



# KRISHNA VOICE

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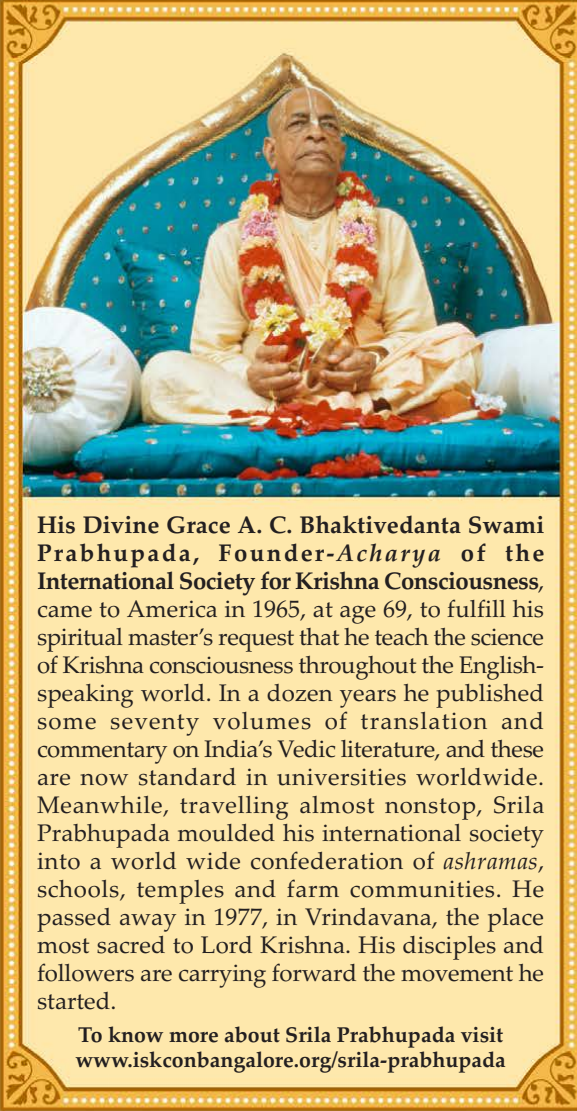


# KRISHNA VOICE



Vol 24, No.2

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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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## CONTENTS

Leadership and the Earth's Supply	4
Srila Prabhupada Speaks Out	8
Karma-Yoga	10
Many Paths to One Goal?	13
Thirukurugudi Vaishnava Nambi Temple - part 2	14

### Pages-28

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# Leadership and the Earth's Supply

***How much the earth gives forth her bounty depends on the spiritual quality of those who rule her lands.***

A lecture given in Tehran, Iran, on March 13, 1975

*by His Divine Grace*

**A.C. Bhaktivedanta Swami Prabhupada**

**Founder-Acharya of the International Society for Krishna Consciousness**

*nisamya bhismoktam athacyutoktam  
pravrtta-vijnana-vidhuta-vibhramah  
sasasa gam indra ivajitasrayah  
paridhyupantam anujanuvartitah*

*kamam vavarsa parjanya  
sarva-kama-dugha mahi  
sisicuh sma vrajan gavah  
payasodhasvatir muda*

Maharaja Yudhisthira, after being enlightened by what was spoken by Bhishmadeva and Lord Sri Krishna, the infallible, engaged himself in matters of perfect knowledge because all his misgivings were eradicated. Thus he ruled over the earth and seas and was followed by his younger brothers.

During the reign of Maharaja Yudhisthira, the clouds showered all the water that people needed, and the earth produced all the necessities of man in profusion. Due to its fatty milk bag and cheerful attitude, the cow used to moisten the grazing ground with milk.—*Srimad-Bhagavatam* 1.10.3-4

After the Battle of Kurukshetra, Yudhisthira Maharaja was unwilling to accept the kingdom. He thought, “For me so many men have been killed on the battlefield. I am so sinful. I am not fit for the throne.” But great personalities like Bhishmadeva, Lord Krishna, and Vyasadeva requested, “No, there is no fault with you. It was a fight. It was right. So you can reign.”

Yudhisthira thought, “These great personalities have given their opinion that there was no wrong on my part.” So he agreed to rule.

It is said here, *sasasa gam indra ivajitasrayah*: “He ruled the earth as perfectly as King Indra rules heaven.” How was Yudhisthira able to do that? *Ajitasrayah*—he ruled completely as a devotee. The king can rule the country—the world—if he takes shelter of Krishna. *Ajitasrayah* means “Krishna conscious, God conscious.” A Krishna conscious person, one advised by the *shastra*, scripture, can rule the whole world or any part of the world exactly like Indra, the king of heaven, who rules perfectly.

[Reads from his purport to text 3:] “The modern English law of primogeniture, or the law of inheritance by the firstborn, was also prevalent in those days when Maharaja Yudhisthira ruled the earth and the seas. In those days the king of Hastinapura (now part of New Delhi) was the emperor of the world, including the seas, up to the time of Maharaja Parikshit, the grandson of Maharaja Yudhisthira. Maharaja Yudhisthira’s younger brothers were acting as his minister and commanders of state, and there was full cooperation between the perfectly religious brothers of the king.

“Maharaja Yudhisthira was the ideal king or representative of Lord Sri Krishna to rule over the kingdom of earth and was comparable to King Indra, the representative ruler of the heavenly planet. The demigods like Indra, Chandra, Surya, Varuna, and Vayu are representative kings of different planets of the universe. And similarly Maharaja Yudhisthira was also one of them, ruling over the kingdom of the earth.

“Maharaja Yudhisthira was not a typically unenlightened political leader of modern democracy. Maharaja Yudhisthira





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was instructed by Bhishmadeva and the infallible Lord also, and therefore he had full knowledge of everything in perfection.

“The modern elected executive head of the state is just like a puppet because he has no kingly power. Even if he is enlightened like Maharaja Yudhisthira, he cannot do anything out of his own good will due to his constitutional position. Therefore, there are so many states over the earth quarreling because of ideological differences or other selfish motives. But a king like Maharaja Yudhisthira had no ideology of his own. He had but to follow the instruction of the infallible Lord and the Lord’s representative and the authorized agent, Bhishmadeva.

“It is instructed in the *shastras* that one should follow the great authority and the infallible Lord without any personal motive and manufactured ideology. Therefore, it was possible for Maharaja Yudhisthira to rule the whole world, including the seas, because the principles were infallible and universally applicable to everyone.

“The conception of one world state can only be fulfilled if we can follow the infallible authority. An imperfect human being cannot create an ideology acceptable to everyone. Only the perfect and the infallible can create a program which is applicable at every place and can be followed by all in the world. It is the person who rules, and not the impersonal government. If the person is perfect, the government is perfect. If the person is a fool, the government is a fool’s paradise. That is the law of nature.

“There are so many stories of imperfect kings or executive heads. Therefore, the executive head must be a trained person like Maharaja Yudhisthira, and he must have the full autocratic power to rule over the world. The conception of a world state can take shape only under the regime of a perfect king like Maharaja Yudhisthira. The world was happy in those days because there were kings like Maharaja Yudhisthira to rule over the world.”

### Everything from the Earth

Let the king follow Maharaja Yudhisthira and show an example of how monarchy can make a perfect state. He can do that if he follows the instructions in the *shastras*. He will get the power.

Because Yudhisthira Maharaja was a perfect king, a representative of Krishna, it is said of his rule, *kamam vavarsa parjanya*: “During the reign of Maharaja Yudhisthira, the clouds showered all the water people needed.”

*Parjanya* means “rainfall.” Rainfall is the basic principle of supply for all necessities of life. Therefore Krishna says in the *Bhagavad-gita*:

*annad bhavanti bhutani  
parjanyad anna-sambhavah  
yajnad bhavati parjanyo  
yajnah karma-samudbhavah*

“All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of *yajna* [sacrifice], and *yajna* is born of prescribed duties.”

The head of state is responsible to see that everyone is happy—both man and animal. The rascal state executives sometimes make a show of benefiting man, but they do nothing to benefit the animals. Why this injustice? The animals are also born in this land. They are also living entities. They may be animals, with less intelligence than man, but does that mean slaughterhouses should be constructed for killing them? Is that justice?

Also, the king should give shelter to anyone who comes to his state. Why should he make distinctions? If a person comes and says, “Sir, I want to live in your state,” that person must be given all facilities. Why this, “No, no, you cannot come. You are American. You are Indian. You are ...”?

If a king follows the Vedic principles, he will be an ideal king. He will be a good leader. And nature will help him. Therefore it is said that during the reign of Maharaja Yudhisthira, *sarva-kama-dugha mahi*: “The earth produced all the necessities of man in profusion.” *Mahi* means “the earth.” You get all your necessities from the earth. They fall from the sky in the form of rain. People do not know the science of how things come from the earth. Under certain conditions and astral influences the rain falls, and then so many things are produced—the valuable stones, the pearls. People do not know how these things come.

If the king is pious, nature cooperates to help him. And if the king or the government is impious, then nature will not cooperate. We get information about this from the Fourth Canto of the *Srimad-Bhagavatam*. When the earth was not supplying, the king, Prthu Maharaja, was about to punish her. She said, “This is my duty. Because people are demons, I must restrict the supply.”

Leaders think that simply by passing a resolution in the Parliament they will make everything come. They think they can be rascals and everyone will be happy. But the leaders will not make the world happy, and their behaviour will simply deteriorate more and more.

## The Only Sacrifice

Krishna never says, “The factory will make the people healthy and strong.” But government rascals are promoting factories. Then how will the people be happy? By performing *ugra-karma*—“horrible work”—the people will be unhappy, dissatisfied rogues. Where has Krishna said, “Open factories for economic development”? Nowhere.

Here it is said that all economic development will be complete simply by regular rainfall. *Kamam vavarsa parjanya*. *Kamam* means “all necessities of life.” Modern scientists, philosophers, and politicians do not know this. We are getting so many things. How are they supplied? It is clearly said, *kamam vavarsa parjanya*: “The necessities are supplied by rain.” And how will the rain be regular? *Yajnad bhavati parjanya*: “By *yajna*, sacrifice.”

Where are sacrifices to be found? In Kali-yuga, the present age of quarrel and hypocrisy, sacrifices are very difficult to perform. There is no money. There are no qualified *brahmanas*. Therefore the *shastra* says, *yajnaiḥ sankirtana-prayair yajanti hi sumedhasah*: “In Kali-yuga intelligent persons will perform the sacrifice of chanting the holy names of the Lord.” Those who have brain substance, not cow dung, in their heads will take this process.

Let everyone chant Hare Krishna, in every home. Whatever people have, all right. Just begin chanting. Just see what happens. We are trying to introduce the chanting, but rascals will not take it. There is no loss if people chant Hare Krishna worldwide. Where is the loss? But still, they will not.

Everything can be had from the chanting. *Sarva-kama-dugha mahi*. The earth is the mother, and Krishna has arranged that everything will come from the earth. Everything is coming. The rose is coming, the mine is coming, the gold is coming, the coal is coming, the petrol is coming. Everything is there in the earth. And if there is regular rainfall, you get everything you need. And by performing sacrifice, you get regular rainfall. In this age all other types of sacrifice are impossible:

*harer nama harer nama  
harer namaiva kevalam  
kalau nasty eva nasty eva  
nasty eva gatir anyatha*

“In the Age of Kali one can attain the goal of life by chanting the holy names of the Lord. There is no other way.”

So introduce the chanting of Hare Krishna. What is the loss for people? Let the chanting go on home to home, office to office, factory to factory. Let there be factories, but let all the factory members be engaged in chanting, and supply them *prasadam*, food offered to Krishna. There will be no more strikes. There will be no more communist movements. Everything is available. Everything will be all right.

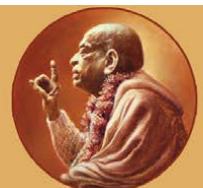
The Krishna consciousness movement is not sentimental fanaticism. It is not a religious movement. It is a scientific movement for the good of the whole world. We have to convince people of this by our character, by our behaviour. Then people will accept the Krishna consciousness movement.

Now they think it is a type of religious movement. And for them “religious” means fanaticism. Krishna consciousness is not like that. It is not meant for fighting other religions. The British created fighting between Hindus and Muslims. Before that, there was no religious fight in the history of India. The Kurukshetra fight was political. That was not a religious fight on the basis of “You are Hindu. I am Muslim. Therefore we must fight.” There was no such fighting in Indian history.

On the material platform your interest and mine sometimes clash, and there may be fighting. But why fight in God consciousness? If everyone is God conscious, where is the question of fighting?

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)



## “I have More Respect for Christ Than You Have”

Here we continue an exchange that took place in Paris, on June 15, 1974, between His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, two priests, and two Christian scholars.

**Madame Siaude:** As you say, since Lord Jesus is the son of God, his body is spiritual. But because Jesus wanted to take part in the life of the human beings on earth, we think he actually accepted a material body.

**Srila Prabhupada:** Why do you speculate that Jesus accepted a material body?

**Madame Siaude:** We have prayers that say Jesus underwent suffering and death.

**Srila Prabhupada:** But that is a so-called death. In your mind you think, you speculate, that he died. But he resurrected.

**Madame Siaude:** But the Gospel says that he died.

**Srila Prabhupada:** That's all right.

**Madame Siaude:** Just as you accept—totally—the word as found in the *Vedas*, so we accept—totally—the word as found in the Bible.

**Srila Prabhupada:** But when the Bible speaks of Jesus, “died” simply means something resembling death. *Janma karma ca me divyam*: In *Bhagavad-gita*, Lord Krishna explains that the birth, activities, and disappearance of Himself and His pure devotees are all transcendental. Just take, for example, Christ's “birth” from the womb of Mary. It may appear like an ordinary material birth, but actually it is not. It is something resembling birth, but in reality it is transcendental.

**Madame Siaude:** No. It is very important that we understand the death of Christ to be a real death. The central point of our faith and our philosophy is that Lord Jesus actually died.

**Srila Prabhupada:** No. The Vedic literature explains that even an ordinary living being does not die. *Na hanyate hanyamane sarire*. Do you understand Sanskrit?

**Madame Siaude:** Not by hearing it. I have to read it.

**Srila Prabhupada:** *Na hanyate*: “The soul is never killed.” And *hanyamane sarire*: “Even when the body dies, the soul is never dead.”

**Father Canivez:** Your Divine Grace, in order for there to be dialogue, we have to respect one another's positions—not that we will try to convert the others. Just as we respect your absolute faith in the Vedic philosophy, so also there must be respect about our Christian interpretation of the life of Lord Jesus and his death.

**Srila Prabhupada:** Oh, I have more respect for Jesus Christ than you have. I say, “Jesus does not die.” You say, “Jesus dies.” As far as respect is concerned, I have more respect than you. You want to see Jesus Christ dead. I don't want to see him dead.

**Madame Siaude:** Jesus dies, but after, there is his resurrection.

**Srila Prabhupada:** No death. Recently, there was an archaeological excavation that



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demonstrated that Jesus Christ did not die. After the crucifixion, he was taken to Kashmir.

**Madame Siaude:** Well, we are not so much inclined to discuss such historical matters.

**Srila Prabhupada:** I was very much pleased to hear this information, because I had been very sorry that Jesus Christ was crucified. So when I learned of this scientific discovery, I was very satisfied.

**Father Canivez:** Your Divine Grace, I was at your conference last night, and I heard you declare that human life is meant for knowing God. So, what is your process for coming to know God?

**Srila Prabhupada:** That is very simple. Just take, for example, your body. You, the soul, are the important, active principle. Similarly, this gigantic cosmic manifestation must have some active principle. That is God. So where is the difficulty in understanding God?

**Father Canivez:** For example, in your prayers, how do you ...

**Srila Prabhupada:** Now, first of all let us understand what God is, then prayer. If we do not understand God, then what will we understand about prayer? If you understand that there is the active principle, then you can understand the prayer that we have already cited from the beginning of *Srimad-Bhagavatam*: *janmady asya yato 'nvayad itaratas carthesv abhijnah svarat*—"I pray to the Supreme Personality of Godhead Vasudeva, who is the origin of all creation." This is the active principle.

So the process is that I offer all my respect to the Absolute Truth, the Supreme Truth, from whom the creation has taken place, in whom everything is resting and working nicely, and to whom, after annihilation, everything will return.

And when you study what are the nature and activities of that original source, the Vedic literature further informs you, *abhijnah*: He is all-cognizant; He knows everything. For instance, although I, the soul within this body, am cognizant of this body, still I do not know how the body is working. I am eating, but I do not know how my eatables transform into secretions and then go to the heart, and so forth. Of course, the so-called scientists have understood somewhat, but not fully. So I do not know what is going on within my body. I do not know how many hairs are there. But God knows everything, every nook and corner of the whole universe.

So we cannot compare ourselves to God. That is impossible. But still, since we are forced to get knowledge from others, we may naturally question, "From whom has God gotten His knowledge?" Therefore, the Vedic literature also declares, *svarat*: "God hasn't got to take knowledge from anyone else—He's independently full of knowledge."

In addition, God imparted knowledge to Brahma, the first created being in the universe. That knowledge is called Vedic knowledge. In other words, Vedic knowledge is coming directly from God. Then it is being distributed through Brahma. And God is so mysterious that even learned scholars become bewildered in their attempt to understand Him. And although this material world is a temporary phantasmagoria, it appears to be fact—on account of its being the energy of God.

**Madame Siaude:** Your Divine Grace, as I recall from reading some of the Vedic literature, God is known as *antaryami*, "the witness within the heart." Does this mean that we can have a direct experience of God, in addition to what we experience in the scriptures?

**Srila Prabhupada:** Yes. That direct experience of God is the practice of yoga.

**Madame Siaude:** I guess if you strive for *prapati*, or surrender, this is a way to God directly.

**Srila Prabhupada:** Yes. That is the real process.

**Madame Siaude:** But is surrender different from yoga?

**Srila Prabhupada:** No. Surrender is *bhakti-yoga*. *Bhakti*, devotion to God.

**Madame Siaude:** But I was thinking surrender is something different from *bhakti*.

**Srila Prabhupada:** Surrender is *bhakti-yoga*.

**Madame Siaude:** You take surrender to be *bhakti*?

**Srila Prabhupada:** *Bhakti*, devotion, yes. Surrender means devotion. For instance, I can surrender unto you only when I have got full faith in you and devotion unto you. Otherwise, I cannot. So *bhakti-yoga* is wanted. If we simply devote ourselves to God, then everything is complete. Therefore, in *Bhagavad-gita* Lord Krishna describes *prapati*, or surrender. *Bahunam janmanam ante jnanavan mam prapadyate*: "After many, many lifetimes of endeavouring to understand God through mental speculation, when one is actually wise he surrenders unto Me." And in the next line Krishna says, *vasudevah sarvam iti sa mahatma sudurlabhah*: "When one understands that Vasudeva, or Krishna, is everything, then his knowledge is perfect. But such a *mahatma*—such a great soul—is very rare to be seen." 🌸

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# Bhakti-yoga at Home

# KARMA-YOGA

By Rohininandana Dasa

In the *Bhagavad-gita* (12.8-12) Lord Krishna gives a series of merciful prescriptions for the benefit of people in different circumstances.

The first direction Krishna gives is this: “Just fix your mind upon Me, the Supreme Personality of Godhead, and engage all your intelligence in Me. Thus you will live in Me always, without a doubt.” (Bg. 12.8) This instruction is meant for someone already advanced on the path of *bhakti-yoga*, someone who has attained the stage of spontaneous attraction to serving Krishna (*raganuga*).

For someone who has not yet developed spontaneity, the Lord recommends *vaidhi-bhakti*, or devotional service in practice: “My dear Arjuna, O winner of wealth, if you cannot fix your mind upon Me without deviation, then follow the regulative principles of *bhakti-yoga*. In this way develop a desire to attain Me.” (Bg. 12.9). By following this advice, one will become purified and rise to the stage of love of God.

For a person unprepared or unable to practice such principles of *bhakti-yoga*, Lord Krishna advocates *karma-yoga*, the sacrifice of one’s work: “If you cannot practice the regulations of *bhakti-yoga*, then just try to work for Me, because by working for Me you will come to the perfect stage.” (Bg. 12.10) In the purport to that verse, Srila Prabhupada suggests that we be “sympathetic to the propagation of Krishna consciousness.” He writes,

There are many devotees who are engaged in the propagation of Krishna consciousness, and they require help. So, even if one cannot directly practice the regulative principles of *bhakti-yoga*, he can try to help such work. Every endeavour requires land, capital, organization, and labour. Just as in business one requires a place to stay, some capital to use, some labour, and some organization to expand, so the same is required in the service of Krishna. The only difference is that in materialism one works for sense gratification. The same work, however, can be performed for the satisfaction of Krishna, and that is spiritual activity. If one has sufficient money, he can help in building an office or temple for propagating Krishna consciousness. Or he can help with publications. There are various fields of activity, and one should be interested in such activities. If one cannot sacrifice the results of his activities, the same person can still sacrifice some percentage to propagate Krishna consciousness. This voluntary service to the cause of Krishna consciousness will help one to rise to a higher state of love of God, whereupon one becomes perfect.

## Transitional Stage

*Karma-yoga* is therefore a transitional stage between the material and spiritual. Srila Prabhupada explained this point in a 1974 lecture in Mayapur, West Bengal:

Yoga means connection with Krishna. *Bhakti-yoga* means a direct connection, but there is also *karma-yoga*, which is yoga, but not pure yoga. *Karma-yoga* means:

*yat karosi yad asnasi*  
*yaj juhosi dadasi yat*  
*yat tapasyasi kaunteya*  
*tat kurusva mad-arpanam*

Whatever you are doing already can be offered to Krishna. In the beginning you may not be able to take to pure *bhakti-yoga*. Therefore *karma-yoga* is recommended. Never mind what you are doing. In that position you can become a devotee. People are interested in different types of work. Therefore Krishna says, *yat karosi*—never mind what you are doing. And how does it become *karma-yoga*? *Tat kurusva mad-arpanam*: “You give it to Me.”

Suppose you are doing business, earning much money. Krishna says that as you are attached to business you may go on with it but you should give the money to Him. That is *karma-yoga*. Not that you earn money and spend it for your sense gratification. That is not *karma-yoga*. The rascals say that is *karma-yoga*.\* No, here is *karma-yoga*: It doesn’t matter what one does, but the ultimate result should be given to Krishna. In another place Krishna says, *karmany evadhikaras te ma phalesu kadacana*: You can go on with your





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RELIGION

MYSTIC YOGA

FRUITIVE ACT

STERILITY

VEDIC KNOWLEDGE



business, but don't expect the fruit of your business. He is indirectly saying that the fruits should be given to Him—*ma phalesu kadacana*.

Suppose you grow a nice mango tree. There will be fruit, but according to *Bhagavad-gita* you should not take this fruit. One might think, "Oh, I've nourished such a nice mango tree for so many years, and now the fruit is there." But Krishna says, *ma phalesu kadacana*: "Don't take the fruit."

Then who will take it? It will fall down on the ground and rot? "No," Lord Krishna replies. "Don't you take it, but give it to Me." That is *karma-yoga*.

It is not that the fruit should be wasted. *Karmis* are very much attached to material activities, and for them *karma-yoga* is recommended. Somehow or other be connected to Krishna. It is a very great achievement to work hard, earn money, and give it to Krishna. That's a great sacrifice. So by *karma-yoga* you can also satisfy Krishna. That is everyone's main business.

\*Such people work simply for themselves and their families and then audaciously claim that they are karma-yogis. Here Srila Prabhupada strongly rebukes such dishonest people.

### "Not by Works Alone"

As a *karma-yogi*, one does not simply work for Krishna without advancing in one's understanding and love for Him. To work hard for someone requires some affection and love. Without this affection, or *bhakti*, one cannot perform any type of yoga. Therefore *karma* (work) plus *bhakti* equals *karma-yoga*. As one practices *karma-yoga* one should try to add the principles of *bhakti-yoga* to one's life as much as one can practically maintain them. Gradually one will rise to the platform of unconditional, unmotivated, uninterrupted service to Krishna, the exclusive feature of pure *bhakti-yoga*, the topmost rung of the "yoga ladder." If we seriously apply the practical methods of Krishna consciousness, taking advantage of the help offered to us by the merciful Lord Krishna, any one of us can attain pure devotional service to Krishna in our lifetime.

A much quoted Christian maxim states, "It is not by works alone that one can enter the kingdom of God." *Karma-yoga* is not simply "works" but work as an offering to God. If we try to serve Lord Krishna, the Supreme Person, through our daily work, He reciprocates by extending His grace and gradually frees us from fruitive desire and the tendency to perform ordinary karmic activity. In this regard the old adage "God helps those who help themselves" is certainly true.

In the *Bhagavad-gita* the Lord explains that even though the material body is not our real self, it can and should be used in acts designed to please Him. Spiritual life of any type should never produce idleness, where-in one expects God's grace while one languishes in inactivity or engages in selfish, fruitive pursuits.

Krishna never told Arjuna to sit idly on the chariot, even though, by the Lord's all-powerful desire, Arjuna's opponents were already defeated. Rather, Arjuna was to work hard as an instrument for Krishna and so take the credit. If we try hard, Krishna will unfailingly help us, but He first wants to see how painstaking we are in our efforts.

If you are at the stage where *karma-yoga* is the place for you to begin your progress toward pure *bhakti*, then carefully read chapters three and five and chapter eighteen, texts 42-47, of the *Bhagavad-gita As It Is*. That will help you practically perceive how to be Krishna conscious at every moment of your daily life. 🌸

Fasting		Festivals	
Feb 1	Ekadashi	Feb 2	Sri Varahadeva - Appearance <i>Fasting observed previous day</i>
Feb 2	<i>break fast</i>		
Feb 17	Ekadashi	Feb 3	Nityananda Trayodashi - Appearance of Sri Nityananda Prabhu <i>Fasting till noon</i>
Feb 18	<i>break fast</i>		
Mar 3	Ekadashi	Feb 5	Book Distribution Marathon Closing Ceremony
Mar 4	<i>break fast</i>	Feb 11	Srila Bhaktisiddhanta Saraswati Thakura - Appearance <i>Fasting till noon</i>
		Feb 11	Ratha Yatra in Hubli
		Feb 18	Ratha Yatra in Mangalore



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# Many Paths to One Goal?

By Ravi Gupta

An Indian guest at our Sunday Feast once asked, “Why do you talk only of Krishna-*bhakti* [devotion to Krishna]? Our tradition is so rich—*jnana-yoga*, *dhyana-yoga*, *karma-yoga*, *hatha-yoga*, *raja-yoga*, *buddhi-yoga*, *kundalini-yoga*. Why do you limit Hinduism to *bhakti-yoga*? Unlike others, who say there is only one way, the beauty of our tradition is that we can choose any deity and any path, since they all lead to the same goal.”

Many Hindus share our guest’s belief, often basing their belief on verse 4.11 of the *Bhagavad-gita*, which they loosely translate as “All paths lead to the same goal.” After all, since God is all-pervading, they reason, where else can any path go?

This, however, is a mistranslation of the verse. In fact, Krishna makes it quite clear in the *Bhagavad-gita* that our choice of which path to tread does make a difference.

The verse goes like this:

*ye yatha mam prapadyante  
tams tathaiva bhajamy aham  
mama vartmanuvartante  
manusyah partha sarvasah*

Srila Prabhupada’s translation reads, “As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Partha.” (Bg. 4.11) Lord Krishna uses the possessive pronoun *mama*, “mine” and the singular noun *vartma*, “path.” In other words, there is but one path—Krishna’s.

That we are all on Krishna’s path doesn’t mean that whatever we do leads us to Krishna. Imagine the spiritual path to be a great highway. Some of us are progressing slowly, some faster. As long as we move in the right direction, we make spiritual advancement. But if, desiring to be independent of the Lord, we turn our heads and go the other direction, we head into further ignorance.

And whom we worship while on the path also matters. Krishna says in the *Bhagavad-gita* (9.25) that those who worship ghosts go to the ghosts, those who worship ancestors go to the ancestors, and those who worship demigods go to the demigods. If all worship is the same, why the different destinations? These destinations are like exits on the spiritual highway. They simply divert us from the final goal.

But what about the different spiritual paths described in the *Bhagavad-gita*, such as *jnana-yoga*, *dhyana-yoga*, *karma-yoga*, and so on? Don’t all of them lead to the same goal?

Different bona fide methods for spiritual realization are like different lanes on the spiritual highway. All of them are heading toward the final goal, yet all but one of the lanes are fairly slow, and they can bring us only part way to success. Nearing the final destination, they all merge into another lane, which has been coming all along, namely *bhakti-yoga*, or devotional service to Sri Krishna.

Krishna Himself says in *Bhagavad-gita* that He is the ultimate goal of all spiritual processes. For those performing *dhyana-yoga* He says, “One should meditate upon Me within the heart and make Me the ultimate goal of life.” For those performing *karma-yoga* He says, “Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform—do that, O son of Kunti, as an offering to Me.” For those performing *jnana-yoga* He says, “After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes.” And for those who want to perform Vedic sacrifices, Krishna proclaims that He is the goal and beneficiary of all sacrifices.

Although Krishna says clearly that He is the goal of all spiritual processes, He also says that only through *bhakti-yoga* can He be attained. “One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God.” (Bg. 18.54) And Krishna says at the end of the sixth chapter that of all yogis—with their different methods for spiritual realization—the *bhakta* is the most intimately united with Him.

Therefore, because Krishna says He is the goal of all spiritual paths but one can attain Him only through devotional service, all spiritual paths (at least those that are genuine) must lead to pure devotional service, which in turn leads to Krishna, the ultimate spiritual destination. The benefits obtained by other forms of yoga should impel one to serve the Lord. ☪

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## Association of a Vaishnava

# Thirukurungudi Vaishnava Nambi Temple - part 2

by Sampatkumara Ramanuja Dasan (Adv. Ashwin.S)

Listening to the reasoning of Nampaduvan, the *brahmarakshasa* climbed down further and insisted that he be given at least half of the *punya* Nampaduvan had earned through the musical offering made to the Supreme Personality of Godhead Srīman Narayana: “You need not give me your *punya* in full, but you can go away unhurt by giving me at least half of it.”

Nampaduvan would not be enticed: “You had earlier wanted my flesh and blood, which I am prepared to part with readily. But now you ask me to give you the *punya* my devotion has bestowed. I will not do that, and you cannot ask me anything other than my physical form!” he asserted sternly.

Retorting with greater vehemence, the *brahmarakshasa* demanded that he be given just the *punya* of the music Nampaduvan rendered during one *yama* (time reckoned in ancient days, one *yama* = ¼ of a day). “You can give this and quickly join your family.” An assertive and courageous Nampaduvan would not budge and rejected the plea with contempt, saying, “I will not! Music is in my blood and if you want, you can drink it and satisfy your hunger.”

The *brahmarakshasa* realized that Nampaduvan was no ordinary person who would break his promise even at the threat to his life. He also perceived that by his utter trust in and faithful devotion to Srīman Narayana, Nampaduvan was conscious of the essence of *sarvam* (universe) and *vaishamyam* (freedom from all worldly attachment) and also the strength and influence of his music to Him. He now addressed him as a Mahanubhava (no ordinary man



Thirukurungudi  
temple entrance





Srivaishnava Nambi of Thirukurungudi

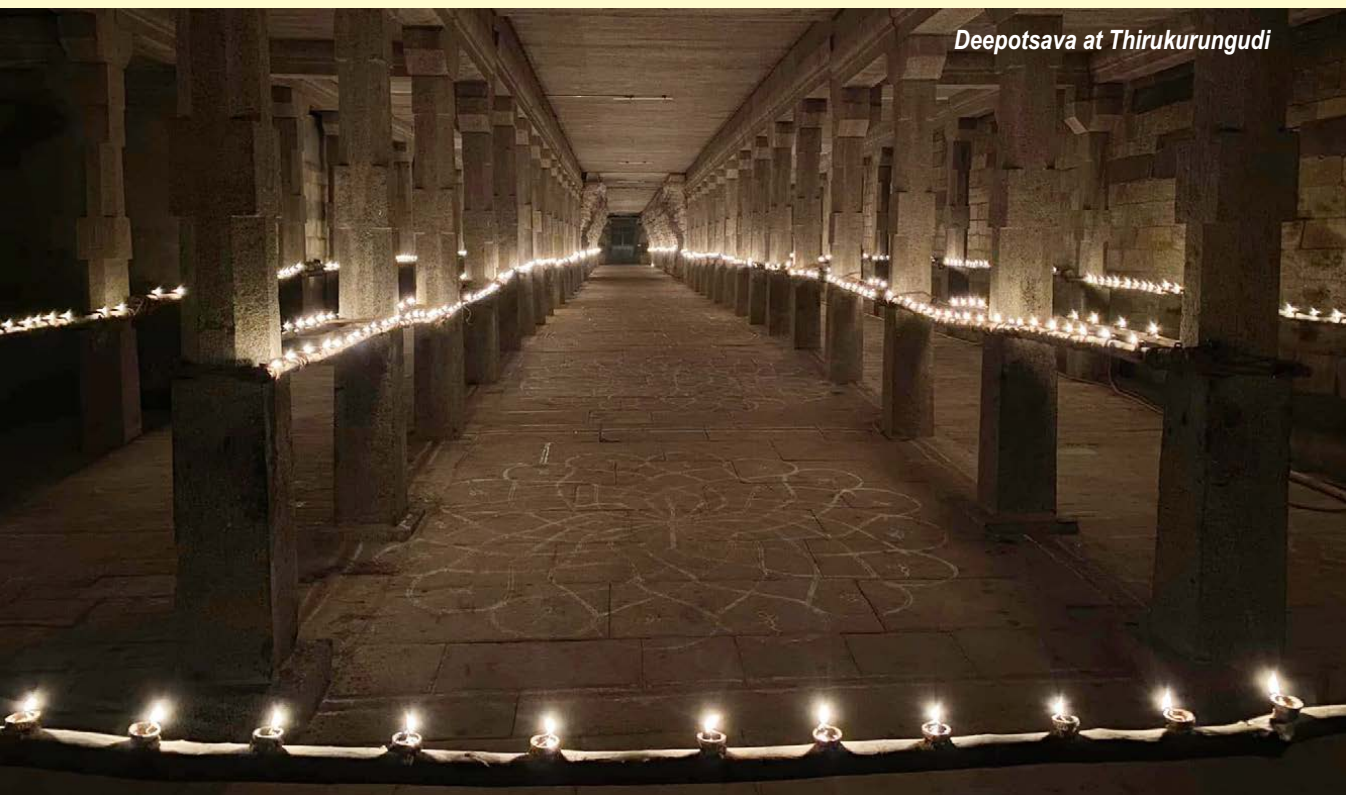
*acharyas* stressed on the association of devotees as one of the most important duties of a Vaishnava.

Hearing the sad tale of the *brahmarakshasa*, Nampaduven told him, "I sang a song called Kaisikam tonight. By the effect of that *punya*, you will be freed from the form of *brahmarakshasa* and attain *moksha*," and he blessed him. Thus, *brahmarakshasa*, shed his hideous form, became a *bhakta* (devotee), born into a good family, and attained heaven.

Nampaduven continued his devotion with greater force for a long time and ultimately reached the abode of the Supreme Personality of Godhead Sriman Narayana.

but a great personality) and chose to completely surrender himself to Nampaduven and begged, "You must give me the fruit of at least one of the many songs you performed tonight before the sanctum of the Lord and liberate me from this form of *brahmarakshasa*."

Moved by the pleas, Nampaduven asked the *brahmarakshasa* what sin he had committed to be born a demon. The *brahmarakshasa*, who by now gained the memory of his *purva janma* (previous birth), said he was a *brahmana* called Soma Sarma and had ventured to perform a *yaga* (sacred ritual) to invoke the blessings of *devatas*. But because of his arrogance, lack of understanding and incorrect utterance of mantras (Vedic verses), he was severely cursed and died in five days, without completing the *yaga*. Thus he got the form of a *brahmarakshasa* in this birth. "As you are a great devotee, I am totally surrendering myself to you to get salvation," said the *brahmarakshasa*. This episode is very significant as it shows that even proximity to a pure devotee will wash off many sins of a soul. Which is why our



Deepotsava at Thirukurungudi





Sri Krishna at Thirukurungudi temple



Mahalakshmi of Thirukurungudi

Varahadeva told Bhoomi Devi that, as in the case of Nampaduvan, whoever sings at His sanctum, the devotional music in Kaisikam (particular *raaga*) would gain the power to protect others. “Whoever sings or renders verses extolling Our glory, every alphabet of such verse and music will bring them thousands of years in heaven as Nampaduvan.” Even during his stay in heaven, by his sterling qualities and virtues, Nampaduvan learnt *sarva dharma* (all righteous dictates) and earned the respect of the ruler of Swargaloka (heaven). As Nampaduvan continued his daily ritual of worshipping the Supreme Lord and His consorts and was all the time hailing and singing His glories, Sriman Narayana took him to His abode, the ultimate abode of Sri Vaikuntha, to remain there forever. The Lord also told Bhoomi Devi that whoever reads or listens to the *Kaisika Purana* rendered at His sanctum on Dwadashi day in *shukla paksha* in the month of Karthika, would also gain His divine favour. Bhoomi Devi was happy, felt fully relieved from the stress of the great *pralaya* and expressed her gratitude to Narayana for His compassion: “Let divine music be the source to inspire the people to seek Your grace.”

#### Extract of the 18 promises made by Nampaduvan to *brahmarakshasa*

Every divine story has a strong message to convey and sets the standard for virtuous living by people. The special feature of *Kaisika Purana* is that it not only shows the easy way to attain the Lord’s grace through devotional music and rendering of divine verses, but also lists 18 qualities of moral rectitude which should be followed rigidly and the violation of even one of them would make a person a great sinner and attract divine punishment as per the laws of karma.

In his effort to pacify the hungry *brahmarakshasa* who wanted to devour him, Nampaduvan, an ardent devotee of Lord Narayana, assured the demon that he would return after fulfilling his musical offering to the Supreme Personality of Godhead at Thirukurungudi temple, and that the *brahmarakshasa* could then consume him. As the *brahmarakshasa* would not let him go, Nampaduvan made the following solemn assurance, the violation of which, he pointed out, would make him a great sinner:

1. If I do not return, I will be committing the sin of breaking a solemn promise.
2. If I do not return, I will earn the grave sin of committing the felony of lust and having intimacy with the wife of another person.



3. If I do not return, I will be committing the sin of showing discrimination while serving food to persons eating along with me.
4. If I do not return, I will be committing the sin of a person who takes back a piece of land given as a gift to a *brahmana*.
5. If I do not return, I will be committing the sin of finding fault and abandoning a woman in her old age, after living with her during her youthful days.
6. If I do not return, I will be committing the sin of a person who, after performing *tharpanam* (a ritual) on a new moon day (Amavasya), indulges in lasciviousness.
7. If I do not return, I will be committing the sin of abusing a person who chose to serve food.
8. If I do not return, I will be committing the sin of a person who assures that he will give his daughter in marriage, but later goes back on his word.
9. If I do not return, I will be committing the sin of a person who eats without taking a bath on the days marked by Sashti, Ashtami, Amavasya, and Chathurdasi.
10. If I do not return, I will be committing the sin of a person who declines to give a gift as assured earlier.
11. If I do not return, I will be committing the sin of a person who lures the wife of his friend who had helped him a great deal.
12. If I do not return, I will be committing the sin of a person who has extra marital relations with the wife of the guru and also the wife of the King.
13. If I do not return, I will be committing the sin of a person who marries two women but disregards one and loves the other.
14. If I do not return, I will be committing the sin of a person who abandons his youthful wife, a chaste wife solely dependent on him.
15. If I do not return, I will be committing the sin of a person who drives away a herd of thirsty cows seeking water.
16. If I do not return, I will be earning the sin of a person who commits Pancha Mahapathagam (five grave offences listed by elders: *brahma hatya* (killing a *brahmana*), *sura paana* (indulging in intoxicants), *astheya* (stealing gold),

Thirukurungudi Jeeyar. The head of the matha and temple

Thirukurungudi temple Rathotsavam





Brahmarakshasa surrendering to Nampaduvan



The Lord giving darshan to Nampaduvan

Guru *patni gamana* (having sex with wife of guru), and of one who commends the earlier sins, who will also certainly enter the most horrible of hell.

17. If I do not return, I will be committing the sin of worshipping other *devatas*, thus disregarding the Supreme Personality of Godhead Srīman Narayana Vasudeva.

18. If I do not return, I will be committing the sin of a person who compares the Supreme Lord Srīman Narayana and equates Him with other *devatas*.

The message conveyed by the above assurances of Nampaduvan, is that even an evil force like *brahmarakshasa* is convinced of the essence of virtues.

Of the above 18 promises that the *brahmarakshasa* let Nampaduvan on, the last promise is particularly significant. For, anyone equating the Supreme Personality of Godhead Srīman Narayana with other *devatas* will be considered to have committed a sin.

The narration of *Kaisika Mahatmyam* is found in the 48<sup>th</sup> chapter of *Varaha Purana*. It contains 92 *shlokas*. The pride of place in bringing to light this fascinating Vedic incident is attributed in scriptures to Parasara Bhattar, one of the greatest religious leaders of the Vaishnava fold. He was the son of Koorthazhwar, an *acharya* and disciple dearest to Sri Ramanuja. Bhattar was precociously well versed in Sanskrit and Tamil. In a span of just 30 years, he emerged a distinguished poet and philosopher of his time and authored more than a dozen works. Among them is his elaborate commentary (*vyakyanam*) on the 92 *shlokas* of *Kaisika Mahatmyam*. It appears that no saints, Azhwars or *acharyas* prior to Bhattar had ventured to unfold the sacred account of Nampaduvan and the supreme effect of *Kaisika Purana*.

The earlier publications on *Kaisika Mahatmyam* say that even the Azhwars, who had offered songs in praise of the Supreme Lord at Thirukurungudi, had not referred to the *Kaisika Purana* (story) in their verses. They conclude that it was Bhattar who sank into the Vedic ocean and brought to eminence the jewel of *Kaisika*.

Bhattar did not stop with just writing the commentary. Driven by a strong desire, he chose a *shukla paksha* Dwadashi day in the month of Karthika, to render before Lord Ranganatha, the presiding Deity at Srirangam, the Vedic verses of *Kaisikam* and his *vyakyanam*.

A highly pleased Narayana stood by the boon He had assured to Bhoomi Devi earlier during His appearance as Varaha, and blessed immediate placement for Bhattar in Sri Viakuntha.

Though Emperuman chose Thirukurungudi as the locale for *Kaisika Purana*, it was at Srirangam where it was put to trial, so to say. One reason for Bhattar's choice of Srirangam for his rendering, it is assumed, may be because of his awareness of how Sri Andal, who was none other than Bhoomi Devi, followed the *upadesam* of Mahavishnu to sing His glory and gained His grace there.

*Agama shastras*, they say, stipulate that sacred scriptures should be read and songs rendered, as the Lord wakes up at dawn on *shukla paksha* Dwadashi in the month of Karthika. This practice is called *udhanotsava*. Earlier, some other holy scriptures may have been read at the time of *udhanotsava*. But as ordained by the Lord, Bhattar, by his rendering, had exalted *Kaisika Purana* commentary as a scripture to be read on the occasion, and this practice is followed even today by the successors of Bhattar family in Srirangam.

(To be continued) 🙏

Photo courtesy: Santhanakrishnan, Srirangam





# SRI VAIKUNTHA EKADASHI



Devotees have *darshana* of the Lord at Vaikuntha Dwara at Hare Krishna Hill



Pallakki utsava



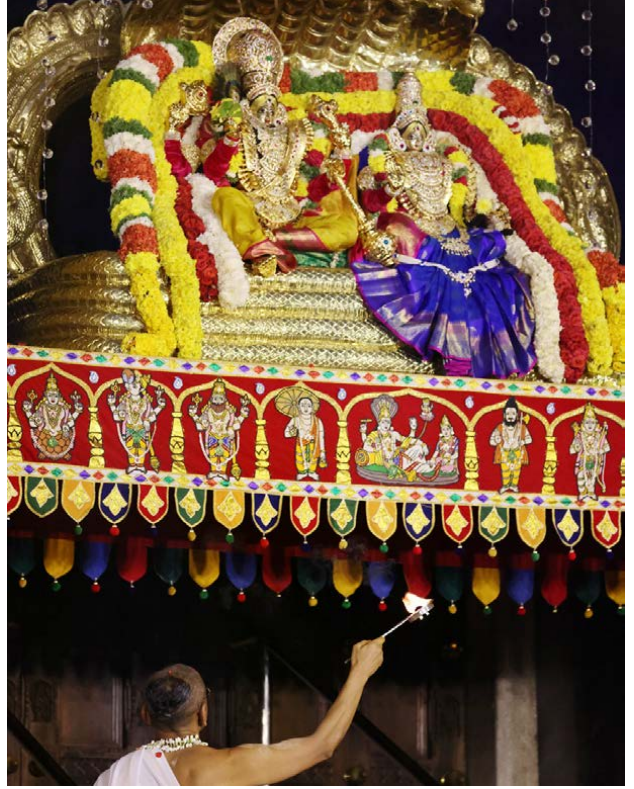


# SRI VAIKUNTHA EKADASHI

Srila Prabhupada's  
**ISKCON**  
BANGALORE



Sri Srinivasa Govinda *abhisheka*



Arati at Vaikuntha Dwara



Vaikuntha Dwara



Kalyanotsava

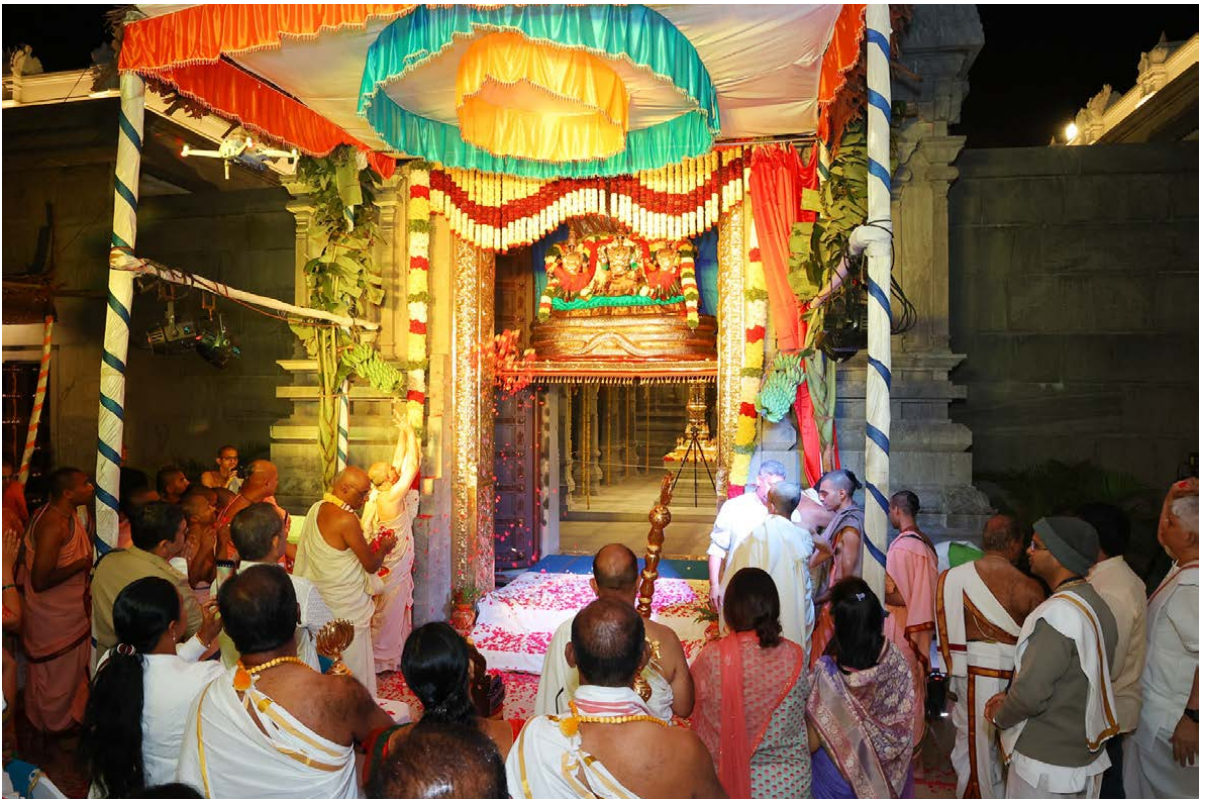




# SRI VAIKUNTHA EKADASHI



*Darshana of*  
Sri Rajadhiraja Govinda  
at Vaikuntha Hill



Vaikuntha Dwara at Vaikuntha Hill





ISKCON SRI SRI KRISHNA BALARAMA

# RATHA YATRA

Sri Prabhupada's  
**ISKCON**  
BANGALORE



Sri Sri Krishna Balarama Ratha Yatra at Bangalore's Hare Krishna Hill





# RATHA YATRA



Dignitaries on the dais from left to right: Sri Vasudeva Keshav Dasa (Sr. Vice President, ISKCON, Bangalore), Sri K Gopalaiah (Minister of Excise, Government of Karnataka), Sri Madhu Pandit Dasa (President, ISKCON Bangalore), Sri Vidhyashreesha Tirtha Swami (Sri Vyasaraja Matha Peetadhipati), Sri Chanchalpathi Dasa (Sr. Vice President, ISKCON, Bangalore), Sri Dushyanth Sridhar (Scholar and Indian Film Director), Sri Amitasana Dasa (President HKM Mumbai and Jaipur)



Offering arati before the chariot begins to roll



# Prana Pratishtha in Chennai Temple

At the temple of Hare Krishna Movement, Chennai, Utsava Deities of Lord Krishna with His consorts, Srimathi Rukmini and Srimathi Satyabhama were installed, as Phase 1 of the Sri Rukmini Dwarakadisha Temple project. Devotees from all over India participated in the four day festivities which culminated in a joyous Ratha Yatra. Their Lordships rode on the chariot to give Their transcendental *darshana* to the public outside the temple premises.

Newly installed Deities of  
Sri Krishna, Smt. Rukmini  
and Smt. Satyabhama



The Deities in  
shayanadivasa





Purnahuthi of the homa

The first abhisheka offered to Their Lordships



Reflection of the Lord's face in the mirror during the first darshana arati





# ISKCON PILGRIMAGES



### Travel dates:

Feb. 7 to 12, 2023

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**Angkor Vat**

the largest Vishnu temple in the world

### Amount:

₹70,000/-

(+flight charges ₹25,000/-)



## Puri Chari Kshetra

Pilgrimage

### Travel dates:

Feb 24 - 28, 2023

### Places of visit:

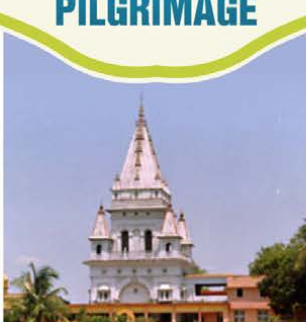
Jagannath Puri, Bhubaneshwar, Jaajpur, Konark, Alarnath, Chilka lake & more

### Amount:

Rs. 25,000/-

(+flight charges)

## MAYAPUR GANGA SAGAR PILGRIMAGE



### Travel dates:

Feb. 18 to 24, 2023

### Places of visit:

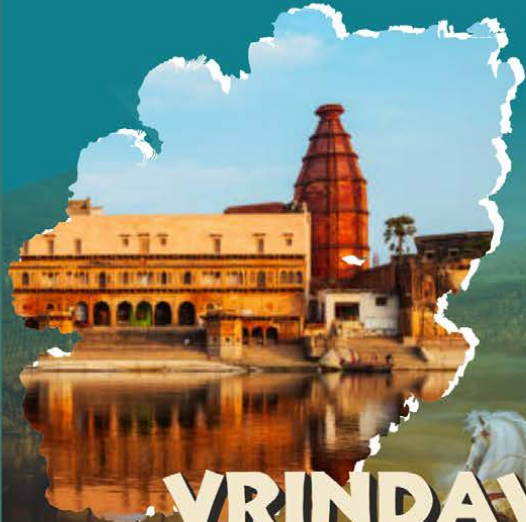
Kolkata & Shaktipeeth, Mayapur 9 Islands, Ekachakra, Ganga And Gangasagar, Panihati & More

### Amount:

₹25,000/-

(+flight charges ₹14,000/-)





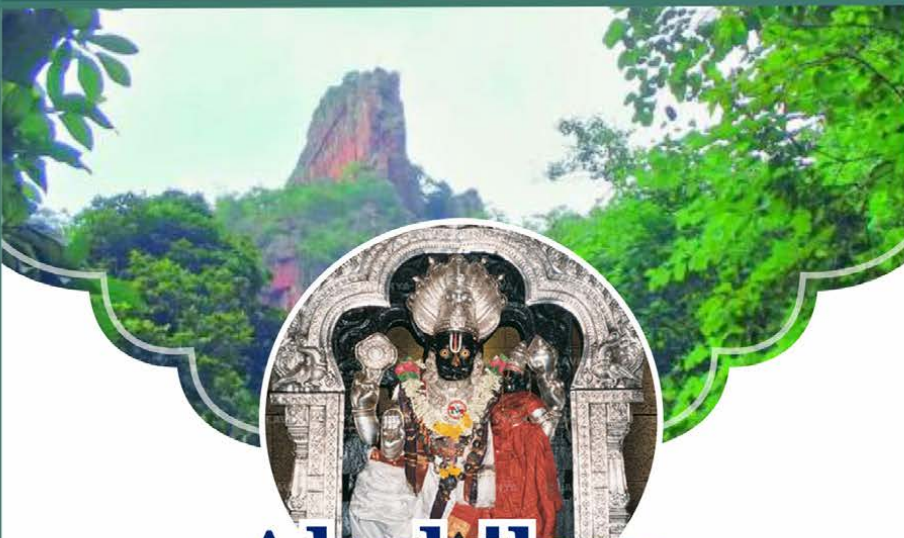
**Travel dates:**  
Mar 27 - Apr 1, 2023

**Places of visit:**  
Mathura, Vrindavan,  
Yamuna, Gokul, Raval,  
Nandagaon, Barsana,  
Govardhan Parikrama,  
Bhandirvan,  
Kurukshetra & more..

# VRINDAVAN KURUKSHETRA PILGRIMAGE

**Amount**

₹27,000/-  
(+ flight charges ₹13,000/-)



**Travel Dates:**  
Batch 1  
February 10, 8pm to  
February 12, 10pm

Batch 2  
March 3, 8pm to  
March 5, 10pm

**Places of visit:**  
Nava Narasimha  
Temples, Bhavanasini  
river, Prahlada school

# Ahobilam

Nava-Narasimha Pilgrimage

**Amount:**

₹7,500/-



**Travel dates:**  
Mar 24 (8pm) to  
Mar 27 (6am), 2023

**Amount:**

₹7,500/-

# Tirupati Tirumala Kalahasti

Pilgrimage





# Pandharpur Kolhapur Pilgrimage



**Travel Dates**  
March 10 (5am) to  
March 13 (5am), 2023

**Holy Places of Visit**  
Toravi Narasimha Bijapur,  
Jharni Narasimha Bidar,  
Tuljapur, Kolhapur  
Mahalakshmi, Pandharpur

**Amount**

**₹9000/-**  
(all inclusive)



# MANGALORE RATHA YATRA PILGRIMAGE

**Travel dates:**  
Feb 16 (8pm) - Feb 20 (6am)

**Places of visit:**  
Mangalore Ratha Yatra Festival,  
Udupi, Malpe, Mangalore,  
Gokarna, Murdeshwara,  
Shaligrama Narasimha, Kukke  
Subramanya, Horanadu  
Annapoorneshwari, Sringeri,  
Dharmasthala

**Amount:**

**₹7,500/-**



Udupi



Dharmasthala



Sringeri



Kukke Subramanya

# AYODHYA-KASHI-GAYA PILGRIMAGE

**Travel dates:**  
March 17 - 24, 2023

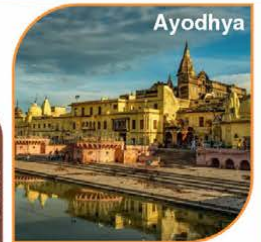
**Places of visit:**  
Ayodhya, Naimisharanya,  
Chitrakoot, Kashi/Varanasi,  
Prayagraj, Sita Samahit Sthal,  
Vindhyavasini, Gaya, Bodhgaya

**Amount**

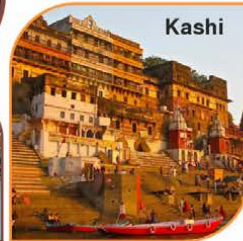
**₹30,000/-**  
(+Flight Charges  
₹ 15,000/-)



Chitrakoot



Ayodhya



Kashi



Prayag



Gaya



Chardham Pilgrimage



Nepal Muktinath Pilgrimage

*Thank you so much ISKCON....for a wonderful and memorable trip to Muktinath.. A heavenly experience Lovely Keertans..Great devotional knowledge shared by devotees...Great leadership..All these made it a very pleasurable & heavenly trip. JAI Srila Prabhupada. — Vijayalakshmi*

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