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.

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Symptoms of the Liberated

How we can recognize a person truly free from the influence of material nature.

by His Divine Grace A. C. Bhaktivedanta Swami Prabhupada
Founder-Acharya of the International Society for Krishna Consciousness in Paris on June 15, 1975

prayena munayo rajan
nivrtta vidhi-sedhatah
nairgunya-stha ramante sma
gunanukathane hareh

"O King Parikshit, mainly the topmost transcendentalists who are above the regulative principles and restrictions take pleasure in describing the glories of the Lord." —Srimad-Bhagavatam 2.1.7

There is a stage called the paramahamsa stage. At that time, one does not very strictly follow the regulative principles. Or, rather, it is not that the paramahamsas are not following, but they're above all regulative principles. We should not imitate that position: "Now we have become paramahamsas, and we can neglect all regulative principles." No. You must prove that you are a paramahamsa.

What is the paramahamsa stage? Nairgunya-stha ramante sma gunanukathane hareh—when one's only business is to glorify Krishna. A paramahamsa does not think, "I have become a paramahamsa. Let me eat and sleep." No. The symptom is that one cannot waste a moment without glorifying Krishna. That is a paramahamsa. When you cannot remain even for a single moment without describing Krishna, then you can know that you are on the paramahamsa stage. No attachment for anything material; simply attachment for Krishna.

Then you can give up the regulative principles. Not before that. Don't imitate. You must first come to that positive stage.

Desirelessness Impossible

The paramahamsa stage is not simply negative. You must stand on a positive platform. Those who are sunyavadi [voidists] are simply concerned with the negative. The other day a Zen Buddhist came. He said that the goal is "to become desireless." These people do not know that it is impossible to become desireless. Therefore they are disturbed always. It is not possible to become desireless. That is a negative post, nirvana.

That is Buddha philosophy, nirvana. "Stop these material nonsense activities." But unless one has positive activities, how can he give up this nonsense? Param drstva nivartate [Bhagavad-gita 2.59]. You must give someone good engagement. Otherwise, he'll go on committing all nonsense. Just like you. You have been given good engagement—deity worship and so many other things. You are engaged. Therefore you have no time to divert your attention for nonsense things.

To try to stop nonsense artificially will not work. The U.S. government tried to stop intoxication—LSD—by spending millions of dollars. Not a single man was stopped. And here in Krishna consciousness, as soon as they come, immediately they stop. Why? Param drstva nivartate. When one understands that he is getting better "intoxication," then he thinks, "Why shall I go to LSD?" That is required.

Here it is said, nivrtta vidhi-sedhatah. There are two things—vidhi and nisedha, or do's and don'ts. We say, "Chant the Hare Krishna mantra," and "No illicit sex." Positive and negative. Vidhi means do's, and nisedha do not's. These do's and don'ts are the beginning of life. Don't try to become a paramahamsa from the very beginning. Then you'll fall flat. Nairgunya means above material nature. Material nature is called traigunya. Traigunya means the three modes of material nature: goodness, passion, and ignorance. When you rise above these three gunas, or modes, then there is the possibility of becoming a paramahamsa.

Krishna advised Arjuna, traigunyavisaya veda nistraigunyo bhavajuna [Bhagavad-gita 2.45]. The Vedas deal with the three gunas, giving directions according to each one. For persons in sattva-guna, or the mode of goodness, there are six Puranas. There are eighteen Puranas in all. Some of them are for persons situated in the mode of goodness, some of them are for persons in rajo-guna (passion), and some of them are for persons in tamo-guna (ignorance).

In the Vedas there is a recommendation to worship goddess Kali. That is for the tamo-guna, not for the sattva-guna. The Puranas for sattva-guna include the Vishnu Purana, Brahmanda Purana, Brahma-vaivarta Purana, and
Bhagavata Purana. Knowledge has to be given to everyone, but according to each person's capacity. If one is in tamo-guna, you cannot raise him immediately to the sattva-guna. Tamo-guna is meat-eating, drinking. These are in tamo-guna—in darkness. The Vedas give everyone a chance: "All right, you want to eat meat? All right, eat meat. But offer it to the goddess Kali." That means that there is a restriction. Meat-eating is not required, but a rascal will not want to hear this immediately. Therefore give him some concession: "All right, you can eat meat by offering a sacrifice. Not the cow, but a lower animal, like goats."

But regulated meat-eating is not meant for sattva-guna. For persons in sattva-guna the prescription is different. And for rajo-guna the prescription is different.

Rise Above the Modes

On the whole, we are always mixed up with the sattva-guna, rajo-guna, and tamo-guna. That is our material position. Therefore sometimes we come to Krishna consciousness when we are in sattva-guna, and when tamo-guna or rajo-guna attacks, we sometimes fall down. So we have to rise above these gunas. Traigunya-visaya veda nistraigunyo bhavarjuna. Krishna advised Arjuna, "Rise above these three gunas."

How it can be done? Simply by hearing about Krishna. This is nairgunya-stha ramante sma gunanukathane hareh. If you simply engage yourself only in hearing about Krishna, then you are nistraigunya, above the modes. That is the process. Simple. No other business than hearing about Krishna.

We have given you so many books. Don't sleep. Don't waste a single moment. Of course, you have to sleep, but reduce it as much as possible. Eating, sleeping, mating, and defending—reduce them. That is the example shown by the six Gosvamis. Nidrahara-viharakadivijitau: they conquered eating, sleeping, and sex. That is the spiritual platform. No more sleeping, no more eating, no more sex life. That is perfection. And one who can conquer these three things—eating, sleeping, and sex—is fearless, automatically. There is no requirement of defense because such a person can meet any situation.

That is the paramahamsa stage, where there is no regulation. Don't imitate. Some of our students have exhibited that their thought is "There is no need of regulations. We are all paramahamsas." Not paramahamsa—rascal number one! Here is the test of the paramahamsa: one who is not influenced by the material qualities—rajo-guna, sattva-guna, and tamo-guna. And the test of that is that one has conquered eating, sleeping, and sense enjoyment.

Rise above the modes by hearing about Krishna. The Gosvamis were always writing books about Krishna. Following their example, we are simply describing the different activities and attributes of Krishna. In today's verse it is said, gunanuktha: "describing the glories of the Lord." Anu means not whimsically, but by following the superior authorities. You cannot write anything not approved by the superior authorities. Therefore, we have to give examples, with quotations from the shastra, the scripture. What I am speaking, it is supported by the shastras. Not that I have inventive power—"I can write anything I like." That is nonsense. Anukathane means you must hear from the authority perfectly. Then try to write. Not that you write whimsically, whatever you like. That is not allowed. And that will not be accepted.

Therefore, in the beginning of this chapter [2.1.1] we learned,

\[
\text{variyan esa te prasnah} \\
\text{krto loka-hitam nrpa} \\
\text{atmavit-sammatah pumsam} \\
\text{srotavyadisu yah parah}
\]

"My dear King, your question is glorious because it is very beneficial to all kinds of people. The answer to this question is the prime subject matter for hearing, and it is approved by all transcendentalists." Atmavit-sammatah: "It is approved by the realized souls." Not that whimsically I do something or you question something. No. The question must be approved by atmavit, a self-realized person, and the answer should be given by the self-realized person. That is wanted.

No Independence

We have no independence, either materially or spiritually. But we're falsely thinking to become independent. That is called illusion, maya. The rascals do not know that there is no independence at all, either materially or spiritually. Just like the outlaws—they have no independence, either criminally or civilly. When a person is a good citizen there is no independence, and when he's a criminal there is no independence. So why is he thinking, "I shall act criminally and become independent"? That is not possible. And because he cannot understand it, he is a rascal. His independence is illusion.
Where is your independence? Illusion. Maya. When you are under the strict rules and regulations of material nature, how are you independent? Daivi hy esa gunamayi mama maya duratyaya [Bhagavad-gita 7.14]. People think that to surrender to Krishna is a slave mentality. "I shall remain free." But where is your freedom, sir? That is illusion.

As long as one is a rascal, falsely thinking that he's independent, he must observe the regulative principles, vidhinisedha. When he's actually situated on the transcendental platform, that is called naïrgunya-sthah. Sthā means "situated," "not flickering," "permanent." So naïrgunya means devotional service. That is naïrgunya.

That is stated in the Bhagavad-gita:

\[
\text{mam ca yo 'vyabhicarena} \\
\text{bhakti-yogena sevate} \\
\text{sa gunan samatitiesaitan} \\
\text{brahma-bhuyaya kalpate}
\]

"One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman." [14.26]

\[
\text{brahma-bhutah prasannatma} \\
\text{na socati na kanksati} \\
\text{samah sarvesu bhutesu} \\
\text{mad-bhaktim labhate param}
\]

"One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me." [18.54]

Everything is there in Bhagavad-gita.

Naïrgunya means one who is twenty-four hours engaged in devotional service. He's on the naïrgunya platform and is no longer influenced by the material qualities. Mam ca yo 'vyabhicarena. Aavyabhicarena means without any flaw, without any fault. When one is strictly following and engaged in devotional service according to the restriction, or instruction, of the shastra and spiritual master, one can conquer or surpass the three modes of material nature. And that stage is brahma-bhutah.

Symptoms of the Spiritual Platform

Now, everyone can say, "I am now in the brahma-bhutah." But the symptom of one on that platform is given, so you cannot cheat. What is that symptom? Brahma-bhutah prasannatma. If you are actually on the brahmabhutah platform, then the symptom will be prasannatma: jolly, always. There will be no more moroseness. Always jolly. That is the first symptom. "Oh, I am now free from the material clutches."

As soon as you are actually engaged in devotional service, there will be no more punishment by the material nature. Therefore you will always be jubilant, prasannatma. What is the meaning of prasannatma? Prasannatma means na socati na kanksati: not desiring anything, and not lamenting for anything. That is the brahma-bhutah stage. If something is lost, "Never mind. Krishna desired the loss. That's all right." And if there is a gain, one does not jump like a monkey—"Oh, I have gained this! I have gained this!" [Laughter.]

No. Everything is Krishna's. I am engaged in Krishna's service. If there is some loss, it is Krishna's desire. And if there is some profit, it is Krishna's money. I don't possess anything. Why shall I jump? Of course, we can jump. "Oh, we have gained so many things for Krishna!" That is different.

Another symptom of the brahmabhuta stage is samah sarvesu bhutesu: equal to everyone. One who understands that everyone is a spirit soul, some way or other entangled in a material body, is fit for transcendental service to the Lord.

After being liberated from the three material modes, one has to be situated in nistraigunya. Here it is stated "naïrgunya." Naïrgunya and nistraigunya have the same meaning. Naïrgunya-stha ramante: one enjoys life. As soon as you come to the platform of naïrgunya, free from the infection of the three material qualities, then ramante: everything is pleasure.

Therefore those who are yogis—who are bhaktas, bhakti-yogis—also enjoy life. It is not that we restrict: "Don't enjoy the senses." Sense "enjoyment" is not enjoyment; it is bondage. Suppose I am enjoying either illicit or legal sex. I am under bondage. Even it is legal sex life, I get children, and then I have a duty to the children. So either in goodness or in ignorance, there is bondage.
Therefore one has to rise above the three modes, and then one enjoys. What is that enjoyment? Ramante yogino ‘nante. That is not limited enjoyment, for few minutes. No. Anante, eternal enjoyment. And that is satyanande, that is real ananda. That is real bliss. When your ananda does not stop, that is real ananda. And the ananda, or the pleasure, which is for a few seconds or a few minutes, that is not ananda. That is illusion. Real ananda will continue. It will never stop. It will never end. Therefore it is said,

ramante yogino ‘nante
satyanande cid-atmani
iti rama-padenasau
param brahmabhidhiyate

"The Supreme Absolute Truth is called Rama because the transcendentalists take pleasure in the unlimited true pleasure of spiritual existence." [Padma Purana] When we enter the platform of continuous blissfulness, ananda, that is the connection with, and that is the meaning of, Rama. That means that when one is situated in the service of the Param Brahma, the Supreme Truth, his life is successful.

Fix the Mind On Krishna

Here it is said, nairgunya-stha ramante sma gunanukathane hareh: when not a single moment is wasted without talking about Krishna. So practice this. First of all, fix your mind on the lotus feet of Krishna. If your mind is fixed, then the other senses will act, because the other senses act under the leadership of the mind. Your mind is your enemy or your friend. The mind engaged in Krishna consciousness is your friend. And the mind engaged in other consciousness is your enemy.

You can create your mind as friend or enemy—according to your desire. Deity worship means to fix your mind on the lotus feet of Krishna, always worshiping Krishna. If you fix your mind on the lotus feet of Krishna, immediately you are nairgunya-stha—situated in the nairgunya, the transcendental platform.

In another place, it is said,

srnvatam sva-kathah Krishnah
punya-sravana-kirtanah
hrdy antah-stho hy abhadrani
vidhunoti suhrt satam

"Sri Krishna, the Personality of Godhead, who is the Paramatma [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted." [Srimad-Bhagavatam 1.2.17]

Krishna is situated within your heart. He's your best friend. Suhrdam sarvabhutanam. He's always considering how your perfect welfare can be done. Krishna is so nice a friend. When I take the body of a hog, Krishna is there advising me. And when I am in the body of a human being, there also Krishna is advising me. Krishna is so kind. Therefore suhrdam sarva-bhutanam. He's the friend not only of human beings, but even of the hogs, dogs, cats—everyone. Suhrdam sarva-bhutanam.

This is the science one has to know. People are trying to become leaders of society to act for others' welfare, but that is impossible. If a person is a rascal, how can he become the friend of the citizens? One's business should be to make friendship with Krishna and advise others to make friendship with Krishna. That is real leadership. But the rascals do not know what is their own benefit, and they have become leaders.

Sanatana Gosvami said to Lord Chaitanya, apanara hitahita kichui na jani. . . . "Sir, I was a government minister. People used to say that I was a very learned scholar, and I accepted that. But when I came into contact with you, I thought, 'What kind of leader am I? I do not know what is beneficial for me. I am such a leader. I am such a fool. I do not know my own benefit, and I want to become a leader to lead others for benefit in life.'"

Andha yathandhair upaniyamanah. How can a blind man lead other blind men? That is cheating. All these leaders are blind themselves. They do not know the aim of life, and they're becoming leaders. So the blind leader and the blind followers are all going to hell. That is the position of the world.

Therefore we should be careful that we don't imitate—"I have now become a paramahamsa. I do not require to follow the rules and regulations. Let me do whatever I like." Don't do that. The test is there: gunanukathane hareh. When you are a paramahamsa, you have no other business than simply to hear about Krishna and chant about Krishna.
Srila Prabhupada: If a man does not read the Srimad-Bhagavatam, then he remains a rascal.

Disciple: So, Srila Prabhupada, in the ultimate sense, anything apart from the Vedas is not really knowledge.

Srila Prabhupada: No. It may be some fragmental knowledge, but if one wants full knowledge in life, then he must read Bhagavatam—the pastimes, the dealings, of the Lord and His devotees. The Bhagavad-gita is the preliminary knowledge—ABCD—so that you can distinguish between matter and spirit. And then you should read Srimad-Bhagavatam.

Formerly all the great leaders of society knew all these things. Everyone was taught like that. But now, andha yathandhaiḥ: some big bombastic blind man is leading all the small blind men directly into the ditch. Someone is passing as a great leader—great for giving people wrong direction, so that they can spoil their lives. The great leader cannot even save himself. He can spoil himself—and others—very nicely.

Disciple: These blind leaders have created such chaos, Srila Prabhupada. People's minds have become terribly disturbed.

Srila Prabhupada: But from Bhagavatam we can offer the science of transcendental peace and tranquility. First we can show everyone, scientifically, how they have left the spiritual world and how they have become covered by matter.

The materially affected mind is the first creation for material enjoyment. From the mind the material senses are created: five senses for knowledge-gathering and five senses for working, along with five airs within the body. And then panca-maha-bhuta, the five basic material elements: earth, water, fire, air, and ether. Then materially affected intelligence, and finally ahankara, or false ego, the power to misidentify one's actual, spiritual self with all these material coverings.

So in this way the atmas or jivas, spirit souls who once resided in the spiritual world in full knowledge, are now living in ignorance. Some of them are standing, as trees and plants. And some of them are moving, as insects, animals, and humans. But in your so-called civilization do you have...
scientific knowledge of how the soul has become bewildered by this material covering, which actually he has nothing to do with? Then what is the value of your knowledge? Hmm? If you do not know these fundamental things, then what is the value of your knowledge? You are simply observing superficially, externally.

But there is good hope. People are receiving these books. So we should take the opportunity of preaching this Bhagavatam, and classes should be held regularly. Let people study Bhagavatam and Bhagavad-gita, and they will accept it. They are not fools. Simply we have to introduce this great science. The Western people are not fools, but misguided. So you take charge of guiding them; then this Krishna consciousness movement will be successful. People will appreciate, they will take it up and reform, and their life will be successful.

But if they utilize their intelligence merely for developing better ways to kill the child within the womb and for claiming, "The child in the womb has no soul—the soul comes after birth," then what is this nonsense? Unless the child in the womb has a soul, how can he manifest life symptoms?

Disciple: Well, Srila Prabhupada, it’s quite obvious that since the child in the womb is growing and reacting to stimuli, then he must have a soul.

Srila Prabhupada: Yes. The same growing process that we observe later in life, outside the womb, is going on from the very beginning, within the womb. The material body is developing. That's all. Everyone knows that the baby outside the womb has a soul, so how can you say that the baby in the womb has no soul? If he has no soul, how is his body growing and developing?

Such rascals—they are passing as big scientists. What reasoning do they give for claiming that the baby in the womb has no soul?

Disciple: They don't really have an argument.

Srila Prabhupada: Just see. All dogmatic. All dogmatic foolishness that they are propagating. And this is going on in the name of vijnana, science. Real vijnana should be enunciated.

Vijnana: vi- and jnana. Actually, vijnana has two meanings. One is visista-jnana, or genuine knowledge, fully realized and articulated, or enunciated. You can take this meaning. And the other meaning of vijnana is vigata-jnana, or pseudo-knowledge, knowledge lost or stolen by illusion.

So these "scientists" their "vijnana," or "science," is vigata-jnana, knowledge stolen by illusion, so-called knowledge bereft of all real knowledge. That sense is given in Bhagavad-gita: mayayahapahrt-jnanahmaya, or illusion, has utterly taken away these people's knowledge, and yet their so-called knowledge is going on as vijnana, science. Maya has made these people rascals, but they are presenting themselves as men of advanced knowledge. That is the defect of Kali-yuga, this age of hypocrisy.

Disciple: Advanced demoniac knowledge.

Srila Prabhupada: Yes. Advanced demons. Actually, they are advanced demons. Asuras. Asuram-bhavam asrita —they are infected with the contamination of atheism, godlessness.

Disciple: Of course, Srila Prabhupada, one thing you can say for these so-called scientists: They know the science of avoiding the real issues. In that sense, they really are expert.

Srila Prabhupada: A child can also avoid the real issues. That is not expert. A child without guidance can also advance very nicely in foolishness. And when the foolish child touches the fire and burns his hand, some other fool may say, "Oh, this is advancement of knowledge."

Similarly, in this material world all these rascals are endeavoring for the advancement of their foolish knowledge. They are following in the footsteps of that ancient demon Hiranyakashipu. He also tried to ignore the soul and the Supreme Soul and tried to immortalize his material body, which is impossible. But just like Hiranyakashipu, today's rascals have become very advanced in that foolishness.

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Nobody can trace out the history of the living entity's entanglement in material energy; therefore the Lord says that it is beginningless. Beginningless means that conditional life exists prior to the creation—it is simply manifested with and after the creation. Due to this forgetfulness, the living entity, although spirit, is suffering all kinds of miseries of material existence. It is to be understood here also that there are other living entities who are not entangled in this material energy. Such living entities are situated in the spiritual world, and they are called liberated souls. They are also always engaged in Krishna Consciousness and in devotional service. The activities of those who are under the conditions of material nature are taken into account, and in their next life, according to such activities, they are offered different grades of material bodies. In the material world the spiritual soul in conditional life is subjected to different rewards and punishments. When he is rewarded he is elevated to the higher planets due to his righteous activities, and there he becomes one with the many demigods; and when he is punished for his abominable activities he is thrown into different kinds of hellish planets, and there he suffers the miseries of material existence more acutely. The Lord gives a very nice example of this punishment; formerly a king used to punish a criminal by dunking him in the river and then raising him again for breath, and then again dunking him in the water; now, material nature punishes and rewards the individual entity in just the same way. When he is punished he is dunked into the water of material miseries, and when he is rewarded he is taken out of it for some time. Elevation of the living entity to higher planets or to a higher status of life is never permanent. He has to come down again to be drowned in the water. All this is going on in this material existence. Sometimes he is elevated to the higher planetary system, and sometimes he is thrown into the hellish condition of material life.

In this connection the Lord recites a nice verse from Srimad Bhagavatam taken from the instruction of Narada Muni to Vasudeva, father of Krishna. In this quotation from the nine sages who were instructing Maharaja Nemi it is stated that forgetfulness of the relationship with Krishna is called maya. Actually, maya means that which is not. It has no existence. Therefore that the living entity has no connection with the Supreme Lord is a false conception. He may not believe in the existence of God, or he may think he has no relationship with God, but these are all so-called “illusions,” or maya. Due to his absorption in this false conception of life, man is always fearful and full of anxieties; in other words, such a Godless concept of life is maya—therefore one who is actually learned in the Vedic literatures surrenders unto the Supreme Lord with all devotion and accepts Him as the Supreme Goal. When a living entity becomes forgetful of the constitutional position of his relationship with God, then he is at once overwhelmed by the external energy, and this is the cause of his false ego or identifying his body as self. His whole
conception of the material universe is due to his false conception of Body. He therefore becomes attached to this body and the by-products of this body. To get out of this entanglement he has simply to perform his duty—to surrender unto the Supreme Lord with intelligence, with devotion, and with sincere Krishna consciousness.

A conditioned soul falsely thinks himself happy in the material world, but if he is favoured by an unalloyed devotee—by hearing instruction from an unalloyed devotee—he gives up the desire for material enjoyment and becomes enlightened in Krishna Consciousness. As soon as one enters into Krishna Consciousness, his desire for material enjoyment at once is vanquished, and gradually he becomes free from material entanglement. For example, because there is no question of darkness where there is light, Krishna Consciousness is like the light that dispels the darkness of material sense enjoyment. One who is engaged in Krishna Consciousness generally has no desire for material enjoyment. A Krishna Conscious person is never under the false conception that he is One with God. He does not think that he would be happy by working for himself. He engages all his energy in the service of the Supreme Lord, and thereby becomes released from the clutches of illusory energy, or material energy. In this connection the Lord quotes a verse in the Bhagavad-gita, 7th chapter, to the effect that the material energy containing the three modes of material nature, is very strong. It is very difficult to get out of the process of material energy, but one who surrenders unto Krishna easily comes out from the clutches of Maya.

The Lord continued to teach that the conditioned soul, for each and every moment in which he is engaged in some fruitive activity, is forgetting his real identity. Sometimes when he is fatigued, when he is tired of material activities, he wants liberation and wants to become one with the Supreme, but other times he thinks that by working hard for his sense gratification he will be happy. In both cases he is covered by material energy. For the enlightenment of such bewildered conditioned souls who are working in false identification, the Lord has presented before us so many Vedic literatures, like the Vedas, the Puranas, Vedantasutra—all intended to guide the human being back to Godhead. The Lord has presented further instructions advising that when a conditioned soul is recognized by the mercy of the spiritual master and when he is guided by the Supersoul, he takes advantage of the various Vedic literatures, becomes enlightened, and makes progress in his spiritual realization. It is understood that Lord Krishna is always merciful to His devotees, therefore He has presented all these Vedic literatures by which one can understand his relationship with Krishna and can act in that relationship with the result that he is benefited with the ultimate goal of life.

Actually every living entity is destined to reach the Supreme Lord, and every one can understand his relationship with the Supreme Lord. The execution of duties to attain perfection is known as devotional service, and in fullness such devotional service becomes love of God, the factual goal of life for every living entity. The living entity is not intended to achieve success in religious perfection or economic development or sense enjoyment. Religiosity, economic development, sense enjoyment, and liberation should not actually be desired by the living entity. The real desire of the living entity should be to achieve the stage of loving transcendental service of the Lord. The All-attractive features of Lord Krishna help one in attaining Krishna Consciousness, and when one is engaged in Krishna Consciousness he can realize the relationship between Krishna and himself. In this connection the Lord quotes one story from the commentary of Mahabharata which occurs in Srimad Bhagavatam, fifth Canto. The story involves the instruction of Sarvajna to a poor man who came to Sarvajna to have his future told. When Sarvajna saw the horoscope of the poor man he was at once astonished that the man was so poor, and he said to the poor man, “Oh, why are you so unhappy? I see from your horoscope that you have some hidden treasure left to you by your father. The horoscope, however, states that your father could not disclose his hidden treasure to you because he died in a foreign place. But now you can search out the hidden treasure left by your father and be happy.” This story is cited because the living entity is suffering due to his ignorance of the hidden treasure of the father. The hidden treasure of the Father, Krishna, is love of Godhead. In every Vedic literature the conditioned soul is advised to find that hidden treasure which is known as love of God. As stated in the Bhagavad-gita, Vadaisachasarvai aham evavedyam—“I am the hidden treasure of the father. The horoscope, however, states that your father could not disclose his hidden treasure to you because he died in a foreign place. But now you can search out the hidden treasure left by your father and be happy.” This story is cited because the living entity is suffering due to his ignorance of the hidden treasure of the father. The hidden treasure of the Father, Krishna, is love of Godhead. In every Vedic literature the conditioned soul is advised to find that hidden treasure which is known as love of God. As stated in the Bhagavad-gita, Vadaisachasarvai aham evavedyam. A conditioned soul, although he is the son of the Wealthiest—the Personality of Godhead—does not realize it. Therefore the Vedic literature is given to him to help him search out his father and his paternal property.

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Krishna Voice, April 2013
Sarvajna further advised the poor man, “Don’t try to dig on the southern side of your house to find the hidden treasure. If you do so then you’ll be attacked by a poisonous wasp and you will be baffled in finding the treasure. The search should be to the eastern side where there is actual light which is called devotional service, or Krishna Consciousness. On the southern side there is ritualistic performances of the Vedic scripture, and on the western side there is speculative empiric knowledge, and on the northern side there is the yoga system or meditational process of self realization. If somebody searches for his ultimate goal by the ritualistic process then he will be baffled. Such a process involves performance of rituals under the guidance of the priest who takes money in exchange of service. A man thinks he’ll be happy by such performances, but actually that will not make him happy. Even if he does gain some result therefrom, it is only temporary and his material distresses will continue, so he never becomes happy by such a ritualistic process—the hidden treasure on the northern side is compared with one’s self-realization by dint of the meditational process. By the meditational process, even if one attains perfection—he thinks he is One with the Supreme Lord—this merging into the Supreme by the living entity is something like the great serpent swallowing up the smaller serpent. From practical experience we see sometimes that the big serpent swallows up a smaller serpent, and the merge into the spiritual existence of the Supreme is analogous. The small serpent is, therefore, searching after perfection, and he is understood to be swallowed by the big serpent. Digging on the western side is compared to the hidden treasure protected by yaksha. He is the evil spirit that protects hidden treasure. The idea is that hidden treasure can never be delivered by one who asks favor of yaksha for attaining the hidden treasure—the result is that he will simply be killed. The jnanis or the yogins are analogous to the serpent relationship of the meditational process. The speculative process of self-realization, or yoga perfection of self-realization, is suicidal in this case. Actually one has to dig for the hidden treasure from the eastern side which is called devotional service in full Krishna Consciousness. That is the perpetual hidden treasure, and when one attains to that achievement, he becomes perpetually rich. One who is poor in devotional service and Krishna Consciousness is always in need of material gain. Sometimes he is suffering the “slings and arrows of outrageous fortune,” and sometimes he is baffled; sometimes he is following the philosophy of monism and therefore losing his identity, and sometimes he is swallowed up by the big serpent. By giving up all these things and becoming fixed in Krishna Consciousness or devotional service to the Lord, he achieves the perfection of life.
Prema puri - the abode of transcendental love
Anbil Sundararaja Perumal Temple
Sampatkumara Ramanuja dasan (Ashwin.S)

Twenty kilometres from Thiruchirapalli, on the road to the temple town of Kumbakonam, is the town of Thiru Anbil. Located here is the temple of Sri Sundara Raja Perumal, Lord Vishnu lying in His shayana or reclining pose, on Ananta Sesha. Anbil is also known as Prema Puri, as anyone who sees the Lord here will fall in love with Him, who is named Vadivazhagiya Nambi or “the One with a beautifully shaped body.” Sundara Raja also means “the One who is king of all beauty.”

Once there was a conversation between Lord Brahma and Sage Valmiki about the beauty of Lord Vishnu’s shayana pose. This conversation led to a transcendental argument between the two. Lord Vishnu intervened and said, “In shayana pose I am beautiful in Thiru Anbil.” Such is the beauty of the Lord in Thiru Anbil that the very sight of His divine form will transport the devotees to transcendental ecstasy. The beauty found in this relative world pales before the beauty of Lord Sundara Raja’s perfect form. Lord Sundara Raja’s absolute nature is such that anything connected with him, be it His names, forms, words, pastimes or paraphernalia, also exhibit His superlative beauty. Furthermore by hearing and chanting about Sundara Raja in the company of devotees and by worshipping His deity form in this temple, we can accelerate our spiritual advancement.

The unique combination of festivals, chanting of Vedic hymns and the beautiful verses of the Alwars’ songs and worshipping in this temple, will surely and effectively raise us to the platform of pure love for the Supreme Lord, enabling us to view Him face to face and enjoy the nectar of His moonlike beauty.

There is an interesting episode in the Vedic scriptures about the divine appearance of this temple. Once, Sage Manduka Muni performed a severe penance under water. Sage Durvasa waited for him on the land for a long time. Since Sage Manduka did not turn up, Durvasa cursed Manduka Muni to become a frog. So Manduka came to this sacred place where the three rivers, Cauvery, Savitri, and Phalguni converge, and performed penance to please Lord Vishnu. Lord Vishnu appeared before him as “Sundara Raja” and whipped off the curse given by Sage Durvasa. Manduka Muni regained his original form. Thus, the temple was previously called Manduka Puri and the pond here is called Manduka Thirtham.

Prema Puri means “the abode of love.” In Tamil, Anbil itself means “abode of love.” Love is something we all
It is a source of ecstasy as well as anguish. One who loves another deeply, sees everything in relation to the beloved and sees the beloved everywhere. So just imagine what happens when we fall in love with Lord Sundara Raja. We see everything in relation with Him.

This unflinching love for the Lord, awakened by divine mercy, is the highest perfection. It is a transcendental achievement so great, that no material comforts and happiness can compare to the happiness it brings. One who tastes this pure love is completely satisfied. This realisation is Krishna’s gift to us, offered through the knowledge that the spiritual master imparts.

The temple of Anbil covers an area of about an acre. It has a three tiered rajagopuram and an east facing sanctum sanctorum with one prakaram. The main Deity of this temple, Lord Sundara Raja, is seen in reclining posture, facing east, with His consorts, Sridevi and Bhoodevi, in sitting posture. The festival Deity or utsava vigraha, called Vadivazhagiya Nambi, is flanked by Sridevi and Bhoodevi in sitting posture. As we stand before the Lord, we find ourselves in the court of the King of All Beauty. We have been granted an audience with the Lord. He seems to give us His attention. And we can have most intimate exchanges with Him. Many times the blissful smile on the Lord’s face is enough to tell us we have been heard.

The Lord’s form is eternally transcendental wherever He appears, even in the material world. When an ordinary living being comes to the material world, the material energy subjects him to many limitations. It covers him with a temporary material body that afflicts him with all sorts of miseries. But the Lord is above all material laws, just like a king who visits a prison is beyond the laws of the prison. The transcendental form of the Supreme Lord has all opulence and power. Therefore the Lord has the power to appear in the material world in His form as Deity, residing in a seemingly material form, but eternally remaining transcendental. The Lord thus expands Himself for His own pleasure which includes reciprocating with His devotees’ desires and performing duties in the universal management.

There are numerous inscriptions at this temple, which indicate political and religious history. There are inscriptions mentioning that this is the appearance place of Sri Valmiki Muni. It is believed that the Lord of Anbil blessed him before he relocated to North India. It is also recorded in history that the great Vaishnava king Sundara Chola (father of Raja Raja Chola) expanded the temple and he used to pray to Lord Sundara Raja before he went to battle. Every time he prayed here, he emerged victorious. Inscriptions also suggest that many kings at various times donated to this temple. They include the Vijayanagara kings, the Cholas kings and Hoysala kings. Yet another inscription says that the Deities of Lakshmana

The procesion of Lord of Anbil on festival days
and Hanuman were installed by a devout brahmana.

Festivals

As in many divyadesams of Tamilnadu, Brahmotsava is celebrated in a grand manner in this temple. The Lord is carried ceremoniously in various vehicles or vahanas, like Garuda, Hanuman, Sesa, Mahapallaki and so on. The Vaikuntha Ekadashi festival, celebrated here over eleven days, is a grand event in this temple. There is another interesting festival in this temple. The Lord of Anbil travels 20 miles and reaches the Kollidam River in Srirangam on Masi month of Tamil in the asterism of Makah, and blesses the devotees. When the Lord of Anbil comes to Srirangam, Sri Ranganatha sends many of His valuable jewels to the Lord of Anbil. So on this day, devotees have darshana of the Lord of Anbil with all the valuable age-old jewellery of Sri Ranganatha. Devotees around Srirangam throng to the Kollidam River to have darshana of Lord Sundara Raja of Anbil.

The Alwar saint Thirumazhisai Alwar has sung about this temple and has glorified the Lord in a unique form. There is one interesting episode from the life of Thirumazhisai Alwar, the narration of which will not be out of context.

One day Lord Shiva was riding through the sky on his bull Nandi, with his consort Parvathi. When their shadow was about to touch the Alwar, the Alwar moved away. Noticing this, Parvathi told Shiva that they should go and meet Thirumazhisai Alwar. Shiva replied that he was a great soul and devotee of Lord Narayana and he may simply ignore them. Parvathy insisted that she wanted Lord of Anbil on garuda vahana during brahmotsavam
to go down and meet the Alwar. Finally, Shiva agreed. But the Alwar did not bother to look at him. The following interesting conversation was exchanged between them:

Shiva: How can you ignore us? We are right in front of you.
Alwar: I have nothing to do with you.
Shiva: We want to give you some benediction.
Alwar: I don't want anything from you.
Shiva: My visit to your hut will be wasted, so ask for whatever you desire.
Alwar: (smiling) Can you give me moksha? (liberation)
Shiva: I have no authority to give that. Only Lord Narayana can give that.
Alwar: Can you please postpone the death of someone?
Shiva: That is based on the individual's karma and I have no control over it.
Alwar: (showing him a needle and thread) Can you string this thread through the eye of the needle?
Shiva became very angry and declared that he would burn him down like he burnt Kama deva and Yama. He opened his third eyelid and fire emanated from it. Alwar also opened his third eye from his right toe in retaliation and great fire emanated from there too. Shiva was unable to bear the heat of the fire coming from the feet of the Alwar and at once surrendered to Narayana. The devatas and rishis approached Lord Narayana and requested Him to stop the chaos. Lord Narayana then sent pralaya water to contain the fire. The Alwar, being fixed on Lord Narayana's meditation, seemed unaffected by the chaos. Shiva was amazed to see the devotion of the Alwar and awarded him the name “Bhaktisara.” He glorified him and explained to Parvathi that just like Durvasa was punished for his offence against the lotus feet of Ambarisha Maharaja, the devotees of Lord Narayana could not be defeated, and left for Kailash. It has to be noted that one must not imitate the Alwar and cause offense to other demigods. Thirumazhisai Alwar is the incarnation of Sudarshana Chakra and is known as Bhaktisara. His birth place is in Thirumazhisai near Madras. He has composed a beautiful verse on the Lord of Anbil.

He sang-

“Lord Narayana who is the causes of all causes is lying down on His serpent bed Ananta in these temples: in Kumbakonam as Sarangapani, in Vekha as Yatokthakari, in Evvul as Veeraraghavan, in Srirangam as Ranganatha, in Thirupernagar as Appakkodathan and in Anbil as Sundara Raja. The main reason why he lies down in these divya desams is to enter the hearts of the devotees who meditate on him.”

Photo courtesy: Santanakrishnan, Srirangam
At a recent interreligious conference, I happened to mention that we devotees of Krishna are vegetarian, and in the midst of the discussion, I referred to the Sixth Commandment: “Thou shalt not kill.” A prominent Christian scholar, who was part of the discussion, asked what the commandment had to do with vegetarianism.

“It has everything to do with it!” I responded. “If you eat meat, you either directly or indirectly kill animals, and killing is what the commandment expressly forbids, isn't it?”

Well, my Christian friend sharply disagreed. He said that the commandment applied only to human beings. Though he insisted that this was so, he was at a loss for words when I asked him to explain his rationale in this regard. And that got me thinking . . . Srila Prabhupada says:

But when you're actually on the platform of love of God, you understand your relationship with God: "I am part and parcel of God—and this dog is also part and parcel of God. And so is every other living entity." Then you'll extend your love to the animals also. If you actually love God, then your love for insects is also there, because you understand, "This insect has got a different kind of body, but he is also part and parcel of God—he is my brother."Samah sarvesu bhutesu: you look upon all living beings equally. Then you cannot maintain slaughterhouses. If you maintain slaughterhouses and disobey the order of Christ in the Bible—"Thou shalt not kill" and you proclaim yourself a Christian, your so-called religion is simply a waste of time . . . because you have no love for God.

Prabhupada frequently uses the “Thou shalt not kill” motif in his presentation of Krishna consciousness. It is one of the most persistently recurring themes in his books, and the attentive reader can find reference to it in nearly every one of them.* His insistence on its importance is clear not only from the number of times he refers to it, but from the force and intensity with which he does so. Some examples:

It is not that national leaders should be concerned only with human beings. The definition of native is “one who takes birth in a particular nation.”

**Srila Prabhupada and the Sixth Commandment**

*When meeting with followers of the Bible, Prabhupada would invariably urge them to stop the killing of animals.*

*by Satyaraja Dasa*
So, the cow is also a native. Then why should the cow be slaughtered? The cow is giving milk and the bull is working for you, and then you slaughter them? What is this philosophy? In the Christian religion it is clearly stated, "Thou shalt not kill." Yet most of the slaughterhouses are in the Christian countries. (From The Quest for Enlightenment, "The Mercy of Lord Chaitanya")

They should have been ashamed: "Lord Jesus Christ suffered for us, but we are continuing the sinful activities." He told everyone, "Thou shalt not kill," but they are indulging in killing, thinking, "Lord Jesus Christ will excuse us and take all the sinful reactions." This is going on. (From Perfect Questions, Perfect Answers, Chapter 6)

As far as the Christian religion is concerned, ample opportunity is given to understand God, but no one is taking it. For example, the Bible contains the commandment "Thou shalt not kill," but Christians have built the world's best slaughterhouses. How can they become God conscious if they disobey the commandments of Lord Jesus Christ? And this is going on not just in the Christian religion, but in every religion. The title "Hindu," "Muslim," or "Christian" is simply a rubber stamp. None of them knows who God is and how to love Him. (From The Science of Self-Realization, "What Is Krishna Consciousness?")

Jesus Christ taught, "Thou shalt not kill." But his followers have now decided, "Let us kill anyway," and they open big, modern, scientific slaughterhouses. "If there is any sin, Christ will suffer for us." This is a most abominable conclusion. (From The Science of Self-Realization, "Jesus Christ Was a Guru")

If we look at all of Prabhupada's proclamations on the subject, the ones that stand out are found in his conversations with two Christian clerics of some renown: Cardinal Jean Danielou, from Paris, and Father Emmanuel Jungclaussen, a Benedictine monk from West Germany. While there is hardly enough space to reproduce these classic talks here, the reader is advised to look through Prabhupada's book The Science of Self-Realization, where both interviews are reproduced. Briefly, Prabhupada's main argument is that the commandment should be taken at face value—it is wrong to kill, plain and simple.

Biblical Allowances for Killing

But, those familiar with the Bible might ask, what about self-defense and capital punishment? Or when killing occurs by accident? The Bible makes allowances for these things and thus excludes them from the demands of this commandment. According to the Bible, enemies of Israel can also be killed. So where do we draw the line? If the command does not even include all humans, what hope is there to include animals in its scope?

Given the culture and context in which the commandment was revealed, in all probability it originally meant, "You shall not kill unnecessarily," for, as noted, the Bible clearly permits certain forms of killing. And it probably
focused on human concerns rather than those of animals. However, given the ideals of peace and compassion espoused by the Judeo-Christian tradition, it would be natural to extend this command to include the lesser creatures, for modern science—especially the nutritional sciences—indeed teaches that we don't have to kill animals, even for food. Such foods are no longer deemed necessary for humans to maintain proper health.

Mark Mathew Braunstein, a scholar of some renown, is among those who see in the command a clear ordinance against harming any living beings. He writes, "Moses the messenger brought down the decree 'Thou shalt not kill.' Period. While coveting refers specifically to a neighbour's spouse, or honouring to one's parents, prohibition against killing is not specific: it says simply and purely not to kill."

This is an important point—the other commandments tell us exactly who falls within their jurisdiction, or who might be deemed their beneficiaries. But here we are simply told not to kill, without any such qualifying considerations.

This, too, is Prabhupada's argument: If the commandment doesn't specify whether it is referring to both humans and animals or merely to humans, then why should we interpret it? Why not just understand it in its most simple and direct way? But people do insist on interpreting, and for this reason we will look at the words in question to see if we can find some reasonable resolution to the dilemma.

A Closer Look at the Commandment

If we are to understand Prabhupada's insistence on "Thou shalt not kill" as a basis for universal compassion and vegetarianism, it is imperative to look at the Sixth Commandment (Exodus 20.13) more closely.

According to Reuben Alcalay, one of the twentieth century's great linguistic scholars and author of The Complete Hebrew-English Dictionary, the commandment refers to "any kind of killing whatsoever." The original Hebrew, he says, is Lo tirtzakh, which asks us to refrain from killing in toto. If what he says is true, we can analyze the commandment as follows: "Thou shalt not" needs no interpretation. The controversial word is "kill," commonly defined as (1) to deprive of life; (2) to put an end to; (3) to destroy the vital or essential quality of. If anything that has life can be killed, an animal can be killed as well; according to this commandment, then, the killing of animals is forbidden.

The problem is that not all manuscripts of the Bible are the same. Of the numerous references to this same command in the Old and New Testaments, some of them are nuanced in slightly different ways. Modern scholarship now leans toward "Thou shalt not murder" as opposed to "Thou shalt not kill." How do scholars
come to this conclusion, and what really is the distinction between the two?

First, let us examine what the Bible actually says. The Hebrew word for “murder” is ratzakh, whereas the word for “kill” is haroq. The commandment, in the original Hebrew, indeed states: “Lo tirtzakh” (a form of ratzakh), not “Lo taharoq.” In other words, it is “Thou shalt not murder,” as opposed to “Thou shalt not kill.” Why, then, does Reuben Alcalay say that tirtzakh refers to “any kind of killing whatsoever”?

The Words “Kill” and “Murder” in Biblical Tradition

The difference between these two words—“kill” and “murder” has more to do with modern usage than original texts: the demarcation between these words may have been different in biblical times. Indeed, the Bible appears conflicted in this regard, as do Bible translators. The HarperCollins Study Bible, which is the New Revised Standard Version and the rendition used by the Society of Biblical Literature, interprets the commandment as “Thou shalt not murder,” but it then includes a footnote saying “or kill.” The New Oxford Annotated Bible does the same.

The King James Version of the Bible, and others too numerous to mention here, translate the verse as “Thou shalt not kill,” while others keep going back and forth, changing from “kill” to “murder” and, every few years, back again.

Perhaps the most important version to use the word “kill” instead of “murder” is The Holy Bible: From Ancient Eastern Manuscripts. This work is based on the earliest editions of the text, making use of rare Aramaic fragments. Here we find that the Exodus verse is unequivocally rendered as “Thou shalt not kill,” though a lengthy Introduction explains why well-meaning translators might choose otherwise.

Rabbi Joseph Telushkin writes about one of the many dangers of interpreting the word as “kill”:

If the commandment had read “You shall not kill,” it would have suggested that all killing is illegal, including that in self-defense. Indeed, certain religious groups such as the Jehovah’s Witnesses take this position, and insist that their members refuse army service (during World War II in Germany Jehovah’s Witnesses refused to fight for the Nazis while their American co-religionists refused to fight against them).

These are very real concerns for biblical translators and commentators, and while they may have diverse opinions on whether to use “kill” or “murder” while addressing any number of complex issues, one thing is certain: In current usage, the two words carry different meanings. According to Webster’s New Universal Unabridged
Dictionary, "killing" is straightforward, and its definition is given above. But "murder" is more complicated. Webster defines it in legal terms. Its first definition as a noun is "the unlawful and malicious or premeditated killing of one human being by another"; as a verb, it is defined as "to kill (a person) unlawfully and with malice." These are first-entry definitions. If we look at secondary ones, we find "to kill inhumanly and barbarously, as in warfare," or "to destroy; to put an end to."

Prabhupada admits in his conversation with Father Emmanuel that "murder" refers to humans, and this is borne out by the primary definitions given above. But who defines these words? Because animals do not have the same rights as humans, at least in contemporary Western society, they are omitted from the definition of murder—and so it is not considered unlawful to take their lives. But if we look at murder practically—at what it really is, beyond mere legalistic formulas—we are confronted with the secondary definitions of "murder" given above, both of which can certainly be applied to animals.

Literalists might tightly cling to the primary definitions, saying that murder refers only to humans, and that this is where the argument should end. But, as if anticipating this response, the Bible tells us, "He that killeth an ox is as if he slew a man." (Isaiah 66.3). Perhaps this suggests a closer link between "kill" and "murder."

A Broader Definition of "Murder"

Moreover, traditional biblical commentators viewed "murder" in a way that expands on the formal definitions of today, with subtle nuances infused with heartfelt compassion. In commenting on Exodus 20.13, early Jewish scholars write as follows: "Sages understood 'bloodshed' to include embarrassing a fellow human being in public so that the blood drains from his or her face, not providing safety for travelers, and causing anyone the loss of his or her livelihood. One may murder by the hand or with the tongue, by tale bearing or by character assassination. One may murder by carelessness, by indifference . . . " Thus, rabbinical interpretation of the commandment includes more than just the literal taking of life. Or, to put it another way, accepted Jewish definitions of murder go beyond the word's standard boundaries. It would not be unreasonable, then, to include the killing of animals—which necessitates the taking of life—under the general rubric of murder, for this would in some ways be less of a stretch than other interpretations traditionally found in conventional Jewish definitions of the word.

But there is more. When Prabhupada refers to the "Thou shalt not kill" commandment, he generally refers to it as "the commandment of Jesus Christ," or he will preface it by saying, "Jesus says." This is quite telling. In fact, the New Testament reading of this commandment seeks to expand on its original definition: Luke (18.20), Mark (10.19), and Matthew (5.21) all exhort followers to go beyond conventional understandings of this command. To give but one example, let us look at Matthew: "You have heard that it was said to those in ancient times, 'You shall not murder'; and 'whoever murders shall be liable to judgment.' But I say to you that if you are angry with a brother or sister, you will be liable to judgment; and if you insult a brother or sister . . ."

In other words, we are no longer talking about "murder" but of inappropriate treatment. True, these statements address human interaction, first and foremost. But given biblical ideals about the original diet of man, which was vegetarian (see Genesis 1.29), and the ultimate vision of Isaiah (11.6-9)—that all creatures will one day live together in peace—it is clearly desirable that man begins to treat his co-inhabitators of the planet with dignity and respect. He can begin by not killing them. Common-Sense Compassion

This is Prabhupada's main point: In whatever way the original Jewish prophets and their modern representatives interpret the word "kill," a religious person should be able to invoke common sense and inborn human compassion—it is wrong to unnecessarily kill any living being. Prabhupada believes that a practicing religiousist, especially, should have the good sense, character, and purity of purpose to know that taking life is not in our charge: We cannot create the life of an animal, and so we have no right to take it away. Prabhupada's understanding of "Thou shalt not kill" is thus clearly legitimate—especially in light of the commandment's restructuring as found in the New Testament. This is so because modern slaughterhouses go against the very spirit of the entire Judeo-Christian tradition—of religion in general—which seeks to abolish wrongful killing and to establish universal harmony and love throughout the creation.

The Commandment and Diet

Several studies discuss the significance of "Thou shalt not kill" from a vegetarian point of view. The most noted work from this perspective would be Aaron Frankel's "Thou shalt Not Kill" The Torah of Vegetarianism, published in the year of Prabhupada's birth (1986). Since then, only a handful of outspoken vegetarian advocates have explained the commandment in terms of their dietary preference. In 1903, J. Todd Ferrier, a founding father of the Order of the Cross, released a little book called Concerning Human Carnivorism, later reprinted in 1968 as On Behalf of the Creatures. Some years later, The Reverend V. A. Holmes-Gore wrote a similar volume entitled These We Have Not Loved, which was followed by Geoffrey L. Rudd's Why Kill for Food? Such books are few and far between, but they do allow us to see the Sixth Commandment from a broader perspective.

Krishna Voice, April 2013
Ratan Tata visits Akshaya Patra Hubli

On January 29, 2013, Sri Ratan Tata (non-executive chairman, TATA group) visited the Akshaya Patra Hubli kitchen along with Sri N R Narayana Murthy (Founder, Infosys Ltd), Smt. Sudha Murthy (Chairperson of the Infosys Foundation), Dr. Gururaj Deshpande ( Indian American venture capitalist and entrepreneur, Chairman Akshaya Patra USA) and Smt. Jayshree Deshpande.

Ratan Tata spent an hour in the Akshaya Patra premises visiting the kitchen with all the dignitaries. He learnt about the various activities that Akshaya Patra conducts for underprivileged school children besides distribution of mid-day meals and was impressed by its operations.
ISKCON Hubli Touches a Milestone

On February 24, 2013, the Shilanyasa Ceremony (laying of the foundation stone) was performed for the construction of ISKCON’s Sri Radha Krishna Temple at P.B. Road, Rayapur, Dharwad.

The event started with a grand Sudarshana homa and Vastu homa. This was followed by Shilanyasa Ceremony. Sri Prahlad Joshi (M.P.), Sri Chandrakant Bellad (M.L.A.), Sri Dr. Panduranga Patil ( Honourable Mayor, HDMC) laid the foundation stone for the prestigious Sri Radha Krishna Temple along with Sri Madhu Pandit Dasa (President, ISKCON Bangalore), Sri Jai Chaitanya Dasa (President, ISKCON Mysore) and Sri Rajiv Lochan Dasa (President, ISKCON Hubli). The temple will be a landmark of the unparallel spiritual culture of India and a center for imparting the ageless Vedic science of self realization through devotion.
Sri Nityananada Trayodashi

Vaikuntha Hill, Bangalore

Hubli
Mangalore

Vrindavan

Guwahati
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

Quote for the day

To commit sinful activities on the strength of the holy name is the greatest offence.

If a man thinks that chanting will save him from all kinds of sinful reaction deliberately committed by him, then he becomes the greatest offender. By chanting Hare Krishna, certainly we become free from all sinful reactions, but that does not mean that we shall deliberately commit sins and counteract it by chanting.

Correspondence - November 23, 1967

Hapur girl flies to New Zealand for Guinness bid in Kirtans

The Times of India

Thursday, March 21, 2013 - 05:19

Hapur: It is said that devotion to the almighty helps reach great heights. This seems to become literally true in the case of Pratiksha Sorte, a Hapur girl who flew all the way to New Zealand to

Read More

Purity is the force

Prabhupadapunja

Thursday, March 21, 2013 - 06:03

Editors' note: This is a detailed article by Prabhupadapunja on how Vaiśnavas debates should be conducted. It has been published in parts for easier reading. Importance of Purity Srila

Read More

Sauder School of Business students work with Akshaya Patra

The Times of India

Thursday, March 21, 2013 - 10:34

Around 30 Sauder MBA students were in Bangalore for their 'Global Immersion' programme. These students, who travelled to India, worked at Aravind Eye Hospital in Madurai, Akshaya Patra

Read More

Mahakumbh ends with five million footfalls

The Times of India

Wednesday, March 20, 2013 - 10:46

An estimated five million devotees from across the country took a dip at the Sangam (the confluence of the Ganga, Yamuna and the mythical Saraswati rivers) at Allahabad on the fifth and last

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Deity Installation at Vaikuntha Hill

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- Camp festival
- Group photo
- Trophy
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- Lunch & refreshments
- Camp DVD
- Gifts
and many more...

date
April 22 to May 12

time
9:00 am – 3:00 pm

eligibility
Class IV – Class X (girls till Class VI only)

modules
Painting, Vocal Music, Classical Dance, Drama, Folk Dance, Keyboard Dance, Drama, Yakshagana, Indian Values Education and Arts and Crafts.

Gita slokas
Interactive games
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Bring 2 stamp size photos during registration

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Tel: 32214522 / 9341211119
E-mail: radha.krishna@hkm-group.org
Website: www.iskconbangalore.org
# Programme Highlights

<table>
<thead>
<tr>
<th>Date</th>
<th>Time</th>
<th>Event</th>
<th>Alankara</th>
</tr>
</thead>
<tbody>
<tr>
<td>Apr 23, Tue</td>
<td>6:00 PM</td>
<td>Garuda Pata Pratishtha</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Vainateya Homa</td>
<td></td>
</tr>
<tr>
<td>Apr 24, Wed</td>
<td>8:00 AM</td>
<td>Garuda Abhisheka</td>
<td>Raja Rani</td>
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<tr>
<td></td>
<td></td>
<td>Dhvaja Arohana</td>
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<td></td>
<td></td>
<td>Ashta Dik Palaka Avahana</td>
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</tr>
<tr>
<td></td>
<td>6:00 PM</td>
<td>Gaja Vahana</td>
<td></td>
</tr>
<tr>
<td>Apr 25, Thu</td>
<td>6:00 PM</td>
<td>Ananta Sesa Vahana</td>
<td>Vaikuntha Natha</td>
</tr>
<tr>
<td>Apr 26, Fri</td>
<td>6:00 PM</td>
<td>Surya Prabha Vahana</td>
<td>Giridhari</td>
</tr>
<tr>
<td>Apr 27, Sat</td>
<td>6:00 PM</td>
<td>Hanumad Vahana</td>
<td>Seeta Rama Pattabhisheka</td>
</tr>
<tr>
<td>Apr 28, Sun</td>
<td>11:00 AM</td>
<td>Kalyanotsava</td>
<td>Ashtabhuja Narayana</td>
</tr>
<tr>
<td></td>
<td>6:00 PM</td>
<td>Garuda Vahana</td>
<td></td>
</tr>
<tr>
<td>Apr 29, Mon</td>
<td>6:00 PM</td>
<td>Kalpa Vriksha Vahana</td>
<td>Venu Gopala Krishna</td>
</tr>
<tr>
<td>Apr 30, Tue</td>
<td>6:00 PM</td>
<td>Maha Pallaki</td>
<td>Radha Raja Gopala</td>
</tr>
<tr>
<td>May 1, Wed</td>
<td>6:00 PM</td>
<td>Hamsa Vahana</td>
<td>Mohini</td>
</tr>
<tr>
<td>May 2, Thu</td>
<td>6:00 PM</td>
<td>Ashva Vahana</td>
<td>Kalki</td>
</tr>
<tr>
<td>May 3, Fri</td>
<td>6:00 PM</td>
<td>Brahma Ratha</td>
<td>Vridavan Krishna Vishesha</td>
</tr>
<tr>
<td>May 4, Sat</td>
<td>6:00 PM</td>
<td>Churna abhisheka</td>
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</tr>
<tr>
<td>May 5, Sun</td>
<td>11:00 AM</td>
<td>Kalyanotsava</td>
<td></td>
</tr>
<tr>
<td></td>
<td>6:00 PM</td>
<td>Pushpa Pallakki</td>
<td>Venulola</td>
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<td></td>
<td></td>
<td>Theppotsava</td>
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</tr>
<tr>
<td></td>
<td>8:00 PM</td>
<td>Dhvaja Avarohana</td>
<td></td>
</tr>
</tbody>
</table>

- Nitya Puja, Brahmotsava Yajna from April 25 to May 5, 2013 at 8:15 am.
- All vahana utsavas followed by dolotsava at 8:00 pm.
# Brahmostsava 2013

April 24 to May 5, 2013

**Nritya & Sangeeta Seva Highlights**

**Venue:** Open Air Theatre

<table>
<thead>
<tr>
<th>Date</th>
<th>Nritya Seva at 6:30 pm</th>
<th>Sangeeta Seva at 8:00pm</th>
</tr>
</thead>
<tbody>
<tr>
<td>Apr 24, Wed</td>
<td>Bharatanatyam Smt. Gayathri Shriram</td>
<td>Kum. Anjali Sriram &amp; party</td>
</tr>
<tr>
<td>Apr 25, Thu</td>
<td>Bharatanatyam Mudrika Academy of Performing Arts</td>
<td>Kum. Asha Ganapathy &amp; party</td>
</tr>
<tr>
<td>Apr 26, Fri</td>
<td>Odissi Smt. Sarita Mishra</td>
<td>Kirtan by Temple Devotees</td>
</tr>
<tr>
<td>Apr 27, Sat</td>
<td>Kuchipudi Vempatti Chinna Satyam's Kuchipudi Arts Academy</td>
<td>Vid. Anandraj Gonwar &amp; party</td>
</tr>
<tr>
<td>Apr 29, Mon</td>
<td>Bharatanatyam Kalakshetra's Sri. P T Narendran &amp; group</td>
<td>Vid. R Lalitha &amp; party</td>
</tr>
<tr>
<td>Apr 30, Tue</td>
<td>Bharatanatyam Sri Parshwanath Upadhye &amp; group</td>
<td>Kum. Nidhi Ravishankar &amp; party</td>
</tr>
<tr>
<td>May 1, Wed</td>
<td>Kathak Abhinava Dance Company</td>
<td>Sri P Sudhakar &amp; Party</td>
</tr>
<tr>
<td>May 2, Thu</td>
<td>Bharatanatyam Kalakshetra's Sri Haripadman &amp; group</td>
<td>Vid. Mangalam Shankar &amp; party</td>
</tr>
<tr>
<td>May 3, Fri</td>
<td>Gotipua Nritya Nakshatra Gurukul</td>
<td>Yugadharma Band</td>
</tr>
</tbody>
</table>

- Every evening at the culmination of the Vahana Utsava, the Lord's vahana is brought to a halt at the Open Air Theatre, where He witnesses the Nritya Seva.
- The Lord then receives Dolotsava Seva at 8 pm, which is accompanied by Sangeeta Seva.
BRAHMO SAVA
2013

April 24 to May 5, 2013
Celebrations 6 pm onwards

ISKCON SRI RADHA KRISHNA MANDIR
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