



Lakshmi Narasimha Cultural Center

Iskcon of North Atlanta

Newsletter

March 2026

International Society for Krishna Consciousness
Founder Acharya His Divine Grace A.C. Bhaktivedanta Swami Srila Prabhupada

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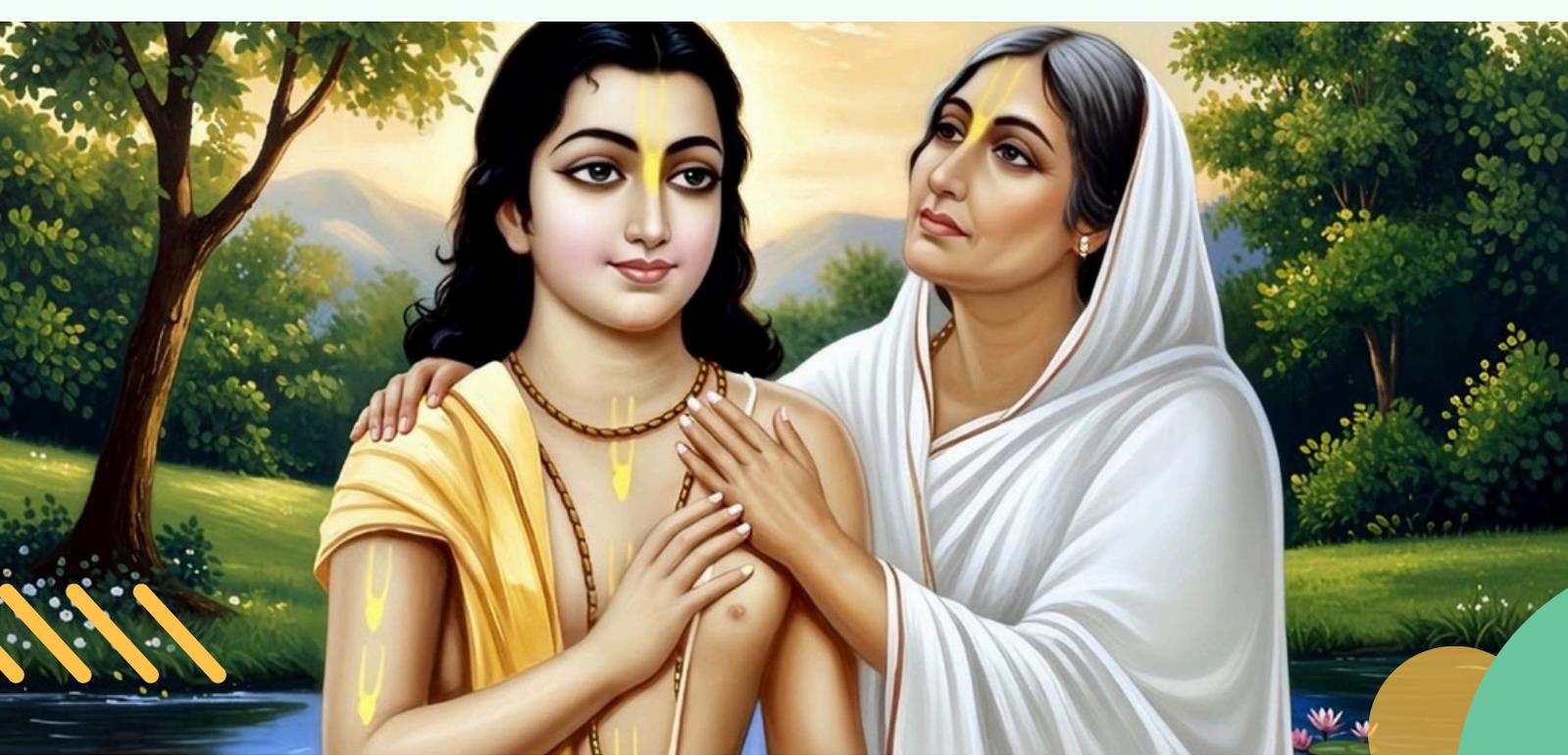
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Appearance day of Lord Gauranga

Once upon a time, a very poor fellow paid a visit to the wise devotee–astrologer Sarvajna to have his fortune told. After carefully looking over this poor man's horoscope, Sarvajna was astonished to see his client in a poverty–stricken condition. "Why are you so unhappy?" exclaimed Sarvajna. "From your horoscope or kala chakra (lit. "wheel of time"), I can detect that a hidden treasure has been left to you by your father. However, the planetary positions indicate that your father could not disclose the location of this treasure to you because he passed away in a foreign land. So now you can search out this treasure and live happily.

The wise Sarvajna continued. "Do not search on the southern side of your house for there you will be attacked by a poisonous wasp. On the northern side, danger lurks in the form of a large serpent. Searching on the western side will prove equally fruitless, for there you'll find a yaksha or wicked spirit lying in wait. Luck will come to you only if you search on the eastern side of your house!"

By citing this story, Lord Shri Chaitanya Mahaprabhu pointed out the living entity's forlorn and destitute condition due to the unfortunate forgetfulness of his eternal relationship with Lord Shri Krishna, the Supreme Personality of Godhead. As Bhagavan Shri Krishna says in the Bhagavad–gita, aham bija prada pita. In other words, He is the supreme seed–giving Father. It therefore follows that we, His lost sons, are in dire need of the real treasure or pure love of God.

The southern side of the house represents materialistic rituals prescribed in the shastras for obtaining fruitive gain. The resultant attachment to the bodily concept of life and the subsequent rebirth in an endless whirlpool of samsara is symbolically indicated by the wasp. Truly, one who is lost in the confusing cycle of repeated birth and death is stung at every moment by his own ignorance of his real treasure.



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The northern side represents that system of yoga wherein mystic siddhis or fantastic subtle powers are awakened. It often happens that mystic yogis become materialistic and forget their real business of "linking to God through pure love" (this is the real import of the word yoga).



These so-called yogis engage in austerities to achieve only subtle material advancement. Still other yogis forget their search for the personal Absolute and lose sight of the spiritual individuality inherent in each atma. Because they annihilate their unique identities by merging into the limitless realms of sayujya, they also fail to reach the feet of the all-merciful Lord Sri Krishna. Because they are swallowed by His non-personal effulgence, it can be said that they have been attacked (and devoured by) a dangerous serpent.

The yaksha on the west represents the whimsical mind of the mental speculator who avoids the wise counsel of authoritative shastras. People possessing such mental attitudes love to invent various concocted means of attaining so-called perfection. Persons who are chained to mental gymnastics are like the puffed-up frog in the well who exploded while speculating that the ocean must be about the same size as the expanding bubble on his chin. Quite naturally, these lost souls never reach the goal, but are forced by material nature to continue their mental speculation, birth after birth. That is the yaksha's analogy.

The wise astrologer Sarvajna advised the poor man to dig for the long-lost treasure on the eastern side where the sun rises. The eastern side represents pure love for the Supreme Personality of Godhead, Sri Krishna. The supremely valuable treasure of Krishna-prema is discovered when our dormant personal relationship with the Supreme Lord is realised. By abandoning all material pursuits, whether gross or subtle, and by spontaneously offering everything and every act unto Sri Krishna, the real value of life is discovered. This is the sum and substance of Lord Chaitanya's teaching to Santana Goswami in the parable of the wise astrologer.

After instructing Sanatana, Mahaprabhu observed that the Goswami had achieved a high degree of enlightenment. Thus, by Lord Chaitanya's mercy, Sanatana, who had kicked aside vast material wealth, went to Vrindavana to dig deeper into life's real treasure. There in the abode of Lord Krishna, he wrote more than a hundred books, which to this day guide sincere seekers on the transcendental path of spiritual realisation.



By Bhakta Mukesh

Does Association Matter? You Be The Judge!

1. Introduction

True to the ancient aphorism that “one is known by the company he keeps”, in any endeavour one’s chances of success is determined by the association he cultivates. The higher the goal, the tighter this close-knit association of like-minded people is required for success. Attainment of Sudh Bhakti, being one of the highest goals of life, demands an even stricter and absolute adherence to this principle. This infallible wisdom is dexterously interwoven by Srila Rupa Goswami in updeshamrita text 2 & 3. The two key words used to convey this message are jana-saṅgaḥ (association with worldly-minded persons) and saṅga-tyāgāt (giving up the association of nondevotees). He cautions that jana-saṅgaḥ can cause our bhakti-lata to dwindle, whereas saṅga-tyāgāt will enable it to blossom – guaranteeing our success. If we scrutinize the various aspects of this advice the following compelling arguments emerge.

2. Avoiding Being Trapped In A Vicious Cycle

Jana-saṅgaḥ is the root cause of many evils. It is the door through which the other five symptoms of material entanglement creep in. For instance jana-saṅgaḥ ignites and fans one’s desire to lord the material energy. As a consequence we over-endeavour (prayāsaḥ) to gratify our senses. Such an endeavour, fuelled by the mode of passion, leads to accumulating more than required (ati-āhāraḥ) and eventually transforms into greed (laulyam). Thus we become susceptible to niyama-āgrahaḥ, and turn oblivious to self-realisation in the blind pursuits of our interests. This creates a never ending vicious cycle that not only invites many vices, but also makes escaping from the grab of Maya impossible..

3. Preventing Loss of Opportunity (for God Realisation)

The higher intelligence conferred on humans is meant for a higher purpose. It is the only form of life in which our dormant relationship with Kṛṣṇa can be revived, and liberation from material bondage can be achieved. Srila Prabhupada explains that the revival of this relationship demands that we associate with those who have not forgotten Krishna, so that an intelligent inquiry about our higher purpose of life can be made – jīvasya tattva jijñāsā (Updeshamrit 2 p).



Does Association Matter? You Be The Judge! Continued

However, if we make a mistaken choice to associate with the worldly-minded people, this valuable opportunity to attain God Realisation is lost. Śrīla Narottama dāsa Ṭhākura, therefore, advises us to live only in the association of Kṛṣṇa conscious devotees – bhakta-sane vāsa (Updeshamrit 2 p).

4. Only Bhakti Begets Bhakti

Advancement in Krishna consciousness is possible only through the mercy of self-realised Bhaktas. Pure devotional service can neither be achieved through mundane efforts nor be terminated by any mundane cause. It is “ahaituky apratihātā” (SB 1.2.6). On the other hand, non-devotees, who neither have an inclination towards spiritual development nor any faith in Kṛṣṇa, can only serve to impede or recede our progress. Therefore, to the extent possible, one’s company and aural reception should be given only to self-realised people by approaching and inquiring from them submissively “tad viddhi praṇipātena” (BG 4.34). This is the recipe for sure success.

5. Conclusion

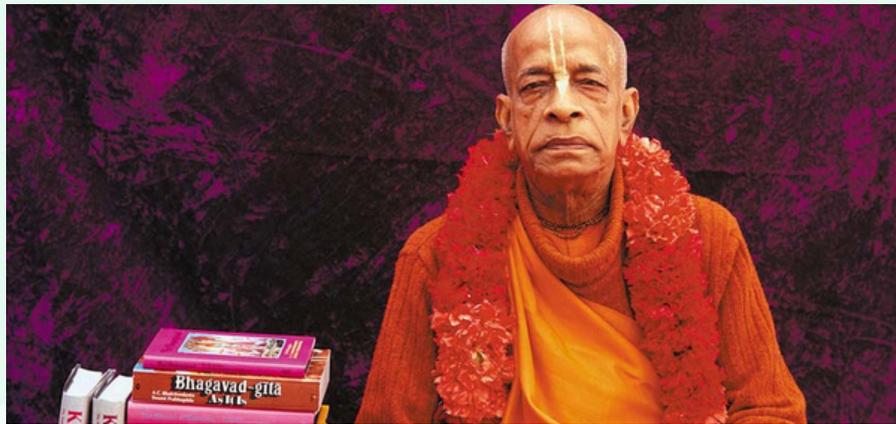
To summarise, our devotional service gets spoiled when we fail to exercise discretion in the company we keep. One must remember that association always causes the transfer of desires. Therefore, it’s imperative that those aspiring for pure devotional service should carefully protect their bhakti-lata by nourishing it in the divine light and company of knowledgeable self-realised souls – and thus augment their chances of relishing the complete nectar of devotion in this very lifetime, and associating with the ambrosial pastimes of Lord Shri Krishna in the life here .

More here: <https://www.dandavats.com/?p=15319>



CLASS SCHEDULE & VAISHNAVA CALENDAR MONTH OF MARCH 2026

EVERY SUNDAY LOVE FEAST
11:45am



- MAR 1ST : HG BALABHADRA DAS
- MAR 8TH : HG SHYAM BEHARI DAS
- MAR 15TH : HG CHAMPAKLATA SAKHI DAS
- MAR 22ND : HG SUBALSAKHA DAS
- MAR 29TH : HG BALABHADRA DAS

Ekadasi Calendar:

March 14th: Papamocani Ekadasi
Parana Time - 07:47 (sunrise)-11:47 (1/3 of daylight) DST
the next day

March 28th: Kamada Ekadasi
Parana Time - 07:28 (sunrise)-11:37 (1/3 of daylight) DST
the next day



International Society for Krishna Consciousness
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Upcoming March Festivals

3 Mar 2026 Tue	Gaura Purnima: Appearance of Sri Caitanya Mahaprabhu (Fast till moonrise)
4 Mar 2026 Wed	Festival of Jagannatha Misra
8 Mar 2026 Sun	First day of Daylight Saving Time Sri Srivasa Pandita -- Appearance
14 Mar 2026 Sat	Ekadasi (suitable for fasting) Fasting for Papamocani Ekadasi
15 Mar 2026 Sun	Dvadasi Breakfast 07:47 (sunrise)–11:47 (1/3 of daylight) DST Sri Govinda Ghosh -- Disappearance
23 Mar 2026 Mon	Sri Ramanujacarya -- Appearance
26 Mar 2026 Thu	Rama Navami: Appearance of Lord Sri Ramacandra (Fast till sunset)
28 Mar 2026 Sat	Ekadasi (suitable for fasting) Fasting for Kamada Ekadasi
29 Mar 2026 Sun	Dvadasi Breakfast 07:28 (sunrise)–11:37 (1/3 of daylight) DST Damanakaropana Dvadasi



HARINAMA EVERY FRIDAY A DECADES - OLD TRADITION

CHANT

**Hare Krishna Hare Krishna
Krishna Krishna Hare Hare
Hare Rama Hare Rama
Rama Rama Hare Hare ...
and be happy**



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Newsletter Staff Editor-in-Chief: Shyam Behari Dasa
Article submission deadline: 15th of the month Send articles and photos to
youreverwellwisher@gmail.com.

The editors reserve the right to exclude or edit submissions.

Dedicated to our ISKCON Founder-Acharya His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

Dear **Alpharetta / Johns Creek / Suwanee/Cumming/North Atlanta residents**, please join our ISKCON North Atlanta Temple WhatsApp broadcast list so we can communicate with you in a timely manner, messaging you with important temple announcements and last-minute event updates.



Glories of Lord Sita & Ramachandra

By [Radhanath Swami](#) / August 18, 2015

tasyapi bhagavan eṣa
 sakṣad brahmamayo hariḥ
 aṁsaṁsena caturdhagat
 putratvaṁ prarthitaḥ suraiḥ
 rama-lakṣmaṇa-bharata-
 satrughna iti saṁjñaya

Translation:

Being prayed for by the demigods, the Supreme Personality of Godhead, the Absolute Truth Himself, directly appeared with His expansion and expansions of the expansion. Their holy names were Rama, Lakṣmaṇa, Bharata and Satrughna. These celebrated incarnations thus appeared in four forms as the sons of Maharaja Dasaratha.

Purport:

Lord Ramacandra and His brothers, Lakṣmaṇa, Bharata, and Satrughna, are all viṣṇu-tattva, not jīva-tattva. The Supreme Personality of Godhead expands into many forms. Advaitam acyutam anadim ananta-rupam [BS 5.33]. Although they are one and the same, viṣṇu-tattva has many forms and incarnations. As confirmed in the Brahma- saṁhita (5.39), ramadi-murtiṣukala-niyamena tiṣṭhan. The Lord is situated in many forms, such as Rama, Lakṣmaṇa, Bharata, and Satrughna, and these forms may exist in any part of His creation. All these forms exist permanently, eternally, as individual Personalities of Godhead, and they resemble many candles, all equally powerful. Lord Ramacandra, Lakṣmaṇa, Bharata, and Satrughna, who, being viṣṇu-tattva, are all equally powerful, became the sons of Maharaja Dasaratha in response to prayers by the demigods

Importance of the appearance of Sita Ramachandra:

This beautiful sloka from Canto 9, Chapter 10 of Srimad Bhagavatam is being spoken by Srila Sukhadev Goswami, for he is explaining to Maharaj Parikshit, in summary, the beautiful appearance and activities of the Supreme Personality of Godhead, who appeared in Treta Yuga as the son of Maharaj Dasarath, in the wonderful form of Lord Ramachandra. At this time in this very Holy place, Sri Sri Radha Rasbihariji mandir, we are celebrating the auspicious festival of Ramanavami. His Divine Grace A C Bhaktivedanta Swami Srila Prabhupad especially instructed his devotees in the love of their own hearts for all the fallen and conditioned souls as well as the devotees in this great city of Bombay to install in this temple the beautiful deities of Sri Sri Nithai Gaura Sundar, Sri Sri Radha Rasbihariji and Sita Ram, Laxman, and their eternal servant Sri Hanumanji. In this purport, it is explained that the forms of the Lord being described here are Vishnu Tattva, but their relationships are very significant, and while Srila Prabhupad shows these three sets of deities together here, it is more important for us to understand them for our progress in Krsna Consciousness. Krsna explains in the Gita:



Glories of Lord Sita & Ramachandra

Continued..

**yadayadahidharmasya
glanirbhavatibharata
abhyutthanamadharmasya
tadatmanam srjamy aham—**

that he appears in every age within this material creation for the purpose of delivering the pious and annihilating the miscreants and re-establishing the principles of religion. In fact Srila Shukadev Goswami describes that the appearances of the Lord throughout the history of the innumerable universes within creation and what to speak of this one creation every time Mahavishnu inhales the entire cosmic manifestation is destroyed and remains dormant contained within his transcendental body and every time he exhales again innumerable, innumerable universes are created. And so many billions of our years, trillions of years, equal days, months, life of Brahma and we understand there are innumerable Brahmas and in every Yuga, in every day of Brahma the Lord is appearing, so how many incarnations of the Lord are there. It is explained in Bhagavatam as there are waves in the ocean in the same way there are countless incarnations of the Supreme Lord, but to understand any of them we must understand on the basis of Guru, Sadhu, and Shastra.

So the prominent incarnation in the age of Treta Yuga is Lord Sri Ramachandra and he killed the great demon Ravana with his sharpened bow and arrow and with his beautiful form and displaying his most sweet loving relationships with his devotees. He attracts all the hearts of those who hear these narrations and by his words and by his exemplary behavior he established the truest, purest and highest principles of religion of total surrender unto him. When Dwapara Yuga came into existence the Supreme Lord appeared in his beautiful form of Sri Sri Radha Rasbihariji. Krsna taking birth in Mathura moving to Vrundavan attracted the hearts of all fortunate souls and the Lila of the Lord in Vrundavan, Dwaraka, Kurukshetra, his pastimes are eternal they are non different from the Lord himself and simply by hearing his Lila janma karma ca me divyam evam yo vetti tattvatah— we can be delivered from the repetition of birth and death. But this charming relationship with his devotees attracts our hearts, he killed the great demons like Kamsa and on the battle field of Kurukshetra he established the highest principles of religion through speaking of Bhagavad – Gita.



Glories of Lord Sita & Ramachandra

Prabhupad's ingenious in arranging altars:

Continued...

So in the altar of our right side, we see how Lord appeared as Sri Ramachandra, his first expansion appeared as Laxman, his pleasure potency appeared as Sita and in Dwapara Yuga Krsna appears as in his original form and his pleasure potency appears in the original form of Srimati Radharani and on the left altar is how the same personality appears in the age of Kali yuga. Radha and Krsna, Sita and Ram, both appeared in one form of Sri Chaitanya Mahaprabhu, and Laxman or Balaram, the original spiritual master, the first and foremost servitor of the personality of Godhead, appear as Nityananda Prabhu. But in the age of Kali-yuga, the Lord doesn't come with the arrow of Ram or the Chakra of Krsna because if he did, he would practically have to destroy the whole human society. Therefore, Gaur Nitai appears with the weapon of the Holy name. Knowing that in this age of Kali-yuga so many impostors will claim to be God, so many impostors will claim that God is speaking through me, that Sri Chaitanya Mahaprabhu, who is Ram and Sita, Radha and Krsna, appears in the form of a devotee. Why? To teach us how to be devotees of God and to spread the Harinam Sankirtan movement, he is giving us all the necessary requirements to attain the Supreme perfection of life, and reassurance of his eternal Lila.

So how Srila Prabhupad arranged these beautiful altars is so instructive, so ingenious, and wonderful for all of us to understand. We have the Lord who appeared in Treta Yuga, that same Lord who appears in Dwapara Yuga, and here the combination as he is appearing to us today as Sri Sri Nitai Gaura Sundar to bestow his causeless mercy of invoking everyone to chant his Holy name:

Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare.

In this way Srila Prabhupad has made this temple into a spiritual atmosphere which is completely beyond time, we have Treta Yuga, Dwapara Yuga, and Kali Yuga all right in front of us and at the same time through each of all these altars we can enter into the spiritual world. But it is Sri Chaitanya Mahaprabhu and Nityananda Prabhu whose mercy Srila Prabhupad has brought us. There are so many wonderful stories in Chaitanya Mahaprabhu's Lila. Where Lord Gaur Sundar revealed himself as Ram, Laxman, and Sita to such great devotees as Murari Gupta, he revealed himself as Radha and Rasbihariji to Ramananda Rai; all these forms are included simply by surrendering to Lord Chaitanya through chanting his holy names. We can achieve the ultimate perfection of entries into the eternal Lila of the spiritual world. So this way, Srila Prabhupad's great compassion for all the people of Bombay not only gave us the opportunity to come and see the beautiful form of the Lord, but also taught us how to live according to his instructions in this age of Kali-yuga. Harer Nama, harer nama, harer namaiva kevalam, kalau nasty eva, nasty eva, nasty eva gatih anyata – by hearing and chanting the glories in the names of the Supreme Personality of Godhead.



Grand Welcoming Ceremony of Shri Rama Lala from Ayodhya for the first time in North America

MARCH 25TH & 26TH 2026

25th Schedule

- 5:00 PM Kirtans
- 6:00 PM Adivas Ceremony
- 7:30 PM Ghata Sthapana
& First Offering
- Followed by Grand
Prasadam



26th Schedule

starts @ 3:00 PM

- Prana Pratishtha, including
Shuddhi,
- Avahana, Upachara,
Netronmeelana,
Abhishekam, Puspanjali
- Pradakshana, Maha
Prasadam

ŚRI RĀMA RĀMA RĀMETI RAME RĀME MANORAME .
SAHASRANŪMA FAT TULYAM RĀMANĀMA VARŪNANE

IN CHANTING HIS NAME AGAIN AND AGAIN, SRIRAMA RAMA
RAMA, I DISCOVER JOY IN LORD RAMA WHO PLEASURES MY
HEART AND WHOSE FACE IS A BLESSING. HIS NAME IS EQUAL
TO THE ONE THOUSAND NAMES OF LORD VISHNU.



Message us today with your commitment. Think of giving not as a Duty, but as a Privilege.

"The question is not how much of our money we should give to God, but how much of God's money we should keep for ourselves."

Your tithing dollars help maintain your temple and pay regular monthly expenses: electric gas water bhoga expenses flowers Miscellaneous maintenanc



When you come to the temple any day of any week and see the beautiful darshan, the adorning flowers, breakfast, lunch, and feast prasad, understand that this is possible because of our regular monthly tithing donors

It is your privilege and responsibility to support Krishna's temple. Become a tither today. Choose an amount you feel comfortable giving each month.



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Monday to Thursday and Sunday:

9am to 1pm and 5pm to 8pm

Friday, Saturday: 9am to 1pm and 5pm to 9pm

Special Events; Gaura Purnima (Holi), Ram Navami, Krishna Janamastami, Deepavali (Goverdhan puja), Narsimha Chaturdasi, Gita Jayanti etc.

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