



KRISHNA VOICE

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Sri Krishna Janmashtami 2021

Sri Radhashtami

The auspicious appearance day of Srimati Radharani

Tuesday, Sept 14, 2021

Celebrations: 6:30 pm onwards



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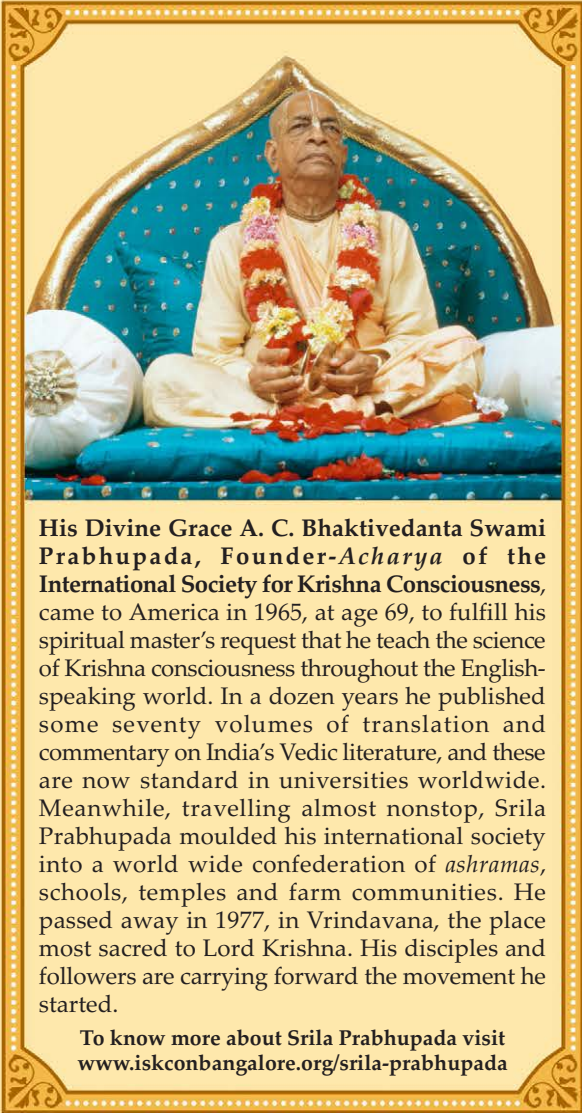
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His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, Founder-Acharya of the International Society for Krishna Consciousness, came to America in 1965, at age 69, to fulfill his spiritual master's request that he teach the science of Krishna consciousness 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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The Source of all Energy

When God says we're His energy, does that mean we're God?

A lecture given in Bombay, March 30, 1971

**By His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
Founder-Acharya of the International Society for Krishna Consciousness**

*bhumir apo 'nalo vayuh
kham mano buddhir eva ca
ahankara itiyam me
bhinna prakrtir astadha

apareyam itas tv anyam
prakrtim viddhi me param
jiva-bhutam maha-baho
yayedam dharyate jagat*

Earth, water, fire, air, ether, mind, intelligence, and false ego—all together these eight constitute My separated material energies.

Besides these, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior nature.

—*Bhagavad-gita* 7.4-5

Here Krishna explains how He is everything. Material scientists study the five gross material elements: earth, water, fire, air, and sky. And psychologists and philosophers study the three subtle elements: the intelligence, the false ego, and the stages of the mind—thinking, feeling, and willing. Here Krishna says, “These eight material elements are My separated energy.”

We can understand “separated energy” in this way: I am speaking, and the tape recorder is recording my voice. When the tape is played, you'll find that I am speaking again. But that speaking is different from my present speaking. That speaking is separated energy.

Although the material world is Krishna's separated energy, it acts under His direction. It is not independent. The material scientists think that there is no God and that matter is working only by actions and reactions. But that is not the fact. Matter is dependent on the direction of the Supreme Lord. As Krishna states in the ninth chapter of the *Bhagavad-gita*, *mayadhyaksena prakrtih suyate sa-caracaram*: “The material energy is acting under My superintendence.”

The idea that the material energy acts independently is not a very good understanding. This electric fan is running, but it is not running independently. To run the fan we need electric energy, a powerhouse, and a superintending engineer in the powerhouse. So at the end there is a living force—the engineer.

Matter cannot work independently. We have no experience of matter working independently. When we see matter working, we must know that it is working because behind it is spiritual existence.

Krishna says that the material elements come from Him. But we cannot understand that from a person all these material manifestations are produced. The gigantic sky, the innumerable planets with varieties of energy—how is it possible that these are produced from a person? Therefore, those who are poor in knowledge think of the Supreme Absolute Truth as impersonal. But in fact He is a person.

The universe develops from Krishna, the supreme spirit, just as our body develops from the small spiritual spark. The size of that spiritual spark is described in the Vedic literature:

*balagra-sata-bhagasya
satadha kalpitasya ca
bhago jivah sa vijneyah
sa canantyaaya kalpate*



If you divide the tip of a hair into one hundred parts and then take one of those parts and divide that again into one hundred parts—that one-ten-thousandth of the tip of a hair is the size of the spirit soul. And on the basis of the spirit soul, the body develops.

From the Vedic literature we learn that the spiritual spark takes shelter in the semen of the father, who injects the semen into the womb of the mother. Then, if the situation is favourable, the body begins to develop. First it is the size of a pea. That pealike body develops, and then different holes manifest. They develop into the eyes, the ears, the mouth, the nose, the genitals, and the rectum—the nine holes in the body.

So anyone can understand that the small spiritual spark develops the body. Similarly, the whole universe develops from the spiritual body of Krishna as Paramatma, the soul of the universe.

The Buddhist theory is that the combination of matter produces living symptoms. But from *Bhagavad-gita* and other Vedic literature we understand that spirit produces matter. According to Lord Buddha's philosophy, the body is a combination of matter and if we dismantle that matter we will have no more pains and pleasures. That is the philosophy of the *sunya-vadis*. But we are neither *sunya-vadis* nor *nirvisesa-vadis*, those who think that everything is ultimately formless. We are *savisesa-vadis*: we accept that the spirit soul has form.

We are changing our bodies, just as a person gives up old garments and accepts new ones. Because our spiritual body has form—hands, legs, and so on—we develop a material body that has form. That we can understand very easily. Just as your coat and shirt have hands and legs because you have hands and legs, the material body, which is considered a garment, has developed on the body of the spiritual form. That understanding is called *savisesa-vada*.

The external feature of the Lord includes the eight elements mentioned in this verse. And of those eight, three are subtle forms: mind, intelligence, and false ego. Although they are subtle, they are material, not spiritual. So because the mind is a subtle form of matter, to think that mental speculation is spiritual, is incorrect.

At night our subtle body works and we think we have a separate body and have gone somewhere else, away from our house, away from our room. We forget the physical material body. Similarly, after death our mind and intelligence carry us to another body according to our thinking at the time of death, and we forget the body we have now.

Now, false ego consists of thinking, "I am a product of matter." Actually, we are Brahman, spirit—*aham brahmasmi*. Above all the material elements mentioned here is the platform of the spirit soul. The spirit soul is part of the Supreme Soul, Krishna, and Krishna is the origin of everything, both material and spiritual—*janmady asya yatah*.

Krishna has various kinds of energy. *Parasya saktir vividhaiva sruyate*. The material energy is one of them. It is called the external energy. Just as my body or your body is our external energy, the whole cosmos is a manifestation of the external energy of Krishna.

After listing the material elements, Krishna says, "The material energies are inferior." *Apara* means "inferior." Just as we compare things in this world and say that one thing is inferior and another superior, here Krishna analyzes Himself. He says that His eight material energies are inferior and that there is another nature, which is superior. And that superior energy is *jiva-bhuta*—the living entities.

We are energies of Krishna. The Mayavada philosophy claims that we are the same as Brahman, the impersonal aspect of the Supreme, or Paramatma, the Supersoul. But *Bhagavad-gita* says that we living entities are simply energy and Krishna is the energetic.

There is a difference between the energy and the energetic. Take the example of fire. Fire is the energetic source, and light and heat are the energies of fire. Or consider the sun and the sunshine. The sunshine is the energy of the sun. If you think that because the sunshine has entered your room therefore the sun has entered your room, you are mistaken.

The energy and the energetic are simultaneously one and different. That is the philosophy of Lord Chaitanya: *acintya-bhedabheda*. Many philosophers say that God and the living entity are the same but that the living entity fails to realize this because he is covered by *maya*, illusion. Yes, the living entity is covered by *maya*, but God cannot be covered by *maya*. That is not possible. A cloud may block the sun from my eyesight, but a cloud can never cover the sun. So how could the living entity be the same as God?

Maya is an energy of God:

*vishnu-saktih para prokta
ksetra-jnakhya tatha para*

All of the multifarious energies of Krishna are spiritual. If Krishna is complete spirit, His energies must also be spiritual. Therefore the *Vishnu Purana* says, *vishnu-saktih para prokta*: “Originally, the energies of God are spiritual.” *Para* means “spiritual.” *Ksetra-jnakya tatha para*: The *ksetra-jna-sakti*, or *jiva-sakti*—the living entity—is also *para sakti*, spiritual. *Avidya-karma-samjnanya trtiya saktir isyate*: But there is another energy, which is *avidya*, ignorance. Though originally spiritual, that energy is now acting as ignorance.

One kind of *avidya* is to think that Brahman, God, is covered by *maya*, illusion. How can Brahman, which means “the great,” be covered by *maya*? Then *maya* would be the great, not Brahman.

If *maya* covers Brahman, then *maya* becomes greater than Brahman, and that is not possible. *Maya* is an energy or a product of Brahman, just as a cloud is a product of the sun. By the heat of the sun the sea water is evaporated and transformed into clouds. So a cloud is nothing but a transformation of the energy of the sun. Similarly, *maya-sakti* is an energy of Krishna.

So Krishna controls *maya*; *maya* never controls Krishna. The idea that *maya* controls Krishna is not a very good theory. Such thinking is due to a poor fund of knowledge. Krishna cannot be covered.

When Vyasadeva, the compiler of the *Vedas*, saw Krishna and *maya* by *bhakti-yoga* meditation, *maya* was in the background—like a shadow—not in the front. *Maya* cannot cover Krishna. That is a wrong philosophy. *Maya* can cover the individual soul.

Because the individual soul is apt to fall down under the clutches of *maya*, the soul is called *tatastha-sakti*, the marginal energy. The soul’s position is similar to that of the seashore, which is sometimes dry and sometimes covered by water. When we are covered by *maya*, that is called the *jiva-bhuta* stage, and when we are no longer covered, that is called the *brahma-bhuta* stage. When we are Krishna conscious, then we are *brahma-bhuta*, and when we are not Krishna conscious—when we are materially conscious—that is *maya*. As soon as we are freed from the clutches of *maya*, we become *prasannatma*—joyful—just as a person feels happy when freed from the contamination of a disease.

Here Arjuna is addressed as *maha-baho*, “the great fighter.” Krishna is saying that as a great fighter Arjuna can understand these things. Who is a great fighter? One who acts under Krishna’s direction.

Those who preach Krishna consciousness are also *maha-baho*. They “fight” with persons who are not Krishna conscious. They push forward the Krishna consciousness movement by fighting. But that fighting is a different kind of fighting. Lord Chaitanya Mahaprabhu taught that kind of fighting. *Krishna-varnam tvisakrishnam sangopangastraparsadam*. *Astra* means “weapons.” Chaitanya Mahaprabhu fought *maya* not with a machine gun but with His most confidential associates—*sri-krishna-chaitanya prabhu-nityananda sri-advaita gadadhara srivasadi-gaura-bhakta-vrinda*. His fighting weapons were Sri Advaita Prabhu, Sri Nityananda Prabhu, and many other devotees.

So Lord Chaitanya’s movement is also fighting, but in a different way. For example, Lord Chaitanya sent one of His soldiers, Nityananda Prabhu, to deliver the sinful brothers Jagai and Madhai. Trying to deliver the sinful is also fighting.

All the devotees, all the preachers of the Krishna consciousness movement, are *maha-baho*—strongly armed by the weapons of Krishna. They cannot be defeated. They will push on in the fight with illusion.

What is that illusion? The living entity under illusion is thinking that he will be happy by material comforts. That is not possible. So the Krishna consciousness movement is a declaration of war with *maya*. And the war is fought by chanting Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. The transcendental vibration will clarify the whole atmosphere. And as soon as the Krishna conscious soldiers come out victorious, the whole world will be peaceful.

So the individual living entities are part of Krishna as energy. As stated in this verse, the living entities are *prakrti*, not *purusha*. *Purusha* means “enjoyer,” and *prakrti* means “enjoyed.” A crude example of *purusha* and *prakrti* is man and woman. Man is understood to be the enjoyer, and woman is understood to be the enjoyed. Similarly, the living entity—*prakrti*—is not the enjoyer; *prakrti* is the enjoyed. That is our natural position. And if we artificially try to be the enjoyer, we never become happy.

According to the Vedic scripture *Manu-samhita*, a woman has no independence: *na striyam svatantratam arhati*. A woman should always remain dependent, and that is her real happiness. When young, let her remain dependent

under the protection of her father. Then let her remain dependent under the protection of her husband. And, finally, in old age let her remain dependent under the protection of grown sons. Those are the directions of Manu, who has given us law.

Actually, if a woman is dependent on a suitable father, husband, or son, she is happy. Therefore, according to our Vedic civilization, when a girl is young the father is duty bound to find a suitable boy to take charge of her. When he finds a suitable boy, the father is relieved—“Now I have given charge of my girl to a suitable boy, and I am happy.”

Perhaps you saw our wedding ceremony yesterday. The husband promised, “I take charge of you to make you comfortable throughout your life.” And the wife promised, “Yes, I accept you as my husband, and I shall devote my life just to make you happy.” These are the proper relationships.

Here Krishna says that *jiva-bhuta*—the living entity—is *prakṛti* (the enjoyed), not *puruṣa* (the enjoyer). How can the *prakṛti* be the enjoyer of the material world? That is not possible. That is artificial. Therefore, our main disease is that although we are meant to be enjoyed by Krishna we are trying to be the enjoyer. We are meant to be predominated by Krishna, but we are trying to be the predominator. That is our fault. Don’t try to be the predominator. Try to be predominated by Krishna, and you will be happy.

Again, take the example of a woman. As soon as she is under the protection of a good father, a nice husband, and a nice grown son she is very happy. And as soon as she is independent ... I have seen practically that in Europe and America, where so many women have declared independence, they are most unhappy. In old age they are very, very unhappy. In youth also—because they do not get a good husband they are very unhappy. When one young girl sees that another young girl has a husband, she thinks, “Oh, this girl has a husband.” That is a girl’s nature.

As *prakṛti*, we should remain dependent on the supreme husband or on the supreme father. You can accept Krishna as your father. You can love Krishna as your father, as your husband, as your master. Remain dependent on Krishna.

Krishna has come to teach us the natural position of the living entities. We should not be puffed up, thinking, “I am God, I am Krishna, everyone is Krishna.” That is *maya*, the last snare of *maya*. *Maya* dictates, “Become the biggest, richest man in the world.” And you struggle to be the leader.

Actually, nobody is the leader. Only Krishna is the leader. That is the Vedic injunction. And Krishna Himself says, *bhokta aham*: “I am *bhokta*, the enjoyer.” Krishna does not say, “You living entities are also *bhokta*.” He never told Arjuna, “You are *bhokta*; I am *bhokta*.”

We have to accept our position as *prakṛti* and become dependent on Krishna. Then Krishna will take charge. Krishna says, *aham tvam sarva-papebhyo moksayisyami*: “I will deliver you from all sinful reactions.” He will give us protection. *Kaunteya pratijanihi na me bhaktah pranasyati*: “My devotee will never perish.”

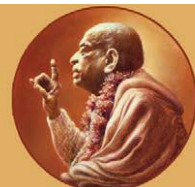
If we accept this philosophy—that we are dependent on Krishna—then our life is successful. Otherwise, we will simply struggle for existence.

Krishna says, *jiva-bhutam maha-baho yayedam dharyate jagat*: The whole material world is moving because of the *jiva-bhuta*, the living entities. This city, Bombay, is important because there are so many living entities here. And if something happens and all the people leave, then a big, big skyscraper will not draw even two hundred rupees’ rent; it will be unimportant. Similarly, the whole material world is important because the *jiva-bhuta* is struggling here, falsely thinking himself the enjoyer.

And everyone in the material world—from Brahma down to the insignificant ant—is struggling hard to become equal to Krishna, to be the *bhokta*. So the Krishna consciousness movement is meant to bring people to the sane condition. We are teaching, “You are not *bhokta*; Krishna is *bhokta*. Become *bhogyā*, the enjoyed, not the enjoyer. Then you will be happy.”

Thank you very much. 🙏

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



SRILA PRABHUPADA SPEAKS OUT

In The Beginning Was Krishna's Word: The Vedas

On June 15, 1974, in Paris, His Divine Grace A.C. Bhaktivedanta Swami Prabhupada received a visit from two priests and two Christian scholars. (Before his guests arrived, Srila Prabhupada briefly noted the Vedic literature's predictions for our age.)

Srila Prabhupada: In the Twelfth Canto of *Srimad-Bhagavatam* this current Age of Kali, the age of quarrel and hypocrisy, is described:



*tasmat ksudra-drso martyah
ksudra-bhagya mahasanah
kamino vitta-hinas ca
svairinyas ca striyo 'satih*

This means, “Gradually people will become dwarfs, and they will die very young. They will be mostly unfortunate, eat too much, and be very much sexually agitated. Gradually they will become poverty-stricken and aimless, and the women all unchaste.” Just see. Everything’s coming true.

*dasyutkrsta janapada
vedah pasanda-dusitah
rajanas ca praja-bhaksah
sisnodara-para dvijah*

“The cities will be full of rogues and thieves.” Just see.

Disciple: That’s Paris.

Srila Prabhupada: Anywhere. In Calcutta it is dangerous to go out, because you do not know whether you’ll come back. People are so afraid. A man is going to work at the office; it will be God’s grace if he returns. I was a guest at the place of one of our life members, sitting there in the morning, when someone came in—“Oh, that gentleman who was at the temple this morning has been killed.” He was a very important businessman. He went to the temple, and coming back he was killed from behind.

About so-called saintly persons, the *Bhagavatam* predicts, *tapasvino grama-vasa*: “The so-called yogis—they’ll live in the city.” Actually, the yogis have no business in the city. They should go to a secluded place. But they will live in the city, just like any ordinary materialistic person. Some man is living a materialistic life in the city of Paris, and he’s supposed to be a yogi.

Disciple: This is all in the Twelfth Canto of *Srimad-Bhagavatam*?

Srila Prabhupada: Yes. Foretold five thousand years ago. Here it is said, *tapasvino grama-vasa nyasino tyartha-lolupah*: “And the *sannyasis*, the so-called renunciants—they’ll be too greedy for money.” And *patim tyaksyanti nirdravyam bhrtiya apy akhilottamam*: “The common tendency will be to divorce the husband, especially when he has insufficient money or insufficient sex power.” The wife will divorce. Divorce cases take place mainly in two instances: when the husband has no money and when the sex indulgence is not very good.

Here is more:

*vaso-'nna-pana-sayana-
vyavaya-snana-bhusanaih
hinah pisaca-sandarsa
bhavisyanti kalau prajah*

“In the Kali-yuga, the general public will lose their places of residence and will become homeless.” You see. I was surprised when I saw, just after arriving in America, that so many people were lying on the street in the Bowery. They had no place of residence. Sometimes they had shelter at night; they would pay one dollar and lie down, and in the morning they would go away. I saw many signboards there.

Disciple: They call them “flophouses.”

Srila Prabhupada: Anyway, *vasa* means “residence,” *anna* means “food,” and *pana* means “beverages”—milk or water or whatever, you require something to drink. And *shayana*: “sleeping,” lying down on a bed. And *vyavaya*, “sex.” Regulated sex, within marriage, for having nice children, is also required. But the *Bhagavatam* predicts, “These things will be nil.” Even *bhusanaih*, proper clothing. *Hinah pisaca-sandarsa bhavisyanti*: “Being devoid of all these things, people will be just like urchins.” These hippies—they are exactly like this. They have no place to sleep. Nothing of the sort. And with long, long hair—looking like *pisaci*. [To his Sanskrit editor:] What is the meaning in English?

Sanskrit editor: Ghosts?

Srila Prabhupada: Ghosts, yes. Ghostlike. *Hinah pisaca-sandarsa bhavisyanti kalau prajah*: “In the Kali-yuga, the *prajah*, the people in general, will become devoid of proper residence and food and drink and even proper resting places and bathing and clothing. They’ll look like ghosts.” And more:

*kalau kakinike 'py arthe
vigrhya ca tyakta-sauhrdah*

tyaksyanti ca priyan pranam
hanisyanti svakan api

This means that in the Kali-yuga, for a cent—for the matter of taking a cent only—a man will give up his friendship with others. And he'll even kill his own relatives to take two cents or five cents.

Disciple: Srila Prabhupada, your visitors have arrived.

Srila Prabhupada: Yes, yes. And *na raksisyanti manujah sthavirau pitarav api*: "People will not even give protection to their elderly parents."

[To guests coming in:] Hare Krishna.

Disciple: Srila Prabhupada, I'd like to introduce these visitors who have come to see you. Father Canivez, here, is Secretary of the Bishops of France. And here are Father Fransad and also Madame Siaude, who is studying Ramanujacharya and Madhvacharya.

Srila Prabhupada: Very good. Vaishnava philosophy.

Disciple: And Mr. Misraki not only composes music but also wrote a book on life after death.

Father Fransad: Thank you, Your Divine Grace, for so kindly receiving us. May I ask, first, Do you believe that God is a person?

Srila Prabhupada: At least, Christians cannot believe in an impersonal God. Christians cannot say that God is impersonal. After all, Christ is God's son, and since the son is a person, how can the Father be impersonal?

And in the Bible it is said, "In the beginning was the word." That is God's word. So if one has a word, then he's a person. A word comes from a tongue and mouth. As soon as there is a word, the background is a tongue and mouth.

And the Christians pray in the church, "O God, give us our daily bread." So God has ears—so that He will hear and supply. But His personality, His word, His hearing—they're all transcendental, nonmaterial.

Father Fransad: I agree on this point. As you say, God is a person. That is why we can say we have a personal relationship with God.

Srila Prabhupada: Yes, God is a person. *Brahmeti paramatmeti bhagavan iti sabdyate*: The Absolute Truth is realized from three angles of vision—Brahman, Paramatma, and Bhagavan. Brahman, the Supreme Person's impersonal, all-pervasive energy; Paramatma, His localized expansion in everyone's heart; Bhagavan, the Supreme Person.

Father Fransad: I'm accepting some of the things you are saying, but I don't think that I'm obliged to accept everything. I find many things agreeable in the Vedic literature, but I think it might be a mistake to say that the Bible is exactly the same thing as the *Vedas*. There are still distinctions.

Srila Prabhupada: Distinctions. Then it is to be considered which is perfect: the later edition, or the original. 🌐

Fasting		Festivals	
Sep 3	Ekadashi	Sep 5	Srila Prabhupada Vyasa Puja Smaranam (in ISKCON Bangalore)
Sep 4	break fast	Sep 14	Radhashtami: Appearance of Srimati Radharani Fasting till noon
Sep 17	Ekadashi	Sep 18	Vamana Jayanti: Appearance of Vamanadeva Fasting observed previous day
Sep 18	break fast	Sep 29	Jaladuta's Voyage of Compassion ends (as per Jaladuta Diary) Srila Bhaktivinoda Thakura - Appearance Fasting till noon
Oct 2	Ekadashi	Sep 20	Acceptance of <i>sannyasa</i> by Srila Prabhupada (Srila Prabhupada <i>sannyasa smriti</i>) Third month of Chaturmasya begins Fasting from milk for one month
Oct 3	break fast		

The Spiritual Master and Krishna: Oneness and Difference

by Hayagriva Dasa Adhikari

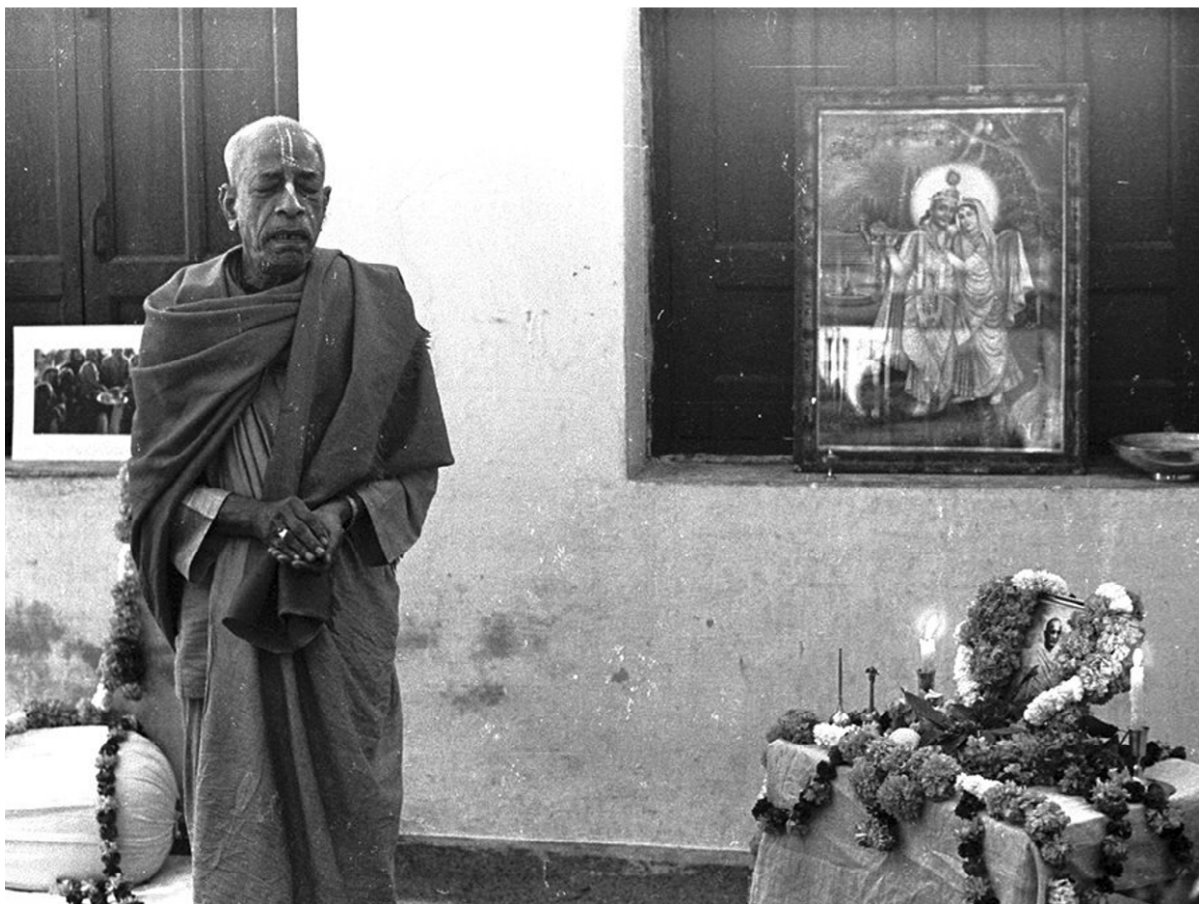
Some confusion, however, may result from the following quote, a statement of Lord Sri Krishna's: "My dear Uddhava, the spiritual master must be accepted not only as My representative but as My very self. He must never be considered on the same level with an ordinary human being. One should never be envious of the spiritual master, as one may be envious of an ordinary man. The spiritual master should always be seen as the representative of the Supreme Personality of Godhead, and by serving the spiritual master, one is able to serve all the demigods." (NOD, 59) The point here is that the spiritual master should never be considered to be an ordinary man because he is part of the internal potencies of Lord Sri Krishna, as was stated earlier (NOD, xxi). As such, he shares the Lord's opulences. "The Supreme Lord is full in six opulences; and when a devotee approaches Him, there is reciprocation with these opulences. The servant of the king enjoys an almost equal level with the king." (Bg., p. 271)

The spiritual master is eternally perfect, and his self is Lord Sri Krishna's very self in the sense that the self of the spiritual master is in perfect harmony with the Supreme Self. It may here be recalled that Krishna is the Self in the hearts of all: "I am the Self, O conqueror of sleep, seated in the hearts of all creatures. I am the beginning, the middle and the end of all beings." (Bg. 10.20) Although Sri Krishna is the Self seated in the hearts of all living entities throughout the entire creation, He exists independent of them. "In My transcendental form I pervade all this creation. All things are resting in Me, but I am not in them. Again, everything that is created does not rest on Me. Behold My mystic opulence: Although I am the maintainer of all living entities, and although I am everywhere, still My Self is the very source of creation." (Bg. 9.4-5) This is the sublime philosophy of *achintya-bhedabheda-tattva*: the Lord is simultaneously, inconceivably one with all living entities and yet different from them. Srila Prabhupada, in a letter to a disciple, explained this philosophy very clearly: "Just as fire and heat cannot be separate and in one sense both can be called fire, still heat is not fire. Another example, electricity and the powerhouse; although practically one and the same, still the powerhouse is not electricity. On the whole, the power and the powerful, although sometimes indistinguishable, still are different. That is the philosophy of *achintya-bhedabheda-tattva* propounded by Lord Sri Chaitanya Mahaprabhu. As such, the spiritual master is the Mercy Representative of Krishna. As Mercy Representative, he is worshiped by the disciples as Krishna, but at the same time he is not identical with Krishna. Sometimes it is said that the Supreme Personality of Godhead Krishna is the Master Krishna, whereas the spiritual master is the Servant Krishna. As it is said by Svarupa Damodara Goswami, Radha and Krishna are one, still, in order to serve, Krishna's pleasure potency, Radharani, appears separately. Therefore the conclusion is that the spiritual master as Servant Krishna is always respected as good as Krishna, but he is never identified with Krishna, which is Mayavadi philosophy." (Srila Prabhupada, letter, 8/29/70) Although Lord Sri Krishna is the Self seated in the hearts of all, all creatures are not accepted as spiritual masters because they are not always in harmony with the Supreme Self. There are degrees of perfection involved. The bona fide spiritual master is known as *nitya-siddha*, and the conditioned living entities are known as *nitya-baddha*. "Persons who have achieved eternal, blissful life exactly on the level of Sri Krishna, and who are able to attract Lord Krishna by their transcendental loving service, are called eternally perfect. The technical name is *nitya-siddha*. There are two classes of living entities namely, *nitya-siddha* and *nitya-baddha*. The distinction is that the *nitya-siddhas* are eternally Krishna conscious without any forgetfulness, whereas the *nitya-baddhas*, or eternally conditioned souls, are forgetful of their relationship with Krishna. The position of the *nitya-siddhas* is explained in the *Padma Purana* in connection with the narration of the Supreme Personality of Godhead and Satyabhama Devi. The Lord tells Satyabhama: 'My dear Satyabhama Devi, I have descended to this earthly planet by the request of Lord Brahma and other demigods. Those who are born into this family of Yadu are all My eternal associates. My dear wife, you should not consider that My associates are ever separated from Me; they are My personal expansions, and almost as powerful as I am. Because of their transcendental qualities, they are very, very dear to Me, as I am very, very dear to them.' " (NOD 211-212) The spiritual master is certainly a *nitya-siddha*, but one who claims the spiritual master to be Lord Krishna Himself is committing a great offense. "As is stated in the *Bhagavad-gita* by the Lord Himself, His birth, deeds and activities are all transcendental. Similarly, the birth, deeds and activities of the associates of the Lord are also transcendental. And, as it is an offense to consider oneself to be Krishna, so it is offensive to consider oneself to be Yashoda, Nanda, or any other associate of the Lord. We should always remember that they are transcendental; they are never conditioned souls. It is described that Krishna, the enemy of Kamsa, has sixty-four transcendental qualities, and all of the ever-liberated souls who accompany

the Lord have the first fifty-five of the qualities, without any doubt. Such devotees are related to the Supreme Personality in any of five transcendental mellows namely, neutrality, servitorship, friendship, parenthood and conjugal love. These relationships with the Lord are eternal, and therefore *nitya-siddha* devotees do not have to strive to attain the perfectional stage by executing regulative devotional principles. They are eternally qualified to serve Krishna." (NOD, 213)

Thus the spiritual master is not to be considered an ordinary man, but an eternally transcendental personality like Yashoda and Nanda. As such he has the first fifty-five of the sixty-four transcendental qualities of Lord Sri Krishna Himself. But he does not have them in full. "As parts and parcels of the Supreme Lord, the individual living entities can also possess all of these qualities in minute quantities, provided they become pure devotees of the Lord. In other words, all of the above transcendental qualities can be present in the devotees in minute quantity, whereas the qualities in fullness are always present in the Supreme Personality of Godhead." (NOD, 157)

The Supreme Lord and the spiritual master have been likened unto two rails of the same track. In the *Chaitanya-charitamrita* it is said: "By the mercy of the spiritual master who is a pure devotee and by the mercy of Krishna one can achieve the platform of devotional service. There is no other way." (NOD, 13) By the grace of Lord Sri Krishna, one gets a bona fide spiritual master, and by the grace of the bona fide spiritual master one gets Lord Sri Krishna. Lord Sri Krishna and the spiritual master work conjointly to bring the conditioned soul to full Krishna consciousness. The spiritual master as the external manifestation works from without, and Lord Sri Krishna works from within. The spiritual master is supplemented by *shastra*, scripture, and *sadhu*, holy sages. None of these are ever in contradiction. "To err is human: A conditioned soul is very often apt to commit mistakes, and the only remedial measure for such unknown sins is to give oneself up to the lotus feet of the Lord, that He may guide the devotee. The Lord takes this charge for the fully surrendered souls, and thus all problems are solved simply by surrendering oneself unto the Lord and acting in terms of the Lord's directions. Such directions are given to the sincere devotee in two ways. One is by means of the saints, scriptures, and spiritual master; and the other is by the Lord Himself, residing within the heart of everyone. Thus the devotee is protected in all respects." (*Sri Isopanishad*, p. 97) In themselves, the scriptures cannot lead one to Krishna consciousness, for without the guidance of Sri Krishna as the Supersoul within and as the spiritual master from without, the scriptures remain contradictory and enigmatic. "One can understand the Vedic *mantras* only by the grace of the Lord and the spiritual master. If one takes shelter of a bona fide spiritual master, it is to be understood that he has obtained the grace



of the Lord. The Lord appears as the spiritual master for the devotee. And so the spiritual master, the Vedic injunctions, and the Lord Himself from within all guide the devotee in full strength, and there is no chance of such a devotee falling again into the mire of material illusion." (Sri Isopanishad, p. 97) As stated in the *Gurvashtakam*:

*yasya prasada bhagavat-prasado
yasyaprasadanna-gatih kuto 'pi
dhyayam stuvams tasya yasas tri-sandhyam
vande guroh sri-caranaravindam*

"By the mercy of the spiritual master one is benedicted by the mercy of Krishna. Without the grace of the spiritual master no one can make any advancement. Therefore I should always remember my spiritual master."

To say that the spiritual master and the Supreme Personality of Godhead are one is to say that they are one in purpose. They are in total agreement. The Supreme Lord says surrender unto Me, and the spiritual master says surrender unto Lord Sri Krishna. They are one in that sense. They are not one in the impersonalist sense of being merged. In conversation, Srila Prabhupada has said: "Merging does not mean losing individuality. Just like a green bird enters a green tree ... it appears to be merging, but the bird has not lost his individuality. Our proposition, *bhakti-marga*, is to keep individuality and agree. Our surrender means we agree with Krishna in everything although we are individual.... Like Arjuna first he decided not to fight, but then he agreed: *karisye vacanam tava*. This agreement this is oneness. That oneness not to lose individuality.... Merging means merging in that total agreement. That is liberation. Totally, without any disagreement. And that is the perfection: to keep individuality and agree with God in total agreement.... So those who are trained fully to agree with Krishna are accepted as associates." (Srila Prabhupada, *Back to Godhead*, No. 28, p. 8)

The original spiritual master is Lord Sri Krishna Himself, and the disciplic succession comes from Him. "The path of spiritual realization is undoubtedly difficult. The Lord therefore advises us to approach a bona fide spiritual master in the line of disciplic succession from the Lord Himself. Nobody can be a bona fide spiritual master without following this principle of disciplic succession. The Lord is the original Spiritual Master, and a person in the disciplic succession can convey the message of the Lord as it is to his disciple. No one can be spiritually realized by manufacturing his own process, as is the fashion of foolish pretenders." (Bg., p. 130)

Thus the spiritual master who proclaims to be Lord Sri Krishna, or disciples who proclaim their spiritual master to be Lord Sri Krishna Himself, are to be immediately rejected. Srila Prabhupada has stated that the test of the spiritual master is that he speaks of nothing but surrender and devotion to Sri Krishna. "It is the duty of the *acharya*, the spiritual master, to find the ways and means for his disciple to fix his mind on Krishna." (NOD, 20) This is the actual duty of the bona fide spiritual master. Who may become a spiritual master? How does one get to be spiritual master? "Whatever he may be, whatever position he may have, if a person is fully conversant with the science of Krishna, Krishna consciousness, he can become a bona fide spiritual master, initiator, or teacher of the science. In other words, the capability of becoming a bona fide spiritual master depends on his sufficient knowledge of the science of Krishna, Krishna consciousness; it does not depend on a particular position in society or of birth." (TLC, 266) Srila Prabhupada further outlines his specific qualification. "The qualification of a spiritual master is that he must have realized the conclusion of the scriptures by deliberation and arguments and thus be able to convince others of these conclusions. Such great personalities who have taken shelter of the Supreme Godhead, leaving aside all material considerations, are to be understood as bona fide spiritual masters. Everyone should try to find such a bona fide spiritual master in order to fulfil his mission of life, which is to transfer himself to the plane of spiritual bliss." (NOD, 58) Such a qualified spiritual master can be immediately recognized by his symptoms: "The *mahatma*, or great soul, cannot be manufactured by rubber-stamping an ordinary man. His symptoms are described here (*Gita* 9.14): A *mahatma* is always engaged in chanting the glories of the Supreme Lord Krishna, the Personality of Godhead." (Bg. p. 201)

Mayavadi Impersonalists: Pseudo Spiritual Masters

The Mayavadi spiritual masters and their followers proclaim that by surrendering to Lord Sri Krishna one can become Lord Sri Krishna Himself. Under the guise of glorifying the spiritual master, such Mayavadi disciples declare the spiritual master to be Krishna Himself. Thus they await the day that they can become *acharya* in the disciplic succession and thus become Krishna Himself. A bona fide spiritual master will reject such disciples. "Those who are under the spell of the material energy, instead of following the instructions of the disciplic succession, try to manufacture something of their own, and thereby step outside the sphere of *Vedanta* study. A bona fide spiritual master must always condemn such independent mental speculators. If the bona fide spiritual master directly points out the foolishness of a disciple, that should not be taken as otherwise." (TLC, 169)

We have already quoted the example in *Srimad-Bhagavatam* in which Lord Sri Chaitanya Mahaprabhu, although the Supreme Lord Himself, covered His ears with His hands and shouted the name Vishnu loudly when His disciples called Him Krishna. "Chaitanya's philosophy is: one should give up everything and worship God, Krishna. The difference is that Krishna, as the Supreme Lord, the Personality of Godhead, spoke the same words, indicating Himself, and the Mayavadi philosophers misunderstood Him. Therefore Lord Chaitanya indicated the same thing: one should not declare himself to be as good as Krishna, but should worship Krishna as the Supreme Lord." (TLC, 159)

Actually a disciple who, out of sentiment or fanaticism, proclaims a bona fide spiritual master to be Krishna Himself is committing the greatest injury to the spiritual master. The bona fide spiritual master instructs that one should approach the Supreme Personality of Godhead Lord Sri Krishna through the bona fide representative of Lord Sri Krishna, the pure devotee. He instructs that one cannot approach Lord Sri Krishna directly. If the spiritual master is Lord Sri Krishna Himself, as the Mayavadi followers of the spiritual master may maintain, then these followers are actually approaching Lord Sri Krishna directly. Thus they distort and twist the teachings of the spiritual master under the guise of glorifying him. The actual motive behind such false glorification should be understood as asuric. As stated before, none of the devotees declare themselves to be God, but "This blasphemy is declared by the *asuras*, and the demoniac followers of such *asuras* also accept pretenders as God or His incarnation." (Bhag., Canto I, 123) The motives of the Mayavadi are themselves asuric. Actually every conditioned soul is a Mayavadi, otherwise the soul wouldn't be conditioned. When Srila Prabhupada first began lecturing in New York in 1966, he would often attack the Mayavadi impersonalists in his talks, and not understanding this I joked with friend: "Mayavadi? When was the last time you saw a Mayavadi?" None of us could understand who Srila Prabhupada was talking about; we all thought that the Mayavadis were a little group of philosophers in India against whom Srila Prabhupada was waging theologic battle. But actually we were all Mayavadis. Now we are daily praying:

*namas te sarasvate deve gaura-vani-pracarine
nirvivesa-sunyavadi-pascatya-desatarine.*

"Our respectful obeisances are unto you, O spiritual master, servant of Sarasvati Gosvami. You are kindly preaching the message of Lord Chaitanyadeva and delivering the Western countries, which are filled with impersonalism and voidism."

The Mayavadi, being envious of God, wants to be God. Therefore he is thrown by Lord Krishna into the material world where he can try to lord it over material nature. "The impersonalist philosophers are in one sense like the enemies of the Lord because the out-and-out enemies of the Lord and the impersonalists are both allowed to enter only into the impersonal effulgence of the *brahmajyoti*. So it is to be understood that they are of similar classification. And actually the impersonalists are enemies of God because they cannot tolerate the unparalleled opulence of the Lord. They try always to place themselves on the same level with the Lord. That is due to their envious attitude. Sri Chaitanya Mahaprabhu has proclaimed the impersonalists to be offenders of the Lord." (NOD, 123)

The Mayavadi spiritual master claims, "I am Krishna. Just surrender to me and you can become Krishna too." Or the Mayavadi disciples claim, "Our *guru* is Krishna. Just surrender to him and you'll become Krishna too." Or they claim, "We are all Krishna. We have just forgotten, that's all." These impersonalists may set up their own Krishna and proclaim that He is talking to them directly. "There are many so-called devotees who artificially think of Krishna pastimes, which are known as *asta-kalika-lila*. Sometimes one may artificially imitate these, pretending that Krishna is talking with him in the form of a boy, or else one may pretend that Radharani and Krishna both have come to him and are talking with him. Such characteristics are sometimes exhibited by the impersonalist class of men, and they may captivate some innocent persons who have no knowledge in the science of devotional service. However, as soon as an experienced devotee sees all of these caricatures, he can immediately evaluate such rascaldom. If such a pretender is sometimes seen possessing imitative attachment to Krishna that will not be accepted as real attachment." (NOD, 143) Thus such Mayavadi impersonalists who proclaim their spiritual master and themselves to be Krishna simply propitiate their conditioning life after life.

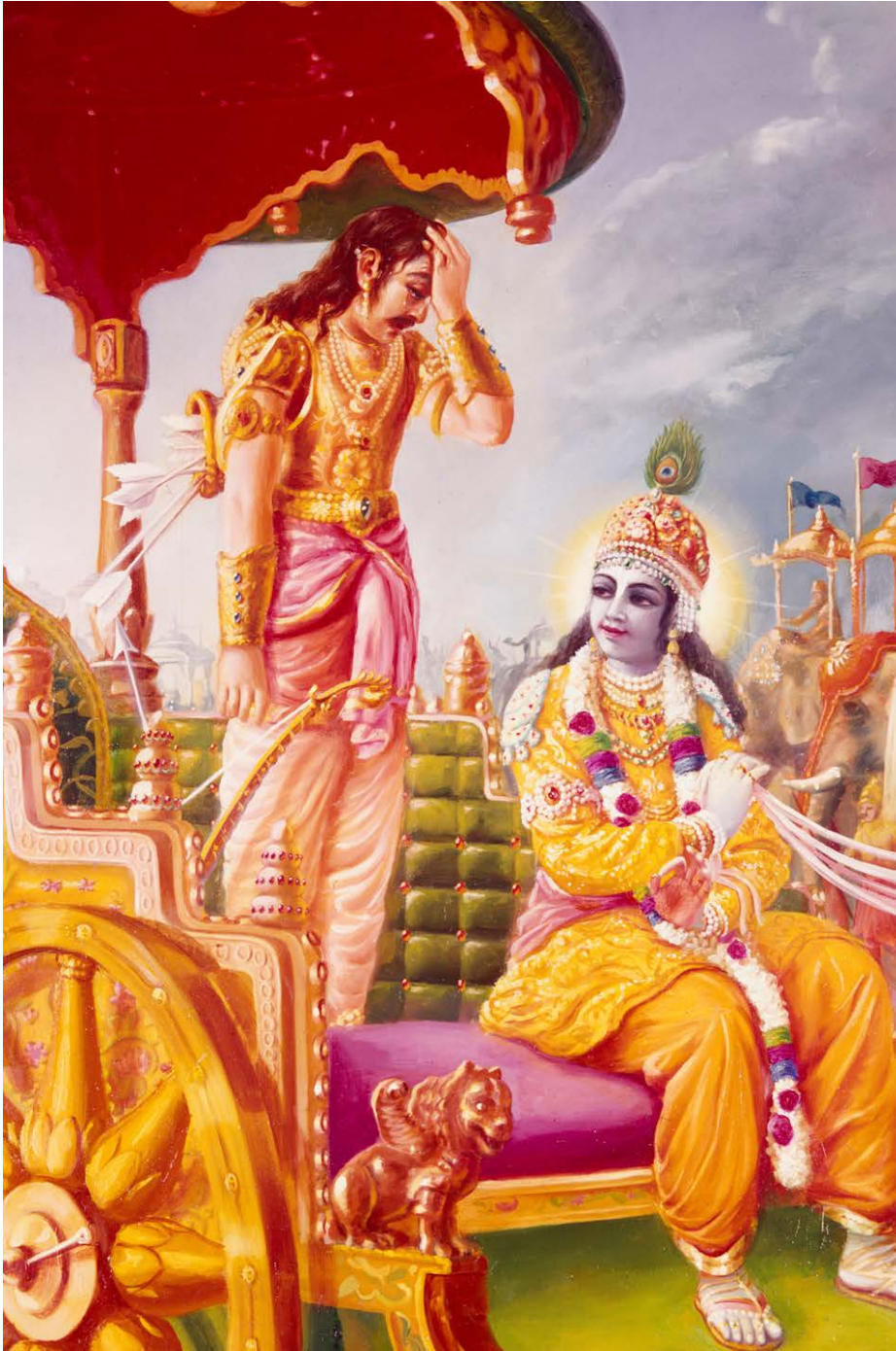
The impersonalists discourage direct discussion of Lord Krishna and His pastimes. "Impersonalists do not directly derive the transcendental pleasure of association with the Lord by hearing of His pastimes. As such, the impersonalists cannot derive any relishable transcendental pleasure from the topics of the *Bhagavad-gita*, in which the Lord is personally talking with Arjuna. The basic principle of their impersonal attitude does not allow them the transcendental pleasure which is relished by a devotee whose basic principle of understanding is the Supreme Person." (NOD, 290-291)

The Mayavadi impersonalists who envy the Lord and who actually want to be the Lord are in reality not spiritualists

at all, but materialists. "Because the impersonalists cannot appreciate the spiritual happiness of association and the exchange of loving affairs with the Supreme Personality of Godhead, their ultimate goal is to become one with the Lord. This concept is simply an extension of the material idea. In the material world, everyone is trying to be the topmost headman amongst all his fellow men or neighbours. Either communally, socially or nationally, everyone is competing to be greater than all others, in the material concept of life. This greatness can be extended to the unlimited, so that one actually wants to become one with the greatest of all, the Supreme Lord. This is also a material concept, although maybe a little more advanced." (NOD, 32) It is also to be understood that the impersonalists are not really in a relationship with Lord Sri Krishna at all, for "In relationship with Krishna there is no question of impersonalism." (NOD, 251)

The Real Speaker of *Bhagavad-gita*

Generally the impersonalists like to maintain that I am God, you are God, everyone is God, etc., and their conception of God ends there. Such a philosophy excludes all morality: since I am God, and you are God and we are all God, we can act in any way we please. They deny Lord Sri Krishna as a person, and boldly proclaim that He is not



actually the speaker of *Bhagavad-gita* as it is. In *Bhagavad-gita* Lord Sri Krishna directly tells Arjuna: "Engage your mind always in thinking of Me, engage your body in My service and surrender unto Me. Completely absorbed in Me, surely will you come to Me." (Bg. 9.34) Lord Sri Krishna is actually standing in person before Arjuna and is telling Arjuna to concentrate on Him, to be devoted to Him, to worship Him and to revere Him, and yet the impersonalist commentators write: "It is not the personal Krishna to whom we have to give ourselves up to ultimately, but the unborn, beginningless eternal who speaks through Krishna." (Commentary on Bg. 9.34 by Dr. S. Radhakrishnan)

Thus the Mayavadi impersonalists set up their own teachers and ultimately their own selves as the speaker of *Bhagavad-gita*, but we receive different information from a pure devotee of Lord Sri Krishna: "The

Bhagavad-gita also should be accepted as it is directed by the Speaker Himself. The speaker is Lord Sri Krishna. He is mentioned on every page as the Supreme Personality of Godhead, or 'Bhagavan.' *Bhagavan* sometimes means any powerful person or demigod, but here it means Krishna." (Bg. p. 23) The words "*Bhagavad-gita*" actually mean "The Song of the Lord," for it is sung by the Lord to Arjuna. Sri Krishna's statements are prefaced with the Sanskrit words *sri bhagavan uvacha*, which means "Sri Bhagavan said." Srila Prabhupada explains the Sanskrit word *bhagavan* in this way: "The Sanskrit word *bhagavan* is explained by the great authority Parasara Muni, the father of Vyasa-deva. The Supreme Personality who possesses all riches, entire strength, entire fame, entire beauty, entire knowledge, and entire renunciation is called Bhagavan. There are many persons who are very rich, very powerful, very beautiful, very famous, very learned, and very much detached but no one can claim that he is possessor of all these opulences entirely. Such a claim is applicable to Krishna only, and as such He is the Supreme Personality of Godhead. No living entity, including Brahma, can possess such opulence neither Lord Shiva, nor even Narayana can possess such opulence as fully as Krishna. By analytical study of such possessions, it is concluded in the *Brahma-samhita* by Lord Brahma himself that Lord Krishna is the Supreme Personality of Godhead. Nobody is equal to or above Him. He is the primeval Lord, or Bhagavan, known as Govinda, and He is the Supreme Cause of all causes." (Bg., p. 62)

It has been said that the spiritual master is the "representative of the Supreme Personality of Godhead and the Supersoul" (NOD, 59), but Lord Sri Krishna is "the Source of both Supersoul and the impersonal Brahman." (Bg., p. 63) Lord Sri Krishna is described in detail throughout Vedic literatures as a beautiful blue boy who plays a flute, and we should know it for certain that it is He and He alone who is the speaker of the *Bhagavad-gita*. Those who envy Him cannot actually know *Bhagavad-gita*, although they may make a show of studying it. "In studying the *Bhagavad-gita*, one should not think that he is the equal of Krishna. Krishna is the Supreme Personality of Godhead. One who wants to understand the *Bhagavad-gita* should accept Krishna as the Supreme Personality of Godhead. Otherwise it is very hard to understand, and it becomes a great mystery." (Bg., p. 25) Again, Srila Prabhupada says: "Those who are envious of Krishna as the Supreme Personality of Godhead have no bona fide access to this great literature. The nondevotee's approach to the teachings of *Bhagavad-gita* is something like a bee licking on a bottle. Similarly, the mysticism of the *Bhagavad-gita* can be understood only by devotees, and no one else can taste it, as is stated in the Fourth Chapter of the book. Nor can the *Gita* be touched by persons who envy the very existence of the Lord. Therefore the Mayavadi explanation of the *Gita* is a most misleading presentation of the whole truth. Lord Chaitanya has forbidden us to read commentaries made by the Mayavadis, and warns that one who takes to an understanding of the Mayavadi philosophy loses all power to understand the real mystery of the *Gita*." (Bg. p. 69)

The Spiritual Master as Pure Devotee

It is the pure devotee who is in a unique position to understand and explain *Bhagavad-gita* and the science of Krishna consciousness, for he knows *Bhagavad-gita* as it is. "... By devotional service the Supreme Truth, which is the Personality of Godhead, is pleased; and He reveals Himself to the heart of the pure devotee by His inconceivable potency. The pure devotee always has Krishna within his heart, and therefore he is just like the sun that dissipates the darkness of ignorance. This is special mercy rendered to the pure devotee by the Supreme Lord." (Bg., p. 213) His Divine Grace A.C. Bhaktivedanta Swami Prabhupada has proved beyond all comparison in this contemporary world that he is a pure devotee of Lord Sri Krishna. His characteristics are given in *Bhagavad-gita* (10.9) where Srila Prabhupada himself writes in a purport: "Pure devotees, whose characteristics are mentioned here, engage themselves fully in the transcendental loving service of the Lord. Their minds cannot be diverted from the lotus feet of Krishna. Their talks are solely transcendental. Twenty-four hours daily, they glorify the pastimes of the Supreme Lord. Their hearts and souls constantly submerged in Krishna, they take pleasure in discussing Him with other devotees. In the preliminary stage of devotional service they relish transcendental pleasure from the service itself; and in the mature stage they are situated in love of God and can relish the highest perfection which is exhibited by the Lord in His abode." (Bg., p. 212)

Thus the position of the Lord and His pure devotee should be understood by the neophyte wishing to make progress on the road back to Godhead. The platform of real progress can be reached when one agrees to follow submissively in the spiritual master's footsteps. The following is not very difficult, and if one follows sincerely he will transmit the greatest benefit to all conditioned souls. "If the disciple follows in the footsteps of his spiritual master and chants the holy name with equal respect, that becomes the worship of the transcendental name. When the transcendental name becomes worshiped by the devotee, and when he is perfectly qualified in chanting such transcendental vibration of the holy name, he is quite fit to become a spiritual master for delivering all the people of the world." (TLC, 173)

All glory to Srila Prabhupada and the munificent Sri Chaitanya Mahaprabhu! 🙏



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Naivedya of
108 food items



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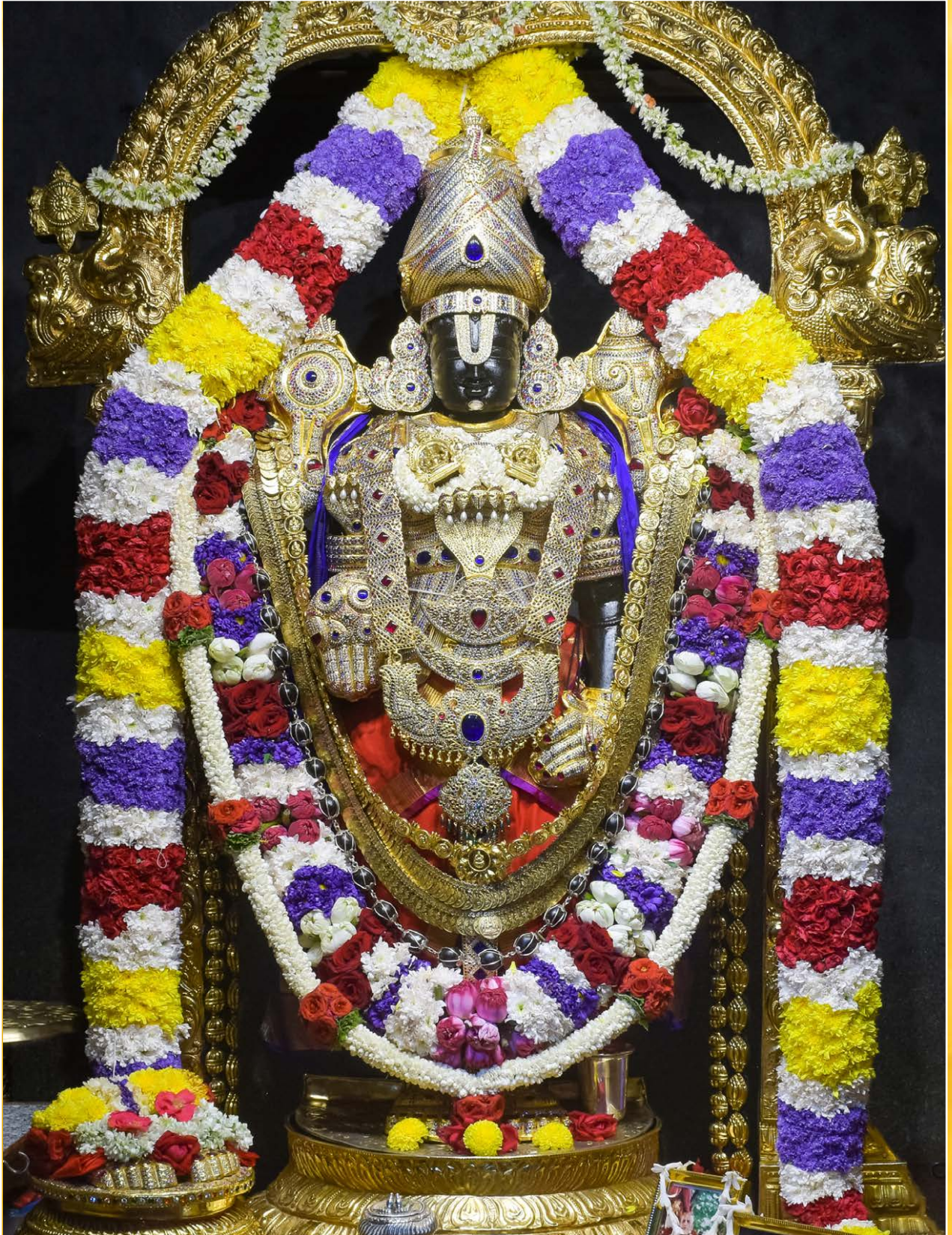
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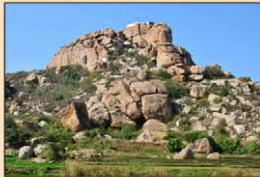
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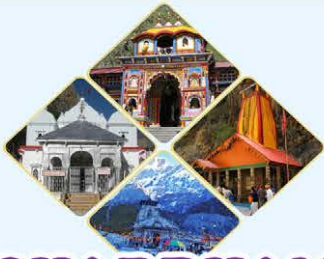
Places of visit:

Sri Jagannatha Temple,
Bhubaneswar Lingaraj temple, Konark Sun temple, Jajpur, Mahodadhi beach, Chilka Lake, Alarnath, Sakshi Gopal & more

Travel dates:

Batch 1: Sep 15-19, 2021
Batch 2: Nov 18-22, 2021

Amount: ₹35,000/- (incl. flights)



CHARDHAM PILGRIMAGE

"Dev-Bhoomi"

Places of visit: Gangotri, Yamunotri, Kedarnath, Badrinath, Haridwar, Rishikesh, Devprayag, Joshimutt, Uttarkashi, Mana village and more

Travel Dates:

Batch 1 – Sept 20-25

Amount: Rs. 65,000/-

Batch 2 – Oct 11-16

(incl. flight charges to & fro Dehradun)



Kartika Masa Mayapur Pilgrimage

"Mercy Unlimited"

Places of visit: Mayapur, Ganga River, Yogapeetha, Ekachakra, Narasimhapalli, Panihati, Harihara Kshetra, Rajapur Jagannath & more

Travel dates:

Oct 30 - Nov 04, 2021

Amount:

Rs. 27,000/- (incl. flights)



Kartika Masa Mathura Vrindavan Pilgrimage

"Radhe Radhe"

Places of visit: Mathura, Vrindavan, Kurukshetra, Govardhan, Yamuna, Dwadashakanana (12 forests) & more

Travel dates: October 22-29, 2021

Amount: Rs. 35,000/- (incl. flights)

my PILGRIMAGE
Customised pilgrimages arranged by ISKCON

Travel date - As per your choice

Travel by - As per your choice

Accommodation - As per your choice

No. of seats - As per your choice (1-40)

Amount - Based on the package



Namma Bengaluru Krishna Darshan Pilgrimage

(For children, corporates & everyone)

Places of visit: Regular- ISKCON temples, Srinathji temple, Jagannath temple, Kailasa Vaikuntha temple, Gavi Gangadhreshwara temple, Bull temple, Hanuman temple, Rukmini Vitthala temple, & more

Outskirts: ISKCON Temples, Devarayana Durga, Savanadurga & more

Nature & Krishna: ISKCON temples, Lalbagh & Cubbon Park with Sankirtana, Hanuman temple, Ulsoor lake/Sankey tank, Jagannath temple & more

Customized

Travel dates: Any day of your choice (except important festival days)

Amount:

Rs. 2500/- (Standard Package)

Rs. 5000/- (Comfort Package)

Rs. 10000/- (Premium Package)



Chardham Pilgrimage



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