

KRISHNA VOICE

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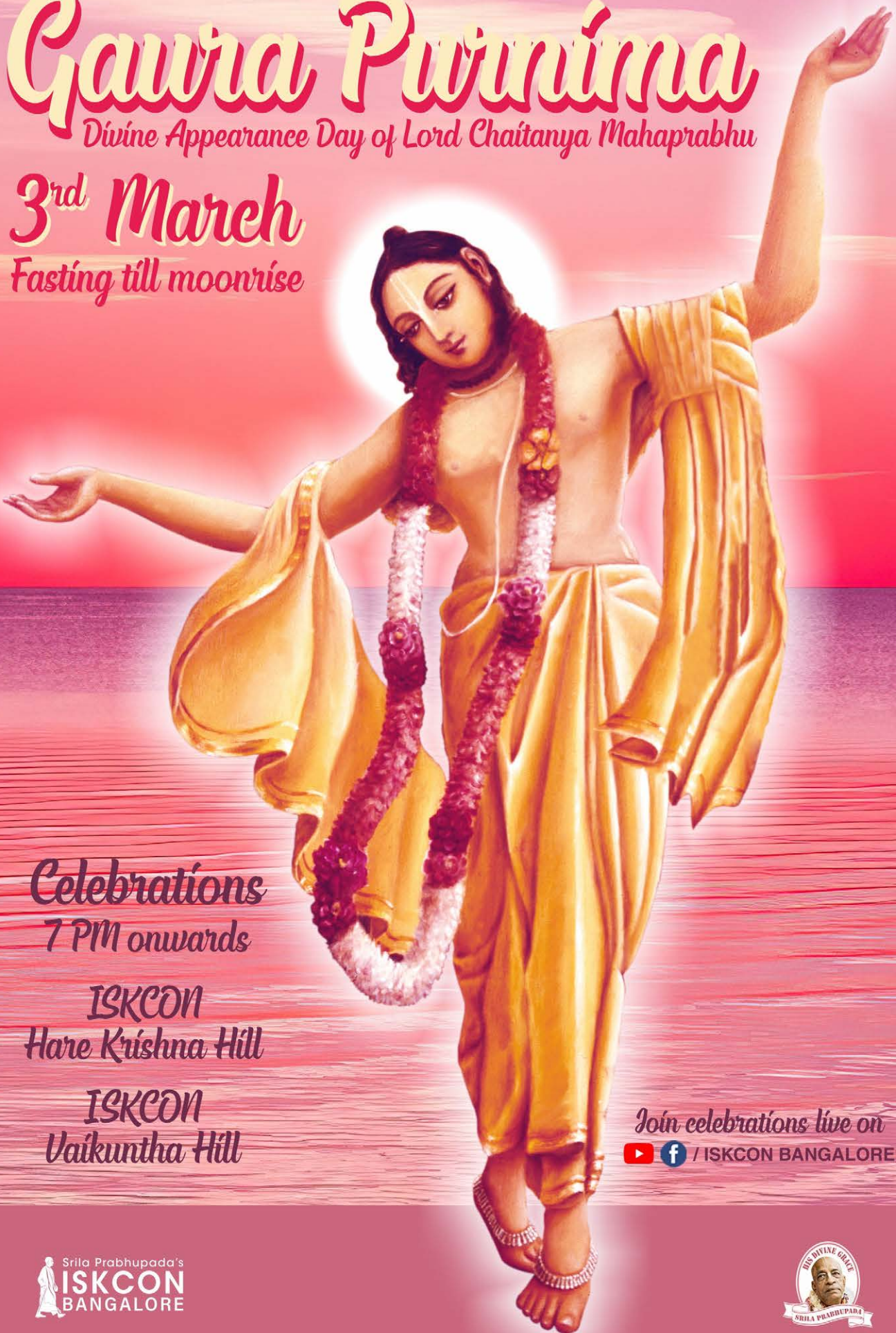


Nityananda Trayodashi 2026

Gauri Purnima

Divine Appearance Day of Lord Chaitanya Mahaprabhu

3rd March
Fasting till moonrise



Celebrations
7 PM onwards

ISKCON
Hare Krishna Hill

ISKCON
Vaikuntha Hill

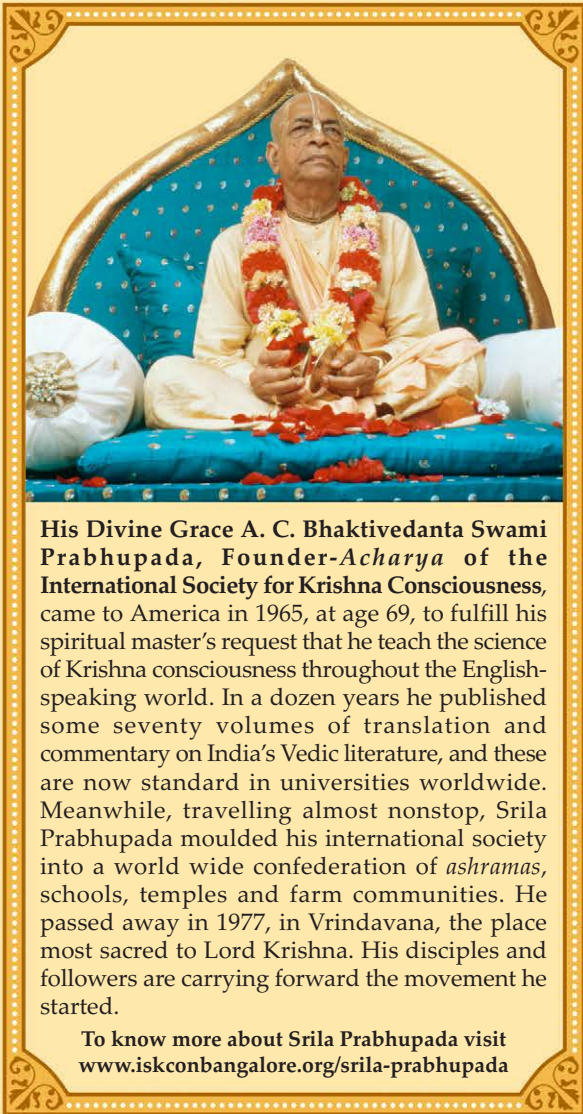
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His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, Founder-Acharya of the International Society for Krishna Consciousness, came to America in 1965, at age 69, to fulfill his spiritual master's request that he teach the science of Krishna consciousness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

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

Lord Sri Krishna Chaitanya Mahaprabhu, the great apostle of love of God and the father of the *sankirtana* movement, advented Himself in the city of Nabadwipa in Bengal, India. This was in February, 1486, by Christian reckoning.

By the will of the Lord there was a lunar eclipse on that evening. It is the custom of the Hindu public to bathe in the Ganges or any other sacred river during the hours of eclipse, and to chant the Vedic mantras for purification. When Lord Chaitanya was born during the eclipse, then, the whole India was roaring with the holy sound of Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

These sixteen Names of the Lord are mentioned in many *Puranas* and *Upanishads*, and they are described as “Tarak Brahman,” the Names for this age. It is stated in the *shastras*, the accepted scriptures, that offenseless chanting of the Holy Names of the Lord can deliver a fallen soul from material bondage. There are innumerable Names for the Lord both in India and elsewhere, and all of them are equally good because all of them indicate the Supreme Personality of Godhead. But because these sixteen Names are especially recommended for this age, called Kali Yuga, it is better for people to take the path of the great Acharyas, the saintly teachers who attained success by practice of this system.

This coincidence of the Lord’s appearance and the lunar eclipse make it clear what the mission of the Lord was to be. That mission was to preach the importance of chanting the Holy Names of God in this age of Kali, or quarrel. The present age witnesses quarrel even over trifling things, and therefore the *shastras* have recommended that a common platform can be found in the performance of *kirtan*, also called *sankirtana*, the congregational chanting of the Holy Names of the Lord. Accompanied by melodious music and dancing, people can hold meetings, *kirtans*, for glorifying the Lord in their respective languages. And if such performances are executed in an offenseless manner, it is sure and certain that such persons will gradually attain spiritual perfection without any of the effort of undergoing rigid methods of yoga or asceticism.

During *sankirtana* the learned and the fool, the rich and the poor, the Hindu and the Moslem, the Englishman and the Indian, the common man and the priest—all can give aural reception to the transcendental sound vibration of Hare Krishna, and thereby cleanse the dust from the mirror of the mind.

In the *Srimad Bhagavatam* it is stated that, “in this age of Kali, people who are endowed with sufficient brain substance will worship the Lord and His associates by performance of *sankirtana yajna* (sacrifice).” So Lord Chaitanya and His inauguration of the *sankirtana* movement were not concoctions, but present the fulfillment of what is stated in revealed scripture, just as the appearance of Lord Buddha, Shankaracharya and all such *avatars* are foretold in Vedic literature. And to confirm the Lord’s mission, all the people of the world will accept the Holy Name of God as the common platform for the Universal Religion of Mankind.

The advent of the Holy Name thus took place along with the advent of Lord Sri Chaitanya Mahaprabhu. When the Lord was on the lap of His mother, the child would at once stop crying as soon as the ladies surrounding Him chanted the Holy Name, clapping their hands. This peculiarity was observed by the neighbours of the Lord with awe and veneration. Sometimes the young ladies took pleasure in making Him cry, so that they could stop Him by chanting Hare Krishna, Hare Rama. From His very childhood, then, the Lord began to preach the importance of the Holy Name.

At the age of 16 He became the greatest scholar in all India, known as Nimai Pandit. He was then married with great pomp, and began to preach the Hare Krishna Movement at Nabadwipa. Some of the *brahmanas* there soon became envious and put many hindrances in His path, at length complaining to the Moslem magistrate about Him. The Kazi, as the official was called, took these complaints seriously, and he at first warned the followers of Lord Chaitanya not to chant the Name of Krishna loudly. But Lord Chaitanya asked His followers to disobey the orders of the Kazi, and they went on with their *sankirtana* parties as usual.

The Kazi then sent constables who broke some of the *mridangas* (drums) while *sankirtana* was taking place. When Lord Chaitanya heard of this, He organized a civil disobedience movement at Nabadwipa. He was the pioneer of



civil disobedience in India—and for the right cause. He organized a procession of a hundred thousand men, with thousands of *mridangas* and *kartals* (hand cymbals), and the procession passed over the roads of Nabadwipa without any fear of the Kazi.

At length the party reached the house of the Kazi, who fled upstairs in fear of the masses. The men assembled there showed hot tempers, but the Lord asked them to be peaceful. At this the Kazi came down, and a very nice discussion was held, concerning the Koran and the Hindu *shastras*.

The Kazi questioned the Lord about cow sacrifice, which is prescribed in the Vedas, and the Lord replied that the method mentioned in the Vedas is not cow killing. In that sacrifice an old bull or cow is killed to give it fresh, younger life by the power of the Vedic mantras. In the Kali Yuga, however, such cow sacrifice is forbidden an account of the absence of learned *brahmanas* who can conduct the ceremony. In the Kali Yuga all sacrifices are forbidden because they are useless attempts when undertaken by the unlearned. In the Kali Yuga only the *sankirtana* form of sacrifice is recommended for all practical purposes.

The Kazi was convinced by the authority of Lord Chaitanya, and at once became a follower of the Lord. He declared that, thenceforward, nobody might put hindrances in the way of the Hare Krishna Movement.

Following this incident, the Lord began to preach and propagate *sankirtana* more vigorously than ever. In the course of His preaching work, He used to send out all His followers every day, including Srila Nityananda Prabhu and Thakur Haridas, two chief figures of His party. They would go from door to door and preach the cult of *Srimad Bhagavatam*, the science of love of Krishna. One day, as they were out on the road, these two came upon two brothers named Jagai and Madhai. Born the sons of a respectable *brahmana*, the brothers had fallen to the most despicable position through low association. They were debauchees of the first order, meat eaters, woman hunters, and dacoits.

At once, upon learning of these two, Thakur Haridas and Nityananda Prabhu decided that, if they could be delivered by the Holy Name, Lord Chaitanya would be all the more glorified. With this in mind they at once approached the two brothers, requesting them to chant the Holy Name of Krishna. The drunken brothers became enraged at this, however, and attacked Nityananda Prabhu. Both Nityananda Prabhu and Haridas Thakur hurriedly left the place,

with the drunkards chasing them for a considerable distance.

The next day Nityananda Prabhu again came to see the brothers, but as soon as he approached them he was struck on the head with a piece of earthen pot, and blood spilled forth. Srila Nityananda Prabhu was so kind toward them that instead of protesting against their heinous act, he said, “It doesn’t matter that you have thrown things at me. Still I request you to chant the Holy Name of the Lord.”

One of the brothers was astonished at this behaviour of Nityananda Prabhu, and he at once fell down at his feet, asking pardon for his sinful brother. The other was again attempting to hurt him, but Jagai checked him and implored him to also fall down at the feet of Nityananda Prabhu.

Meanwhile the Lord, having heard of His devotee’s injury, at once rushed to the spot, determined to kill the pair, but Nityananda Prabhu reminded Him of His mission—namely, to deliver the hopelessly fallen souls of the Kali Yuga. The brothers Jagai and Madhai were, after all, typical examples of the present day population. Because of Nityananda’s intervention, and due to their own sincere surrender at that pure devotee’s feet, Lord Chaitanya at length was pacified, and the brothers became welcome devotees of God.

For this purpose of delivering the debased population of the Kali Yuga, Lord Chaitanya appeared, and out of His causeless mercy He gave us the simple method of self-realization: chanting the Holy Name of God: Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. And, He said, there is no other way in this era.

When the Lord was once asked by the great Mayavadi *sannyasi*, Prakashananda Saraswati, what was the reason for His diversion to the *sankirtana* movement, instead of studying the *Vedanta Sutras* as is the duty of a *sannyasi*, the Lord replied very humbly as follows:

“The reason for My diversion to the *sankirtana* movement from the study of Vedanta is that I am a great fool. And, because I am a great fool, My spiritual master forbade Me to play with Vedanta philosophy. He said it would be better for me to chant the Holy Name of the Lord, and that that would deliver Me from material bondage.

“In this Age there is no religion other than glorifying the Lord by the utterance of His Holy Name, and that is the injunction of all the revealed scriptures. So on the order of my spiritual master I chant the Holy Name of Krishna, and I am now mad after this Holy Name. Whenever I utter it, I forget Myself completely: sometimes I laugh, sometimes I cry, and sometimes I dance like a madman. I thought within Myself that I may have actually gone mad by this process of chanting the Holy Name, and therefore I inquired from My spiritual master about it. I told Him, ‘I have become mad by chanting the Holy Name. What does this mean’ Please let me know.’

“My spiritual master then informed Me that it is the real effect of chanting the Holy Name that it produces transcendental emotion, which is a rare manifestation. This transcendental emotion is the sign of love of God, which is the ultimate end of life. The love of God is transcendental even to liberation (*mukti*), and as such it is called the fifth stage of spiritual realization—standing above the stage of liberation. The actual result of chanting the Holy Name of Krishna is to attain the stage of love of God, and it was good that I was favoured with such a blessing.”

Although Lord Chaitanya is Krishna Himself, for our example He has presented Himself as a great fool. God is full in six opulence, including all knowledge, and therefore He is never a fool. We can, however, follow the merciful example of Lord Chaitanya and take up this chanting with all determination, and we will in that way reach the ultimate perfection of life, which is love of God. Everything is there. We need only accept what is coming down to us in the line of discipic succession from Krishna and from Lord Chaitanya.

When the Lord was traveling through the jungles of Jharikanda (Madhya Bharat) on His way to Vrindavan, all the wild animals also joined with His *sankirtana* movement. The wild tigers, the elephants, bears, and deer all accompanied the Lord, and the Lord attracted them into His *sankirtana* movement. By this He proved that, by propagation of the Hare Krishna Movement, even the wild beasts can live together in peace and friendship—what to speak then of men, who are supposed to be civilized? No man in the world will refuse to join the *sankirtana* movement when he actually understands it, nor can the Lord’s *sankirtana* movement have any restriction of caste, creed or colour. Herein is direct evidence of the greatness of His mission, for He admitted even the wild animals to partake in *sankirtana*.

So, although the Lord was the greatest scholar of Vedanta at the meager age of 16 years, still His only request was that, in this age of Kali, you simply chant Hare Krishna and your life will be sublime.

Lord Chaitanya left only 8 *shlokas*, or verses, of His instructions to the general mass of people, which are known as *Shikshashtaka*. These are included herein:



one

Glory to Sri Krishna *sankirtana*, which cleanses the heart of all the dust accumulated for many years. Thus the fire of conditional life, or repeated birth and death, is extinguished. This *sankirtana* movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon. It is the life of all transcendental knowledge, it increases the ocean of transcendental bliss, and it helps us taste the full nectar for which we are always anxious.

two

O my Lord! Your Holy Name alone can render all benediction upon the living beings, and therefore You have hundreds and millions of Names in which You have invested all Your transcendental energies, and there is no hard and fast rule for chanting these Holy Names. O my Lord! You have so kindly made approach to You easy by Your Holy Names, but unfortunate as I am, I have no attraction for Them.

three

One can chant the Holy Name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street, more tolerant than the tree, devoid of all sense of false prestige, and ready to offer all respects to others. In such a state of mind once can chant the Holy Name of the Lord constantly.

four

O almighty Lord! I have no desire to accumulate wealth, nor have I any desire to enjoy beautiful women, neither do I want any number of followers. What I want only is that I may have your causeless devotional service in my life—birth after birth.

five

O Son of Maharaja Nanda, I am Your eternal servitor, and although I am so, somehow or other I have fallen into the ocean of birth and death. Please, therefore, pick me up from this ocean of death, and fix me as one of the atoms of Your lotus feet.

six

O my Lord! When shall my eyes be decorated with tears of love, flowing constantly while I chant You Holy Name? When will my words be choked up when uttering the Holy Name? And when will the hairs of my body stand on end at the recitation of Your name?

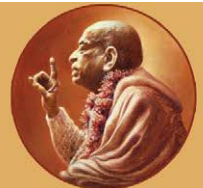
seven

O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more, and tears are flowing from my eyes like torrent of rain. I am feeling all vacant in the world, in the absence of You.

eight

I do not know anyone except Krishna as my Lord, and He shall always remain as such, even if He handles me roughly by His embrace; or He may make me broken-hearted by not being present before me. He is completely free to do anything and everything, but He is always my worshipable Lord, unconditionally. ❁

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



Fasting

Mar 15 Ekadashi
Mar 16 *break fast*
Mar 29 Ekadashi
Mar 30 *break fast*

Festivals

Mar 3 Sri Gaura Purnima:
Appearance of Sri Chaitanya Mahaprabhu
Fasting till moonrise
Mar 27 Sri Rama Navami
Fasting till sunset

On Absolute Authority

The following conversation between His Divine Grace A.C. Bhaktivedanta Swami Prabhupada and one of his disciples took place in Bhuvaneshwar, India.

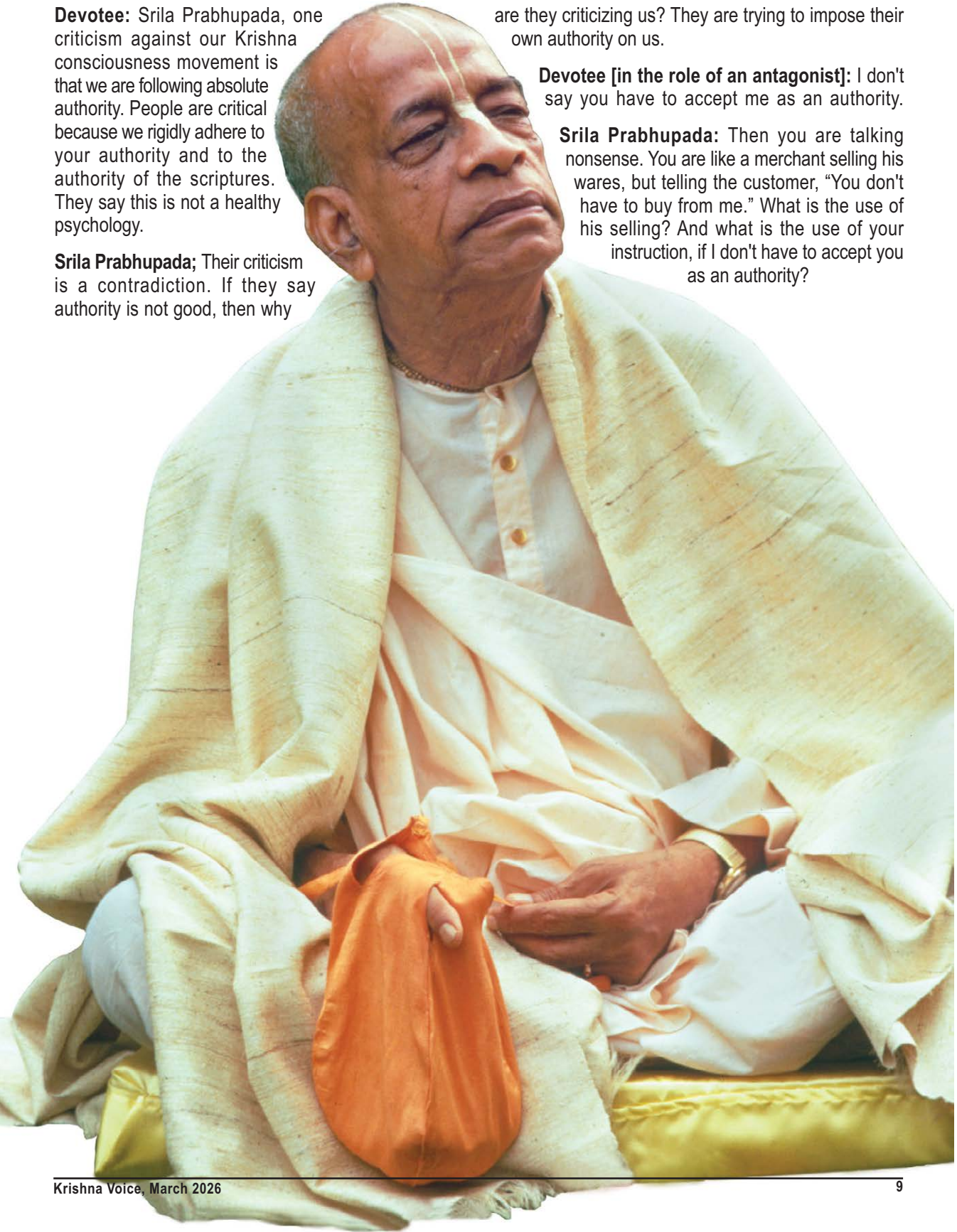
Devotee: Srila Prabhupada, one criticism against our Krishna consciousness movement is that we are following absolute authority. People are critical because we rigidly adhere to your authority and to the authority of the scriptures. They say this is not a healthy psychology.

Srila Prabhupada; Their criticism is a contradiction. If they say authority is not good, then why

are they criticizing us? They are trying to impose their own authority on us.

Devotee [in the role of an antagonist]: I don't say you have to accept me as an authority.

Srila Prabhupada: Then you are talking nonsense. You are like a merchant selling his wares, but telling the customer, "You don't have to buy from me." What is the use of his selling? And what is the use of your instruction, if I don't have to accept you as an authority?



Devotee: Well, everyone has his own life to live, so each person should take the best from many authorities. I might accept some ideas from your philosophy and some from various other philosophies as well. I can take whatever I think is best for me.

Srila Prabhupada: But if you find the best of everything all in one place, then why should you run here and there?

Devotee: Well, history teaches us that whenever there is absolute authority, it isn't healthy—like Hitler's Germany, for example.

Srila Prabhupada: Absolute authority is bad when the authority is wrong. But if the authority is right, then it is good—because you can submit to one authority and receive all knowledge. It's like going to a supermarket; we can get everything there in one place.

Devotee: But people often confuse our allegiance to scriptural authority with totalitarianism. One professor told me that if the Krishna consciousness movement ever became powerful, we would probably be intolerant towards all other religions.

Srila Prabhupada: That means he does not understand us.

Devotee: Suppose someone didn't want to be a devotee in a society with a Krishna-conscious king or president. What would happen to him?

Srila Prabhupada: The king must chastise him—he has that power. For example, if a child says, “Father, I don't believe in education; let me play,” the father will never allow it. The king's duty is to guide the citizens like that.

Devotee: But if someone wanted to be a Christian in a society governed by a Krishna-conscious leader, would that person be chastised?

Srila Prabhupada: The father does not chastise always, but only when his son does something wrong. To practice the Christian religion means to believe in God and abide by His orders. A faithful Christian would not be persecuted in a society with Krishna-conscious leadership.

Devotee: So the Christians would be allowed to follow the Bible?

Srila Prabhupada: Yes. To follow the Bible is certainly religion. But the Christians today do not follow their scripture. The Bible says, “Thou shall not kill,” but they are killing millions of cows and eating their flesh. What kind of Christianity is that?

Devotee: So they should be chastised.

Srila Prabhupada: Yes, they should be punished. That

is the duty of the king. You may follow any bona fide religion and receive all protection by the Krishna-conscious government. But if you don't follow your own religion faithfully, then you must be corrected. That is the king's duty. A king cannot dictate that you must follow one particular religious faith, but he can order that you follow some religion. If you have no religion, then you're an animal, and you must be chastised. Religion means the instruction given by God (*dharmam tu saksad bhagavat-pranitam*). And to be religious means to obey God and to love Him. So it doesn't matter through what religious process you have understood God. The important thing is that you love God and abide by His orders. Then you are religious. But if you do not know God—or if you have some imaginary god—then you must learn who God actually is. And if you refuse to learn, then you must be punished.

Devotee: If someone says, “I know God,” what is the test to see if he really does?

Srila Prabhupada: The test is that he must be able to explain about God to others. Ask him, “Can you say what God is?”

Devotee: “God is the force moving the universe.”

Srila Prabhupada: So that means you do not know God. Who is *behind* the force? Whenever there is force, there must be a person who is forceful—who is forcing. Who is that?

Devotee: I don't have such vision.

Srila Prabhupada: Then learn about God from me. And if you refuse, then you must be punished. You see, the king has to see that the citizens are God conscious. That is his duty.

Devotee: Then a Krishna-conscious leader has to be like a father.

Srila Prabhupada: Yes. That quality was personally exhibited by Lord Ramachandra. He treated His subjects like His own sons, and they treated Lord Rama as their father. The relationship between the king and the citizens should be like that between a father and his sons.

Devotee: The chastisement that the king gives...

Srila Prabhupada: That is out of love, not enviousness. Chastisement means correction. If a citizen is acting wrongly, he has to be corrected. This is actually Krishna's business in human society: to chastise the miscreants, to give protection to the godly persons, and to establish the true principles of religion. This is the mission of the Supreme Personality of Godhead in the world, and we have to execute His mission. Gradually Krishna-conscious devotees have to take the posts of leadership and correct the whole human society. 🌸

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Six Lessons on Transmigration

by Mandaleshwara dasa

Transmigration, "reincarnation," "astral travel," "life after death"—topics once hardly mentioned but now much talked about. Is there a soul? Can the soul live outside the body? What happens to the soul when the body dies? Many people have their theories, but ancient India's Vedic literatures have the facts.

Lesson One: Each of Us Is a Living Soul Within a Material Body.

At every moment our bodies are changing. The billions of cells that are the building blocks of our bodies are continuously dying and being replaced by new cells. In this way the body that each of us had a few years ago no longer exists—our present body has replaced it. In one lifetime we actually have many different bodies—baby, child, youth, adult, and so on—but we remain the same person. We do not change our identity as the body changes, because we are not the body.

But almost every one of us thinks that he is his body. Why is that? The Vedic literatures explain that there is a spark of life within the body that animates it. This spark of life—the spiritual soul—is the real self, the real person. When encased within, say, a white male body born in America, the self thinks, "I am a white American man." When in a black female body born in Europe, the self thinks, "I am a black European woman." And so on. This is illusion or (in Sanskrit) *maya*—"that which is not." This illusion is very strong—right from birth everyone identifies himself with his body—so we require education. We have to learn that science which comprehends not only the material body but also the soul within the body. Although such a science is not taught in any Western university, it is taught in the Vedic literatures especially in the *Bhagavad-gita*.

The *Bhagavad-gita* explains the first concept of Vedic science in this way: "As the embodied living soul continuously passes, in this body, from boyhood to youth to old age, so the same soul passes into another body at death" (Bg. 2.13). Our bodies grow and change because the living soul is present within the heart—it's that spark of life, the soul, that makes the body alive. But when the soul leaves the body, then all physical activities cease, and the eternally living soul transmigrates to another body. This experience is known as death. In other words, even during the course of one lifetime the eternally living soul is imperceptibly moving from body to body, and "death" is simply another move—a "transmigration" to a totally new body—for the deathless, changeless soul. The *Bhagavad-gita* explains transmigration with an analogy: "As a person puts on new garments, giving up the old ones, similarly, the soul accepts new material bodies, giving up the old and useless ones" (Bg. 2.22).

Lesson Two: The Living Souls Are Evolving Through the Species.

The Vedic literatures describe 8,400,000 species of life: aquatics, trees and plants, insects and reptiles, birds, four-legged beasts, and human beings. The spiritual soul transmigrates from one species to the next, evolving up through the 8,400,000 forms of life until he attains a human body. The human form of life has a special significance, for only in the human form is the soul's consciousness developed enough to understand that the body is just his engagement, and that there's a way to free himself from that engagement. Now let's examine how the spirit soul's consciousness evolves and how he manifests his consciousness in various bodies.

Consciousness, an often used but rarely understood term, is actually the symptom of the spiritual soul. Or, in other words, consciousness is spiritual energy radiating from the soul—just as sunshine is material energy (heat and light) emanating from the sun. Just as the sun's heat and light pervades the entire solar system, so the consciousness radiating from the spiritual soul within the heart pervades the entire material body. But until the soul evolves up to the human form, his consciousness is so covered that he has very little chance for self-realization—realization that the self is not the material body but the living soul within.

Here we have the actual explanation of evolution. God creates the 8,400,000 species simultaneously, and as each spiritual soul transmigrates from lower to higher species, his consciousness progressively develops. Finally he attains a human body, with keen human intelligence. So evolution does exist, but it's an evolution of *consciousness*—not of species, as the Darwinists theorize.

However, just as there is *evolution* of consciousness, there is also *devolution* of consciousness. If, having evolved up to the human species, a spiritual soul misuses his human faculties, he must descend again into the lower species. Although the soul in the human form of life still identifies with his body, he can also glimpse his spiritual identity. This spiritual consciousness is like a small flame covered by a cloud of smoke. If we fan that flame by cultivating spiritual knowledge, we can rekindle the fire of pure consciousness—Krishna consciousness. To put it



simply, the human form of life is a crossroads for the spiritual soul: he is free either to descend again into the darkness of lower species, or to end his torturous sojourn through repeated births and deaths by rekindling the full fire of his Krishna consciousness.

Lesson Three: Actions We Perform in the Human Body Determine Our Future Bodies.

This vast universe is filled with untold billions of eternally living spiritual souls, or sparks of life, and all of them are transmigrating from one body to the next. From the tiny one-celled amoeba to the great blue whale, from the smallest *bacillus* to the giant sequoia—all living organisms within our vast universe consist of two basic components: the material body and the spiritual soul. The material body is a lifeless yet complex arrangement of physical elements, and the spiritual soul is actually a spark of life—a spark of the supreme life, God. Though only one ten-

thousandth the tip of a hair in size, the soul animates one body after another. In some species he remains for only a few seconds, in others for as long as several thousand years. When a particular body is no longer fit for habitation, the soul leaves it and enters a seed, egg, or womb to begin developing his next body.

Does the soul's transmigration from body to body take place in a random way, or does some higher authority supervise? In one lifetime the spiritual soul may enjoy as the lusty rogue, and in the next lifetime he may be kicked as the neighbourhood dog. What determines a particular soul's next body?

One answer given in the *Bhagavad-gita* is that each soul receives punishment or reward for the sinful or pious acts he performs during his human lifetime. This is known as the law of karma. Every act a human being performs is either in accord with the universal laws that God gives in the revealed scriptures, or it is contrary to those laws. God's scriptural laws govern only those souls in the human form, because unlike the dull creatures in the lower species, the human being has sufficient intelligence to freely obey—or reject—the Lord's scriptural instructions. However, along with that freedom comes accountability. Thus a sinful soul—one who breaks God's laws—may be born as a dog in his next life, a pious soul may take his next birth as an aristocrat, and a self-realized soul may break free from the bonds of karma altogether and enter into the deathless spiritual world.

The *Bhagavad-gita* further explains that a living soul receives a particular kind of body according to his particular desires. For example, if my heart is filled with animalistic desires, then although I now possess a human body, my next body will be an animal body.

So we may think of the body either as the soul's vehicle for expressing his material desires, or as the end result of good or bad acts the soul performed in his last human birth. Both concepts are correct. But in either case, we see that there must be a witness and controller who fulfills the particular desires of each spiritual soul, and who rewards or punishes each soul as he deserves. That witness, controller, and judge is the Supersoul.

Lesson Four: In the Human Body the Soul Can Discover the Supersoul.

Who is the Supersoul? The *Bhagavad-gita* says, “Besides the atomic spiritual soul, in this body there is another enjoyer—a transcendental enjoyer—who is the Lord. He is the supreme proprietor, overseer, and permitter, and He is known as the Supersoul” (Bg. 13.23). In other words, within each body there are two souls—the atomic soul (the individual spark of life) and the Supersoul (the supreme source of all life). The atomic soul and the Supersoul reside together within the heart of each and every body throughout the universe, and at the time of death the Supersoul accompanies the atomic soul to his next body. But the Supersoul is not an ordinary living entity. Only by the Supersoul's arrangement does each atomic soul receive his proper body; only by the Supersoul's sanction can the atomic soul fulfill his desires for happiness; and only by the Supersoul's grace can the atomic soul think, feel, and act.

The Supersoul is the personal expansion of Lord Krishna, the Supreme Personality of Godhead. Whereas the atomic souls are expansions of Krishna's spiritual energy, the Supersoul is an expansion of Krishna Himself. The atomic soul dwells within the material body, and he suffers and enjoys the various pains and pleasures arising from his particular body. But the Supersoul, although fully aware of these pains and pleasures, is aloof from them. And because He is always aloof from the changing body, the Supersoul always stays in the same situation—transcendence par excellence—whether He accompanies the atomic soul within his insect body, his dog body, or his human body.

Now, when we hear that the Supersoul is present along with the atomic soul in each body, we should not assume that there must be many millions of Supersoul's. There are an unlimited number of atomic souls, but there is only one Supersoul. The *Bhagavad-gita* explains: “Although the Supersoul appears to be divided, He is never divided. He is situated as one” (Bg. 13.17). A good analogy is the sun with its reflections: there is one sun in the sky, but if we place thousands of waterpots on the ground, the sun will at once appear within each waterpot. Similarly, the Supersoul is a single transcendental entity, but He can expand Himself into the hearts of all living creatures.

As the constant companion of each individual atomic soul, the Supersoul fulfills the desires and awards the particular material bodies of every living entity. And He accompanies them on their course of birth, old age, disease, and death—life after life. Lord Krishna explains in the *Bhagavad-gita*: “One who sees the Supersoul accompanying the individual soul in all bodies, and who understands that neither the soul nor the Supersoul is ever destroyed—he actually sees” (Bg. 13.28).

Now, this may seem surprising: the Supersoul—God—is always with the individual atomic souls, yet they are suffering. Why doesn't the Lord in the heart divert the atomic souls from their suicidal course of repeated birth and death? If the Supersoul is actually our well-wisher, why doesn't He end our suffering? The *Upanishads* answer with the analogy of the two birds in the tree.



Lesson Five: The Soul and the Supersoul Are like Two Birds in the Tree of the Body.

The *Upanishads* compare the body to a tree and the soul and Supersoul to two friendly birds sitting within the tree. The first bird (representing the atomic soul) is eating the tree's fruits, which are of two kinds—happiness and distress. The second bird (representing the Supersoul) is self-satisfied, so He doesn't bother with the fruits. He simply watches His friend, the first bird. Although these two birds have similar qualities and could enjoy the most pleasurable spiritual friendship, the first bird is captivated by the fruits of the tree, so he ignores the second bird. Meanwhile, the second bird is simply witnessing the activities of His friend. Though they are friends, still one is the master and the other is the servant. Because of forgetfulness of this relationship, the first bird (the atomic soul) must change from one tree to another, or from one body to another. The atomic soul is struggling very hard on the tree of the material body, but as soon as he agrees to accept the guidance of the Supersoul (represented by the friendly witnessing bird), he becomes fulfilled and free from suffering.

Unfortunately, very few souls within this material universe desire to serve the Supersoul, break free from the bonds of karma, and return home, back to the spiritual world. Although this material world is always miserable and dangerous, most people's hearts are filled with so many desires to enjoy this world that they doom themselves to stay here. Everyone has this freedom, and the Supersoul within the heart, perceiving each spiritual soul's desires, helps him try to enjoy the material world as he wishes, birth after birth.

Lesson Six: The Evolution of the Soul Culminates in Krishna Consciousness

As we can clearly see, the Supersoul is our dearest friend. And since the Supersoul is but an expansion of Lord Krishna, that means Krishna is our dearest friend. However, although Krishna always wants us to return to Him—to get free from the suffering we've been going through in one material body after another—He will not interfere with our minute free will. Without that freedom, we can't develop any real love for Krishna, and without developing love for Krishna, we can't break our attachment to things of this world and go back to the spiritual world.

It is only by surrendering to Lord Krishna and accepting His instructions that the spiritual soul can evolve to the highest state of existence—pure Krishna consciousness, pure love of God. The *Bhagavad-gita* explains that the soul who has attained love for Krishna does not again take birth in this material world after leaving his present body. Such a pure soul attains a spiritual body in the spiritual world.

Covered by illusion, we have been desiring and obtaining body after body in this miserable material world. Now, if we awaken our spiritual desires, our love for Krishna, He will award us an eternal spiritual body in the spiritual world. The spiritual world has none of the disappointment, despair, fear, and pain that plague this world. That's because in the spiritual world every soul is engaged in his eternal, natural activity—rendering loving devotional service to Lord Krishna, the Supreme Personality of Godhead. Unlike the so-called loving relationships of this material world, which are mere shadow relationships, our loving relationship with Krishna in the spiritual world is our original, eternal relationship, and it is the only real satisfaction and solace for the soul. Having now attained a human body, we should all take up the process of developing our love for Krishna as our most important task—and reach the pinnacle of evolution within this lifetime. ☪

Mystic Experience and the Name of God

by Achyutananda

Taking into account the many descriptions of Godhead found in ancient books, scriptures and the eternal wisdom heard by disciples from their venerable masters, the Absolute Truth may be defined as follows: He is by Himself and for Himself; He has all knowledge, strength, opulence, fame, beauty and renunciation; He is the Fountainhead of limitless energies and the Fountainhead of infinite qualities all of which are identical with Himself. He has infinite forms, all of which have equal powers and qualities; and He has infinite Names with which He is identical. And, He is beyond the scope of the organic senses. We cannot see Him, hear Him, touch Him, smell or taste Him with our eyes, ears, hands, noses or tongues. The Name of God can only be spoken through spiritual lips; in which case, in our Krishna Consciousness society, which preaches the group chanting of the Name of God, exactly what are we all doing? Why chant the 16-word mantra of Hare Krishna if God's Name is beyond our power to utter? This sensible question deserves a sensible answer, and to do justice to this common inquiry we can only go to the writings of those souls who actually have had spiritual bodies, senses and faculties—and who had regular intimate communion with Krishna.

Bhaktivinode Thakur is one such spiritual entity whose poems, writings and powerful, inspiring personality is moving mountains of darkness from the hearts of the devotees. He has written, “O Harer Nama [the Name of God], You enter my ear, my tongue and penetrate my heart and tears spring from my eyes, turning the dust at my feet to clay. Thus the impressions of my steps are left so that others will follow my way.” So it is not by his own initiative that anyone may chant the Name, but it is the Name which takes the initiative and out of His own prerogative descends to the soul of the aspirant.

When the Name pierces all the physical, mental and intellectual boundaries up to the soul, then the full Personality of Krishna—with all His qualities, forms, etc.—is realized. It is just like this: on a cloudy day we cannot see the sun, but it is due to the sunlight itself that we see the clouds. When by the heat of the sun the clouds break, the clear light is seen and then the full sphere of the sun is seen at last, revealing the world, myself and of course the full sun itself. Krishna descends to our consciousness in the same manner. First as a principle—that is to say, by our reason we come to the knowledge that we and this world must have a creator who is different but not apart from us. Then if the seeker is more fortunate, a firm belief can become lodged in his mind.

As the Divinity comes down through the chanting of the Name, real spiritual experience enters one's senses, and sometimes he feels or sees God everywhere. Where the devotee is determined to seek after God above and beyond anything else, it is a sign that Krishna is piercing his finer sentiments until, face to face, the devotee sees Krishna, having totally surrendered to Him. Those learned in the science of Krishna declare this stage to be *samadhi*, or trance.

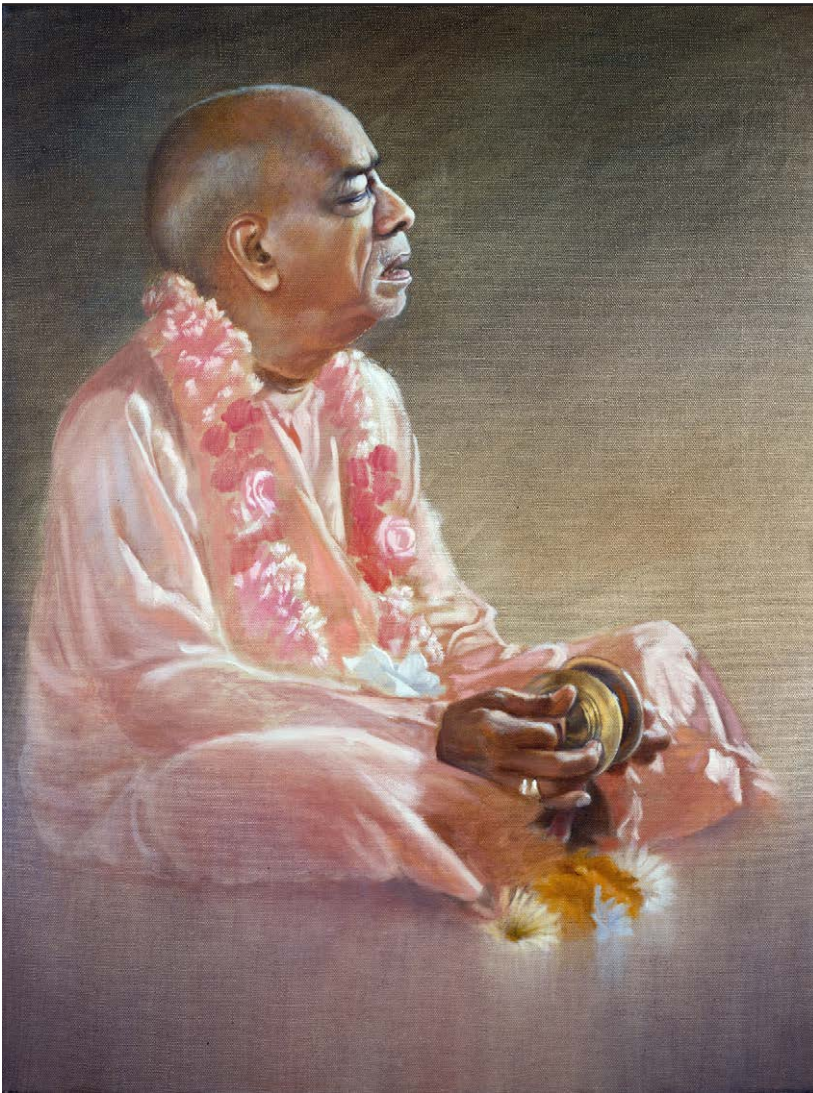
Such a state is very rarely to be found in any person, and yet nowadays we frequently read about states which resemble *samadhi* achieved by quite a number of mystical people. How can we be sure of authenticity?

There are eight symptoms which precede *samadhi*, which are as follows: 1) stunned sensation, 2) chills, 3) what we know as goose bumps or horripilations, 4) trembling, 5) perspiration, 6) tears, 7) choking and 8) trance. But just by seeing these outer signs, can we conclude that a person is really in *samadhi*? No. And many cases of such tricks or accidents of nature occur. Once a scholar was reading this description to some elderly religious women. He noticed that all through his discourse one woman was weeping constantly. He thought that she might be approaching that rare state, and afterwards bowed to her and praised her devotion. But the old grandmother said, “No, I am not a devotee. I had a son—he died last year. You look just like my boy!” With that she departed the temple, leaving the foolish scholar baffled.

We must never judge the true contact with God by material or outward symptoms, though they may resemble the eight *sattvik*, or pure, symptoms of *samadhi*. Once a yogi came to a village and displayed his power of walking across the surface of a river. All the people showered coins and praises on him, but one wise old man approached him and said, “Swamiji, you have two cents worth of power!”

“How is that?” the yogi retorted, amazed by such denseness and arrogance.

“Because for two cents I can take you across the river on my boat!”



No matter how wonderful the feats of magic or of nature may look, we must always weigh them on the scales of eternal, blissful knowledge. At this moment huge waves are crashing together in the ocean. Niagara Falls is discharging billions of kilowatts of energy, even galaxies are colliding somewhere, causing inconceivably blinding light and explosions terrible enough to dwarf 1000 megaton hydrogen bombs—but sitting aloof from any of this temporary if grand phenomena, the soul of man remains untouched. No matter how great the impressions of phenomena are, they are only elements changing energy into other elements, and cannot pierce to the true depths of the soul. But if one man makes 1 per cent of spiritual progress, he has made eternal progress which benefits all beings. For when Krishna actually does descend to any soul, He can project His energy to all things near and far.

Sri Chaitanya Mahaprabhu's inconceivable spiritual potency is such. When His chanting was vibrated, even trees and wild animals forgot their conditional natures and danced in ecstasy. Any

of the supremely fortunate people who witnessed His pastimes became powerhouses of divine energy, each and every one capable of continuing the smooth flow of Krishna consciousness to all, as that consciousness itself descended from Krishna's realm.

No personality, incarnation, saint or great emperor has revealed such vibrant outbursts of direct contact of God as Chaitanya Mahaprabhu. Sometimes He would, in the transcendental feeling of separation, be endowed with all the eight above-mentioned symptoms. Raising Himself to full height, He would crash to the ground wailing for Krishna. The devotees often feared all His bones broken to splinters. After chanting the Hare Krishna Mantra, Chaitanya sometimes began to roll to and fro. Rivers of tears flowed from His eyes. And then He gave an extremely confidential teaching: "I have no trace, not a tinge of love for Krishna in Me—for if I did, how is it that I could remain alive within this body?"

Not to speak of the trances and "experiences" recorded by many curious seekers of "bliss consciousness," cosmic and "expanded" consciousness, Lord Chaitanya, in the ecstasy of love of God, felt His own love hopelessly inadequate. He made light of the many symptoms He exhibited, and when He spoke at all it was not of Himself, but of the pure love of God which was His life and mission.

Now, if it is possible to connect oneself with the current of blissful consciousness, what is the method? There are many doors—but which one leads to the goal? We are not yet possessed of pure intelligence, so how can we know which way is right? Again the answer descends from Krishna, enriched by Chaitanya Mahaprabhu and revived by Bhaktivinoda Thakur, whose potency was infused into Bhaktisiddhanta Saraswati, who in turn bestowed his great love and mercy and sublime wisdom upon Prabhupada Bhaktivedanta Swami, the writer's own divine master. Now available for all, regardless of rank or status and free of charge, the same primeval Krishna consciousness is being distributed by Prabhupada's Society. Carried along spiritual currents, the Name divine, the Maha Mantra comes, as we spread the glorious chanting of Hare Krishna. 🌸

The Pleasure Principle

By Uddhava das

All conscious activity, whether in the course of duty or in defiance of duty—depending upon the individual temperament—is regulated by what Freud called the “pleasure principle.” Few will argue the fact that whatever action a living entity does, he does to produce a certain amount of pleasure in his life. With this in mind, we would like to consider what the highest form of pleasure—the ultimate state of conscious existence—may be.

From the teachings of Lord Krishna in the *Bhagavad-gita As It Is*, we learn that the relationship we have with Nature is maintained through the five senses of seeing, tasting, touching, smelling and hearing. This relationship is kept under control by the mind and intelligence, and it is kept in perpetual motion by desires for pleasure. This means that if one has a desire, say for a particular type of food, by his intelligence he can decide how to obtain that food, and through the mind one then sets his senses in motion to get the wanted morsel: the ears to hear of where it maybe, the nose to smell it, the eyes to see it, and the fingers to bring it to the mouth where the tongue can taste it. Doing this, one is satisfied for some time and finds himself in a state known as pleasure.

If, however, there is some desire which the senses are not able to obtain, or for some reason one’s surroundings cannot supply what one longs for, then one finds oneself in a state known as displeasure or misery. So, pleasure can be described as that condition where sense desire is fulfilled, and misery as one where it is not. It logically follows, then, that the highest state of pleasure is where the senses can be fully satisfied all the time.

For this state of pleasure to be obtained, two things are necessary—a body or set of senses able to obtain the desire, and surroundings that can constantly supply what is desired. Man has always been working towards these two goals: to have a perfect body set in perfect surroundings. What keeps him working so hard in this direction, of course, is the fact that his present body and surroundings are incapable of producing for him a constant state of pleasure. We should now wonder why our bodies and environment cannot bring us this state.

The great minds of science teach us that everything in the universe is composed of units of energy which they call atoms. This is true of both our bodies and our surroundings. Biologists tell us that the cells in our bodies are always dying and that new cells are always being born to replace the ones that fail. In this way, all the cells in the body are replaced every seven years. This can be noticed as a baby turns into a young boy, who turns again into a young man. At the end of life this same person has the body of an old man, and soon after that, after death, there is no body left at all.

The environment of the living entities is made up of matter which is also changing. Man’s surroundings are his house, his clothes, his food, his associates, his job, his philosophy, his country and so on. A man may get some enjoyment from these objects, but what if his house burns down, he loses his job, he has no food, or some other equally depressing calamity occurs? Then he finds himself in a state of misery unless or until he can adjust to the circumstances.

Adjustment is the main business of the human being. To be in a state of pleasure he must constantly adjust to his own changing tastes as much as to his changing environment. Always his mind and body are changing and always his environment is changing. What chance, then, is there for him to ever find permanent pleasure in this world?

What naturally follows is for man to find an escape from this frustrating existence in one way or another. Contemporary society has often been described as a drug-addicted society. Millions of people wake up in the morning and reach instantly for a cigarette, go to the bathroom and take bromides to combat the effects of last night’s alcohol. Their breakfast consists of coffee and more cigarettes. At work on their coffee breaks—more cigarette smoke enters their lungs. Lunch consists of plastic-wrapped sandwiches treated with at least one chemical preservative. At night one may relax with a nice drink of alcohol and more cigarettes or, as it is becoming more fashionable to do, a polite puff or two of marijuana. Occasionally the body reacts unfavourably to all these drugs, so we go to a doctor who prescribes more drugs to make us still more nervous.

Aside from these oral methods of forgetting the perpetual frustrations of the world, there are also mental pathways of escape such as the movies, literature, music and television.

This desire to escape from the frustrations of material existence is not a new or exclusive activity of modern civilized society. It is age old, as old as the material universe itself, for that is the basis of this frustration—the incompatibility of the living soul in a world of dead matter, the machine of Nature.



Actually, today's escapism is a perverted reflection of the first step back towards spiritual life. Disentanglement from mundane duality is called, in the teachings of Lord Krishna, *nirvana*. A simple definition of *nirvana* is a state free from suffering. This state is very inviting to the living entity because it offers, above all, peace. But we learn in the *Bhagavad-gita* that if one does not try to go further—beyond *nirvana*—he misses the whole point of spiritual life.

When a living entity escapes from the sufferings of this world it is called *nirvana*. When he works to go beyond *nirvana* he is on the path to self-realization; or in other words, understanding what his real, positive identity is.

As mentioned above, our connection with material Nature is through the five senses, the mind and intelligence. If we analyse, though, asking, What am I? we will come to some surprising revelations about the senses. Am I this hand? No, because if this hand is cut off I remain. Am I this body? No, because this body is always changing, while I remain. As we go on in this way, we can discover that the mind is always changing in the form of changing tastes and impressions, and that intelligence changes because we learn to do things differently; but at

every step, I—my real self—remain unaltered.

Eventually, by this process of reasoning, one can come to the conclusion that he is pure consciousness that does not change. We can tell that this consciousness does not change because always, at every step, we are wishing we had three abilities: to live forever, to know everything, and to always be happy. Our desire for these three things never really changes, and we exist as something conscious of the desire for these three items.

The material body cannot supply these three items; the mind cannot “think” one into eternal life, intelligence cannot construct any plan whereby one can live forever. The only reasonable conclusion is that I am consciousness, and that I am not sure of the exact nature of this consciousness.

Whenever there is a discussion about eternity, full knowledge and complete happiness, God automatically enters into the conversation. God is generally described as eternal, all-knowing and completely content—One without a second. Because the living entity has a desire for these three properties, we can understand that there must be some relationship between himself and God.

In the Fifteenth Chapter of the *Bhagavad-gita*, the Lord speaks of the living being as a fractional part of His Own Self. If we can accept this teaching, then we can see that, since the living entity is part of God, the position of eternity, knowledge and happiness is constitutionally his. Still, the material body does not live forever, cannot know everything and is not always happy. Therefore, this material body cannot be accepted as the constitutional situation of the living entity, and this material world is not his real home. His real home is the perfect place and his real body is the perfect body.

The further teaching of Lord Krishna in the *Gita*, and of all the world's great scriptural writings, is that we can be in that perfect place with that perfect body simply by becoming fully aware of our relationship with God. This awareness of God is called Krishna consciousness or God consciousness. Within this process of developing total awareness, one must have active service, and that activity is the ultimate message and conclusion of all spiritual considerations, including this essay.

The highest pleasure of the living entity is to love God. All scriptures confirm this truth directly; In every holy book of the world there are passages where God instructs that the highest joy of life is to love Him, and this indicates that the Lord's presentation of scripture to mankind is for the purpose of offering him lasting ultimate pleasure—not out of need, because Krishna is the supreme independent source of all being, but out of a desire to benefit the living entities whom He loves. ☪

Discovering the Transcendental Taste

Can you imagine a more enjoyable way to learn to love God? Offer Him delicious preparations—like samosas (spicy vegetable-filled turnovers, deep-fried in clear butter), or lassi (whipped yogurt, fruit juice, and berries, over ice), or Gauranga potatoes in sour cream sauce. . . and eat the “leftovers” as His mercy!

by Yogeshvara dasa

At first I was bewildered. The word “yoga” had always summoned up images of thin men with austere eating habits. Yet here we were, being encouraged to eat our fill. The scene was the Radha-Krishna temple in Rome; the occasion, a delicious ten-course feast in memory of Thakura Bhaktivinoda, a great Krishna-conscious saint. Our spiritual master, Srila Prabhupada, was there with us partaking of the feast, so I asked if he'd please clear up a doubt I'd been entertaining for some time.

“Srila Prabhupada,” I said, “in all yoga practices control of the senses is of first importance. But how is that control possible when there are so many feasts in Krishna consciousness?”

“Why should you hesitate?” he replied. “This is not material food. You should take to your full satisfaction. But not too much—then you will be sick and have to fast for two days.”

He went on to describe how all food comes from Lord Krishna and should therefore be prepared sumptuously, as an offering to Him.

“Eating is a very important function,” he continued. “It should be done in a spiritual atmosphere and without disturbance. If you are disrupted while taking *prasada* [vegetarian food offered to Krishna with devotion], then there will be loss of appetite, and indigestion.”

In his books and private instructions, Srila Prabhupada often stresses the significance of *prasada* in developing spiritual consciousness. *Prasada* is Sanskrit for “mercy.” As mentioned above, vegetarian foods offered with devotion to Lord Krishna become *prasada*, “the mercy of the Lord,” and the remnants of such offerings are highly prized by spiritualists of all kinds. For many years now, ISKCON centers throughout the world have held a free “Love Feast” every Sunday, at which devotees distribute *prasada* to anyone and everyone.

A several Krishna temples around the world, devotees have established Govinda's Restaurants and made the health-giving, spiritually nourishing experience of *prasada* even more widely available. To comply with Srila Prabhupada's instruction that *prasada* be taken in a spiritual atmosphere, the devotees decorate each restaurant with paintings of Lord Krishna's pastimes, and they pipe in soft temple music called *kirtana*.

The Philosophy Behind *Prasada*

Meat eating is one of the greatest obstacles on the path of spiritual progress. Despite farfetched interpretations, no scripture in the world recommends meat eating—although some scriptures may make a concession for individuals who are unable to control their tongues. But even these authorities strictly forbid cow killing; they advise substituting some less important animal instead. Because we drink the cow's milk, the Vedic literatures consider her one of human society's mothers. Cow protection is thus imperative, for cow's milk stimulates the growth of healthy brain tissues required for understanding the principles and executing the practices of *bhakti-yoga*, devotional service to God. On the other hand, meat contains poisons and cholesterol that simply dull the mind and debilitate the body.

However, vegetarianism in itself is not spiritual. We must also offer our food to God with devotion. Then our eating becomes part of a loving exchange with the Lord. When devotees prepare food, they're aware that the preparation is for Krishna's pleasure, not their own. This is genuine spiritual feeling, or *bhakti*.

Bhakti-yoga aims at reawakening our lost sense of God consciousness. Thus the rules governing the preparation of *prasada* are very strict: the cook must bathe and put on fresh clothes before entering the kitchen; the kitchen itself must be spotless; the cook must never touch his mouth or any other part of his body while cooking; and most important, he must never taste the preparations before offering them to Lord Krishna—even to test them. Krishna must be the first to relish.

Actually, Krishna doesn't need to eat. He is *atmarama*, or completely self-sufficient. But He appreciates the devotion with which we prepare foods for Him. The more our consciousness is fixed on pleasing Krishna, the more successful is the offering.

This, then, is real yoga, or linking up with the Supreme. It is not a question of stopping eating, but rather of spiritualizing our food by first offering it to Krishna. This simple process gradually makes us aware of the essential teaching of the *Vedas*: that everything comes from Krishna, and that He is the real enjoyer of all our endeavours.

Lunch with a Friend

Whenever friends come to visit me at the New York temple, I take them to Govinda's Restaurant.

"This is very tasty," one old high-school friend told me recently. "What is it?"

"It's a sweet-and-sour preparation, made with pineapple, plantains, egg-plant, tamarind water, and spices."

"Is it Indian?"

"You would probably find similar dishes in India."

"I suppose if the food tastes this good, it isn't hard to be a vegetarian. But how do you compensate for the missing proteins?"

"There are great quantities of protein in cheese, milk, nuts, and that split-bean soup (I pointed to the *dahl*)—even more protein than in meat. But equally important is the proper blend of spices. Because the cooks prepare everything for Krishna's pleasure, they must learn how to select and properly balance spices. In that proper balance are many minerals, vitamins, and other nutrients needed for good health."

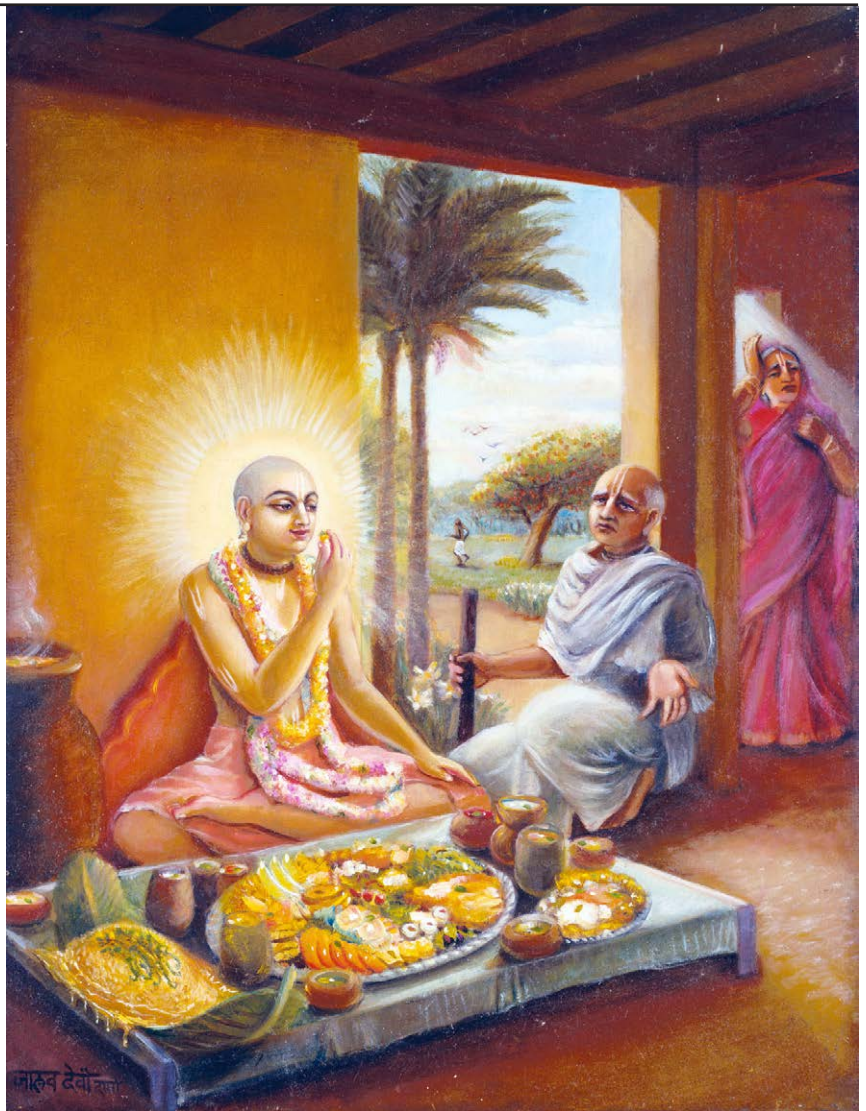
My friend appreciated the care and thoughtfulness with which Krishna's devotees prepare food.

"What do you mean by 'spiritual food'?" he asked.

"The *Bhagavad-gita* explains the difference between proper and improper foods. According to our conditioning by material nature, we are attracted to food characterized by the quality of goodness, passion, or ignorance. We can offer to Krishna only foods having the quality of goodness. These are fresh fruits, vegetables, grains, and dairy products (excluding eggs), which are conducive to long life, health, strength, and happiness."

"What about people who don't live in the temple? Do they have to get their *prasada* from the temple, or can they make it themselves?"

"Many people prepare *prasada* at home. In fact, there are thousands of people around the country who have altars in their homes and offer their food to Lord Krishna every day. The idea is that every day when you cook, you cook for Krishna and offer the food to Him. Before long, your home will start to feel like a temple—and you'll be well on your way back to Godhead." 🙏



Sri Rama Navami

Fri, 27th March 2026

Fasting
till sunset

Srila Prabhupada's
ISKCON
BANGALORE



Celebrations 6 PM onwards

ISKCON Hare Krishna Hill
Rajajinagar

ISKCON Vaikuntha Hill
Vasanthapura

Join celebrations live on   /ISKCON BANGALORE



Sri Nityananda Trayodashi



Abhisheka (above) and arati (below)





Sri Nityananda Trayodashi



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- No age restrictions, No health Restrictions
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Travel dates:

April 16 - 20, 2026

Holy Places of visit

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

AMOUNT

₹75,000/-
+ Flights

Chardham – 5 Badrinath 5 Prayag Pilgrimage

Travel Date

- May 6 - 17, 2026
- May 20 - 31, 2026
- June 3 - 14, 2026

Places of visit :

Shukratal, Gangotri, Yamunotri, Kedarnath
Badrinath, Uttarkashi, Guptakashi
Mana Village, Joshimat Divyadesam
5 Badrinath, 5 Prayag & More

Early
Booking Offer
Amount : ₹60,000/-

Extra: Flights - ₹16000*
Helicopter, Doli, Palki,
Horse

Nepal Muktinath Pilgrimage



Travel dates

May 1 - 5, 2026

Highlights

- 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

Amount: ₹47,000/-

(₹2000 discount for booking Online/App)

Extra:

- Flights to & fro Kathmandu – ₹25000
 - +1 day Lumbini @ ₹15000
 - +1 day Janakpur @ ₹15000

Travel dates:

April 21 - 25, 2026

Highlights:

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

Amount

₹25,000/-

+Flight

₹21,000

for first 20 Registrations

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

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Travel dates:

- July 14 to 18, 2026
- July 23 to 27, 2026

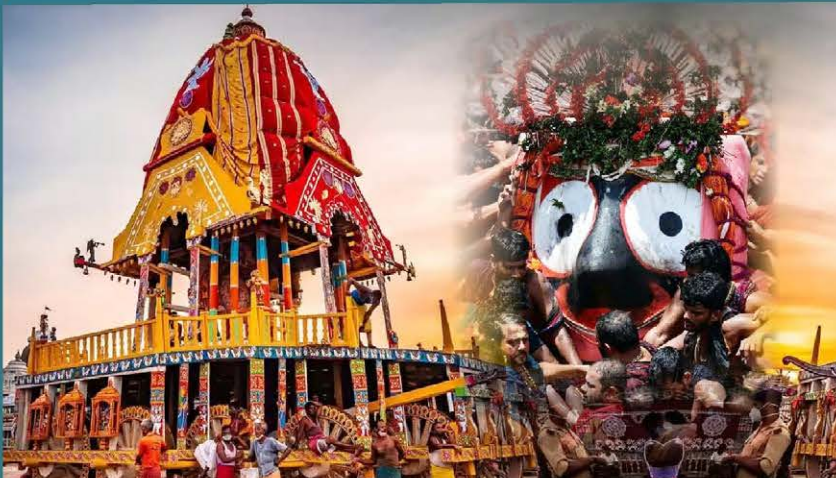
Places of visit:

Bhubaneswar, Konark Chandrabhaga beach. Puri Sri Jagannath Ratha Yatra Festival & more

Amount:

Rs. 33,333/-

+ Flight



Sri PURI Jagannatha Ratha Yatra Pilgrimage

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CHARDHAM By Helicopter



Travel Dates

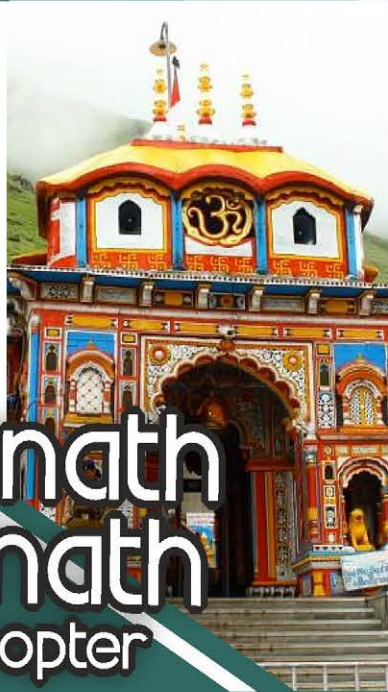
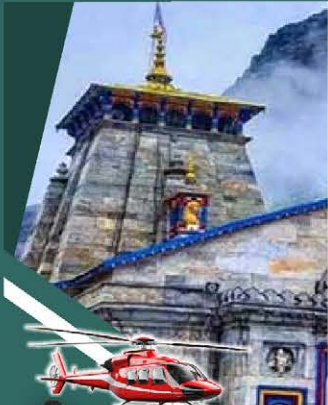
Any date of
your choice (7days)

Amount:
₹2,50,000/-
Per person
(All Inclusive)

Extra:
Flights ₹16000*

Places of Visit

Yamunotri, Gangotri, Kedarnath,
Badrinath, Rishikesh, Haridwar,
Harshil, Mana village
(Spl. Darshan at all places)



kedarnath
badrinath
by helicopter

Travel Dates

Any dates of your choice during
May 1 - June 15
(6nights-7days)

Places of Visit

Kedarnath, Badrinath,
Mana Village,
Optional additional: Rishikesh,
Haridwar, etc

Amount:

₹1,50,000/-
(All Inclusive)

Extra: Flights ₹16000*

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

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Nepal Muktinath Pilgrimage

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- * Batch 2 : Apr 20 – May 9
- * Batch 3 : May 11 – May 23



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Camp Dates

- * Batch 1 : Apr 6 – Apr 25
- * Batch 2 : Apr 27 – May 16

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Shlokas



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(PQ+IQ+EQ+SQ) OF BASIL WOODS SCHOOLS! "**

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