbini- Kathmandu, Pokhara-Jomsom-Pokhara
We are blessed by Lord Krishna to have taken an important pilgrimage of our life - Pancha Dwarka under your able leadership. We are thankful to the keertanas, Katha involving us deeply in Krishna’s bhakti throughout the pilgrimage. We now eagerly look forward to such experience with Lord Krishna’s blessings. - Nalini Rao and Ranga Rao

We would like to thank you very much for the wonderful Pancha Dwarka Yatra with soul stirring Kirtans and enlightening Kathas. Special thanks for arranging two day Jaipur trip which was organized very well and we had unforgettable blissful spiritual experience (Sambandha, Abhideya and Prayojana tattvas). We have been going on Yatras every year as a family of three but this time we decided to go in a group. During this trip we realized how important it is to have association of the devotees. Humility, Tolerance, Patience and respect to others are few of the qualities of a devotee. We have seen these qualities in ISKCON Pilgrimage Organizers. We consider ourselves very fortunate to be part of this. - Pradeep, Anita, Varshni

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

For registration contact: 93791 55555
iskcon.pilgrimages@hkm-group.org
Limited seats on a first-come, first-served basis.
# ISKCON Culture Camp

**enriching summer vacations**

**MODULES**
- Arts & Crafts
- Water Color Painting
- Pencil Shading
- Dance
- English Theatre
- Yakshagana

**HIGHLIGHTS**
- Animation Video Shows
- Bhagavad-gita Slokas
- Mantra Meditation
- Life Skills
- Exciting Educational Trip
- Fun Games
- Temple Darshan

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<thead>
<tr>
<th>VENUE</th>
<th>BATCH</th>
<th>DATES</th>
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<tbody>
<tr>
<td>ISKCON Hare Krishna Hill</td>
<td>1</td>
<td>Apr 6 - Apr 26</td>
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<tr>
<td>Rajajinagar</td>
<td>2</td>
<td>Apr 27 - May 17</td>
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<td>Banglore</td>
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<tr>
<th>VENUE</th>
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<tbody>
<tr>
<td>ISKCON Vaikuntha Hill</td>
<td>1</td>
<td>Mar 30 - Apr 19</td>
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<tr>
<td>Kanakapura Road</td>
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<tr>
<td>Banglore</td>
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**CAMP TIMING**
- 8:45am - 2:45pm

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

*Age eligibility 6-16 years*
GOLOKA SHADES PRIZE DISTRIBUTION

Goloka Shades 2019, the inter-school Art and Literary contest organized by the Cultural Education Services division of ISKCON Bangalore concluded with a grand prize distribution ceremony on Saturday, 15th February @ Hare Krishna Hill, Rajajinagar. The annually held contest, received more than 36000 entries from students across over 100 schools in Bangalore, in contests ranging from coloring, painting, pencil shading, handwriting, essay writing.

The programme was presided over by temple devotee Sri Anantha Kirti Dasa and renowned artist, Sri Vilas Nayak, whose presence enthused the contest winners and audience alike. The ceremony began with children from Buddhi Special School being accorded the ‘Special Performer’ prize with the gathering heartily applauding the participation and artwork of the special kids.

The winners were awarded trophies, certificates and, to their pleasant surprise, the ‘Krishna’ book authored by ISKCON Founder-Acharya, A. C. Bhaktivedanta Swami Prabhupada, for their achievement in the face of stiff competition. The joyful zest of prize winners was palpable all through the award ceremony.

TEACHERS CONCLAVE

The Cultural Education Services department held its third Teachers Conclave on Sunday, 16th February 2020 at Hare Krishna Hill, Rajajinagar. Organised biannually, the interactive program is a platform for creating a collaborative and participative engagement with educational institutions in the pursuit of facilitating them in fostering a comprehensive environment for the holistic development of children.

Temple devotee Sri Kulashekhara Chaitanya Dasa, addressed the gathering of chairpersons, principals and coordinators from about 25 schools in Bangalore. Referring to the sublime teachings contained in the Bhagavad-gita, he reiterated the crucial role of educators and academicians in strengthening the cultural roots of children and the importance of imparting spiritual education to them in their foundational years.

Each of the guests were felicitated with Vedic literature authored by Srila Prabhupada, the Founder-Acharya of ISKCON. The program concluded with the guests having darshan of the temple Deities and being served sumptuous prasadam.
Nitya Seva

An opportunity for you to contribute towards alankara, daily worship and various other sevas which are regularly performed to the Deities in our temple. You can choose to offer Deity sevas to Their Lordships Sri Sri Radha Krishna, Sri Srinivasa Govinda or Sri Prahlada Narasimha and receive Their blessings.

**Sri Sri Radha Krishnachandra Seva**
- Pushpanjali Seva
- Rajbhog Seva
- Tulasi Archana on Ekadashi

**Sri Srinivasa Govinda Seva**
- Srinivasa Govinda Abhisheka
- Tomala Seva
- Tulasi Hara on Ekadashi

**Sri Prahlada Narasimha Seva**
- Narasimha Charana Seva
- Narasimha Homa
- Narasimha Abhisheka

To donate please visit: www.iskconbangalore.org/donations/srivigrahasevas
ISKCON Bangalore’s book distribution marathon, which commenced on December 1, 2019 concluded with the prize distribution ceremony on February 9, 2020.

The yearly book marathon, common across ISKCON centres around the world, is aimed at extensively distributing the books of Srila Prabhupada - the Founder-Acharya of ISKCON and India's foremost teacher of Vedic knowledge in modern times. Srila Prabhupada authored over 70 volumes on the science of Krishna consciousness which are well-known for their authoritative presentation of Vedic knowledge with depth, clarity and lucidity.

**Key highlights of this year’s marathon:**

This year 60 teams with 437 devotee volunteers enthusiastically participated in the marathon. They distributed 23,858 copies of Bhagavad-gita As It Is, 56 sets of Srimad-Bhagavatam, 42 sets of Sri Chaitanya-charitamrita and 17,274 other books of Srila Prabhupada in different languages.

Apart from these teams, book counters in the temple, Brihat Mridanga team with book distribution vehicles and temple devotees were also engaged in the marathon. Books were also distributed through external vendors and online sales on Amazon, Flipkart and ISKCON Bangalore’s website.

Altogether, 1,01,282 books that included 47,565 Bhagavad-gita As It Is and 177 sets of Srimad-Bhagavatam/ Sri Chaitanya-Charitamrita, were distributed during the 2 months of marathon.

His Grace Madhu Pandit Dasa, President, ISKCON Bangalore gave away the prizes to the top participants in the book marathon under different categories. His Grace Vasudev Keshav Dasa, Vice President, coordinated the ceremony.
**Reminiscing Ratha Yatra**
ISKCON Bangalore celebrated its 35th annual Sri Sri Krishna Balarama Ratha Yatra on January 25, 2020. Let us cherish the fond memories of Ratha Yatra over the years.


**Original Constitution**
In the context of India’s Republic Day celebrations, let us reflect on our original constitutional position, explained in the Universal Book of Constitution: Bhagavad-Gita!


**Sri Nama Ramayana**
Nama Ramayana sums up the epic Ramayana written by sage Valmiki. It has 108 verses, divided into six chapters, describing Lord Rama’s divine form, qualities and pastimes.

https://bit.ly/2UCMxSM

**Annadana Seva**
Contribute towards serving free and tasty lunch prasadam at our Annadana Hall every day to hundreds of pilgrims visiting the temple.

To donate, please visit: www.iskconbangalore.org/donations/annadana-seva

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**Peaceful**: Peaceful is the best word to describe this place. There’s a serene energy here which makes you feel so good. Also a restaurant with amazing food. - **Amutravels12**

**Take the expedited lane**: The temple is a very nice experience, as others have described. My suggestion is to take the expedited lane, which for 300 rupees, allows you to “cut” the main line. In addition to that advantage, you are given a special chanting experience, discounts on temple literature and a box of 2 take home sweets. Well worth it. - **Robert L**

**A beautiful temple and a must visit for devotees of Lord Krishna**: ... The best part that I loved about the temple is that the people there encourage the use of technology and the way they blend technology and traditions together is just beyond explanation. ... - **iamrp0235**

**Evening place**: One of the must visit place in Bangalore. One can enrich the spiritual life. The lighting arrangements in the evening is the best things to see in the city. Lot of tasty food and snacks are also available inside the temple campus. - **826srinivasp**
HARINAM Festival

TIME:
10:30 AM TO 8:45 PM

VENUE:
Main Temple Hall
ISKCON
Hare Krishna Hill

March 22

Contact
Nanda Gopala Das
9379106061
“I am sure Basil Woods is not going to be a school of contemporary times; it’s really a futuristic school. Basil Woods is going to be an institution much talked about, in the years to come”

Dr K Kasturirangan
Former Chairman, ISRO
Chair, Draft National Education Policy 2019

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Proposed curriculum - Cambridge (IGCSE) with an option for CBSE in the higher grades

ADMISSIONS OPEN
2020-2021

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