



# KRISHNA VOICE

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# SRI Vaikuntha EKADASHI

Mon - Jan 2 - 2023

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**Hare Krishna Hill**

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**Vaikuntha Hill**

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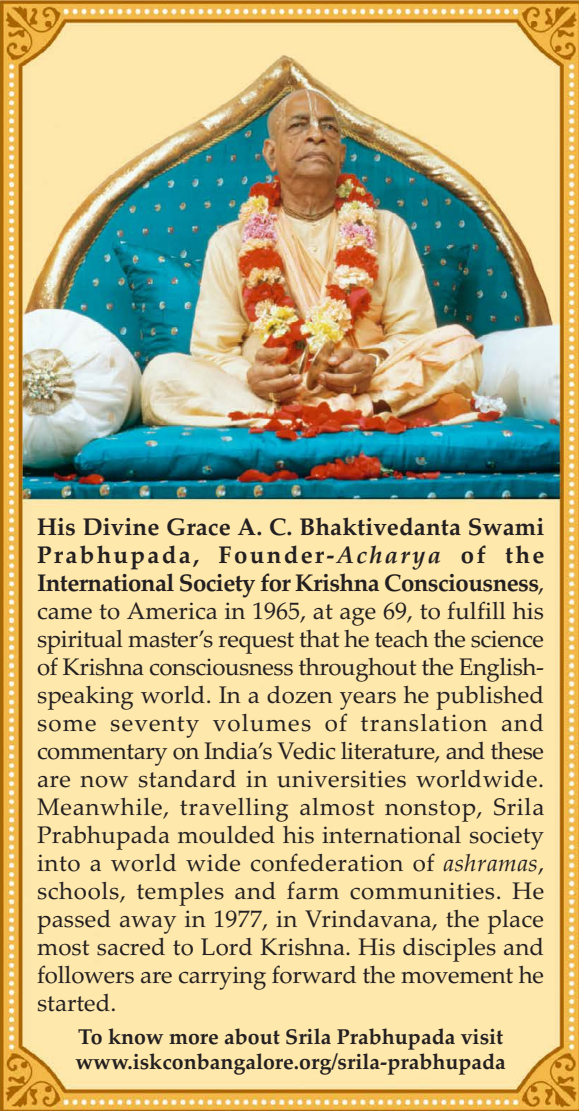




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His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, Founder-Acharya of the International Society for Krishna Consciousness, came to America in 1965, at age 69, to fulfill his spiritual master's request that he teach the science of Krishna consciousness 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](http://www.iskconbangalore.org/srila-prabhupada)

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For all information contact: Editor, Krishna Voice, SST, Hare Krishna Hill, Chord Road, Bangalore - 560 010 INDIA Phone: 91-80-2347 1956, 91-80-2357 8346 Fax: 91-80-2357 8625.

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# Knowledge for the Serious

## The Krishna consciousness movement gives essential knowledge for fulfilling the mission of human life.

*A lecture given in Paris on June 26, 1971 by  
By His Divine Grace A.C. Bhaktivedanta Swami Prabhupada  
Founder-Acharya of the International Society for Krishna Consciousness*

Ladies and gentlemen, I thank you very much for your interest in the Krishna consciousness movement. This movement is especially meant for those in human society who are serious about fulfilling the mission of life. There is a distinction between human life and animal life. Animal life means one does not know the proprietor of the body. Those who are under the conception that the material body is the self are as good as animals. But in the human form of life one can understand that one is not the material body but a separate identity, spiritual in value.

We can understand this fact if we give little attention to it. We have been changing bodies since the beginning of our life. We learn from Vedic literature that after sexual intercourse of the male and female, if it is fruitful then the living entity is injected into the emulsion of the two secretions, and on the first night the body takes the shape of a pea. And because the living entity is there, the body grows gradually, and then nine holes evolve, which later develop into two eyes, two ears, two nostrils, one mouth, one rectum, and one genital.

When the body is complete, the living entity becomes conscious. As long as the body is not complete, the consciousness is almost dead. That state is called *susupti*, or sound sleeping. Then gradually, when consciousness comes, the child within the womb feels uncomfortable and wants to come out. Therefore at the seventh month of pregnancy sometimes the child moves.

That is the process of growing. And after coming out of the womb the body continues to grow. But if the child comes out dead, the body does not grow. Therefore it is to be understood that due to the presence of the spirit soul the body grows, or changes from one form to another. Learned scholars have concluded that the change of body is taking place every moment. But the soul is there from the beginning of the life, and when the body no longer persists, the soul changes to another body. That is called transmigration of the soul.

Transmigration is a fact, but the modern civilization does not deal with the subject. People are under the wrong impression that the body is the self. I have talked with many scholars, and they are also under the same impression that with the end of the body everything is finished. But the fact is different. We can remember our childhood body. We can remember our boyhood body. Although those bodies are not present, I, the spirit soul, the occupier of the body or the proprietor of the body—I am present.

Transmigration of the soul is the most important factor for human society to understand. Unfortunately there is no university, no department of knowledge, to understand this important factor. That lacking is very risky.

The soul is transmigrating from one body to another, and there are 8,400,000 species of life. After leaving this body we may accept any one of those species. We do not know which one. That will depend on our action at the present moment. Practically we are preparing our future body. According to our work and mentality, we get a particular body. Therefore we should be very cautious. Any intelligent man can understand that the future life is prepared at present. Just as a boy goes to school and college to prepare his future life, the human form of life is a preparation ground for our future life.

According to *Bhagavad-gita* we can transfer to other planets also. That is explained in our book *Easy Journey to Other Planets*. Man is now trying to go to the moon planet. But we get information from the Vedic literature that we cannot transfer ourself by mechanical arrangement to the moon planet. That is a futile attempt. Every planet has a different atmosphere. So to enter into a particular planet, we have to prepare ourself. Even if we go to a foreign country, we have to prepare by getting a visa and a passport. If on this planet we are so restricted, how foolishly we are to attempt to go to another planet without being prepared for entering that planet.

A sane man, an intelligent man, does not wish to enter any of the material planets, because wherever we go in the material world the four miserable conditions of existence are there: birth, death, old age, and disease. From the *Bhagavad-gita* we understand that even if we enter Brahmaloaka, the highest planetary system of the universe, these four principles are there.







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We learn from *Bhagavad-gita* that one day in Brahmaloaka is millions of years of our calculation. The scientists say it would take forty thousand years to go there. Who is going to travel for forty thousand years? But from the Vedic literature we can understand that we can enter any planet, provided we prepare for that purpose. The exact words in the *Bhagavad-gita* are

*yanti deva-vrata devan  
pitrn yanti pitr-vratah  
bhutani yanti bhutejya  
yanti mad-yajino 'pi mam*

If anyone prepares to enter into the higher planetary systems, said to be inhabited by demigods, he can go there. Similarly, we can go to Pitrloka, the planet of the forefathers, or we can stay on this planet. And at last, if we desire we can enter into the planet of the Supreme Personality of Godhead. So it is all a matter of preparation.

But we must consider that any planetary system within the material universe is temporary. Even though the duration of higher planetary systems is very, very long, they will be annihilated, just as our body will be annihilated. There are different types of body. A human body may exist for a hundred years, but an insect's body may exist for twelve hours. So different bodies exist a relatively long or short duration, but they will be annihilated. But whoever enters Vaikunthaloka, the spiritual planets, gets eternal blissful life full of knowledge.

A human being, if he tries, can attain that perfection. It is very simple. In the *Bhagavad-gita* the Lord says,

*janma karma me divyam  
evam yo vetti tattvatah  
tyaktva deham punar janma  
naiti mam eti so 'rjuna*

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." People say, "God is great." But if we want to know *how* God is great, that can be known from authorized scriptures. In the *Bhagavad-gita* God Himself describes Himself. So we can know from Him. He says, "My appearance, or My taking birth just like a human being, is transcendental." God's body is not exactly like the human body, but God is so kind that He comes before us as an ordinary human being. Unfortunately, one who does not know about Krishna, or God, thinks that He is like one of us. That point is stated in the *Bhagavad-gita*. *Avajananti mam mudhas*: "Those who are *mudhas*, rascals, think Me as one of the human beings." Actually Krishna is not a human being.

We have the chance to know about God, provided we read the right literature under the right direction. And simply by understanding the nature of God, or Krishna, one becomes liberated. That is stated in the *Bhagavad-gita*.

With our human intelligence we cannot completely understand the Supreme Personality of Godhead. But with the help of *Bhagavad-gita*, the statements of the Supreme Personality of Godhead, and the spiritual master, we can know God to the best of our capacity. And if we know Him, then immediately after leaving our present body we enter into the kingdom of God.

The Krishna consciousness movement is meant to propagating this higher scientific idea to the people in general. And the process is very simple. Simply by chanting the holy name of God—Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare—one cleanses the dirty things in the heart and can understand that he is part and parcel of the Supreme Lord and that his duty is to serve Him. And the process is also very pleasant. We chant the Hare Krishna mantra, dance rhythmically, and eat nice *prasadam*, food offered to Krishna. We enjoy this life and prepare to enter the kingdom of God for the next life.

These discussions are not made-up stories. They are all facts, although to the layman they may appear like stories. But if one is serious, then Krishna, or God, from within helps one understand. And the spiritual master also helps. The spiritual master is called the external manifestation of God. God is situated in everyone's heart as Paramatma, Supersoul. And the spiritual master helps those who are very serious about understanding the Supreme Personality of Godhead by showing them a bona fide spiritual master. In that way a candidate will be helped from inside and outside on how to approach God.

The Krishna consciousness movement is meant for that purpose. The spiritual master, or the living representative of Krishna, helps from outside, and Krishna as Paramatma helps from inside. In both ways the living entity can take advantage and make his life successful. We have many books in this connection. The Krishna consciousness movement is based on the authority of the *Vedas*, summarized in the *Bhagavad-gita* and many other books. We have published *Bhagavad-gita As It Is*, *Teachings of Lord Chaitanya*, *Easy Journey to Other Planets*, *The Nectar*



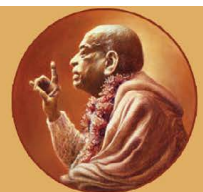
*Prahlada Maharaja, a great devotee of the Lord even in childhood, told his demonic father, "Except for the uncontrolled and misguided mind, there is no enemy within this world."*

of Devotion, *Srimad-Bhagavatam*, and *Krishna*. And we publish our magazine, *Back to Godhead*. We request everyone to understand this movement by reading this authoritative literature.

Our program is to serve human society, to save people from the pitfall of entering again into the cycle of birth and death. That is our great mission.

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





## "We Must Have A Definite Process"

*Here we conclude an exchange between His Divine Grace A.C. Bhaktivedanta Swami Prabhupada and an official from an impersonalist ("God-is-simply-everyone-and-everything") movement. The exchange took place in Paris, on August 13, 1973, with Prabhupada's disciples translating the official's remarks from French.*

**Official:** Personally, I do not like the idea of killing animals.

**Srila Prabhupada:** But what is the ideal of your order? That I am asking.

**Official:** Love between men. Understanding.

**Srila Prabhupada:** What have the animals done? There is no love or understanding shown to them.

**Official:** I love the animals. I have many animals living with me. I'm surrounded by animals. [*Laughter.*]

**Srila Prabhupada:** That is nice. But a person who is habituated to kill animals—will he be admitted into your order?

**Official:** I don't think someone who kills animals would like to enter, but if a butcher wants to enter, that is all right, because gradually we will elevate him.

**Srila Prabhupada:** Then, in principle, the order does not allow animal killing?

**Official:** Ideally, our movement would not want to see animals killed, or anyone killed.

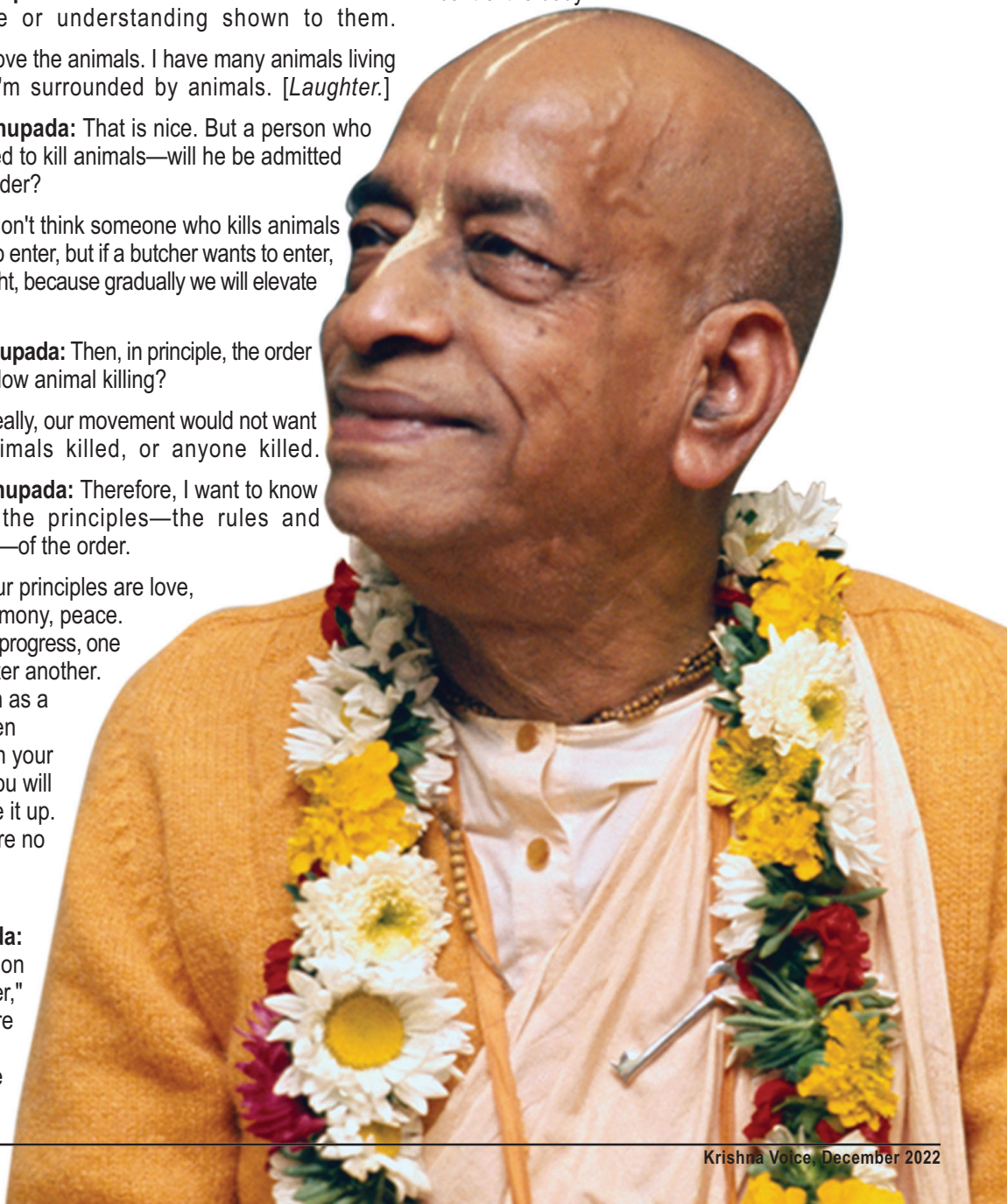
**Srila Prabhupada:** Therefore, I want to know what are the principles—the rules and regulations—of the order.

**Official:** Our principles are love, beauty, harmony, peace. And as you progress, one initiation after another. If you begin as a butcher, then gradually, in your own self, you will wish to give it up. But there are no rules.

**Srila Prabhupada:** "One initiation after another," but there are no progressive rules?

**Official:** Our order doesn't require that you give up meat-eating. Our order is intelligent. If we were to tell people, "Don't do this, don't do this, don't do that," nobody would join us. In any case, the real mystic is someone who has controlled his own body.

**Srila Prabhupada:** But you cannot explain how to control the body.





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**Official:** It happens immediately, or it will happen in a while.

**Srila Prabhupada:** At least I cannot accept this. We could discuss further if you had some definite program. Say I want to enter your association. You must give me some prescription by which, if I follow, I'll make progress. But you have no such prescription.

**Official:** I shall submit to my grandmaster your request for a specific prescription to be given to you.

**Srila Prabhupada:** But, in principle, your order hasn't got any such prescription.

**Official:** We will make one special, just for you.

**Srila Prabhupada:** But not for the general mass of people.

**Official:** Correct. It is very good that you prescribe no meat-eating, no intoxicants, no premarital or extramarital sex, and so on. These are nice principles that you are following. And we are sure that you have come to these conclusions—on your own—just as perhaps one day we may also come to these conclusions—on our own.

**Srila Prabhupada:** So for the time being, your order has no such rules and regulations?

**Official:** Our order makes certain suggestions, but we do not oblige anyone to follow our suggestions.

**Srila Prabhupada:** What are those suggestions?

**Official:** Our movement suggests that people live a life as perhaps yours is—of purity, pure thoughts, moral living, and even following certain principles.

**Srila Prabhupada:** But these impure things are going on all over the world, and you don't say anything. Suppose a man is killing animals. You don't prohibit him. He is engaged in immoral life, and if you don't prohibit him, then how can he become moral? Do you think morality and the killing of animals go together?

**Official:** Our order likes very much the ideals of beauty and harmony and morality, but we cannot impose these things on anyone.

**Srila Prabhupada:** But, for instance, the Bible imposes the rule or regulation "You shall not kill." Yet you have no such thing.

**Official:** Realization is what counts.

**Srila Prabhupada:** Yes, but what that realization is you cannot explain. If you cannot explain, then what is your realization?

**Official:** Had I not realized something, I would not be here now.

**Srila Prabhupada:** Then first let us see whether you can describe who you are.

**Official:** When Moses saw the burning bush and asked the fire, "Who are you?" the fire said, "I am what I am." Who am I? That is a question you are going to have to answer by your own meditations.

**Srila Prabhupada:** But what is your meditation? What have you learned?

**Official:** The thing to realize is peace. When you join our order, you receive a letter, and at the bottom of the letter, it says, "With our best wishes for your peace and happiness."

**Srila Prabhupada:** That's all right. Everyone wants that. But what is the process?

**Official:** Praying, courage, faith. A serious movement, a serious order, would never guarantee instantaneous illumination.

**Srila Prabhupada:** No, that we also say. But we must have a definite process. For instance, in answer to the question "Who are you?"—because at least one must know who he is—you gave the vague reply "I am what I am." If you ask me, "Who are you, sir?" and I say, "I am what I am," is that the proper answer? [*Laughter.*] That is a nonsense answer.

**Official:** I could tell you my name, but the interior, the reality, is different. Now, if we all join together in silence and we enter into ourselves and create *one person*, then we will know who we are—from that silence.

**Srila Prabhupada:** But how it is possible to remain silent?

**Disciple** [*in jest*]: *Bahunam janmanam ante*: "After many, many births and deaths."

**Srila Prabhupada** [*laughing*]: That's all right. That's all right. 🙏

# THE HARE KRISHNA MOVEMENT

## *Its Message and Activities*

**“The Hare Krishna movement says that harmony between itself and the whole world can be established by understanding one simple point ...”**

*This article closely paraphrases and to a large extent copies verbatim an article published in June 1927 in The Harmonist, a journal founded in 1879 by the great spiritual master Srila Bhaktivinoda Thakura. The Harmonist article, like all the others in the June 1927 issue, was unsigned. But the editor at the time was Srila Bhaktisiddhanta Sarasvati Thakura, the spiritual master of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. We may presume, therefore, that Srila Bhaktisiddhanta Sarasvati either wrote the article or approved of its contents.*

By the grace of Krishna, the Hare Krishna movement has spread all over the world, spreading Krishna’s message.

The truth spreads in two ways—positively through direct support and negatively by opposition. The truth cannot be made sufficiently known by the positive method alone. Propaganda through opposition invokes and glorifies the truth more brilliantly than direct support. In the Satya-yuga, through negative propaganda, the demon Hiranyakashipu more than the devoted Prahlada glorified Krishna in His form as Narasimhadeva. In the Treta-yuga, the demon Ravana more than the devoted Hanuman proclaimed the greatness of Krishna in His form as Lord Ramachandra. In the Dvapara-yuga, demons like Kamsa, Jarasandha, and Sishupala, more than devotees like the Pandavas and Yadavas, proclaimed the greatness of Krishna Himself. And in the present age, Kali-yuga, antagonists like Jagai, Madhai, Chand Kazi, Prakashananda Sarasvati, Ramachandra Khan, Ramachandra Puri, and in more recent times various sects of hypocrites have glorified Krishna in His forms as Lord Chaitanya Mahaprabhu and Lord Nityananda Prabhu more than have Lord Chaitanya’s own devotees.

The truth is in all ages propagated in this world by both the positive and negative methods. The true message of ISKCON, the International Society for Krishna Consciousness, has spread and is spreading in this manner (when this article mentions ISKCON or the Hare Krishna movement, the original named the Gaudiya Matha, an organization that was ISKCON’s spiritual predecessor).

It may be asked, “What does ISKCON do? Is it merely another association like the thousands of sects in this world? Or is it among the world’s welfare societies? Or is it one of the world’s many mischievous organizations?”

“What work does ISKCON do for the benefit of the world? Is the Hare Krishna movement affectionate like a mother, a protector like a father, or a helper like a brother? What well-being for society does it desire? What very considerable service does it render to mankind that the world, or the civilized world, or the whole of mankind should listen to its message?”

Many such questions may arise in our minds.

ISKCON is not an association like the world’s thousands of sects. It doesn’t desire the welfare or non-welfare of the world like other benefit- or mischief-making societies. It does not do work that is beneficial or harmful in terms of worldly enjoyments. ISKCON is neither affectionate nor cruel like a worldly mother. It is neither protector





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nor destroyer like a worldly father, neither helper nor enemy like a worldly brother. What then is this Hare Krishna movement that the world should listen to its words?

There need be no want of harmony between the Hare Krishna movement and the world. The only disharmony is caused by *one* little misunderstanding. The Hare Krishna movement says that harmony between itself and the whole world can be established by understanding one simple point: that the duty of all living beings consists in the exclusive service of Adhokshaja, the Transcendence. Most people of this world say that the duty of all living beings is the service of *akshaja*, or matter. Even when this is not actually said, in practice it is this that is always done.

The Hare Krishna movement says that *sadhya*, the object of our activities, should itself be the only *sadhana*, or means for attaining that object. In the opinion of most men of the world, *sadhya* and *sadhana* are different. The Hare Krishna movement says that so long as one continues to be under the influence of the physical and mental dharma (functions), words like “unity” and “universal love” are mere sounds, like such words as *akasha-kusum* (“a flower in the sky”). Harmony is possible only when one has obtained a firm footing in the dharma of the soul.

### Service to Godhead or Service to Matter

This distinction requires to be made perfectly clear. The service of the Adhokshaja means the service of the transcendental Godhead. That which helps or hinders the gratification of the body or the mind is not the service of the Adhokshaja, the Transcendence; it is the service of *akshaja*, matter. The body is pleased by the enjoyment of free air and the open sky. The troublesome mind is gratified if allowed to roam at will like an unbridled horse, to revel in the beauties of Nature, to gather honey as it pleases from the many-tinted flowers of the groves of poetry. Contrary to this is the impersonal or voidistic point of view, based upon repugnance for all gratification. Neither of these is service to the Adhokshaja—both are service to the *akshaja*.

Although most people of the world profess to be positivists, dealing only with positive facts and phenomena, they fail to see, though it must be quite patent, the greatest of all phenomena. They at any rate forget it in practice even when they appear to know. Although the greatest of the positivists, Charvaka, could not but have observed this greatest of all phenomena, he failed to take notice of it. That great phenomenon is generally known by the name of—death.

If the memory of this great event were retained in our minds we would assuredly be solicitous of the *amrita* (deathlessness). The *Sruti* (*Svetasvatara Upanishad* 2.5) says we are all children of the *amrita*, heirs of the *amrita*. *Srnavantu visve amrtasya putrah*: “Listen, O children of the *amrita*.”

In this world two kinds of endeavour are found for obtaining this *amrita*. Like the sons of kings in the epochs recorded in history, some try to ascend the throne of their father by treason against the father; on the other hand, loyal sons in seeking to be heirs of a kind-hearted and affectionate father look upon constant service as being both the means and the end.

The Hare Krishna movement understands such service to be the appropriate and eternal method. Why is it appropriate? Because—

*srnvatam sva-kathah krishnah punya-sravana-kirtanah  
hrdy antah stho hy abhadrani vidhunoti suhrt satam*

“Sri Krishna is the benefactor of all holy persons. Whosoever listens to or sings about His messages is sanctified. Appearing in the hearts of all who listen to accounts about Himself, He destroys the evil propensities in their hearts to the very root.” This root or seed of sin, or sinful desire, or ignorance (*avidya*), is the cause of the worldly sojourn of the living being.

Why is the method eternal? Because—

*bhejire munayo 'thagre bhagavantam adhoksajam*

“In the beginning the *munis*, or sages, worshiped the Adhokshaja, the transcendental Personality of Godhead, in this way.”

### Harmful Kindness

That type of kindness which does not give rise to *manda*, or evil, is termed *amandodaya daya*. For example, if a sick man is allowed to eat forbidden items or a drunkard is helped to proceed to a liquor shop, kindness is indeed shown, but that kindness later turns out harmful to the person who receives it. If the sick man is placed under medical treatment against his will, if the drunkard is protected from his evil course, *amandodaya daya*, non-harm-



producing kindness, is shown. Preventing floods and famines, nursing the sick, pleasing or displeasing anyone, or stultifying anyone's faculty of consciousness (i.e., promoting voidism)—every one of these is an instance of *mandodaya daya*, harm-producing kindness.

Man cannot understand this till he realizes his true position. By such acts the living being is not really benefited. Cutting the root of misery is doing real good to others; the treatment that allows the

gangrene of sensual desires to remain does no real good to the patient. Nor does one prove great wisdom, out of spite to the gangrene of sensual desires, to hang the sick man, holding out to him the prospect of *mukti*, annihilation, as a complete and permanent cure.

*svayam nihsreyasam vidvan na vakty ajnaya karma hi  
na rati roginō 'pathyam vanchato 'pi bhisaktamah*

“Just as the best physician, even if a patient evinces a desire for unwholesome food, does not allow it, he who is himself aware of *nihsreyah*, the highest good, never advises an ignorant person to do karma, work, for his own interest.” (*Bhagavatam* 6.9.50) The *Sruti* (*Mundaka Upanishad* 1.2.6) says:

*avidyayam bahudha varta mana vayam krtartha ityabhimanyanti balah  
yat karmano na pravedayanti ragat tenaturah ksina lokasacyavante*

“Ignorant persons, being themselves in the midst of manifold *avidya*, errors, think, ‘We have gained what we want.’ Because they work for their own interest, attached to their work, they have no experience of the real truth. With extreme solicitude they gain little as the result of their activities. After a time they fall from their position.” The *Sruti* (*Mundaka Upanishad* 1.3.8) further says:

*avidyayamantare varta manah svayam dhirah pandita-manyā manah  
jamghanya manah pariyanti mudha andhenaiva niyamana yathandhah*

“Remaining in the midst of ignorance, men consider themselves conscientious and enlightened. Such perverted and ignorant men come to grief, like the blind man led by the blind.”

### The Remedy for All Distress

Forgetful of their own home under the spell of the enchantress, most people of the world are running headlong in the opposite direction. In this again their intoxication, eagerness, concentration, and firm determination are so intense that they have little opportunity to think about home. But the voice of the Hare Krishna movement is ever proclaiming:

*'krishna' bala, sange cala, ei-matra bhiksa cai*

“Chant Hare Krishna. Come along. These are the only alms we beg.”

“Back to God and back to home” is the message of the Hare Krishna movement.

To arrest the pervertedly running tide and redirect it towards the Eternal Source is the seemingly unpleasant duty of the Hare Krishna movement.

The Hare Krishna movement says, “All men of the world without exception belong to our family. All birds and beasts, grass and shrubs are our kin. Whatsoever conscious being, wheresoever existing, belongs to our Supreme Lord. We shall conduct our family members from out of the spells of the enchantress towards home. We shall not



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show for-the-time-being sweet sympathy for them by enabling those who have fallen into the snares of the enchantress to get more deeply entangled. Even if under the spell of the enchantress they fill heaven and earth with their loud protestations against our endeavours, we shall still proclaim the message of the *amrita* to them.”

Even if it is contrary to the current of thoughts of the religious or religiously minded people as those terms are understood by the world, or even if it appears strange or wonderful to them, we will still forever practice and proclaim the *sanatana-dharma*, the eternal religion made by God, the tidings of which are unknown to any of the *rishis*, gods, *siddhas*, and men, the dharma which, although it happens to be hidden, pure, and difficult to understand, alone enables us to attain the *amrita*. That dharma is the supreme dharma of the living being, the dharma to which all living beings without exception have a claim, the dharma to which everyone in the universe may become the heir. That dharma is the object as well as the method of our endeavours.

The current that is sweeping the world, the flood on which it is adrift, the famine by which it is distressed, the want, fear, sorrow, delusion by which it is mastered, oppressed and tortured, can be prevented, can be pulled up by the root, by the method of moving homeward, the method of self-surrender at the holy feet of the sorrowless and fearless *amrita*.

### The Power of the Holy Name

So long as we stay in the foreign land—and the greater the distance and speed with which we continue to run towards foreign lands and away from the direction of home—so long and to the same extent will sorrow, fear and delusion refuse to leave us; they will on the contrary mock us like the delusive deer by their further and steady increase. The *Sruti* (*Bhad-aranyaka Upanishad*) says, *dvitiyad vai bhayam bhavati*: “Fear must result from the perception of a second entity different from Godhead.”

Death cannot be abolished from this mundane world. By no amount of effort by the united living beings of the universe can the threefold miseries be banished to Siberia. No one can extinguish the fire of Ravana’s funeral pyre. Only the water cooled by contact with the feet of Sri Ramachandra has the power to quench it. Once the world is fairly embarked on the high tide of the holy name the insignificant worldly flood retires forthwith. If the alms in the shape of the songs glorifying Krishna become easily procurable, the little famines will leave us for good as a mere attendant result. With the appearance of sorrow-delusion-fear-killing *bhakti* (devotional service), *avidya* (nescience), the root of every form of misery of the living being, is destroyed, and the soul is well satisfied.

*Bhakti* is like fire. Nothing else can purify gold the way fire can. Without *bhakti-yoga* (the association of *bhakti*) other forms of effort are meaningless, like the attempt to refine gold by applying tamarind, earth, or ashes.

To imagine *artha-vada* in regard to the holy name—or, in other words, to imagine that the glorification of the name is mere exaggeration of praise—is that godless intellectual attitude which gives rise to our belief in other tangible forms of effort. We think that the work of glorifying or preaching the name of Krishna is not conducive to the general good. Or again we may think sometimes that the glorification and preaching of the name is on a level with other kinds of effort.

The first is *artha-vada* in regard to the name. The second is the offense (*aparadha*) of believing the chanting of the name to be equal to other good works. To have faith in the holy name is so very rare that we may leave it out of consideration. If we had faith even in *namabhasa* (the most dimly perceived name) we would have never said that succoring the victims of floods is better than congregationally chanting Hare Krishna and preaching about Krishna, or that opening hospitals or freeing the country from famines is better than preaching devotion to God.

Hundreds of famines can be got rid of not by *namabhasa* but even by *namaparadha* (offensive chanting of the name). The *mukti* (liberation) that is not obtained in millions of births by *brahma-jnana*, “knowledge of Brahman,” can be had by one single *namabhasa*. This is no exaggeration.

### The Only Message

This alone is the only true message. Lord Chaitanya Mahaprabhu, the *avatari* (the source of all incarnations), the saviour of Kali-yuga, has borne testimony to it through the *namacharya* (the teacher of the name by his own personal example) Sri Thakura Haridasa.

Never adopting the bad logic of purveyors of vulgar news, neither Lord Chaitanya nor any of His devotees was ever in a hurry to prevent flood or famine or to found hospitals, nor did they give any other advice to anyone except telling all men at all times and places:

*kali kale nama vina nahi ara dharma*

“In the Kali-yuga there is no other dharma but uttering the name of Krishna.”



*khaite suite yatha tatha nama laya  
kala-desa-niyama nahi, sarva siddhi  
haya*

“Regardless of time or place, one who chants the holy name, even while eating or sleeping, attains all perfection.”  
(*Chaitanya-charitamrita, Antya-lila 20.18*)

*yare dekha, tare kaha 'krishna' upadesa  
amara ajnaya guru hana tara' ei desa*

“Whomever you meet, instruct him about Krishna. By My command, be a guru and save this land.” (Cc. *Madhya 7.128*)

*ucca sankirtana tate karila pracara  
sthira-cara jivera saba khandaila  
samsara*

“You have preached the loud chanting of the Hare Krishna maha-mantra and in this way freed all moving and nonmoving living entities from material bondage.” (Cc. *Antya 3.76*)

*bharata-bhumite haila manusya-janma  
yara  
janma sarthaka kari' kara para-upakara*

“One born as a human being in the land of India [Bharata-varsha] should make his life successful and work for the benefit of all other people.” (Cc. *Adi 9.41*)

There is no dharma for the living being other than *kirtana*, chanting of the holy name of God. To the extent that one disbelieves in *bhakti*, devotional service, as denoted by *kirtana* or the holy name—in other words if one thinks that all wants cannot be fulfilled by *kirtana*—to that extent one is *nastika*, atheistic. The degree of help one gives in propagating *bhakti* as denoted by *kirtana* is the sole measure of one’s belief in God. On the other hand, a man is a *nastika*, disbeliever, to the extent that he obstructs *kirtana*. Since the name has to be chanted every moment, even while eating or sleeping, since *bhakti* denoted by *kirtana* is the only dharma of the living being, since there is no dharma but this, where then is the time to get rid of flood or famine or found hospitals? Those who claim to be positivists but forget the greatest of all facts, death, those who are fallen, like the blind man led by the blind, and who under the spell of the enchantress loiter about like travelers without an objective—it is such people who have time for work other than *hari-kirtana*, chanting of the holy name of Krishna. All efforts except *hari-kirtana* cause *samsara*, “the worldly sojourn,” the road leading not to the east but in the opposite direction. On the other hand, by all-time *hari-kirtana* one turns away from every other direction to face the east, or journey homeward.

### “We Will Not Listen to You”

The Hare Krishna movement is the missionary of this all-time *kirtana*. The movement asks not that all efforts of the world be destroyed but that they be deflected in their course. The Hare Krishna movement begs every one of us to offer his all to Krishna. The opulence of the Hare Krishna movement is for the sole purpose of making all efforts of the world *krishna-para*, “having Krishna as their goal.” The offering to Krishna comes first, and after the offering has been made, *bhakti* begins. The Hare Krishna movement says, “Make the offering to Krishna first, and after that has been done profess to be a *bhakta*, a devotee.”

The Hare Krishna movement says, Do not imitate the *kirtana-kari* (one who does *kirtana*). *Anukara*, imitation, is a mere burlesque. By arraying oneself in the trappings of a devotee like a harlequin one may deceive people, but one does no good either to oneself or to others. It is those who follow the *kirtana-kari* that are really their own benefactors or properly alive to self-interest. They are also benefactors of others and mindful of others’ interests.



They are not blinded by considerations of undue personal advantages, nor do they cheat others. They are therefore truly disinterested. It is by *kirtana* alone that the claims of self-interest, the interests of others, and disinterestedness are simultaneously satisfied.

*Bhoga* (enjoyment) or *mukti* (freedom from misery) in the shape of prevention of famines and so on is gained by *namaparadha* (offensively taking the name) or by *namabhasa* (taking the dimly perceived name). That by which millions of times greater eternal good is produced, by which the lotus of the eternal well-being of the living entity blossoms forth—that Sri Nama (holy name) the Hare Krishna movement endeavours to give away freely. The members of the Hare Krishna movement are earnestly trying to give away, freely, Krishna Himself.

In this world there are many persons who spread unwholesome doctrines after advertising their intention to give good advice. And most men are deceived by the idea that actually the pleasurable experience of the moment is the “good.” Sanatana Gosvami asked Lord Chaitanya Mahaprabhu,

*‘ke ami’, ‘kene amaya jare tapa-traya’  
iha nahi jani—‘kemane hita haya’*

“Who am I? And why do the threefold miseries afflict me? If I do not know this, how for me can there be good?”

Lord Chaitanya Mahaprabhu is the expounder of *sanatana* dharma, the eternal occupation for every living being. If the message that He delivered to us regarding the only means of obtaining the “good” had once reached our ears, we would not have considered *bhakti* denoted by *kirtana* weak and other methods strong. We would not have turned our face away from the direction in which the treasure would be easily found and have hurried towards the south for the bite of wasps, towards the west for the terrors of the *yaksha* (the demon that guards worldly riches), or to-wards the north to offer our lives to the fangs of the black snake.\* Our home is eastward, but we are running with all speed away from the east towards other points of the compass. And when the people of the east call out to us to turn back, deluded by the mirage we say, “We will not listen to you. See what beautiful lakes full of the cleanest water lie yonder before our very eyes.” Talking thus and being by degrees enamoured of that which only appears to our senses, we are ever moving away from home towards foreign lands.

\*The allusion here is to the story of a poor man advised by an astrologer that the man’s father had left him a treasure. The astrologer warned that access to the treasure was blocked from the south by wasps and drones, from the west by a demonic ghost, and from the north by a big black snake. But by digging in the east the treasure would at once be recovered. Similarly, the treasure of Krishna consciousness is blocked by the biting wasps of fruitive action, the ghost of mental speculation, and the snake of impersonal yoga. But by devotional service that treasure is easily attained.—Editor, BTG

## Sects of Hypocrites

In those circumstances the doings of the Hare Krishna movement sometimes seem to us and to those who are like-minded with ourselves to be contrary to our ideas. This is likely and need not cause any surprise. But all this notwithstanding, the Hare Krishna movement, bearing its message, its bright flag flying, emblazoned on it the words that attract our ears and eyes, is ever saying:

*neha yat karma dharmaya na viragaya kalpate  
na tirtha-pa da-sevayai jivann api mrto hi sah  
(Bhagavatam 3.23.56)*

*evam nnam kriya-yogah sarve samsrti-hetavah  
ta evatma-vinasaya kalpante kalpitah pare  
(Bhagavatam 1.5.34)*

*yad atra kriyate karma bhagavat-paritosanam  
jnanam yat tad adhinam hi bhakti-yoga-samanvitam  
(Bhagavatam 1.5.35)*

“The work not done for the sake of dharma, the dharma not performed for the purpose of *vairagya* [renunciation], the *vairagya* not practiced for the service of Vishnu—whosoever practices such work, dharma, or *vairagya* is dead in life. Conditional fruitive works [naimittic *karma*] are the cause of the bondage of the world [*samsara-bandhana*] or ‘birth-journeys’ [*yoni-bhramana*]. But those very works, if done for Godhead, have the power to destroy ungodliness. The divine knowledge [*bhagavat-jnana*] associated with devotional service [*bhakti*], denoted by hearing, chanting, and so on, is assuredly the unswerving fruit of work performed in this world to please God.”

This is the subject of the propaganda of the Hare Krishna movement. The movement by its practice proclaims that

neglecting to gratify the senses of Godhead but instead gratifying the senses of the living being can bring no real good either to oneself or to others. Nor does invoking *mukti* (annihilation) in deprecation of the pleasures of the senses of the living being constitute service to God. There are many sects of hypocrites who counterfeit *bhakti*, devotional service, by falsely assuming the paraphernalia of a devotee but are not aware that *bhakti* is an impulse of the soul. Of these, some to fill their bellies, some to achieve fame, or some again by imitating some other purpose serve to delude the people.

The Hare Krishna movement says that it is not proper in the name of dharma to practice trade. We should not use Krishna to serve our own pleasures; our duty is only to serve Krishna. The movement says that imitating the devotee of Krishna or putting on the dress of Narada as in a theatrical performance is far from walking after the devotee of Krishna or following Narada. Delightful tune, time, and cadence alone do not constitute the movement's *kirtana*, or chanting of Hare Krishna. Those are found even in the performances of recording stars and harlots. *Cetanata*, "consciousness," is necessary. Simultaneous practice and preaching are necessary. The Hare Krishna movement says that he who does not possess a pure character is not fit even to be styled a man, not to speak of being regarded as religious (*dharmaka*).



The Hare Krishna movement keeps at a distance from the five Kalisthanas, "abodes of quarrel." The Kalisthanas, according to a text of the *Bhagavatam*, are the following: (1) dissipating games such as cards and dice; or trade or the profession of a trader performed in the name of dharma; (2) indulgence in luxuries such as betel, tobacco, wine, and so on; (3) improper association with woman or unusual addiction to one's own wife; (4) animal slaughter; or not proclaiming the truth to people but deceiving them by untruth, not preaching *krishna-katha*, "the word of God," to other living beings but in place of *krishna-katha* giving other kinds of advice; (5) cheating people, or accepting money earned by their labour and applying such wealth to the maintenance of wife and children or increasing the scope of one's own enjoyment; or not employing everything—the body, mind, and speech, life, wealth, and intellect—in the service of Sri Vishnu, who is the proprietor of all things and the Supreme Lord of all wealth.

### The Highest Good, With Little Effort

The Vedic literature says that of all things the human body is the dearest to God, for the human body is the giver of *param artha*, "the highest good," and is very difficult to obtain. Therefore, while this body lasts, without being immersed in any other thing, not deceiving ourselves by thinking that any method other than sorrow-stupor-fear-killing devotional service is productive of good, our duty is to unceasingly practice devotional service. Other forms of devotional service to God are weak; the devotional service denoted by *kirtana* is strong. Once the protection of the strong *bhakti* is secured, it gives the living beings the highest good with little effort on their part. Therefore, preaching *kirtana* at all times, by right of the highest kinship, to induce all living beings to turn homeward is true universal love, true help for others, true kindness, and the true duty of life. Embracing all the inhabitants of the universe without exception, in sadness calling upon all to turn their face towards God to be preachers of this devotional service denoted by *kirtana*, the Hare Krishna movement says:

*he sadhavaḥ sakalam eva vihaya durat  
chaitanya chandra carane kurutaṇuragam*

"O righteous people, bid goodbye to everything from a distance and offer the devotion of your hearts to the feet of Lord Sri Chaitanya Mahaprabhu." ❀



# The Social Role of Cows

by Hare Krishna Devi Dasi

"In My last birth I was born in the family of cowherd men, and I gave protection to the calves and cows. Because of such pious activities, I have now become the son of a *brahmana*."

—Lord Chaitanya (*Chaitanya-charitamrita*, *Adi-lila* 7.111)

Throughout history many traditional societies have centered on a particular animal, and the relations the people develop with that animal influence the values of the whole society. We think of the role of buffalo in shaping the lives and values of the Native Americans of the Plains. Similarly, we think of the Laplanders and their reindeer, or even the New England whaling villagers and the whales.

In each case, without a particular animal the culture of the people would be entirely different. Because of relations to that animal, whether by shooting, herding, or sailing after it, the society encourages attributes such as toughness, bravery, gentleness, or respect for nature.

Vedic culture centers on the cow. In fact, without cows there can be no true Vedic culture. *Veda* means "knowledge"—



in the highest sense, spiritual knowledge. And as Srila Prabhupada explains, cow protection and brahminical culture are "the two pillars of spiritual advancement." (*Srimad-Bhagavatam* 1.17.20)

Now, it is easy for even an outsider to understand why brahminical culture is considered indispensable for spiritual advancement. After all, *brahmanas* are the disseminators of spiritual knowledge and the exemplary maintainers of spiritual standards, just like the priestly class in any society.

But what about cows? What do cows have to do with spiritual advancement? And why cows? Why not sheep or goats or horses?

In his purport to Lord Chaitanya's statement above, Srila Prabhupada gives us the clue. "The words of Lord Chaitanya Mahaprabhu, the greatest authority, herein clearly indicate that one becomes pious simply by keeping cows and protecting them." How can that be? One reason is that cows are emblems of the mode of goodness.

In Vedic teachings different animals are associated with different material qualities. For example, monkeys, because of their extraordinary sex drive, belong to the mode of ignorance. Lions are said to be in the mode of passion, and cows in the mode of goodness. When humans ally themselves with an animal in the mode of goodness, they themselves gradually rise to goodness, which is favourable to spiritual advancement.

In the opening quote of this article, Lord Chaitanya was teasing an astrologer who had determined that the Lord, in His past life, had appeared as an incarnation of the Supreme Personality of Godhead. To have some fun with the astrologer, Lord Chaitanya ostensibly denied that He was the Supreme Lord, saying that in His past life He had been merely a cowherd boy, and that only by His pious activities had He now become a *brahmana*.

Of course, we know that God is never bound by any pious or apparently impious acts. Being the ultimate cause of all karmic reactions, He Himself is transcendental to such cause and effect. Nevertheless, even in His joking words we find important truthful instructions. Human beings can become elevated by taking care of cows (or degraded by slaughtering them.)

If we examine the specific qualities of the *brahmanas*, persons in the mode of goodness, we can begin to see how those qualities are automatically cultured in a society that relies for its economic base on farming and cow protection. In the *Bhagavad-gita* (18.42), Krishna lists the qualities of the *brahmanas*: "Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom, and religiousness." Let's look at how a person might develop these qualities by protecting cows. 🙏

Fasting		Festivals	
Dec 4	Ekadashi	Dec 3	Gita Jayanti
Dec 5	<i>break fast</i>	Dec 12	Srila Bhaktisiddhanta Sarasvati Thakura - Disappearance <i>Fasting till noon</i>
Dec 19	Ekadashi	Dec 17-18	Kirtan Mela (in ISKCON Bangalore)
Dec 20	<i>break fast</i>	Jan 2	Sri Vaikuntha Ekadashi

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# Book Distribution

## *Saved by the Book*

By Navina Nirada Dasa

Once in San Diego a devotee was distributing small books in a parking lot. As he approached one car he saw a young man sitting in the driver's seat. When the devotee knocked on the window, the man shouted, "Look, just leave me alone! Get outta here!"

The devotee went on his way, but then he thought, "This guy's pretty bad off. He needs a book." So the devotee returned and stuck a small book under the windshield wiper.

Later the young man showed up at the San Diego temple and told this story:

"When the devotee saw me, I was very morose. I was frustrated about school and feeling no inspiration in life. My parents had sent me to a psychologist, but he was no help, and I became even more depressed. I thought there must be something wrong with me. I saw how my friends were so enthusiastic about going to school, getting jobs, making money. I concluded that everyone else was okay and I was just messed up, a total failure.

"So I decided to kill myself. I ran a tube from the exhaust pipe through the trunk into my car, rolled up the windows, and started the engine. I thought this would be a good way to end all my misery and pain.

"The car was filling up with carbon monoxide when someone walked up holding a big stack of books on his arm and knocked on the window. I told him to get lost. I thought he was a crazy fanatic—especially when he came back and put one of his books under my windshield wiper.

"But then I began to get bored and thought, 'Well, what would be the harm if I read something before I die?' So I rolled down the window, reached out, and grabbed the little book. The title looked interesting—*Civilization and Transcendence*. I started to read.

"In that book I found that Srila Prabhupada directly points out the defects of modern civilization and gives people an alternative, the Krishna conscious way of life.

"Suddenly I realized, 'Hey, I'm not crazy. Everyone else is!'

"So I rolled down the windows, disconnected the tube from my exhaust, and drove home. After reading the book cover to cover, I've come to the temple to become a devotee."

The young man stayed in the temple and became a very nice devotee.

### **Prabhupada's Books: Crimefighters Extraordinaire**

During my last visit to Siberia I heard the following story from the devotees there.

A burglar who belonged to a gang of thieves was in an apartment searching for valuables when he heard a noise at the door. He became scared and started to climb out the window. Frustrated that all his trouble had come to naught, he quickly grabbed whatever was at hand—a book lying on the kitchen table—and then ran off.

When the burglar arrived home



*Srila Prabhupada presents one of his books to Sri Lal Bahadur Shastri, while the latter was the Prime Minister of India*

and looked at the book, he saw that the title read *Bhagavad-gita As It Is*. He didn't have the slightest interest in such a book, but since he had stolen it he figured he might as well read it, so he opened it and began.

Soon he was becoming more and more interested in philosophy and spiritual life. He started visiting the local temple and gradually began chanting Hare Krishna. After some time he brought his gang members to the temple and introduced them to Krishna consciousness. Before long they were all regularly visiting the temple



to render services like cleaning and driving. When devotees asked them what they did for a living, they simply answered, "God allows everyone to survive."

But there was a problem. The burglar's wife became disturbed to see the great change in his character. He was losing interest in his occupation. She worried about their income. To make matters worse, her father was one of the biggest gangsters in town. Infuriated to find his son-in-law breaking with their tradition of thievery, the father-in-law even threatened to kill him if he didn't stop his spiritual practices, which his father-in-law considered an insult to their great heritage.

So the burglar was caught in a real bind. But one day his wife went to visit some relatives in Moscow, and while shopping in a big marketplace she saw a young man carrying a stack of books. He was walking around without approaching anyone. After he had walked past many people, he went straight up to her, gave her a book, and said, "This is the best book in the world. You should read it, because you'll really like it." The devotee didn't know her and had no idea her husband was already chanting Hare Krishna.

The burglar's wife was intrigued that out of hundreds of people in the marketplace the devotee had come up to her. She bought the book, *Teachings of Lord Chaitanya*. Then she went home and read it cover to cover. Now convinced about the philosophy of Krishna consciousness, she joined forces with her husband and threw her father out of the house.

The couple started to visit the temple together, and soon the man began going out with the devotees to distribute books. As he became more and more keen to do that service, he realized, "Formerly I would walk by so many mansions thinking how I could enter them and steal something. Now I think, 'Let me go to that house and give the occupants Krishna's mercy in the form of Prabhupada's books.'"

### **Books for Everyone**

Vijaya Dasa from the United States was distributing books in Vienna, the capital of Austria. Walking around in the area in front of the Austrian Parliament building, he offered books to many sophisticated and influential people. One middle-aged man, accompanied by a few other people, stopped to look at the *Bhagavad-gita*.

"This is a classic work from the Sanskrit wisdom," Vijaya told him. "We present this knowledge to people suffering due to ignorance of their own identity."

As they spoke, the man revealed his interest in karma, reincarnation, and ancient wisdom and philosophy. He agreed to buy the book, gave a donation, and left with his group.

Afterwards Vijaya asked some passers-by who the man was.

They said, "He's the President." 🌸



# Kirtan Mela



**DEC 17 & 18 - 2022**  
**10:30 AM - 8:45 PM**



**MAIN TEMPLE HALL, ISKCON BANGALORE**

Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare,  
Hare Rama, Hare Rama, Rama Rama, Hare Hare



**ALL ARE WELCOME**

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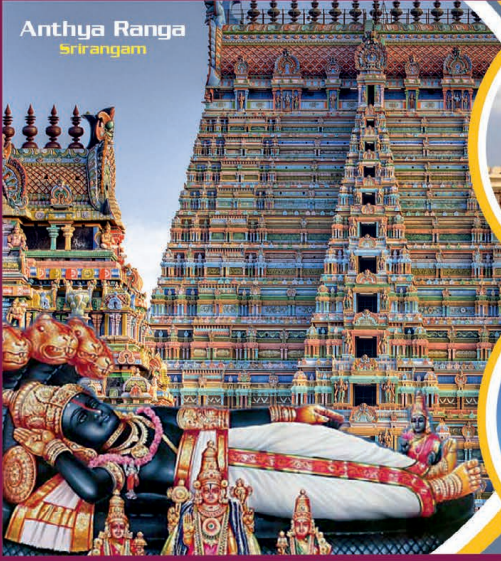




# ISKCON PILGRIMAGES



Anthya Ranga  
Srirangam



Adi Ranga  
Srirangapatna



Madhya Ranga  
Shivanasamudra

## Tri-Ranga Dhanurmasa Special

Travel dates:

Batch 1: 17 - 18 Dec, 2022

Batch 2: 24 - 25 Dec, 2022

Batch 3: 7 - 8 Jan, 2023

Timing:

Sat 3:00am to Sun 11:00 pm

Places of visit:

Adi Ranga, Madhya Ranga, Anthya Ranga, Jagannath Temple, Pundarikasha Temple & Other Temples

Amount: 7,500/-  
(All Inclusive)



## Divya-Aarambham Pilgrimage

Celebrate with Krishna  
2022-Prayashchitta 2023-Mangala Anambha

Travel dates:

Dec 30, 8pm to Jan 1, 9pm

Places of visit:

Iskcon Bangalore, Melukote Narasimha, Kaveri, Ranganatittu, Srirangapatna, Pandavapura, The Higher Taste

Amount:

₹2,023/- : 16 slots (Economic Package)

₹12,023/- : 56 slots (Comfort Package)

₹1,02,023/- : 1 Slot (Premium Package)

Yajamana - Family slot

Travel dates:  
Dec 30, 2022 (8pm) - Jan 1, 2023 (10pm)

Places of visit:  
Kishkinda & Hampi,  
Anjanadri Betta (Birth place of Hanuman)  
Nava Vrundhavana, Kodandarama Temple,  
Yantrodaraka Hanuman Temple

Amount:

₹4500/-



## Divya-Aarambha Pilgrimage

Celebrate with Krishna  
2022-Prayashchitta 2023-Mangala Anambha





# Kerala Divyadesam Pilgrimage

**Travel dates:**

**Dec 22 - 27, 2022**

**Places of visit:**

Trivandrum, Guruvayur, Kerala Divyadesams, Kalady, Nalambalam Yatra, Nagarcoil, Thiruvattar Anantapura Crocodile lake temple & more

**Amount**

₹27,000/-  
(Comfort Package,  
all inclusive incl.Bus/Train)

₹40,000/-  
(incl. Flight)



# Puri Chari Kshetra Pilgrimage

**Travel dates:**

Batch 1: Dec 1- 5, 2022  
Batch 2: Feb 24- 28, 2023

**Places of visit:**

Jagannath Puri, Bhubaneshwar, Jaajpur, Konark, Alarnath, Chilka lake & more

**Amount:**

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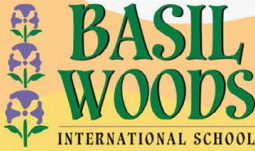
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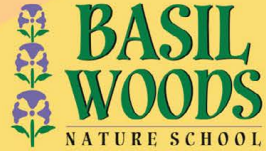
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