



KRISHNA VOICE

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Sri Gaura Purnima 2022

Sri Rama Navami

Sun, 10th April 2022



Sri Ram Jaya Ram
Jaya Jaya Ram



Celebrations: 6:00 pm onwards

Pallakki Utsava

Sri Rama Taraka Yajna

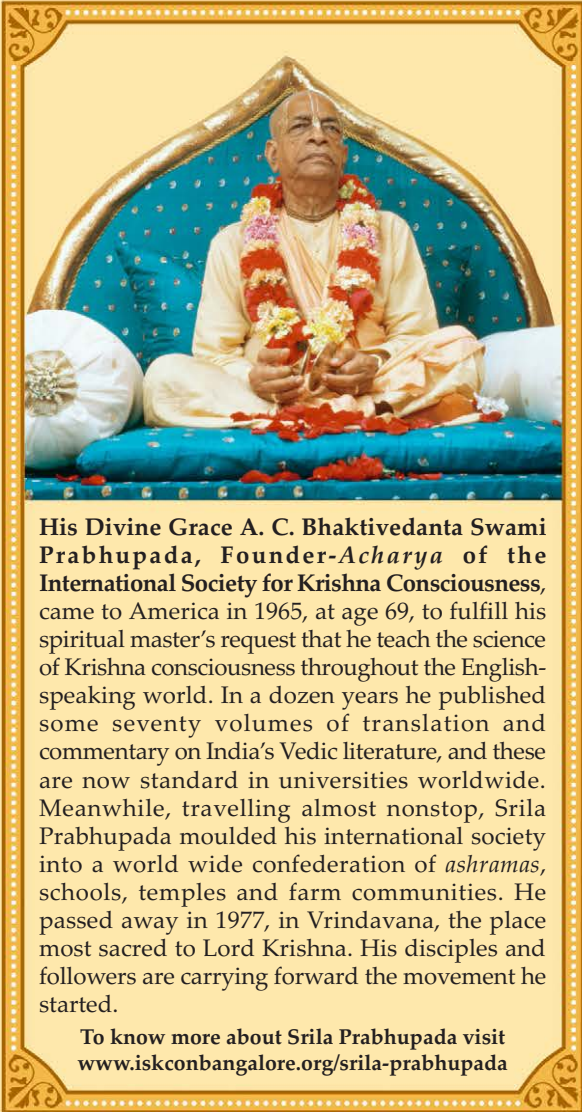
Audio Visual Presentation

KRISHNA VOICE



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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 Rising Sun and Moon

In the late fifteenth century, Chaitanya Mahaprabhu and Nityananda Prabhu appeared in West Bengal to drive away the darkness of ignorance.

Lecture in Mayapur, India - March 26, 1975

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

*vande sri-krishna-chaitanya-
nityanandau sahoditau
gaudodaye puspavantau
citrau sandau tamo-nudau*

“I offer my respectful obeisances unto Sri Krishna Chaitanya and Lord Nityananda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauda [West Bengal] to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all.”

—*Sri Chaitanya-charitamrita*, Adi 1.2

Sri Krishna Chaitanya has many expansions, and the first is Lord Nityananda, who is Krishna’s brother, Balarama. We have to understand these things from the *mahajanas*, the great sages who are learned in the science of Krishna consciousness. Narottama Dasa Thakura, a *mahajana*, says, *vrajendra-nandana yei, saci-suta hoilo sei, balarama hoilo nitai*: “Sri Chaitanya Mahaprabhu is Lord Krishna, the son of Nanda Maharaja, and Sri Nityananda Prabhu is Balarama.”

Sometimes foolish people say that Nityananda is an expansion of Radharani. That is not a fact. Nityananda is Balarama. We have to know from the *mahajanas*; we cannot manufacture our own ideas. That is blasphemy.

A *mahajana* is one who follows the previous *mahajanas*. This is the system. Sri Chaitanya Mahaprabhu strictly followed this principle, and Krishna also recommended it in *Bhagavad-gita* (4.2): *evam parampara-praptam*. We have to receive knowledge through the disciplic succession; we cannot manufacture it. The concoction of so-called spiritual philosophies has killed the spiritual life of India. “You can think in your way, and I can think in my way” this idea is not at all scientific. Suppose you claim that two plus two equals three, or five. Is that acceptable? No, two plus two equals four, and you cannot claim otherwise.

Balarama is presenting Krishna, and therefore He is the original guru. Any bona fide guru must be a representative of Balarama, or Nityananda. And because Balarama is presenting Krishna, He is called *prakasha*. When the sun shines, you can see everything clearly. That is called *prakasha*. At night, in the darkness, everything is covered and we cannot see, but during the daytime, when there is *prakasha*, illumination, we can see everything.

Nityananda Prabhu is Balarama, *prakasha-tattva*. And just as Balarama is manifesting Krishna, Nityananda is manifesting Sri Krishna Chaitanya, who is also the Supreme Personality of Godhead.

When Nityananda Prabhu was preaching in Bengal, He first of all delivered Jagai and Madhai, and by delivering them He showed how to serve Sri Krishna Chaitanya Mahaprabhu. Lord Chaitanya is Krishna Himself. *Sri krishna chaitanya radha-krishna nahe anya*: “Sri Krishna Chaitanya is Radha and Krishna combined.” And Nityananda is presenting Lord Chaitanya.

Nityananda’s Example

How can one present Sri Krishna Chaitanya Mahaprabhu? By His personal example Nityananda Prabhu has given us a lesson. Chaitanya Mahaprabhu would send Nityananda Prabhu and Haridasa Thakura to preach on the streets of Navadvipa, home to home. Once they saw a big crowd on the street, and Nityananda Prabhu inquired from the people, “Why are there so many people assembled?” He was informed that there were two *gundas*, rogues, creating some trouble. The *gundas* were Jagai and Madhai. Now, even though they physically attacked Nityananda Prabhu, He continued to preach Krishna consciousness to them, and He delivered them. This is the best way to serve Sri Chaitanya Mahaprabhu —by preaching Krishna consciousness boldly.

The business of *gundas* is to create trouble, that’s all. Especially at the present moment in Bengal there are many



gundas creating trouble. This is due to not enough preaching of Krishna consciousness. Nityananda Prabhu is not being given the chance to preach. He is very eager to preach Krishna consciousness, but He's not being given the chance.

In Bengal there is a family who say they are descendants of Nityananda Prabhu. There is a controversy concerning their claim. But apart from the controversy, if they are descendants of Nityananda Prabhu, their business is to act like Nityananda Prabhu. What is that business? That is described by Narottama Dasa Thakura: *dina-hina yata chilo, hari-name uddharilo*. Their business should be to do what Nityananda Prabhu did, along with Chaitanya Mahaprabhu, and that is to deliver all the fallen souls by teaching them to chant Hare Krishna.

Sri Krishna Chaitanya and Nityananda are the same as Lord Krishna and Balarama. When Krishna incarnated, these two brothers were engaged as cowherd boys, as friends of the *gopis*, and as sons of mother Yashoda and Nanda Maharaja. That was Their life in Vrindavana village.

Later, when They went to Mathura, They killed Kamsa and the wrestlers, and when They went to Dwaraka They had to fight so many demons. But They spent Their childhood up to Krishna's sixteenth year in Vrindavana, living a happy life. Simply love. Krishna and Balarama enacted these early pastimes just to enliven Their devotees (*paritranaya sadhunam*). The devotees are always anxious to see Krishna and Balarama and Their associates, and they are always very much aggrieved when separated from Them. To rejuvenate their life, Krishna and Balarama played Their childhood days in Vrindavana. And out of Vrindavana, in Mathura and Dwaraka and other places, Their business was killing the demons.

Same Lords, Same Businesses

Krishna and Balarama have two businesses—pacifying the devotees and killing the demons. Of course, since Krishna and Balarama are the Absolute Truth, there is no difference between Their killing and Their loving. Those who are killed are also delivered from material bondage.

Now these same two brothers have again descended as Sri Krishna Chaitanya and Nityananda Prabhu. They are compared to the sun and the moon. The business of the sun and the moon is to dissipate darkness. The sun rises during the daytime, and the moon rises at night. But the sun and moon of Lord Chaitanya and Nityananda are wonderful because They have appeared simultaneously.

Still, Their business is the same as that of the ordinary sun and moon: *tamo-nudau*, to dissipate darkness. Everyone in this material world is in darkness. In other words, they're ignorant, like animals. Why are they animals? Such civilized men, so well dressed and with university degrees. Are they in darkness? Yes, they are in darkness. What is the proof? The proof is that they are not Krishna conscious. That is their darkness.

Now, someone may ask, "Who says this is proof we are in darkness?" We do not say it — Krishna does: *na mam duskrtino mudhah prapadyante naradhamah mayayapahrta-jnana*. [*Bhagavad-gita* 7.15]

Mayayapahrta-jnana means that although someone may have a university degree, although he is called civilized, his knowledge has been stolen by illusion, and therefore he does not surrender to Krishna. Krishna is personally canvassing: *sarva-dharman parityajya mam ekamsaranam vraja*. "Just give up your nonsense and surrender to Me." [*Bhagavad-gita* 18.66] He's personally canvassing, but because these rascals and fools are in darkness, they do not know what the goal of life is. Therefore they are not willing to surrender to Him.

Krishna also describes these fools as *naradhama*, "the lowest of mankind." How have they become *naradhama*? By always engaging in sinful life. What is sinful life? Illicit sex, meat-eating, intoxication, and gambling. People who are addicted to these things are *duskrti*, "miscreants," and *naradhama*, "the lowest of mankind." And whatever knowledge they have acquired by their so-called education is all false knowledge (*mayayapahrta-jnana*). This is their position.

Krishna and Balarama, being merciful, have descended again as Sri Krishna Chaitanya and Nityananda Prabhu. They are canvassing for the same principle—*sarva-dharman parityajya*—but in a different way. Sri Chaitanya Mahaprabhu and Nityananda Prabhu have appeared to drive away the darkness of ignorance. There is no actual difference between Krishna's preaching and Lord Chaitanya Mahaprabhu's preaching. The only difference is that Krishna, as the Supreme Personality of Godhead, demands, "You rascal, surrender unto Me. You are suffering so much on account of your *duskrti*, sinful activities. I am your father; I want to see you happy. Therefore, I have come. Surrender unto Me and I shall give you all protection."

Except for Krishna conscious activities, whatever you do is sinful. The whole world is full of sinful activities, and they have been summarized into four categories: illicit sex, meat-eating, gambling, and intoxication. This is the

summary, but there are many, many branches of these activities. Still, if you cut the root of sinful activity—illicit sex, gambling, meat-eating, and intoxication—then automatically the other sinful activities will go.

Therefore we who are propagating this Krishna consciousness movement are requesting that you give up these sinful activities. Otherwise, you will be implicated. What is that implication? Your implication is that your sinful life will get you another body. And again you will suffer. As soon as you get a material body, there is suffering. It may be a king's body or a cobbler's body; it doesn't matter: the suffering is there. But because people are *mayayapahrtajnana*, ignorant, they are accepting suffering as pleasure. This is called *maya*, illusion.

When a pig is eating stool, he thinks he's enjoying life. He does not know that he's suffering. *Maya* has given the living entity a pig's body so that he will suffer, but even in the pig's body he's thinking he's enjoying life. This is illusion.

Everyone in this material world is suffering, but there are different grades of suffering, just as in the prison. There are different grades of prisoner—first class, second class, third class—but if the first-class prisoner thinks he is enjoying life, that is ignorance. In the prison, where is the enjoyment? It is all suffering. It may be first-class suffering, but it is still suffering.

The whole of human society is in darkness, and out of Their kindness Chaitanya Mahaprabhu and Nityananda Prabhu have appeared to dissipate this darkness.

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



Akshaya Patra News



Yokogawa India Limited donated a food distribution vehicle to Akshaya Patra Foundation. Shri Acharya Ratna Dasa, General Manager, Akshaya Patra Foundation handed over a memento of appreciation to Shri Sajiv Ravindran Nath, Managing Director, Yokogawa.

Advanced in Foolishness

This exchange between His Divine Grace A. C. Bhaktivedanta Swami Prabhupada and some of his disciples took place in Mayapur, India, on January 16, 1976.

Srila Prabhupada: If a man does not read the *Srimad-Bhagavatam*, then he remains a rascal.

Disciple: So, Srila Prabhupada, in the ultimate sense, anything apart from the *Vedas* is not really knowledge.

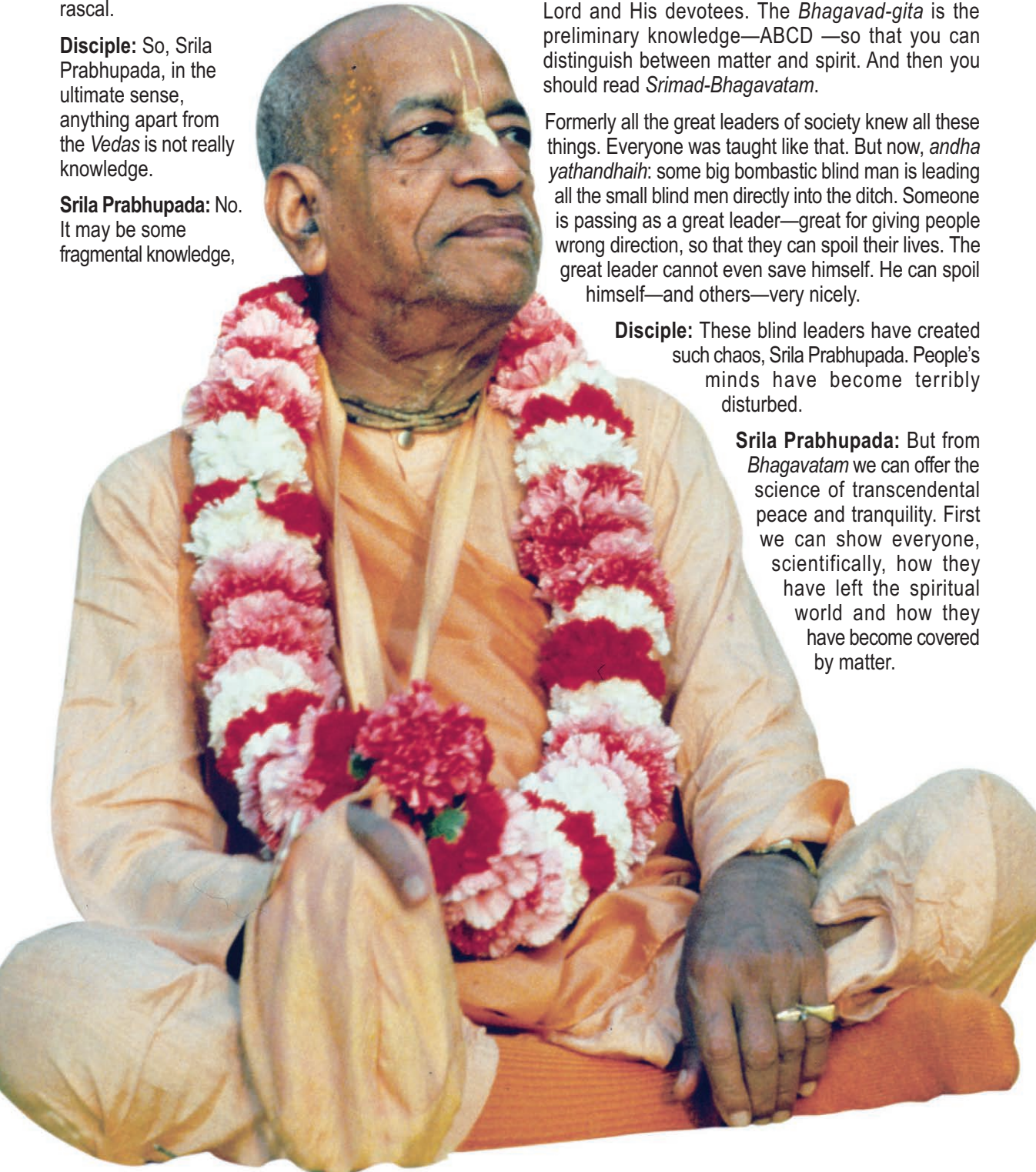
Srila Prabhupada: No. It may be some fragmental knowledge,

but if one wants full knowledge in life, then he must read *Bhagavatam*—the pastimes, the dealings, of the Lord and His devotees. The *Bhagavad-gita* is the preliminary knowledge—ABCD—so that you can distinguish between matter and spirit. And then you should read *Srimad-Bhagavatam*.

Formerly all the great leaders of society knew all these things. Everyone was taught like that. But now, *andha yathandhairh*: some big bombastic blind man is leading all the small blind men directly into the ditch. Someone is passing as a great leader—great for giving people wrong direction, so that they can spoil their lives. The great leader cannot even save himself. He can spoil himself—and others—very nicely.

Disciple: These blind leaders have created such chaos, Srila Prabhupada. People's minds have become terribly disturbed.

Srila Prabhupada: But from *Bhagavatam* we can offer the science of transcendental peace and tranquility. First we can show everyone, scientifically, how they have left the spiritual world and how they have become covered by matter.



The materially affected mind is the first creation for material enjoyment. From the mind the material senses are created: five senses for knowledge-gathering and five senses for working, along with five airs within the body. And then *panca-maha-bhuta*, the five basic material elements: earth, water, fire, air, and ether. Then materially affected intelligence, and finally *ahankara*, or false ego, the power to misidentify one's actual, spiritual self with all these material coverings.

So in this way the *atmas* or *jivas*, spirit souls who once resided in the spiritual world in full knowledge, are now living in ignorance. Some of them are standing, as trees and plants. And some of them are moving, as insects, animals, and humans. But in your so-called civilization do you have scientific knowledge of how the soul has become bewildered by this material covering, which actually he has nothing to do with? Then what is the value of your knowledge? *Hmm?* If you do not know these fundamental things, then what is the value of your knowledge? You are simply observing superficially, externally.

But there is good hope. People are receiving these books. So we should take the opportunity of preaching this *Bhagavatam*, and classes should be held regularly. Let people study *Bhagavatam* and *Bhagavad-gita*, and they will accept it. They are not fools. Simply we have to introduce this great science. The Western people are not fools, but misguided. So you take charge of guiding them; then this Krishna consciousness movement will be successful. People will appreciate, they will take it up and reform, and their life will be successful.

But if they utilize their intelligence merely for developing better ways to kill the child within the womb and for claiming, "The child in the womb has no soul—the soul comes after birth," then what is this nonsense? Unless the child in the womb has a soul, how can he manifest life symptoms?

Disciple: Well, Srila Prabhupada, it's quite obvious that since the child in the womb is growing and reacting to stimuli, then he must have a soul.

Srila Prabhupada: Yes. The same growing process that we observe later in life, outside the womb, is going on from the very beginning, within the womb. The material body is developing. That's all. Everyone knows that the baby outside the womb has a soul, so how can you say that the baby in the womb has no soul? If he has no soul, how is his body growing and developing?

Such rascals—they are passing as big scientists. What reasoning do they give for claiming that the baby in the womb has no soul?

Disciple: They don't really have an argument.

Srila Prabhupada: Just see. All dogmatic. All dogmatic foolishness that they are propagating. And this is going on in the name of *vijnana*, science. Real *vijnana* should be enunciated.

Vijnana: *vi-* and *jnana*. Actually, *vijnana* has two meanings. One is *visista-jnana*, or genuine knowledge, fully realized and articulated, or enunciated. You can take this meaning. And the other meaning of *vijnana* is *vigata-jnana*, or pseudo-knowledge, knowledge lost or stolen by illusion.

So these "scientists" their "*vijnana*," or "science," is *vigata-jnana*, knowledge stolen by illusion, so-called knowledge bereft of all real knowledge. That sense is given in *Bhagavad-gita*: *mayayapahrta-jnanahmaya*, or illusion, has utterly taken away these people's knowledge, and yet their so-called knowledge is going on as *vijnana*, science. *Maya* has made these people rascals, but they are presenting themselves as men of advanced knowledge. That is the defect of Kali-yuga, this age of hypocrisy.

Disciple: Advanced demoniac knowledge.

Srila Prabhupada: Yes. Advanced demons. Actually, they are advanced demons. *Asuras*. *Asuram-bhavam asrita*—they are infected with the contamination of atheism, godlessness.

Disciple: Of course, Srila Prabhupada, one thing you can say for these so-called scientists: They know the science of avoiding the real issues. In that sense, they really are expert.

Srila Prabhupada: A child can also avoid the real issues. That is not expert. A child without guidance can also advance very nicely in foolishness. And when the foolish child touches the fire and burns his hand, some other fool may say, "Oh, this is advancement of knowledge."

Similarly, in this material world all these rascals are endeavouring for the advancement of their foolish knowledge. They are following in the footsteps of that ancient demon Hiranyakashipu. He also tried to ignore the soul and the Supreme Soul and tried to immortalize his material body, which is impossible. But just like Hiranyakashipu, today's rascals have become very advanced in that foolishness. 🙏

The Song Goes Ever On

A brief look at Uddhava and the Uddhava Gita

by Satyaraja Dasa

At a recent academic conference, I found myself engulfed in a discussion about the *Bhagavad-gita*, the battlefield dialogue between Krishna, or God, and his dedicated devotee Arjuna, the heroic warrior.

“The *Gita* gives us the most profound philosophy,” I said to one of the scholars. “It shows us how Krishna interacts with His loving devotees.”

A nearby eavesdropper, hearing only the barest details of my discussion, queried, “Oh, are you talking about *Gita-govinda*, where Krishna shows His love for Radha?”

“Well, no, I...”

Another scholar, standing only a few feet away, chimed in: “I think he was talking about the *Anugita*, a summary of the *Bhagavad-gita* found later in the *Mahabharata*.”

At an academic conference of scholars who specialize in India’s religious texts, my reference to “the *Gita*” turned out to be a careless one—India is full of *Gitas*, the *Bhagavad-gita* being one among many.

When I returned home, I decided to look at Srila Prabhupada’s books to see which *Gitas* he considered important. To my surprise, in the Third Canto of the *Srimad-Bhagavatam* (3.4.32, purport), Prabhupada says something interesting about the *Uddhava Gita*: “Undoubtedly, the *Bhagavad-gita* was spoken by the Lord on the Battlefield of Kurukshetra just to encourage Arjuna to fight, and yet to complete the transcendental knowledge of *Bhagavad-gita*, the Lord instructed Uddhava. The Lord wanted Uddhava to fulfill His mission and disseminate knowledge which He had not spoken even in *Bhagavad-gita*.”

It is not that Srila Prabhupada is here minimizing the importance of the *Bhagavad-gita*, which elsewhere he praises as the most profound philosophy known to man. But he is saying something about the unique importance of the *Uddhava Gita*.

Krishna’s Other *Gita*

The *Uddhava Gita* is found in the Eleventh Canto of the *Srimad-Bhagavatam*, Chapters 7-29. It is one of many *Gitas* associated with the worship of Krishna. Though the *Bhagavad-gita* is arguably the most famous of these *Gitas*, the tradition offers us *Gita-govinda*, *Gopi Gita*, *Venu Gita*, *Bhramara Gita*, and several others. *Gita* means “song,” and within the context of sacred literature, it refers to particularly mellifluous and blessed songs of divine truth, uttered by great devotees or by the Lord himself. The songs include both philosophical and devotional outpourings.

Uddhava Gita is among the most important of the genre, for it focuses on Krishna’s final instructions before leaving the earthly plane. More, these instructions are delivered to Uddhava, recognized by the tradition as a *maha-bhagavata*, or “greatest among the devotees,” and as *mukhyam krishna-parigrahe*, “foremost of those who are intimate with Krishna.” (*Srimad-Bhagavatam* 3.4.24) He is also Krishna’s cousin, and practically His twin in appearance.

For these reasons and others, it is curious that the *Uddhava Gita* has never enjoyed the fame of its sister text, the *Bhagavad-gita*, with which it shares several verses in common. In certain ways, the *Uddhava Gita* goes further than the *Bhagavad-gita*, as Prabhupada tells us, illuminating the *Bhagavad-gita*’s central teaching of devotion to Krishna and emphasizing the importance of seeing Krishna everywhere, in everyone, and at all times.

Who Is Uddhava?

The *Srimad-Bhagavatam* introduces Uddhava in the Third Canto. Uddhava meets the Pandavas’ uncle Vidura, who asks Uddhava about his conversation with Krishna (*Uddhava Gita*) and about Krishna’s associates and family members. The *Bhagavatam* (3.2.2) informs us at this point of Uddhava’s single-minded devotion—from the age of five he was absorbed in Krishna and nothing more. It also reveals the depth of Uddhava’s love for Krishna. On remembering Him, “Uddhava had all the transcendental bodily changes due to total ecstasy, and he was trying to wipe away tears of separation from his eyes.” (3.2.5) Clearly, Uddhava is no ordinary player, even in this most transcendental of plays.



Uddhava begins to answer Vidura's questions by poetically telling him, "The sun of the world, Lord Krishna, has set, and our house [the Kuru dynasty] has now been swallowed by the great snake of time." (3.2.7) He recounts Krishna's pastimes in Vrindavana, many of which took place near the Yamuna River, where Vidura and Uddhava now sit. He then describes the many events that took place in Mathura and in Dwaraka, in the latter part of Krishna's manifest pastimes.

Though Vidura, at this point, wants Uddhava to be his spiritual master, Uddhava is concerned about etiquette. Vidura is senior to him, and so, ultimately, he sends him to Maitreya, a sage in whom Uddhava has great confidence. Maitreya was present while Uddhava received instructions from Krishna, and so Maitreya, too, heard truth directly from the lips of the Lord. Hence Uddhava's certainty that Maitreya could ably guide Vidura.

In this portion of the *Bhagavatam* are two significant verses about Uddhava from the lips of Lord Krishna Himself: "Now I shall leave the vision of this world, and I see that Uddhava, the foremost of My devotees, is the only one who can be directly entrusted with knowledge about Me. Uddhava is not inferior to Me in any way because he is never affected by the modes of material nature. Therefore he may remain in this world to disseminate specific knowledge of the Personality of Godhead." (3.4.30-31)

A Taste of the *Uddhava Gita*

The setting of the *Uddhava Gita* is the last night of Krishna's manifest pastimes on this planet. He is planning to leave at a predetermined time, and His loving devotee Uddhava, knowing Krishna's plan, approaches Him: "O Lord Keshava, my dear master, I cannot tolerate giving up Your lotus feet even for a fraction of a moment. I urge You to take me along with You to Your own abode." (11.6.43)

Krishna, of course, is naturally inclined to comply with His devotees' wishes. Still, He has a higher mission for Uddhava: to stay and sing His glories again and again. Krishna explains the importance of detachment and tells Uddhava to roam the world as a renunciant, specifically to go to Badarikashram, high in the Himalayas, and to tell the sages there of His life and teachings.

Just to be clear on what these teachings are, Krishna explains in great detail the philosophy summarized in the *Bhagavad-gita*. He begins by saying that the material world is ephemeral and that God and the soul are eternal. He explains the distinction between the body and the self, the soul, just as He does in the *Bhagavad-gita*. But here He adds scriptural references and analogies to enhance His argument.

Uddhava asks Krishna how one can realize the truth of the soul, since the material world and its illusions are so immediate, so alluring. How one can relinquish attachments and control the mind?

Krishna explains that the human intellect is capable of cultivating spiritual knowledge. Krishna stresses the importance of approaching a guru, but He also says that one can observe many truths by heeding the "spiritual master" known as nature. He enumerates for Uddhava twenty-four teachers of the true spiritual seeker, including the earth, the air, and the sky. From the air, for example, one can learn to come in touch with sense objects while remaining unaffected by them.

Krishna next explains the complexities of karma, giving vivid examples of just how entangling karma can be. He recommends only pure works, done on His behalf.

Krishna then explains the three modes of material nature—goodness, passion, and ignorance—and how to become free from their influence. He points out the importance of keeping company with devotees, giving elaborate details on how to identify who is truly advanced in spiritual life, and who is not.

Krishna also conveys to Uddhava the art of meditation, explaining that meditation reaches its perfection when one learns how to meditate on Him. He then points out the importance of deity worship and delineates the specifics of formal worship of installed deities. This leads to an elaborate discussion of *bhakti-yoga*, the science of devoting oneself to God.

Krishna then outlines the yogic *siddhis*, or the mystic powers one may develop through yoga. He explains that such powers can be an asset but are more often a deficit, distracting practitioners from the path of devotion.

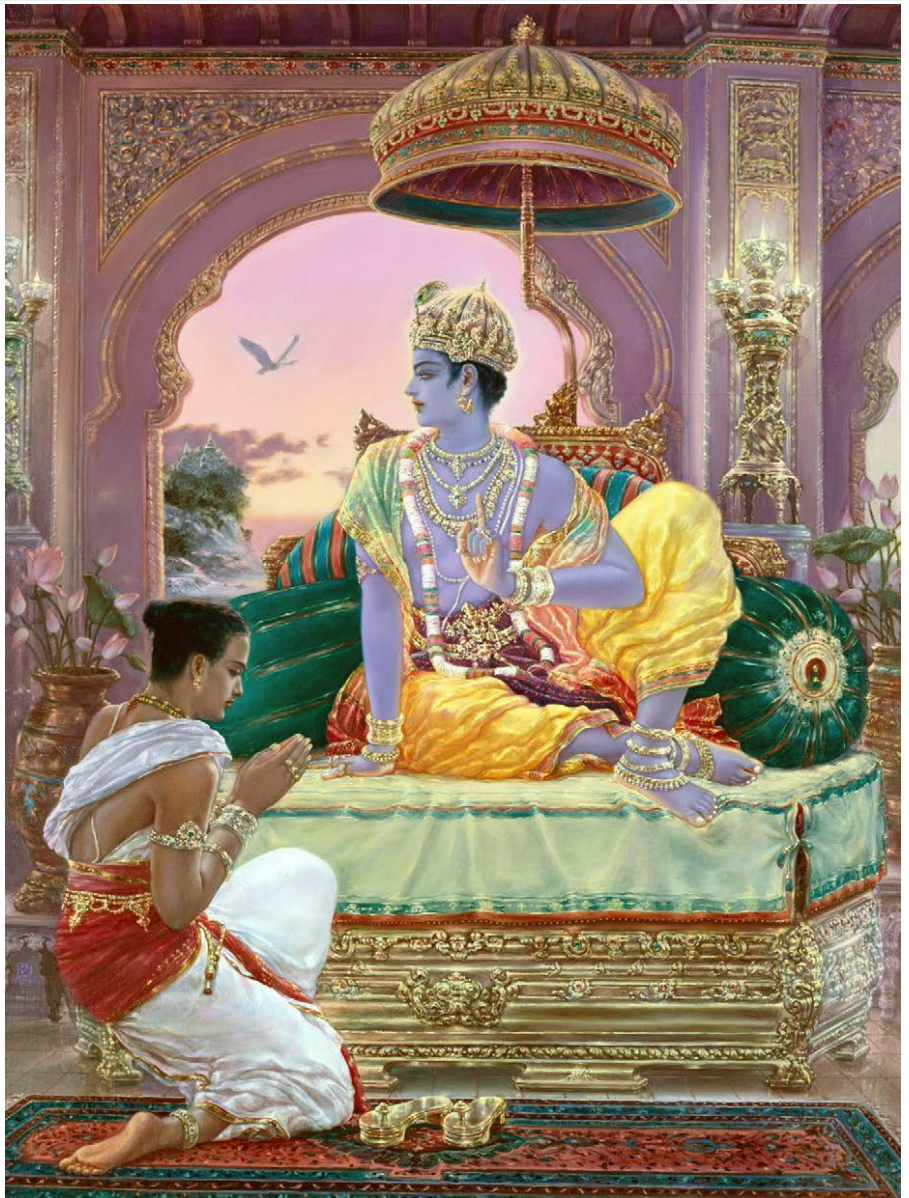
Uddhava asks Krishna to list His divine attributes, so that devotees will have substance for meditation and contemplation. Krishna is pleased by the request, praising Uddhava as expert in asking appropriate questions: "On the Battlefield of Kurukshetra," Krishna says, "Arjuna... asked Me the same question that you are now posing." After this reference to His conversation with Arjuna, Krishna explains how He can be seen in the world and, nearly echoing His own words in the *Bhagavad-gitas* Tenth Chapter, enumerates His opulences as the Absolute Truth: "I am the ultimate goal... I am the three-lettered omkara... I am the Gayatri mantra... I am the Himalayas," and so

on. He adds several that are not in the *Gita*, such as “Among jewels, I am the ruby, and among flowers the lotus.”

The next two chapters of the *Uddhava Gita* detail the ancient social and spiritual system known as Varnashrama Dharma. Krishna makes it clear, as He does in the *Bhagavad-gita*, that one fits into this system according to quality and work, not birth (as in the modern-day caste system). The original system is meant to help practitioners use their God-given talents and inclinations to gradually become God conscious.

Different Instructions for Different Students

As the *Uddhava Gita* comes to a close, Krishna again emphasizes the importance of *bhakti-yoga*, or devotion to Him, and makes two additional points: (1) He asks Uddhava to try to see the Supreme Soul, Krishna Himself, in all living beings and at all times. There is a spiritual oneness to all things, Krishna tells



Uddhava, and yet He—God—remains a distinct and transcendent individual as well. This is the great mystery of spiritual life. (2) Krishna tells Uddhava to renounce the world and accept the life of a mendicant. Students of the *Bhagavad-gita* will notice that this instruction seems diametrically opposed to that given to Arjuna. In the *Bhagavad-gita*, Krishna tells Arjuna to unhesitatingly fight on behalf of the righteous. In other words, Krishna tells him to work in the world for a divine purpose, on God’s behalf, not to renounce all action and sit on his laurels like a would-be yogi.

Is Krishna contradicting Himself by telling Uddhava to become a renunciant, to shy away from worldly activities? Not in the slightest. Arjuna was a warrior, in the middle of a battle, and many were depending on him to do his duty. But Uddhava’s temperament was different. He was inclined to the mood of the *gopis*. The teachings of Krishna consciousness, as delivered in both the *Bhagavad-gita* and the *Uddhava Gita*, take each person’s unique psychophysical make-up into account, celebrating the diversity of creation and the special way in which each of us is meant to serve God.

In the last verse of *Uddhava Gita* (11.29.49), Sukadeva Goswami, the narrator of the *Srimad-Bhagavatam*, feels intense love for the Lord and utters the following words:

I offer my obeisances to that Supreme Personality of Godhead, the original and greatest of all beings, Lord Sri Krishna. He is the author of the Vedas, and just to destroy His devotees’ fear of material existence, like a bee He has collected this nectarean essence of all knowledge and self-realization. Thus He has awarded to His many devotees this nectar from the ocean of bliss, and by His mercy they have drunk it.

The Uddhava Sandesha

In addition to his brief appearance in the Third Canto of the *Srimad-Bhagavatam* and his elaborate role in the Eleventh (*Uddhava Gita*), Uddhava is also prominent in the Tenth Canto. There, Krishna sends Uddhava to Vrindavana to console His devotees, who are pining for Him. Uddhava's message to the people of Vrindavana is known as *Uddhava Sandesha* ("Uddhava's Message").

Uddhava speaks first with Nanda and Yashoda, reminding them that Krishna is eternally present with them, and within them; He dwells in the hearts of all living beings. The next day, Uddhava delivers a similar message to the *gopis*. When the *gopis* see him for the first time, they are struck by his resemblance to Krishna, both in his physical features and in his apparel. This resemblance, of course, increases their sense of separation from their beloved. Before speaking to them, Uddhava listens to their outpouring of love: he hears them lament with aching hearts, bemoaning their intolerable position, their vacant world in Krishna's absence. (10.47.4-21).

Overtaken by their unmotivated and uninterrupted devotion, Uddhava praises them as the best of all devotees. He conveys the Lord's message: He is all-pervasive, and so the *gopis* are always united with Him in love. But these words ring hollow in the presence of the *gopis'* passionate longing for the love of their lives. Still, Uddhava tells them that they must cultivate the ability to see Krishna spiritually, in their heart of hearts. It is for this reason that He remains separate from them—so that they might develop a deeper vision, understanding Him to be always united with them in a love whose intensity cannot be shaken by mere physical absence.

Though the *gopis* accept all that Uddhava says as philosophically accurate, they are still adamant that union is better than separation, and they ask whether Krishna still remembers them, His faithful Vrindavana companions. While their pain is somewhat assuaged by Uddhava's presence, they are ultimately inconsolable in their unrequited love.

Uddhava is amazed by their unwavering devotion, and he again praises them as true models for all Krishna devotees. So moved is he that he prays to be reborn as a shrub, creeper, or herb in Vrindavana, so that he might catch the dust kicked up by their feet. (10.47.61-63)

Uddhava's Gratitude

Sukadeva Gosvami said: Hearing the words spoken by Lord Krishna, and having thus been shown the entire path of yoga, Uddhava folded his hands to offer obeisances. But his throat choked up with love and his eyes overflowed with tears; so he could say nothing.

Steadying his mind, which had become overwhelmed with love, Uddhava felt extremely grateful to Lord Krishna, the greatest hero of the Yadu dynasty. My dear King Parikshit, Uddhava bowed down to touch the Lord's lotus feet with his head and then spoke with folded hands.

Sri Uddhava said: O unborn, primeval Lord, although I had fallen into the darkness of illusion, my ignorance has now been dispelled by Your merciful association. Indeed, how can cold, darkness, and fear exert their power over one who has approached the brilliant sun?

In return for my insignificant surrender, You have mercifully bestowed upon me, Your servant, the torchlight of transcendental knowledge. Therefore, what devotee of Yours who has any gratitude could ever give up Your lotus feet and take shelter of another master?

—*Srimad-Bhagavatam* 11.29.35-38 🌸

Fasting		Festivals	
Apr 12	Ekadashi	Apr 10	Sri Rama Navami
Apr 13	break fast		<i>Fasting till sunset</i>
Apr 26	Ekadashi	Apr 14	Beginning of Salagrama & Tulasi Jala Dana
Apr 27	break fast		Their Lordships' 25th Brahmotsava celebrations begin (in ISKCON Bangalore) - Dhvaja Arohana
		Apr 16	Hanuman Jayanti (in ISKCON Bangalore)
		Apr 23	Brahma Ratha
		Apr 25	Brahmotsava celebrations end (in ISKCON Bangalore) - Dhvaja Avarohana

Navadvipa

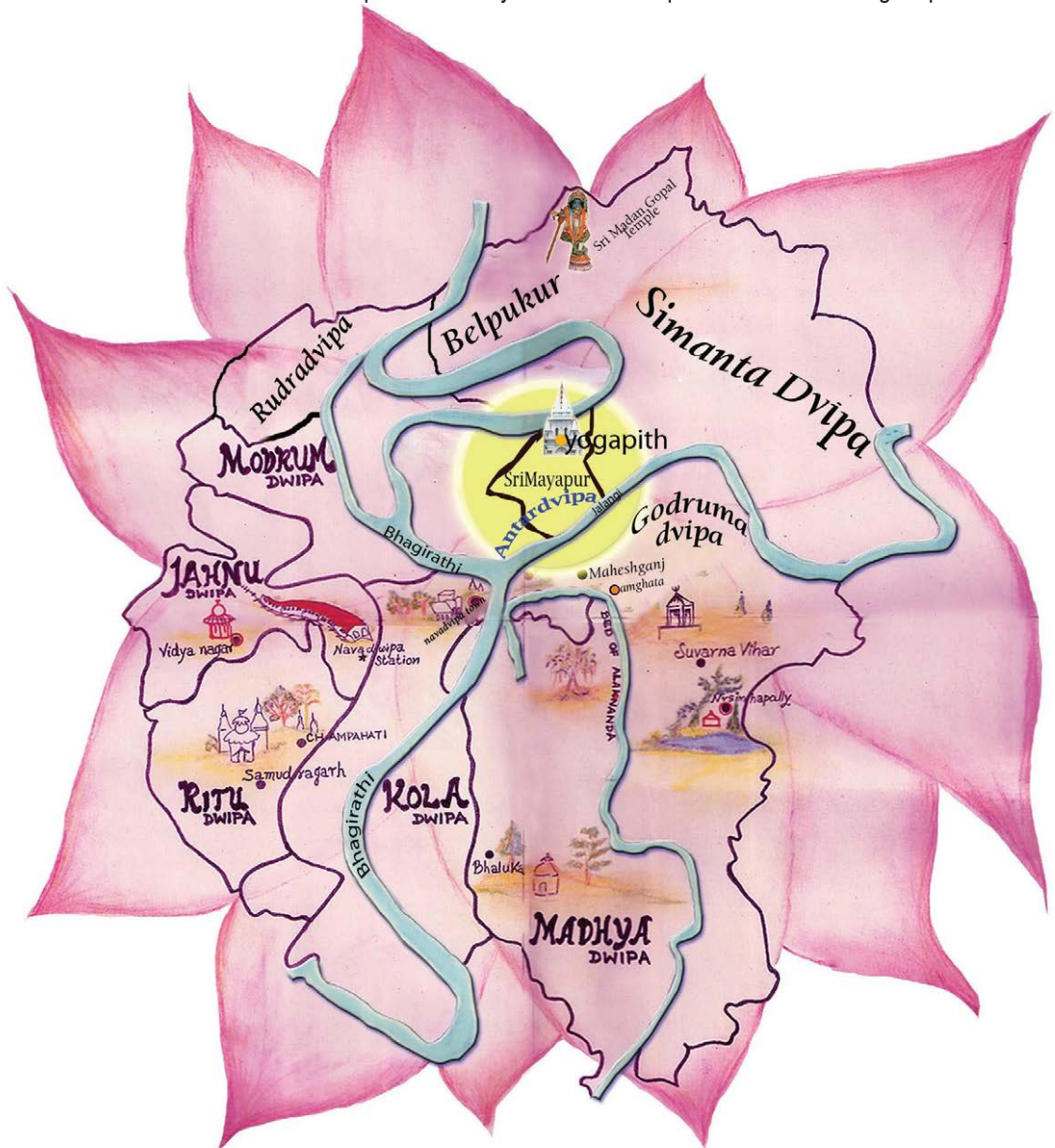
A Timeless History

By the will of the Lord and His pure devotees, His eternal abode is visible to us today.

by Manjari Devi Dasi

It is just after six o'clock in the evening, and the sun is setting on the horizon in Mayapur. The beautiful red-orange hue of the evening sky reflects on the flowing waters of the Ganga and dominates the horizon. This is my favourite time of the day, and my favourite place—Bhaktisiddhanta Sarasvati Marg, the main Mayapur road—to walk while chanting Hare Krishna on my beads. The road is lined with the Ganga on one side and temples on the other. As the temples begin their evening worship, I am drawn into a deep sense of peace and timelessness.

The air fills with the sounds of voices, bells, and hand cymbals as the devotees sing the Lord's glories. The eternal activity of worshiping the Lord saturates the atmosphere, and past, present, and future merge. Such a sense of eternal time is possible only here, in the holy *dhama* (abode) of the Lord, which continues to exist even after this world is annihilated. And such an atmosphere naturally evokes contemplation on the amazing sequence of events,





The neem tree under which Lord Chaitanya was born

taking place over centuries, that have brought me here today, far from my native land.

While historians view the Mayapur area in terms of the Muslim and Hindu kings who conquered and ruled here, devotees see it as a timeless spiritual realm of the Lord, Sri Navadvipa Dhama. For devotees, history is the eternal pastimes of the Lord recorded by His associates in various scriptures.

The creation of Sri Navadvipa Dhama is recorded in the *Ananta-samhita*. Lord Shiva, speaking to his wife, Parvati, explains how Srimati Radharani had heard on two occasions that Krishna was enjoying with the *gopi* Viraja but that She had been unable to catch them together. Thinking of a way to entice Krishna away from this girlfriend, Srimati Radharani gathered Her friends between the Ganges and Yamuna rivers. There She created a beautiful place decorated with creepers and trees filled with bumblebees. Bucks and does happily wandered about, and the fragrance of jasmine, *mallika*, and *malati* flowers filled the air. Forests adorned that transcendental land, and Tulasi plants decorated its various groves.

On Radha's order, the Ganges and Yamuna, with their pleasant water and banks, acted as a moat to protect the garden. Cupid, along with springtime itself, decided to reside there eternally, and birds constantly sang the auspicious name of Krishna.

To attract Krishna, Radharani played a beautiful melody on a flute. On arriving, Krishna understood Radharani's mood and spoke with a love-choked voice: "O lovely Radha, You are My very life. No one is more dear to Me than You. I will never leave You. Just for Me, You have created this wonderful place. Staying with You, I will transform this place, filling it with new cowherd girls and groves. The devotees will glorify this place as New Vrindavana [Nava Vrindavana]. As this place is like an island [*dvipa*], the wise will call it Navadvipa. By My order, all the holy places will reside here. Because You have created this place for My pleasure, I will live here eternally."

Krishna then merged with the body of Srimati Radharani. Seeing this, the cowherd girlfriends of Srimati Radharani excitedly shouted "Gaurahari!" (a name for Lord Chaitanya meaning "golden Lord") and changed their forms to male forms to continue their service to the divine couple, now appearing in Their most beautiful golden form of Sri Chaitanya Mahaprabhu.

Lord Chaitanya in Navadvipa

Although the appearance of Navadvipa dates to an unknown time in the distant past, Lord Chaitanya lived there fairly recently, from 1486 to 1510, until He was twenty-four. He then lived in Jagannatha Puri, where He ended His manifest pastimes at the age of forty-eight. In the book *Sri Navadvipa Dhama Mahatmya*, Srila Bhaktivinoda Thakura writes that soon after the disappearance of Lord Chaitanya, Navadvipa also became hidden.

Lord Nityananda, speaking more than four hundred years ago, told Srila Jiva Gosvami: "When our Lord [Chaitanya] disappears, by His desire the Ganges will swell. The water will almost cover Mayapur for a hundred years and then recede. For some time, only the land will remain, devoid of houses. Then, by the Lord's desire, Mayapur will again become prominent, and people will live here as before. All the ghats (bathing places) on the bank of the

Ganges will again be visible, and the devotees will build temples. An exceedingly wonderful temple will appear, from which Lord Chaitanya's eternal service will be preached everywhere.... In this way, the devotees will reveal the lost places. Know this for certain. At the end of four hundred years, the task of recovering the lost holy places will begin."

In the late 1800s, through extensive research of scriptures, old maps, and government records, Bhaktivinoda Thakura discovered many lost holy places in Navadvipa Dhama, including the site of Lord Chaitanya's birth. He also wrote extensively on the teachings of Lord Chaitanya. Then shortly before leaving this world, he instructed his son and spiritual successor, Srila Bhaktisiddhanta Sarasvati Thakura, to "develop Sri Navadvipa Dhama *parikrama* [circumambulation], for by its performance all people of the world can be liberated."

Srila Bhaktisiddhanta fulfilled his father's desire. Upon setting up his headquarters in Navadvipa in 1918, he initiated an annual *parikrama* of Sri Navadvipa Dhama. The *parikrama* was done in grand style, with elephants leading a huge parade of thousands of devotees carrying flags and dancing in *kirtana*. Each day they walked to different holy places and gathered to hear Srila Bhaktisiddhanta speak on the pastimes of Chaitanya Mahaprabhu.

Following in the footsteps of his spiritual master, His Divine Grace A. C. Bhaktivedanta Swami Prabhupada established the headquarters of his ISKCON in Navadvipa Dhama. Each year thousands of devotees from all over the world perform Navadvipa *parikrama* as part of ISKCON's annual Gaura Purnima festival, honouring the appearance day of Lord Chaitanya.

The Mission of Navadvipa

In *Chaitanya Mangala*, Lochana Dasa Thakura explains that Lord Chaitanya appeared and preached in Navadvipa just to establish the chanting of the Hare Krishna maha-mantra as the religious process for the age of Kali. Lord Chaitanya said, "I want to flood the whole world with the chanting of the holy names. I will personally preach and flood India with the holy name. Later, My commander-in-chief devotee [*senapati bhakta*] will come, preach in distant countries, and flood the world with the chanting of Hare Krishna."

Lord Chaitanya left the mission of spreading the chanting of Hare Krishna worldwide to future *acharyas*, or prominent spiritual masters in His line. First, Bhaktivinoda Thakura re-established the teachings of Lord Chaitanya and wrote on them extensively. In 1896, he sent to the West the first English book on Lord Chaitanya—*Sri Chaitanya Mahaprabhu: His Life and Precepts*. Srila Bhaktisiddhanta continued the mission by strongly preaching Lord Chaitanya's message all over India and sending his leading *sannyasi* preachers to England. After some time, these *sannyasis* returned to India without any tangible success. They said it was not possible for Westerners to follow the practices of Krishna consciousness.



Sri Yogapitha, the exact location where Lord Chaitanya appeared

Then, just two weeks before he left this world, Srila Bhaktisiddhanta instructed a young householder disciple to deliver the teachings of Lord Chaitanya to the West. By taking this instruction to heart, that disciple inherited the spiritual legacy handed down by Sri Chaitanya Mahaprabhu and the previous spiritual masters. He later became His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, the founder-*acharya* of ISKCON, and spread the chanting of the Hare Krishna maha-mantra to virtually every country. He thus made great strides in fulfilling Lord Chaitanya's prophesy: "In every town and village in the world, My name will be heard."

one of the towns the holy name and the mission of Sri Chaitanya Mahaprabhu reached was my hometown. As a result, I am here today in the birthplace and holy abode of that *sankirtana* mission, Sri Navadvipa Dhama. 🌍

Regulation: The Path to Freedom and Love

Rohininandana Dasa

Now that I live in the country, I'm more aware of the predictable pattern of nature. I notice how trees and creatures in and around my cottage submit themselves to the laws of the universe, as if even they recognize a superior power. At an ordained time they sprout and grow, shed their leaves or fur, and reproduce and die.

As I watch with fascination, I sometimes forget that the same creative and destructive principles are also at work on my own body and its offspring. But at night, when one by one my children, my wife, and I succumb to sleep, I sense our subservience to the regulation of the vast mechanism of the universe.

Regulation is an intrinsic part of yoga, too. Yoga is the art of living within the universe and ultimately becoming liberated from its stringent laws. So in *bhakti-yoga*, devotees use regulation to help awaken their eternal love for Lord Krishna, which is the only sure means to permanent liberation.

Of Srila Prabhupada's books, *The Nectar of Devotion* most systematically describes *sadhana-bhakti*, or the regulative practice of *bhakti-yoga*. *Sadhana* means the method for attaining something, and *bhakti* means devotion to Krishna. *Sadhana-bhakti* develops in two parts: *vaidhi* and *raganuga*. *Vaidhi* means to follow rules and regulations of *bhakti-yoga* under the order of a spiritual master, and *raganuga* means to follow them out of spontaneous attraction for Krishna.

Like a baby's ability to walk, love for Krishna lies inherent within us. By practicing the simple principles of *vaidhi-bhakti*, we can all develop spontaneous attraction and affection for the Lord.

You can begin *vaidhi-bhakti* by making a daily practice of the Krishna conscious activities you already like to do. If you like to offer incense to a picture of Lord Krishna or His pure devotee, you can make this offering a part of your daily devotional service. It will become a duty you'll be careful to remember, and you'll progress from liking to burn incense in your room, to offering it to Lord Krishna before you enjoy it, and finally to offering it at His convenience and for His pleasure only. (Of course, as you master this art, your pleasure will increase hundreds and hundreds of times.)

Similarly you can offer a flower, a fruit, or fresh water daily and clean the place where you make your offerings. In this way you can gradually add Krishna to all the phases of your life.

Suppose you like to chant on your beads. Commit yourself to chanting a certain number of rounds on your beads every day. If a day goes by and you haven't finished your quota, you'll naturally remember, "Oh, I haven't finished my rounds. I'd better finish them before I go to bed." The same principle can apply to reading Srila Prabhupada's books: you can make a commitment to read a certain number of pages or a certain amount of time every day. In this way you'll make great spiritual progress.

Don't worry that setting up spiritual regulation will make your life stereotyped or boring, as material habits and customs are apt to do. Like Krishna's words, spiritual duties are ever fresh, and they'll help your individuality and originality come to the surface.

If you stick as rigidly as possible to your regulation, despite sometimes feeling lethargic or despondent, you'll find that in the face of obstacles you'll become enlivened and surcharged. *Bhakti-yoga* is both the means and the end of transcending duality, for it is nondifferent from Krishna Himself.

Sometimes you may even wonder why you took up Krishna consciousness in the first place. Such thoughts arise because we are influenced by material nature, and our conditioned minds tend to accept something one minute and reject it the next.

If the force of your material conditioning and bad habits make you feel like quitting, you can submit yourself to Krishna and expect His mercy. Because we are the Lord's tiny expansions, and in one sense nondifferent from Him, He naturally loves us, regardless of our condition. Krishna will unfailingly help us should we simply make an effort or even desire to make an effort in His direction. "God helps those who help themselves." Everything ultimately depends on Lord Krishna's mercy. And if you resolve to follow what Krishna terms "the regulative principles of freedom" despite any impediments and difficulties, you will undoubtedly be a recipient of the Lord's "complete mercy" (Bg. 2.64). Just imagine that! 🙏



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DATE	TIME	EVENT
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Apr 14, Thu	8:00 AM	Garuda Abhisheka, Dhvaja Arohana Ashta Dik Palaka Avahana
	6:00 PM	Ananta Shesha Vahana
Apr 15, Fri	6:00 PM	Ashva Vahana
Apr 16, Sat	6:00 PM	Chandra Prabha Vahana
Apr 17, Sun	6:15 AM	Surya Prabha Vahana
	11:00 AM	Kalyanotsava
	6:00 PM	Maha Pallaki
Apr 18, Mon	6:15 PM	Kalpa Vriksha Vahana
Apr 19, Tue	6:15 PM	Garuda Vahana
Apr 20, Wed	6:15 PM	Hanumad Vahana
Apr 21, Thu	6:15 PM	Hamsa Vahana
Apr 22, Fri	6:15 PM	Gaja Vahana
Apr 23, Sat	6:00 PM	Brahma Ratha
Apr 24, Sun	11:00 AM	Kalyanotsava
	6:00 PM	Churna abhisheka
Apr 25, Mon	6:00 PM	Pushpa Pallakki, Theppotsava
	8:00 PM	Dhvaja Avarohana

NRITYA SEVA

Venue: Open Air Theatre Time: 7:00 PM

April 16, Sat : Madhulitha Mohapatra and group

April 17, Sun : Sahrdaya Foundation

April 23, Sat : Kuchipudi Art Academy

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Abhisheka (above and below)





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Arati (above) and Pallakki Utsava (below)





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Days of Travel – 2days / 4 days / 6 days

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Jala Narayan, Changu Narayan, Pokhara,
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General Manager, Resource Mobilization
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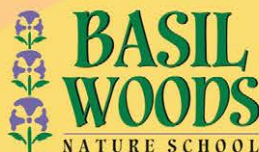
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