



KRISHNA VOICE

Vol 24, No.11, November 2023





Sri

GOVARDHANA PUJA

Celebrating the Govardhana Lila of Lord Krishna

Tuesday, 14 November 2023

Celebrations

5:00 PM onwards

ISKCON Vaikuntha Hill, Vasanthapura

6:00 PM onwards

ISKCON Sri Radha Krishna Temple,
Rajajinagar

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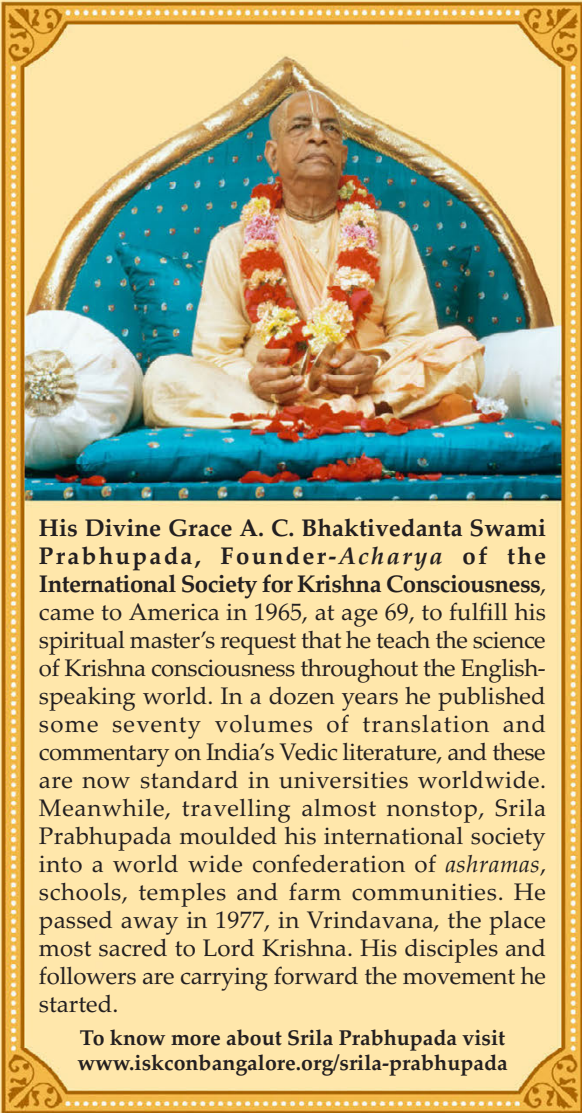
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His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, Founder-Acharya of the International Society for Krishna Consciousness, came to America in 1965, at age 69, to fulfill his spiritual master's request that he teach the science of Krishna consciousness throughout the English-speaking world. In a dozen years he published some seventy volumes of translation and commentary on India's Vedic literature, and these are now standard in universities worldwide. Meanwhile, travelling almost nonstop, Srila Prabhupada moulded his international society into a world wide confederation of *ashramas*, schools, temples and farm communities. He passed away in 1977, in Vrindavana, the place most sacred to Lord Krishna. His disciples and followers are carrying forward the movement he started.

To know more about Srila Prabhupada visit
www.iskconbangalore.org/srila-prabhupada

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Founder's Lecture Detroit—July 16, 1971

The Highest Human Culture

The goal of human civilization should not be material progress, but the awakening of people's lost spiritual consciousness.

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

*ajnana-timirandhasya
jnananjana-salakaya
caksur-unmilitam yena
tasmai sri-gurave namah*

"I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him."

Ajnana means ignorance, and *timira* means darkness. So *ajnana-timirandhasya* means one who is in ignorance and darkness. Every one of us is in that position. The material advancement of civilization is not knowledge. People may not agree with us, but actually this is the fact. This material advancement is ignorance.

For example, I have come here to your city, and I have some business to attend to. But if I forget my business and I become busy with my apartment, is that very sound knowledge? I have come here to execute some business. I have got my temple here. There are devotees. They want to see me. I want to see them. They want to take spiritual knowledge from me, and my duty is to impart it. That is the business I'm here for. But if I simply become engaged in decorating my apartment and forget my business, am I very intelligent? No.

Therefore that is called ignorance. I forget my real business; I become engaged in some very temporary business. I am here for two days. I shall live in an apartment. It may be very nice or not very nice—that is not a very important thing. For two days I can live anywhere, even underneath a tree. That does not hamper my business. But I must be very serious about my business. That is intelligence.

I saw an advertisement while coming here: "Comfortable living begins here." So we are contemplating to live in this material world very comfortably. That has become our business. That is very much manifest in your Western countries. People are always busy trying to live comfortably in this world. But they forget that one day—however secure and comfortable we may make our country or home—we will be kicked out: "Please get out immediately."

You cannot say, "I have not finished decorating my apartment. Let me stay here for some days."

No. Death is so cruel that one day, all of a sudden, it will come and say, "Please get out immediately."

If I could not finish my business and I am kicked out, then just imagine how much loss I suffer and what kind of fool I am. Modern civilization does not know this. People think, "This body has come out all of a sudden by accident" the body means the senses—"and let us enjoy the senses to the best capacity. That is the perfection of life."

The whole world, especially the Western countries, accepts the ideology, the philosophy, of hedonism. "Enjoy this life very comfortably, as nicely as possible." But that is a great defect and a great mistake.

Bhogi, Rogi, and Yogi

For those who are on the platform of gross sense enjoyment, the truth is very difficult to understand. In the *Bhagavad-gita* (2.44) it is said,

*bhogaisvarya-prasaktanam
tayapahrta-cetasam
vyavasayatmika buddhih
samadhau na vidhiyate*

"In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination for devotional service to the Supreme Lord does not take place." *Bhogi* means material sense enjoyment. And *rogi* means that which puts impediments to sense enjoyment, or a diseased



condition. You cannot enjoy life in a diseased condition. *Bhoga, roga*—and there is another word, *yoga*. These are Sanskrit words. *Bhoga* means enjoying sense gratification. *Roga* means a diseased condition, when we cannot enjoy. And *yoga* means to get out of this *bhoga* and *roga* and go back to home, back to Godhead. That is called *yoga*.

Bhogi, rogi, and *yogi*. *Bhogi* means those who are interested in sense gratification, and *rogi* means those who are suffering. Every one of us is suffering more or less, because this is a place where suffering is the condition of life. But we forget. That is called *ajnana*. We living entities, being part and parcel of God, are as good as God. We may be a little “God,” but our position is qualitatively is as good as God’s. The Mayavadi philosophers take it that we are as good as God in full strength. No. That is not the fact. A little particle of gold is gold. That’s a fact. But it is not as valuable as the lump of gold. The lump of gold is more valuable. A particle of gold is gold, but not equal to the gold mine. The Absolute Truth, God, is just like the gold mine, and we, every one of us—everything—is a part and parcel of that gold mine. We are also gold.

The Propensity to Enjoy

The quality being the same, the propensities should also be the same. Krishna enjoys with *gopis*, cowherd girls, and because we are part and parcel of Krishna, we also want to enjoy life with young girls. This propensity to enjoy life with young girls or young boys is natural. A young girl and a young boy have a natural tendency to mix, to love. That is not unnatural. Why? Because that propensity is there in the Supreme, as you can see in pictures of Radha-Krishna.

Govinda, Lord Krishna, has expanded His *ananda-cinmaya-rasa* energy, His pleasure energy for enjoying pastimes. That *ananda-cinmaya-rasa* energy has expanded as so many *gopis*, cowherd boys, cows, calves. They’re giving—all combined together—*ananda*, transcendental bliss, to Krishna.

It is not very difficult to understand. For example, someone keeps a batch of dogs to love. The dogs love the master, and the master loves the dogs. So why can’t Krishna love cows and calves and they also love Krishna? What is the difficulty to understand? Try to understand this tendency.

The *Vedanta-sutra* says, *athato brahma jijnasa*: “Inquire now into the Absolute Truth.” What is the Absolute Truth? That is the question in the *Vedanta-sutra*. The answer is *janmady asya yatah*: “The Absolute Truth is that from which everything emanates.” And what is the nature of the Absolute Truth? *Anandamayo bhyasat*: “By nature He is blissful.”

Now try to understand. If the Absolute Truth, God, is blissful, full of enjoyment—without enjoyment there is no bliss—then we must be blissful. We must enjoy life very nicely. But that is not possible here, because here we are in a diseased condition. The proof of our diseased condition is that there is birth, death, old age, and disease. These are very nicely explained in the *Bhagavad-gita*. We make every effort here to surpass our distressed condition and reach the platform of happiness. Our whole struggle is about this. Why are people running by motorcar this way and that way? To be happy. But they are planning: “I shall be happy in this way. I shall be happy in that way.” The advertisements are there: “Come on.” There are some pictures of naked girls. They are inviting, “Come here. You will be happy.”

We are planning for happiness. Why? Why are we searching after happiness? Because constitutionally we are happy. For example, when we fall diseased we go to the doctor, the physician, to cure the disease. Why? Because constitutionally we are healthy. To remain healthy is our normal life, and to fall diseased is not normal; that is abnormal. Therefore we go to the physician, ask for treatment, and take medicine. We ask, “How shall I be cured?”

Similarly, we are searching after happiness. Why? Because our constitutional position is that we are part and parcel of Krishna, who is *anandamayo bhyasat*: He is by nature full of bliss. But our blissfulness has been disturbed. Now we have to find out why our happiness has been disturbed and life after life we are searching after happiness but are becoming frustrated. That inquiry is our business, not trying to make the temporary place very comfortable.

For example, when you go to your office, you may find that the bus is too crowded and you are not happy. With difficulty, you have to stand. You don’t like that. But because you have to go to the office, you tolerate. “First my business is to go to office on time. What can be done? Let me suffer this.”

Similarly, if you are serious about your real business, that business can be understood in the human form of life. The animals cannot understand. For example, animals are taken to the slaughterhouse, and if one animal enters, all the others will enter. They do not know better. Even if they know, “We are going to be slaughtered,” they have no means to protest or to go out. But if a human being is slaughtered in the street, then his relatives file suit and have the killer arrested.

Animals as Nationals

So many facilities are there for a human being. But an animal has no facility. A cow is born in America, and a gentleman is born in America, but the state takes care of the gentleman and not the cow. The state uses the terms *national* and *nationality*, but why is nationality refused to the animals? It was only a few years ago in your country that nationality was awarded to the black man. Why should one section of humanity be denied nationality? *National* means the living entity born in that land. That is natural. If a child, even of an Indian, is born in your country, he gets immediate citizenship. That is the law.

The conclusion is that anyone born in this land gets nationality. But why should we refuse nationality to the poor animals? That is called ignorance. We have concocted the idea that the animal

has no soul. Why does it have no soul? What is the difference between you and the animal? You eat; the animal eats. You sleep; the animal sleeps. You have sex life; the animal has sex life. You try to defend yourself, and the animal tries to defend himself.

Eating, sleeping, mating, and defending—these four principles, bodily demands, are there for both the animal and the man. So why should the animals be denied nationality? It is not that because they are less intelligent they should be denied nationality. No. If a father has four boys and not everyone is of the same intelligence, does the father give less protection to the less intelligent son? No. The protection, the family protection, is equal for each child.

Equal Rights for Everyone

This is the conception in the *bhagavata*, or godly, community—equal rights for everyone, even the animals. That is Krishna consciousness. Krishna consciousness means to be learned. One who is Krishna conscious is fully learned, a *pandita*. What is the symptom of a *pandita*, a learned man? That is stated in the *Bhagavad-gita* (5.18):

*vidya-vinaya-sampanne
brahmane gavi hastini
suni caiva sva-pake ca
panditah sama-darsinah*



“The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle *brahmana*, a cow, an elephant, a dog, and a dog-eater [outcaste].” In our country a *brahmana* is supposed to be very learned; therefore he is addressed as *pandita*. *Pandita* means very learned. Nowadays he may be a fool number one, but he is called *pandita*, even though he is not actually a *pandita*. But actually a *pandita*, or a *brahmana*, is someone very, very learned in Vedic literature. *Veda-pathad bhaved viprah*: one who has studied the Vedas very nicely is a *vipra*, or a *brahmana*. And one who is actually a *pandita* will see a learned *brahmana*, a hog, a dog, a *chandala* [outcaste], an elephant—all living entities—on an equal level because he sees the soul, not the body.

For example, we are meeting here, and we are seeing each other. We have not come here to see the dress; we have come to see or to learn some knowledge. Similarly, human life is especially meant for grasping the knowledge we are missing. The missing knowledge is that we have forgotten that we are spirit soul, part and parcel of God, Krishna. That is the missing point.

Reviving Our Consciousness

Our Krishna consciousness movement is meant for reviving that lost consciousness. We have lost the consciousness that “I am part and parcel of Krishna, the supreme blissful enjoyer, but somehow or other, being complicated within this matter, I am suffering. I am trying to become happy with this material atmosphere, which is not possible.”

If you are put into the water, even if you are a very nice swimmer you cannot be happy there because the water is not your place. You are a living entity of the land. Similarly, if you take a fish out of the water and give it velvet bedding—“My dear fish, lie down here on the velvet” he’ll die, because the condition is different from what he requires. Similarly, we are spirit soul, Krishna’s part and parcel. So unless we go back to Krishna—just like the *gopis* or the cowherd boys—we cannot be happy. There is no possibility of our becoming happy otherwise.

This is the ideal picture—that you become Krishna conscious, go back home, back to Krishna, and be happy. That is our program. It is a very nice program. This Krishna consciousness movement is not an ordinary, bluffing movement. It is a solid, authorized movement, and we are opening branches as far as possible in all parts of the world to give facility to the people, to the civilized men, to understand the value of life and how to be happy. That is our business. We have no business to cheat you. It is not that I give you some mantra, and you give me some money, and then I go away. No. We have come to serve you, so take advantage. Don’t misunderstand us—“It is a religious sect.” No. We are not a religious sect. We are a cultural sect. We are giving the highest culture to human society, to awaken people’s lost consciousness.

I am very happy to see you all, American and Indians. This is wanted. We want to unite the whole world under this Krishna consciousness movement. And actually that is happening. In our society we have devotees from all sections—Christians, Jews, Hindus, Mohammedans, black, white. It doesn’t matter, because we are seeing according to *Bhagavad-gita*, *panditah sama-darsinah*: A learned man sees every living entity on an equal level. We are trying to see in that light, and we are trying to teach others how to accept that light, how to enjoy that light.

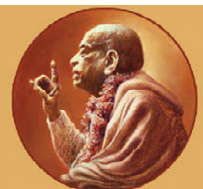
It is a very serious movement. Every one of you can take advantage of it. It is not very difficult to practice, because our process is very simple. Come and chant Hare Krishna with us. Anyone can pronounce the words *Hare Krishna*. We are seeing all over the world that there is no difficulty in chanting this mantra. It is open. There is no secrecy. We don’t say, “I shall give a particular mantra for you.” No. This mantra is one, and it is equally applicable to everyone—to the learned, to the ignorant, to the white, to the black, to the old, to the youth. Everyone can chant. And actually it is happening.

It is very easy. Chant Hare Krishna. There are no hard and fast rules. Begin chanting from whatever condition you are in and see the results. As for examples, we have our temples and our devotees. Try to see how they are living, how their characters are being formed, how they are becoming purified, how their faces are becoming brighter. It is practical.

So this is our request: Please come regularly to this temple and take advantage of it.

Thank you very much. 🙏

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



SRILA PRABHUPADA SPEAKS OUT

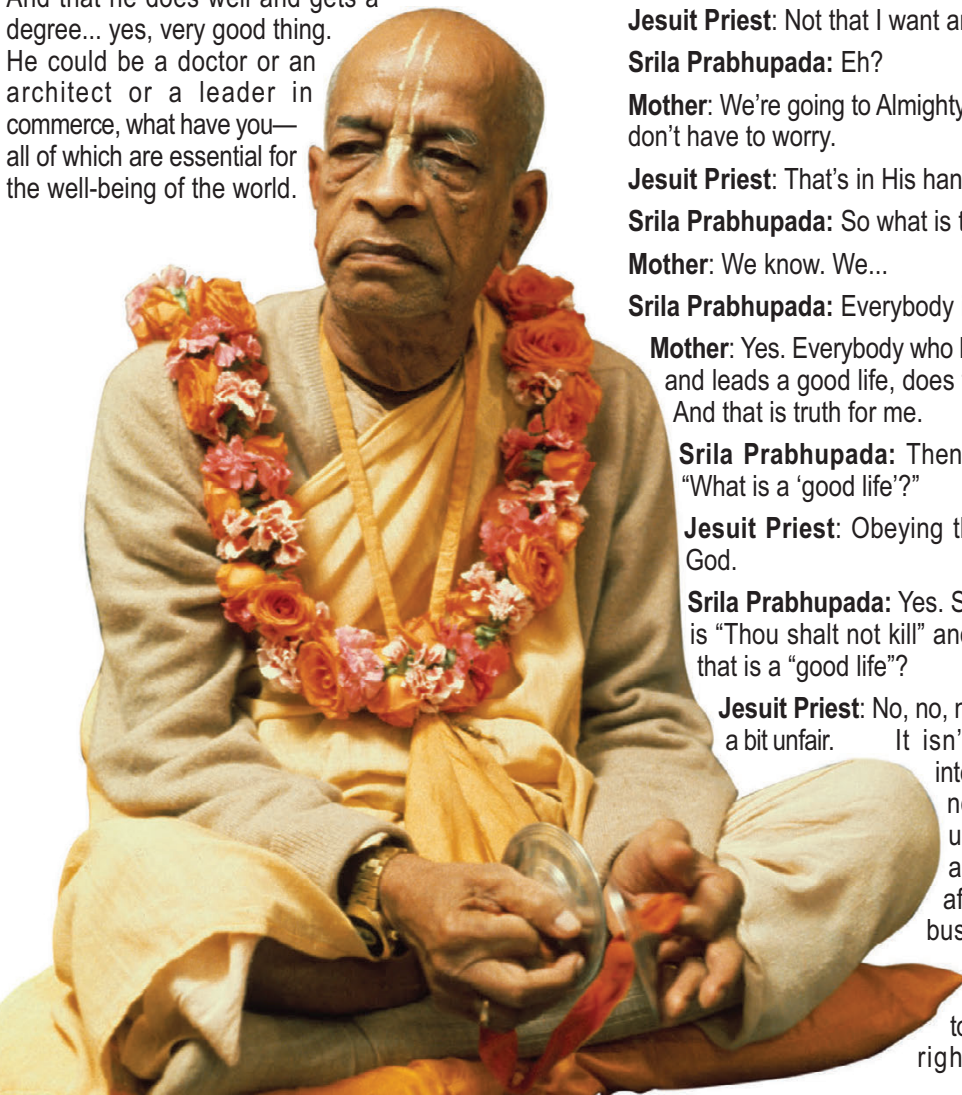
“What is a ‘Good Life?’”

Here is an excerpt of a conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupada and the mother of one of his students, along with a Jesuit priest. It took place in the garden at Bhaktivedanta Manor, near London, England, on July 25, 1973.

Mother (to Srila Prabhupada): Yes, Father. Education should prepare the student for the next life. But also, in this life, he must also learn to fit in.

Jesuit Priest: All the Catholic universities all over the world are doing it. That’s our main purpose—to teach the young man and the young girl the success in this world, but above all is the success in the next, which means union with God for eternity. That’s top priority. And following Christ’s words “Seek ye first the kingdom of God,” then all the other things are of very minor importance. It’s closeness to God and return to be one with the beatific vision in heaven. That’s the top priority, that’s our aim in education, and that’s what Michael was taught when he was at Sunnyhurst.

And that he does well and gets a degree... yes, very good thing. He could be a doctor or an architect or a leader in commerce, what have you—all of which are essential for the well-being of the world.



This time last year, I was dead. I was picked up as unconscious in the corridor. And the doctors said that I had experienced... I was as near death as one can get. Well, if it hadn’t been for the skill of the man that looked after me, I wouldn’t be here this afternoon.

Srila Prabhupada: So my next life—how will it be ascertained? What kind of body am I going to in my next life?

Jesuit Priest: I don’t think it matters very much. I couldn’t care less what’s happening after I’m dead. All I know... there’s not annihilation. I’m going to be joined with Almighty God.

Srila Prabhupada: No. Our faith cannot be blind.

Mother: We’re going to Almighty God. That’s all.

Jesuit Priest: Not that I want another life.

Srila Prabhupada: Eh?

Mother: We’re going to Almighty God when we die. We don’t have to worry.

Jesuit Priest: That’s in His hands.

Srila Prabhupada: So what is the qualification?

Mother: We know. We...

Srila Prabhupada: Everybody is going to God?

Mother: Yes. Everybody who believes in God... yes... and leads a good life, does their best in this world. And that is truth for me.

Srila Prabhupada: Then the question comes, “What is a ‘good life?’”

Jesuit Priest: Obeying the commandments of God.

Srila Prabhupada: Yes. So if the commandment is “Thou shalt not kill” and if somebody kills, so that is a “good life”?

Jesuit Priest: No, no, no. Father, you’re being a bit unfair. It isn’t... There has to be interpretation. “Thou shalt not kill”: thou shalt not unjustly take away life. If a man walks in this afternoon through those bushes with a revolver, I have every right... I’m not saying I’m going to do it... but I have every right to defend myself

against that unjust aggressor. And if I kill him...

Srila Prabhupada: Yes, you can. You can protect yourself.

Jesuit Priest: ... that is justified.

Mother: Yes.

Srila Prabhupada: You can kill the aggressor—but when you kill an innocent animal, what is the reason?

Jesuit Priest: Oh, well, then... yes. Well, again, that's got to be interpreted. We wouldn't be able to... What food... How would we live on food? How do we live if we don't eat?

Srila Prabhupada: How are we living?

Jesuit Priest: Pardon?

Srila Prabhupada: How are we living?

Jesuit Priest: Well, I don't know.

Srila Prabhupada: We don't kill animals.

Jesuit Priest: I don't know what your food is, but...

Mother: No, but you have a vegetarian diet...

Srila Prabhupada: Yes.

Mother: ... which is...

Jesuit Priest: Well, all right.

Mother: A lot of people have that.

Srila Prabhupada: But that is not killing.

Jesuit Priest: No, Father, look at it this way. You've just said a few minutes ago there are eight million different kinds of life. Would you agree that the apple, the cabbage...

Srila Prabhupada: Yes.

Jesuit Priest: ... and what have you also has a life?

Srila Prabhupada: Yes.

Jesuit Priest: Because there's vegetative life, there's sensitive life, there's rational life,...

Srila Prabhupada: That's all right.

Jesuit Priest: ... there's supernatural life, and there's a life of God.

Srila Prabhupada: Yes.

Jesuit Priest: All right. And therefore—I'm not being facetious—when you make a dessert and boil those apples, you are taking away the life of that apple.

Srila Prabhupada: So what is your philosophy? That you can take any life?

Jesuit Priest: But you said, "Thou shall not kill."

Srila Prabhupada: Yes. "Thou shall not kill." That's all right.

Jesuit Priest: But you kill the apple.

Srila Prabhupada: Now, suppose there is an apple and there is your child. So would you like to kill your child in preference to the apple?

Mother: No, no.

Jesuit Priest: You've not answered my question.

Srila Prabhupada: Why this discrimination?

Jesuit Priest: Why you've not answered my question?

Srila Prabhupada: Yes, I am answering you—that you are to kill, but you have to discriminate what kind of killing you shall do.

Jesuit Priest: Well, I've just said that. I gave the example of the chap who comes to you with a revolver. I can maybe protect myself. You said... you're implying...

Srila Prabhupada: No, no. When somebody comes with a revolver, you defend. That is another thing. But if somebody's innocent, why should you kill?

Jesuit Priest: And I say I shouldn't. God said, "Thou shalt not kill."

Srila Prabhupada: Then why are you killing animals?

Jesuit Priest: Well, you're doing it when you eat your apple.

Srila Prabhupada: No. The apple is not an animal.

Jesuit Priest: It's vegetation, life.

Srila Prabhupada: No. The apple is not an animal, not a life. It is a fruit.

Jesuit Priest: Is that tree alive?

Srila Prabhupada: The apple is simply a fruit.

Jesuit Priest: Is that tree alive?

Srila Prabhupada: Yes.

Jesuit Priest: Has it got life?

Srila Prabhupada: Yes.

Jesuit Priest: Are you doing anything wrong when you cut it down...?

Srila Prabhupada: Yes.

Jesuit Priest: ... to provide...?

Srila Prabhupada: Yes.

Jesuit Priest: To provide...?

Srila Prabhupada: Yes. Yes. Yes.

Jesuit Priest: You are doing something wrong?

Srila Prabhupada: We don't cut trees down unnecessarily. Unnecessarily.

Jesuit Priest: No, but... But, uh... I don't kill.

Srila Prabhupada: No. But I have asked this question to so many people: Why are you killing although it is prohibited—"Thou shall not kill"? They cannot give me any satisfactory answer.

Jesuit Priest: Well, I think I've given you one. I'm just thinking in a way...

Srila Prabhupada: Killing innocent animals and taking an apple from the tree, you are making equalized. It is not very logical. ☸

The Tragedy of Self-Destruction

A spiritual solution that gets to the root of the problem is the only sure protection against the lure of self-destructive behaviour.

by Chaitanya Charana Dasa

The trout is caught by the fisherman's lure, the mouse by cheese. An irony of the struggle for existence is that living beings are often destroyed by what they desire. But at least the fish and the mouse have excuses: the bait and the cheese look like sustenance. And the fish and the mouse don't know they'll be trapped. Human beings seldom have either of these excuses. The temptations that wreck their lives are quite often pure indulgences known to be dangerous. For example, no one has to smoke for survival, and any half-awake person knows that smoking is dangerous.

Consider the following statistics from the World Health Organization:

- Tobacco kills nearly 10,000 people worldwide every day.
- It is predicted that by 2020 tobacco use will cause over 12% of all deaths globally. This is more deaths worldwide than from suicide, homicide, HIV, tuberculosis, maternal mortality, and motor vehicle accidents combined.
- Half of those who start smoking in adolescence will die in middle age, losing around 22 years of normal life expectancy.

Add the facts that an average cigarette contains 401 poisons and 43 cancer-causing chemicals, and that there are around 1.1 billion smokers in the world (about one-third of the global population aged 15 and over), and we have quite a sobering picture of the world around us. The statistics about other self-destructive behaviours—alcoholism, substance abuse, suicide—are equally, if not more, alarming. And even among so-called normal people, practically everyone is victimized by some form of self-destructive behaviour—unwarranted expressions of anger that turn out to be disastrous, unintentional use of caustic words that break hearts and ruin lives, and so on.

A question naturally arises: How does an intelligent human being embark on such a destructive course? Most people know that when they start, say, smoking, they are treading into a danger zone. But the media, friends, and peddlers persuade them to experiment just once. Seeking a break from the humdrum daily life with its inane pleasures, they acquiesce. The impression of instant pleasure gets embedded in their mind, and whenever they face a reversal, they tend to seek immediate relief through smoking. Every successive experience of smoking reinforces the earlier impressions, strengthens the tendency to seek momentary relief, and weakens the voice of intelligence and conscience. Smoking becomes an irresistible demand, a compulsion, an addiction. Smokers turn into helpless victims, driven again and again to the irresistible.

Current Solutions

Here are some methods now in use for breaking addictions:

1. *Knowledge*: It would seem that if people knew about the dangers, that would deter them from indulgence. Sometimes. But not generally. Knowledge can have the opposite effect. For example, after governmental regulations made it mandatory to display "Cigarette smoking is injurious to health" on every cigarette ad and pack, cigarette sales increased; the warning seemed to evoke a dare-devil spirit in young people.

2. *Emotional Support*: People often turn to addictions when emotionally let down or betrayed by loved ones. Emotionally neglected adolescents are especially susceptible to addictions. Providing emotional support through personal counseling is a potential solution. But professional counseling often leads to chronic dependence on the counselor. And for many, professional guidance costs too much. Friends can help, but in our fast-paced modern life few people can invest the time and energy needed to consistently provide intensive emotional support.

3. *Sublimation*: Sublimation involves replacing a gross physical drive with a more refined substitute. For example, an alcoholic might seek refuge in music instead of alcohol. But this can work only if he has a strong liking for music and if his addiction to alcohol is not overpowering. Another problem is that the mental impressions of indulgence in alcohol make it seem far more attractive than its substitute.

4. *Willpower*: Seeing the physical and emotional pain he is inflicting upon himself and his loved ones, an addict may sometimes by sheer determination decide to give up his perverted habit. Unfortunately few people are able to muster the necessary willpower. Even if successful, they face the grim prospect of an entire lifetime of constant



inner struggle, with the fear of succumbing at any moment. And failure often brings with it intolerable feelings of guilt, making living itself an agony.

5. *Religion*: Statistical surveys have shown that the religiously committed are less likely to succumb to seeking perverted pleasures. Adopting religious principles rigorously also sometimes helps addicts to free themselves. Dr. Patrick Glynn writes in his book *God: The Evidence*, “It is difficult to find a more consistent correlative of mental health, or a better insurance against self-destructive behaviours, than a strong religious faith.”

6. *Substitution*: Addicts often try to switch their addiction to a less harmful substitute—smokers try a nicotine patch or nicotine gum, heroin addicts try methadone, and so on. While this may make the addiction less debilitating, the addict is still not free of emotional craving and mental dependence on external substances. And the substitute drug continues to take its toll on the health and the wealth of the addict. Thus substitution leads at best to lessening of the evil and at worst to its perpetuation, rarely to its elimination.

While each of these methods has had some small degree of success, the real solution to self-destructive behaviour lies in understanding its roots. Let's consider the problem from the Vedic perspective.

The Vedic Paradigm

In the *Bhagavad-gita* (3.36), Arjuna asks Lord Krishna, “By what is one impelled to sinful acts, even unwillingly, as if engaged by force?”

Lord Krishna replies (3.37), “It is lust only, Arjuna, which is born of contact with the mode of passion and later transformed into wrath, and which is the all-devouring sinful enemy of this world.”

The background of this dialogue is the fundamental teachings of the *Bhagavad-gita*: The source of life, the actual self, is a non-material particle of spirit, known as the *atma* or the soul. The essential need of the soul is to love and be loved and to experience unbounded happiness through loving exchange. Being spiritual by constitution, the soul belongs to a higher dimensional milieu, the spiritual world. There the loving propensity of the soul finds complete fulfillment in the supremely lovable all-attractive person, who reciprocates with the soul's love.

The Vedic texts state, *eko bahu syam*: the Supreme has expanded into infinite subordinates for loving reciprocation. The *Taittiriya Upanishad* (2.7.1) explains, *raso vai sah*: the Supreme is the reservoir of all divine loving emotions. The *Srimad-Bhagavatam* confirms that the Supreme Person is all-attractive and is therefore best known by the name “Krishna,” which means all-attractive in Sanskrit. In the spiritual world Krishna is the pivot of all relationships, and there the soul continually relishes ever-intensifying and ever-expanding ecstasies of love in relationship with Him.

Love necessitates freedom; only when the object of love freely chooses to reciprocate one's love does the experience of love become truly satisfying and fulfilling. The soul is therefore endowed with a minute free will to enable him to feel the joy of loving the Supreme Person, Krishna. But when the soul misuses his free will and becomes unwilling to love Krishna, he has to find a substitute in whom to repose his love. Of course, there can be no substitute for the Supreme, and by constitution the soul cannot find happiness in loving anyone other than the Supreme. But for those souls who insist on making that attempt, the world of matter (where all of us currently reside) provides the necessary arrangement for experimentation and rectification.

The Enemy Within

As soon as the soul comes to the material world, his love for Krishna becomes perverted into lust. Lust is a formidable illusory force that offers the soul various surrogate objects of love to experiment with. Lust creates and perpetuates the misidentification of the soul with the material body he is given. Lust causes within all living beings the overpowering drive for gross sexual enjoyment in specific, and all forms of material enjoyment in general.

Modern civilization with its media, culture, social environment, and overall values aggravates lust. The celluloid promises of unending sexual bliss especially provoke wild erotic fantasies. But sexual enjoyment is heartbreakingly brief; dreams cherished for years vanish within moments. Even though what people experience is so pathetically little compared to the hype, the media blitz goads them on.

Sexual enjoyment, especially illicit, is a complicated matter, involving time, money, intense emotions, relationship dynamics, risk for prestige, and so on. And the attempt for such enjoyment, even if somehow successful, leaves one feeling disappointed and cheated—and craving for more. If unsuccessful, it creates great anger. Either way the victims are soon so enslaved by lust that the more they try, the more they get frustrated—and yet the more they become impelled to keep trying. Eventually the accumulated enormous frustration makes instant relief a desperate necessity. Frustrated people easily fall prey to the lure of quick pleasure offered by intoxicants.

Lust is thus the internal enemy at the root of all self-destructive behaviour. The *Gīta* (18.38) describes vividly the nature of all perverted pleasures: they appear at first to be like nectar but in the end are poison. Elsewhere Prabhupada comments, “While one enjoys sense gratification, it may be that there is some feeling of happiness, but actually that so-called feeling of happiness is the ultimate enemy of the sense enjoyer.” Why? Because it reinforces the illusion that true happiness can be found in this world.

Lust is present in everyone in varying degrees. That is why everyone, no matter how materially successful he may be, has some tendencies toward self-destructive behaviour. People generally become concerned about such tendencies only when they exceed socially acceptable limits. But actually lust throttles the ability of everyone to make meaningful contributions to society and even their own future; the difference is only in degree. From the spiritual point of view, lust is inherently self-destructive; it strips the soul of the unlimited spiritual happiness that is his birth right and forces him to labour for paltry material sensations of pleasure that can never satisfy his immortal longing.

The Only Way to Conquer Lust

Lust, being a perversion of our original, essential nature, cannot possibly be annihilated, suppressed, repressed, or even sublimated. But it reverts to its original nature if we direct our loving propensity back to Krishna through the scientific process of devotional service. Action on the spiritual platform is what Lord Krishna recommends to Arjuna as the key to overcoming lust: “Thus knowing oneself to be transcendental to the material senses, mind, and intelligence, O mighty-armed Arjuna, one should steady the mind by deliberate spiritual intelligence [Krishna consciousness] and thus—by spiritual strength—conquer this insatiable enemy known as lust.” (*Bhagavad-gīta* 3.43) The channeling of consciousness from matter back to Krishna is most easily and effectively executed through the medium of divine sound. The Supreme Person, Krishna, being omnipotent, is fully present in His holy names. Chanting the holy names therefore connects one immediately with Krishna, the supreme pleasure principle. Regular meditation on the holy names enables one to taste happiness streaming down from the spiritual dimension. This spiritual pleasure is so satisfying that it soon frees one from the craving for perverted mundane pleasure like drugs and alcohol.

Millions of people all over the world have discovered the purifying potency of the holy names of God. During the period of the counterculture in the U.S. in the 1960s and 1970s, Srila Prabhupada spread the congregational chanting of the holy names and saved thousands of young people from a condemned life of drug addiction. All over the globe ISKCON devotees who practice mantra meditation everyday for about two hours—chanting the maha-mantra, Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare—are easily able to eschew all forms of intoxication, gambling, meat-eating, and illicit sex, the main self-destructive activities impelled by lust. The ability to give up these four activities is not necessary to begin chanting, but because they greatly obscure the original consciousness of the soul, abstaining from them helps accelerate the purifying effect of the chanting. While many people today are so captivated and enslaved by lust that they consider life without these activities an impossibility, devotees lead lives that are natural, peaceful, satisfying, meaningful, and constructive, protected as they are by their mantra meditation.

The benefits of chanting do not stop with freedom from addiction, nor is chanting meant only for those victimized by self-destructive behaviour. Chanting the holy names of God is a universal, time-tested, nonsectarian method of bringing about the blossoming of consciousness to its highest bloom of pure love for God and all living beings. Chanting frees one from selfish desires, which throttle the flow of the fullness of life. It enables one to find continuous happiness, independent of the state of the body and the external world. Chanting thus heralds the advent of a life of selfless spiritual service to God and all His children. Only this selflessness within individuals can form the basis of lasting world peace and harmony. Srila Prabhupada summarizes: “Without the awakening of divine consciousness within the individual, there is no use of crying for world peace.” 🌸

Fasting		Festivals	
Nov 9	Ekadashi	Nov 14	Govardhana Puja, Go Puja
Nov 10	<i>break fast</i>	Nov 17	Srila Prabhupada - Disappearance <i>Fasting till noon</i>
Nov 23	Ekadashi	Nov 23	Srila Gaura Kishora Dasa Babaji - Disappearance <i>Fasting till noon</i>
Nov 24	<i>break fast</i>	Nov 27	Chaturmasya ends, Karthika month ends Deepotsava ends (in ISKCON Bangalore)

SOMANATH

Where Lord Krishna Departed

South along the coast from Lord Krishna's city of Dwaraka lies the sacred area where He closed the curtain on His earthly drama.

by Adbhuta Hari Dasa

The city of Somanath lies on the west coast of India, in the state of Gujarat. The area was formerly called Prabhasha, and it was here that Lord Krishna arranged for the members of His dynasty to leave this world, on the pretext of killing one another in a great battle.

The main temple at Somanath is that of Lord Shiva as Someshvara, "the lord of Soma, the moon-god." (Somanath, from *soma-natha*, means the same thing.)

As is common in Shiva temples, the deity is a Shiva-linga, a phallic representation of Shiva as the original progenitor. According to the *Shiva Purana* and *Nandi Upa-Purana*, Lord Shiva is especially present on earth in twelve places. The Shiva-lingas in these places are known as Jyotir-lingas ("lingas of light"), and the foremost of these is Someshvara at Somanath.

To see Someshvara, I passed through two impressive pillared halls. The Jyotir-linga looked like other Shiva-lingas I'd seen, but the priest told me that a person who has attained a certain degree of spirituality sees the Jyotir-linga as a column of fire piercing through the earth. Many people were visiting the temple, most of them to perform the *shraddha* ceremony for the sake of their ancestors.

Outside, from the back of the temple I had a beautiful view of the ocean and the beach. Local people sold conch shells and small sculptures of deities, and pilgrims enjoyed riding on horses and camels.

When I returned to the police stand to retrieve my bags, an officer, pleased by my previous words of sincere praise, told me some history of the Somanath temple's repeated destruction. He compared the temple to the mythical Phoenix, a bird that burns up but leaves behind an egg so that another Phoenix can rise.

"Similarly" he said, "this temple, with the deity whose shape is like that of an egg, has risen eight times after being plundered and reduced to ruins between A.D. 1300 and A.D. 1707."

While excavating for the present temple, workers found the remains of many former temples. Unearthed sculptures, artistic pillars, ceilings, and inscriptions are displayed in the Prabhas Patan museum in town. The original temple is said to have been built in four phases. Soma, the moon-god, built it out of gold; Ravana, the enemy of Lord Rama, rebuilt it out of silver; Lord Krishna rebuilt it out of wood; and the Pandava Bhima rebuilt it out of stone.

References to Prabhasha can be found in the *Veda* and in several *Puranas*. The *Srimad-Bhagavatam* (*Bhagavata Purana*) mentions that Lord Balarama came here twice, once when He went on pilgrimage to avoid taking sides in the Battle of Kurukshetra, and again, on the request of sages, after He killed the disrespectful Romaharsana Suta.

At Prabhasha Arjuna heard that Lord Balarama was arranging the marriage of Subhadra to Duryodhana. Disguising himself as a mendicant, Arjuna went to Dwaraka and eventually won Subhadra's hand.

Origin of the Temple Deity

The story of Chandra's installation of Someshvara is found in the *Skanda Purana* and the *Mahabharata*. Although Chandra, the moon-god, was married to all twenty-seven daughters of the progenitor Daksha, he was partial to Rohini, keeping her always with him and neglecting the others.

Annoyed, the other twenty-six wives complained to their father. After repeated warnings, Daksha cursed Chandra to suffer from tuberculosis, lose his beauty and radiance, and wane into nothingness. Chandra's affliction disturbed the tides and the growth of vegetation. Sages asked Daksha to withdraw his curse, but he said he didn't have the power to do so. He advised Chandra to take refuge in Lord Shiva. Chandra came to Prabhasha with his wife Rohini, found the Jyotir-linga here, and worshiped Lord Shiva in that form. Pleased, Lord Shiva blessed Chandra with fortnightly phases of waning and waxing. Because the moon regained his growth and light here, the place became known as Prabhasha ("to shine").

While riding on the two-wheeled horse carriage from Somanath to the Gita temple, I passed by the Surya (sun)



temple and Pandava-guha, a cave associated with Pandavas, who according to the *Mahabharata* did penance at Prabhasha. In the Gita temple, I saw the Deity of flute-playing Krishna. On the right side of the temple in a small attached shrine is a Deity of Lord Balarama with Ananta Shesha, His expansion. This is considered the site where Lord Balarama departed from the earth. Next to Balarama's shrine is a Lakshmi-Narayana temple. A room used by Vallabhacharya, founder of the Pushti Marga spiritual line, is in a courtyard nearby. His followers worship this place.

Opposite the Lakshmi-Narayana temple is the confluence of three rivers: the Hiranya, the Kapila, and the now dried up Saraswati. Lord Krishna left the earth from this spot. His footprints in marble are installed in a small open shrine.

On the way to Veraval, a larger city six kilometers northwest of Somanath, I stopped in Bhalka village to visit a Krishna temple known as Bhalka Thirtha. The temple is built around the tree under which Krishna was sitting when Jara the hunter shot an arrow into His foot. On the left side of the tree is a white marble altar on which Lord Krishna is sitting. His pink foot points toward Jara, who kneels with folded hands. At this spot Lord Krishna spoke His final instructions to Uddhava.

I was encouraged at Somanath to see that *brahmanas* and *kshatriyas* are preserving and protecting *sanatana-dharma*—eternal religious principles. The government of Gujarat is protecting the temples, which were repeatedly raided by invaders and face the same threat today. And Vaishnava priests of the Vallabha line are preserving authentic spiritual knowledge, which is always threatened by the misinterpretations of atheists.

Lord Krishna's Disappearance

"Sukadeva Gosvami said: Then Lord Brahma arrived at Prabhasha along with Lord Shiva and his consort, the sages, the Prajapatis, and all the demigods, headed by Indra. The forefathers, Siddhas, Gandharvas, Vidyadharas, and great serpents also came, along with the Charanas, Yakshas, Rakshasas, Kinnaras, Apsaras, and relatives of Garuda, greatly eager to witness the departure of the Supreme Personality of Godhead. As they were coming, all these personalities variously chanted and glorified the birth and activities of Lord Sauri [Krishna].

"O King, crowding the sky with their many airplanes, they showered down flowers with great devotion. Seeing before Him Brahma [the grandfather of the universe] and the other demigods [who are all His personal and powerful expansions], the Almighty Lord closed His lotus eyes, fixing His mind within Himself, the Supreme Personality of Godhead.

"Without employing the mystic *agneyi* meditation to burn up His transcendental body, which is the all-attractive resting place of all the worlds and the object of all the worlds and the object of all contemplation and meditation, Lord Krishna entered into His own abode.

"As soon as Lord Sri Krishna left the earth, Truth, Religion, Faithfulness, Glory, and Beauty, immediately followed Him. Kettledrums resounded in the heavens and flowers showered from the sky.

"Most of the demigods and other higher beings led by Brahma could not see Lord Krishna as He was entering His own abode, since He did not reveal His movements. But some of them did catch sight of Him, and they were extremely amazed.

"Just as ordinary men cannot ascertain the path of a lightning bolt as it leaves a cloud, the demigods could not trace out the movements of Lord Krishna as He returned to His abode.

"A few of the demigods, however—notably Lord Brahma and Lord Shiva—could ascertain how the Lord's mystic power was working, and thus they became astonished. All the demigods praised the Lord's mystic power and then returned to their own planets.

"My dear King, you should understand that the Supreme Lord's appearance and disappearance, which resemble those of embodied conditioned souls, are actually a show enacted by His illusory energy, just like the performance of an actor. After creating this universe He enters into it, plays within it for some time, and at last winds it up. Then the Lord remains situated in His own transcendental glory, having ceased from the functions of cosmic manifestation." (*Srimad-Bhagavatam* 11.31.1-11)

Unfortunately, nowadays some people and some tourist publications try to diminish Lord Krishna's glories by treating His disappearance pastimes like the activities of an ordinary human being and using phrases like "breathed his last" and "renounced his mortal human form." By such disinformation, they misguide sincere pilgrims to Somanath. Guided by pure devotees like Srila Prabhupada, we should value and glorify the Lord's departing pastimes, which are as inconceivably wonderful as all His other acts. 🌸

The magnificent splendour

Thothadri Vanamamalai Temple (Part 4)

Festivals at Vanamamalai Temple

by Sampatkumara Ramanuja Dasan (Adv. Ashwin.S)

Continued from the last issue

The principal festivals are the Panguni Utsavam and the Chithirai Utsavam which take place during the months of Panguni and Chithirai respectively. The Panguni festival is celebrated exclusively by the *matha* from the income from the coffee estate. The *matha* also meets the expenses over and above the income from the estate. The Chithirai festival is attended by people from all parts of India and there are enormous crowds on all eleven days. Both the festivals go on for ten days and on the eleventh day there is the Thirthawari. During the Panguni Utsavam, we have the golden chariot on the 10th day and during the Chithirai Utsavam we have the wooden car on the 10th day.

Both the festivals start with a big Ennai-kappu (oil *abhisheka*) festival when 140 measures of gingely oil are poured over Thotadrinath and *abhisheka* performed with 1000 conches full of water during midday followed by sandal wood pulp offered at night. It is worthwhile to describe the programme for each day of the festival.

1st day: There will be the grand oil *abhisheka* for Thotadrinath in the morning. In the night there will be Garuda Vahanam for Deivanayaga and Gajalakshmi Vahanam for the Nachiar.

2nd day: Simha Vahanam for Deivanayaga and Kamala Vahanam for the Nachiar.

3rd day: Hanuman Vahanam for Deivanayaga and Kili Vahanam (parrot) for the Nachiar.

4th day: Large *Pallaki* for both Perumal and Nachiar together.



The main Deity of Vanamamalai



Mahalakshmi Thayar: consort of Vanamamalai Perumal

5th day: Garuda Vahanam for Deivanayaga, Hamsa Vahanam for Nachiar and Kili Vahanam for Andal.

6th day: Gaja Vahana for Deivanayaga and Gajalakshmi Vahanam for Nachiar.

7th day: Gold Chappram (Punyakoti *vimanam*) for Deivanayaga in the evening and at night Kannadi Chappram (a mirrored *pallaki*) for Deivanayaga and Nachiar together.

8th day: Kudirai Vahanam for Perumal and Shesha Vahanam for Nachiar.

9th day: Chandraprabhai for Perumal and Nachiar together.

10th day: Thiruppallakku for both Deities.

11th day: Vettiver Chappram for Deivanayaga and Nachiar separately.

During the month of Vykasi, we have the Vasanthotsavam. There will be a procession and offerings for 10 days within the temple.

In the month of Adi we have the Andal Utsavam. There will be a procession each day in the Sribali *mantapam* within the temple.

During the month of Avani, we have the Thiruppavitrotsavam. There will be a procession through the *mada* streets for 7 days and on the 8th day there will be Thirthawari or sacred bath.

In the month of Purattasi, the Navarathri festival is celebrated for 9 days and there will be procession within the temple on all nine days.

In the month of Aipasi, the Unjal Utsavam is celebrated for ten days. The Manavala Utsavam takes place for ten days in this month.

In the month of Karthigai there is the Thirukarthigai Utsavam.

In the month of Margali, we have the Adyanotsavam. There will be Rappathu and Pagalpathu Utsavams during this month and they are very interesting.

In the month of Thai there is the Kanuva festival for 7 days.

In the month of Masi, the floating festival takes place, when the Lord takes a boat ride.



The divine couple of Vanamamalai

Azhwars and Vanamamalai

Nammazhwar has sung the following verses in Tamil in praise of the Lord of Vanamamalai

*However much tapas I may have done,
I am not wise and will never be able
to do anything without Your Grace.*

*My Father, our God, sleeps on a snake bed
and He stays in auspicious Srivaramangalam,
where lotuses grow in the mud among the good paddy.*

*O Lord, You are the highest God
and there is no god higher than You.*

*I can do nothing there,
I can do nothing here.
My only desire is to see You,
but there is nowhere I can have that.
My Father, You destroyed Lanka.
You stay in Srivaramangalam
where tall palaces studded with jewels touch the moon.
You carry a conch and a discus.
I am lonely. Give me Your Grace.*

*You are the dark cloud-coloured God of the sky.
You carry an eagle flag and a discus.
You abide giving Your Grace
in Srivaramangalam where many brahmanas live
who know well all the four Vedas that give wisdom.
I was useless and You made me valuable and Your slave.*



The Lord in Vaikunthanatha alankara

I do not know what I can give to repay You.

You, my Father fought a magical war with the hundred Kauravas when they opposed the Pandavas and You destroyed them. You split open the earth and brought forth the earth goddess. You abide in Srivaramangalam where wise men know the Vedas well and recite them always and perform sacrifices. I want to reach You. How can I call You to come?

You have a dark-coloured body. You enter among all Your enemies as one of them and perform many tricks to conquer them. Your devotees fold their hands and worship You in Srivaramangalam where brahmanas always perform sacrifices— that is something I myself have seen. How can I call and reach You?

O my Father, You took the form of a boar and split open the earth. O Kannan, You are my Lord of the sky and You rule me always. You are a jewel that shines like a diamond. You are Vanamamalai and You abide in cool Srivaramangalam surrounded by mango groves dripping with honey, where Your devotees fold their hands and worship You. Come and give Your grace to me, Your slave, so I may worship You.

You are the tender shoot of the gods in the sky and You came and entered my heart and gave me Your grace. You are the first father and mother of this world. You swallowed all the seven worlds. You abide in Srivaramangalam where brahmanas whose work is pure recite the Vedas and perform unceasing sacrifices. You have endless fame. Do not leave me.

I know well that You have created the five illusionary senses that keep people away from You. I am worried that You will keep me away from You and make me fall into a happiness that is only the unclean mud that the five senses give. You are the god Vaanan and abide in Srivaramangalam, where the sun shines on the palaces studded with shining jewels. O Father, no one can tell who You are, ever. When an asuran came in the form of a bird, You split open his mouth.

You split open the mouth of the asuran. You entered between the two marudam trees and destroyed the asurans. You are a thief and You conquered the seven bulls. You shine like a dark diamond. My Father, You abide in Srivaramangalam



The Supreme Lord of Vanamamalai



Sesha Vahanam in Vanamamalai temple



Sculptured pillars of Vanamamalai



The Deities of Vanamamalai matha

*where wise brahmanas live,
knowing well and reciting the divine four Vedas.
Give me Your grace so I may survive.*

*Whom do I have except You?
You gave me Your feet as refuge,
but I have nothing to give back to You.
My life is Yours.*

*You are adorned with a fresh fragrant thulasi garland
and stay in flourishing Srivaramangalam,
where abundant good paddy and sugarcane grow in the
earth.*

You are the divine Lord of the gods.

*Sadagopan of Thirukuruhur
surrounded by groves blossoming with bunches of flowers
composed a thousand poems
worshiping the feet of the divine God of the gods,
Thirivikraman, Naranan.*

*If devotees recite these ten pasurams every day
they will become sweet nectar for the gods in the sky. 🙏*

Thus ends the series of articles on Vanamamalai divya desam

Photo courtesy: Santhanakrishnan, Srirangam

VEDIC THOUGHTS

Sometimes during war, soldiers keep their enemies in concentration camps and kill them in very cruel ways. These are reactions brought about by unrestricted animal-killing in the slaughterhouse and by hunters in the forest.

*His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
Srimad-Bhagavatam 4.26.5, purport*

Those who believe God to be impersonal simply identify Him with some power or attribute in nature, though in fact He is above nature, her laws and rules. His holy wish is law, and it would be sacrilege to confine His unlimited excellence by identifying Him with such attributes as omnipotence, omnipresence, and omniscience. ... His excellence consists in having in Him mutually contradicting powers and attributes ruled by His Supernatural Self.

*Srila Bhaktivinoda Thakura
Shree Chaitanya Mahaprabhu, His Life and Precepts*

To transform the adverse desires of the jīva souls is the supreme duty of the most merciful. To rescue one person from the stronghold of Mahamaya illusion is an act of superb benevolence, far superior to opening innumerable hospitals.

Srila Bhaktisiddhanta Sarasvati Thakura, Dacca, 1936

One can gradually become purified by seeing, touching, and worshiping temple deities, places of pilgrimage, and holy rivers. But one can attain the same result immediately simply by receiving the glance of exalted sages.

Lord Sri Krishna, Srimad-Bhagavatam 10.86.52

Every creature is born alone and dies alone, and alone one experiences the just rewards of his good and evil deeds.

Sri Akrura, Srimad-Bhagavatam 10.49.21

Inexhaustible time, stronger than the strong, is the Supreme Personality of Godhead Himself. Like a herdsman moving his animals along, He moves mortal creatures as His pastime.

Demigods, Srimad-Bhagavatam 10.51.19

Simply by giving aural reception to this Vedic literature Srimad-Bhagavatam, the feeling for loving devotional service to Lord Krishna, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion, and fearfulness.

*Sri Suta Gosvami
Srimad-Bhagavatam 1.7.7*



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Extra charges for AC)

Holy Places of Visit

Pandharpur Vitthala Rukumai, Pundhalika temple,
Chandrabhaga river, ISKCON, Gopalgad, Vishnupad,
Kolhapur Mahalaxmi, ISKCON Aravade & more



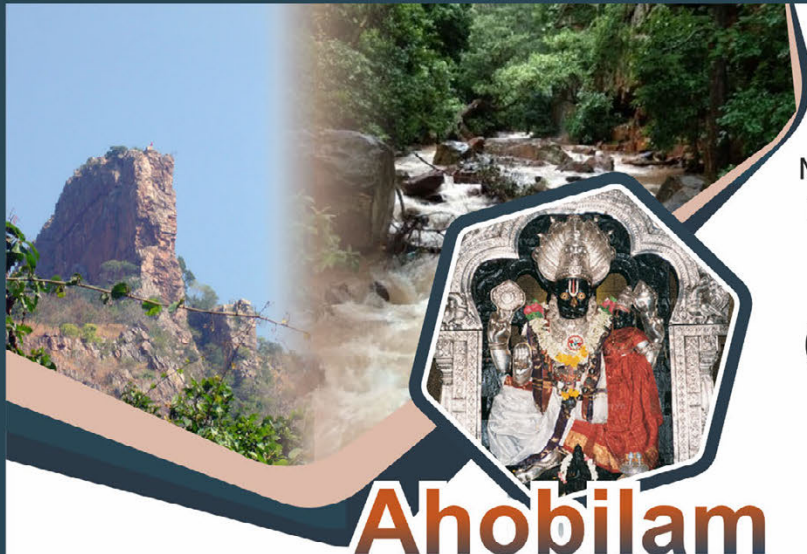
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Dec 1 - 10, 2023

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(+flight charges)

Places of visit:

Colombo, Ashoka Vatika, Anuradhapura, Rama Setu Mannar, Jaffna, Sigriya
Pancha-Ishwaram temples, Trincomalee Shaktipeeth, Ramboda falls,
Katragama Kartikeya temple, Ussangoda, Rummasala Sanjeevani Mountain,
other sight-seeing places & activities



Ahobilam

Nava-Narasimha
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