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.
Saved From Death

The remedy for the fact of life most of us don't like to think about.


ksudrayusam nrnam anga
martyanam rtam icchatam
ihopahuto bhagavan
mṛtyuḥ samitra-karmani

"O Suta Gosvami some human beings, though short-lived, desire to learn the truth and attain eternal life. To save them from the slaughtering process, the controller of death, Yamaraja, has been called to this assembly." (Srimad-Bhagavatam 1.16.7)

The word ksudrayusam means "very short duration of life." For example, an ant's life or a germ's life would be called ksudrayusam. They are living entities, but their duration of life is very short. There are many flies who live their whole lives in one night. They take birth in the evening, and the whole night they are busy eating, sleeping, begetting offspring, and fearing their enemies. In India they are called diwali insects. In the evening, before sunset, you will see one, two, or three of them. By midnight they have increased to thousands and millions. And in the morning, at the end of the night, you will find heaps of dead insects.

This material world is called mṛtyu-loka, "the place where everyone dies." But there are different durations of life. One creature lives for four minutes, another for ten minutes, another for a hundred minutes, another for a hundred days, and human beings for at most a hundred years. But on other planets there are higher living entities, demigods, who live much longer than human beings. For example, from the scriptures we understand that the people on the moon planet live up to ten thousand years, according to heavenly calculation. In each planet the calculation of time is different. On the moon, one day is equal to one of our years. So, since the living beings on the moon live for ten thousand of their years, just imagine how many of our years they live!

But Bhagavan Sri Krishna informs us that wherever you may go, Yamaraja, the controller of death, is ready. He is a representative of Krishna, just as a magistrate is a representative of the government. So Yamaraja is ready to judge you as soon as you finish your term of life.

Generally, at the end of life people become disgusted. They do not wish to live anymore. The body is old. always diseased, rheumatic pains . . . there is no life, or an old man there is no material enjoyment. He wants to enjoy, but he cannot.

In this regard there is a nice story about a Mogul emperor who lived in India in the fifteenth century. He had very intelligent ministers, and they would reply to whatever inquiries he made of them. Once he inquired, "My dear minister, how long does sex desire last?"

The minister replied, "Up to the point of death."

The emperor said, "No, no. How can it be?"

"Yes, an old man has sex desire, but he cannot satisfy it because his instrument has become dull and useless. But the desire is there."

"I don't believe it," said the emperor. "I am not satisfied with this answer."

"All right sir, I will satisfy you."

So, one day the minister came to the emperor and said, "Sir, please come with me immediately, and bring your young daughter with you."

The emperor immediately prepared to go with the minister, taking his young daughter with him. He asked, "Where are we going?"

The minister said, "You will come to know."

As they approached a house where a very old man was on his death bed, the minister requested the emperor, "While entering the room, kindly try to see the face of the dying man." The emperor was very intelligent and when
he looked at the old man's face, he noticed that the man was looking toward the young girl, not the emperor. So he said, "Yes, I have your answer."

So, the desire to enjoy is the root cause of our coming to this material world. Enjoyment is there in the spiritual world, but there the enjoyer is Krishna, and everyone else is enjoyed by Him. Here everyone wants to be the supreme enjoyer, and therefore they must come to this material world, mrtyu-loka, and suffer repeated birth and death. The aim of life is to stop this repetition of birth and death. But the so-called scientists do not know this.

Here it is said that human beings are ksudrayusam, "having a short duration of life." Although human beings have a short duration of life in comparison to that of beings on other planets, still they have a mission to fulfill in this life. In animal life the consciousness is not developed, but in the human form of life, although it is perishable (adhruvam), it is full of meaning (arthadam). As Prahlada Maharaja says,

\[
\begin{align*}
\text{kaumara acaret praerno} \\
\text{dharman bhagavatan iha} \\
\text{durlabham manusam janma} \\
\text{tad apy adhruvam arthadam}
\end{align*}
\]

"From childhood one should practice bhagavat-dharma, or Krishna consciousness. That is the mission of this human form of life, which is very difficult to attain and temporary. Just become Krishna conscious. Chant Hare Krishna." Narada Muni had taught Prahlada Maharaja, so he was convinced that his only business was to make advancement in Krishna consciousness by chanting the Hare Krishna mantra.

Prahlada Maharaja was the son of the demon Hiranyakashipu. Hiranyakashipu did not appoint any teacher to instruct Prahlada Maharaja about Krishna consciousness, but when Prahlada was in the womb of his mother, Narada Muni instructed her about Krishna consciousness. She had to live for some time in the care of Narada Muni when her husband was out being defeated by the demigods. So the woman was in anxiety about when her husband would come back. At that time the child Prahlada was within her womb, so she begged a benediction from Narada:

"Sir, kindly arrange it that as long as my husband is absent I will not give birth to this child." Narada Muni said, "All right" Then, although Narada Muni taught her about Krishna consciousness, her mind was absent because she was thinking of her husband. But the child within her womb heard the instructions. This is stated in Srimad-Bhagavatam.

Later, a friend asked Prahlada Maharaja: "My dear Prahlada, we are being taught by the same teachers as you are. Where from have you learned all this nice instruction?" Prahlada replied, "This instruction was given by Narada to my mother, but since she is a woman, she has forgotten it. But I remember."

So, people should be taught that the real problem of human life is how to stop janma-mrtyu-jara-vyadhi—birth, death, old age, and disease. This is real education. For example, here we are speaking on the Srimad-Bhagavatam. The subject matter is how one can transfer himself from this material world to the spiritual world and thereby stop birth, death, old age, and disease. This is the whole subject matter.

People should consider. "I do not wish to die. Why is death forced upon me?" This is the question of an intelligent man. People do not like to think of death, but sometimes they are forced to. Suppose there is some natural disturbance. I have experience: recently when I was in the front room, there was a little trembling of an earthquake. People were crying; especially the ladies were screaming. And as soon as there will be a big earthquake, everyone will become afraid: "Oh, now we are going to die! We have to die!" Everyone is afraid of death, but nobody thinks about how to make a solution to the problem of death.

Here in the present verse it is said that Yamaraja was called in order to save the persons present in the assembly from death. But ordinarily, only those who are sinful see Yamaraja at the time of death. after the body is finished. Yamaraja is there when we are sinful; he is not for the devotees.

In this regard there is an account in the Srimad-Bhagavatam concerning Ajamila. Ajamila was a greatly sinful man, but he was fond of his youngest child, who was named Narayana. At the time of death Ajamila saw four very fierce and odd-looking creatures. They were the Yamadutas, messengers of Yamaraja. Ajamila was very much afraid: "Who are they! And because he was very affectionate to his youngest child, he called out, "Narayana, please come here! I am very much afraid!"

Immediately, four messengers of Narayana came and stopped the Yamadutas. Just see the power of chanting the name of Narayana! Ajamila immediately became eligible to go to Vaikuntha. Apparently, he did not even mean Lord Narayana when he chanted the name of his son. But Vishvanatha Chakravarti Thakura, with reference to
In his boyhood, Ajamila was a very sincere devotee of Lord Narayana, being the son of a brahmana. But he fell under the clutches of a prostitute. And after mixing with the prostitute, all his spiritual activities stopped. That is natural. He became a drunkard, a thief, a gambler, a meat-eater, and a debauchee. All these qualifications he acquired by the association of one prostitute. In the present age people’s only business is to mix with prostitutes. Just see their position! How fallen they are! There is an open market for prostitution. This is modern civilization.

So, Ajamila was a brahmana’s son, very regulated, following all the rules and regulations. But as soon as he associated with a prostitute, he became fallen. Still, at the time of death this man remembered Lord Narayana. According to Vishvanatha Chakravarti Thakura, if he had simply called the name of his son, that wouldn’t have been sufficient. He actually remembered Lord Narayana. But according to shastras [scripture], even if one chants the holy name of the Lord neglectfully, one gets the chance of being liberated. That’s a fact.

The shastra tells how once a Mohammedan was attacked by a wild boar. While the boar was killing the Mohammedan with its tusk, the man uttered, “Harama! Harama!” Harama is an Urdu word that means “condemned” or “abominable.” The Mohammedans do not eat the flesh of pigs, just as the Hindus do not eat the flesh of cows. To the Mohammedans, pigs are harama, condemned. So when the man cried out “Harama!” he meant “This boar is condemned!” Still he got the result of chanting harama, harama. “O my Lord Ramachandra!”

There are hundreds and thousands of names of Krishna, the Supreme Personality of Godhead, and if you chant any of them you will get the result. That is the instruction of Sri Chaitanya Mahaprabhu: nam-nam akari bahudha nija-sarva-saktis tatrarpita niyamitah smarane na kalah. The Supreme Personality of Godhead and His name are identical. That is Krishna’s absolute nature. Krishna and His form are also nondifferent. Krishna’s form on the altar can give you the same result as you would get if He were personally present. That is Krishna’s absolute nature. So in the name of Krishna there is complete potency, just as there is in Krishna personally. Therefore it is so important to chant His name.

In this age, we are so fallen that it is not possible to associate with Krishna as He is. But if we associate with Krishna’s name, then that is also association with Krishna. This is the advantage of chanting His name. And as you associate with Krishna in His sound form, you become purified: srnvatam sva-kathah krishnah punya-sravana-kirtanah hrdy antah-stho hy abhadrani vidhunoti suhrt satam. This is the advantage of chanting the holy name of Krishna.

Therefore everyone’s duty is to solve this birth-and-death problem by chanting the Hare Krishna mantra. That is
the primary duty of human life. And this should be taught from the very beginning of life. Just see these pious children who are dancing here, taking part in this meeting. This path of Krishna-realization is so nice that even a child can take part in it. These young children have no education, they have no knowledge, but the method is so nice that they can also take part. They can enjoy dancing and chanting with their fathers and mothers. There are many yoga systems, but this bhakti-yoga system is so perfect that both the grandfather of the child and the child himself can take part in it. The children are dancing here, and sometimes they are chanting, and all these things are going to their spiritual credit.

The Deity worship has been introduced for the general public. Anyone can come and see the Deity, chant the Hare Krishna mantra, dance a little, play the karatalas—some way or other, if somebody engages in Krishna's service, that will be credited to his account. Krishna will consider. "Yes, this living entity has advanced so much." Therefore, in the Bhagavad-gita Krishna says, svalpam apy asya dharmasya trayate mahato-bhayat: "Even if you do very little of this process of bhakti-yoga, it can save you from the greatest danger in life."

The perfect example is Ajamila. In the beginning of his life Ajamila executed some service to the Lord under the instructions of his father. That was to his credit. So when he became a first-class sinful man and was dying, somehow or other he chanted the name of Narayana and was saved. As soon as he uttered the name Narayana, he became eligible to be transported to Vaikuntha. Immediately Narayana sent his men, the Vishnudutas, saying, "Go and save this man. He is being harassed by the Yamadutas." The Yamadutas were taking Ajamila away, but the messengers from Vaikuntha said, "No, you cannot take this man."

The Yamadutas were surprised: "Oh, who are these beautiful persons?" The Yamadutas were very odd-looking, and they had never seen such fine-looking men. The Vishnudutas had four arms and looked very nice. In Vaikuntha the people look exactly like Narayana. We find a perverted reflection in this world: just as the president has two arms, we also have two arms. In Vaikuntha the "president" is the Supreme Personality of Godhead. And since He has four arms, the inhabitants there all have four arms and other bodily features similar to His.

So, the Yamadutas were surprised. They said, "You look so gentle, so nice. Why are you stopping us from performing our duty? This man is sinful. It is our duty to take him to Yamaraja, Mrtyu." There was an argument, and the Yamadutas' attempt was foiled by the Vishnudutas.

When the Yamadutas returned to their master, Yamaraja, they were disappointed. They said, "This is the first time that somebody has taken from our hands a person who was meant to be brought here. Is there some personality greater than you?"

Yamaraja explained, "Yes. I am a servant of Narayana." Then Yamaraja advised them, "Never go to a devotee. It is not your jurisdiction." Just as the duty of the police is to arrest criminals, not gentlemen, so the duty of Yamaraja's servants is to take only sinful men to his jurisdiction, not devotees. Those who are devotees are naturally sinless. That is confirmed in the Bhagavad-gita [7.28]: yesam tv anta-gatam papam jananam punya-karmanam/ te dvandva-moha-nirnukta bhajante mam drdha-vratah. "Without becoming sinless, one cannot completely devote himself to Krishna consciousness."

In other words, a person can be completely engaged in Krishna consciousness only if he is sinless. Of course, even if there is a little tinge of sin, if one becomes Krishna conscious it is gradually eliminated. But one should be very alert to avoid sinful activities. It is not that one should think, "Because I am Krishna conscious, there is no chance that I will sin. After all, by chanting the Hare Krishna mantra I am getting out of the jurisdiction of sinful activities." One should never think like this. We should be very alert to avoid sin, because Maya [illusion] is very strong. As soon as she gets the opportunity, she immediately captures us. Therefore one should try strenuously to avoid sinful activities if one actually wants relief from the cycle of birth and death. One must seriously execute Krishna consciousness by following the rules and regulations and chanting the Hare Krishna mantra. If one follows this simple process, one will be saved from Mrtyu, Yamaraja.

Thank you very much. ☺

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Disciple: Srita Prabhupada, people sometimes criticize by saying, “Your Vedic culture was most solidly established in India. And India is now considered relatively poor and unfortunate. So why should we respect the Vedic culture?”

Srita Prabhupada: The thing is, when you Westerners went to India you curbed down the original Vedic culture. The people in India could not take to your rascal Western culture, and thanks to you they have lost their own culture. This is India’s bad luck. The British did not teach them how to actually take up the Western culture, but they killed the Eastern culture. You understand?

Disciple: Yes.

Srita Prabhupada: Now India has no position. She cannot take to the Western culture fully, and she has lost her own culture. This is India’s bad luck. The British never taught Indians how to become actually Westernized. No. They did not give them sufficient education. Especially in the beginning, the British were against giving the Indians higher education. They wanted some clerks to conduct their affairs—some third-class, fourth-class men for their mercantile and government bureaucracies.

“Educated” meant ABCD. That’s all. “Let the Indians know ABCD, then take fifty, sixty rupees’ salary, go home to their little neighborhoods outside the city and return the next day on the train. Let them work hard in our city and get just enough money to maintain themselves.”

Nothing more. No money, no education, no real knowledge of industry. The Indian people were not taught properly. In America, for instance, I see the factories, and the arrangement is so nice. But go to those Indian factories—it is hell. Simply hell. The Britishers exploited the Indians, and the mercantile class of India—they have learned simply how to exploit.

Disciple: Exploit their own people.

Srita Prabhupada: That’s all. Formerly, the Manchester people were exploiting the Indians. And now the Ahmedabad people—they have learned how to exploit. And the government is satisfied, because the exploiters pay taxes: “Never mind. The workers may go on suffering.” This is going on. And the Indian people have lost their own culture. They have been taught how to drink alcohol, how to eat flesh.

Aside from all this, Indians cannot work as hard as Westerners. The hot climate does not allow it. India’s climate is good for living peacefully, not working so hard, and instead engaging the brain in spiritual advancement. That is India’s gift. Her people are not meant for hard work.

Actually, hard work is not required for anyone. This is animal civilization—simply to work very hard. If a man works hard like an animal, then what is the difference between the man and an animal? Here in the Western countries the climate is more suitable for heavy industry, and as one would expect, the people are being taught to work very hard like animals, and they do that. Therefore, materially they have become so-called advanced, to the point that spiritually they are committing suicide. Is it not?
Disciple: This is true.

Srila Prabhupada: Materially advanced, spiritually suicidal. Am I right or wrong?

Disciple: Right, Srila Prabhupada. Another dimension also comes to mind. In your commentary on Srimad-Bhagavatam you write that if people want to increase their material advancement, then they should also increase their sex lives.

Srila Prabhupada: Yes. Without sex one cannot be materially enthusiastic. And if you stop sex, then you become spiritually advanced. This is the secret. If you stop sex, then you will become spiritually advanced, and if you indulge in sex, then you will become materially enthusiastic. That is the difference between Western and Eastern culture. The whole Eastern culture is based on stopping sex, and here in the Western countries on how to increase sex. The people here are eating meat, eggs, drinking wine. These things increase sex desire. And as soon as you get a very satisfactory sex life, you become enthusiastic to work hard. Therefore for karmis, or those seeking material advancement, marriage is necessary, because without sex they cannot work. And for those seeking spiritual advancement, sex is prohibited.

Actually, in this Western culture, people do not know the science of life. For them, “life” means this body. Their life is this body. That means they do not know what life is. After all, when the living person has gone, the body they thought he was is lying there. They are very proud of their scientific advancement, but in reality do they know who the person was? They cannot explain. This is their ignorance. And yet they are very proud of their advancement.

But once this person’s life span has come to an end, can they bring him back to life? That they cannot do. That means the whole basic principle of their so-called culture is ignorance. Mudho ‘yam nabhijanati: Krishna says, “Fools and rascals can never understand the soul or the Supreme Soul.” And moghasa mogha-karmano mogha-jnana vicetasah: “Their material cleverness—their so-called knowledge—leaves them spiritually baffled.” Why? Raksasim asurim caiva prakrtim mohinim srīthaḥ: “Those who take shelter not of My divine nature but of prakṛti, the material nature, become so bewildered that they do not know life’s real aim.” Moghasa: “They are utterly baffled.” And therefore, mogha-karmano: “Whatever they are doing—that will be useless.” Again, mogha-jnana: in this so-called advanced culture, there is no spiritual knowledge. So actually there is no knowledge.

Disciple: So with their advancement of knowledge they are increasing their sex lives, but if they were really advanced in knowledge, they would be decreasing their sex lives.
Srila Prabhupada: Yes. They do not even know what knowledge is. To these fools and rascals, knowledge means sex. That is their knowledge. Advancement of knowledge means how to enjoy sex. How to take shelter of abortion—child killing. And how to perfect their contraceptive method. The whole thing is on the basis of sex. That's all. They do not know anything except these things. They know that after sex there is so much botheration. But they cannot give sex up. Therefore, they make all these arrangements: take contraceptives, or kill the child.

That means their whole so-called civilization, their whole culture, is based on sex. That's all. But *yan maithunadi-grhamedhi-sukham hi tuccham/ kanduyanena karayor iva duhkha duhkham*: "Sex is like the rubbing of two hands to relieve an itch. Those with no spiritual knowledge consider this itching the greatest happiness, although actually, from start to finish, the whole business is distress—and it is most abominable."

Is that pleasure? These supposedly advanced rascals think it is pleasure to unite the urine-passing parts. [Laughter.] And we have to believe this is pleasure—a standard of pleasure utterly third-class, fourth-class. *Yan maithunadi-grhamedhi-sukham hi tuccham.* Very abominable. *Tuccham:* the Vedic literature says, "Sex is most abominable." And yet these fools take it as the highest goal, and they make all sorts of elaborate arrangements for this abominable pleasure.

When dogs have sex, everyone knows that their whole "enjoyment" is abominable and insignificant. Therefore, dogs are allowed to do it on the street. And people can see it. Is that a very nice scene? Yet when the same abominable and insignificant thing is done by the human beings, they are taking it that "This is the highest." This is the basic principle of their happiness. That's all. *Mohinim:* captivation by the opposite sex.

And this is real captivation. For instance, nature has already made women's faces, breasts, and hips beautiful, their singing and talking and walking all very attractive. And now, thanks to this rascal culture, the women are walking around virtually naked. This is going on. The whole thing is based on sex, and that is *tuccham,* most abominable. *Prakrtim mohinim sritah:* people are being taught to take shelter of the material nature's potency for bewilderment.

It will take them three hundred births to understand that sex pleasure is actually abominable. Therefore, in *Bhagavad-gita* Krishna says, *bahunam janmanam ante:* "A rascal gains the wisdom to surrender to Me only after many, many births." Not that immediately, simply by hearing our Gita lecture, people will give this abominable pleasure up. It will take many, many births to understand. ☺
About 30 kilometres from the city of Thiruchirapalli in Tamil Nadu, is the Thriuvellarai temple, where Lord Vishnu is worshipped by His devotees as Pundareekakshan or “the lotus eyed Lord.” The temple is situated atop a 100 feet hill of white stones from which it gets its name. In Tamil, vellai means white and arai means hill. It is also known as Shwethagiri, shwetha meaning white in Sanskrit.

The origins of the temple go way before the Srirangam temple, to the reign of King Shibi, Lord Rama’s forefather. A righteous King Shibi was also well known for his charity; he once cut a portion of his thigh to save the life of a pigeon from a vulture. When Shibi once went on a hunting expedition with his soldiers, while they rested in their camp for the night, the king saw a wild boar cross the camp. Going after the boar, Shibi saw it suddenly disappear into a hole in the ground. The king tried different means to get the animal out of the burrow, but to no avail. Noticing Sage Markandeya’s hermitage nearby, the king approached the sage for help. The sage advised the king to perform a milk abhisheka to the burrow. The king followed the sage’s advice and the Supreme Lord Hari appeared before the king to bless him. Shibi was ecstatic at having the darshana of the Lord and begged Him to stay there in His Deity incarnation. Sage Markendeya instructed the king to build a beautiful temple for the Lord there, and so the temple was constructed where it stands today. King Shibi then made arrangements for the stay of 3700 Sri Vaishnavas from the North, who had their homes between Ganges and Yamuna, in Thiruvellarai. He supplied enough land and cows for the upkeep of the temple and the Vaishnavas. He also arranged for five ponds to be created for the pleasure of Lord Pundareekaksha - Varaha Pushkarani, Padma Pushkarani, Manikarnika Pushkarani, Kuchasti Pushkarani and Gandh Pushkarani.

There is yet another pond in this temple in the shape of swastika, where people can take a bath...
without catching the sight of each other! The breeze of this divya desam is known to have medicinal properties. Though the temple was built by King Shibi, it was later expanded by the Cholas, Pallavas, Pandyas, Nayaks and the Hoysalas. The Thiruvellarai temple is situated on 14 acres of land and is surrounded by a massive compound wall, resembling an old fort. This temple boasts of having the highest compound wall, reaching 30 feet high. The vimana of this temple is known as Vimalakruthi vimana. However the beautiful main gopuram of the temple is incomplete. As one passes under the gopuram, the 18 steps leading to the sanctum sanctorum symbolize the 18 Puranas and 18 chapters of the Bhagavadgita. Beyond the bali peetha there are five steps representing the five elements. After ascending the five steps one arrives at a gateway called ‘nazhi kettan vassal.’ After crossing the gateway one comes to two gates for climbing the hill, atop which the altar of Lord Pundareekakshan is situated. The two gateways are the dakshinayana vassal which is opened from June 16 to Jan 14 and the uttarayana vassal which is opened

The beautiful Lord of Thiruvellarai with His Consorts

Pundareekaksha in Pushpa Pallaki
from Jan 15 to June 15. After this one climbs the eight steps symbolizing the eight syllable mantra om namo narayanaya and the next 24 steps symbolize the 24 syllable Gayatri mantra. There is a big pillar in the temple, and if any sound is made in front of it, the sound echoes and reverberates throughout the temple.

Within the sanctum sanctorum majestically stands the most beautiful Lord Pundareekakshan with His consort, Shenbagavalli Thayar. Lord Pundareekakshan gives audience to His devotees with Prayoga chakra in one hand and Panchajanya conch in another hand. His aquiline nose, bewitching lotus eyes, strong wide shoulders and winning smile immediately bathe the devotee in the bliss of beholding the Lord’s beauty.

A unique feature of worship in this temple is that the Lord’s consort goes before the Lord when They mount Their palanquins during festivals. Only in three divya desam temples this is the custom - Nachiyar temple in Kumbakonam, Vattapathrashayee temple in Srivilliputhur and Thiruvellarai.

Festivals

Festivals at the temple in Thiruvellarai include Brahmotsava in the month of Chittirai, Jyestabhiseka in the month of Aavani, Navaratri festival for Shembakavalli Thayar, the swing festival in the month of Aipasi, Deepotsava in the month of Karthika and the hunting festival on Thai Sankranthi. There is a second Brahmotsava in the month of Pangunni.

Acharya Uyyakondar

Thiruvellarai is the birthplace of the great Sri Vaishnava saint Acharya Uyyakondar. He was an exemplary disciple who had implicit faith in his guru. It is evident from scriptures that he was born in the year 886 AD. His parents named him Pundareekakshar. Acharya Uyyakondar is the sixth acharya in the Sri Vaishnava guru parampara.

Photo courtesy Santanakrishnan, Srirangam

Lord Pundareekaksha in Shesha Vahana

The beautiful lotus eyed Lord of Thiruvellarai
The Vedic literature directs the human being toward the perfect stage of devotion. The path of fruitful activities, speculation, knowledge and meditation do not lead one to the perfectional stage, but the Lord becomes approachable by the process of devotional service; therefore one is recommended throughout all the Vedic literature to accept the process of devotional service. Lord Chaitanya quotes in this connection a verse from the *Srimad Bhagavatam*, 11th Canto, 14th Chapter, in which the Lord says, “My dear Uddhava, neither philosophical speculation nor yoga achievements, nor penances can give Him such pleasure as can devotional service practiced by the living entities. He can be achieved alone by devotional service, and He is dear only to the devotees. If a person born in the lower or lowest family of humanity is a devotee, then he becomes freed from all contamination. Devotional service is the only path to achieve the Supreme Personality of God.”

This is also the only perfection accepted in all Vedic literature. As a poor man, upon receiving some treasure, becomes at once happy, similarly when one attains devotional service, automatically the pains of material existence are vanquished. As one advances in devotional service, one attains love of Godhead, and as he advances in the love for the Supreme he becomes free from all material bondage. Disappearance of poverty and liberation from bondage are not, however, the end results of love of Krishna. Actually, the love of Krishna or love of God exists in relishing the reciprocation of loving service. In all Vedic literature one will find that attainment of this loving relationship of the Supreme Lord by the living entities is the function of devotional service. Our actual function is devotional service, and our ultimate goal of achievement is love of Godhead. Therefore in all Vedic literature Krishna is the ultimate center. By knowledge of Krishna, all problems of life are solved.

The Lord said that according to *Padma Purana*, there are different *Puranas* for worshipping different types of demigods, but such indications for worship only bewilder persons into thinking that the demigods are Supreme. And yet if the *Puranas* are scrutinized and studied it will be found that Krishna, the Supreme Personality of Godhead, is the only object of worship. For example, in the *Markandeya Purana*, there is mention of Devi worship, worship of the goddess Durga or Kali. But in that same Chandika it is also stated that all these demigods—whether in the shape of Durga or Kali—are different energies of Vishnu. Therefore, even the study of the *Puranas* will reveal Vishnu, the Supreme Personality of Godhead, to be the only object of worship. The conclusion is that directly or indirectly all types of worship are more or less indicating a worship of the Supreme Personality of Godhead, Krishna. In the *Bhagavad-gita* it is confirmed that anyone who worships other demigods is in fact only worshipping Krishna because the demigods are different parts of the body of Vishnu or Krishna. That such worship of demigods is really irregular is clearly stated in the *Bhagavad-gita*: Abidhipurvakam. *Srimad Bhagavatam* confirms this also by the question: What is the object of worshipping different types of demigods?

In Vedic literature there are three divisions of ritualistic activities; one is called *karma-kanda*, or purely ritualistic activities; another is called *upasana*, or speculating on the Supreme Absolute Truth. What then is the purpose of the ritualistic sections of Vedic literature, and what is the purpose of different mantras or hymns indicating the worship of different types of demigods? And what is the purpose of philosophical speculation on the subject of the Absolute Truth? The *Srimad Bhagavatam* replies that all these different methods defined in Vedic literatures indicate the worship of the Supreme Lord, Vishnu. They are all indirect ways of worshipping the Supreme Personality of Godhead. Sacrifices contained in the ritualistic portion of the literatures are to satisfy the Supreme Lord Vishnu because *yajna* is specifically meant to satisfy Vishnu. Vishnu’s name is also Yogeshvara, or Lord of the Yogis. The neophytes are not all on the transcendental level; therefore according to their situations in the different modes of material nature they are recommended to worship different types of demigods so that gradually they may rise to the transcendental plane and be engaged in devotional service of Vishnu, the Supreme Personality of Godhead. For example, it may be said that some of the neophytes are attached to flesh eating, and for them, the *Puranas* prescribe that they can eat flesh after offering it to the deities Kali.

The philosophical sections of the Vedic hymns are meant to enable one to distinguish the Supreme Personality of Godhead from Maya. After indicating the position of Maya, the Supreme Personality of Godhead is approached in pure devotional service. That is the purpose of philosophical speculation. This is confirmed in the *Bhagavad-gita* in the 7th Chapter, *Bahunam janmanam ante...* “The philosophical speculators and empiric philosophers, after speculating for many, many births, ultimately come unto the Supreme Lord Krishna, and accept that Vasudeva is everything.” Therefore all
Vedic rituals and different types of worship or philosophical speculation are all ultimately aiming at Krishna.

The Lord then told Sanatana Goswami about Krishna’s multiforms and His unlimited opulence; he also described the nature of the spiritual manifestation, the material manifestation, and the manifestation of the living entity. He also informed Sanatana Goswami that the planets in the spiritual sky, known as Vaikunthas, and the universes of the material manifestation are to be known as different types of universes, for they are creative manifestations of the two different types of energies, namely the material energy and the spiritual energy. Therefore as Krishna Himself is concerned, He is directly situated in His spiritual energy, or specifically in His internal potency. To help us understand the difference between the manifestation of the spiritual energy and the material energy, there is a clear analysis in the Second Canto of Srimad Bhagavatam of the two manifestations. Also, Sukadeva Goswami, by commenting on verse one of the Tenth Canto, makes a clear analytical study as follows. Lord Chaitanya accepts Sukadeva Goswami as an authorized commentator on the Srimad Bhagavatam. Therefore He quotes his writing in this connection, and He explains
that in the Tenth Canto of the Bhagavatam the life and activities of Krishna are described because Krishna is the shelter of all other manifestations. Therefore Sukadeva Goswami worshipped and offered his obeisance unto Krishna, the shelter of everything.

This purport maintains that in this world there are two different principles; the one principle is the origin, or the shelter of everything, and the other principle is the deduction from the original principle. The principle on which everything rests, as it is confirmed in the Srimad Bhagavatam, begins Janmadyasya, and in the Vedanta Sutra the same aphorism appears, janmadyasya—the Supreme Truth is the shelter of all manifestations. That Supreme Truth is called ashraya. All other principles which remain under the control of the ashraya-tattva, or the Absolute Truth, are called ashrita, or subordinate corollaries and reactions. The purpose of the material manifestation is to give the conditioned soul a chance to become liberated and return to the ashraya-tattva, or the Absolute Truth. So everything that is created in the cosmic creation is dependent on the ashraya-tattva, or the Supreme Absolute Truth. As such, in the creative manifestation or the Vishnu manifestation, and in different types of demigods and manifestations of energy, the living entities, the material elements—everything, is dependent on Krishna, the Supreme Truth. In the Srimad Bhagavatam everything, directly and indirectly, is indicated to have Krishna as the Supreme Shelter. Therefore the analytical study of Krishna is the perfect knowledge, as it is confirmed in the Bhagavad-gita.

Lord Chaitanya described the different features of Lord Krishna in the following manner, and asked Sanatana Goswami to hear attentively: He said that Krishna originally is the Son of Nanda Maharaja and He is the Absolute Supreme Truth. He is the cause of all causes, Lord and He is the origin of all emanations and all incarnations, but there in Vraja or Goloka Vrindavana He is just like a young boy. His form is eternal, full of bliss and full of knowledge Absolute. He is the shelter of everything, and He is the proprietor or master of everything. In this connection Lord Chaitanya gives evidence from Brahma Samhita, fifth chapter, first verse, which states that Krishna is the Supreme Personality of Godhead and His body is full of knowledge, eternal and blissful. He is the original person known as Govinda and He is the cause of all causes. Therefore, Krishna is the original Personality of Godhead; He is full of all six opulences and His abode is known as Goloka Vrindavan, the highest planetary system in the spiritual sky. Lord Chaitanya also quotes a verse from the Srimad Bhagavatam, the First Canto, third chapter, in which it is stated clearly that all the incarnations described in that particular verse are either direct expansions of Krishna or are indirectly expansions of the expansions.
of Krishna. But the Krishna Name mentioned there is the original Personality of Godhead, and He appears on this earth, in this universe or in any other universe when there is a disturbance created by the demons, who are always trying to disrupt the administration by the demigods.

To understand Krishna, there are different processes: the process of empiric philosophical speculation, the process of meditation in the mystic yoga system, and the process of Krishna consciousness, or devotional service. Accordingly, in these different processes, 1) by empiric philosophical speculation, the feature of impersonal Brahma or Krishna is understood; 2) by the process of meditation of yogi mysticism, the feature of the Supersoul all-pervading expansion of Krishna is understood; and 3) by devotional service in full Krishna consciousness, the original personality of Godhead, Krishna, is realized. In this connection Lord Chaitanya quotes first from the Srimad Bhagavatam, First Canto, 2nd chapter, which states that those who are knowers of the Absolute Truth describe the Absolute Truth in three features: some describe the Absolute as impersonal Brahma, and some describe the Absolute Truth as the localized all-pervading Supersoul, and some know that the Absolute Truth is the Supreme Personality of Godhead, Krishna. In other words, Brahma, the impersonal manifestation, and Paramatma, the localized manifestation, and the Supreme Personality of Godhead are one and the same, but according to the different processes adopted He is realized in different features known as Brahma, Paramatma and Bhagavan.

Impersonal Brahma realization is simple realization of the effulgence emanating from the transcendental body of Krishna. We compare this effulgence of the transcendental body of Krishna to the sunshine—just as the sun disc is there, the sun planet is there, and the sun god is there, and the sunshine is the shining effulgence of that original sun god, similarly, Brahmajyoti, the spiritual effulgence or impersonal Brahma, is nothing but the personal effulgence of Krishna.

To support this version Lord Chaitanya quotes one important verse from Brahma-Samhita where Lord Brahma says, "I worship the Supreme Personality of Godhead, Govinda, by whose personal effulgence there is the unlimited manifestation of the Brahmajyoti, and in that Brahmajyoti (the impersonal manifestation of Krishna's bodily effulgence) there are innumerable universes, each full of innumerable planets." Lord Chaitanya further describes that the Paramatma all-pervading feature situated in everyone's body is but a partial manifestation or expansion of Krishna, but because Krishna is the Soul of the soul, there He is called Paramatma, or the origin of Paramatma. In this connection Lord Chaitanya quotes one verse from
Srimad Bhagavatam concerning the talks of Maharaja Parikshit, while hearing about the transcendental pastimes of Krishna in Vrindavan, inquired from his spiritual master Sukadeva Goswami as to why the inhabitants of Vrindavan were so much attached to Krishna. To this question Sukadeva Goswami answered that Krishna should be known as the Soul of all souls; he is the Soul of all individual souls and He is also the soul of the localized Paramatma. He was present in Vrindavan for the benefit of all human beings and therefore He was acting just like a human being to attract persons to Him and to show that He is not formless. He is also as good as other human beings, but He is the Supreme and other living beings are all subordinate to Him. All living beings therefore can enjoy spiritual bliss, eternal life and full knowledge in His association. Lord Chaitanya quotes also a verse from Bhagavad-gita in which the Supreme Lord speaks to Arjuna about His different kinds of opulences, saying that He Himself enters into this universe by one of His plenary portions, just like Garbhodakshayee Vishnu, and He also enters in each universe as the Ksirodakshayee Vishnu and then expands Himself as Supersoul in everyone’s heart. Therefore, He says, if anyone wants to understand the Supreme Absolute Truth in perfection, he must take to the process of devotional service in full Krishna Consciousness. Then it will be possible for him to understand the last word of the Absolute Truth.

Corporation Bank donated a food distribution vehicle to Akshaya Patra for the second time. Sri Ajai Kumar, Chairman & Managing Director, Corporation Bank handed over the keys to Sri Madhu Pandit Dasa, Chairman, The Akshaya Patra Foundation. Sri Amar Lal Daultani, Executive Director & other top executives were present at the event.
Smt. Hema Malini, Bollywood actor, visited ISKCON Bangalore’s Sri Radha Krishna Temple. She expressed her appreciation for the various services that ISKCON Bangalore rendering to society especially the Akshaya Patra free mid-day meal programme.
Sri Gaura Purnima 2013

Bangalore

On the occasion of Sri Gaura Purnima, the auspicious appearance of Sri Chaitanya Mahaprabhu, which is the New Year for Gaudiya Vaishnavas all over the world, devotees in ISKCON Bangalore celebrated the festival with a *pallaki utsava* on Hare Krishna Hill, followed by *abhisheka* to the *utsava vigraha* of Sri Sri Nitai Gauranga (left & below).

At other centers of the Hare Krishna Movement, celebrations included *abhisheka* and special *alankara* (next page).
Sri Rama Navami 2013

Sri Sri Krishna Balarama Deities of various temples in special Rama Lakshmana alankara

Bangalore
April 24–May 5, 2013
Celebrations at ISKCON, Hare Krishna Hill, Bangalore
6:00 pm onwards
Hare Krishna Hare Krishna
Hare Krishna Hare Krishna
Hare Rama Hare Rama
Hare Rama Hare Rama
Hare Krishna

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Nothing is impossible for the all His actions are wonderful is always beyond the range limits.

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Sri Narasimha Jayanti

The appearance of Lord Narasimhadeva

Friday, May 24, 2013
Celebrations 6 pm onwards

Abhishekam, special video presentation, arati, kirtans
and sumptuous prasadam

परित्राणाय साधुनां विनाशाय च हृद्युक्ताम ।
धर्मसंस्थापनार्थे सम्भवामि युगे युगे ॥

"To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium."

- Bhagavad-gita 4.8

at ISKCON Sri Radha Krishna Temple
Hare Krishna Hill, Chord Road, Bangalore - 10

Hare Krishna Hare Krishna Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Rama Hare Hare