



# KRISHNA VOICE

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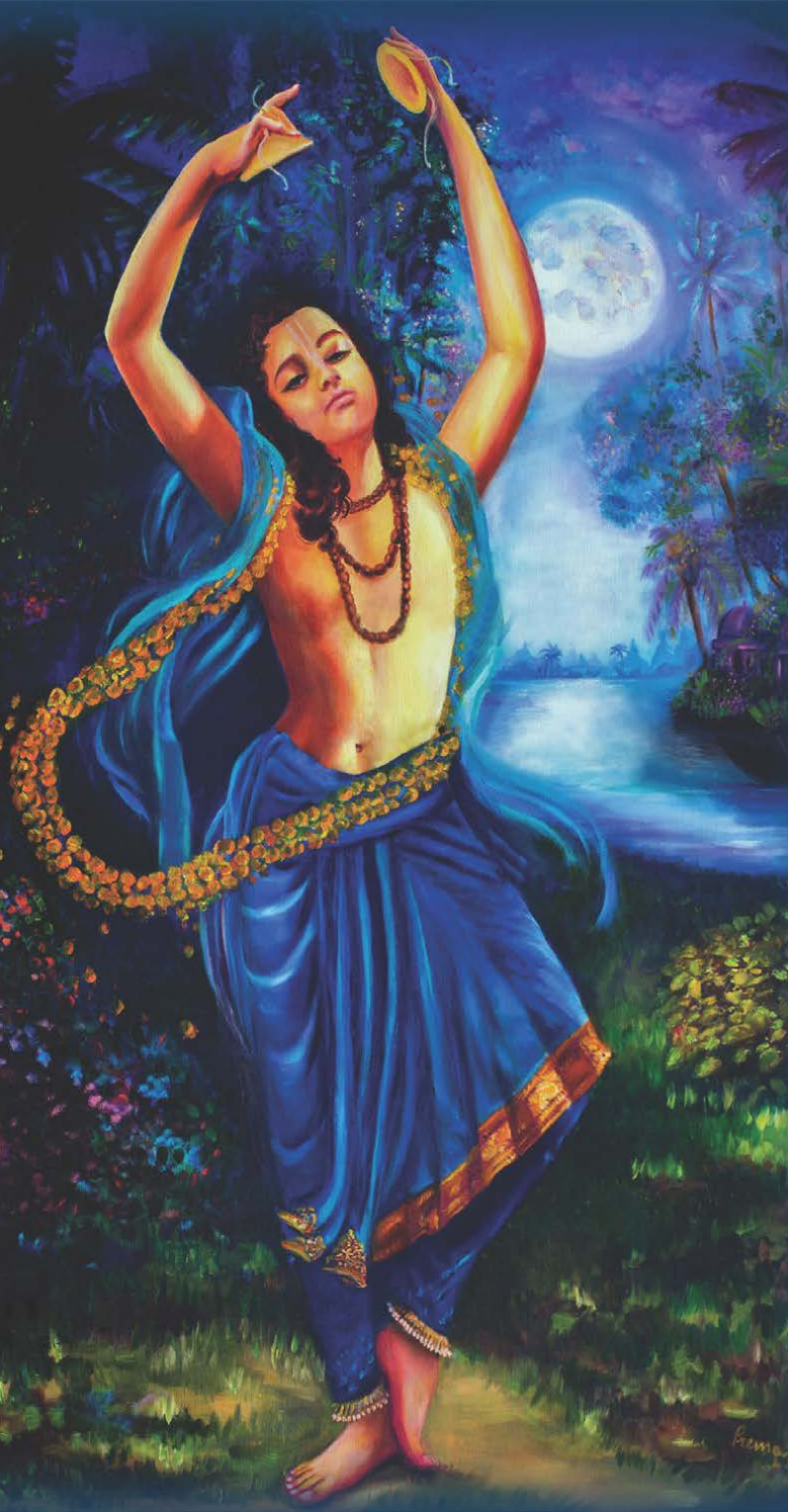
Shri Ma

Gita Dana Yajna Mahotsava



# Sri Nityananda

Appearance day of Lord Nityananda



# Trayodashi

Friday Feb 3, 2023

**nitai-pada-kamala, koti-chandra-  
sushitala, je chayay jagata juray  
heno nitai bine bhai, radha-  
krishna paite nai, dridha kori  
dharo nitair pay**

The lotus feet of Lord Nityananda are a shelter where one will get the soothing moonlight not only of one, but of millions of moons. If the world wants to have real peace, it should take shelter of Lord Nityananda. Unless one takes shelter under the shade of the lotus feet of Lord Nityananda, it will be very difficult for him to approach Radha-Krishna. If one actually wants to enter into the dancing party of Radha-Krishna, he must firmly catch hold of the lotus feet of Lord Nityananda.

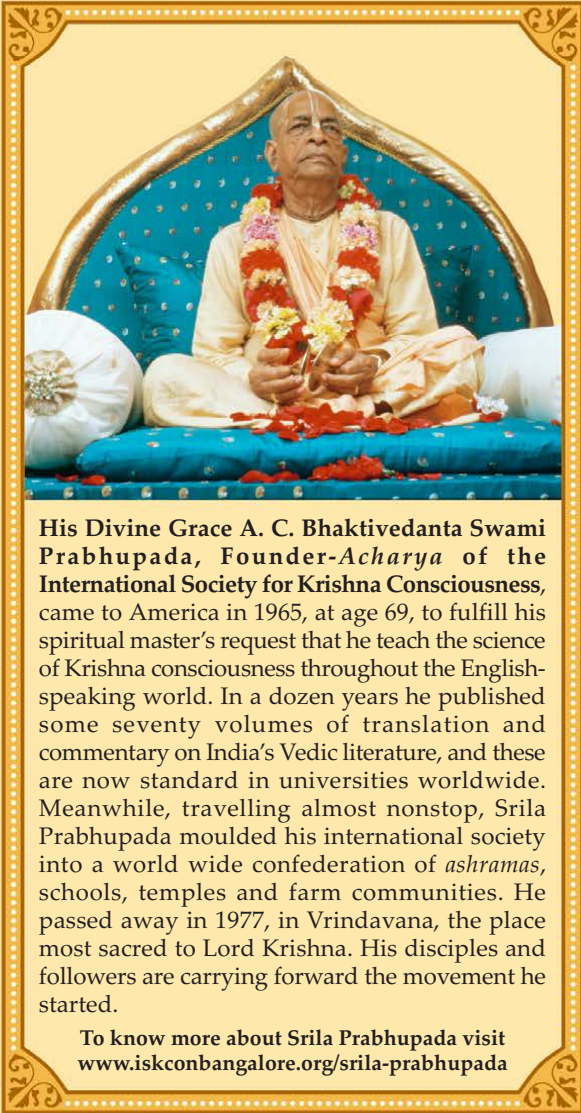
**Celebrations at ISKCON  
Hare Krishna Hill, Bangalore  
6:00 pm onwards**

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Vol 24, No.1

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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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# Fix Your Mind on Krishna

*There's only one sure way to control the mind's desires.*

A lecture given in Bombay, January 4, 1975

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

*vaikarikaḍ vikurvanan  
manas-tattvam aḡayata  
yat-sankalpa-vikalpabhyam  
vartate kama-sambhavaḡ*

From the false ego of goodness, another transformation takes place. From this evolves the mind, whose thoughts and reflections give rise to desire.

—Srimad-Bhagavatam 3.26.27

The mind is material because it is a product of the transformation of the mode of goodness. Gradually, being contaminated by different kinds of material desires, the mind becomes degraded. *Kama esa krodha esa rajo-guna-samudbhavaḡ*. When the mind deteriorates, from the standard of goodness it comes to *rajo-guna*. *Rajo-guna* means lusty desires, unending desires. And if desires are not fulfilled, then there is *krodha*, anger. In this way, *kama krodha lobha moha matsarya*—lust, anger, greed, illusion, and envy—become prominent, and we become the servant of these propensities.

This gradual degradation of the mind is called illusion. The business of the mind is *sankalpa* and *vikalpa*. *Sankalpa* means to decide to do something, and *vikalpa* means to reject something. Everyone desires peacefulness of mind, but the nature of the material mind is *sankalpa* and *vikalpa*—restlessness.

If you can control the senses by the mystic yogic process, the mechanical endeavour to control the mind, then you can again be placed in the original spiritual status. That is the purpose of the yoga system. The yoga system is recommended for a person whose mind is very restless.

Actually, everyone's mind is restless. To bring the mind into a peaceful status is difficult. As long as desires are there, to bring the mind to complete peace and tranquility is impossible. It is impossible because of *sankalpa-vikalpa*. Therefore Kaviraja Gosvami writes in the *Chaitanya-charitamrita* that even persons who act piously are not peaceful. There is no question of peace of mind for the sinful. But even those who act piously cannot control the mind. And those who desire to stop material activities completely, pious or impious, also cannot control the mind.

The first group, those interested in pious activities, are *karmis*. And those interested in neither pious activities nor impious activities want to stop all kinds of activities. The Buddhist philosophy, for example, speaks of nirvana: "Stop the activities of the mind, or desires." But in that status, also, it is not possible to control the mind, though one may try to meditate. Finally, the yogis also cannot control the mind. So what to speak of the ordinary man, who is interested in neither pious activities nor liberation nor yogic perfection?

## Controlling the Mind

When Krishna advised Arjuna, in the Sixth Chapter of the *Bhagavad-gita*, to practice yoga for controlling the mind, Arjuna refused. Arjuna said, "My dear Krishna, You are advising me to control the mind by practicing yoga, but I have no such opportunity, because I am a family man. I am also a politician, a member of the royal family. I have to see to the administration of the kingdom. And besides that, in family life I have to seek my material interest. So how is it possible for me to control the mind?" Arjuna flatly said:

*cancalam hi manah krishna  
pramathi balavad drdham  
tasyaham nigrham manye  
vayor iva suduskaram*

"My dear Krishna, I think the mind is very, very restless." *Cancalam hi manah krishna*. "Like a madman." *Pramathi*. "And it is very strong. I want to control the mind, but it does not come under my control. That is my position. Therefore, although You are asking me to control the mind, I think that is more difficult than controlling the wind."



SELF-DECEPTION



FEAR OF DEATH



ANGER, AFTER FRUSTRATION



SENSE OF FALSE OWNERSHIP



BODILY CONCEPTION



UNREAL ARGUMENT

GREED



MARRIAGE

POWER OF SPEAKING



KRATU

ATRI

AITHARVA



VASISTHA

ANGIRA

PULASTYA

PURANAS

MEDICAL SCIENCE

ya-ra-ja-va

BHARU

bhū bhuvah eva  
sa-śa-śa

DARSA

sa-r-gā-ma-pa-dha-ni

NARADA

arā, ā, uū, rī, e-ai, o-ai, ar

PULAHA

ka... ma

KARDAMA



---

*Tasyaham nigraham manye vaylor iva suduskaram.*

Suppose there is a very strong wind, a cyclone. If you want to stop it, that will not be not possible. Arjuna compared the mind to a cyclone. How can such a mind be controlled? So Arjuna rejected Krishna's proposal that Arjuna should control his mind. But to encourage Arjuna, Krishna said that Arjuna should not be disappointed: Because Arjuna's mind was always engaged in the lotus feet of Krishna, Arjuna is the best of all yogis.

*yoginam api sarvesam  
mad-gatenantar-atmana  
sraddhavan bhajate yo mam  
sa me yuktatamo matah*

Krishna encouraged Arjuna: "Don't be disappointed, because your mind is always engaged in Me." Arjuna might be anything, but he was always thinking of Krishna. He was always associating with Krishna. He did not know anything else but Krishna. That is the position of the first-class yogi. Otherwise, to control the mind from *kama*, *krodha*, *lobha*, *moha*, *matsarya* is not possible. You have to change the position of such activities.

Here it is said *kama-sambhava*. *Kama* means "desire." The mind is restless, always desiring something. So the best policy to control the mind is to desire to spread Krishna consciousness. Narottama Dasa Thakura has said, *kamah krishna-karmarpane*: engage your desires by working for Krishna.

You cannot be free from desire. That is not possible. Some teachers say, "Become desireless." No, that is not possible. How can I? If I become desireless I die. As long as I am a living entity, I must desire. I cannot check desiring. At present we desire to become happy in the material world, to acquire so much money, to acquire this, to acquire that—that is *kama*, desire. But if you engage your mind in Krishna's service by thinking of how to spread Krishna consciousness, how to convince people about Krishna, how to take them to Krishna's desire—if you go on making plans for spreading Krishna consciousness—then your mind is controlled.

You cannot stop desire. That is not possible. The mind's position is to desire. I desire something, and if I find it not very palatable, then I reject it. And I accept another desire.

You cannot keep the mind vacant even for a single moment. If by force you try to do that, you are simply labouring. Therefore Lord Krishna says, *kleso 'dhikataras tesam avyaktasakta-cetasam*: to engage your mind in the impersonal or void is very, very difficult.

## **Busy Making Plans**

Everyone is making plans based on desires. In our central government, in India, there is a planning commission. For the last twenty years they are simply making plans, and no plan has become successful; every plan fails. One result, for example, is that rice, our staple food, has risen dramatically—to eight rupees per kilogram.

As long as you are materially affected and making plans to get free, material nature is so strong that it will baffle all your plans and you will have to remain perpetually restless. You make a plan, and it is baffled by the stringent laws of nature. And at last—making plans, making plans, making plans—one day Time comes and orders, "Please vacate your presidency, your prime ministership."

A man will try to make successful plans up to the point of death—*pralayanta*. And then he will entrust everything to his family. He'll say, "My dear son, my dear daughter, I could not fulfill this plan, so you do it. Now I hand it over to you." And the son also goes on making plans, plans, plans. But the plans will never be fulfilled.

That is the verdict of the *shastra*, scripture: *durasaya ye bahir-artha-maninah*. *Durasaya* means "success is impossible." Therefore *sankalpa-vikalpa*—accepting some plan and then rejecting it—is going on perpetually. The plans will never be fulfilled, but for making plans I perpetually give up one body and accept another. I give up residence on one planet and go to another:

*urdhvam gacchanti sattva-stha  
madhye tisthanti rajasah  
jaghanya-guna-vrtti-stha  
adho gacchanti tamasah*

There are plans in the modes of goodness, passion, and ignorance. Different plans give different kinds of body and different residential quarters in different planets.

We have experience even in Bombay. If a man is living here in Bombay for fifty years, how many plans he has made and how many apartments he has changed. And still, his plan-making business is going on.

Just as this plan-making business is going on in this span of life, it is going on life after life. Intelligent persons should understand how to stop this unlimited plan-making business. *Athato brahma-jijnasa*. That is life—when one is inquisitive to know the broader plan, the Brahman plan. Brahman means “the biggest.” If one becomes inquisitive about the biggest plan, one’s real life begins.

With ordinary inquisitiveness we ask, “What is the price of rice today?” or “What is the situation of the strike? What is the situation of this, that?” That you can ask from the newspaper or from anyone. But for *brahma-jijnasa*, inquiry about Brahman, the greatest, where shall you inquire? Will you go to the exchange market or some other market? No. *Tad-vijnanartham sa gurum evabhi-gacchet*. That is the injunction of the Vedas: You must find a guru. *Samit-panih*



*srotriyam brahma-nistham*. The guru’s qualification is *brahma-nistham*, “fixed in Brahman.” And *srotriyam*: one who has heard from the disciplic succession is guru, not just any magician.

Krishna is the original guru. He is the guru of Brahma, the first created being. Who can be a better guru than Krishna? *Tene brahma hrda ya adi-kavaye*. He instructed Brahma, Brahma instructed Narada, and Narada instructed Vyasadeva. And Vyasadeva has given us so many books of Vedic literature. That is called the *parampara* system, disciplic succession.

Vyasadeva gave us four Vedas: *Sama, Yajur, Rg, and Atharva*. He then explained them in the 108 *Puranas* and summarized them in the *Vedanta-sutra*. Then he explained the *Vedanta-sutra* by writing *Srimad-Bhagavatam*. In every chapter of *Srimad-Bhagavatam* you will find Vyasadeva’s statement *brahma-sutra-bhasya*, “commentary on *Brahma-sutra*, or *Vedanta-sutra*.”

*Brahma-sutra-bhasya*, the commentary on *Vedanta-sutra*, is not Shankaracharya’s *bhasya*, known as *Sariraka-bhasya*. That commentary is artificial. *Brahma-sutra* was written by Vyasadeva, and because he knew that in the future so many rascals would misinterpret the *Brahma-sutra*, he personally compiled the *bhasya* on *Brahma-sutra*. That is *Srimad-Bhagavatam*. *Bhasyam brahma-sutranam vedartha-paribrmhitam*: “The meaning of the Vedas is completely described in the *Srimad-Bhagavatam*, the original commentary on *Brahma-sutra*.”

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*Srimad-Bhagavatam* begins with the words of *Brahma-sutra*: *jivasya tattva-jijnasa*. As the *Brahma-sutra* says *athato brahma-jijnasa*, the *Bhagavatam* says *jivasya tattva-jijnasa*: “The living entity’s only business is to inquire about the Absolute Truth.” *Nartha yas ceha karmabhih*: “No other business.”

## Real Dharma

Generally people think, “By becoming religious we shall become economically developed.” If you actually follow dharma, or religious principles, economic development will come. There is no doubt. But we do not know what dharma is. That is the difficulty. That we have to learn from Krishna—*athato brahma-jijnasa*—from the guru. And what does the guru say? What does Krishna say? *Sarva-dharman parityajya mam ekam saranam vraja*: “Give up all so-called religion and just surrender unto Me.” That is dharma. Anything else is all cheating.

*Dharmah projjhita-kaitavah atra*. *Kaitava* means “cheating.” And Sridhara Svami, the original commentator on the *Bhagavatam*, says, “*Moksha* is also cheating.” *Moksha* means thinking, “I shall make myself void. I shall finish my individual existence. I shall merge into the existence of the Absolute.” Sridhara Svami says that such thinking is cheating because you cannot become one with the Supreme. As it is said in the *Bhagavad-gita*, *mamaivamso jiva-loke jiva-bhutah sanatanah*: you are part and parcel of the Supreme. How can you become one?

Krishna says in the *Bhagavad-gita*, “My dear Arjuna, I, you, and all the soldiers and kings assembled on this battlefield were the same individuals in the past, are individuals now, and will continue to remain individuals.” So where is there oneness? In the past, present, and future the individuality is there.

Snuffing out individuality is a concoction. It is called spiritual suicide. If a man becomes disappointed and cuts his own throat or hangs himself or takes poison, does that mean he is finished? By putting an end to the body does he put an end to himself? No, that is not possible. He is a rascal, because he does not know *na hanyate hanyamane sarire*: “The self is not slain when the body is slain.” The result of his suicide is that because he violated the rules of nature he becomes a ghost. That is his life. One who commits suicide becomes a ghost. He does not get a gross material body; he remains in the subtle body of mind and intelligence.

Therefore a ghost can go anywhere very quickly because he is in the mind. Mind speed is very swift. If you have a gross material body you cannot go at once a hundred miles off. But if you are in the mental body, you can go a thousand miles within a second. So ghosts can do wonderful things. But they are not happy, because they have no gross body. They want to enjoy. The ghost is a materialist. He has committed suicide for some material want. He could not fulfill that want in his body, so he committed suicide. But the desire is still there, and he cannot fulfill it. He becomes perplexed. Therefore ghosts sometimes create disturbances.

## Engaging the Mind

Desires cannot be finished. *Kama-sambhavah*. Therefore the best thing is to fix your mind on Krishna, in Krishna consciousness. Then you will be happy, the mind always engaged in Krishna’s business, planning how to satisfy Krishna.

That is intelligence. Krishna wants everyone to surrender unto Him. When Krishna says, *sarva-dharman parityajya mam ekam saranam vraja*, He does not speak only to Arjuna; He speaks to everyone. So that is Krishna’s desire, and if you want to serve Krishna, to fulfill His desire, that means you canvass everyone to surrender to Krishna. That is preaching. Krishna wants it. He has declared so.

Your business is to satisfy Krishna. Why don’t you do it? Why are you aspiring after *mukti*, *siddhi*, and *bhukti*—liberation, mystic perfection, and material enjoyment?

Anyone executing pious activities, acquiring *punya*, will go to the heavenly planets. That is sense gratification. In the heavenly planets you live for many thousands of years, many millions of years, and get the association of *apsaras*, or celestial dancing girls, a very nice standard of life, and so on. These are all personal comforts, *bhukti*. To go to the heavenly planet means to achieve a standard of life millions of times better than on this planet. This planet is Bhurloka. As you go up and up you come to Bhuvarloka, Svarloka, Janaloka, Maharloka, Tapoloka, Brahmalo—so many *lokas*, or planets. *Urdhvam gacchanti sattva-sthah*. If you increase your mode of goodness, then you are gradually promoted to a more and more comfortable situation.

If you go to Siddhaloka, at once you become a perfect yogi. The yogis try to get some material power, or *siddhi*. For example, if one gets *prapti-siddhi*, whatever he likes he can get at once. And people will come to him, “Oh, here is God. He is creating *rasagulla*.” [Laughter.]

A yogi in Benares will make two *rasagullas* appear in a pot when anyone comes to see him. And even big, big men become surprised—“Oh, here is God.” They don’t ask, “What is the price of these *rasagullas*?” Say, four



cents? So by jugglery of four cents he became God. This rascaldom is going on. By jugglery of four cents, eight cents, or four hundred, or four thousand—if one can make some jugglery, then he becomes God. This is foolishness.

Therefore Krishna says that this kind of yoga practice is simply cheating. Krishna describes the first-class yogi: *yoginam api sarvesam mad-gatenantar-atmana*. One who thinks always of Krishna—“Hare Krishna, Hare Krishna”—is a first-class yogi.

### Hear from a Devotee

Some foolish people are cheated by yogic jugglery, and the yogi gets some material position. But there are many ways to get some material position. Even a politician may attract many millions of people to hear him speak. But what is the benefit of such hearing? First of all we have to see what is the benefit. *Sravanam kirtanam visnoh*. If you are interested in hearing lectures, then *shastra* says, “Hear of Vishnu,” not of any rascal. Hear from a Vaishnava, a devotee of the Lord. Then you will be benefited. Otherwise you will not be benefited. *Avaisnavo gurur na syat*. That is the injunction of the *shastra*. One who is an *avaishnava*, a non-Vaishnava, cannot become guru.

*Sat-karma-nipuno vipro mantra-tantra-visaradah*. A *brahmana* may be very expert in *sat-karma*, six occupational duties: *patana, patana, yajana, yajana, dana, and pratigraha*. *Pathana* means that a *brahmana* must be a very, very learned scholar by reading Vedic literature. *Pathana* means that he must teach others the Vedic literature.

Formerly it was the custom that *brahmanas* not accept service under anyone. They would sit down anywhere and open a school to teach Vedic literature. And the students would go door to door for begging—“Mother, give me some alms.” Whatever they would bring would be cooked and offered to Krishna, and the *prasadam* would be distributed amongst themselves. That was the traditional process of education—not paying some fee and giving some bribe to enter school and then receiving a rascal education. No. First-class education, without any fee, from the realized soul—that was the educational system, *varnasrama-dharma*.

So we have to find out such a guru—a Vaishnava. *Shastra* says, *sat-karma-nipuno vipro mantra-tantra-visaradah*. The *brahmana* must not only be expert in six kinds of occupational duty, but also *mantra-tantra-visaradah*: “He must know Vedic mantras and *tantras*—chants and rituals—perfectly well.” *Avaisnavo gurur na sa syat*: “But if he is an *avaishnava*, he cannot be a guru.” An *avaishnava* does not believe in the Supreme Personality of Godhead Vishnu, or he believes that demigods, such as Lord Shiva or Lord Brahma, the best of the demigods, are equal to Vishnu. For example, Ravana was a very learned scholar and the son of a *brahmana*. And he was economically developed. His only fault was that he was an *avaishnava*: he did not care for Lord Rama. So he is designated a *rakshasa*, an uncivilized atheist.

One who is not a devotee of Vishnu, the Supreme Personality of Godhead, cannot become a guru. That is not possible. And *vaishnavah sva-paco guruh*. *Sva-paca* means the dog-eaters, *chandalas*, the lowest of mankind. *Candalo 'pi dvija-srestho hari-bhakti-parayanah*. If somehow or other such a person has become a Vaishnava, then he can become guru. But the expert *brahmana* who is not a Vaishnava cannot.

Krishna says, “Anyone who takes shelter of Me, even if he belongs to the *papa-yoni*—the *chandalas*—is eligible to go back home, back to Godhead.”

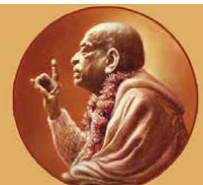
One should not consider whether a Vaishnava is born of a low family, not a *brahmana* family. Such a consideration is *naraki-buddhi*, hellish. Sri Sanatana Gosvami says:

*avaishnava-mukhodgiram  
putam hari-kathamrtam  
sravanam na kartavyam  
sarpocchistam yatha payah*

If an *avaishnava*, a Mayavadi, speaks about *Bhagavatam* or *Bhagavad-gita*, one should not hear his speech. One should avoid it because it will create some misunderstanding. Chaitanya Mahaprabhu has forbidden strongly—*mayavadi-bhasya sunile haya sarva-nasa*: “If one hears from a Mayavadi impersonalist about *Bhagavad-gita* or *Srimad-Bhagavatam*, then one is doomed.” Therefore, *tad-vijnanartham sa gurum evabhigacchet*: one should approach a Vaishnava to accept him as guru and then take lessons from him and make one’s life successful.

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)



# SRILA PRABHUPADA SPEAKS OUT

## In The Beginning Was Krishna's Word: The Vedas

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

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

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

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

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

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



---

**Disciple:** That's Paris.

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

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

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

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

Here is more:

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

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

**Disciple:** They call them "flophouses."

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

**Sanskrit editor:** Ghosts?

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

*kalau kakinike 'py arthe  
vigrhya ca tyakta-sauhrdah  
tyaksyanti ca priyan pranam  
hanisyanti svakan api*

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

**Disciple:** Srila Prabhupada, your visitors have arrived.

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

[To guests coming in:] Hare Krishna.

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

**Srila Prabhupada:** Very good. Vaishnava philosophy.

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

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

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

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

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

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

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

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

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

### "And the Word Was God"

**Srila Prabhupada:** So all you nice gentlemen and ladies should accept what the *Vedas* say, because the *Vedas* emanate from God. In the words of *Vedanta-sutra*, *janmady asya yatah*: "Everything is an emanation from God."





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Whatever exists has emanated from God. In the Bible, also, there is the statement, “Everything that has been made comes from God.” So whatever exists emanates from God.

Another Vedic injunction says it even more forcefully. *Sarvam khalv idam brahma*: “Ultimately, everything is the Supreme Brahman.” Everything is the Supreme Lord, in His impersonal feature. So the impersonal feature we are seeing all around us is an expanded energy of God, just as the sunshine is an expansion—the bodily rays—of the sun-god.

Therefore, the *Bhagavad-gita* says, *brahmano hi pratisthaham*: “The foundation or source of the impersonal energy is God, Krishna.” [To his Sanskrit editor:] Find this verse, *brahmano hi pratisthaham*.

**Sanskrit editor:** Yes, Srila Prabhupada. From the fourteenth chapter of *Bhagavad-gita*:

*brahmano hi pratisthaham  
amrtasyavyayasya ca  
sasvatasya ca dharmasya  
sukhasyaikantikasya ca*

And the translation of Lord Krishna’s words: “I am the basis of the impersonal Brahman, which is the constitutional position of ultimate happiness, and which is immortal, imperishable, and eternal.”

**Father Fransad:** Your Divine Grace, will you tell us how old are the oldest of the Vedic scriptures? How long have the *Vedas* existed?

**Srila Prabhupada:** They have existed from before the creation—*tene brahma hrda ya adi-kavaye*. [To his Sanskrit editor:] Find this verse: *janmady asya yato 'nvayad itaratas carthesu abhijnah svarat tene brahma hrda ya adi-kavaye muhyanti yat surayah*.

**Sanskrit editor:** Srila Prabhupada, that will be in the first chapter of *Srimad-Bhagavatam*, echoing *Vedanta-sutra*:

*janmady asya yato 'nvayad itaratas carthesu abhijnah svarat  
tene brahma hrda ya adi-kavaye muhyanti yat surayah  
tejo-vari-mrdam yatha vinimayo yatra tri-sargo 'mrsa  
dhamna svena sada nirasta-kuhakam satyam param dhimahi*

And here is the translation: “I offer my obeisances unto Lord Sri Krishna, the son of Vasudeva, who is the supreme, all-pervading Personality of Godhead. I meditate upon Him, the transcendent reality, who is the primeval cause of all causes, from whom all manifested universes arise, in whom they dwell, and by whom they are destroyed. I meditate upon that eternally effulgent Lord, who is directly and indirectly conscious of all manifestations and yet is beyond them. It is He only who first imparted the Vedic knowledge into the heart of Brahma, the first created living being.”

**Srila Prabhupada:** So this is Vedic knowledge. [Again to his Sanskrit editor:] Now read another verse, *aham adir hi devanam*.

**Sanskrit editor:** In the tenth chapter of the *Bhagavad-gita*, Krishna says, *aham adir hi devanam maharsinam ca sarvasah*: “Neither the hosts of demigods nor the sages know My origin, for in every respect I am the source of the demigods and the sages.”

**Srila Prabhupada:** *Aham adir hi devanam maharsinam ca*—“I am the source of the demigods and sages,” says the Supreme Lord. Similarly, in the Bible it is said, “In the beginning was the word, and the word was with God, and the word was God.” That is Vedic knowledge. That word—that divine sound—is the *Vedas*. So before the creation the *Vedas* were there. You cannot find the beginning of the *Vedas*. If you could find out when the creation began, then before that the *Vedas* were already there.

**Father Fransad:** According to our understanding, God revealed Himself little by little, and then at a certain moment He revealed Himself in His totality. But in the Vedic literature it is said that the whole knowledge was given at the beginning—everything together.

I very deeply respect your vast learning, and yet I’m asking that we should not say that the contents of these two bodies of literature—the Bible and the *Vedas*—are the same. The Bible and the *Vedas* are two different things.

For another example, the verse you referred to—“In the beginning was the word, and the word was with God, and the word was God”—that is similar to what is taught in the *Vedas*, but if we take that verse and the rest of that chapter from the Bible and look at them closely, we find discrepancies, differences.

**Srila Prabhupada:** What discrepancies do you find?

**Father Fransad:** For example, in that same verse and chapter the Bible also says that the word of God became flesh and this flesh was the son of God, Lord Jesus Christ.

**Srila Prabhupada:** That simply means that although Jesus Christ appeared in the material world, he is transcendental, not of the material world.

**Father Fransad:** But we think that Lord Jesus was a human being. He was spiritual, but he was also part of the material world.

**Srila Prabhupada:** No. If anything, the material world is part of Jesus Christ, but Jesus Christ is not part of the material world.

**Father Fransad:** We beg to disagree. We feel that Jesus had a human body, a material body.

**Srila Prabhupada:** That body appears human, but Jesus did not have material flesh and blood. If Jesus had had a material body, then how could he have manifested his resurrection?

**Father Fransad:** Well, we would say that God could create a glorious resurrection of someone's material body by His inconceivable power.

**Srila Prabhupada:** That is beside the point. These rascals who wanted Jesus Christ dead—why did they think they could actually accomplish this? Because they themselves also thought, “Jesus has a material body.” So Jesus bewildered them more, so that they would remain rascals. They would go on thinking that Jesus had succumbed to death at their hands and that he had a material body.

**Madame Siaude:** Jesus bewildered them?

**Srila Prabhupada:** Yes, he bewildered them more, by saying, “All right, go on thinking like that.” That is their punishment. They remain always in darkness, thinking, “Jesus had a material body.”

**Father Fransad:** Again, we respect your explanation, but we have another explanation.

**Srila Prabhupada:** But to give an explanation, we must rely on reason and evidence. You cannot explain all this whimsically. If Jesus Christ is the son of God, that means he has a spiritual body.

**Madame Siaude:** Yes, we accept that Jesus Christ has a spiritual body, but we say that he also assumes a material body.

**Srila Prabhupada:** No. And another thing. You accept Jesus Christ as God's only son. Do you not? And yet when you pray in the church you address God as “Our Father.” Then why do you say Jesus Christ is God's only son, when you say in your prayer that everyone is God's son? If you want me to address God as my Father, then I am also God's son. So why do you say that Jesus Christ is God's only son?

**Madame Siaude:** Yes, we say that we are “adopted sons.” All of us are also God's sons, but by adoption.

**Srila Prabhupada:** So therefore these adopted sons' bodies and Jesus' body cannot be equal. The adopted son—not the real son—has a material body. 🙏

Fasting		Festivals	
Jan 2	Ekadashi	Jan 2	Sri Vaikuntha Ekadashi
Jan 3	<i>break fast</i>	Jan 7	Ratha Yatra in Mysore
Jan 18	Ekadashi	Jan 14	Ratha Yatra in Bangalore
Jan 19	<i>break fast</i>	Jan 28	Ratha Yatra in Chennai
Feb 1	Ekadashi		Sri Advaita Acharya - Appearance
Feb 2	<i>break fast</i>		<i>Fasting till noon</i>
		Feb 2	Sri Varahadeva - Appearance
			<i>Fasting observed previous day</i>
		Feb 3	Nityananda Trayodashi -
			Appearance of Sri Nityananda Prabhu
			<i>Fasting till noon</i>



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# Brahminical qualities and cow protection

## PEACEFULNESS

Almost universally, cows are seen as an emblem of peace. Even the word "bucolic," referring to a peaceful pastoral scene, comes from the Greek word *boukolos*, which means "cowherd." Unlike dogs and cats, cows are generally not inclined to fight one another, even for food. They are sociable and fond of one another and affectionate to their caretakers. Because cows are naturally peaceful, cowherds tend to take on this quality.

Furthermore, one must have a peaceful demeanour for milking cows and training oxen. Cows and bulls are sensitive to human moods. Cows will not give milk if the milker acts upset. Oxen will not learn commands if the trainer is angry. The cowherd has to cultivate peacefulness to get the job done.

## SELF-CONTROL

The most important aspect of self-control for one desiring spiritual advancement is control of the tongue. Prabhupada writes, "Only the animal killer [or eater] cannot relish the transcendental message of the Supreme Lord." (*Srimad-Bhagavatam* 1.3.24) When by caring for cows a person sees how friendly and loving they are, his compassionate nature is aroused. He can easily give up eating meat, not wanting to kill the animals he loves and depends on.

Eating only food offered to Krishna also promotes control of the tongue. When the cowherd offers Krishna milk products from Krishna's own cows, and grains and vegetables from His own land, and then takes the remnants in the form of *prasadam*, the cowherd's brain becomes spiritually purified, and the words he speaks become sober and happy in glorification of Krishna.

Training oxen is another important aid to sense control. There's a New England saying that you train the boy by having him train a team of oxen. There's truth in that. In Sanskrit *go* means "cow," and it also means "senses." A trainer can see that when the oxen (*go*) do whatever they feel like, they're useless. Once they're trained and controlled, they're useful and happier. The trainer can see that the oxen are proud and happy to work with him when they can control their senses. The comparison with his own senses (*go*) is automatic. The trainer sees that when he trains and controls his own senses to serve Krishna, he too will be happier and more productive.

## AUSTERITY

In a society that truly practices cow protection, the bull is fully used for growing food and transporting it. As a valuable member of society, the ox is carefully maintained and protected from slaughter. Economically, using the ox as the means of transport rules out the pileups of wealth that go with trucking things around with coal, gasoline, and nuclear power. Each farmer can farm only so much land with oxen, much less even than with horses. So the use of oxen regulates the scale of production, which helps guarantee that land and wealth are fairly distributed. There are no 1000-acre agribusinesses. And no heaps of wealth to make it easy for people to become entangled in sense gratification.

Because the work of caring for the cows and the land is satisfying, artificial sources of pleasure are not required. As spiritual life develops, austerity and simple living become a pleasure, not a burden. The tendency will be to use any surplus or any natural opulence for worshipping Krishna, not for sense gratification.

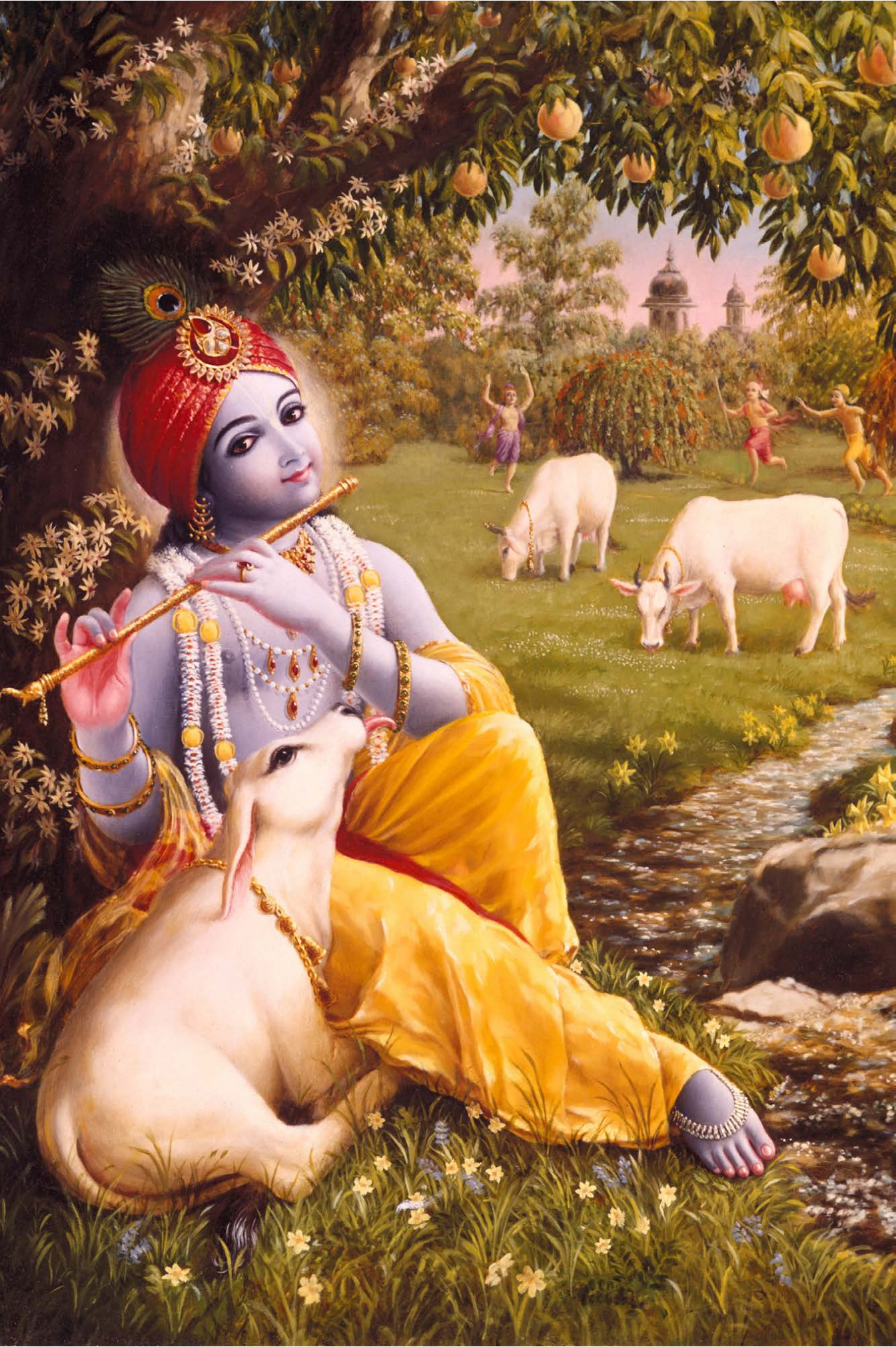
## PURITY

Cows can tolerate a wide range of physical conditions. They thrive in the cold Scandinavian countries, in the hot, dry African plains, in the wet tropical jungles of Latin America. But they cannot tolerate filth. They quickly become diseased if not kept clean. As the cowherd works to keep the cows clean, he or she practices living a clean way of life.

## TOLERANCE

Probably no other animal is as tolerant as a cow. If by your daily care and affection you convince the cow or ox that you are its well-wisher, it won't hold a grudge against you for reprimanding it. It won't attack you. For example, once, by my foolish negligence, one of our milk cows got loose from her stall, and when I walked into the barn I







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found her eating from a grain cart. I knew she could die from overeating if she didn't stop. So I yelled at her, but she didn't stop. I hit her on the back with a stick, but she still kept eating. Finally, I had to hit her in the face, which I hated to do, especially since it was my fault she got loose. But she stopped eating grain and returned to her stall. In five minutes she was mooing softly for me to come and pet her. She wasn't at all afraid of me, and she wasn't angry at me. I knew a dog or cat or even a child would never have such tolerance.

If a person can develop tolerance for being corrected, it is a wonderful asset for advancing in spiritual life. Of course, a spiritual master doesn't beat his disciple with a stick, but sometimes a disciple's ego gets hurt when his actions or beliefs are shown mistaken. The cowherd can learn tolerance from the cows and oxen.

## HONESTY

Cows are straightforward, and their service demands straightforwardness. It's hard to cheat with them. Either you give them good food, water, and affection or you don't. Either you are punctual for milkings or you're not. Either you keep them clean or you don't. When you make a mistake or get lazy, you'll probably get a quick reaction. You're too lazy to clean out the water tank? Milk production will drop because cows don't want to drink that nasty-tasting water. You forgot about the six o'clock milking? You'll be kicking yourself tomorrow when you have to take care of a cow suffering from mastitis. You'll probably never forget again. Cow protection is a practical way of learning to be honest and conscientious.

## KNOWLEDGE AND WISDOM

Cultivation of spiritual knowledge starts with a healthy brain. For this, milk is essential. Prabhupada explains, "The body can be maintained by any kind of foodstuff, but cow's milk is particularly essential for developing the finer tissues of the human brain so that one can understand the intricacies of transcendental knowledge." (*Srimad-Bhagavatam* 3.5.7)

Scientists support this view. They say that vitamin B12 is essential to maintain healthy nerve cells. (The brain is made up of nerve cells.) A vitamin-B12 deficiency can take years to manifest, but it is a deadly serious matter, as explained by nutrition expert Laurel Roberts. "The first signs of damage are a characteristic sore back, numbness and tingling in the feet, and diminished vibration and position sense. Then follow unsteadiness, poor memory, confusion, moodiness, delusions, overt psychosis, and eventually death."

The only natural source of vitamin B12 in a vegetarian diet is milk. (Obtaining B12 from meat products creates new problems because of the adrenalin and toxins one ingests with the meat.) In a peaceful society, therefore, milk is essential to properly maintain brain cells needed for spiritual intelligence. Prabhupada emphasizes this point:

For such important brain tissues we require a sufficient quantity of milk and milk preparations. Ultimately, we need to protect the cow to derive the highest benefit from this important animal. The protection of cows, therefore, is not merely a religious sentiment but a means to secure the highest benefit for human society.

—*Light of the Bhagavata*

Thus when the cowherd comes home and takes a cup of hot milk at the end of a day of hard work in the fields, he or she is making the brain fit to contemplate spiritual topics. And the peaceful fields and pastures provide the perfect environment to cultivate knowledge and wisdom.

## RELIGIOUSNESS

"Milk is liquid religiosity," says Srila Prabhupada. So what could be more religious than to produce milk and grains to offer to Krishna? Lord Krishna says that a person can understand Him only by devotional service. (Bg. 18.55) And one can perform devotional service by doing one's daily work as an offering to Krishna. (Bg. 18.45,46) No need to be a great scholar. No need to be a powerful warrior, or even a highly talented craftsman. If the cowherd faithfully carries out the duties of caring for the cows and bulls and producing food to offer to Krishna, he or she will become spiritually satisfied.

Besides that, just by seeing the cows every day one can easily remember Krishna and His cows in Goloka Vrindavana, in the spiritual sky. That remembrance is the highest religiousness.

Through philosophy and scripture alone a few intelligent people can be motivated to undertake spiritual life. For them to get started on the path back to Godhead may be easy. But most of us are not like that. For us Krishna has very kindly sent the cow and the bull to coach us in developing qualities that will help us in Krishna consciousness. 🙏

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## The story of brahmarakshasa

# Thirukurungudi Vaishnava Nambi Temple - part I

by Sampatkumara Ramanuja Dasan (Adv. Ashwin.S)

Located in Thirunelveli district is the beautiful temple of Sriman Narayana Sri Vaishnavanambi in Thirukurungudi.

### The Pastime

The pastime of this temple is intricately associated with *Kaishika Purana* and Swami Nampaduvan.

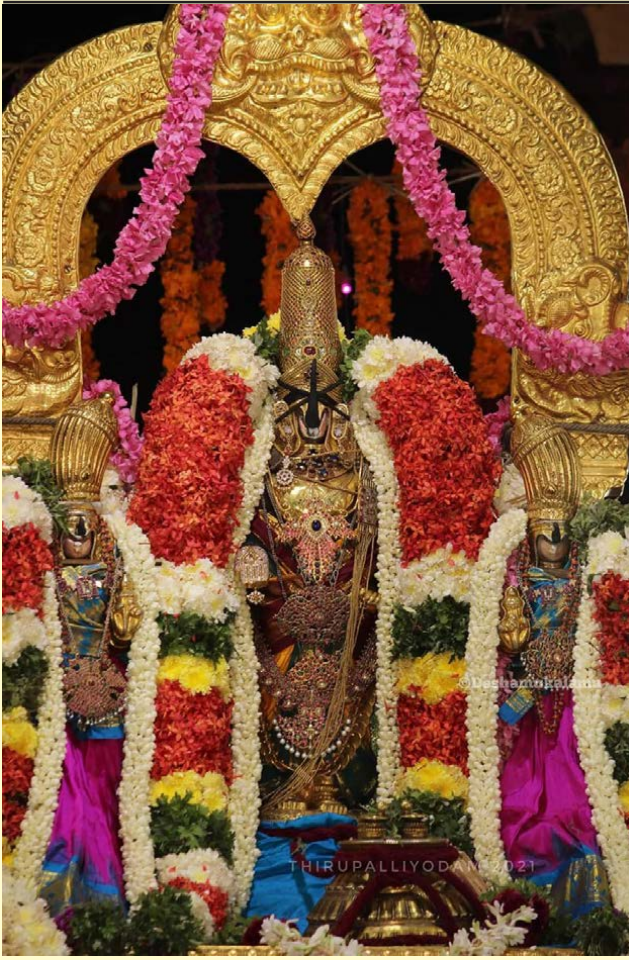
Among the *avatars* most unique of the Supreme Personality of Godhead Sriman Narayana, is His appearance twice as Sri Varaha Perumal, the form of a wild boar. Once, Mother Earth (Goddess Bhoomi Devi) sank into the sea to save herself from the tyranny of the *asura* Hiranyaksha. Responding to her cry, Lord Narayana appeared as a boar, fatally knocked down the *asura*, retrieved her to her position and consoled her by revealing the message of the Vedas. The earth was again populated.

The second time when the Lord appeared was to save the earth from a great devastation called Pralaya (deluge). Lifting the earth, drowned in the sea by His tusks, the Supreme Personality of Godhead Sri Varaha Perumal placed Bhoodevi back in her orbit. Even as He wiped the sorrow of Bhoomi Devi and was comforting her, she expressed sadness at the sufferings of the people and sought the benign blessings of the Lord on them. She beseeched Him to show an easy way to attain salvation for those submerged in the ocean of material bonds and affinity. Readily acceding to the request of Bhoomi Devi who was most concerned for the welfare of her children on earth, the Supreme Personality of Godhead Sriman Narayana suggested that by performing musical offering and singing



The entrance to the temple of Thirukurungudi





The Lord of Thirukurugudi with His consorts

His glory and chanting His holy names in great faith, the devotees could please Him and gain *moksha*, the ultimate universal bliss. Stressing on this further, He narrated the story of Nam Swami Nampaduvan, an ardent devotee who adopted the mode of music to gain His grace.

The stage set for this anecdote is Thirukurugudi, the abode of the considerate Lord, situated in sylvan surroundings with sprawling paddy fields and palm groves. Thick woods and serene hills of Mahendra Parvatham provide a beautiful backdrop to this tranquil rural temple, one of the 108 temples revered by devotees of Hari.

The beauty of Thirukurugudi, located some 40 km from Thirunelveli in the southern part of India, can well be imagined by the lyrics of songs composed by Thirumangai Azhwar whose vivid portrayal in *Perya Thirumozhi* highlights Nature at its best in this temple of Lord Narayana, housing Nindra Nambi as the presiding Deity, with His consorts.

The Azhwar says: "Kurungudi is where in the cool waters of lake, fragrant lotus blossoms and swans with red feet nestle with their mates; baby crane perches itself on a low branch and eats on the fish from the mouth of its mother; soft, red-footed water-hens search for worms for their mates, wading through ripe paddy fields with sharp eyes; night and day the bees hum sweetly while the fragrance of the *kuravu* trees spread everywhere in Kurungudi; where *mullai* (jasmine) creepers sprout tender white buds in the backyards; sharp-beaked water-egrets rejoice with their mates in fields filled with water birds."

On the outskirts of this lovely shrine village was born Swami Nampaduvan. Though he hailed from a *chandala* caste, he was steadfast in his devotion to Lord Nambi and every evening he would sing the praise of the Supreme Personality of Godhead Sriman Narayana, standing far away from the temple precincts.

There came a testing time for his dedicated religious worship. As the day was marked by Kaisika Ekadashi in *shukla paksha* of the month of Karthikai, the eighth month in the Tamil calendar, Swami Nampaduvan, who observed fast and kept awake, set out in the night towards the temple to render hymns. On the way, he was waylaid by a hungry *brahmarakshasa* (demon) which wanted Swami Nampaduvan as its prey.

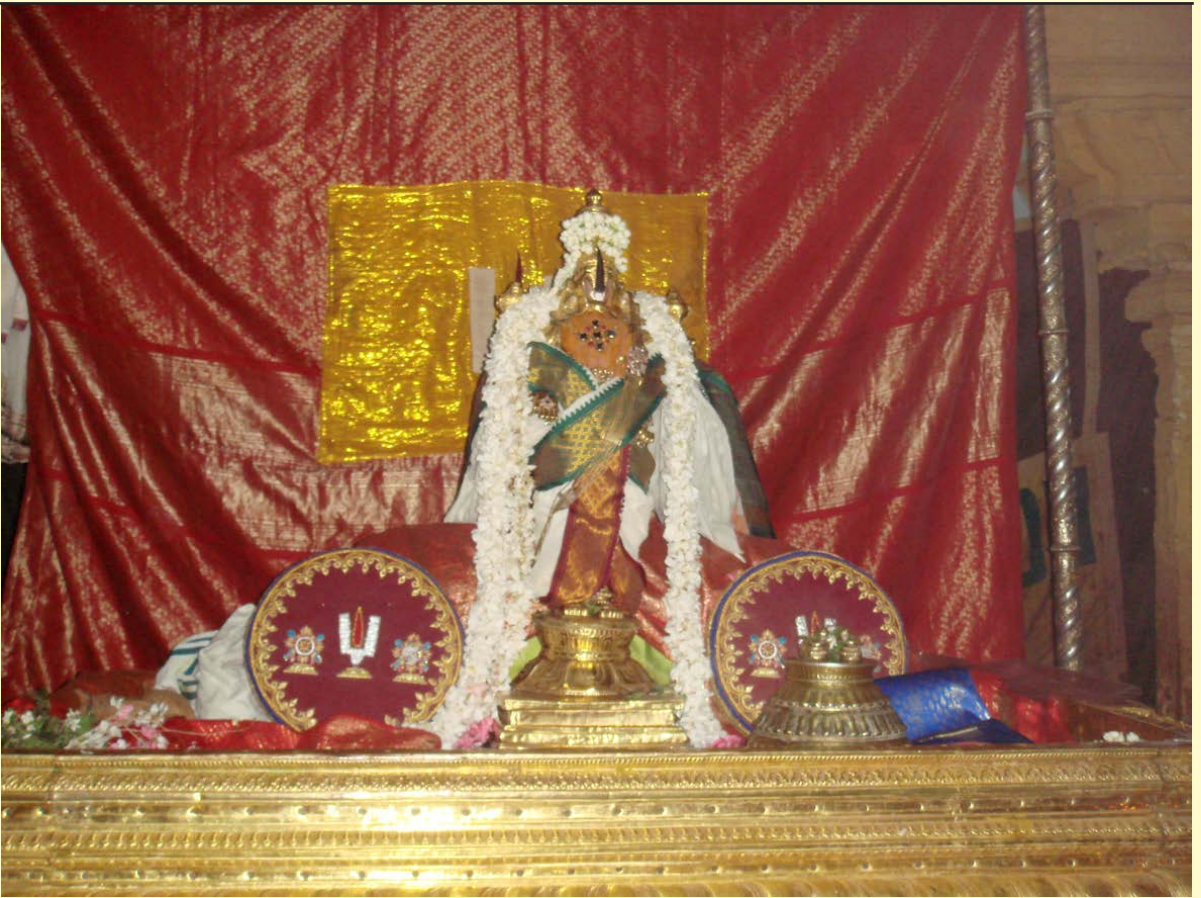
### Who is a *brahmarakshasa*?

The word *brahmarakshasa* comprises of two words: *brahma* and *rakshasa*. The word *brahma* is used here as the short form for *brahmana*, and *rakshasa* is a type of demon that eats human flesh. Therefore, the word *brahmarakshasa*



The beautiful precincts of Thirukurugudi temple





*Vaishnava Nambi*

means “the demon of a *brahmana*.”

A *brahmarakshasa* is a ghost of a *brahmana* who committed grave sins during his lifetime. It is believed to be the most powerful ghost and is very difficult to get rid of. People also believe that they have certain powers and can bless people if propitiated. Some Hindu temples have their idols, and people worship them. There are some separate temples dedicated to them in some parts of India.

In many stories, they are depicted as fierce looking demons with huge bodies, having projected tusks, with two horns on the sides of the head, and a *shikha* like a *brahmana*.

The *Kathasaritasagara* by Somadeva describes:



*The most beautiful Thirukurugudi*





Above and below: *Brahmarakshasa in the Kaishika Purana drama enacted in the temple.*  
*This drama is a very ancient practice.*

“At that moment, there suddenly appeared a *brahmana* demon, black as soot, with hair yellow as the lightning, looking like a thundercloud. He had made himself a wreath of entrails and wore a sacrificial cord of hair; he was gnawing the flesh of a man’s head, and drinking blood out of a skull.”

– Ch. 12.27

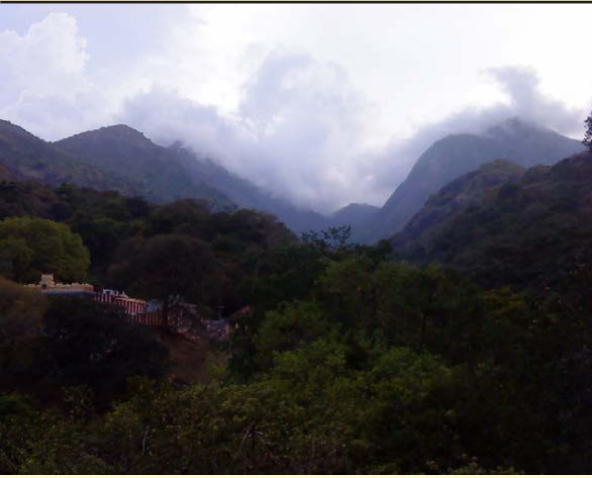
Though not scared or interested in life, Swami Nampaduvan was happy that his body could satiate the *brahmarakshasa* and relieve its hunger. Yet, the great devotee was sad that his life would end without singing the praise of Lord Nambi, completing his *vraham* (vow) and paying obeisance before His temple, as he had been doing over the years. Swami Nampaduvan sought the mercy of the *brahmarakshasa* to let him go to the temple, fulfil his musical offering to the Lord and return for the *brahmarakshasa* to consume him and satisfy its hunger. The demon would not believe that Swami Nampaduvan would return. He considered the plea of Swami Nampaduvan as a ruse to escape. “I know you will not come back and I will not let you go,” it said and contended that no one who had



*Brahmarakshasa and Swami Nampaduvan*



*The angry Brahmarakshasa*



*The beauty of upper hill temple and the hill of Thirukurugudi*



*Thirukurugudi, as described by the Azhwars, is extremely beautiful*

escaped from the grip of *brahmarakshasa* would return and give himself up again.

Persuaded further, Nam Swami Nampaduvan made as many as 18 promises, all of which, except for one, were turned down by the *brahmarakshasa*. These promises (detailed exhaustively in subsequent articles) set forth the virtues a person should adopt in life. The violation of the promises would make him a great sinner, Swami Nampaduvan reasoned.

What made the *brahmarakshasa* finally accede to the plea of Swami Nampaduvan was his pledge: “If I do not return, I will earn the curse of breaking the divine law not to equate Lord Narayana, the unparalleled and ultimate Parama Purusha and Parabrahma, with other *devatas* (demigods).” Also taking into account the devotion of Swami Nampaduvan for the Lord, his Vedic intelligence and exposition, sincerity and deep-rooted faith in Vaishnavism, the *brahmarakshasa* let him go.

Swami Nampaduvan kept to his word. He completed his *vratham* by spending most part of the night in front of the temple singing about the Lord’s greatness in various *ragas* (melodies) and happily returned to the *brahmarakshasa*.

But this was not before the Swami Nampaduvan was stopped in the forest by an unknown person who insisted on knowing why he was walking at such a hurried pace. Explaining his determination to offer himself as food to the *brahmarakshasa*, Swami Nampaduvan recalled the promise he had made earlier. “If I do not find the *brahmarakshasa* in the place where I saw it last, I will go in search of it in the woods.” With a view to test the resoluteness of Swami Nampaduvan, the stranger, who was none else but Lord Vishnu Himself, sought to dissuade him from proceeding further, saying that it was rare to see a noble *brahmarakshasa* as Vibhishana and all other evil forces should be shown no mercy and deserve to be eliminated. Quickly reacting to this, Nampaduvan, a man of moral excellence, said, “It is better to die than fail to comply with a promise made earlier. I am a person who keeps promises. And, even if I vacillate, my in-born nature is such that it will not allow me to bend to convenience.” He then proceeded, carrying fully the blessings of the Lord.

Succeeding in his search, Swami Nampaduvan reached the *brahmarakshasa* and first expressed his gratitude for being permitted to go and sing the glory of Mahavishnu who was in the form of Azhagiya Nambi at Thirukurugudi, “Now I am ready to satisfy your hunger. You can drink my blood, eat my flesh and fill your stomach,” he said.

The *brahmarakshasa* who was in a frightful mood then, however, changed its mind and decided not to consume Swami Nampaduvan. Showing no interest in the physical form of Swami Nampaduvan, it made a different demand this time. “If you want to save your life and go unhurt, you should part in my favour, the results you had acquired from the musical offering you had made earlier in the night to the Supreme Personality of Godhead Sriman Narayana,” he said.

As a person who cares more for what he had said earlier and promised, Nam Swami Nampaduvan reminded the *brahmarakshasa* of the commitment he had made and how he had returned without fail, as the *brahmarakshasa* had wanted. “You can swallow me, but I will not part with the fruits of my musical offering.” The *brahmarakshasa* became furious.

(To be continued) 🌸

Photo courtesy: Santhanakrishnan, Srirangam



# Sri Rajnath Singh inaugurates GITA DANA YAJNA

## at ISKCON Sri Rajadhiraja Govinda Temple on the occasion of Gita Jayanti

**Bengaluru, 03 December 2022:** Hon'ble Defence Minister of India Sri Rajnath Singh inaugurated the Gita Dana Yajna Mahotsava on the occasion of Gita Jayanti at ISKCON Sri Rajadhiraja Govinda Temple located in Vasanthapura, Bangalore. ISKCON Bangalore group of temples aim to distribute 1 lakh *Bhagavad-gitas* during the month-long Gita Dana Yajna. Many activities based on the *Bhagavad-gita* were organised during this period.

Hon'ble Chief Minister of Karnataka Sri Basavaraj S Bommai, Former Chief Minister of Karnataka Sri B S Yediyurappa, Hon'ble Revenue Minister of Karnataka Sri R Ashoka, Hon'ble Minister of Health and Family Welfare of Karnataka Dr. Sudhakar, and other dignitaries were present at the event.

Eminent personalities like Padma Sri awardee T.V Mohandas Pai, Jnanpith awardee Chandrashekar Kambar, devotional vocalists S Aishwarya and S Saundarya, the great-granddaughters of Bharat Ratna M S Subbulakshmi, Sri S Somanath, Chairman, ISRO, Sri Chandru Iyer, British Deputy High Commissioner to Karnataka and Kerala, Sri Patrick Hebert, Consul General of Canada in Chandigarh, Sri Vidyabhushana, Devotional vocalist in Kannada and Tulu, Ms. Sapthami Gowda, Kannada Actress and Ms Gayathri Reddy, Member, Global Shapers Community – a youth wing of World Economic Forum – also graced the occasion.



Dignitaries present at Gita Jayanti event (L to R) Sri R Ashok, Sri Madhu Pandit Dasa, Sri Tejasvi Surya, Sri Yediyurappa, Sri Basavaraj Bommai, Sri Rajnath Singh, Sri Vasudeva Keshava Dasa and Sri Chanchalapati Dasa



Various groups of children and adults chanted the 700 shlokas of the *Gita* in the temple complex. A multimedia video presentation of the *Bhagavad-gita* recitation by renowned devotional vocalist Sri Vidyabhushana along with its translation in six languages was released on the auspicious day of Gita Jayanti. This presentation is curated in a contemporary format to help the audience of all age groups learn and appreciate the teachings of the *Gita*.



*Sri Rajnath Singh takes the blessings of Lord Sri Rajadhiraja Govinda*



*Sri Rajnath Singh hands over Bhagavad-gitas to Shri Basavaraj Bommai for distribution*





Sri Rajnath addresses the gathering during Gita Jayanti event

Sri Rajnath Singh expressed his appreciation and said, “I would like to congratulate Sri Madhu Pandit Dasa and the devotees of ISKCON Bangalore for conceiving this magnificent Sri Rajadhiraja Govinda Temple. This temple radiates a divine and sublime atmosphere and I feel blessed to participate in the Gita Jayanti event. India is the storehouse of spiritual knowledge, that has been followed and adapted by other nations. *Bhagavad-gita* is the living Jnana Ganga which is blessing all of us through its transcendental knowledge. The *Gita* has influenced prominent people like philosophers and intellectuals all over the world. I encourage everyone, especially youth to read the *Bhagavad-gita* and adopt its principles in their lifestyle. Distribution of knowledge is the highest among charities. I wholeheartedly appreciate ISKCON Bangalore for spreading the immortal

wisdom of *Bhagavad-gita* through the Gita Dana Yajna initiative.”

Sri Basavaraj Bommai said, “*Bhagavad-gita* is the ‘Song of God’ spoken by Lord Krishna Himself. It is a blend of science and spirituality to uplift humankind. Srila Prabhupada’s *Bhagavad-gita* provides a complete understanding on life and solutions to all problems on every page. The Bhakti movement of India has contributed significantly to our independence and created a resurgence of our culture in India and across the world. I congratulate Madhu Pandit Dasa and ISKCON Bangalore for this great initiative of distributing one lakh *Bhagavad-gitas* as part of the Gita Jayanti.”

Sri Yediurappa said, “*Bhagavad-gita* is the mother of all religions, the need of the hour that provides insightful solutions to all the problems of life. Today, lakhs of people are attracted to Lord Krishna due to the efforts of Srila Prabhupada. The Gita Dana Yajna Mahotsava by ISKCON Bangalore is a great initiative to spread the message of Sanatana Dharma.”

Speaking on the occasion, Sri Madhu Pandit Dasa said, “I wish to express my heartfelt gratitude to Sri Rajnath Singh and all the dignitaries for gracing the event. As exemplars, their presence and words of wisdom will surely enthuse everyone to read *Bhagavad-gita* daily and apply its teachings in their lives. The profound and absolute



Children chant Bhagavad-gita shlokas during Gita Jayanti event





*Eminent personalities on the stage wait to receive Bhagavad-gitas from Sri Rajnath Singh for distribution*

knowledge of the *Gita* can guide every individual, family, society and nation to the path of perfection. We hope to multiply the scale of book distribution to reach more people in the coming years.”

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, Founder-Acharya of ISKCON, presented the message of the *Bhagavad-gita* to the whole world. His work – *Bhagavad-gita As It Is*, has been translated into all the major languages of the world. The teachings of the *Bhagavad-gita* are universally applicable to all, irrespective of their country or religion and are much appreciated by great personalities in India and abroad. Following in the footsteps of Srila Prabhupada, the members of ISKCON Bangalore have been distributing this book of wisdom to lakhs of people through this initiative.



*Sri Rajnath Singh felicitates eminent vocalist Sri Vidyabhushana*

*Sri Rajnath Singh hands over Bhagavad-gitas to Sri Mohandas Pai*





## Sankranti Kashi Prayag Pilgrimage

**Travel dates:**  
Jan 14 - 16, 2023

**Amount:**

₹12,023/-  
(+ Flight Charges)

**Places of visit:**

Sankranti Prayagraj Magha Mela,  
Sankranti Triveni Sangam Snan,  
Prayagraj, Kashi, Sita Samahit Sthal,  
Vindhyavasini & More



## MYSORE RATHA YATRA PILGRIMAGE



**Travel dates:**  
Jan 7 (6am) - Jan 8 (11pm), 2023

**Amount:**

₹5,000/-  
(Comfort Package)  
₹2,500/-  
(Economy Package)

**Places of visit:**

Sri Kengal Anjaneya Swamy Temple,  
Lakshmi Narasimha - Pandavapura,  
Aprameya Krishna (Ambegalu Krishna)  
Ugra Narasimha Temple,  
Vrardharaja Swamy Temple  
Nanjudeshwara Temple,  
Chamundeshwari Temple  
Srirangapatna (Kaveri Snana & Darshana)



## Chennai Ratha Yatra & Tondainadu Divyadesams Pilgrimage



Kanchipuram

Sriperumbudur

Sholingur

Chennai

**Travel dates:**  
Jan 26 - 27/29, 2023

**Amount:**

Only Ratha Yatra & Chennai Divyadesams  
₹6000/-  
Tondainadu & Ratha Yatra  
₹12000/-

**Places of visit:**

Chennai Ratha Yatra,  
Chennai Divyadesams,  
Kanchipuram Divyadesams,  
Sriperumbudur, Tondainadu  
Divyadesams, Sholingur



## HUBLI RATHA YATRA PILGRIMAGE



**Travel dates:**  
Feb 4 - 5, 2023

**Amount:**

₹5000/-

**Places of visit:**

Hubli Ratha Yatra, Sode  
Vadirajaswamy Mutt,  
Tapovana, Sahasralinga,  
Sirsi & More



## DHARWAD RATHA YATRA PILGRIMAGE



**Travel dates:**  
Feb 11 - 12, 2023

**Amount:**

₹5000/-

**Places of visit:**

Dharwad Ratha Yatra,  
Gadag, Badami, Aihole,  
Pattadkal & More



## MANGALORE RATHA YATRA PILGRIMAGE



Udupi

Dharmasthala

Sringeri

Kukke Subramanya

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

**Amount:**

₹7,500/-

**Places of visit:**

Mangalore Ratha Yatra Festival,  
Udupi, Malpe, Mangalore,  
Gokarna, Murdeshwara,  
Shaligrama Narasimha, Kukke  
Subramanya, Horanadu  
Annapoorneshwari, Sringeri,  
Dharmasthala





## Dwaraka Gujarat Pilgrimage

**Places of visit:**  
Matrugaya, Ambaji, Modhera, Kutch, Narayan Sarovar, Dwaraka, Bet Dwaraka, Mula Dwaraka, Somnath, Porbandar, Nageshwar Jyotirlinga, Jambavan cave, Rukmini-Krishna Vivahakshetra, Junagadh, Girnar, Bhavnagar, Dakor

**Travel dates:**  
Jan 21 to Jan 29, 2023

**Amount:**  
₹12,000/-  
Dwaraka+Somnath (+Flight Charges)  
₹27,000/-  
Full Gujarat (+Flight Charges)  
₹35,000/-  
Gujarat+Nathdwara (Pancha Dwaraka)  
+Flight Charges



## Cambodia & Thailand Pilgrimage

**Angkor Vat**  
the largest Vishnu temple in the world

**Travel dates:**  
Feb. 7 to 12, 2023

**Places of visit:**  
Angkor Vat, Angkor Thom, Bayon, Ta Prohm, ISKCON Cambodia, Kulen mountain, Sahasralinga, ISKCON Bangkok & more

**Amount:**  
₹70,000/-  
(+flight charges ₹25,000/-)



## VRINDAVAN KURUKSHETRA PILGRIMAGE

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

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

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

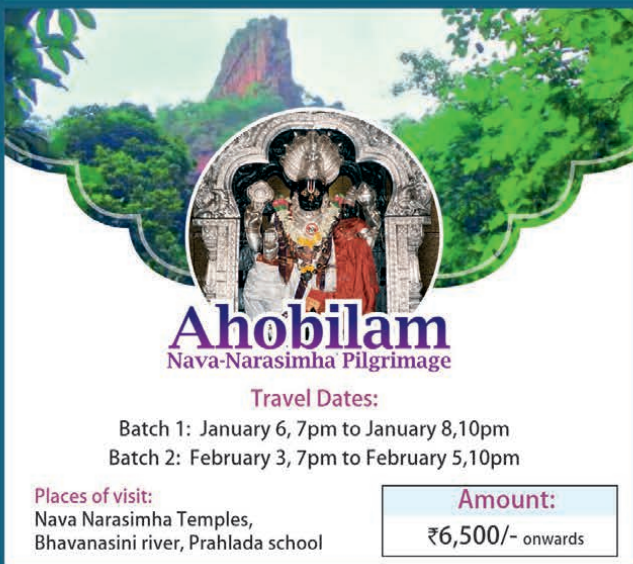


## AYODHYA-KASHI-GAYA PILGRIMAGE

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

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

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



## Ahobilam Nava-Narasimha Pilgrimage

**Travel Dates:**  
Batch 1: January 6, 7pm to January 8, 10pm  
Batch 2: February 3, 7pm to February 5, 10pm

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

**Amount:**  
₹6,500/- onwards



## Andhra Pradesh Pilgrimage

**Travel dates:**  
Feb 3 (9pm) - 5 (sam), 2023

**Amount:**  
Tirupati : ₹6,000/-  
Tirupati+ Ahobilam: ₹12,000/-  
Tirupati+ Ahobilam+ Mantralayam: ₹18,000/-  
Andhra (Tirupati, Ahobilam, Mantralayam, Srisaillam, Mangalagiri, Simhachalam, Srikakulam): ₹27,000/-

**Places of visit:**  
Tirupathi, ahobilam, mantralayam, srisaillam, mangalagiri, srikakulam, rajamahendravaram, simhachalam, kanakadurga & more

**Amount:**  
₹27,000/-  
(Flight Package ₹40,000/-)

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**For registrations contact:**

   **93791 55555**

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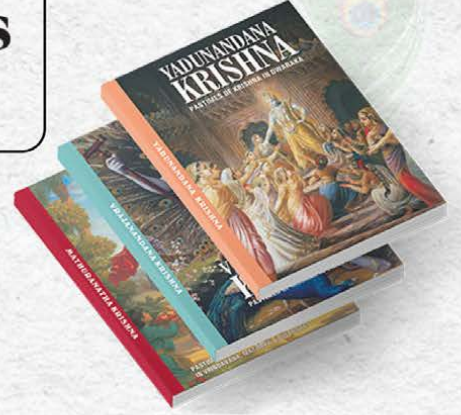
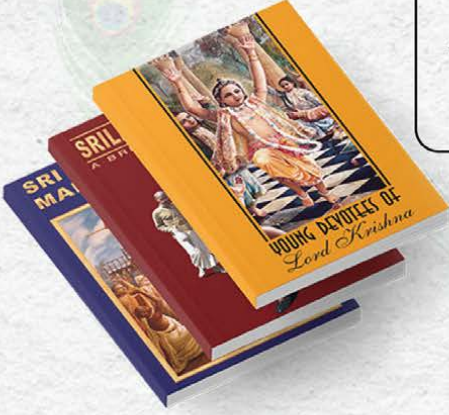


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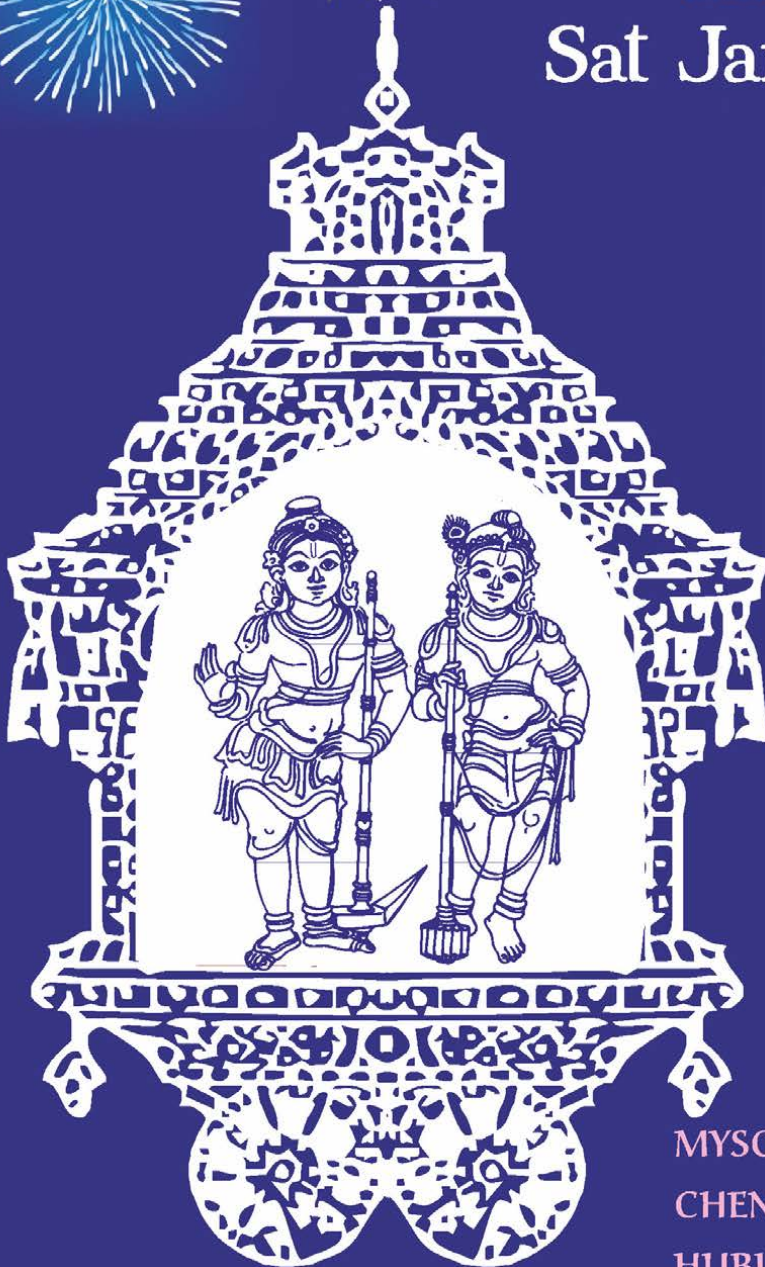
ISKCON  
SRI SRI KRISHNA BALARAMA

# RATHA YATRA

BANGALORE

Sat January 14 - 2023

5 pm



*rathe ca vamanam  
drstva punar janma  
na vidyate*

Simply by seeing the Lord on  
the chariot, one makes  
advancement for stopping the  
repetition of birth and death.

MYSORE	Sat January	07
CHENNAI	Sat January	28
HUBLI	Sat February	11
MANGALORE	Sat February	18