

KRISHNA VOICE

Vol 27, No.4, April 2026



Gaura Purnima 2026



Sri Brahmotsava

April 1 to 12 - 2026

PROGRAMME

Date	Time	Event
Mar 31, Tue	6:00 PM	Garuda Pata Pratishtha, Vainateya Homa
Apr 1, Wed	8:00 AM	Garuda Abhisheka, Dhvaja Arohana
	6:00 PM	Ashta Dik Palaka Avahana
	6:00 PM	Chandra Prabha Vahana
Apr 2, Thu	6:00 PM	Hanumad Vahana
Apr 3, Fri	5:30 AM	Srinivasa Govinda Abhishekam
	6:00 PM	Gaja Vahana
Apr 4, Sat	6:00 PM	Ashva Vahana
Apr 5, Sun	6:15 AM	Surya Prabha Vahana
	6:00 PM	Maha Pallaki
Apr 6, Mon	6:00 PM	Garuda Vahana
Apr 7, Tue	6:00 PM	Kalpa Vriksha Vahana
Apr 8, Wed	6:00 PM	Hamsa Vahana
Apr 9, Thu	6:00 PM	Ananta Shesha Vahana
Apr 10, Fri	6:00 PM	Brahma Ratha
Apr 11, Sat	5:30 AM	Prahlada Narasimha Abhishekam
	6:00 PM	Churna Abhisheka
Apr 12, Sun	11:00 AM	Kalyanotsava
	6:00 PM	Pushpa Pallakki, Theppotsava
	8:00 PM	Dhvaja Avarohana

CULTURAL PROGRAMME

Venue: Open Air Theatre Time 6:45 PM

Apr 2, Thu	Rasa Mandala Invocation Dance & a play by Sadhika
Apr 5, Sun	Rasa Mandala Invocation Dance
Apr 6, Mon	A play by FOLK
Apr 7, Tue	Kathak Dance Performance by Basil Woods Students
Apr 8, Wed	Rasa Mandala Invocation Dance
Apr 9, Thu	A play by Sadhika
Apr 10, Fri	Rasa Mandala Invocation Dance

Every evening at the culmination of the Vahana Utsava, the Lord's vahana is brought to a halt at the Open Air Theatre, where His Lordship receives Jhulan Seva, after the Cultural Programme.

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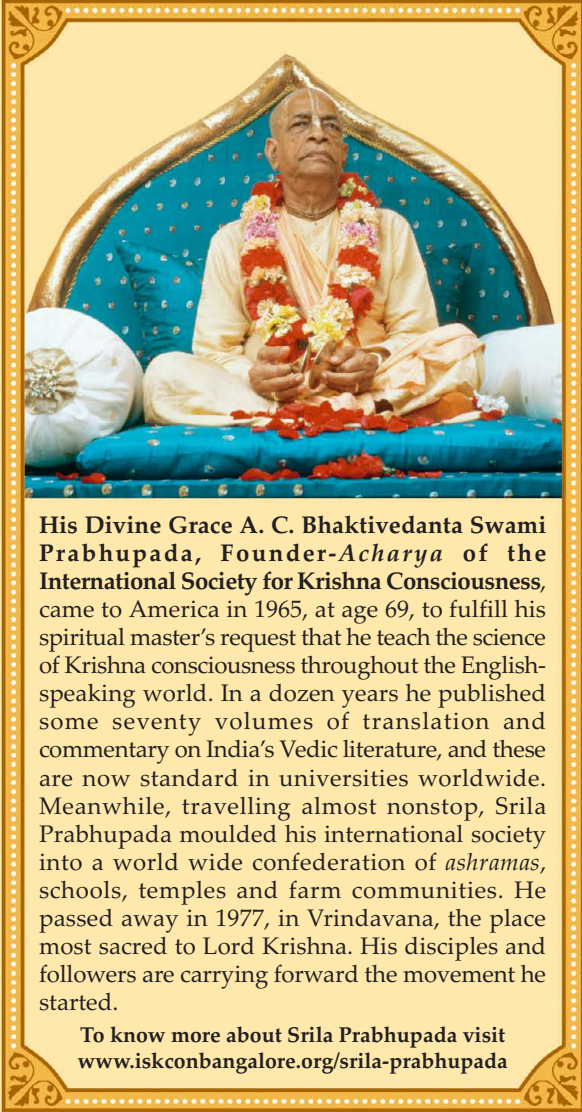


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His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, Founder-Acharya of the International Society for Krishna Consciousness, came to America in 1965, at age 69, to fulfill his spiritual master's request that he teach the science of Krishna consciousness 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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CONTENTS

Love and Its Reflection	4
Srila Prabhupada Speaks Out	10
The Child Who Challenged the Universe	12
The Eyes to See the "I"	18

Pages-28

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Love and Its Reflection

***The loving affairs of Radha and Krishna are on the highest spiritual platform.
Our attempts to imitate them are on the lowest material one.***

***A lecture in Mayapur, India, on March 29, 1975
by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
Founder-Acharya of the International Society for Krishna Consciousness***

*radha krishna-pranaya-vikrtir hladini saktir asmad
ekatmanav api bhuvī pura deha-bhedam gatau tau
caitanyakhyam prakatam adhuna tad-dvayam caikyam aptam
radha-bhava-dyuti-suvalitam naumi krishna-svarupam*

“The loving affairs of Sri Radha and Krishna are transcendental manifestations of the Lord’s internal pleasure-giving potency. Although Radha and Krishna are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united in the form of Sri Krishna Chaitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Srimati Radharani, although He is Krishna Himself.” (*Chaitanya-charitamṛta*, *Adi* 1.5)

Here Krishnadasa Kaviraja Gosvami, the author of *Chaitanya-charitamṛta*, is describing another feature of Sri Chaitanya Mahāprabhu. Previously, Lord Chaitanya has been described as the ultimate Absolute Truth, Bhagavan. The Absolute Truth is realized in three phases, and the ultimate phase is Bhagavan, who is *sad-aisvaryaḥ purnah*, “full in six opulences.” Nowadays there are so many “Bhagavans,” but they have no opulence. But the actual Bhagavan is full in six kinds of opulence—beauty, wealth, strength, fame, knowledge, and renunciation.

So, Bhagavan, the Supreme Personality of Godhead, has descended as Sri Chaitanya Mahāprabhu just to bestow the topmost understanding of loving affairs with Krishna (*samarpayitum unnatojjvala-rasam sva-bhakti-sriyam* [*Cc. Adi* 1.4]). In devotional service there are different stages, although spiritually there is no difference among them. There is ultimately no difference between a devotee in the mood of servitude (*dasya-rasa*) and one in the mood of conjugal love (*madhurya-rasa*). But each devotee likes to serve the Supreme Lord according to his particular inclination. Someone wants to love Him in a neutral mood (*santa-rasa*), someone wants to love Him in the mood of a servant, someone wants to love Him as a friend, another as a parent, and another as a conjugal lover. While there is no spiritual difference between these phases of loving affairs, great devotees and learned scholars have given their decision that the loving affairs with Krishna in the conjugal mood—like those between husband and wife or, above those, between lover and beloved—are on the highest platform.

In the Western countries these affairs between boyfriend and girlfriend are very prominent, and in the spiritual world this relationship of lover and beloved, without marriage, is considered the highest. Whatever so-called loving affairs we see here are a perverted reflection of the loving affairs between Radha and Krishna.

In the *Bhagavad-gīta* this perverted reflection is described as *urdhva-mulam adhaḥ-sakham*: a tree with its roots up and its branches down. In other words, the material world is a reflection of the real, spiritual world. Unless this material world is a reflection, how could the roots be upward? There is a tree like this: a tree on the bank of a pond will be reflected with its roots upwards and its branches down.

This world is a reflection only, a shadow. The reality is in the spiritual world. There the topmost thing is the conjugal love between Radha and Krishna, and here the same thing, when pervertedly reflected as sexual affairs between a girl and a boy, is the lowest abomination. We should know this: In the spiritual world, for Radha and Krishna to remain as girlfriend and boyfriend is the topmost pleasure, while in the material world this same thing is most abominable.

We cannot imitate the loving affairs of Krishna and Radharani. We have to understand the facts of Their relationship, as described here: *radha krishna-pranaya-vikrtir hladini saktir*. “The loving affairs of Radha and Krishna are transcendental manifestations of the Lord’s internal pleasure-giving potency.”

The word *shakti* means “energy.” From the *Vedas* we understand that the Lord, the Supreme Person, has many energies: *parasya saktir vividhaiva sruyate*. When Arjuna requested Krishna in the *Bhagavad-gīta* “Kindly explain some of the energies You display,” Krishna listed His different energies, and at last He concluded,



*athava bahunaitena kim jnatena tavarjuna
vistabhyaham idam krtsnam ekamsena sthito jagat*

The words *idam krtsnam ... jagat* mean “the entire material manifestation.” There are many universes in the material manifestation. We see only one universe, but there are many millions of universes (*yasya prabha prabhavato jagad-anda-koti*). So, Krishna says that all these universes in the material world display only one-fourth of His energy (*ekamsena*).

Just imagine what Krishna’s energy is! And we are trying to imitate Him. So many rascals declare they are Bhagavan, but they have no idea what Bhagavan is. Innumerable universes are coming out from the breathing of Maha-Vishnu, who is just a part of a plenary part of Bhagavan, Lord Krishna. When Maha-Vishnu exhales, the universes come out, and when He inhales, everything goes within Him. This is Bhagavan.

This material creation is a partial exhibition of the energy of the Lord, one fourth of His energy. This material world is made of His material energy, and we are His marginal energy. But the other three-fourths of His energies are in the spiritual world, where Krishna exhibits only His spiritual energies. And when Krishna wants to enjoy, He enjoys loving affairs like those between a man and a woman.

Srila Vishvanatha Chakravarti Thakura explains that the mellow of the loving affairs between a man and a woman comes from the Supreme Person. Unless the loving propensity is there in the Supreme, how can it be reflected here? This material world is only a perverted reflection of the spiritual world, so the origin of the loving propensity must be there.

The impersonalistic, Mayavadi philosophers cannot understand the spiritual loving affairs of Radha and Krishna. Because they have bitter experience of the so-called loving affairs in this material world, they think the ultimate goal must be without personality or varieties (*nirvishesha*). Impersonalism and voidism are of the same nature. The voidists, the Buddhist philosophers, say that ultimately everything is zero, and the Mayavadi philosophers say, “No, not zero but impersonal.” Both of them are wrong. The Absolute Truth is actually personal and full of variety, but because the philosophers with a poor fund of knowledge cannot understand, they make it out to be zero or variety-less.

To clear away these false ideas, Kaviraja Gosvami says that while *radha-krishna prema*, the loving affairs between Radha and Krishna, are factual—they are not imagination—these affairs are different from the so-called loving affairs we experience in this world. That is to be understood. Don’t be like the *sahajiyas*, who take *radha-krishna prema* to be just like ordinary lusty affairs in this material world. A verse in the *Srimad-Bhagavatam* states that the loving affairs of the *gopis* and Krishna in the *rasa-lila* are not an ordinary thing, and that if one can hear of them from the proper source and understand the real facts of the *rasa-lila*, then all the lusty desires in one’s heart will vanish. There will be no more lusty desires. In other words, one will become *dhira*, calm and sober-minded.

Here in this material world everyone is *adhira*, agitated by lusty desires. But in the spiritual world everyone is *dhira*. They are not agitated by lusty desires. As long as we are agitated by lusty desires, we are in the material world. That is the test. As Yamunacharya says,

*yad-avadhi mama cetah krishna-padaravinde
nava-nava-rasa-dhamany udyatam rantum asit
tad-avadhi bata nari-sangame smaryamane
bhavati mukha-vikarah susthu nisthivanam ca*

“Since I’ve been engaged in rendering more and more service to Krishna and getting spiritual pleasure, as soon as I think of sex life with a woman I immediately spit. I hate to think of it.” This is the result of understanding the loving affairs between Radha and Krishna.

Kaviraja Gosvami explains that these affairs are a transformation of Krishna’s *hladini shakti*, His pleasure potency. The Supreme Lord has three primary spiritual potencies: *sandhini*, His existence potency; *samvit*, His knowledge potency; and *hladini*, His pleasure potency. The loving affairs of Radha and Krishna are a transformation of His pleasure potency.

These loving affairs have nothing to do with the so-called loving affairs of this material world, because Krishna is Parabrahman. In the *Bhagavad-gita* Krishna is described as *Parabrahman*. Arjuna says to Krishna, *param brahma param dhama pavitram paramam bhavan*: “You are the Supreme Brahman, the supreme abode and purifier.” That is the declaration of Arjuna in the *Bhagavad-gita*, and we should accept it. This is the *parampara* system, the system of disciplic succession.

The Mayavadi philosophers are after *brahma-sukha*, the happiness of merging with Brahman. The source of



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brahmasukha is Krishna, but the Mayavadis cannot reach up to that point. There are two kinds of transcendentalists: one is the Brahmavadi, or Mayavadi impersonalist, and the other is the Vaishnava, or devotee. The Vaishnavas accept the philosophy that we are servants of Krishna: *jivera 'svarupa' haya—krsnera 'nitya-dasa.'* And the Mayavadi philosophers falsely think that they have become one with the Supreme, that they have become Narayana. That's a misleading philosophy, and we should not accept it.

Now, Krishna being Parabrahman, what will be the platform of His loving affairs? This is to be considered. To attain *brahma-sukha*, spiritual happiness, many saintly persons give up everything of this material world and take *sannyasa*. *Sannyasa* means giving up everything for the Supreme. So, simply to relish a little bit of *brahma-sukha*, great, great saintly persons give up everything and try to purify their existence. They try to find real happiness.



Every one of us is after happiness, but we are seeking happiness in the perverted reflection, where it is not possible to find it. Therefore one has to give up this perverted happiness and come to the real fact.

Our point is that since great saintly persons give up all pleasures in this material world to find pleasure in Brahman, why should Krishna, who is the Supreme Brahman, take pleasure in this material world? This is the argument. Therefore those who are thinking that Krishna enjoyed with the *gopis* as we enjoy in the company of many girls—such people are great fools. They have no knowledge. They're misled. Our affairs, being a perverted reflection, appear like the loving affairs of Radha and Krishna, but the reflection is different from the reality.

So we should not be misled; we should follow the teachings of *Chaitanya-charitamrita*. We should understand that the loving affairs between Radha and Krishna are not like those between an ordinary boy and girl. And if we take Radha's and Krishna's loving affairs to be ordinary, we will be misled. Therefore the *sahajiyas*, those who believe that Krishna enjoys with ordinary girls, are very, very much misled.

We shouldn't be so foolish as to think we can be equal to Krishna. There is no competition for Krishna: *na tat-samas cabhyadhikas ca drsyate*. Nobody can be equal with Him, nobody can be greater than Him. That is Parabrahman; that is Krishna. In the *Bhagavad-gita* also, Krishna says, *mattah parataram nanyat*. "There is no entity superior to Me." We have to very carefully study Krishna.

The Krishna consciousness movement is meant to give everyone a chance to understand Krishna very scientifically. Krishna consciousness is not sentimentality. One must be very philosophically advanced to understand this scientific knowledge, or *vijnana*.

Without understanding the science and philosophy of Krishna consciousness, it is not possible to understand Krishna. You may ask, "Do you think all the devotees are scientists and philosophers?" The answer is yes. They may not have degrees in science or philosophy, but they have been taught by Krishna from within. If you want to learn science and philosophy, you have to approach some person who knows the subject. But the greatest scientist, the greatest philosopher, is Krishna, who is within your heart: *isvarah sarva-bhutanam hrd-dese 'rjuna tisthati*. And He says, *tesam satata-yuktanam bhajatam priti-purvakam dadami buddhi-yogam tam*. "To anyone who is a sincere devotee of Mine and always engages in My service, I give education and intelligence. I make him a scientist and a philosopher." That is the way of receiving *vijnana*, scientific understanding of Krishna.

You may ask, "Why does Krishna reveal this knowledge only to His devotees and not to all? If the Supreme Lord is sitting in everyone's heart, why is He especially inclined toward those who engage twenty four hours a day in His service? Why not to others?" That is His special mercy for the devotees:

*tesam evanukampartham
aham ajnana-jam tamah
nasayamy atma-bhava stho
jnana-dipena bhasvata*

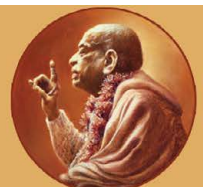
"I live in everyone's heart, but out of special mercy for My devotees I destroy their ignorance with the lamp of transcendental knowledge."

This is the process of understanding God. You cannot understand God, or Krishna, without being His faithful servant. This is the secret. If we become His faithful servant under the guidance of a proper spiritual master, we can understand Krishna and His loving affairs with Radharani, and we can understand Lord Chaitanya. These things will all be revealed.

This knowledge is not acquired by mundane efforts. That is not possible. *Svayam eva sphuraty adah*: Krishna will reveal Himself when He is pleased with your service. Suppose it is dark outside and you want the sunshine. That is not possible. But in the morning, when the sun comes out automatically, the darkness is dissipated. Similarly, knowledge of Krishna will automatically be revealed to us if we serve Him faithfully. So we should always remain faithful servants of Krishna, and when He is pleased by our service He will reveal Himself to us. Otherwise, it is not possible to understand Him.

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

On Darwinian Evolution

What follows is a conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupada and one of his disciples, Dr. Thoudam Singh. It took place during an early morning walk on Los Angeles's Venice Beach.

Dr. Singh: Your Divine Grace, are all the species of life created simultaneously?

Srila Prabhupada: Yes. The species already exist, and the living entity simply transfers himself from one womb to the next, just as a man transfers himself from one apartment to another. Suppose a person comes from a lower-class apartment to a first-class apartment. The person is the same, but now, according to his capacity for payment—according to his *karma*—he is able to occupy a higher-class apartment. Evolution does not mean physical development, but development of consciousness. Do you follow?

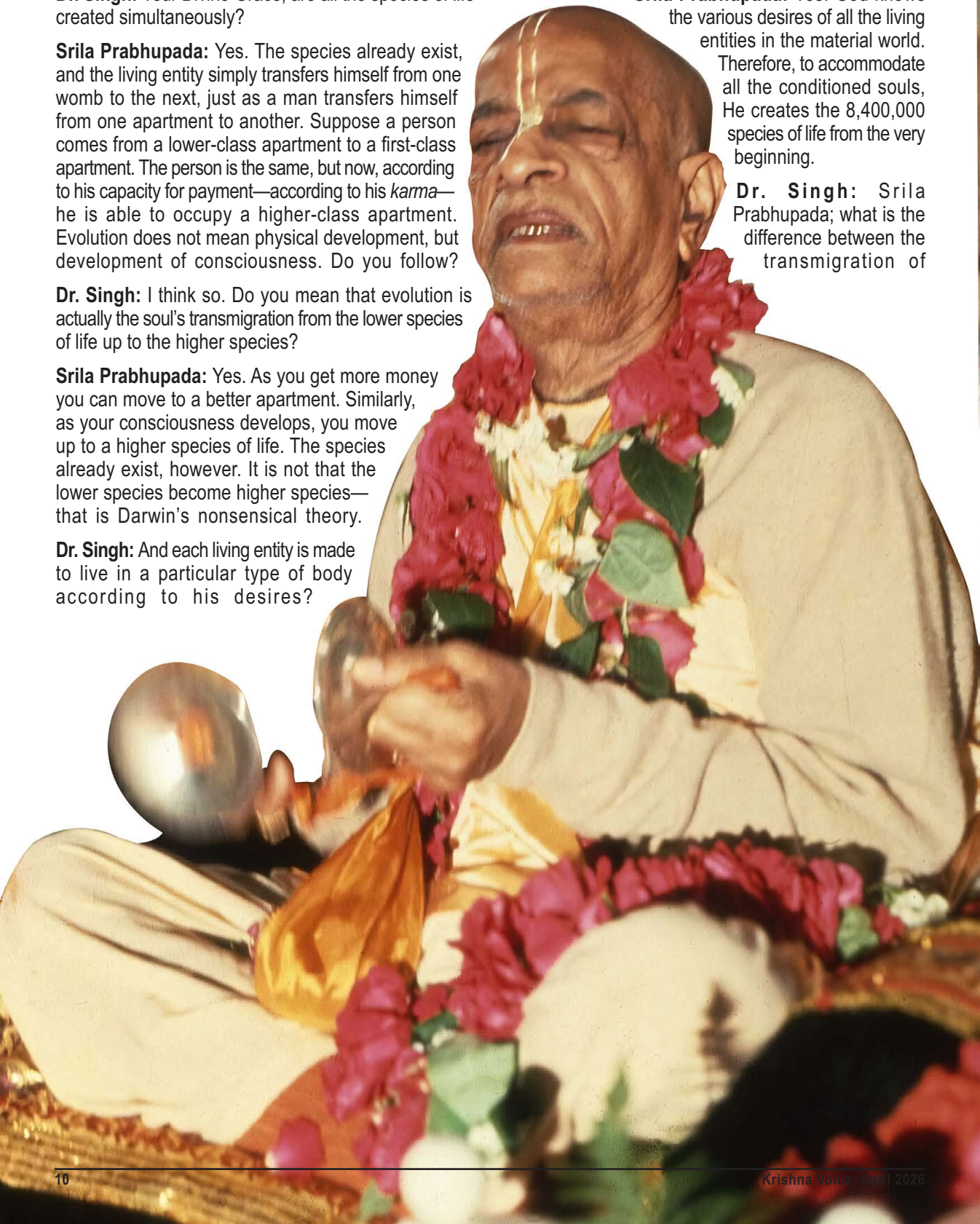
Dr. Singh: I think so. Do you mean that evolution is actually the soul's transmigration from the lower species of life up to the higher species?

Srila Prabhupada: Yes. As you get more money you can move to a better apartment. Similarly, as your consciousness develops, you move up to a higher species of life. The species already exist, however. It is not that the lower species become higher species—that is Darwin's nonsensical theory.

Dr. Singh: And each living entity is made to live in a particular type of body according to his desires?

Srila Prabhupada: Yes. God knows the various desires of all the living entities in the material world. Therefore, to accommodate all the conditioned souls, He creates the 8,400,000 species of life from the very beginning.

Dr. Singh: Srila Prabhupada; what is the difference between the transmigration of



souls in animal bodies and the transmigration of human souls?

Srila Prabhupada: Animals transmigrate only in one direction—upward—but human beings can transmigrate to either a higher or a lower form of life. By nature’s law, the lower species are coming up from animal forms to the higher, human forms. But once you come to the human form, if you don’t cultivate Krishna consciousness, you may return to the body of a cat or dog.

Dr. Singh: The scientists have no information that evolution can operate in either direction.

Srila Prabhupada: Therefore, I say they are fools and rascals. They have no knowledge, yet they still claim to be scientists.

Dr. Singh: One of the prominent scientific arguments is that before Darwin’s biophysical type of evolution could take place, there had to be something they call “prebiotic chemistry” or “chemical evolution.”

Srila Prabhupada: But from what have the chemicals evolved? The term “chemical evolution” implies that chemicals have an origin. And we know from the Vedic science that the origin is spirit, or life. For example, a lemon tree produces citric acid. Also, our bodies produce many chemicals through our urine, blood, and bodily secretions. So there are many examples of how life produces chemicals, but there are no instances where chemicals have produced life.

Dr. Singh: A Russian biologist in 1920 developed the idea of chemical evolution. He demonstrated that before biochemical evolution, the earth’s atmosphere was composed mostly of hydrogen, with very little oxygen. Then, in due course. . .

Srila Prabhupada: This is a side study. First of all, where did the hydrogen come from? The scientists simply study the middle of the process—they do not study the origin. You must know the beginning. There is an airplane [Srila Prabhupada points to an airplane appearing on the horizon]. Would you say the origin of

that machine is the sea? A foolish person might say that all of a sudden a light appeared in the sea, and that’s how the airplane was created. But is that a scientific explanation? The scientists’ theories are just like that. They say, “*This* existed, and then all of a sudden, simply by chance, *that* occurred.” This is not real science. Real science must explain the original cause.

Dr. Singh: What you have been saying completely contradicts Darwin’s theory of evolution. Darwin and his supporters say that life started from matter and evolved from unicellular organisms to multicellular organisms. They believe higher species like animals and men didn’t exist at the beginning of creation.

Srila Prabhupada: Darwin and his followers are rascals. If the higher species have evolved from the lower species, then why do the lower species still exist? At the present moment we see both the human species, with its advanced intelligence, and the foolish ass. Why do both these entities exist simultaneously? Why hasn’t the ass form simply evolved into a higher species and thus become extinct? Darwin thought that human beings evolved from the monkeys. But why do we never see a monkey giving birth to a human being?

The Darwinists’ theory that human life began in such-and-such an era is nonsense. The *Bhagavad-gita* says that on leaving this present body you can directly transmigrate to any species of life, according to your karma. Sometimes I travel to America, sometimes to Australia, and sometimes to Africa. The countries already exist; I am simply traveling through them. It is not that because I have come to America I have *created* or *become* America. And there are many countries I have not yet seen. Does that mean they do not exist? Any scientist who supports Darwin is unintelligent. The *Bhagavad-gita* clearly says that all the species of life exist simultaneously, and that you can go to any of them—that will depend on your consciousness at the time of death. If you become Krishna conscious, you can even go up to the kingdom of God. Lord Krishna explains all this very clearly in the *Bhagavad-gita*. 🌸

Fasting		Festivals	
Apr 13	Ekadashi	Apr 1	Brahmotsava celebrations begin
Apr 14	<i>break fast</i>		Dhvaja Arohana (ISKCON Bangalore)
Apr 27	Ekadashi	Apr 2	Hanuman Jayanti
Apr 28	<i>break fast</i>	Apr 10	Brahma Ratha
		Apr 12	Brahmotsava celebrations end - Dhvaja Avarohana
		Apr 14	Beginning of Salagrama & Tulasi Jala Dana
		Apr 20	Akshaya Tritiya
			Chandan Yatra of Sri Srinivasa Govinda begins
		Apr 27	Chandan Yatra of Sri Prahlada Narasimha begins
		Apr 30	Narasimha Chaturdashi:
			Appearance of Lord Narasimhadeva
			<i>Fasting till dusk</i>

The Child Who Challenged the Universe

Turned away by his father King Uttanapada, five-year-old Dhruva craved an even greater kingdom: “My only desire is to occupy a post within this universe more exalted than that yet achieved by anyone else.”

It was millions of years ago, just after the creation of the universe. Uttanapada, the king of the earth, was relaxing in the royal chambers with Suruchi, his favourite of two queens. Suddenly Suruchi’s little son Uttama climbed onto the king’s lap, and the king patted him with fatherly affection. Just then another young boy tried to climb onto the king’s lap. He was Dhruva, the son of Suniti, the other queen. Although the king loved his sons equally, just to please Queen Suruchi he refused to welcome Dhruva. Then, with great pride and malice, Queen Suruchi rebuked Dhruva in the very presence of the king.

“My dear child,” she said to Dhruva, “although surely you are also the king’s son, because you are not born of my womb you do not deserve to sit on the king’s lap, nor on the royal throne. If you desire the throne, you must first satisfy the Supreme Personality of Godhead Vasudeva [another name for Krishna, meaning “the owner of everything”] by undergoing severe austerities. Then, when He favours you, you shall still have to die and take birth in my womb before being crowned emperor of the world.”

Just as a snake breathes heavily when hit by a stick, so Dhruva, stricken by the strong words of his stepmother, was breathing heavily out of great anger. When he saw that his father was silent and did not protest, Dhruva immediately left the palace and went to his real mother, Queen Suniti.

When Dhruva reached his mother, his lips were trembling in anger, and he was crying grievously. Queen Suniti lifted her son onto her lap and listened attentively as the palace residents, who had heard Suruchi’s harsh words, related everything to her. Suniti quickly lost her composure and became like a leaf burning in the forest fire of grief.

Lamenting and breathing heavily, Suniti addressed Dhruva. “My dear son, don’t become vengeful, for if you inflict pain on others, you yourself will suffer from that pain. What Suruchi said is true. Your father is ashamed of me. He doesn’t consider me his wife, or even his maidservant. It’s a fact—you took birth in the womb of an unfortunate woman. Suruchi told you to worship the lotus feet of Lord Vasudeva. So, if you want to sit on the same throne as your stepbrother Uttama, you must immediately execute Queen Suruchi’s instructions. Take shelter of Lord Vasudeva, who is very kind to His devotees, and worship Him. Lord Vasudeva is so kind to His devotees that if you go to Him, then the combined kindness of millions of mothers like me would be surpassed by His affectionate and tender dealings. When everything else fails, Vasudeva is able to help His devotee. I can see that only He can mitigate your distress.”

Considering his mother’s instructions carefully, Dhruva immediately fixed his determination and left the palace to seek out God.

Soon the news of Dhruva’s quest reached the wandering sage Narada, a pure devotee of the Lord. He was struck with wonder at the young lad’s fierce determination, but he wanted to test Dhruva’s strength of purpose for himself. So Narada went to Dhruva, touched the boy’s head with his all-virtuous hand, and spoke to him.

“My dear boy,” Narada said, “you are only a child, attached to sports and other frivolities. Why are you so affected by words insulting your honour? Don’t be dissatisfied. The ways of Lord Krishna are very wonderful. Therefore, an intelligent person accepts his destiny and is satisfied with whatever comes, be it favourable or unfavourable. Besides, the process of yoga you have chosen to perform is very difficult, even for experienced mystics. It is better that you go home.”

But Dhruva could not accept the words of the saint. “My dear lordship,” he said, “you have kindly explained how to attain peace of mind. It is a good instruction. But I am covered by ignorance, and that kind of philosophy does not touch my heart. I know I am very impudent to reject your advice, but it isn’t my fault. It is because I was born in a family of warriors. With the arrows of her harsh words my stepmother has pierced my heart, so your valuable instructions cannot stay there. My only desire is to occupy a post within this universe more exalted than that yet achieved by anyone else. Therefore, O learned sage, please tell me of an honest path I may follow to achieve the goal of my life.”

Dhruva’s words pleased Narada and evoked his compassion. The saint said, “Your mother’s instruction to serve Lord Vasudeva with devotion is actually just suitable for you. You should completely absorb yourself in His service in the following way. First, go to the bank of the Yamuna River, in the forest of Madhuvana, for there it will be very easy for you to become purified. Bathe thrice daily, and after each bath sit calmly and practice the three kinds of breathing exercises. Then meditate patiently on the Supreme Personality of Godhead, Lord Vasudeva.



“The Lord’s face is very beautiful and pleasing in its attitude. He never looks displeased, and He always awards benedictions to His devotees. His eyes, nicely decorated eyebrows, raised nose, and broad forehead are all very beautiful. His entire body is decorated, and He wears a valuable jewelled helmet and yellow silk garments. Indeed, in every way the Lord is very pleasing to the eyes and mind of the beholder.”

When Narada finished speaking, Dhruva accepted the sage as his spiritual master and bowed down at his feet. Then he went to Madhuvana forest by the bank of the Yamuna to execute devotional service. Meanwhile, Narada went to the palace of King Uttanapada and assured Dhruva’s father, who was distraught at the disappearance of his son, that the boy was under the protection of Lord Krishna. Hearing this, the king gave up all his duties and simply thought of his son Dhruva.

In the forest, Dhruva began to worship the Lord just as Narada had instructed. During the first month, Dhruva ate only fruits and berries every third day—just enough to keep his body and soul together. In the second month, he ate only dry grass and leaves every sixth day, and he continued his worship of Lord Krishna. During the third month, he remained completely in trance, meditating on the form of Lord Vasudeva and chanting the prescribed mantra. In this month his only food was water—and that only every ninth day. In the fourth month, having become a complete master of the yogic breathing exercises, Dhruva lived only on air. Every twelfth day he would inhale and exhale, and this was how he sustained himself. Finally, by the fifth month, Dhruva had controlled his breathing so perfectly that he was able to stand motionless on one leg and concentrate his mind fully on the Supreme.

When Dhruva thus captured in his heart the Supreme Personality of Godhead, who is the refuge of the total material creation and the master of all living entities, the universe began to tremble. Just as when hundreds of people are sitting in a flying airplane, they each share in the total force of the airplane, so when Dhruva’s minute energy was perfectly identified with the Lord’s through pure devotional service, his energy became as powerful as the total cosmic energy. Thus, the pressure of Dhruva’s big toe pushed down half the earth, just as an elephant being carried on a boat rocks the boat left and right with his every step. Also, Dhruva’s severely restricted breathing choked the cosmic breathing process. At this time all the demigods became greatly dismayed and prayed to Lord Krishna for help.

After reassuring the demigods, the Lord traveled to the Madhuvana forest on the back of His great winged carrier, Garuda. When the Lord arrived, Dhruva was standing there in meditation. He could not at first perceive the Lord externally, for he was deeply absorbed in contemplating the Lord’s form within his mind. Suddenly, Dhruva could no longer see the Lord in his heart. The lad became perturbed, and his meditation broke. But as soon as he opened his eyes he saw the Supreme Personality of Godhead before him, just as he had been seeing Him in his heart. Overwhelmed with divine ecstasy, Dhruva fell prostrate at the Lord’s feet. Dhruva wanted to glorify the Lord with suitable prayers, although, being a small boy, he did not know how. Knowing Dhruva’s desire, the Lord touched His conchshell to the boy’s forehead and imparted to him the transcendental inspiration known as *brahma-maya*. Thereupon, Dhruva understood the Absolute Truth and His relationship with all living beings, and he offered Lord Krishna his deliberate and conclusive prayers.

“My Lord, by Your unbroken transcendental glance You are the Supreme witness of all intellectual activities. You are eternally liberated, You exist in the state of pure goodness as the changeless Supersoul, You are the original Personality of Godhead (full with six opulences), and You are eternally the master of the three modes of material nature. Thus, You are always different from the ordinary living entities. As Lord Vishnu, You maintain all the affairs of the entire universe, yet You stand aloof and enjoy the results of all sacrifices.”

Hearing the sincere praise of Dhruva, Lord Krishna said to him, “My dear Dhruva, son of King Uttanapada, you have piously executed your vows. I know the desire within your heart. It is an ambitious desire, very difficult to achieve, yet I shall favour you with its fulfillment. After you depart from your present body, I shall award you the glowing planet known as the Pole Star, which outlasts even the universal dissolution at the end of each millennium. Until then, you will rule this earthly planet for thirty-six thousand years after your father goes to the forest in his old age. During all that time, your senses will stay as strong as they are now; you will never grow old. You will enjoy the blessings of material happiness in this life, and at the time of your death you will remember Me and come to Me, never to return to this material world.”

Having bestowed these benedictions upon Dhruva, the Supreme Personality of Godhead left the Madhuvana forest on the back of Garuda and returned to His own abode.

However, Dhruva was not very happy. He was ashamed of the material demands he had held in his mind when the Lord appeared before him. “Alas!” he thought. “Just see how unfortunate I am! I approached the lotus feet of the Supreme Lord, who can cut the chain of repetition of birth and death—but still, out of foolishness, I prayed for perishable things. With my materialistic vision of duality, I saw my brother as my enemy, and I lamented within



my heart. I am like the ignorant pauper who begged the emperor for a few broken grains of husked rice, even after the emperor had offered him anything he wanted.” Thinking in this way, Dhruva made his way back to his father’s palace.

King Uttanapada, who had feared that Dhruva was dead, considered himself the most wretched person for having rebuffed his son. So, when a messenger came from Narada to inform him of Dhruva’s imminent return, the king could hardly believe the news. Very eager to see the face of his lost son, he mounted a chariot, gathered a procession of his family and attendants, and left the city to greet Dhruva. On seeing the boy approaching from a distance, the king got down from his chariot in great haste and went to meet him. Breathing heavily, King Uttanapada at last embraced Dhruva. But Dhruva had changed; now he was completely sanctified by the spiritual touch of Lord Krishna’s lotus feet.

Then Dhruva’s mother and brother welcomed him back with tears of ecstasy. Even his stepmother Suruchi appreciated his innocence. With tears of sincere feeling, she blessed him. “My dear boy, long may you live!”

As Dhruva entered the capital city, the residents praised him jubilantly. They had decorated the entire city with columns of banana and betel nut trees, as well as bunches of fruits and flowers. At every gate there were burning lamps and large water pots adorned with multi-coloured cloths, strings of pearls, flower garlands, and hanging mango leaves. The domes of the city’s palaces glittered, as did the domes of the beautiful airplanes hovering over the capital.

In time, King Uttanapada enthroned Dhruva as emperor of the world. Then the old king detached himself from worldly affairs and entered the forest. Soon Dhruva Maharaja and his two queens, Bhrami and Ila, raised a very beautiful family. But tragedy struck when Dhruva Maharaja’s brother Uttama met his death in the Himalayan mountains, at the hands of a Yaksha tribesman. Soon afterward, Suruchi went to search out her missing son, but she died in a forest fire.

When he heard of his brother’s death, Dhruva Maharaja was overwhelmed with grief and anger. Desiring revenge, he mounted his invincible chariot and set out single-handed for the Yakshas’ city Alakapuri, in the Himalayas. As soon as he reached Alakapuri he blew his conchshell. The sound reverberated in all directions, and the wives of the Yakshas became terribly frightened.

Unable to stand the resounding vibration of Dhruva’s conchshell, the ferocious Yaksha warriors came forth from their city and attacked Dhruva. When Dhruva began to kill them by shooting three arrows at a time, the Yakshas—130,000 strong—countered by shooting six arrows at a time. Then they began to shower Dhruva, his chariot, and his chariot driver with feathered arrows, iron bludgeons, swords, tridents, lances, pikes, spears, and other weapons. Just as incessant rain covers a mountain, so an incessant shower of weapons covered Dhruva Maharaja.

The sun of King Dhruva seemed to have set within the ocean of Yakshas. But just as the sun suddenly breaks through the fog, so Dhruva’s chariot suddenly appeared from within the armies of the Yakshas. When Dhruva’s wonderful bow twanged and his arrows hissed, the hearts of his enemies filled with grief. His arrows first scattered their countless weapons, just as a blast of wind scatters clouds; then his arrows pierced the shields and bodies of the enemy, just as thunderbolts pierce mountains. Those Yakshas who somehow survived began fleeing. None of the enemy soldiers stayed in martial formation.

Dhruva Maharaja then desired to see the city of Alakapuri, but he thought to himself, “No one knows the plans of the mystic Yakshas.” He waited and talked with his charioteer.

Soon they heard a tremendous sound, as if the entire ocean were rushing upon them, and they saw a great dust storm coming at them from all sides. Within a moment the entire sky became overcast with dense clouds. They heard thunder and saw dazzling lightning, and then a severe rainfall started. But it was not an ordinary rain: falling through the sky were blood, mucus, pus, feces, urine, marrow, and trunks of bodies,

Next, a huge mountain fell from the sky, and from all sides rained hailstones, lances, clubs, swords, and enormous chunks of stone. Dhruva Maharaja also saw groups of mad elephants, lions, and tigers, along with many large, angry-eyed serpents vomiting fire—all coming to devour him.

Finally, as if the end of the universe were at hand, a fierce ocean with foaming waves and great roaring sounds came rushing toward him. Just at that moment, when he was completely overpowered by the illusions that the demoniac Yakshas had conjured up, a company of great sages appeared before Dhruva to encourage him.

“Our dear Dhruva,” they said, “may the all-powerful Lord slay all your formidable enemies. You have nothing to fear, for you are a soul surrendered to Him, and you have chanted His holy name: *om namo bhagavate vasudevaya*. Simply by chanting and hearing the Lord’s holy name, anyone can be fully protected from fierce death. Therefore,

the all-merciful Lord has already saved you, His dearest devotee.”

Encouraged by the sages' words, Dhruva Maharaja sanctified himself by touching water and then took up a special arrow made by Lord Krishna Himself. As soon as Dhruva joined this arrow to his bow, the apparitions created by the Yakshas disappeared, and golden-shafted arrows with feathers like a swan's wings flew out from his bow. The arrows entered the bodies of the Yakshas with a great hissing sound, just as peacocks enter a forest with tumultuous crowing.

Those sharp arrows dismayed the enemy soldiers; they became almost unconscious. But a few Yakshas managed to collect their forces, and in a great rage they again attacked Dhruva with upraised weapons. But Dhruva Maharaja saw the Yakshas coming and cut them to pieces with his arrows.

At this time, Dhruva's grandfather, the wise and powerful Manu, saw that his grandson was killing many innocent Yakshas who had had nothing to do with his brother Uttama's death. Out of compassion, Manu approached Dhruva to give him good instruction.

“My dear son,” Manu said, “please stop. To become unnecessarily angry is not good, for this is the path to hellish life. Now you have gone beyond the limit by killing many offenseless Yakshas. Furthermore, you have angered the demigod Kuvera, who is related with the Yakshas. For these reasons, please stop this killing.”

Dhruva Maharaja took his grandfather's kind words to heart and returned to his capital city.

During the rest of his 36,000-year reign, Dhruva rendered devotional service unto Lord Krishna with unrelenting energy. He possessed all godly qualities—he was respectful to the Lord's devotees, very kind to the poor and the innocent, vigilant to uphold religious principles—and thus all the citizens regarded him as their father. In this way, over many, many years, Dhruva favourably executed the duties of a king.

Finally, he handed over the charge of the royal throne to his son. Dhruva realized that the Supreme Lord has created this cosmic manifestation just to bewilder the living entities as a dream or a phantasmagoria would bewilder them. So he left his kingdom, considering his body, his treasury, palaces, and pleasure grounds, his army, friends, wives, and children to be creations of the Lord's illusory energy. Thus, in due course of time he retired to the forest known as Badarikashrama in the Himalayas.

In Badarikashrama King Dhruva fully purified his senses by bathing regularly in the crystal-clear water. Fixing himself in a sitting position, he controlled his breathing and completely withdrew his senses from all external stimuli. Then he concentrated his mind on the form of the Lord and entered into trance.

Because of Dhruva's transcendental bliss, tears flowed incessantly from his eyes, his heart melted, his limbs shivered, and the hairs all over his body stood on end. Transformed by this state of divine ecstasy, Dhruva Maharaja completely forgot about his bodily existence and became liberated from material bondage.

Just then Dhruva saw an exquisite airplane, as big as a house, descending from the sky. It looked as if the full moon were approaching him, illuminating all ten directions. Two beautiful associates of Lord Krishna were in the plane, and seeing that they were personal servants of the Supreme Personality of Godhead, Dhruva Maharaja immediately stood up, offered them his respects with folded hands, and chanted the holy names of God.

The two servants of Krishna (named Nanda and Sunanda) addressed Dhruva Maharaja in unison: “Our Lord has deputed us to take you to the spiritual world, where even great sages and demigods cannot go. Please come with us and live there eternally.”

To Dhruva these words were as sweet as pouring honey, and he immediately offered his obeisances to the servants of Krishna. Then Dhruva worshiped the airplane, and while he did so he became as brilliant and illuminating as molten gold. Just as Dhruva was boarding the wonderful airplane, death personified approached him. Completely unafraid, however, Dhruva put his feet on the head of death and then boarded the plane.

From the sky, drums sounded and voices sang, and the demigods showered Dhruva with flowers. However, just as the transcendental airplane was about to leave the earth, Dhruva remembered his mother Suniti. He thought, “How can I go to the spiritual world and leave my poor mother behind?” But Nanda and Sunanda understood his mind, and they showed him that Suniti was going forward in another plane.

While Dhruva was passing through space, he saw all the planets of the solar system. Then he passed beyond the seven planetary systems of the great sages, and finally he reached the self-effulgent planets of the spiritual world. Thus, as he had desired, Dhruva had obtained the most exalted post within this universe, the Pole Star. And at last, because of his unflinching service to Lord Krishna, he went back home, back to Godhead. 🌟

The Eyes to See the “I”

I can see my body, and in a way I can see my mind and intelligence. Now then, what about the “I” who’s doing all this seeing? Can I see the “I”?

by Amogha Dasa

As we all know, the organ for seeing is the eye. The eye catches the light rays reflected by whatever is around us and focuses these rays on its retina. Then it sends images to the brain via the optic nerves. And that, pretty much, is how we see things.

Of course, there are some things we can’t see with our unaided eyes. Some things are too small, so we have to use a microscope. Other things are too far away so we have to use a telescope. Still other things (like ultraviolet, infrared, or television waves) are too subtle, but we can see them if we have the right instruments.

So despite our limited seeing power, in one way or another we can perceive the world’s gross and subtle elements. Ancient India’s Vedic literatures catalogue these elements for us as solid matter, liquid, radiant energy, gas, ether, mind, intelligence, and ego. Each element is progressively subtler. Liquid is subtler than solid matter, radiant energy subtler than liquid, gas subtler than radiant energy, and so on. We can see solid matter, of course, and liquid and radiant energy as well, but we can’t see gas or ether. Yet we can perceive gas in inflated balloons and ether in radio and television transmissions. Then, too, we can’t see the subtler elements mind and intelligence. Yet we can perceive mind in thought patterns and intelligence in astute judgments.

Now then, just who or what is doing all this perceiving?

You are—the living soul within your body. All of us are spiritual souls—subtler than the subtlest material element. Naturally we can’t see the soul with our gross material eyes. But just because we can’t see it, that doesn’t mean it doesn’t exist. If someone argued, “I can’t see the atom, so I don’t think it exists,” that wouldn’t sway anyone who knew how tiny the atom actually is.

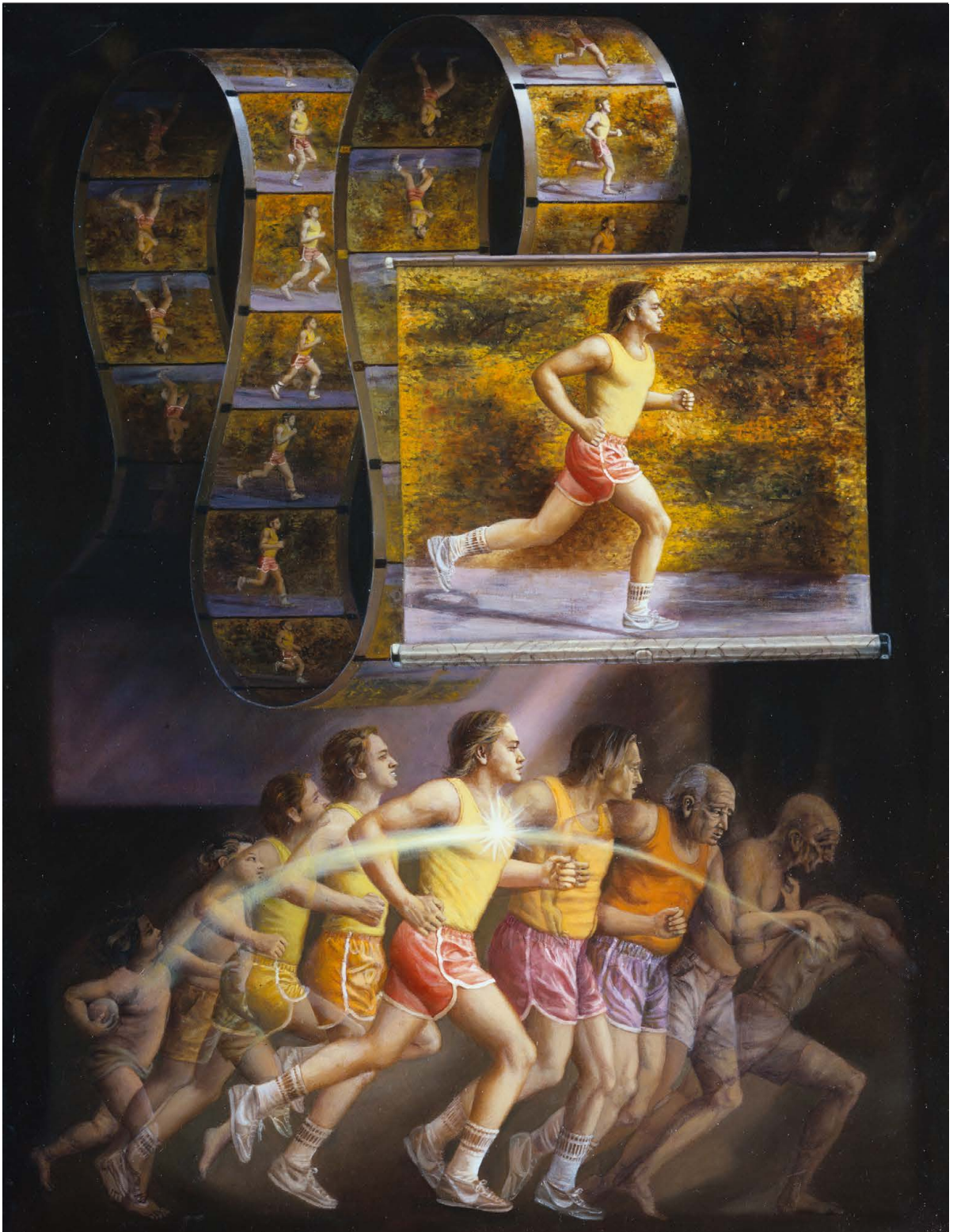
And the soul is tinier than the atom. As the Vedic literatures inform us, its size is one ten-thousandth the tip of a hair. No wonder we can’t see the soul. Yet there is a way to *perceive* it. Just as a physicist perceives the atom through a certain process, so we can perceive the soul through the process of transcendental knowledge. And what is transcendental knowledge? Lord Krishna says in *Bhagavad-gita* that transcendental knowledge means understanding the difference between the soul and matter.

As Krishna explains, the soul is conscious but matter is unconscious. Each of us can understand that “I am a conscious living being,” yet if any part of our body were amputated, that part would not be conscious. So we can understand that the body itself has no consciousness; it gets its consciousness from the soul. Nor can we generate consciousness by combining unconscious elements. Consciousness is the symptom of the soul, and the soul is the subtlest of the elements.

Krishna also points out that the soul stays the same but matter changes: “As the embodied soul continually passes from boyhood to youth and from youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change.” (Bg. 2.13) Now that I’m a young man, I can remember when I was a small boy and when I was a teenager. And when I’m an old man, I’ll remember when I was a middle-aged man. My material body is constantly changing. But somehow I’m still the same person—so I see that I am not the body but the soul within the body. And after I’ve passed away, the body will go right on changing, but I—the soul—will remain the same. As Lord Krishna explains, a person who has transcendental knowledge is not at all puzzled by this transmigration of the soul. Because he has perfect knowledge of the soul and matter and the difference between them, he sees everything perfectly.

Even a person who just has material knowledge can see better than someone whose eyes are clouded over by ignorance. For instance, when a watchmaker looks inside your watch, he can see what’s wrong with it. But you can’t see, because you don’t have the knowledge. A harbour pilot looks at the harbour, and you look at the harbour. But the pilot knows how to take the ship into the harbour safely; you don’t. Both of you are looking at the harbour, but one has knowledge and the other doesn’t. So the one who has knowledge can actually see. We have to learn from a person who has knowledge if we want to expand our vision and see perfectly.

One morning in Perth, Australia, His Divine Grace A.C. Bhaktivedanta Swami Prabhupada was walking along the



beach. “You want to judge everything by what you can see with your eyes,” he said. “But can you see India? I have just come from India. It is across this ocean, but you cannot see it. Does that mean there is no India? No. If you want knowledge, you have to learn from someone who has already seen.”

Bhagavad-gita puts it very simply: “Just try to learn the truth by approaching a bona fide spiritual master. Inquire from him submissively and render service unto him. The spiritual master can impart transcendental knowledge unto you because he has seen the truth.” In *Bhagavad-gita As It Is*, Srila Prabhupada shows us how to gain transcendental knowledge and see the soul perfectly. Just as we can see microbes through a microscope and stars through a telescope, so we can see the soul through *Bhagavad-gita*—the “soul scope.” 🌀



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Srila Prabhupada, Srimad Bhagavatam 7.8 Chapter Summary

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Hon'ble President Serves Akshaya Patra's 5 Billionth Meal



The Akshaya Patra Foundation celebrated 5 billion meals and 25 years of service at the Rashtrapati Bhavan Cultural Centre, in the presence of Hon'ble President Droupadi Murmu and Education Minister Dharmendra Pradhan.

With the theme 'Suposhit and Sushikshit Bharat for Viksit Bharat', the event highlighted the critical role of nutrition in education and nation-building. In a touching moment, the President personally served and fed children.

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Gauria Purnima



Abhisheka





Gauria Purnima



Arati



Sri Rama Navami



Rama Taraka homa (above) & Arati (below)





ISKCON PILGRIMAGES



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Travel Date
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Travel dates:
Aug. 23-31, 2026

Amount:
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+ Flights
Actual Price
₹75,000/-

Highlights:

- Sri Ram Janmabhoomi, Dasharath Mahal Sarayu, Kanak Mahal, Hanuman Gadi
- Holy Places of visit - Pashupatinath, Guhyeshwari Shaktipeeth, Jal Narayana, Muktinath, Gandaki-Shaligram, Pokhara, Lumbini, Janakpur
- Adventures — Mt. Everest View Flight, Phewa Lake Boating, Hot Air Balloon, Paragliding, Etc
- 1 Divyadesam, 2 Shaktipeeth, Sita-Rama Kalyana Sthala, Birthplace of Lord Buddha, Gandaki River, Shaligrama



Pandharpur Kolhapur Tuljapur (Vitthala Shakti Pilgrimage)

Travel dates:
April 15 - 18, 2026

Amount:
₹18,000/-

Highlights

- Pandharpur Vitthala Spl. Sparsh Darshan
- Kolhapur Mahalakshmi Spl. Darshan



Ahobilam

Nava-Narasimha
Divyadesam Pilgrimage

Travel dates:

Apr 29 - May 1, 2026

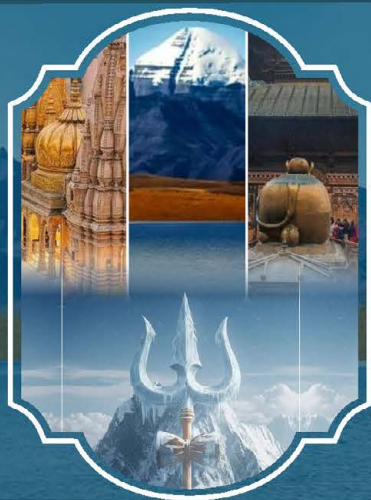
Places of visit:

10 Narasimha temples, Bhavanasini River, Prahlada Paathashaale, Rakta kunda, Ugra Sthamba, Ahobilam Mutt, Vontimitta Kodandarama Temple, Kadiri Narasimha

Amount:

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Includes: AC Coach Travel, 2nights AC Twin Accommodation, Satvic Food, Spl. Darshan, ISKCON Guide.



Kashi-Kailash-Kathmandu Pilgrimage

Travel dates:

April 16 - 20, 2026

Holy Places of visit

Kashi Vishwanath, Kathmandu Pashupatinath, Kailash Mansarovar Aerial View on the day of Akshaya Tritiya

AMOUNT

₹75,000/-
+ Flights



Kangrinboqe Peak

KAILASH MANSAROVAR Aerial View

Travel dates:

Apr. 17 - 21, 2026

Highlights

- Kailash Mansarovar Aerial View (No age restrictions, No health Restrictions)
- Kathmandu - Pashupatinath, Guhyeshwari Shaktipeeth
- Ayodhya - Sri Ram Janmabhoomi

AMOUNT

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