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 ashrams, 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.
Sukadeva’s Instructions

[Delivered as a lecture by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada before the International Society for Krishna Consciousness in Boston, December 22, 1969]

I’m pleased that you are doing things just to my satisfaction. Stick to this principle, and Krishna will bless you. Our line of action is not difficult: chanting sixteen rounds regularly, trying to follow the four restrictive principles, taking prasadam, reading the books, speaking, discussing about the subject matter of devotional service. This is the process.

I am speaking tonight about Parikshit Maharaja, of whom I have spoken several times before. As you know, he had only seven days to meet his death. He was a young man, but somehow or other he was cursed by a brahmana boy that he would meet death within seven days. According to Vedic culture one should prepare very nicely before death for going back to Godhead. This is Vedic culture. In the modern civilization, they do not know what is going to happen after death. But our Vedic culture is not so blind. Vedic culture is based on the aim of human life, not aimless life. Aimless life is animal life. They are governed by the laws of nature. They are going on, transforming from one body to another; and ultimately they are coming, by the evolutionary process, to the human form of life.

Especially this civilized human form of life is very responsible. One has to make his choice whether he wants to continue his materialistic way of life and change bodies one after another. That is a very risky job. We should always remember that in our next body we may be given a body of a tree. Just see, in this part of the world, what a condemned life they are leading—forced to stand in the snowfall. You have a house; you can protect yourself. They cannot even move. So there is possibility of getting such life. We should be very responsible about how to avoid such laws of nature. We can enter any form of life out of 8,400,000 species that are evolving. We should always remember that if by chance we slip down to one of them, then we have wasted our time. This is responsibility.

Labdhva sudurlabhah idam bahu sambhavante. Bahu sambhavante means after many, many appearances. This present body is one of the appearances—it will never appear again. You or I may have to appear again in a different body, but this human form of life is a great opportunity. Bahu sambhavante. Bahu means many, and sambhavante means appearances. Then, labdhva sudurlabhah. Su means very costly, and durlabhah means to gain with very great difficulty. This responsibility must be there in the human form of life. “After many, many appearances one can achieve this human form of body, and can achieve a great success in this life.” This is the hint given. Therefore, for that great success, everyone should try his best. One must not think, “Now that we are young men, young boys and girls, let us enjoy life.” That facility is very easy to obtain in your country. In the schools, colleges, in society, the young boys and girls have ample facility for enjoying material life. Material life means sex life. But the Srimad-Bhagavatam says you should immediately try for the ultimate success of your life. Don’t spoil your life. If we become absorbed in the course of the materialistic way of enjoyment, then naturally we have to take birth again in another body, not necessarily of human form. The Bhagavatam says that unless we purify our mind and consciousness, we must accept a material body and again accept all miserable conditions that we are undergoing with this body. This is not a pessimistic view of life. This is a fact.

Only responsible persons can understand. Sanatana Goswami and Rupa Goswami were ministers of government. Their society was very aristocratic, and they were very rich. But wealth and aristocratic society could not satisfy their desire. They left their enjoyable posts and followed Lord Chaitanya Mahaprabhu for the ultimate solution of life. The examples are many. Lord Chaitanya’s direct disciples are all very important men. For example, Svarupa Damodara, Lord Chaitanya’s secretary, was a very learned man, a Vedantist. And the Goswamis—Sanatana Goswami, Rupa Goswami, Raghunathadasa Goswami—were very important and rich men of that time. Raghunathadasa Goswami happened to be the son of a very big landlord or zamindar. In those days, five hundred years ago, his father’s income was 1,200,000 rupees. He was the only son of his father and uncle, but he did not like to enjoy the father’s property. He joined Chaitanya Mahaprabhu and is known as Raghunathadasa Goswami. Gopala Bhatta Goswami and Jiva Goswami (a very learned scholar and philosopher, the nephew of Rupa Goswami) were all very important men of society. They joined Lord Chaitanya Mahaprabhu to make their lives successful, and we should take their example for our own success. The successful life means to change our consciousness to Krishna consciousness. That is success. All you young boys and girls, you are fortunate. I’m not bluffing you; actually you are fortunate. You have come to the right place where you can learn Krishna consciousness. This is the greatest boon of life. The shastras say that you should try very quickly to face this business. Parikshit Maharaja was aware that he was going to live for seven days, but we do not know whether our life will last for seven days or seven minutes. It may end at any moment; there is no guarantee. Don’t think that we shall take up this business of Krishna consciousness in old age. From the example of Parikshit Maharaja, we can take the lesson that we do not know when we shall die. But before death we have to become competent in Krishna consciousness. What
is the competence? To be twenty-four hours a day, always thinking of Krishna. This is Krishna consciousness.

At the last stage of his life Parikshit Maharaja got the association of a big Krishna conscious personality, Sukadeva Goswami. He asked him, "My dear sir, I'm now going to die; what is my duty? Please tell me." Parikshit Maharaja was born in the family of the Pandus. He is the grandson of Arjuna. Arjuna's son, Abhimanyu, died in the battlefield of Kuruksetra. He was a sixteen-year-old boy at that time, but he was married. Fortunately, when he died, his wife was pregnant. Parikshit Maharaja was the posthumous child. He was born after the death of his father; he never saw his father. His grandfather raised him. All the Pandava boys died in the battlefield. Of the whole family, only the five brothers remained alive, and this child who was in the womb of his mother. Otherwise, all the members of the whole Kuru family died in the battle—it was such a big fight. This child was also hit by atomic energy, or brahmastra, but Krishna saved him. Krishna wanted the descendant of His devotee to live on. The Pandavas are a very good Krishna conscious family. Krishna wants to give protection to the Krishna conscious men and families.

That you know from the Bhagavad-gita. So the child was saved, even in the womb of his mother, by Krishna. Krishna could also have saved him from the curse by a brahmana boy, but Parikshit Maharaja did not like the idea. He took it very seriously: "I have offended the brahmana and he has cursed me. That's nice." How liberal he was! He accepted and immediately prepared for death. After all, he was a great devotee. In his childhood he was playing with Radha-Krishna Deity. Just like our child-devotee, Dvarakadisha dasa. He is playing with Jagannatha. That is very nice. My father also gave me Deities in my childhood, and I had the opportunity to serve Radha-Krishna from childhood. Parikshit Maharaja asked Sukadeva Goswami to recite to him about Krishna. Although he was very anxious to know about his duty, he was thinking that his only duty was to think of Krishna at the last stage. Therefore, he asked his spiritual master if he could hear about Krishna at this last point of his life. Sukadeva Goswami was, very glad that the King was already anxious Sukadeva was just going to advise him to think of Krishna, but he found that he was already anxious to think of Krishna. He was always thinking of Krishna, and even from childhood he was playing with Radha-Krishna Deities. From the womb of his mother he saw Krishna. After his birth he was searching after that figure who saved him. Therefore, his name was Parikshit, or "Examiner." Many people were present after his birth, and he was looking all around thinking, "Where is that form of Krishna?"

Therefore his name is Parikshit. When he inquired from Sukadeva Goswami if he could hear about Krishna, Sukadeva Goswami replied: "varyjan esa te prasnah krto loka-hitam nrpa atmavit-sammatah pumsam srotavyadisu yah parah. My dear King, you are very fortunate. Your question about Krishna is welcome. You are inquiring about Krishna, so this very question is very important. And this is not only good for you, it is good for all the human society. Because you have questioned, I shall reply. Questions and answers about Krishna are so important that in the future these questions and answers will be discussed in the human society." Actually it is being done now. We are discussing the same incidence. And he said, "This question is so authorized that those who are interested in self realization will approve it." Sukadeva is saying, "Yes, this is a nice question. It is not a bogus question. This type of question should be inquired."

The whole world is full with questions and answers. These questions and answers about Krishna are approved by those who are self realized; they are not appreciated by the bodily realized. There are two classes of men. The bodily realized make up 99.9 percent of the population—always thinking of the body And there is another class called atmavit, self realized Krishna conscious persons. There are many kinds of subject matter for hearing, but this is the sublime subject for hearing, questions and answers about Krishna. Parah means sublime, and srotavya means worthwhile hearing. Why is it sublime? Sukadeva said: Srotavyadini rajendra nrnam santi sahasrasah apasyatam atma-tattvam ghrhesu gha-medhinam. This matter of Srimad-Bhagavatam is such exalted transcendental knowledge that there are 18,000 verses and you can realize great transcendental importance in each verse and each word. This Bhagavat Puranam, this old history of the world, is spotless. Srimad-Bhagavatam is also history. Parikshit Maharaja was cursed by a brahmana. He was a king, Emperor of the world, and we are hearing how he met his death. These things are described in the history. But it is not ordinary history, not what we generally mean by chronological history. It is the history of the most important, or at least one of the most important kings of the world. This history of his life and death is historical fact.

Sukadeva Goswami said, "My dear King, srotavyadini rajendra nrnam santi sahasrasah. For ordinary men there are many, many subject matters for hearing," Just as in the newspapers there are many varieties of news, but they are meant—for whom?—for ordinary men. They are not meant for us; we don't care for what is happening in the newspapers. Although, early in the morning, everyone else is anxious to read them, the boys and girls of the Hare Krishna movement do not care for the newspapers. This is the very fact which is stated by Sukadeva. What is the newspaper? The Sanskrit word is srotavyadini. Srotavya means that thing which is to be heard. Unless there is some news, what will you hear? So this word srotavyadini means subject of news. He addressed the King: "Dear Emperor, there are many varieties of subject matters for hearing by the human being." But what class of human being? There are many different kinds of knowledge for those who are fools and rascals without any self realization.
They are called blind. They have eyes, but they have no introspection for the value of life. Therefore, he says they have eyes like the eyes of the peacock feather. They have no introspection. Therefore, Vedic culture says you should see through shastra (scripture). Don't try to see by these eyes. These are only valueless eyes. They are conditioned in so many ways, so don't believe the eyes. See through the shastra. See through the spiritual master and through the shastra. Try to see through these—this is perfection.

The subject matter for hearing for the ordinary person means for those who are engaged in family matters. But does it mean to become a family man is bad? No, it doesn't. But if you become grhamedhi, that is particularly mentioned as bad. In family life there are also two classes of men, grhastha and grhamedhi. Therefore, we can see that each and every word of Srimad-Bhagavatam has new, enlightening meaning. There is a difference between grhastha and grhamedhi. Grhamedhi means ordinary persons whose household life and home have been made the center of the householder’s existence. Earlier tonight I was seeing the rooms of our grhastha householders, our boys and girls, and their things are scattered. If you go to another person’s home, you will find his apartment nicely decorated with chairs, cushions and sitting pads. But they have no vision about self. Here, we see their household affairs and their resting places are not so nicely decorated, but their aim is Krishna. That is the difference between grhamedhi and grhastha. Grhamedhi means they simply want to decorate their apartment and children and wife; that is their aim of life. They have no other business. They are blind to the value of life; whereas a grhastha is not blind about the value of his life. He's simply looking forward, how to become successful in Krishna consciousness. Those who are blind to the point of self realization have thousands of subject matters of hearing in the newspapers. The ordinary householders have made their aim of life to decorate the apartment, that's all—work day and night and have good dress, good apartment, that's all. They think that this is successful. For them there are many thousands of news items. Why do they have thousands of varieties of news? What is their mode of life? This will be explained. Sukadeva Goswami is describing their mode of life: Nidraya hriyate naktam vyavayena ca va vayah diva ca caryah rajan kutumba-bharanena va. ”At night they are wasting their duration of life either by sleeping or by sex life.” That's all. This is their business at night. Then at daytime, what is their business? In daytime they are always busy: “Where is money, where is money, where is money?” Then they are getting money. And as soon as there is money, they immediately have a programme of how to spend it perfectly. They will spend
thousands of dollars for family and relatives, but if you ask a dollar for Krishna consciousness they will say, “I do not have any.” So for these persons, there are varieties of material nature. This is the programme for their life: at night either sleeping or going to the night club or dancing club, sex life, that’s all. Not that these things are new. These are old things. People are long accustomed to all these things; it is human nature. And yet they are thinking, “We are in the modern days.” What do they mean by modern days? Nothing has changed by putting the old wine in new bottles. Practically this is going on. So the question is why are they wasting their life? That is answered also.

The Bhagavatam says: *dehapatyakala-tradism atma-sainyesv asatsv api tesam pramatto nidhanam pasyann api na pasyati*. *Deha* means this body. *Apatya* means his children. *Kalatra* means wife. Just as the nation thinks it is well-protected when it has good defense measures, so an ordinary man thinks that if he has a strongly built body and a very faithful wife, nice children, good bank balance, some property, securities, these things will give him protection. “Yes,” he believes, “they will give me protection. I have nice children, I have a good bank balance, I have so many properties, so why shall I go to Krishna consciousness? I am well-protected. These boys and girls have no bank balance, they have no home; therefore they should go.” But actually they are blind. How are they blind? They are thinking that these things will give them protection. *Pramatta* means crazy. Their craziness is thinking that these things will give protection. No. *tesam pramatto nidhanam pasyann api na pasyati*. Because he is crazy, he does not see the destruction of these things, although he is seeing others destroyed at every moment. “My father has died, naturally I shall die, naturally my sons also will die,”—so why are you so anxious for protecting this family? Everyone will die. They can see daily that the things they are working so hard for will be destroyed; but still they do not see, although it has been destroyed previously in history. Many empires have been destroyed previously in history. Many empires have been destroyed. The British empire, the Roman empire, the Egyptian Empire—all have been destroyed. Also, the Indian empire is now gone where formerly Parikshit Maharaja was the emperor of the world. They see that these things cannot give one protection when he is called for death.

Parikshit Maharaja was preparing. It was not that his good soldiers, children, wife, country, or bank balance could protect him. No. Nobody can give any protection. For example, when you fly in the sky you have to protect yourself. And if you are crashing in the airplane, nobody—neither the birds or other airplanes—can save you. You have to come down. Similarly when death will come, nobody will be able to give You protection. You cannot say, “My good state, good family or bank balance or this or that will protect me.” No. That’s all. Finished. Sukadeva Goswami is giving right instructions to Parikshit Maharaja. The rascaldom news of ordinary persons is not meant for hearing.

Therefore he concludes: *Tasmad bharata sarvatma bhagavan isvaro harih srotavyah kirtitavyas ca smartavyas cecchatabhayam. Cecchata abhayam.* If one is actually expecting that he shall be protected, there should be no more fearfulness. Sukadeva Goswami is instructing that if you simply divert your attention to the varieties of newspaper or any other information of this world, which is for the *gramedhi*, whose business is to sleep at night and work hard at daytime, that will not give you protection. What you have to do is hear about *Bhagavan, hari isvara*.

Sukadeva addresses Parikshit Maharaja as the descendant of Bharata. Parikshit Maharaja happened to be the descendant of the Kuru dynasty, which was begun from King Bharata. There are two or three Bharatas in the history of the Vedic literature. One Bharata is Lord Ramachandra’s younger brother. Bharat’s mother wanted to make him King. Therefore, by palace diplomacy, Ramachandra was sent to the forest. He was faithful to his brother, but by his mother’s diplomacy Lord Ramachandra was sent to the forest. This is one celebrated Bharata. Another Bharata is the forefather of the Kuru dynasty. And another Bharata was the son of Rasabhadeva, by whose name this whole planet is called Bharatarvarsha. Sukadeva is addressing Parikshit Maharaja as the descendant of King Bharata. He says, “You have to talk and hear about sarvatma, the Supersoul sitting in everyone’s heart. He is called *Bhagavan*, the Personality of Godhead, full with all opulences.” *Bhagavan*, this word, every word of *Srimad-Bhagavatam* suggests volumes of meaning. And He is called Hari, which means He who can take away all your sufferings. And He’s *ishvara*, the supreme controller.

So instead of diverting your attention to the varieties of news of this world, you must always hear about Him. Hear, and then preach. After hearing, the next thing is spreading. Therefore, we have our disciples like Kirtanananda Maharaja who will preach. Pushing out the news of Krishna. First of all hearing, then spreading and thinking. Always be thinking, or else what will you preach? You hear, you think of it, you preach; this is the business. Those who are actually seeking protection in the bank balance, or in this or that—they will never succeed. Parikshit Maharaja was advised by Sukadeva Goswami, “This is your business—become Krishna conscious.” He was at the point of death. But you cannot take to this business all of a sudden. Even if it is advised. You must practice it. You cannot become a good soldier on the battlefield. You have to receive military training before going to the battle. So this Krishna consciousness movement is training, for when you ultimately meet death.
Srila Prabhupada: I am personally not very much fond of receptions. I want to know how people give reception to this movement. That is my purpose.

Reporter: How long will you be in England?
Srila Prabhupada: I am coming here for the second time. Last time in 1967, when I was going to India, I stayed here for two days and then went away. Practically this is the first time I have come.

Reporter: And for how long now?
Srila Prabhupada: That I do not know. I have so many fathers and mothers to take care of me. So as long as they keep me here I can stay.

Reporter: Can I ask if this is a very special welcome for you, or is this a performance that you do each day?
Srila Prabhupada: No, wherever I go, I have my disciples. In the Western countries, I have about twenty centers, especially in America and Canada. The American boys are very enthusiastic. I got in Los Angeles and San Francisco a very great reception, and at the Ratha-yatra Festival about 10,000 boys and girls followed me for seven miles.

Reporter: What are you trying to teach, sir?
Srila Prabhupada: I am trying to teach what you have forgot. That is God. Some of you are saying there is no God. Some of you are saying God is dead, and some of you are saying God is impersonal or void. These are all nonsense. I want to teach that there is God. That is my mission. Any nonsense can come to me; I can prove that there is God. That is my mission. Krishna consciousness. It is a challenge to the atheistic people. There is God. We are sitting here face to face; similarly you can see God face to face if you are sincere and if you are serious. But unfortunately we are trying to forget God. Therefore we are embracing so many miseries of life. So I am simply preaching that you be Krishna conscious and be happy. Don't be swayed away by this nonsense, by the waves of maya or illusion. That is my mission.

Reporter: Is this chanting essential to the sustenance of your faith?
Srila Prabhupada: This chanting is the process of clearing the dust accumulated on the heart. Our relationship with God is eternal. It cannot be broken. But due to the contact of maya, we are trying to forget Him. But if we chant this holy name of God, Hare Krishna, then maya will not act, and we shall very quickly understand our relationship with God. That is the process. In the Bhagavad-gita it is said that those who are miscreants, rascals and the lowest of the mankind and atheistic do not know what is God. But those who are virtuous or those who are inquisitive will try and understand what is God. So my appeal to you is that you try to understand this movement, Krishna consciousness. It is not a bogus movement. It is scientific, authorized. Any scientist, any philosopher, any logician may come, and we shall prove that there is God and that we have an eternal relationship with Him. So if you want happiness, then you must take to this Krishna consciousness movement. Otherwise the human race is doomed. Anyone who has no God consciousness has no qualifications, however academically rich he may be. His only qualification is mental concoction, that's all. So we reject all this nonsense. We simply accept a sincere soul who wants to dedicate his life for God's service. These boys and girls who are following me are very elevated; they are not
ordinary boys and girls. They have taken to Krishna consciousness. Their quality is greater than that of any mundane erudite scholar. For one who has developed Krishna consciousness, love of God, all good qualities will automatically develop in him. Bring anyone in this world to test any one of our boys. You will find how much difference there is in their character, in their feeling and consciousness. If you want peaceful society, then you must make people God conscious, Krishna conscious. Then everything will be automatically solved. Otherwise your so-called United Nations will not help.

**Reporter:** Mr. Billy Graham makes people God conscious in a different way. Can you tell me what you think of him?

**Srila Prabhupada:** I do not know what is Billy Graham, but I am following the Vedic principles, *Bhagavad-gita* as it is. Krishna says that you give up all nonsense occupations and simply surrender unto Him, and He will take charge of you and give you protection. This is our philosophy.

**Reporter:** Can I ask you several questions about your general attitude about things going on around us? For instance, what do you feel about man going to the moon?

**Srila Prabhupada:** This is simply a waste of time. I already commented on this when I was in San Francisco. The reporters asked me this very question and I gladly replied that it is simply a waste of time and a waste of money. That's all.

**Reporter:** What about something very much nearer to ourselves in this country, and that is of war, or civil disturbance going on, between Christians.

**Srila Prabhupada:** We are not Christian nor Hindu nor Muslim. We are God's servants. That's all. With anyone who is God's servant, there is no disagreement. But when one is *maya*'s servant, servant of illusion, then there is disagreement. That system of religion is first-class which teaches how to love God. That's all. It doesn't matter whether it is Christian religion, Mohammedan religion or Hindu religion. We can see if the follower of the religion has learned how to love God, then his religion is perfect. Otherwise it is useless.

**Reporter:** So you don't think it's worth going to such places as Ireland and trying to talk to the people out there.

**Srila Prabhupada:** This is our talking: first-class religion is that which teaches how to love God. Try to understand this. This is a simple process.

**Reporter:** Yes, but don't you think it's worth going over there to help them?

**Srila Prabhupada:** We can see. Suppose you are Christian. If you have developed your sense of loving God, then you are perfect. But instead of loving God,
if you have developed your sense of loving dog, then
you have wasted your time.

[Prabhupada is suddenly informed that his car is waiting,
and he prepares to leave the terminal.]

Reporter: I just want to know how old you are.

Srila Prabhupada: I am 74 years old. I was born in
1896.

Reporter: Where abouts?

Srila Prabhupada: In India. Calcutta.

Reporter: Are you married, sir?

Srila Prabhupada: Yes, I have my sons, and they have
sons. My wife is living. But I have no connection with
them. I am a sannyasi ... renounced order.

Reporter: You say you have no connection with your
family.

Srila Prabhupada: No.

Reporter: Why?

Srila Prabhupada: Because I have taken sannyasa. I
have dedicated my life for Krishna.

Reporter: I see.

Srila Prabhupada: That is the Vedic system: a certain
portion of your life you should simply dedicate for God.
That is called sannyasa.

Reporter: To do this, did you have to divorce?

Srila Prabhupada: No. There is no question of divorce.
We do not even know what divorce is. In our country
there is no divorce. Wife and husband, once combined,
there is no question of separation, in all circumstances,
either in distress or in happiness. Our modern politicians
have introduced this divorce law, otherwise, according
to Hindu Manu-samhita, there is no divorce law.

Reporter: When did you renounce your family?

Srila Prabhupada: In 1959.

Reporter: How are they managing without you?

Srila Prabhupada: They are managing. My sons are
grown up and are earning. My wife is also a rich man's
daughter; she has some property. So they have no
problems.

Reporter: Do you ever see them at all?

Srila Prabhupada: I cannot see, at least, my wife. But
if my sons and daughters come to see me, I can see
them. But my wife I cannot see. That is the system of
sannyasa. A sannyasi cannot see his wife again.
Renunciation means renouncing connection with woman,
renouncing sex life. That is renunciation.

[Prabhupada is escorted to a car which takes him from
the airport to the London temple.]
Once upon a time, there was a discussion among the great rishis to analyze who is the greatest, between Brahma, Shiva and Lord Vishnu. But they could not come to a conclusion. So all the rishis thought it would be helpful for them to ask the great muni, Brighu. They all knew he was the right person to find a solution for their doubt. Brighu Muni told them he would give an answer that would clear all of their doubts. But he first needed to put each of these three great personalities to test.

First, he went to Kailash where Lord Shiva and Goddess Parvathi reside. But, at the entrance, Brighu Muni was stopped by the gatekeepers, as the Lord of Kailash and his consort were spending time with each other and were not to be disturbed by intruders. Brighu thought Shiva could not be the right person who might help his devotees, as he was not easily accessible, and therefore he could not be the greatest.

Disappointed, Brighu then left to Sathya Loka where Lord Brahma and Goddess Saraswati reside. But Lord Brahma was also not ready to meet him, so the sage concluded that this deity was also not the greatest.

Finally, Brighu Muni went to Sri Vaikuntha where Lord Narayana and Goddess Sri Lakshmi reside. As Brighu Muni entered Vaikunta, he was greeted respectfully and this made him feel inclined to think that Lord Narayana was the one from who all could seek help, as He was very approachable. Lord Narayana offered the sage a seat and worshipped him by washing his feet. But Brighu was here to test the Lord, and so he kicked His chest, while the Lord held his feet. Lord Narayana immediately apologized to the sage. With great concern and anxiety the Lord asked Brighu whether his feet hurt after they touched His hard chest. Lakshmi Devi was greatly offended by the actions of the sage who had been so sincerely welcomed and worshipped by Her Lord, and in Her anger, she cursed the sage for his heartless action. Her rage was so great that She cursed all brahmanas to languish in poverty. She left Vaikuntha and decided to appear on the Earth. The Supreme Lord decided to follow Her to Earth soon.

At the same time, on the Earth, a king named Dharma Varman ruled in Kumbakonam, Chola Nadu. Once the king was hunting in the forest and found a child lying on a lotus in a pond. The childless king adopted the girl child and named her Kamalavalli (kamala means lotus). The girl was in reality, none other than Sri Lakshmi Devi Herself. When She grew up, Princess Kamalavalli Nachiyar fell intensely in love with Sri Ranganatha when She had darshana of Him on a visit to Srirangam and decided to marry no one else. Fulfilling Her wish, the Lord came to the palace of the Chola king Dharma Varman and married Princess Kamalavalli Nachiyar. The king raised a temple at Woraiyur to commemorate this divine wedding. Here, one can see Kamalavalli Nachiyar in a grand sitting posture, all set to get married. Being the handsome man in wedding attire, Lord Ranganatha here is called Azhagiya Mana Vaalan, or the Handsome Bridegroom.

Moola vigraha of Azhagiya Manavalan with His consort Kamalavalli Nachiyar

Woraiyur Kamalavalli Nachiyar Temple

by Sampatkumara Ramanuja Dasan (Ashwin S)
Festivals

Every year in the month of Panguni, a significant event takes place at the Woraiyur temple. Lord Ranganatha, in all His splendour, leaves the Srirangam temple at 4am to make the 6 km journey across the river Cauvery in a golden palanquin, to meet His beloved Kamalavalli Naachiyar for the Kalyana Utsavam (marriage festivities). On this auspicious day in the month of Panguni, the entire marriage formalities between Lord Ranganatha and Kamalavalli Nachiyar are enacted at the Woraiyur Temple. The Lord returns to Srirangam after spending some time with Kamalavalli Nachiyar.

Other festivals like Dolotsava, Vasanthotsava (spring festival), and Navaratri are celebrated with much pomp and joy in this temple.

A speciality of this temple is that this is the only Divya Desham (out of the 108) where the Goddess is facing the Northern direction, in this case, the direction of the Srirangam Ranganatha temple.

Thiruppaan Alwar

Woraiyur is the birth place of the great Sri Vaishnava saint Thiruppaan Alwar. Thiruppaan Alwar was well versed in playing the veena and every day he sang songs in praise of Sri Ranganatha. But since he was from a lower caste, instead of going to Srirangam, he used to go to banks of the Cauvery River and sing, looking in the direction of the Srirangam temple.

Pleased by his devotion, Lord Sri Ranganatha wanted to reveal the Alwar’s devotion to the world and had played out a small lila or pastime.

One morning as usual the Alwar was singing on the banks of the Cauvery River. The priest of Srirangam, Saranga Muni, had come to take water for Lord Sri Ranganatha. The Alwar was so immersed in his devotion that he did not hear the priest asking him to move a way, since he was from a lower caste. So the priest threw a small stone at the Alwar, which brought him back to consciousness. The Alwar immediately moved away from the place to give way for the priest. The Alwar was afraid that he had committed an offence and had delayed the service to Lord Sri Ranganatha.

The priest went back to the temple with the water and was shocked on seeing Lord Ranganatha. The Lord
was bleeding from the exact place where the priest had hit Thiruppaan Alwar with a stone! The priest was terrified and requested the Lord to explain the reason for the bleeding. Sri Ranganatha then told him that the one he hit with the stone is His dear devotee. Sri Ranganatha explained that He Himself was with the Alwar while he sang, and when the priest hit him with a stone, He too was injured. Sri Ranganatha instructed the priest to bring the Alwar to Him on his shoulders.

The priest went back to the Alwar and narrated the entire incident. The Alwar objected to be taken on the priest’s shoulder, since he held priests in a very high regard as they serve the Lord Ranganatha personally every day. But when the priest explained that it was the instruction of Lord Ranganatha to bring him on his shoulders, the Alwar finally accepted to be carried.

As the priest Saranga Muni walked towards the temple, everyone was surprised to witness the strange sight of the Alwar being carried. They all stood in silence. After reaching the temple, Thiruppaan Alwar could not believe that he was finally seeing Lord whom he thought he would never see in this life. He raised his hands above his head and started to sing shlokas glorifying Sri Ranganatha.

Thiruppaan Alwar’s poem in praise of the Supreme Lord (translated from Tamil to English):

I have seen the one whose colour is like dark rain clouds.

He is the one with the mouth that swallowed the butter of cowherds.

He is the Lord of the devas.

He is Lord Ranganatha,

He is my nectar, my life!

My eyes have seen my Lord and will not see anything else!

Photo courtesy-Santhanakrishnan, Srirangam
As the train speeds on through the grey light of early morning, I think of my destination and make plans; my mission is most important.

Suddenly the train begins screeching a halt. “Your stop,” the conductor says. I protest, “But—but—I don’t want to get off here. I’m going to . . .”

“No arguments! You must get off!” He pushes me out of the train onto the platform, without even a chance to collect my luggage from the rack.

Here I am in an unknown place, with no friends, no possessions, and all my plans ruined. What am I to do?

Now the alarm saves me, ringing opportunely to bring me back awake. What a horrible dream!

It hits on one aspect of our existence so dismal we usually prefer to ignore it.

Yet when we view death objectively, it’s not such a difficult thing to understand. At one time or another, by disease, by accident, or by providence, every one of us will be forced out of our body for what seems an unknown destination. Death’s stroke doesn’t wait for us to resolve our unfinished business, nor does it heed our careful moves to stave it off. When it’s time to go, you go.

What actually goes on at the time of death? Bhagavad-gita explains that just as we take off old garments and put on new ones, each of us must leave our present body and accept another. It’s not so difficult to understand.

Still, though we’re not able to escape the harsh reality of death, we’re scarcely ready to face it when it comes. Every person reading this article will come face to face with death. How many of us will be prepared for it?

We all fear death. Witness how carefully we
Man is proud of his achievements in science and technology, yet he has failed to come to a scientific understanding of death. Recently we have been trying harder, but more often than not we simply try to ignore that death is approaching. Our technological sophistication insulates us. In the Western countries, we never see a dead body: someone covers the corpse with a clean white sheet and whisk it away. Birth and death are things that happen to other people, off in a hospital somewhere. It's easy to forget that this will happen to us some day.

A great saintly king named Yudhisthira was once asked, "What is the most wonderful thing within this world?"

He replied, "Everyone is seeing his family and friends die one by one, yet he is thinking, 'I will not die.' That is the most wonderful thing."

Our fear of death arises from this duality: on the one hand we want to enjoy bodily pleasures, but on the other we never seem to have enough time. This duality is explained in the Vedic literatures. Every living entity is pleasure-seeking by nature (ananda-mayo 'bhyasat). He doesn't want death and suffering. But they are forced on him for his foolishness in accepting the material body as a source of pleasure. Instead of getting pleasure from this body, however, we experience constant frustration. There is a story of a man on his deathbed who asked the doctor to prolong his life another four years. "Sir," the doctor said, "I can't give you another four minutes."

Modern scientific research doesn't aim at understanding this dilemma, but ancient Vedic literatures describe it clearly:

\[ bhayam dvitiyabhinivesatah syad isad api tasya viparyayo 'smitih \]

"Fear arises from the duality of material existence [dvitiya]. When one is attracted by material illusion, his conception of life is reversed. Instead of being the eternal servant of Krishna, he becomes Krishna's competitor."

In other words, we accept an illusory existence because of our rebelling against the Supreme Lord. Material nature then awards us a temporary body so that we can try to fulfill our plans for independence, but along with the body comes suffering. The material body is made in such a way that it will give us trouble and eventually break down. Planned obsolescence.

We are all eternal spiritual beings, meant to serve the Supreme Lord, but we have forgotten this connection with Krishna and have accepted bodies that grow old and die. This is what puts us in duality and fear. I am eternal, I am not meant to die, but I have to undergo death because I have identified myself with the temporary. When we come to understand that we are eternal—when we no longer identify with the body—we have nothing more to fear.

The soul in the material world continually changes from one body to the next, just as in one lifetime we change from boyhood to youth to old age. Death simply means that the spirit soul changes from his residence in one body to a residence in another. So if one has realized his eternal relationship as a servant of Krishna, he cannot be frightened or bewildered by this change.

This is the real solution to the problems of life. We must awaken to our forgotten relationship with Krishna before we are forced out of the body:

\[ tan mayayato budha abhajet tam bhaktyaikayesam guru-devatatma \]

"To nullify the mistake of duality, one who is actually learned and advanced worships the Supreme Personality of Godhead under the guidance of a bona fide spiritual master, whom he should regard as his worshipful deity and as his very source of life. He thus worships the Lord by unalloyed devotional service."

Anyone can take to this process of Krishna consciousness, or pure devotional service, and become completely fearless. We have made the mistake of identifying ourselves with the temporary body, and therefore we must always live in fear of its demise. But by practice of Krishna consciousness we take up our eternal identity as servants of Krishna, and this fear of material existence is nullified.

Bhakti-yoga, or Krishna consciousness, is the process for establishing our long-forgotten relationship with Krishna. It is not an artificial practice; it is the reawakening of our dormant consciousness of Krishna. As soon as we awaken our Krishna consciousness even slightly, all fear departs, and we begin to relish the pleasure we are seeking—on the eternal, spiritual platform. We begin this process easily by chanting the maha-mantra: Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. Not only do the Vedic scriptures analyze the problems of life; they also give us the perfect solution. The centers of the Krishna consciousness movement have been established so that anyone can take up this process and become fearless. We invite everyone to come and experience an atmosphere free from fear and anxiety.
The Teachings of Lord Chaitanya
By His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

In the instruction of Lord Chaitanya to Sanatana Goswami we can understand the science of God in the matter of His transcendental form, His opulences, and His devotional service—for everything is being described to Sanatana Goswami by the Lord Himself. At the time Sanatana fell at the feet of the Lord and with great humility asked about his real identity. He spoke as follows: "I am born of a lower family, my associations are all abominable, and I am fallen and the most wretched of mankind. I was suffering in the dark well of material enjoyment, and I never knew the actual goal of my life. I do not know what is beneficial to me although in the
was already conversant with everything, but, "Because you are a humble devotee you are asking me to confirm what is already realized by you. This is very nice." These are the characteristics of a true devotee. In the Narada Sutra it is said that one who is very serious about developing his Krishna Consciousness, by the grace of the Lord, has his desire for understanding Krishna very soon fulfilled. The Lord said, "You are a suitable person for protecting the devotional service of the Lord, therefore it is my duty to instruct you in the science of God, and I will explain to you one of the orders."

It is the duty of a disciple approaching a spiritual master to enquire about his constitutional position. In response to that spiritual process, Sanatana has already asked, "What am I and why am I suffering from threefold miseries?" The threefold miseries are called adhyatmic, adhibhautic, adhidaivic. Adhyatmic means pertaining to the body and mind, therefore there are two kinds of miseries suffered by the living entity: sometimes he is suffering bodily, and sometimes he is distressed mentally—both are miseries. We are put into miseries even in the womb of the mother. And there are also many forms of misery that take advantage of our delicate body and give us pain. Miseries inflicted by other living entities are called adhibhautic.

This is the process of acceptance of a spiritual master by the disciple. One should approach a spiritual master and humbly submit to him and then inquire from him about one’s spiritual progress. The Lord was pleased by Sanatana’s submissive behaviour and He replied to him as follows: “You are already benedicted by Lord Krishna, therefore you know everything and you are free from all miseries of material existence.” The Lord further replied that because Sanatana was in Krishna Consciousness, naturally, by the grace of Krishna, he was already conversant with everything, but, "Because you are a humble devotee you are asking me to confirm what is already realized by you. This is very nice." These are the characteristics of a true devotee. In the Narada Sutra it is said that one who is very serious about developing his Krishna Consciousness, by the grace of the Lord, has his desire for understanding Krishna very soon fulfilled. The Lord said, "You are a suitable person for protecting the devotional service of the Lord, therefore it is my duty to instruct you in the science of God, and I will explain to you one of the orders."

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entities, like cockroaches, that sometimes give us pain, and there are other living entities born on different kinds of planets, and they also give us miseries. So far as adhidaivic miseries are concerned, they are offered by the demigods from the higher planets. For instance, sometimes we suffer from serious cold weather, sometimes we suffer by the thunderbolt, sometimes earthquakes, tornadoes, droughts and all other natural disasters. So we are always in either of these three kinds of miseries. Sanatana’s enquiry was, “What is the position of the living entities? Why are they always put into these three kinds of miseries?” Sanatana has admitted his weakness; although he was known by the mass of people as a great learned man (and actually he was a highly learned scholar in the Sanskrit language)—and although he accepted the designation of a very learned man given him by the mass of people, yet he did not actually know what his constitutional position was, and why he was subjected to the threefold miseries.

The necessity of approaching a spiritual master is not a fashion, but is for him who is seriously conscious of the material miseries and who wants to get out of them; it is the duty of such a person to approach the spiritual master. We find similar circumstances in the Bhagavad-gita. When Arjuna was perplexed by so many problems, whether to fight or not to fight, he accepted Lord Krishna as his spiritual master. There also it was a case of the Supreme Spiritual Master instructing Arjuna about the constitutional position of the individual entity. In the Bhagavad-gita we are informed that the constitutional position of the individual entity is spirit soul; he is not matter, therefore as a spirit soul he is part and parcel of the Supreme Soul, Absolute Truth, Personality of Godhead. We also learn that it is the duty of the spirit soul to surrender, for only then can he be happy. The last instruction of the Bhagavad-gita is that the spirit soul is to surrender completely unto the Supreme Soul, Krishna, and in that way realize happiness. Here also, Lord Chaitanya in answering the questions of Sanatana is repeating the same truth, but without giving him information of the spirit soul which is described in the Gita. He begins from the point where Krishna ended his instruction. It is calculated by great devotees that Lord Chaitanya is Krishna Himself. And as He ended His instruction in the Gita, from that point he begins His instruction again, to Sanatana. The Lord said to Sanatana, “Your constitutional position is that you are pure living soul. This material body is not the identity of your real self, neither is your mind your real identity, nor your intelligence, nor is false ego the real identity for self. Your identity is that you are eternal servitor of the Supreme Lord, Krishna. Your position is that you are transcendental. Superior energy of Krishna is spiritual in constitution, and inferior external energy is material.
In other words, you are between the material energy and the spiritual energy, therefore your position is marginal. In other words, you belong to the marginal potency of Krishna. You are simultaneously one with and different from Krishna because in a sense you are spirit, therefore you are not different from Krishna; but because you are only a minute particle of Krishna, you are therefore different from Krishna.”

This simultaneous oneness and difference always exists in the relationship between the living entities and the Supreme Lord. From the marginal position of the living entity, this "simultaneously one and different" is understood. The living entity is just like a molecular part of sunshine, whereas Krishna is compared to the blazing and shining sun. Lord Chaitanya compared the living entities to the blazing sparks from the fire, and the therefore divided into the three modes of material nature. Lord Chaitanya quoted from Vishnu Purana that all inconceivable energies are there in the Supreme Lord, and the whole cosmic manifestation is acting due to the same inconceivable energy of the Supreme Lord. For example, as the heat of the fire is all perceivable, similarly the inconceivable energy of the Supreme Lord is always perceivable by an intelligent person.

The Lord says that the living entities are also known as ksetrajna, or “knower of the field of activities.” In the Gita in the 13th Chapter the living entity is described as ksetrajna, the body is described as the field of activities, and the living entity is the knower of that field. Although the living entity is constitutionally conversant with spiritual energy, or has the potency of understanding, he is being covered by the material energy, and he consequently
understands this body to be himself. This is called false ego. In material existence, under this false ego, the bewildered living entity is changing his different bodies and suffering different kinds of miseries. The knowledge of understanding his true position is present to various extents in different varieties of living entities. In other words, it is to be understood that the living entity is part and parcel of the spiritual energy of the Supreme Lord. The material energy is inferior energy, and therefore man has the potency to uncover this material energy and utilize the spiritual energy. It is stated in the Bhagavad-gita that the superior energy is covered by the inferior energy. Due to this covering, the living entity is subjected to the miseries of the material world, and, according to the different degrees of obscuration, is proportionately suffering material miseries. Those who are a little enlightened are suffering less, but on the whole, everyone is subjected to material miseries on account of being covered by the material energy. The Lord also quoted from the Gita, 7th Chapter, in which it is stated that earth, water, fire, air, sky, mind, intelligence, and ego, all combine together to form the inferior energy of the Supreme Lord. But the superior energy is the real identity of the living entity; on account of that energy the whole material world is working. The cosmic manifestation, made of material energy or material elements, has no power to act unless it is moved by the superior energy, the living entity. So actually, the conditional life of the living entity is forgetfulness of his relationship with the Supreme Lord in superior energy. When that relationship is forgotten, conditional life is the result. Only when man revives his real identity, that of eternal servitor of the Lord, does he become liberated.

(Part II of Lord Chaitanya’s teaching will appear in the next issue)

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Central Bank of India donated a food distribution vehicle to Akshaya Patra, Hyderabad. Sri Malay Mukherjee, Executive Director, Central Bank of India & Sri Satya Gaura Chandra Das, President, HKM-Hyderabad were present on the occasion.
Sri Krishna Contest & Goloka Shades

PRIZE DISTRIBUTION

On Feb 16, 2013, a glittering Prize Distribution Ceremony was organized by ISKCON-Bangalore’s Cultural Education Services Department, to felicitate the young winners of Sri Krishna Contest and Goloka Shades 2012. About 400 people, comprising of proud parents and teachers cheered the winners and also shared the stage with them to receive the prizes.

Highlights:

Sri Krishna Contest
No. of participating schools – 194
No. of participants – 8,096
Prizes distributed – 48

Goloka Shades
No. of participating schools – 349
No. of participants – 60,964
Prizes distributed – 180

Special Performer Awards
Distributed at schools – over 4450

1: Renowned magician M D Kaushik weaves a spell over the audience with his spectacular magical performance.

2: A young achiever receives Bhagavad-gita, certificate and trophy.

3: Accompanied by her mother, a little artist receives the Goloka Shades award.

4: Each of the 250 winners walked away with these grand prizes.
Over 500 years ago, when Lord Krishna appeared as Sri Chaitanya Mahaprabhu, Lord Balarama appeared as Sri Nityananda Prabhu, to assist in His mission. Together They inundated the country with Their compassion and propagated the yuga dharma for Kali yuga, of chanting the Hare Krishna mahamantra. Sri Nityananda Prabhu established the mission in Jagannatha Puri while Sri Chaitanya travelled across South India. On Sri Chaitanya’s return, Sri Nityananda returned to Bengal to continue His missionary work there.

On His auspicious appearance day, at ISKCON Bangalore, the utsava vigraha of Sri Nitai Gauranga were taken on a pallaki utsava (left) accompanied by devotees performing Harinama sankirtana. A grand abhisheka followed, attended by throngs of devotees (front cover).
Mangalore

Chennai
Project Update

Garbha griha of
Sri Sudarshana Narasimha

Temple with kalyani

North entrance of the temple
Iskcon Bangalore
@IskconBangalore

Dedicated to His Divine Grace A. C. Bhaktivedanta Swami Prabhupada Founder-Acharya - INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS
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#IskconBangalore - #Sri #Nityananda Trayodashi Feb 23, 2013. View the glimpses of celebration live at: iskconbangalore.org/live-darshan
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#IskconBangalore - #Sri #Nityananda Prabhu – The Original #Guru. Read - harekrishnablog.com/festival-a-rep...
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Sri Gaura Purnima 2013

Appearance day of Lord Sri Caitanya Mahaprabhu, the great apostle of love of God and the father of the congregational chanting of the holy name of the Lord!

Srila Prabhupada's
ISKCON

Wednesday, Mar 27, 2013
Celebrations at
ISKCON
Hare Krishna Hill, Bangalore
6:00 pm onwards:
Maha Sankirtana
Pallaki Utsava
Abhishekam
Pravachan
Prasadam Feast

The advent of the holy name took place along with the advent of Lord Sri Caitanya Mahaprabhu.
- Srimad-Bhagavatam Introduction
**venue**
ISKCON Bangalore

**Fee**
₹ 4000/- if registered 15 days before the start of the camp or ₹ 4500/- after that.
Includes:
- Gita course materials
- One-day educational trip
- Talents Day costume
- Course certificate
- Camp diary
- Camp festival
- Group photo
- Trophy
- Module fees & materials
- Lunch & refreshments
- Camp DVD
- Gifts
and many more...

**Time**
09:00 am – 03:00 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.

**Batch Dates**
Batch I: April 01 – April 21, 2013
Batch II: April 22 – May 12, 2013

**Cultural Education Services**
Sri Radha Krishna Mandir
(Founder-Acharya: His Divine Grace A. C. Bhaktivedanta Swami Prabhupada)
Hare Krishna Hill, Chord Road, Bangalore - 10.
Tel: 32214522 / 9341211119
E-mail: radha.krishna@hkm-group.org
Website: www.iskonbangalore.org