



KRISHNA VOICE

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Vaikuntha Ekadashi 2025

ISKCON SRI SRI KRISHNA BALARAMA

Ratha Yatra

Sunday
January 11
9:30 am



rathe ca vamanam drstva
punar janma na vidyate

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

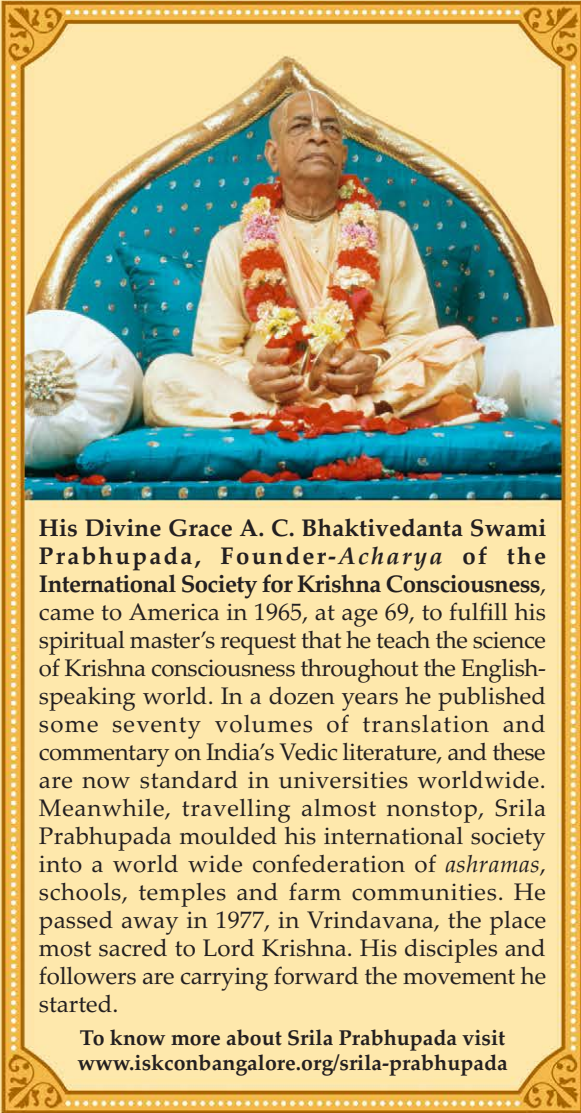
For more details visit
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His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, Founder-Acharya of the International Society for Krishna Consciousness, came to America in 1965, at age 69, to fulfill his spiritual master's request that he teach the science 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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For all information contact: Editor, Krishna Voice, SST, Hare Krishna Hill, Chord Road, Bangalore - 560 010 INDIA Phone: 91-80-2347 1956, 91-80-2357 8346 Fax: 91-80-2357 8625.

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Hidden Blessings

**Try as we may, we cannot avoid the frustrations of life.
But how can we use them to our advantage?**

A lecture in London in September 1971

by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

Founder-Acharya of the International Society for Krishna Consciousness

In materialistic life we cannot control our senses and mind. The mind is dictating, “Enjoy your senses in this way,” and we are enjoying our senses. Materialistic life means sense gratification, and this sense gratification process is going on life after life. In the many varieties of life there are different standards of sense gratification. Krishna is so kind that He has given us full liberty to gratify our senses.

We living entities are part and parcel of Krishna, and therefore we have small particles of all His desires. Our existence being a small particle of God’s, we have all His qualities in a minute degree, just as a small particle of gold has all the qualities of the original gold. Therefore, our enjoying spirit exists because it is there in Krishna, the supreme enjoyer.

The *Vedanta-sutra* says that everything originates in Krishna. *Param brahma*, or the Absolute Truth, means “that from which everything is generated.” Therefore our desire for sense gratification is coming from Krishna. Here is the perfect sense gratification—Krishna and His eternal consort, Radharani. Young boys and girls are similarly trying to enjoy their senses, but where is this propensity coming from? It is coming from Krishna. But the difference between us and Krishna is that because we are trying to gratify our senses in the material world, our attempts simply bring us pain and suffering, whereas Krishna’s sense gratification is full of ever-increasing happiness. Krishna consciousness means to gratify your senses in association with Krishna. Then your sense gratification is perfect.

For example, if there is a nice sweetball and the finger picks it up, the finger cannot enjoy it. The sweetball has to be given to the stomach, and then the finger can also enjoy. Similarly, we cannot gratify our senses directly. But when we join with Krishna, when Krishna enjoys, then we can also enjoy. This is our position.

So, we have to purify our propensity for sense gratification. What is that purification? We cannot enjoy anything directly; we have to enjoy through Krishna. For example, we take *prasadam* [food offered to Krishna]. The nice *prasadam*, the food that is prepared, is not eaten directly—we eat it only after Krishna eats. First we offer it to Krishna, and then we eat.

What is the difficulty? There is no difficulty, but you become purified. The eating process is the same, but if you eat directly, you become materialistically encumbered. If you offer your food to Krishna, however, and then eat it, you become free from all contamination of material life.

That is stated in the *Bhagavad-gita*: *yajna-sistasinah santo mucyante sarva-kilbisaih*. Devotees take *prasadam* after offering it to Krishna. That is a form of sacrifice. And whatever we do in this material world that is not a sacrifice for Krishna is some sort of sinful activity, even if we do not know it.

For example, killing is sinful, even if we do not kill knowingly. When you walk down the street, you are killing so many insects. Whenever you drink water, you are also killing. Below a waterpot are many ants and microbes that are being killed. Whenever you light a fire, you burn so many small microbes. When you grind spices with a mortar and pestle, you kill many living entities. We are responsible for all this killing. Knowingly or unknowingly, we are becoming entangled in so many sinful activities.

Therefore, in the *Bhagavad-gita* Krishna says that you should eat only those foods that have been offered to Him in sacrifice. Then you become free from all contamination. Otherwise, if you cook so that you can personally eat, without offering your food to Krishna, you simply eat all kinds of sinful reactions. That is our position. Unfortunately, because people generally cannot control their senses, they engage in the materialistic way of life and suffer repeated birth and death in different species of life.

We do not know what our next life will be, but the next life will come. Before us there are so many species of life, and we can take birth in any of them. You can become a demigod, a cat, a dog, Brahma—there are so many forms of life. In the next life you shall have to accept one of these forms, even if you do not want to.

Suppose somebody says, “In your next life you will have to take the form of a dog or a hog.” You would not like



it. But the law of nature says that after giving up this body, when you are not existing in this body anymore, you will have to accept another body according to your *karma*. Your destiny is in the hands of nature. It is arranged by superior supervision.

You cannot order, "Give me the body of Brahma. Give me the body of Indra or a king or someone else exalted." That is not in your hands or in my hands; that will be judged by the superior agency of God, and you will be given a suitable body. Therefore, it is our duty to prepare ourselves to qualify for a body that will help us go back to Krishna. That preparation is Krishna consciousness.

Prahlada Maharaja, one of the great authorities in Krishna consciousness, says that one must take instruction from a *guru*, a spiritual master. But even one who has a nice *guru* cannot become Krishna conscious if he is determined to remain in this material world. If my determination is to remain in this material world and enjoy material life, then for me Krishna consciousness is impossible.

In the material world people engage in all kinds of political, philanthropic, and humanitarian activities—for what purpose? To make material life happy and prosperous, that's all. But this is not possible. One should understand that in the material world, however you may try to make adjustments, you cannot be happy. This is the first understanding in spiritual life: that we cannot be happy here in the material world.

To cite an example I have given many times, if you take a fish out of water, you may give it a comfortable velvet bedstead, but still the fish cannot be happy without water. Similarly, we are all spirit souls, and unless we are in spiritual life, we cannot be happy. That is our position.

But we do not know where our real happiness lies, and so we are trying to be happy here, in material conditions. We are becoming frustrated and confused. So we have to give up this hope that we shall be very happy by making adjustments in this material world. That we have to understand first of all. Then Krishna consciousness will be effective.

The boys and girls who are our students have become very frustrated with the materialistic way of life. Their fathers and guardians are not poor; there is no scarcity of food or material enjoyments. Then why are they frustrated? You may say that because India is poverty-stricken the people are frustrated, but why have American boys and girls become frustrated? This is proof that the materialistic way of life cannot make you happy. You may go for some time trying to become happy, but happiness will never come from the materialistic way of life. This is a fact.

Those who are trying to be happy by making adjustments in materialistic life cannot take to Krishna consciousness. Frustration and confusion with the materialistic way of life is the qualification to come to Krishna consciousness. These boys and girls have that good qualification.

There is a verse in *Srimad-Bhagavatam* that states that Krishna, to show some special favour to His devotee, sometimes takes away all the devotee's material opulences. For example, the Pandavas lost their kingdom, although Krishna was present as their friend. They lost their property, their wife was insulted, and they were driven away to the forest. Why? This question was posed by Yudhishthira Maharaja to Krishna, and Krishna replied, "This is My special favour." Sometimes we cannot understand the special favour of Krishna.

So, the frustration of these American and English youngsters with the materialistic way of life is a good qualification for accepting Krishna consciousness. Of course, one does not need to become poor to take to Krishna consciousness. But if anyone has the desire to become spiritually advanced while at the same time enjoying material life, that is not possible. These are contradictory things. You have to become determined to search for happiness only in spiritual life. That is real happiness.

This human form is especially meant for coming to that standard of spiritual life by *tapasya*, by voluntarily rejecting the materialistic way of life. In the history of India there were many great kings who practiced *tapasya*. For example, at the age of only twenty-four, Bharata Maharaja left his young wife, his young children, and his whole empire and went to the forest for meditation. There are many such instances.

In the modern civilization, however, very few people are interested in giving up materialistic life and taking up spiritual life. Materialistic life means chewing the chewed. Take, for instance, a father. He works hard to maintain his family. It is very difficult to keep a high standard of living in this age, so he must work very hard and engage his son in the same way. This happens again and again, generation after generation, so it is like chewing chewed things. Suppose you chew some sugarcane, enjoy its juice, and then throw it out into the street. Now, if someone wants to taste it to see how sweet it is, he is chewing the chewed. Similarly, we don't have very good experience with this materialistic life, this hard struggle for existence, but still we persist in trying to enjoy our senses. This is lust.

In *Bhagavad-gita* Krishna explains that this lust is born of the quality of passion. There are three qualities in the

material world: goodness, passion, and ignorance. Because most people are in the mode of passion, they love to work hard for sense gratification. That work is considered happiness. In London you will see everyone engaged in hard work. In the morning, all the buses and trucks are traveling with great speed, and people are going to the office or factory from morning until late at night. They are working very hard, and this is what they call advancement of civilization.

Some people become frustrated; they don't want all this hard work. Hogs are also working hard day and night, thinking, "Where is stool? Where is stool?" That is their business. Therefore, in one sense this kind of civilization is a hog-and-dog civilization. It is not human civilization. Human civilization means sobriety. As stated in the *Vedanta-sutra*, a human being should be inquisitive to know these things:

Who am I? Why am I put into this condition of working very hard to get a little money? Why am I in this uncomfortable situation? Where did I come from? Where do I have to go?

So, Krishna consciousness is for those who have come to detest this material world. They are good candidates for developing Krishna consciousness. Then they will inquire why these men are working so hard. Prahlada Maharaja answers this in the *Srimad-Bhagavatam*: People are working so hard because they do not actually know what the goal of life is. Everyone knows that he is looking after his self-interest, but no one knows what his real self-interest is (*na te viduh svartha-gatim hi vishnu*). One should know that his real self-interest is to make progress toward Vishnu, the Supreme Personality of Godhead. But people do not know this. Why don't they know it? Because they hope for happiness in this material world, which is impossible to achieve. It is good to hope for something that is possible, but if I hope for something that is never possible, that is foolishness.

We are a composition of the external and internal energies of God. The external energy consists of the gross material body of earth, water, fire, air, and ether, along with the subtle material body of mind, ego, and intelligence. Behind both gross and subtle material bodies is the spiritual soul, part of God's internal energy. Just as your body can be covered by a shirt and coat, which are external to it, so the spiritual soul is covered by the gross and subtle material bodies.

You may think that simply by having a nice shirt and coat you can be happy, but is it possible? Unless you eat nicely, unless you sleep nicely, unless you have your sense gratification, will you be happy simply by putting on a nice shirt and coat? No. That is not possible.

Similarly, it is not possible for the spirit soul to be happy by adjusting Krishna's external, material energy. You are a spirit soul. Therefore you must have spiritual food, you must have a spiritual life; then you can be happy. As you cannot be happy simply by having a nice shirt and coat, you cannot be happy simply by the materialistic way of life.

But in the modern civilization, people are struggling very hard to be happy through the manipulation of gross and subtle matter. Gross matter includes high skyscraper buildings, machines, factories, nice roads, good motorcars, and so on. Subtle matter includes such things as nice songs, poetry, and philosophy. People are trying to be happy with this gross and subtle material existence, but it cannot be.



Why have people accepted this sort of civilization? Because they are led by blind leaders. That is why they're reluctant to hear about God. Though we are conducting this Krishna consciousness movement, very few are interested. But suppose we advertise some falsehood—"If you follow this path, within six months you'll become God and you'll be all-powerful." Many people would come. Such promises are made by one blind man to other blind men. Suppose a blind man says to another blind man, "All right, come, follow me. I shall help you cross this busy Mulberry Street." The leader is blind, and his follower is also blind. The result will be that they will both be hit by some car or truck and die.

Unfortunately, we are so blind that we do not know we are tied up very tightly by the stringent laws of material nature. How can we become free from this material bondage? We have to take instruction from those who are not blind, those whose eyes are open to spiritual truth and who are liberated from material bondage. You have to take instruction from such persons; then you will understand what your self-interest is. Otherwise, if you are already blind and you take instruction from another blind man, it will be impossible for you to be liberated from the material bondage.

What is the interest of a child when it is crying? It is searching after its mother's breast. Anyone who knows this immediately brings the child to his mother—"Take care of your child; he is crying." The mother takes him to her breast, and the child is immediately happy. The child cannot express what he wants, so he simply cries. But one who knows what he is crying for helps him, and the child becomes happy. Similarly, because we are part and parcel of Krishna, the Supreme Personality of Godhead, we are actually crying for Him. But these false leaders, these blind leaders who do not know, are giving us stones instead of bread.

How can one be happy? I have already explained the gross external energy and the subtle external energy. Those who are interested in this gross and subtle external energy will never have their ambition of life fulfilled. Therefore, one who is interested in Krishna and in showing others the path to Krishna is the real friend to all. One who is giving Krishna consciousness is the real friend of the world. No one else can give happiness to human society. That is the statement of Prahlada Maharaja.

You cannot manufacture a process of happiness by tackling this material energy. That is not possible, because the material energy is not under your control. The material energy is controlled by the Supreme. How can you overpower the material energy? It is not possible. Krishna explains that in the *Bhagavad-gita* (7.14):

*daivi hy esa guna-mayi
mama maya duratyaya
mam eva ye prapadyante
mayam etam taranti te*

"This material energy is under My control, so you cannot overcome it by your own power. But if you surrender unto Me, you can cross over it."

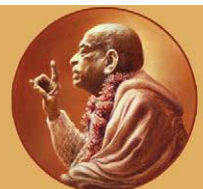
All the material activities of the cosmic manifestation are going on just to bring the rebellious souls back to Godhead. That is the situation. Many stringent laws are there. Why? What is the purpose of the police force or the military force? The purpose is to keep the citizens obedient to the state. If a citizen becomes disobedient to the state laws, he is immediately put into police custody. Similarly, anyone who rebels against the superiority of God is put under the control of the stringent laws of material nature, and he suffers. That is our position.

Therefore our self-interest is to seek out the Supreme Personality of Godhead and surrender unto Him. That will make us happy. That is Prahlada Maharaja's advice and also ours: Seek out the path of Krishna consciousness and you'll become happy. You'll eat nicely, dance nicely, live nicely, and go back home, back to Godhead. Enjoy this life and the next. That is our request.

The Krishna consciousness movement is so nice. Everyone should take it seriously and try to understand it. It is authorized on the Vedic principles; it is not something manufactured or unauthorized. We are opening centers in different parts of the world to give an opportunity for people to understand their real self-interest: attaining pure devotion for Lord Krishna. That is our mission. So kindly help us and join us.

Thank you very much. Hare Krishna. ☪

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



A Suicidal Civilization

This exchange between His Divine Grace A.C. Bhaktivedanta Swami Prabhupada and some of his disciples and guests took place during a morning walk on the Berkeley campus of the University of California, in July of 1975.

Guest: About a month ago, Srila Prabhupada, there was a crazy story in the newspaper. It seems a young student went through the archives in the Washington, D.C., public library, and he compiled enough information to construct an atom bomb. So now many leaders are afraid that within a few years, any terrorist group will be able to make their own atom bomb.

Srila Prabhupada: Yes, that may be....

Guest: Oh, do you see that tower? Students here

have been known to jump from it. Actually, at schools all over the country, a growing number of students are committing suicide.

Srila Prabhupada: Yes. They are openly committing suicide, and the rest of the people are covertly committing suicide. This man who found out how to construct an atom bomb—he's thinking that now his life is successful. But if he doesn't use his human life for trying to become spiritually realized, he is committing suicide.

Guest: How's that?

Srila Prabhupada: Because he won't be able to save himself from his own death and rebirth.

Guest: Interestingly enough, the scientists originally developed the atom bomb to prevent death—to end the Second World War as soon as possible.

Srila Prabhupada: How can they prevent death? They do not know how to prevent it. They can accelerate it, that's all. Here is your problem, Mr. Scientist: *janma-mrtyu-jara-vyadhi*—the cycle of birth, death, old age, and disease. Solve it! Where is the scientist who can do that? instead they take some childish problem and try to avoid the real problem. But they cannot avoid it, because Krishna puts it openly before everyone: *janma-mrtyu-jara-vyadhi-duhkha-dosanudarsanam*—"The real seer will see to this problem of birth, death, old age, and disease." But the scientists have no answer, no solution to this problem. Where is the biochemist or the psychologist or the nuclear physicist who can solve this problem?

Disciple: They have a theory nowadays that by the proliferation of atomic weapons—Russia has so many weapons, China has so many weapons, the United States has so many weapons—everyone will be afraid of using them.

Srila Prabhupada: They will inevitably use them! That is nature's arrangement. "You all die"—that is nature's arrangement. For instance, in your country you have so many cars that even a poor man goes almost everywhere by car and hardly an inch on foot—because there are so many cars. So, because there are so many weapons now, they must be used. That is the natural sequence.

Guest: But every country knows that an atomic war would mean total destruction.

Srila Prabhupada: Well, total or partial—that we shall see. But the weapons will be used.... Everything can be solved by understanding these three items: God is the proprietor, He is the enjoyer, He is the friend of everyone. But the scientists and philosophers and politicians are acting with just the opposite understanding: "I am the proprietor, I am the enjoyer, I am the friend—because *I am God*." You see? And everyone who says he's the people's friend ultimately proves to be their enemy. President Nixon collected votes by pretending to be a friend, and later on he proved an enemy.... Everyone.... Gandhi pretended to be a friend, but he proved to be an enemy. Otherwise, why was he shot down? Unless some people regarded him as an enemy, why was he shot down? So nobody can be your actual friend, except Krishna.

Disciple: But the Lord's pure devotee—he's also a friend to all....

Srila Prabhupada: Because he carries the message of Krishna. Krishna is everyone's friend, and the pure devotee is carrying the friend's message. Therefore he is a friend. If there is a nice friend, and if somebody gives information about that nice friend, he is also a friend. Therefore, nobody can be an actual friend except Krishna and Krishna's representative. Materialistic life means, "I am your enemy, and you are my enemy." Envy and enmity—this is the whole construction of the material world. So how can the enemy become a friend? This is pretension, cheating.

Disciple: When we go out to distribute your books, we're letting people know that your disciples are actually their friends, also.

Srila Prabhupada: Oh, yes. That is real friendship. You are giving people the message of Lord Chaitanya [Krishna's most recent incarnation, who appeared in India five centuries ago]: *kota nidra yao maya-pisacira kole ... enechi ausadhi maya nasibara lagi/ hari-nama maha-mantra lao tumi magi*: "People everywhere, you are sleeping under the spell of *maya*, illusion. How long will you sleep and suffer in this world of death and rebirth? I've brought you this eternal, spiritual medicine. Take it and sleep no more." *Hari-nama maha-mantra lao tumi magi*: "Now take the Hare Krishna *mantra*—this is your medicine."

Guest: So all the relationships within this material world are based on enmity? But the scientists and philosophers and politicians often speak highly of love.

Srila Prabhupada: That is not love. That is lust—"As soon as my lusty desire is not fulfilled, then you are my enemy."

Guest: Sometimes, though, it seems these people really have our best interests at heart.

Srila Prabhupada: Sometimes we see a dog swimming in the water, and we may think, "Oh, let me capture his tail and I shall cross." Similarly, those who are thinking the so-called scientists and philosophers or any other materialistic person will solve their problems—it is exactly like trying to cross the Pacific Ocean by capturing the tail of a dog. 🐶

Fasting		Festivals	
Jan 14	Ekadashi	Jan 25	Sri Advaita Acharya - Appearance <i>Fasting till noon</i>
Jan 15	<i>break fast</i>	Jan 30	Sri Varahadeva - Appearance <i>Fasting observed the previous day till noon</i>
Jan 29	Ekadashi	Jan 31	Nityananda Trayodashi: Appearance of Sri Nityananda Prabhu <i>Fasting till noon</i>
Jan 30	<i>break fast</i>		



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SCIENCE

Focus on Spiritual Science

**The experimenter himself takes the place of test tubes and microscopes
in the scientific search for the Absolute Truth.**

By Sadaputa Dasa

*This address was given at a symposium sponsored by the American Hindu Mission at the Sheraton Crossgate
in Wilkes-Barre, Pennsylvania, in October 1983.*

Today the tendency is widespread among people all over the world to think that religion means nothing but sentiment and blind faith. In the past, people would turn to religion to find real knowledge and real guidance for their lives. But the development of modern science has led people to think that religion is outmoded and that religious writings are merely some old scriptures representing the views of people from the medieval period who might have had some interesting insights into life but who really didn't have true knowledge. Nowadays, people think science is the source of true knowledge. So what I would like to do is show that *bhakti-yoga*, the systematic practice of devotional service to God, is a science and should be considered scientific.

Modern science has two primary features: theories and a systematic experimental approach for proving the theories. For example, if you look at the science of chemistry, you'll find an extensive technical literature describing such things as atoms, electrons, electromagnetic fields, spin, valence, and so forth. These are all theoretical concepts. But these concepts don't simply exist in a vacuum. You also have a set of experiments that will show you the relevance of the theoretical concepts. In other words, by using the concepts and the experiments you can obtain verifiable knowledge.

An important aspect of science, therefore, is that anyone should be able to obtain predictable results by correctly performing the experiments. And it is because science can consistently deliver such practical results that it has become so prominent in the world today.

The truly significant contributions of modern science have come in the realm of physics and chemistry; everything else more or less rests on that structure. And physics and chemistry are devoted entirely to the study of inanimate matter. Of course, these studies have been very successful. We have the theory of the atom, the theory of the electron, and so on. But unfortunately, our natural human tendency is to assume that if something is successful, it must be perfect and universal. Let's look at some implications of this assumption.

Physics and chemistry describe the world in terms of electrons, protons, electrical fields, and various other such phenomena. If you think this system of ideas is universal, you'll conclude that nothing *but* electrons, protons, electrical fields, and so on exist. Your next conclusion will be that life itself is but matter and that life has arisen by nothing more than the interactions of atoms, according to the laws and theories of physics.

These conclusions are unscientific extrapolations of modern scientific findings. The worst result of such conclusions is that they rule out any genuine religion. If we are nothing but electrons, atoms, and so forth, operating according to impersonal physical laws, what is the question of a spiritual dimension to life or of any sort of spiritual attainment? If I am simply a combination of electrons and protons, what is the question of God realization? What kind of God realization can electrons and protons have? Thus modern science's unfortunate, unscientific conclusion that life comes from matter has led to widespread irreligion. It has actually led to the abandonment of the idea that religion has any real significance.

Here I would like to point out that the ancient system of *bhakti-yoga* is a spiritual system that is actually scientific. Of course, nowadays people generally think only new ideas are really of value and old ideas must be bad simply because they're old. That is the spirit of the times—but it is incorrect. The scientific system of *bhakti-yoga* actually provides a much more complete picture of reality than does the system of modern physics.

As I said, a scientific system consists of theory along with experimental practice; so I will first outline the theoretical side of *bhakti-yoga*. Books such as the *Bhagavad-gita* and the *Srimad-Bhagavatam*, as well as other Vedic scriptures, outline the theoretical basis for the world view of *bhakti-yoga*. Two main theoretical principles of this world view are extremely significant. The first is that each person is an eternal spiritual entity, a conscious living being, or self, within the body. (In Sanskrit this spiritual entity is called the *jivatma*.)

In modern science, on the other hand, we have the idea that a person *is* the bodily machine, and that's it. In other words, the body is a biochemical mechanism, and if one understands all the chemistry of that mechanism, one has understood everything about the person. That's the guiding principle of modern science.

The *Bhagavad-gita*, of course, agrees that the body is a machine. The *Gita* describes the human body as a mechanism (*yantra*) constructed from matter (*maya*). But the *Bhagavad-gita* also states that there is a completely nonmechanistic entity—the *jivatma*, or spirit soul—who dwells within the bodily mechanism and who is the conscious perceiver. According to the *Bhagavad-gita*, the bodily machine is never actually alive; it is an insentient mechanism. The soul within the body is the conscious perceiver, the life principle, the one who animates the body.

Since no experiment in modern science is sufficiently sensitive to give any direct evidence of the soul, most scientists dismiss this concept. And people in general follow the scientists. Most people today accept that life is just chemistry because they have a general distrust of old systems of thought and because the scientists have never found any direct evidence of the soul. Certainly no chemical experiment is going to give you any evidence for the existence of the soul. Nor will an electron microscope ever show you the soul. The magnifying power is insufficient, assuming even that the soul interacts with electrons, which is highly doubtful.

We should, however, at least recognize that the techniques of physics and chemistry do not rule out the possibility of a spiritual entity within the body. This understanding is very important, because sometimes a negative scientific finding will block our intellectual or spiritual progress. People tend to think, "Well, the matter is settled. There's no soul in the body; we might as well forget about that." But the matter is far from settled. Again, we should fully realize that no experiment within the corpus of modern physical science rules out the existence of the soul within the body.

The second important principle of the theoretical system of *bhakti-yoga* is that behind the material universe is a supremely intelligent being. This is a traditional idea of many religions, but *bhakti-yoga*, as we shall see, provides a systematic method of knowing this Supreme Being.

This principle of a Supreme Being is, of course, antithetical to modern science. Science as it exists today—that is, modern physical science—has tended to progressively exclude the idea of God. At the Darwin Centennial in 1959, Julian Huxley said that Darwin's theory of evolution has excluded the idea of God from all rational discussion.

Unfortunately, modern science, contrary to many statements you will hear, is not fully objective. Objectivity is spoken of as an important trait for a scientist to have, yet there's a certain tendentious character to the pronouncements of some prominent scientists who seem quite eager to eliminate God from the picture. In fact, science has become a tool of the philosophy of materialism. Because modern science has enjoyed its greatest success in the sphere of applied technology and the advancement of materialistic culture, the materialists have said, "Look. Just see what success you can have by concentrating on matter and excluding these old religious ideas." So materialists have used science to support their materialistic world view, although science per se doesn't support such a world view.

Nevertheless, scientists all over the world are trying to stamp out religion on the basis of scientific findings, and the Darwinian theory of evolution is one of the main tools. The idea behind the theory of evolution is that we don't need to invoke a supremely intelligent creator to explain the phenomenon of life. Darwin's theory of evolution maintains that life has come about purely by physical processes; it's simply a matter of electrons and protons interacting with one another and gradually coming together to form more and more complicated forms, until finally—here we are, thinking about the whole thing. I don't have time to discuss this theory in detail, but I will say that it is a prime example of a nonscientific addition to the body of scientific knowledge. No one has ever explained how atoms can come together to form human beings—or even bacteria, for that matter. Darwinian evolution is completely empty speculation.

So, the element of a supremely intelligent creator is another fundamental principle of *bhakti-yoga*. But there is even more than this. The *Bhagavad-gita* teaches that this super intelligent being, the Supreme Personality of Godhead, is all-pervading, situated in the heart of everyone as the Supersoul (Paramatma). What this means, then, is that we are not separated from God. Some traditional religious doctrines say that God exists, that He created everything, but that He is extremely far away. The *bhakti-yoga* system, however, teaches that God is immediately accessible to us and is, in fact, providing the intelligence by which we direct our day-to-day activities.

An interesting illustration of this fact is the phenomenon of inspiration. Many prominent artists and scientists have recognized that it wasn't by their own power or intelligence that they were able to make their great discoveries. Karl Gauss, a prominent mathematician of the nineteenth century, in describing how he solved a certain extremely difficult mathematical problem, says: "I succeeded not on account of my painful efforts but by the grace of God. Like a sudden flash of lightning, the riddle happened to be solved. I myself cannot say what connected what I

previously knew with what made my success possible.”

In other words, Gauss admits that the answer to his problem was just given to him; all of a sudden it just appeared in his consciousness, and he knew the answer. And he gave the credit to God. He realized that the information was imparted to him from a higher intelligence.

Many other people have recognized this phenomenon, and it’s an essential principle of *bhakti-yoga*—that God is directly relating with us, even at this very moment. In our day-to-day lives, we tend not to think about God, except



perhaps theoretically. But *bhakti-yoga* teaches that God is very much present always. So, the existence of the soul and a supremely intelligent, immanent being are two fundamental principles of the system of *bhakti-yoga*. And, as with the physical sciences, certain experimental procedures can confirm these theoretical principles.

In *bhakti-yoga*, the basic experimental procedures lead to realized knowledge of God. This is possible because we are all spiritual entities. If we were just material systems made of electrons, protons, and so on. God realization would be out of the question. After all, what can electrons and protons realize about a supreme spiritual being? But because our nature is inherently spiritual, in principle we can have knowledge of God, who is entirely spiritual. It's a question of one spiritual entity obtaining knowledge of another.

Bhakti-yoga consists of procedures specifically designed to awaken our direct spiritual perception of God, and in many ways these procedures are analogous to those you would find in, say, the science of physics. For example, in the Millikin oil-drop experiment, which measures the charge on an electron, one first of all has to adjust the conditions of the experiment very carefully. There can't be any vibration running through the room. Then one has to precisely follow each step to accurately measure the electron's charge.

Likewise, in *bhakti-yoga* one must follow certain regulative principles—no eating of meat or taking of intoxicants, for example—and also perform certain procedures, such as chanting the name of God for a certain period each day. Then one can get realized knowledge of the object of study. In a physics experiment, the object of study is some inanimate object or entity, such as an electron. But in *bhakti-yoga* the object of study is the perceiver himself, the *jivatma*, and ultimately the Supreme Soul, the Paramatma dwelling in the heart. So by practicing *bhakti-yoga* one can come to perceive the soul.

Now superficially, devotional service may seem merely a material activity that one performs with his various bodily senses. But if we look at devotional service from a theoretical perspective, we can understand what happens when someone begins to serve God. The Supreme Lord, Krishna, wants very much to reestablish His relationship with the individual spiritual souls. They, however, know nothing of this relationship because they're covered by the illusion generated from the material energy. Krishna has therefore arranged things so that if a spirit soul, working through proper channels, serves Him, then Krishna, acting through the devotee's heart, will reveal spiritual knowledge to that person. There is a reciprocation.

By referring to the theoretical tenets of *bhakti-yoga*, we can understand how this reciprocation takes place, at least in principle; whereas by using mere material concepts, such as those in physics or chemistry, we couldn't begin to understand.

So, there is a large and consistent theoretical basis to *bhakti-yoga*, and if one carefully follows the devotional process, these theoretical statements are confirmed. The process works. I'll read a verse from the *Srimad-Bhagavatam* illustrating this point. This is the seventh verse of Chapter Two, First Canto: "By rendering devotional service to the Personality of Godhead, Krishna, one immediately acquires both causeless knowledge and detachment from the world." Now, this is ample evidence that one who practices devotional service to Lord Krishna acquires causeless knowledge and detachment. If you follow the procedures of *bhakti-yoga* properly, you get results.

What this amounts to, then, is that when a person practices *bhakti-yoga* and gets results, he can understand them in terms of the theoretical concepts of the system, and if he continues practicing and gets more and more results, he gradually develops faith that *bhakti-yoga* is actually scientific.

This process is entirely analogous to what happens in a science such as chemistry. Suppose a person initially doesn't know about chemistry. Maybe he doubts that chemistry really is a valid subject. If he takes a course in chemistry, he'll hear all kinds of theory—electrons, orbitals, and so on—which sound to him like so much gobbledygook. But if he performs the experiments and thinks carefully in terms of the theory, he'll eventually say, "Aha! This works! I know these ideas have some value, because if I apply them systematically, I get the predicted results." And if over a period of years he performs more and more advanced experiments, he'll gradually become completely convinced that chemistry is a real science.

The message I'm trying to convey here this evening is simply that *bhakti-yoga* is a science in precisely this sense—that there are theoretical principles as well as systematic procedures, and if a person does the procedures carefully, then, through experience, he will gradually come to realize that *bhakti-yoga* works.

Of course, *bhakti-yoga* is fundamentally different from physical science, because in *bhakti-yoga* one is not studying inanimate matter but attaining spiritual realization. But *bhakti-yoga* is not just a sentimental religious system people are supposed to accept merely on faith; it is a system that produces tangible results when one carries out the procedures in the prescribed way. And in this sense *bhakti-yoga* is completely scientific. 🌸

In Pursuit of the Highest Truth

When you reach it, will you see a burning bush, a pillar of fire, or a person with unlimited, all-attractive qualities?

by Mandaleshvara dasa

My first encounters with concepts about God came during my strong Protestant upbringing, as I grew up in a southern Mississippi family of faithful church-goers. Later, in the sixties, I met up with a lot of ideas about God while studying and questioning life and religious philosophies as a ministerial student at Oklahoma Baptist University.

I could tell you about the ideas I sampled and savoured in reading Aquinas, Buber, Altizer, Tillich, and so on, but in those days, truths for me weren't so much in the books I read as in the flow of life around me. As much as anybody else trying to make it through the sixties, I was affected and moulded by what I saw going on all around me. Books were only part of the milieu.

Ideas of God bombarded me: from the folk philosophy of the Flower People, the lyrics of certain popular songs, my readings in Eastern literature, and my daily interactions with people trying to realize God and the Divine. In the myriad of seemingly ordinary events and situations I would find spiritual significance. I didn't need a church or a sermon to think and speculate about the nature and existence of God. In fact, I came to find the traditional religious setting uninspiring.

My exposure to the popular voidistic, impersonalistic, and psychedelic philosophies led me to believe that God was perhaps a clear light or an unending emptiness, or that I was God. Persons I knew claimed to have seen God during their yogic meditations or psychedelic experiences. Meanwhile, religious leaders I had grown up revering—Oral Roberts, Billy Graham, and others—were also allegedly seeing and conversing with God. I found little agreement, however, as to who God was, what He looked like, or what His plan for His creatures was—if in fact He was even alive (the God-is-dead philosophy was rampant) or in any way connected with all of us down here.

My philosophical odyssey went on for the four years of college, until one day I saw my first picture of Lord Krishna. "This is God," the Hare Krishna devotee told me. You can just imagine



my surprise. In that picture (similar to the one at above) Lord Krishna was running in fear from someone the devotee told me was His mother.

The mother of God? “But God is the father of everyone,” I reasoned. “How can He have a mother? And how is it that He’s afraid? ‘The fear of the Lord is the beginning of wisdom,’ the Psalmist says. How can God be afraid? How can the ‘Rock of Ages’ be running in fear from His mother?”

I was bewildered. You may remember that to Moses God appeared in a burning bush: “I am that I am!” And to the Israelites wandering in the wilderness, God appeared as a pillar of cloud by day and a pillar of fire by night. You may also remember the Cecil B. De Mille version of all this in *The Ten Commandments*: When God summoned Moses up onto Mt. Sinai, Moses was in terror of the awesome might of Yaweh, who spoke in a rumbling voice out of the smoke and flames: “Thou shall not kill!” That had been my favourite part. God was great and had nearly scared the pants off Charlton Heston.

Many years have passed now since I saw my first picture of Lord Krishna running from Mother Yashoda, and my questions have been satisfactorily answered. I know now that although God is one. He reveals Himself variously according to His own purposes—sometimes as the most attractive child, sometimes as the most terrifying destroyer.

Ultimately, God is a person—Krishna, the Supreme Personality of Godhead—who eternally engages in pleasure pastimes with His most intimate devotees in the spiritual realm. So intimate are those ecstatic exchanges between the Lord and His eternal servitors that He even plays as the perfect son of one of His devotees who desires to relate with Him as a mother. And as the ideal child. He sometimes steals the heart of His mother by His naughty behaviour and then runs in fear of her, charming her and the entire universe with His captivating beauty. These dealings are the quintessence of love of God, which is the perfection of all religion and the culmination of wisdom.

Now, if we accept that fear of God is the beginning of wisdom, we should also accept that a fearsome, wrathful God is only the beginning of God-realization. Every authorized scripture in the world describes the unlimited might of the Supreme, teaches humanity to obey His laws and commandments, and warns against disobedience. So, fear can be a handy impetus for obeying God—when one has not yet awakened his love for God.

Of course, all religions teach us to *love God* also, and that is the essence of religion. But from the beginning of God realization—fear of God—to the perfection—pure love of God—is a long path of increasing obedience. Therefore, when God instructs Moses on Mt. Sinai that the first commandment is to love God, that commandment is set amid threats and warnings: “For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children into the third and fourth generation of them that hate me” (Deut. 5:9). In other words, “You *should* love Me. But if you can’t, then at least fear Me and obey Me. Through obedience you will eventually develop love for Me.”

This is God’s kindness, for only by obeying His commandments can we learn to love Him and become happy. God in His highest, most attractive and lovable form is not a burning bush, a pillar of fire, or a pillar of cloud—you can’t *love* those things—and He doesn’t speak in menacing tones, such as at Sinai, when the Israelites exclaimed, “If we hear the voice of the Lord our God anymore, then we shall die” (Deut. 5:22).

It’s only when men are very sinful that this show of force is necessary to keep them in line. But there is no scope for loving God out of fear. Love of God is natural and spontaneous, and it begins to awaken only when one has become practiced at obeying Him. The more we develop obedience to God, the more we will develop our love and devotion for Him—and the more personal and intimate will His revelation to us become. As Lord Krishna states in the *Bhagavad-gita*, “As they surrender unto Me, I reciprocate with them accordingly.”

For the perfect devotees, those whose hearts are free of all desire save to satisfy the desires of their beloved Lord—for them the Lord becomes the constant friend, the darling child, or the dearest lover. He takes more pleasure in His devotee’s chastizing Him for being naughty than He does in chastizing sinful people for their naughtiness. In fact. He doesn’t personally involve Himself with anyone but His pure devotees; punishing the sinful is deputed to His representatives.

So, by Krishna’s mystical power of *yogamaya*, a pure devotee like Mother Yashoda forgets that He is Almighty God. This is hardly the forgetfulness of the errant soul, who denies the existence of God and must be frightened into accepting His authority. Rather, *this* forgetfulness is a blessing, for it lets the pure devotee serve God in the way most pleasing to them both. 🌸

Ministers of a Higher Order

Having given up wealth and high position, they led lives and wrote books that still illumine the path of devotion.

by Dravida dasa

Five hundred years ago, in Bengal, India, Lord Krishna appeared in the form of Sri Chaitanya Mahaprabhu to teach love of God through the chanting of Hare Krishna. Two of Lord Chaitanya's chief disciples were Srila Rupa Gosvami and Srila Sanatana Gosvami (below). These two brothers received extensive instruction from the Lord



in the science of devotional service, and the books they wrote form an important philosophical pillar of the Krishna consciousness movement.

Before joining Lord Chaitanya, Rupa Gosvami and Sanatana Gosvami were named Dabira Khasa and Sakara Mallika, respectively. Though not Muslims themselves, they held top ministerial posts in the government of Nawab Hussain Shah, the Muslim king who ruled Bengal from 1499 to 1522. In addition to being expert administrators, however, they were also learned scholars fluent in Sanskrit, Persian, and other languages. The Nawab trusted them implicitly, and whenever he left his capital, Ramakeli, he would put them in charge. Thus the brothers enjoyed the privileges of high office.

While in the Nawab's service, Dabira Khasa and Sakara Mallika heard about Lord Chaitanya, and when He visited Ramakeli they took the opportunity to meet Him. Inspired by the Lord, they decided to retire from the government and join Him. Lord Chaitanya gladly accepted them as His disciples and gave them the names they're known by today.

Rupa Gosvami was the first to retire. After resigning from the Nawab's court, he left Bengal and went to meet Lord Chaitanya at Prayag, where for ten days the Lord instructed him in the principles of devotional service.

Lord Chaitanya told Rupa that people generally don't know that the purpose of life is to reestablish one's relationship with God, break free of repeated birth and death, and return to Lord Krishna's spiritual kingdom. Lord Chaitanya explained these goals along with the process for achieving them—devotional service to Krishna. Later, Rupa Gosvami wrote many Sanskrit works elaborating on these teachings.

Most prominent among Rupa Gosvami's writings is the *Bhakti-rasamrta-sindhu*. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada has presented this book in English in the form of a summary study called *The Nectar of Devotion*, and in the Preface he explains its significance: "The basic principle of the living condition is that we have a general propensity to love someone. No one can live without loving someone else. . . The missing point, however, is where to repose our love so that everyone can become happy. At the present moment the human society teaches one to love his country or family or his personal self, but there is no information about where to repose the loving propensity so that everyone can become happy. That missing point is Krishna, and *The Nectar of Devotion* teaches us how to stimulate our original love for Krishna and how to be situated in that position where we can enjoy our blissful life."

After instructing Rupa Gosvami, Lord Chaitanya sent him to Vrindavana, the holy place in northern India where Krishna enacted His childhood pastimes. The Lord then left Prayag and went to Banares.

Meanwhile, Rupa's brother Sanatana Gosvami hadn't been able to get the Nawab's permission to resign from the government. In fact, the Nawab was so angry at the prospect of losing his chief minister that he had Sanatana thrown in jail. But Sanatana managed to escape by bribing the jailer, and with little more than the clothes he was wearing he slipped out of Bengal by the back roads and caught up with Lord Chaitanya in Banares.

Lord Chaitanya was overjoyed to see His dear disciple and was deeply moved that he had taken so much trouble to come to Him. Sanatana Gosvami bowed down before the Lord, and the Lord lifted him up and embraced him. "My dear Lord," Sanatana said, "I have passed my whole life in the deep well of sinful materialism. Still, by Your causeless mercy You have delivered me. Now, by that same causeless mercy, please tell me what my duty is." Sanatana Gosvami also asked about his spiritual identity and how he could get free of the suffering that accompanies life in the material world.

Pleased with Sanatana's humility and his eagerness to learn spiritual truths, Lord Chaitanya instructed Sanatana on many topics, including Lord Krishna's transcendental forms, incarnations, opulences, beauty, and service.

Afterward, Lord Chaitanya sent Sanatana to Vrindavana to join his brother in writing extensively on the science of devotional service and in reestablishing Vrindavana as a place of pilgrimage. Although the brothers had formerly been wealthy government officials, they now lived in Vrindavana as mendicants, wearing loincloths, eating and sleeping very little, writing transcendental literature, and absorbing themselves in the ecstasy of Krishna consciousness.

The writings and exemplary lives of Srila Rupa Gosvami and Srila Sanatana Gosvami have inspired generations of devotees in the disciplic line coming from Lord Chaitanya (the Hare Krishna movement is part of this line), and many devotees have carried on the literary exposition of Krishna consciousness. Thus the books of Srila Rupa Gosvami, Srila Sanatana Gosvami, and their followers comprise the most voluminous, exacting, and consistent body of spiritual literature in the world. 🌸

Come to the Light

We shouldn't let the darkness of ignorance dominate our lives.

by Dr. Laxmi Narayan Chaturvedi

The Vedic literature of India is unique because it clearly defines the goal of human life. What is that goal? As stated in the first aphorism of the *Vedanta-sutra* (the essence of Vedic spiritual knowledge), *athato brahma-jijnasa*: “Now [in the human form of life] one should inquire about Brahman, the Absolute Truth.” For human beings there is no goal more important than this.

The basis of all animal life is sense gratification. The animals know nothing other than eating, sleeping, mating, and defending their own interests. But human life is blessed with abundant intelligence, or power of discrimination. So the main purpose of human life is to distinguish, by discrimination, the absolute from the relative, the eternal from the ephemeral, the real from the unreal, the spiritual from the material. The ability to do this is given only to mankind.

By nature, man is a rational animal. If one removes the rationality from a human being, what remains is merely an animal. Man should therefore be responsible for each of his acts. Not only God's laws but also the laws of society demand this. A man's instincts, the tendencies born of his animal side, pull him toward the base desires of sense gratification. But he should use his intelligence to control these tendencies and inquire into the Absolute Truth.

The purpose of our animal instincts is to preserve the integrity of the body. Eating provides energy for our body's activities, growth, and repair. But indiscriminate overeating results in such diseases as obesity, diabetes, and hypertension. And under-eating, as in *anorexia nervosa*, results in physical deterioration and premature death. So moderation is called for in eating and in all our other sensual activities. As Lord Krishna says in the *Bhagavad-gita* (6.16-17), “O Arjuna, there is no possibility of becoming a *yogi* [a seeker of the Absolute Truth] if one eats too much or eats too little, sleeps too much or does not sleep enough. He who is regulated in his habits of eating, sleeping, recreation, and work can mitigate all material pains by practicing the *yoga* system.”

In summary, human beings should indulge in only as much sense gratification as is absolutely necessary to keep body and soul together. Then one will have ample time and energy to strive for the all-important goal of life: understanding the Absolute Truth.

Unfortunately, most modern men and women fail to appreciate the value of either minimizing sense gratification or understanding the Absolute Truth. Thus they waste their time and energy struggling only for sense gratification. Indulgence has become the watchword of modern society, in which virtually no one teaches the ultimate purpose of life. The intelligence one should use to explore the Absolute Truth is instead used for exploiting nature and enhancing sense enjoyment. The result is the growth of modern technology, which has brought society to the brink of a terrible disaster. People have become self-centered, motivated only by the desire for sense gratification. They have developed jealousy and hatred for each other, which on a small scale produce ever-increasing crime and on a large scale produce widespread wars and destruction.

Science has provided the lethal weapons for such a greedy society—a horrible waste of human intelligence. And the tragedy does not end here. The scientists, with their glamorous technology, have confused the people so that they cannot see things in their proper perspective. Man thus aspires to become immortal so he can enjoy unlimited material pleasure, but he forgets that death is gradually approaching him. No scientist can check old age, disease, and death. Man's efforts to enjoy material nature are like those of an animal in the slaughterhouse who is too busy enjoying his food to notice the butcher approaching with an axe.

A lot would change if the scientists and other leaders would try to understand the teachings of the Vedic scriptures, such as this from *Srimad-Bhagavatam* (1.13.46):

“This material body made of five elements is already under the control of eternal time (*kala*), action (*karma*), and the modes of material nature (*guna*). How, then, can it, being already in the jaws of the serpent (death), protect others?”

No matter how comfortable our situation is in the material world, it is only temporary: eternal time, in the form of death, always limits it. No scientist, industrialist, or world leader can avert death.

Therefore, we should not let the darkness of ignorance, symptomized by the mad search for sense gratification, dominate our lives. Rather, under the guidance of spiritual intelligence, we should search out the light of Absolute Truth. This is the only purpose of human life.

As the *Vedas* sing, *tamasi ma jyotir gama*: “Don't stay in darkness. Come to the light.” 



Srila Prabhupada's
ISKCON
BANGALORE

Sri Nityananda TRAYODASHI

—• The Divine Appearance Day of Lord Nityananda •—



31 JAN 2026 | FASTING TILL NOON

Celebrations

11:30 AM onwards

ISKCON Vaikuntha Hill
Vasanthapura

6:30 PM onwards

ISKCON Hare Krishna Hill
Rajajinagar

Although Sri Nityananda Prabhu appeared as Lord Chaitanya's assistant, He is none other than Baladeva, the carrier of the plow.

Srila Prabhupada, Sri Chaitanya-charitamrita, Adi-lila 17.301 Purport

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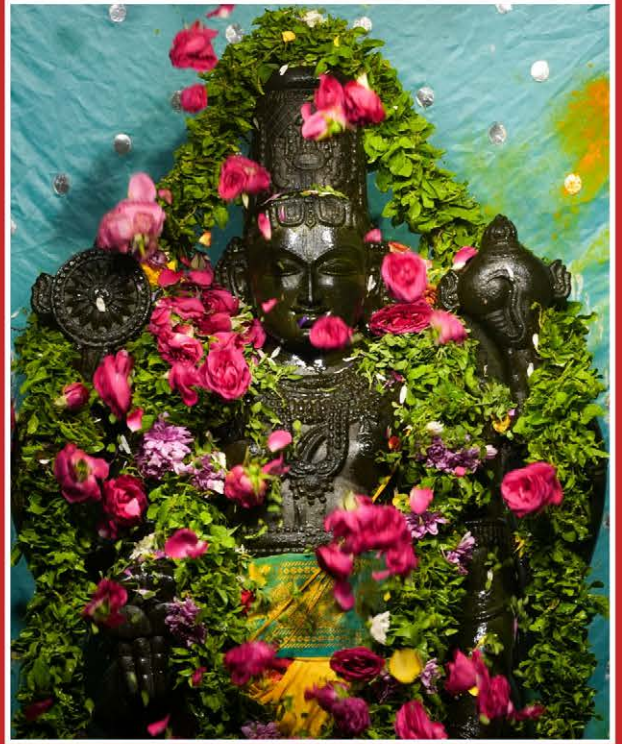
ISKCON Bangalore

Vaikuntha Ekadashi 2025

Hare Krishna Hill



Abhisheka



Pushpa Vrishti



Arati



The Supreme Lord Sri Srinivasa Govinda



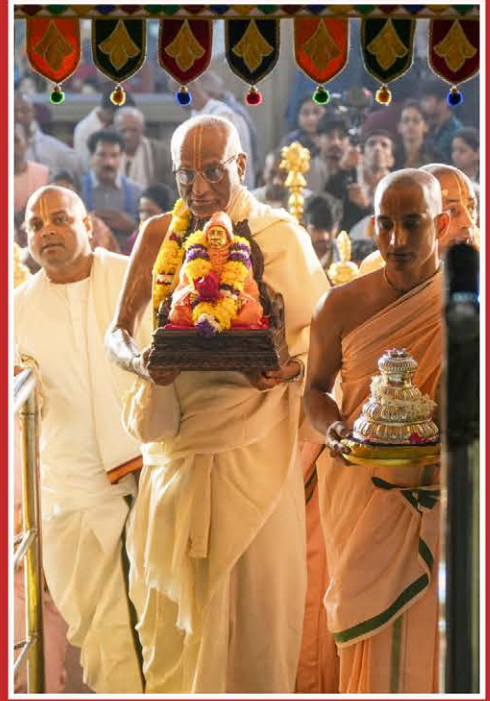
Pallaki Utsava

Vaikuntha Ekadashi 2025

Hare Krishna Hill



Arati at the Vaikuntha Dwara



Srila Prabhupada enters
the Vaikuntha Dwara



Devotees throng at the Vaikuntha Dwara

Vaikuntha Ekadashi 2025

Hare Krishna Hill



Vaikuntha Ekadashi darshana
of Lord Srinivasa Govinda



Kalyanotsava



Devotees witness the Kalyanotsava



Sri Sri Radha Krishnachandra at the Vaikuntha Dwara

Vaikuntha Ekadashi 2025

Hare Krishna Hill - Distinguished Visitors

Former Chief
Minister of
Karnataka,
Sri B S Yediyurappa
& Ms. Shobha
Karandlaje,
Union Minister of
State, Labour and
Employment



Sri Shiva Rajkumar,
Cine Actor
& Producer

Dr. V. Narayanan,
Chairman of ISRO



Vaikuntha Ekadashi 2025

Vaikuntha Hill



Pallaki Utsava



Devotees await darshana



Arati at the Vaikuntha Dwara



Devotees enter Vaikuntha Dwara



Kalyanotsava

SRI-KRISHNA-SAMARPANOTSAVA

Offering Srila Prabhupada's "Vishwaguru" Honourific at the lotus feet of Lord Udupi Krishna

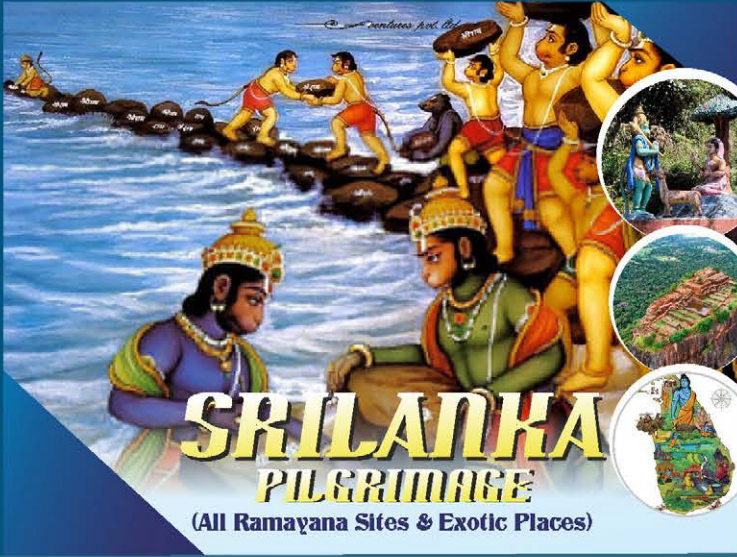
The title "Vishwaguru" presented to His Divine Grace A.C. Bhaktivedanta Swami Prabhupada during the historic Maha Kumbh Mela at Prayagraj in February 2025 was offered at the feet of Lord Krishna of Udupi. The programme organized by ISKCON Bangalore on the 21st of December 2025 at Udupi Matha's Rajangana Hall was graced by Sri Sugunendra Thirtha Swamiji - the Paryaya pontiff, and Sri Susheendra Thirtha Swamiji - the junior pontiff. Swami Kailashananda Giri Maharaj, Mahamandaleswar of Niranjani Akhada, who presented this honour at Prayag on behalf of the Akhila Bharatiya Akada Parishat, was the Chief Guest. Hundreds of devotees were present on the occasion.





ISKCON PILGRIMAGES

Srila Prabhupada's
ISKCON
BANGALORE



SRILANKA PILGRIMAGE

(All Ramayana Sites & Exotic Places)

Travel Dates
Mar. 8-14, 2026

Highlights

- Holy Places of visit- Rama Setu, Ashoka Vatika, Trikoneshwaram Shaktipeeth, Ramboda Hanuman, Vibhishana, Pancha Ishwaram, Buddha Tooth relic
- Islands- Nagadweepam, Pigeon, Srilanka
- Adventures - Pigeon Island Snorkeling, Mirissa Whale watching, Bentota Boat, Sigriya Lion Paw Trek, Adams Peak, Sita Tear Pond trek, Ramboda Falls, Cultural Dance
- Shopping - Gems, Spices, Clothes

Amount:

₹65,000/-
(All inclusive)

(Extra - Flights - ₹25000/-
Optional Adventure Activities - ₹25000/-)

Kailash Mansarovar Pilgrimage

(Full Moon Dates at Mansarovar+Kailash Charan Sparsh)

ಕೈಲಾಸ ಮಾನಸ ಸರೋವರ ಯಾತ್ರೆ

Places of visit :

Kailash Parikrama, Gauri Kund, Mansarovar, Rakshas Tal, Hanuman Tal, Brahmputra, Pashupatinath, Budhanilkantth & more...!

Travel Date

- May 24 - June 5
- June 23 - July 5
- July 22 - Aug. 3
- Aug. 21 - Sep. 2

Amount

₹2,52,500/-
(+ Flights: ₹25000)

Inclusive - AC Travel, Twin Accommodation, Saatvik Food, Darshan, ISKCON Guide+Chinese Hindi Guide, Visa, Permit, Extra - Optional Horse, Porter, Add on-Muktnath, Janakpur, Lumbini

₹2500 discount for booking Online/App)

yad dvy-aksaram nāma gireritath nṛṇān
sakṛt prasāgad agham āsu hanti tat
Lord Śiva, whose very name, consisting of
two syllables, śi and va, purifies one of all
sinful activities.

"vaishnavanaam yathaa shamblu"
Lord Śiva is the greatest Vaishnava



Mathura Vrindavana Govardhan Pilgrimage

Travel dates:
Feb 4 - 8, 2026

Highlights:

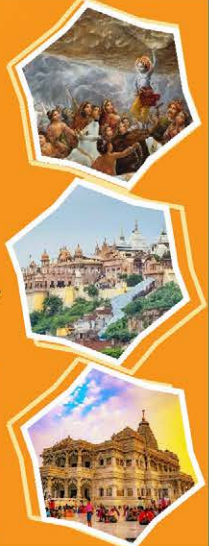
Holy places of visit -
Vrindavan, Barsana,
Govardhan, Nandgaon,
Brahmanda Ghat, Raval,
Raman Reti, Prem mandir,
ISKCON, & more.

Amount

₹22,000/- +Flight

(₹2000 discount for booking Online/App)

Includes - AC Travel,
Twin-sharing AC Accommodation,
Saatvik Food, Darshan, ISKCON Guide.





FARM PILGRIMAGE

Travel dates:

Jan. 10, 2026
(1 Day Pilgrimage)

Highlights

- Glories of Bhumi devi
- Farm Games
- Pot making, Nursery
- Goshala
- Kaveri prokshan/Snan
- Krishna Balarama Vraj Leela Katha

Amount

₹3,000/-

(₹250 Discount for Booking Online/App)

RAMAYANA KISHKINDA & HAMPI YATRA



Travel dates: Feb. 6 - 7, 2026

Places of visit:

Kishkinda-Anjanadri hill-Birthplace of Sri Hanuman, Pampa Sarovar, Nava Brundavana, Hampi, Kodandarama Temple, Rock Chariot, Purandhara Mantapa, Malyavantha Raghunatha, Virupaksha temple & more

Amount

₹7,999/-
(All Inclusive)



Kerala 13 Divyadesam Pilgrimage

Travel dates:

Jan. 28 - Feb. 1, 2026

Places of visit:

Sri Ananta Padmanabhaswamy Temple, 13 Malainadu Divyadesams, 4 Nalambalam Temples, 5 Pancha Pandava Temples, Guruvayoor, Jatayu Rock & more..

Amount:
₹25,000/-

(Includes – AC Coach Local Travel, AC Twin Accommodation, Saatvik Food, Darshan, ISKCON Guide)
(Extra: Flights - ₹8000 or Own Bus / Train)

Travel dates:

Jan. 16 - 24, 2026

Highlights:

- Holy Places of visit :- 5 Dwarakadheesh Temples, 2 Jyotirlinga Temples & Shaktipeeth, Narmada-Gomti, Matru Gaya, Narayan Sarovar, Girmar Mountain & more
- Special Attractions — Jambavan Caves, Rann Utsav, Statue of Unity & more

Amount:

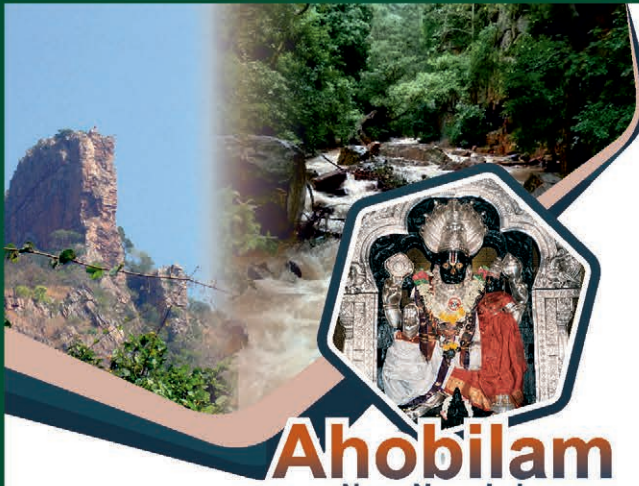
₹36,000/-

(Extra: Flights – ₹14000/-*
Rann Utsav – ₹14000/-)

Pancha Dwaraka Gujarat Pilgrimage

(Rann Utsav Special)





Ahobilam

Nava-Narasimha
Divyadesam Pilgrimage

Travel dates:

- Jan 23 - 25, 2026
- Feb 20 - 22, 2026

Places of visit:

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

Amount:

₹10,800/-

(Includes: Jeep Ride to Pavana Narasimha, AC Coach
Travel, 2nights AC Twin Accommodation, Saatvik Food,
Spl.Darshan, ISKCON Guide, Doli-Extra ₹4,000/-)



Pandharpur Kolhapur Tuljapur

(Vitthala Shakti Pilgrimage)

Travel dates:

- Jan 30 - Feb 02, 2026
- Feb 27 - March 02, 2026
- March 27 - 30, 2026

Holy Places of Visit

- Pandharpur Vitthala Spl.
Sparsh Darshan & Tulasi
Archana
- Kolhapur Mahalakshmi Spl.
Darshan & Shopping
- Tuljapur Amba Bhavani Spl.
Darshan

Amount:

₹16,000/-

MAGH MELA PRAYAGRAJ 2026



Travel Dates

- Dec. 31-Jan 4 "Paush Poomima"
- Jan. 11-15 "Makara Sankranti"
- Jan. 15-19 "Mauni Amavasya"
- Jan. 20-24 "Basant Panchami"
- Jan. 29-Feb.2 "Maghi Poomima"
- Feb. 12-16 - "Maha Shivratri"

Highlights

Holy Places of visit- Prayagraj Triveni Sangam-Shaktipeet-Veni
Madhava, Ayodhya-Sri Ram Janmabhoomi-Sarayu, Kashi-
Vishwanath-Vishalakshi-Bindu Madhava, Chitrakoot,
Naimisharanya & Optional Add on - Gaya

Amount

₹26,000/-

(Includes - AC coach travel,
AC Twin Accommodation, Satvik
Food, Darshan, ISKCON Guide)
(Extra - Flights to Lucknow &
from Varanasi)

(₹1000 discount for booking Online/App)

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with ecstatic *kirtans*, *bhajans*, pastime
narrations and delicious Krishna *prasadam*!

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