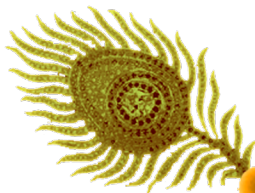


GRS PATRIKA

3ND EDITION

Be informed, get involved and be inspired.
Read the latest news and events from the Gita Reading Society.

December 2022



GITA READING SOCIETY

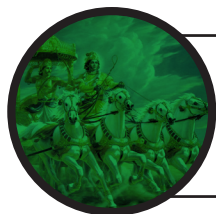
— CHANT AND BE HAPPY —

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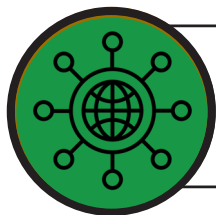
OPENING REMARKS

Read the opening remarks by His Grace Devakinandan Prabhu.



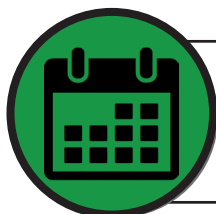
GITA JAYANTI

Gita Jayanti is the auspicious day of the advent of Srimad Bhagavad-gita



OUTREACH PROGRAMS

Every day thousands of souls come in contact with bhakti yoga through book distribution, festivals, temple visits, the Internet, and in other ways. Read about the latest preaching activities of by GRS congregation members.



UPCOMING

Mark your diaries with the upcoming festivals in the next quarter.



BE INVOLVED

Devotional service means activities performed for the pleasure of Lords-hips - Jagannatha, Baladeva, and Su-badra. Get in touch to find out about the opportunities available.

Opening



Dear Devotees,

Please accept my humble obeisances. All glories to Srila Prabhupada and Gurudeva! Hare Krishna!

Welcome to the third edition of the GRS Patrika where we aim to keep the congregation continually updated about the various activities we engage in at Gita Reading Society for the pleasure of our dear Lordships - Jagannatha, Baladeva, and Subadra.

In the previous edition had highlights from our recent festivals, insight into the initiatives of the Gauranga Youth group, the inspirational Tamil preaching in the Jurong area and details of the formation of GRS Communications.

In this issue, we will learn about prison counselling, insights from an interfaith dialogue hosted at the Gauranga Centre, our involvement with International Bindi & Tilak Day 2022 and initiatives by the Madhava's group.

As we approach the advent of 2023, please accept my personal invitation to get in touch and take up the opportunity to engage your talents for the community-at-large in service to Sri Sri Radha Krishna and Their devotees.

Yours in service to Srila Prabhupada,



Devakinandan das
Zonal Supervisor

Gita Jayanti

by Meera Joshi

The 4th Chapter of the Bhagavad-Gita, tells us:

“the Gita was spoken at least 120,400,000 years ago; and in human society it has been extant for two million years. It was respoken by the Lord again to Arjuna about five thousand years ago.”

(Bhagavad-Gita 4.1)

Lord Krishna revealed the most confidential and topmost knowledge of devotional service to Arjuna, and to humanity at large so that everyone can realize that the goal of life is to surrender unto the lotus feet of the Lord. Arjuna did not want to go into battle with the Kauravas as he didn't want to fight his family. This marked the beginning of the climactic war between the Pandavas and the Kauravas accounted for in the Mahabharata. That is when Lord Krishna gave him the words of wisdom in the 700-verse Bhagavad-Gita and thus this day is called Gita Jayanti.

In this regard, it is worth mentioning here that the real meaning of Jayanti should be clearly understood. In Sri-mad Bhagavatam, 1.9.45 the purport states;

“According to authorized sastras, such a jayanti ceremony for an ordinary man, however exalted he may be materially, is an offense to the Lord because jayanti is reserved for the day when the Lord appears on the earth.”

Gita Jayanti thus marks the advent of the instructions of the Lord which is actually non-different from the Lord Himself. The Bhagavad-Gita is both sruti and smṛti. As it is part of Mahabharata, it is considered smṛti but because the Gita is spoken by the Supreme Personality of Godhead it is also sruti.

ACBSP, Letter to Acyutananda written from Paris, 1974

“So if you try to understand Bhagavad-Gita as it is, then we get some benefit. Not some benefit: the ultimate benefit. What is the purpose of Bhagavad-Gita? Kṛṣṇa has come. Kṛṣṇa's instructing Arjuna. Aiming at Arjuna, He's instructing the whole world. What is the position of the living entities, what is our constitutional position? We are all living entities, and Kṛṣṇa is God. What is Kṛṣṇa's position? What is our position? What is this material nature? What

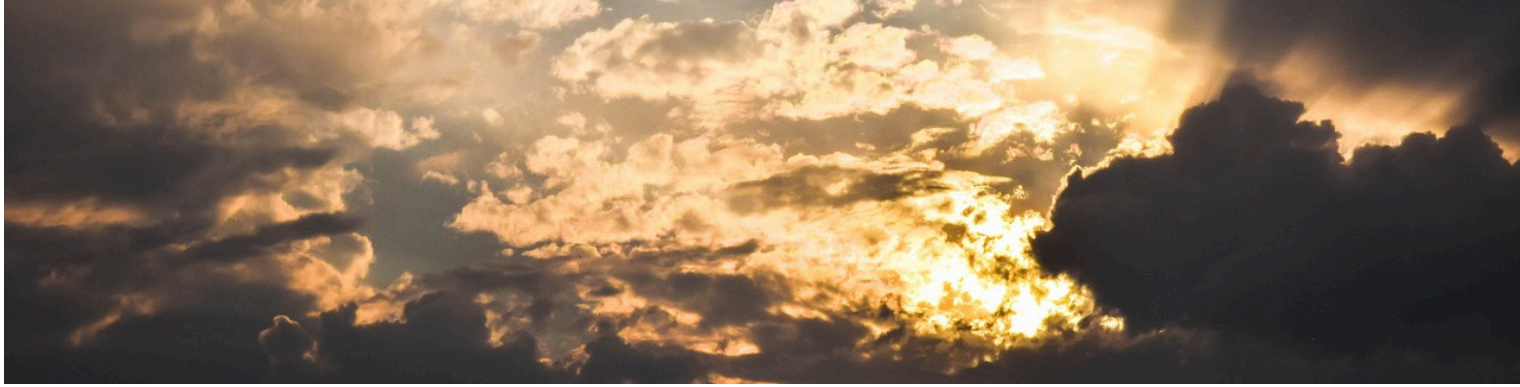
is the time factor? What is our activities? These things are very nicely explained. Prakṛti, puruṣa, jīva, and time, and karma.”

ACBSP, Lecture on Bhagavad-Gita, Ahmedabad, December 8, 1972

Everything is there in the Bhagavad-Gītā for guidance if we accept the philosophy of Bhagavad-Gita as it is. We must have a submissive mood in order to learn anything, just like Arjuna accepted Kṛṣṇa as guru, he said, *“śiṣyas te 'ham śādhi mām tvām pra-pannam:”* *“I am now surrendered to you.”* **(Bhagavad-Gita 2.7)** This is the process in which to accept and study the Bhagavad-Gita.

The message of Bhagavad-Gita was revealed by the Lord and is therefore eternal. It is the essence of all Vedic knowledge and incomparable. The primary purpose is to illuminate for all of humanity the realization of the true nature of divinity; for the highest spiritual conception and the greatest material perfection which is to attain love of Godhead.





A Ray of Light within the Dark Dungeons

Prison Outreach

by Go-Palak Krsna Das and Lila Sundari Devi Dasi

Note: All names have been changed to protect identities.

It is 10 am on a bright Sunday morning. A group of enthusiastic persons come together to sing melodious kirtans, accompanied by karatalas and mrdangas. This is followed by a wonderful discussion on Bhagavad Gita. There is nothing unusual about this, except that all this happens behind tight security at the Changi Prison Complex.

It all started 20 years back when Chandrasekhara Acarya Prabhu was approached to conduct religious counselling at the prisons, as there was a lack of religious counsellors for the Hindu inmates. Although initially skeptical of whether the inmates would gain any benefit from these sessions, he was inspired by an experience that one of the devotees had shared. The latter had been visiting his cousin behind bars and gave him “The Science of Self-Realization” book to read. He became highly inspired by the book, and asked the devotee to visit him regularly, so that they could discuss more about the book.



Since then, devotees from the Gita Reading Society have been conducting religious counseling at the prisons. The sessions are arranged over weekend mornings and there are close to 10 devotees who are currently involved in this service. The aim of the counseling is to share the spiritual teachings and process from the Bhagavad Gita. This in turn helps in the moral upliftment, to build good character values and provide mental solace for the inmates. It also serves to extend the spread beyond the prison walls to the families and loved ones of these inmates.

The format of the sessions is very much like our regular programs. The program starts with the singing of the Hare Krsna kirtan, followed by Nrsimha prayers. Usually, the devotee counsellors will ask one of the inmates to lead the singing of Nrsimha prayers, which is often met with enthusiasm as they sing from their hearts with gusto. After this, the devotee counsellors speak from a Bhagavad Gita verse, sometimes conducting it as a multimedia presentation via slides and video clips. Often, they elaborate on the verses using pastimes from the scriptures, or illustrative stories, with a focus on character building and values. This will be followed by one round of Japa chanting. The counsellors will show how to keep count of the japa chanting using the fingers, as the inmates are not

allowed to keep japa beads. Through the efforts of the devotees, we are also able to sponsor a copy of Bhagavad Gita and other books to all the Hindu inmates. This would be their personal copies that they can keep and read when they are in their cells.



The response from the inmates has been favorable, and at times highly inspirational. Quite a number of inmates are chanting regularly and reading the books. There are some inmates who chant sixteen rounds daily and specifically request for vegetarian food, so that they can follow the four regulative principles. They have also expressed their gratitude for the personal copy of the Bhagavad Gita they have received from the devotees. The inmates' families have seen changes for the better, as these inmates have put in the effort to mend the fractured relationships with their families and loved ones.

Stories from within

Many inmates are appreciative of the dedication and time spent by the devo-

tees who have volunteered for this prison counselling seva. Inmates are encouraged to write in to the counsellors during the annual volunteer appreciation. Many such letters were received by the devotees over the years.

Providing Hope

One of the inmates, Jeya, wrote that it meant a lot to him that we ask them to chant the slokas. He shared that his family has ostracized him as a sinner due to his transgressions with the law. They have purposely excluded him from any family prayers for his departed grandparents whom he was very close with. In fact, he was asked to leave the place before the prayers could start, as he was deemed to be inauspicious to be present during the prayers. When we had encouraged him to chant the Bhagavad Gita slokas during the sessions, he was initially hesitant because he believed he was not pure enough to chant. But the encouragement given by the counselors over many sessions gave him the courage to chant - it must be added that Jeya has a sweet voice and chants slokas very nicely. This gave Jeya a sense of acceptance - that he was not a hopeless case. If there was hope for him to be accepted to chant these slokas, then there is also hope for him that his efforts to change his lifestyle will be accepted by society.



Chanting helps to keep a Cool Head

Another inmate, Arunasalam, was naturally a short-tempered person and this, along with bad association, has led him down a path of crime. He was put in prison and joined the prison counselling program. He observed that



the devotee counsellor was unflustered whenever the group was getting noisy and inattentive. Once, he approached the devotee and asked him if he ever got angry. The devotee replied he does get angry, but when that happens, he will silently sing the Hare Krsna mahamantra. Thus, with a cool head, what to do next will become clear. Arunasalam mulled over this point and also observed the devotee always took out his karatalas and chanted whenever the room got a little noisy. He decided to imbibe this practice and started to chant regularly, and gradually realized that it was helping him - he was becoming a calmer person! This impelled him to continue the process even after his release as he experienced a tangible method by which he could improve himself and stay away from crime. Arunasalam still maintains contact with devotees.

Moving out of the “Family” Home

Selvam, like many of the inmates, came from a broken home and soon was mixing with bad company which led him into a life of crime. During one of the prison counselling sessions, he shared that the prison is his family home - his father had spent most of his life in prison, up to his death, his mother is currently in prison, along with his sister, uncles and cousins. He added that his life path is already chosen for him - a life of crime and prison time. The devotee replied asking him to consider moving out of his family home, and get a “BTO flat” to live in. The devotee further added that Lord Krsna is our Supreme Father and all he has to do is to turn to Him for help. When we are sincere in our attempts to change

for the better, this will attract Lord Krsna to help us. Selvam just smiled. For the next few months, he continued to attend the sessions, listening to the program but not quite participating. Selvam did not maintain contact with the devotees after his release, but few years later, the devotee bumped into Selvam. He was working at a home renovation company as a supervisor; in fact, the devotee saw him working at a friend’s neighbour’s house. Selvam was close to tears when he saw the devotee and reminded him of the previous conversation they had. He mentioned that he has moved out of this “family house” and narrated that various chances have fallen his way - chances that he believes is the result of the Lord looking out for him. He expressed his gratitude to the devotees for the counselling programs and how the messages from Bhagavad Gita and the chanting have caused a change in his heart, and in his life.

Second Chance

Then, there is the amazing story of Sivaraj, who strode to the gallows with a smile on his face. Sivaraj was a hard-working man who cared for his family dearly. He provided a nice, comfortable house to live in, and spent his time and money on his children’s education. Unknown to his family and friends, he was making frequent trips across the causeway with a dangerous mission - to smuggle heroin into Singapore. He knew the gravity of his actions and one day, he decided this would be his last trip. Unfortunately, he was caught on that trip and sentenced to death under Singapore’s tough anti-drug laws. Initially Sivaraj was inconsolable, and couldn’t accept the situation that he was in. Fortunately, his childhood friend is a devotee. He visited and gave him “The Science of Self Realization” book. A few weeks later, the devotee was surprised to see that Sivaraj was a changed man! He was like a child bubbling with curiosity and asked many spiritual questions, during the many visits the devotee had made to see him.

He was given the Bhagavad Gita and “A Second Chance”, which he was very pleased to receive.

The fateful day came when Sivaraj was to be hanged. The prison wardens later remarked how calm Sivaraj was as he walked bravely to the gallows. Usually, prisoners would scream and cry and try to resist before they were hanged. The prison wardens said he had mentioned that was a spirit soul and not the body and was chanting the mahamantra repeatedly up till the last moment!

“Whatever state of being one remembers when he quits his body, O son of Kuntī, that state he will attain without fail.” Bhagavad-Gita, 8.6

Closing Reflections

Sivaraj’s story, Selvam’s story, Arunasalam’s story and Jeya’s story are just some of the many stories that the devotee counsellors witness in the course of their service. While we chant the rounds regularly, these stories make us truly realize the potency of the holy names. They make us see that the philosophy and the process that we have in our hands is a wonderful thing. It works!

In one sense, we are all in the prison house of this material existence and are constantly assaulted by the three modes of material nature. Our sincere attempt is in trying to follow this process of chanting and practicing the teachings from the Bhagavad Gita. The

problems within this material nature cannot be solved with the same material consciousness that caused them. Unless there is a change in consciousness to a spiritual consciousness, there will not be a lasting change in the situation. The devotees involved in the Prison Counselling service are tackling this social problem at the root. By changing the consciousness of these inmates, they truly bring about a change in their behaviour and conduct and allow them to contribute positively to society.

For more information on the Prison Counselling Seva and what you can do to help, please contact Go-Palak Prabhu or Nitai Prem Prabhu for more information.



Misconceptions in Eastern Traditions

Interfaith Meeting

by Lila Sundari Devi Dasi

“When we have occasion to be present at the place of worship of other religions at the time of their worship, we should stay there in a respectful mood, contemplating thus: ‘Here is being worshiped my adorable highest entity God, in a different form than that of mine.

Due to a different practice of a different kind, I cannot thoroughly comprehend this system of theirs. But seeing it, I am feeling a greater attachment for my own system. God is one. I bow down before His emblem as I see here and offer my prayer to my Lord who has adopted

this different emblem so that He may increase my love toward Him in the form that is acceptable for me.”

Bhaktivinoda Thakura, Chaitanya Sikshamrita

On a Saturday afternoon, 23rd October 2022, there was an auspicious gathering of the devotees of the Lord at the Gauranga Center – with a difference from the ordinary. This was a gathering of people of different faiths. This interfaith event was an initiative by the Gauranga Youth, headed by Ruban Prabhu and Pavitra Mataji, in conjunction with the Inter-Religious Organization (IRO) Youth. On this day, we heard leaders of various Eastern traditions speak on the topic “Misconceptions in Eastern traditions”.

The speakers consisted of Phra Goh, the religious advisor to the Buddhist Youth Network, Inderpal Singh, the President of the Sikh Sewaks, Master Benjamin from the Taoist Federation, Singapore, Singapore and Bhakta Ruban Varma from our Gita Reading Society. The interfaith talk was titled “Misconceptions in Eastern traditions”.

Buddhism

Phra Goh spoke about qualities that would ensure the survival of Buddhism which included assembling frequently, honoring elders, being respectful to women, and the preservation of important laws. He briefly touched upon what is ritual and what is spiritual – he mentioned that any practice that leads to the growth of useful qualities and the wane of bad qualities should be practiced, else it should not. Our own Bhakti Charu Maharaj also has an interesting take on religion vs. spirituality – ‘religion is the practices performed to attain spirituality.’

Phra Goh spoke in detail about the importance of speech. He emphasized that speech should be beneficial, honest and pleasing. It should be accepted. Any idle chatter should be avoided. This very closely mirrors the purport to Bhagavad Gita 17.15, where austerity of speech is addressed.

“One should not speak in such a way as to agitate the minds of others. Of course, when a teacher speaks, he can

speak the truth for the instruction of his students, but such a teacher should not speak to others who are not his students if he will agitate their minds. This is penance as far as talking is concerned. Besides that, one should not talk nonsense. When speaking in spiritual circles, one’s statements must be upheld by the scriptures. One should at once quote from scriptural authority to back up what he is saying. At the same time, such talk should be very pleasurable to the ear. By such discussions, one may derive the highest benefit and elevate human society. There is a limitless stock of Vedic literature, and one should study this. This is called penance of speech.”

Phra Goh spoke about the threats to religion. He spoke about the commercialization of religion that is occurring today. Religious paraphernalia are sold on the street, and fake Buddhist monks are posing to be real in order to cheat the public. He also touched upon how technological advancement may affect religious advancement.



Sikhism

Inderpal Singh spoke about the origins of Sikh religion. Guru Nanak saw the discrepancies of religion in India, and being very inquisitive, questioned the caste system and other outrageous practices happening in the name of religion. Sikhism was born out of the efforts and vision of Guru Nanak. He said that all Sikhs are equal, every man being a lion or ‘Singh’ (as in Singapore), and every woman being a princess, or ‘Kaur’. This is the reason behind Sikh surnames.

It is important to stress herein, that although our Founder Acharya stressed the importance of varnashrama, whe-

re there are four varnas or castes, he made the meaning clear:

“So we are not introducing caste system, that any rascal born in a brāhmaṇa family, he becomes a brāhmaṇa. We don’t accept that. A man who is first-class trained up to become a brāhmaṇa, we accept him. It doesn’t matter whether he is India or Europe or America. It doesn’t matter. We are trying to introduce this system. That is mentioned in the Bhagavad-gītā. Caste system means a man is born in a brāhmaṇa family, and if by habit he is fifth-class man, and he is accepted first-class man on account of birth. Similarly, a person, very intelligent, he can be adaptable to all first-class habit, but because he is born in a śūdra family, he is śūdra. We want to stop this nonsense. We are picking up first-class brain and training up how to become first-class men. This is our business.”

ACBSP, 1975 Morning Walk

His Divine Grace was a visionary who boldly went against the modern caste system in Hinduism by creating Brahmanas through spiritual training. He dived into varnashrama and addressed the problem by the root.

Mr. Singh also reiterated what was said in our own scriptures – that we go through 8,400,000 species of life. The human life is a rare chance to get out of one’s material existence. Mr. Singh emphasized the importance of hair in his culture. In Sikhism, it is believed that “the form that God gave us” is very important. Hair is part of what God has given. To change the form was forbidden. For men and women of Sikh faith, it was not allowed to cut hair from any part of the body. He took a moment to laud the bravery of Sikh women who strictly adhered to these rules. They refused to succumb to modern norms such as removal of facial hair or hair in arms and legs, in strict adherence to Sikh culture. They preserved their hair in all parts of their body, which is considered perhaps shocking in an

ultra-modern, highly materialistic society such as Singapore. Mr. Singh also touched upon the racial discrimination that he faced in his school days due to the turban in his head.



Phra Goh emphasized that hair had a different view in Buddhism. Hair represented attachment, and therefore, one removed the hair to emphasize detachment from our material beauty. This was similar to Vaishnava monks. Here we see an example of the difference between the principles and the details. Here the details are starkly different, one keeps the hair, the other gets rid of all the hair. However, the principles are very similar – one keeps hair as it is a gift from God, and therefore it should not be removed. The other gets rid of hair as a symbol of detachment from material beauty. Rather than fight over these differences, we should accept and embrace our common principles.

Bhaktivinoda Thakur emphasizes this: *“But it is not proper to constantly propagate the controversial superiority of the teachers of one’s own country over those of another country although one may, nay one should, cherish such a belief in order to acquire steadiness in a faith of your own. But no good can be affected to the world by such quarrels.”*

Taoism

Master Benjamin started with an introduction to Taoism. Taoism is a religious and philosophical tradition originating from China. It has existed since the time of the Yellow Emperor, 4700 years ago. Historically, Taoism has exerted a powerful influence on Chinese culture. Currently there is a lot of discussion on how to adapt Taoist beliefs to changing times. Religious affairs can quickly igni-

te controversy. Taoists must therefore act with caution to unite and not divide people.

Master Benjamin spoke about the importance of effortless action. This did not promote laziness or inaction. Rather, one had to be like water, that flowed through every nook and corner. He quoted:

“One of universal nature is like water; He benefits all things But does not contend with them. He unprotestingly takes the lowest position.”

We, too, are frequently reminded through lectures that a devotee accepts the will of the Lord. Although one may make plans, ultimately it is Krishna’s plans that come to effect – a devotee wholeheartedly accepts this. In this regard, as Gaur Gopal Prabhu mentioned in one of his lectures that one should be like the river Ganga, flowing through every obstacle that comes to us.



Vaishnavism

Ruban Prabhu very succinctly and effectively delivered an introduction to the principles of Gaudiya Vaishnavism, and how it fit into the Hinduism framework, to the audience. He stressed the difference between religion and race. He mentioned that religion can be picked up by those of any age. He also clarified the idea of monotheism and polytheism in Hindu culture.



Conclusion

This eventful meeting was duly concluded by Devakinandan Prabhu, who gave an important summary. He emphasized that the reason it is very pleasing to hear the people of various faiths was because each of the practitioners was strong in their practices. He said it was a very auspicious occasion where people of various faiths came together for sharing. He mentioned that while one may appreciate that there are commonalities between various religions, when one does not relate these to individual practices, one appreciates other religions at a very superficial level. On the other hand, with strong sadhana, one can begin to understand and celebrate at a much more profound level, both commonalities and differences in people of other faiths.



“We view dialogue between our members and people of other faiths as an opportunity to listen to others, to develop mutual understanding and mutual trust, and to share our commitment and faith with others, while respecting their commitment to their own faith. Our members are encouraged to be respectful to people of faith from other traditions and to see the need for people of different faiths to work together for the benefit of society as a whole and for the glorification of God.”

Interfaith Statement, Communications



Quenching the thirst for knowledge

The power of the Bhagavad-Gita

by Meera Joshi

On Saturday 15th October 2022, the Gita Reading Society (GRS) was invited as Singapore's Ambassador to participate in the prestigious International Bindi and Tilak Day 2022, organised by The Global Hindu Federation and Hindu Worldwide Inc. This global forum aims to:

- Promote Hindu unity through bindi and tilak
- To encourage Hindus worldwide to sport bindi and tilak
- Make Hindu identity an accepted norm.

17 countries participated in this year's global forum and on behalf of GRS, His Grace Pran Chaitanya Prabhu represented us as Singapore's Ambassador. Our objective was to encourage the youth to embrace Vedic culture with its various branches of knowledge and practice.

This is the first time GRS has been present in the forum, it was a fantastic platform for us to increase awareness on the practical significance of the Bhagavad Gita as well as to showcase the purpose and activities of our society.

The power of the Bhagavad-Gita and its appeal for the youth is that it is a rational, comprehensive and logically consistent body of knowledge. The principle medium quenches their thirst for self-realisation which in a way that is relevant and applicable in the present day.

'Young, they are receptive... they are trying to find out something where they will find happiness... here they are finding the real substance.'

ACBSP, in Interview with Kerr, Toronto, June 18, 1976.

Our Youth, our future

During the month of Kartik, GRS's Madhava Group (boys aged 13 years to 18) guided by His Grace Madan Mohan Prabhu, organised a wonderful Damodar programme at the Gauranga Centre. The boys organised the entire event from planning the logistics, arranging discourses, kirtan and offering of ghee lamps to the Lord. Through this fantas-



tic coordination the boys demonstrated great responsibility and enthusiasm while managing every aspect of the event.

It is our desire to hold this space for our youth to be engaged in bhakti yoga activities. Our goal goals for the future generation are:

- To empower individuals to take the next step in their bhakti journey
- To create opportunities for GRS's next generation to serve together through spiritual activism
- To inspire lasting and meaningful spiritual relationships
- To provide and promote a medium where the youth feel empowered and willing to serve in their unique capacity.

"These children are given to us by Krishna, they are Vaisnavas and we must be very careful to protect them. These are not ordinary children, they are Vaikuntha children, and we are very fortunate we can give them chance to advance further...That is very great responsibility, do not neglect it or be confused. Your duty is very clear."

ACBSP, Letter to Arundhati - Amsterdam 30 July, 1972.

For more details about the Madhava Group please contact His Grace Madan Mohan Prabhu +65 9852 3890

Upcoming Festivals

- **VARAHA DVADASI - 2 FEBRUARY**



The Appearance day of Lord Varahadeva. Lord Krishna assumed the form of a boar to lift the drowning planet Earth from the Garbhodaka Ocean with His tusks. The demon Hiranyaksha had thrown the planet Earth into this ocean, but the Lord stabbed the demon with His tusks and saved the Earth.

- **NITYANANDA TRAYODASI - 3 FEBRUARY**



Sri Nityananda Trayodashi is the auspicious appearance day of Sri Nityananda Prabhu. To help the Supreme Lord in His mission, Lord Balarama appeared as Nityananda Prabhu. He assisted Sri Chaitanya Mahaprabhu by spreading the holy name of the Lord.

- **GAURA PURNIMA - 7 MARCH**



Sri Gaura Purnima is the auspicious appearance day of Sri Chaitanya Mahaprabhu who is also known as Gauranga due to His golden complexion. The Supreme Lord Sri Krishna, with the serving mood of Srimati Radharani, appeared as Sri Chaitanya Mahaprabhu to establish Sankirtana Movement – the yuga dharma for this age of Kali

- **RAMA NAVAMI - 30 MARCH**



The Appearance Day of Lord Ramachandra. He was an ideal son, a moral husband, a righteous king, a caring brother, and an erudite student, Who set an example of following a righteous path even in the midst of calamities. Sri Rama Navami signifies the victory of good over evil and the manifestation of dharma to rule out adharma.

Be Involved

Volunteering opportunities

We are seeking devotees to take up the opportunity to engage your talents for the community-at-large in service to Sri Sri Radha Krishna and Their devotees. We encourage you to offer your time, energy and love. Below are some examples of the opportunities that are readily available:

CONTENT WRITERS

If you have a flair for writing let the gift of your written words help to create awareness for GRS.

PHOTOGRAPHY / VIDEOGRAPHY

Capture memories from our joyous festivals and help spread awareness about our activities. Alternatively you can tag us on social media or email your photos to communications.grs@gmail.com

SOCIAL MEDIA ASSISTANCE

Help us advertise various GRS-related activities and news on our social media channels (Facebook and Instagram).

GET IN TOUCH

If any of these seva opportunities are of interest to you or you wish to dedicate your time but not sure who to reach out to, contact us communications.grs@gmail.com and a member of the team will be in touch to assist you.



GRS Patrika | Contact us

Calling writers, editors, artists and designers, who wish to work on GRS Patrika. If you are performing or know of an important service that you believe should be featured on GRS Patrika, get in touch. Contact us through: **Lila Sundari Devi Dasi** (laxmi.r.iyer@gmail.com) | **Meera Joshi** (meera.thankey@gmail.com) | **Paramananda Das** (gprakashnarayan@gmail.com)

Acknowledgements

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- Dinavatsala Prabhu for all administrative matters and miscellaneous services
- Raghunandan Prabhu for festival updates
- Surintan Prabhu for photography

Feedback | Help us help serve you

If you're reading this newsletter on an electronic device, [click here](#) to complete our feedback form. Your opinion matters to us, help us help serve you better.

Alternatively you can **scan** the QR code using your camera on your electronic device to be directed to our feedback form.



SCAN ME