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.

To know more about Srila Prabhupada visit www.iskconbangalore.org/srila-prabhupada

CONTENTS

The Most Confidential Knowledge 4
Srila Prabhupada Speaks Out 10
Thiruvellakkulam Annan Perumal Kovil 13
How Scared Should You Be? 22

Cover pages-4  Text pages-32 (Special Supplement Additional)

Published and owned by Sankirtana Seva Trust. Editor: Chamari Devi Dasi. Layout, design and graphics by ISKCON Design Group, Bangalore.

For all information contact: Editor, Krishna Voice, SST, Hare Krishna Hill, Chord Road, Bangalore - 560 010 INDIA Phone: 91-80-2347 1956, 91-80-2357 8346 Fax: 91-80-2357 8625.

© 2015 Sankirtana Seva Trust, Bangalore. All Krishna art and the works of Srila Prabhupada are © Bhaktivedanta Book Trust.

All rights reserved throughout the world. Reproduction in any manner is strictly prohibited.

Printed at Manipal Printers (P) Ltd., Manipal.

Disclaimer: We neither represent nor endorse the accuracy or reliability or the quality of any products, information, or other materials displayed, purchased, or obtained by you as a result of an offer in connection with any of the advertisements published in our magazine. We strongly encourage you to do your own due diligence before responding to any offer.

Attention Subscribers: This magazine is mailed from a post office in Manipal, Dakshina Kannada District on the 5th of every month. If you do not receive the magazine or it is delayed we request you to contact your nearest post office and file a written complaint. Please send us an acknowledged copy of the same. This will help us in taking needful action at our end.
The Most Confidential Knowledge

Only to His devotees does Lord Krishna reveal the deepest knowledge of the soul and God.

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

Vrindavana, India—April 17, 1975

sri-bhagavan uvacha
idam tu te guhyatamam
pravaksyamy anasuyave
jnanam vijnana-sahitam
yaj jnatva moksyase 'subhat

“The Supreme Personality of Godhead said: My dear Arjuna, because you are never envious of Me, I shall impart to you this most confidential knowledge and realization, knowing which you shall be relieved of the miseries of material existence.”—Bhagavad-gita 9.1

Sri-bhagavan uvacha. This word, bhagavan, I have explained many times. Bhagavan means the supreme authority. Krishna's authoritative power has been analyzed by Srila Rupa Gosvami: Cent percent power or cent percent qualification is in Krishna. Krishna is the Supreme Personality of Godhead.

Even though other persons in the Vedic literature may sometimes be addressed as Bhagavan, that does not mean that they are equal to the Supreme Person. Sometimes Narada Muni is addressed as Bhagavan. Lord Shiva is also addressed as Bhagavan. Not only Vishnu-tattva [God and His full expansions], but others are also sometimes addressed as Bhagavan. But in order to particularly point out Krishna, it has been said in the Srimad-Bhagavatam [1.3.28], Krishna is the Supreme Personality of Godhead.

Bhagavan is Krishna because Krishna has cent percent qualities of Bhagavan. That is analyzed in Chaitanya-charitamrita. Krishna is cent percent Bhagavan. Others are also Bhagavan, Vishnu-tattva. Narayana is also Bhagavan. But Srila Rupa Gosvami has analyzed that Narayana is ninety-four percent, not cent percent.

Bhagavan is sad-aivarya purnah, full in six opulences: beauty, wealth, strength, fame, knowledge, and renunciation. That Bhagavan is Krishna. Expansions of Krishna are also sad-aivarya purnah, but the full opulence is not displayed. Even Lord Ramachandra did not display the full opulence of Krishna, even though our authority Madhvacharya has accepted Him as Bhagavan.

Ramadi-murtisu kala-niyamena tis han. Lord Krishna, the Supreme Personality of Godhead, is existing as the Supreme Person along with Rama, Narasimha, Varaha—many thousands of avatars. They are also Krishna. Krishna exists with all the incarnations, not that He exists only as Krishna. So when we speak of Krishna, we mean all His expansions and incarnations.

Therefore it is said, ramadi-murtisu kala. They are kala. Kala means partial expansion, not full expansion. Full expansions are called purna. They are also Bhagavan. But Krishna is the authority of Bhagavan—Krishna's power, saktiavesa-avatara. Lord Buddha is a saktiavesa-avatara. There are many saktiavesa-avatars.

In this way Krishna always exists along with His expansions and incarnations. But the real, original Personality of Godhead is Krishna. Krishna is being spoken by Krishna. But in order to distinguish Him, Vyasadeva writes sri-bhagavan uvacha. He does not write sri-krishna uvacha, because he wants to distinguish: Krishna is the Supreme Personality of Godhead.

Knowledge From The Supreme

We are pledged to receive knowledge from the Supreme Personality of Godhead. That is our mission in Krishna
Krishna says that this knowledge is confidential. Guhya means “confidential,” guhayatara means “more confidential,” and guhayatamam means “most confidential.” Positive, comparative, and superlative. Guhya is positive, guhayatara is comparative, and guhayatamam is superlative.

Brahma-jnana, or knowledge of Brahman, spirit, is guhya, confidential, because if you achieve brahma-jnana you become the most important person within the material world. That stage is called brahma-bhutah. And brahma-bhutah is the stage of the brahma, or above that. To become brahma-bhutah, brahma-jnani, is guhya, confidential knowledge.

The next stage is Paramatma realization. Brahmeti paramatmeti. Isvarah sarva-bhutanam hrd-dese 'juna tishati [Bg. 18.61]. There are two different souls. One is Paramatma, and He is present everywhere. The Mayavadis, impersonalists, say there is no difference between atma, the individual soul, and Paramatma, the Supersoul, but that is not a fact. Atma is present within one body. I am atma; you are atma. Dehino yatha dehe [Bg. 2.13]. Asmin dehe means “in this body.” I am atma, you are atma, but I am not Paramatma. Paramatma is different. Paramatma is Krishna, or the Supreme Personality of Godhead, situated in everyone’s heart. That understanding is guhyataram, more confidential.

First of all, to understand brahma-jnana, or self-realization, is confidential. That is not ordinary knowledge. It is above ordinary knowledge. Therefore it is called guhya. Guhya means confidential. Nobody understands even atma-tattva.

Ghresu grha-medhinam. Those who are living within family life cannot understand atma-tattva, self-realization. Shukadeva Gosvami is advising Parikshit Maharaja that people are too busy with ordinary things to inquire about atma-tattva. An ordinary, worldly man purchases huge volumes of newspaper, and he is interested in the contents. But he is not interested in understanding Bhagavad-gita, where atma-tattva is described. People are not interested.

Shukadeva Gosvami told Parikshit Maharaja that for the ordinary man there are thousands and thousands of news items. We can see so many magazines—technical, musical, cinema magazines—and ordinary news in so many editions of every newspaper in every city. So this is a fact. Srotavyadini rajendra nrnam santi sahasrasah. Sahasrasah means thousands and thousands and thousands. Why are people busy with so many newspapers, and why they are not interested in hearing Bhagavad-gita and Srimad-Bhagavatam? Because apasyatam atma-tattvam: They do not know that the real purpose of life is to understand atma-tattva. Why do they forget? Grhesu grha-medhinam. They have made a vow to maintain the family and to have some enjoyment from family life.

Family life means society, friendship, and love. There is a song by the poet Vidyapati: Ta ala saikate vari-bindusama, suta-mita-ramanika-samaje. The exact English equivalent is “society, friendship and love.” Everyone is busy with society, family, friends, country, nation, community. And what is the composition of these? Suta means children; mita means friends; and ramaniki means woman. If a man has a beautiful woman, he thinks it is very nice.

So people are busy. The other day we spoke with a guest in Hyderabad. He is very busy with this suta-mita-ramanika-samaje. Everyone is.

Somebody may ask, “Unless there is happiness, why should people be interested in these?” There is happiness certainly. But the great poet Vidyapati has compared it to a drop of water in the desert. The desert requires huge quantities of water. Nowadays, practically in every country, especially in India, every land is just like a desert for want of water. You see in Vrindavana that so much land is lying vacant. No agriculture. Why? There is want of water. There is no sufficient supply of water. So in this way, if there is scarcity of water, then gradually these places will be converted into deserts.

So Vidyapati uses the word desert because a desert requires a huge quantity of water. Similarly, in this material world we are trying to be happy in society, friendship, and love. Suta-mita-ramanika-samaje. But the happiness we are getting is compared to a drop of water in the desert. If in the vast desert we say that we want water and somebody brings a drop of water and suggests we take it, it will be very insignificant. The offer has no meaning. Similarly, our heart desires real pleasure, transcendental bliss. So if we are put into this desert—suta-mita-ramani-
Call the sky home.

Imagine living in the most exclusive condominium in Bangalore. Imagine living in the tallest residential tower in Bangalore. Imagine both. Welcome to the Presidential Tower: 50 levels of sheer luxury and opulence. Welcome to your new home.

Designed by the world’s premier architects from London, Llewelyn Davies, the structure is sheer beauty in itself.

Manhattan of Bangalore
Located at Yelahanka, dubbed the Manhattan of Bangalore, the Presidential Tower will stand sentinel with many other skyscrapers, but none taller. The World Trade Center, Sheraton and Orion Mall are close by and the Metro Station is just down the road making your commute to any part of the city an enjoyable experience.

The Luxury
Setting the skymark for others to follow, the Presidential Tower provides for a 5 star lobby lounge that houses a state-of-the-art gym, squash court, private screening room, spa, party space and kids’ play area. There is also the colossal 60,000 sq. ft. Grand Club for you to indulge in.

The Apartments
The 50 level residential tower features an assortment of spacious, naturally ventilated and well-designed 3 and 4 BHK signature apartments ranging from 2310 to 3051 sq. ft, offering breathtaking views of the city. Each apartment also offers total privacy with no common walls.

The Sky Villas
On the top 4 levels come the exclusive Sky Villas - a reflection of sheer luxury, grandeur and fine taste. These comprise 4 and 5 BHK duplexes ranging from 3270 to 7039 sq. ft, replete with jacuzzis, landscaped zones and pebbled bays. The large glass façade offering splendid uninterrupted views of the city further adds to the allure.

The Skypark
The exclusive Skypark on the 50th floor is unlike any other condominium of amenities ever seen at a condominium. The Skypark boasts of the highest infinity pool, children’s fun pool, amazing views from the gym as you hit the treadmill, a party deck that takes you to the stars, a spa to relax you after a hard day’s work, a meditation square with yoga pods and of course, a viewing gallery to see the city down below from a vantage position.

Snag Free Homes
The Presidential Tower is all set to rewrite the history of real estate in India. It is not only breaking records in height (tallest residential tower in Bangalore) but is also setting new standards in accountability by guaranteeing quality through a snag free home certification from Colliers International.

₹2.13 Cr onwards
Pay just 25% now, no payment till possession. Book with just 5% down payment.

The project is also approved by BMR, UCIC, HDCF & Axis Bank.
This project has received pre-certified gold rating from Indian Green Building Council.
Visit our model flat and view our virtual panoramic walkthrough at our spectacular experience centre.

Follow us on: Goldsengateproperties.in You/YT/IG/PU/Videoes
samaje—where is the benefit?

This song is confirmed in Srímad-Bhagavatam, where it is said apasyatam atma-tattvam: People do not know the aim of life. They are satisfied with this drop of water in the desert. It will never mitigate the dryness. The desert is a vast tract of dry land, and if somebody says, “All right, take one drop of water,” what is the meaning? It has no meaning.

Similarly, we are spirit souls. We are hankering after Krishna. That is our inner desire. What happiness shall we get with this society, friendship, or love? That is not possible. There is some happiness—temporary happiness, very small quantity, so-called happiness—but it will never satisfy you. Because we are eternal, we are trying to get eternal happiness.

For the Non-Envious

Krishna is speaking here. Idam tu te guhyatamam pravaksyamy anasuyave. Asuya means envious. Everyone is envious of Krishna. That is demoniac. Take Kamsa, for example. In this tract of land, Mathura, there was Kamsa. He was so envious that he ordered his servant, “As soon as Krishna is born, please bring the child. I shall kill Him.” That is asuya.

At the present moment, practically the whole world wants to be godless. Everyone is trying to prove that there is no God, there is no Krishna. This sentiment we find everywhere, especially in the Communist countries. If you become a demon, a Communist, or in favour of them, then you are also infected with asuya, envy of Krishna. Then you cannot understand Krishna.

Krishna is very strict. But devotees are very lenient. Krishna doesn't want to speak with demons. But the devotees are so kind, they go to the demons and pray, “Kindly hear. Kindly hear about Krishna.”

Therefore a devotee is more merciful than Krishna. Krishna doesn't speak to the demons. Bhagavad-gita was spoken to Arjuna because he is a devotee: bhakto 'si me sakha ceti. Krishna was very strict. About Bhagavad-gita Krishna said, ya idam paramam guhyam mad-bhaktesu abhidhasyati: “One who speaks this confidential knowledge amongst the bhaktas...” He recommends the bhaktas, devotees. But the devotees go to the abhakta, nondevotees, transgressing the order of Krishna because they are so merciful: “All right, Krishna has rejected them. Let me try. Let me try.” This is the position of the bhakta. They are not only nondevotees of God, but they are also nonenvious of everyone.

Therefore devotees are called karunikah, most merciful. Devotees are always tortured by the demons. The demons are prepared to torture even Krishna, the Supreme Personality of Godhead, and great devotees also. Devotees tolerate all these tortures. Therefore the devotees are described as titksavah, tolerant. Chaitanya Mahaprabhu teaches, tmad api sunicina taror api sahisnuna: a devotee should be more tolerant than a tree. A devotee should learn this verse by Sri Chaitanya Mahaprabhu. Karunikah. Devotees take the risk of preaching amongst the demons, the nondevotees, because they are karunikah, very merciful—more merciful than Krishna.

Krishna says, “Do not speak this Bhagavad-gita to the nondevotees, because they will not accept it.” Krishna says, sarva-dharman parityajya mam ekam saranam vraja [Bg. 18.66]: “Abandon all varieties of religion and just surrender unto Me.” Who will accept this unless he is a devotee? The Mayavadi, the karmi [fruitive worker], the jnani [mental speculator], and the yogi cannot accept. They are envious: “I am Krishna. I am God. Why shall I surrender to Krishna? Why shall I accept Krishna as God?”

This is the position of the bhukti-mukti-siddhi-kami, those desiring material enjoyment, impersonal liberation, or mystic powers. You will find so many yogis who can play jugglery, magic, but who are not devotees. They will not surrender to Krishna. Such persons cannot understand Krishna. They cannot understand the science of Krishna. They cannot understand because Krishna does not disclose Himself to the nondevotees. So by their own attempt, however big a yogi or a jnani or a karmi they may be, they cannot understand Krishna. Krishna reveals Himself to the anasuyave, to one who is not envious. And that is the devotee. Anasuyave means the devotee, who is not envious of Krishna. Others—karmi, jnani, and yogi—are envious.

The karmis will say, “Work hard and get the result and enjoy. Why are you going to the temple to pray?” This is the philosophy of the Communists. “Why should you go to the church? Why should you go to the temple? Forget all these things. Work hard, earn money, and enjoy life.” But that is demonic. Because they envy God, they are demons.

Devotee of the Devotee

The science of God, or the science of Krishna, krishna-tattva, is never disclosed or revealed amongst the non-
devotee demons. It can be revealed to, and be understood by, a person like Arjuna. Therefore it is said *anasuyave*: We should never be envious of Krishna and His devotees. You cannot think, “I am envious of the devotees, but I am not envious of Krishna.” No, no. Krishna does not accept that kind of business. First of all you should be nonenvious of the devotees. *Mad-bhaktah pujyabhyaadhikah*. “If you are envious of My devotee and try to become a devotee, that is not possible.”

It is stated that one who is directly a devotee of Krishna is not a devotee, but one who is a devotee through His devotee—he is a devotee. You should learn this philosophy. You cannot say, “But why shall I go through a guru or through a Vaishnava to Krishna? I can go directly. I am so qualified.” No, you are not qualified. If you jump over like that, that is not acceptable. In Bengal it is said that one cannot jump over the horse to eat the grass in front of the horse. So one should be a devotee first of all. *Tad-vijananartham sa gurum eva abhigacchet*. We must approach a bona fide guru to understand the science of Krishna. If you want to learn about Krishna, then you should be very humble and submissive to Krishna and His devotee—*anasuyave*.

**Real Scientific Knowledge**

*Jnanam vijnana-sahitam*. *Jnana*—this knowledge, most confidential knowledge—is not sentiment. *Vijnana-sahitam*. It is science. In scientific knowledge you must know theoretically and practically. Not that you simply know that so much oxygen, so much hydrogen produces water by mixing. That is theoretical. You have to make water by mixing these two chemicals. That is practical. In the B.Sc. examination in the university, one is tested for both theoretical and practical knowledge.

The theoretical science in the *Gita* is *sarva-dharman parityajya mam ekam saranam vraja*. Krishna says, “Abandon all varieties of religion and just surrender unto Me.” But when you really surrender, that is practical science. That is practical. If you decide to surrender—that is called *sharanagati*—then you have to learn the science of how to become surrendered. That is *vijnana*. *Jnana* means theoretical knowledge, and *vijnana* means practical knowledge.

So we have to do it practically. Not that I think, “I have read *Bhagavad-gita* and *Srimad-Bhagavatam*, so I have become a devotee.” No. You should practically demonstrate in your life that you are actually a devotee. That is called *vijnana-sahitam*.

And if you learn this science, the result is you become liberated from *asubha*, the inauspicious condition of life. *Yaj jnatva moksyase asubhat*. What is that inauspicious condition of life? This materialistic life. People are thinking, “We shall make it *shubha*.” *Shubha* means “auspicious.” People think they can make material life auspicious by material adjustment, by having a nice car, a nice road, skyscraper buildings, and so many machines and bodily comforts. These are known as material advancement. But the *shastra* [scripture] says that it is all inauspicious.

If you want to become free from this inauspicious kind of life, then you should learn the science Krishna is teaching, not materialistic so-called science. You should learn the real science, *sa-vijnana*. That is how to surrender to Krishna, how to become nonenvious of Krishna.

This is a great science. We have to learn it. And this science of Krishna consciousness is spoken in this Ninth Chapter. If you become expert in this science, then you become free from inauspicious science, material science.

Thank you very much. 😊

---

Srila Prabhupada, the founder-acharya of ISKCON, has delivered more than 1500 lectures on Vedic scriptures like *Bhagavad-gita*, *Srimad-Bhagavatam* and *Sri Chaitanya-charitamrita*. The audio recording of his lectures are available in ISKCON centers. You can also hear some of these lectures in [www.iskconbangalore.org/lectures-and-conversations](http://www.iskconbangalore.org/lectures-and-conversations)
Mother (to Srila Prabhupada): Yes, Father. Education should prepare the student for the next life. But also, in this life, he must also learn to fit in.

Jesuit Priest: All the Catholic universities all over the world are doing it. That's our main purpose—to teach the young man and the young girl the success in this world, but above all is the success in the next, which means union with God for eternity. That's top priority. And following Christ's words “Seek ye first the kingdom of God,” then all the other things are of very minor importance. It's closeness to God and return to be one with the beatific vision in heaven. That’s the top priority, that's our aim in education, and that's what Michael was taught when he was at Sunnyhurst. And that he does well and gets a degree... yes, very good thing. He could be a doctor or an architect or a leader in commerce, what have you—all of which are essential for the well-being of the world.

This time last year, I was dead. I was picked up as unconscious in the corridor. And the doctors said that I had experienced... I was as near death as one can get. Well, if it hadn't been for the skill of the man that looked after me, I wouldn't be here this afternoon.

Srila Prabhupada: So my next life—how will it be ascertained? What kind of body am I going to in my next life?

Jesuit Priest: I don’t think it matters very much. I couldn’t care less what’s happening after I’m dead. All I know... there’s not annihilation. I’m going to be joined with Almighty God.

Srila Prabhupada: No. Our faith cannot be blind.

Mother: We’re going to Almighty God. That’s all.

Jesuit Priest: Not that I want another life.

Srila Prabhupada: Eh?

Mother: We’re going to Almighty God when we die. We don’t have to worry.

Jesuit Priest: That’s in His hands.

Srila Prabhupada: So what is the qualification?

Mother: We know. We...

Srila Prabhupada: Everybody is going to God?

Mother: Yes. Everybody who believes in God... yes... and leads a good life, does their best in this world. And that is truth for me.

Srila Prabhupada: Then the question comes, “What is a ‘good life’?”

Jesuit Priest: Obeying the commandments of God.

Srila Prabhupada: Yes. So if the commandment is “Thou shalt not kill” and if somebody kills, so that is a “good life”?

Jesuit Priest: No, no, no. Father, you're being a bit unfair. It isn't... There has to be interpretation. “Thou shalt not kill”: thou shalt not unjustly
24K - 99.9%
Pure Gold Sheet Artwork

AVAILABLE IN ISKCON - BANGALORE

Prima Art range starts from ₹ 3,495

PRIMA ART
The Art of Gold

ALSO AVAILABLE IN FINEST TRUSTED RETAIL JEWELLERS ACROSS KARNATAKA
PRANDA JEWELRY PVT LTD  Tel.: (022) 2568 2121, 2569 2121  |  Email : response@pranda.co.in  |  www.pranda.co.in
www.primaart.in  |  Call : 088 7907 9095  |  PrimaArtIndia
take away life. If a man walks in this afternoon through
those bushes with a revolver
, I have every right... I'm
not saying I'm going to do it... but I have every right to
defend myself against that unjust aggressor. And if I kill
him...
Srila Prabhupada: Yes, you can. You can protect
yourself.
Jesuit Priest:... that is justified.
Mother: Yes.
Srila Prabhupada: You can kill the aggressor—but
when you kill an innocent animal, what is the reason?
Jesuit Priest: Oh, well, then... yes. Well, again, that's
got to be interpreted. We wouldn't be able to... What
food... How would we live on food? How do we live if
we don't eat?
Srila Prabhupada: How are we living?
Jesuit Priest: Pardon?
Srila Prabhupada: How are we living?
Jesuit Priest: Well, I don't know.
Srila Prabhupada: We don't kill animals.
Jesuit Priest: I don't know what your food is, but...
Mother: No, but you have a vegetarian diet...
Srila Prabhupada: Yes.
Mother:... which is...
Jesuit Priest: Well, all right.
Mother: A lot of people have that.
Srila Prabhupada: But that is not killing.
Jesuit Priest: No, Father, look at it this way. You've just
said a few minutes ago there are eight million different
kinds of life. Would you agree that the apple, the
cabbage...
Srila Prabhupada: Yes.
Jesuit Priest:... and what have you also has a life?
Srila Prabhupada: Yes.
Jesuit Priest: Because there's vegetative life, there's
sensitive life, there's rational life,...
Srila Prabhupada: That's all right.
Jesuit Priest:... there's supernatural life, and there's a
life of God.
Srila Prabhupada: Yes.
Jesuit Priest: All right. And therefore—I'm not being
facetious—when you make a dessert and boil those
apples, you are taking away the life of that apple.
Srila Prabhupada: So what is your philosophy? That
you can take any life?
Jesuit Priest: But you said, "Thou shall not kill."
Srila Prabhupada: Yes. "Thou shall not kill." That's all
right.
Jesuit Priest: But you kill the apple.
Srila Prabhupada: Now, suppose there is an apple and
there is your child. So would you like to kill your child
in preference to the apple?
Mother: No, no.
Jesuit Priest: You've not answered my question.
Srila Prabhupada: Why this discrimination?
Jesuit Priest: Why you've not answered my question?
Srila Prabhupada: Yes, I am answering you—that you
are to kill, but you have to discriminate what kind of
killing you shall do.
Jesuit Priest: Well, I've just said that. I gave the example
of the chap who comes to you with a revolver. I can
maybe protect myself. You said... you're implying...
Srila Prabhupada: No, no. When somebody comes
with a revolver, you defend. That is another thing. But
if somebody's innocent, why should you kill?
Jesuit Priest: And I say I shouldn't. God said, "Thou
shall not kill."
Srila Prabhupada: Then why are you killing animals?
Jesuit Priest: Well, you're doing it when you eat your
apple.
Srila Prabhupada: No. The apple is not an animal.
Jesuit Priest: It's vegetation, life.
Srila Prabhupada: No. The apple is not an animal, not
a life. It is a fruit.
Jesuit Priest: Is that tree alive?
Srila Prabhupada: Yes.
Jesuit Priest: Has it got life?
Srila Prabhupada: Yes.
Jesuit Priest: Are you doing anything wrong when you
cut it down... ?
Srila Prabhupada: Yes.
Jesuit Priest:... to provide... ?
Srila Prabhupada: Yes. Yes. Yes.
Jesuit Priest: You are doing something wrong?
Srila Prabhupada: We don't cut trees down unnecessarily. Unnecessarily.
Jesuit Priest: No, but... But, uh... I don't kill.
Srila Prabhupada: No. But I have asked this question
to so many people: Why are you killing although it is
prohibited—"Thou shall not kill"? They cannot give me
any satisfactory answer.
Jesuit Priest: Well, I think I've given you one. I'm just
thinking in a way...
Srila Prabhupada: Killing innocent animals and taking
an apple from the tree, you are making equalized. It is
not very logical. 😊
The magnificent temple of Lord Vishnu, Sri Thiruvellakkulam Annan Perumal Kovil, is located 7 km south east of Sirkali in the district of Nagapattinam.

The Pastime

The great King Thundumaran of the Surya dynasty was blessed with a son, Swethan. King Swethan once sought expert opinion about his horoscope from the learned brahmanas of the kingdom. They predicted that King Swethan would have a premature death. King Swethan then consulted the great sages and rishis of his kingdom as he desperately wanted to enjoy a long life. The sages advised King to approach Maruthva Maharishi.

Maruthva Maharishi was a great sage and son of the sun god. He patiently heard the grievance of King Swethan and instructed him to go to Thiruvellakkulam, sit under a vilva tree and chant the Mrithyunjaya mantra (which is chanted for overcoming premature death). After chanting the Mrithyunjaya mantra King Swethan was granted the audience of the Supreme Lord who granted the king a long life. But the king did not desire for long life at this point of time. The bewitching beauty of the Supreme Lord is matchless and people fall in love with this beauty immediately! King Swethan requested the Supreme Lord to reside in the place and bless the devotees with more and more devotional service. Lord Vishnu is Bhaktavatsala, as He always wants grant the wishes of His beloved devotees. He agreed to stay in the place where King Swethan did penance and bless the devotees with more and more transcendental devotional service.

Divine energy protects great devotees. For King Swethan, that divine energy came in the form of the merciful sage Maruthva Maharishi who arrived to instruct him on how to remove the illusion. Even though King Swethan approached Lord Vishnu with the intention of a material desire, the constant chanting of the holy names and the darshana of the Lord Hari made him pure. This same divine shelter is available to all of us. When we chant the holy names of the Supreme Lord Hari, the illusion of the material sphere begins to lift. Slowly, we will realise that there are higher objectives in the world than just long life. Lord Hari sends us help in the form of spiritual masters and rishis to teach us how to get rid of the material illusion and reawaken and rekindle our dormant love for Him. It is only then that we become perfectly situated in the absolute reality.

The Great Thirumangai Alwar

Thirumangai Alwar, one of the twelve Alwars of Srivaishnavism has a special connection to this temple. Thirumangai Alwar was crowned as king of Thirumangai by the emperor of the Chola dynasty. The emperor was so impressed with Thirumangai Alwar that their relationship was more than that of chieftain and emperor. They were very good friends. The Chola emperor wanted Thirumangai Alwar to get married and sought suitable alliance. During this time, the women from the celestial world used to come down to Thirunangoor to gather the kumuda flowers from the pond there. One of them, Kumudavalli, lost her power to go back to her place as the vision of a man fell on her. Thirumangai Alwar wanted to marry this damsel. Accordingly, Kumudavalli Nachiyar of Thiruvellakkulam was married to Thirumangai Alwar. Kumudavalli Nachiyar had taken a vow to feed a thousand Vaishnavas every day and requested Thirumangai Alwar to help her fulfil this vow. Kumudavalli Nachiyar’s passionate and loving attachment towards Lord Hari slowly changed the heart of Thirumangai Alwar. He spent his entire time in devotional service.
only and constructed the grand temple walls of Srirangam and arranged for feeding 1000 Vaishnavas a day. Thiruvellakkulam is noted as Thirumangai Alwar’s in-laws’ house and to this day when his deity is brought in procession to this temple, two turmeric smeared coconuts are offered to Thirumangai Alwar, as is customary whenever a son-in-law visits his wife’s father’s house. This is the manner in which the son-in-law is greeted and welcomed at his father-in-laws’ place. It is because of the devotion of Kumudavalli Nachiyar that Thirumangai Alwar became a great Vaishnava and hence he is seen with his consort in most temples.

The Temple

This village has four main streets called madavedi, surrounding the temple complex. The village of Thiruvellakkulam is very serene and peaceful. Acres of paddy fields and coconut plantations border the houses and people own huge herds of cows. There are numerous small and big agriculture lands, and several brooks and streams water the land of Thiruvellakkulam. The air echoes with the chirping of various birds. Thirumangai Alwar said that the birds are constantly chanting the holy names of the Lord. The spectacular and huge pond facing the temple is known as Thiruvellakkulam (thiru- vella- kulam) vella means water and kulam means pond. Hence the name Thiruvellakkulam. The name of the place and the name of the pond is the same. Thirumangai Alwar draws a comparison between the name of the place and the Supreme Lord. Ponds (kulam) contain water, which is blue, but so is Krishna. Vella in Thiruvellakkulam could also mean white, and Balarama, Sri Rama, Kshirodakshayi Vishnu are of this colour. Therefore this place has a temple of the Lord who took the colours of white and blue; hence “Thiruvellakkulam.”

There is only one prakaram in this temple. The simple three tiered rajagouram stands in all majesty. The Supreme Lord is called Annan Perumal (annan in Tamil means elder brother). He is the elder brother of the Lord of Thirumala. It is noteworthy that Thirumangai Alwar chose the word Anna to call the Lord only in two temples and this is one. The other is Thirumala. As he saved the King Swethan from the death fear, the Lord shows Himself as Varadarajan or the king of those who grant blessings. Just as the Supreme Lord Hari represents all the yugas, the vimana here has a hint of this act as Thathya Yodhaga Vimana. The other such vimana is Thirumala. Kumudavalli Nachiar also is housed in this temple separately.

Festivals

As in Thirupathi Thirumala, Brahmotsavam is celebrated in the temple during Purattasi (September-October). Another festival is observed in Vaikasi (May-June) and the Lord’s wedding festival is celebrated on the last Friday in the month of Adi (July-August). Pavitrotsava is celebrated in September and Vasantotsava in June. Janmastami and Sri Rama Navami are two major festivals. In February, the Lord travels to Thirunangoor along with the Lords of eleven other temples in a grand procession.

Thirumangai Alwar’s Praises

The nectarine poems written by Thirumangai Alwar on the Lord of Thiruvellakulam are so divine that they transport one to the realm of pure devotion. Thirumangai compares the swaroopa of the Lord as the deep and expansive one, like the dark, deep ocean. He refers to the bluish-black ocean that stretches as far as one’s eyes could see which
is filled with mysterious, soothing beauty. Thirumangai hints that the Lord’s hue reminds him of that dark blue hue of the deep ocean. Just as we enjoy the mystery and the beauty of the ocean without winking, Thirumangai says that he is intensely engaged in enjoying the extraordinary beauty of the Lord of Thiruvellakkulam.

Thirumangai Alwar celebrates the greatness of the citizens of this temple in his poems. He refers to enemies in his poems. We all have two kinds of enemies: The external enemy who has to be won over with the help of weapons like sword and spear and the internal one who has the limbs of arrogance, jealousy, anger etc. This internal enemy has to be won by devotional service only and surrender at the Lord’s sacred feet. Thirumangai Alwar was familiar with the ways of a warrior prior to his transformation to a Sri Vaishnava through the Lord’s intervention. As a result, Thirumangai Alwar was conversant with the battle plans for winning both internal and external enemies of one’s life. Thirumangai Alwar was thus able to recognize that Thiruvellakulam was filled with the Vaishnavas who have won over both the kinds of fights by defeating soundly the internal and external enemies of life.

He sings:

“Oh my most merciful Father adorned in a Tulasi garland with its tender shoots of flowers! Your divya desam of Thiruvellakkulam is full of Vedic scholars with undiminishing fame regarding their knowledge. You preside over this temple known for its pond full of blossoming red lotuses. Oh my Father! Please remove all the obstacles that stand in my way of gaining Your lotus feet!”

“Oh Lord standing tall at Thiruvellakkulam known for its Vedic scholars of enduring repute! When Indra mistook You as a mere human being during Your incarnation as Krishna and pelted Vrindavana with torrential hail and freezing rain, You lifted and held the Govardhana Hill and offered protection to the citizens and cows of Vrajadhama. Indra understood Your transcendental position and fell at Your sacred feet and performed abhishekam to You with nectar, to acknowledge You as his Master. Oh Lord worshipped by all the people of Thiruvelkakulam! Please remove all of the obstacles to reach Your sacred feet at Vaikuntha and to render eternal service to You there.”

“Oh Lord presiding over the temple of Thiruvellakkulam known for its beautiful groves filled with honey-laden flowers and for its dense population of good people. You stand there proudly like a majestic elephant. Once at Kamsa’s court, You broke the tusk of the royal elephant that was set upon You and killed it although You were a small boy. Oh mighty Lord! Please shower Your blessings on this servant of Yours and lead me to Your feet.”

“Oh the supreme fire on top of Thiruvenkatam hills (Thirupati)! I arrived at Thiruvellakulam surrounded by beautiful verdant groves and populated by Vedic scholars celebrated by the whole country for their knowledge. I am singing at Your temple about Your glories. Please spare me from the destructive impact of my demonic thoughts and bless me with Your protection.”

Oh! Precious One residing at Thiruvellakkulam populated by very many auspicious Vedic scholars! You relished the building of a dam over the ocean with stones to cross over to Lanka, to fulfil Your incarnation as Ramachandra. Please bless me and destroy all the obstacles that I face in my efforts to gain the lotus feet of Your divine form.”

“Oh Lord who enchants every one with Your beautiful form! Oh Lord
residing amidst the beautiful rice fields of Thiruvellakkulam and among the brahmanas who are expert in reciting the four Vedas! Oh Lord of cowherds, who took the cowherd's form to graze the cows at Vrajaadhama! Please destroy the fierce sins that cling to me!”

“Oh insatiable nectar to experience! Oh Narayana living among the most authoritative person of Vedas! Once You took the boar incarnation and lifted up Your divine consort Bhu Devi from the bottom of the ocean! Oh Bhu Varaha! Please shower Your blessings on me!”

“Oh Lord living in the temple of Thiruvellakkulam known for its dense population of celebrated Vedic scholars! Oh Lord with the sacred chest chosen by Lakshmi devi for Her eternal residence! Please welcome me to Your temple and recognize me as one among Your devoted servants!”

“The mighty armed Thirumangai presented this garland of ten songs to the darling of Thiruvellakkulam populated by benevolent minded brahmanas who are experts in the four Vedas. Those who master the recitation and the deep meanings of these ten slokas will qualify to be recognized as the best among the celestials.”

Photo Courtesy: Santhanakrishnan, Srirangam

FORM IV “KRISHNA VOICE”

Statement about ownership and other particulars about newspaper ‘Krishna Voice’ Bangalore as required to be published under Section 19-D (b) of the Press and Registration of Books Act, read with Rule 8 of the Registration of Newspapers (Central) Rules, 1956.

1. Place of publication
Bangalore

2. Periodicity of its publication
Monthly

3. Printers
Manipal Printers (Pvt.) Ltd.
P.B. # 4, Press Corner
Manipal - 576 119

4. Publisher’s Name
Bharatarshabha Dasa
Trustee
M/s. Sankirtan Seva Trust
Nationality
Indian
Address
Hare Krishna Hill, Chord Road
Bangalore - 10.

5. Editor’s Name
Smt. Chamari Devi Dasi
Nationality
Indian
Address
C/o. ISKCON, Hare Krishna Hill
Chord Road, Bangalore - 560 010.

6. Owners
M/s. Sankirtan Seva Trust
Hare Krishna Hill, Chord Road
Bangalore - 560 010.
Managing Trustee
Trustee
Amitasana Dasa
Bharatarshabha Dasa

I, Bharatarshabha Dasa, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Date: March 1, 2015
Sd/-
(Bharatarshabha Dasa)

Fasting

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mar 17</td>
<td>Ekadashi</td>
</tr>
<tr>
<td>Mar 18</td>
<td>break fast</td>
</tr>
<tr>
<td>Mar 31</td>
<td>Ekadashi</td>
</tr>
<tr>
<td>Apr 1</td>
<td>break fast</td>
</tr>
</tbody>
</table>

Festivals

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mar 14</td>
<td>Ratha Yatra in Chennai</td>
</tr>
</tbody>
</table>
| Mar 28 | Rama Navami: Appearance of Lord Sri Ramachandra
Fasting till sunset |
| Apr 3 - 14 | Brahmotsava in Bangalore |
A cement that keeps your home strong, safe and together for generations to come.
sri Brahmotsava
2015
April 03 to 14
Celebrations 6 pm onwards

ISKCON Sri Radha Krishna Temple
(Founder-Acharya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada)
Hare Krishna Hill, Chord Road, Bangalore - 560 010. Tel : 080 2347 1956
www.iskconbangalore.org/brahmotsava
If you wish to sponsor any of the sevas mentioned below, please call: 93791 56083, 1800-425-8456 (Toll free)

Nitya Puja, Brahmotsava Yajna from April 04 to 14, 2015 at 8:15 am. All Vahana Utsavas followed by Dolotsava.

<table>
<thead>
<tr>
<th>Date</th>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>Apr 02, Thu</td>
<td>6:00 PM</td>
<td>Garuda Pata Pratishtha Vainateya Homa</td>
</tr>
<tr>
<td>Apr 03, Fri</td>
<td>8:00 AM</td>
<td>Garuda Abhisheka</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Dhvaja Arohana</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ashta Dik Palaka Avahana</td>
</tr>
<tr>
<td></td>
<td>6:00 PM</td>
<td>Anantha SheshaVahana</td>
</tr>
<tr>
<td>Apr 04, Sat</td>
<td>6:00 PM</td>
<td>Hanumad Vahana</td>
</tr>
<tr>
<td>Apr 05, Sun</td>
<td>11:00 AM</td>
<td>Kalyanotsava</td>
</tr>
<tr>
<td></td>
<td>6:00 PM</td>
<td>Garuda Vahana</td>
</tr>
<tr>
<td>Apr 06, Mon</td>
<td>6:00 PM</td>
<td>Ashva Vahana</td>
</tr>
<tr>
<td>Apr 07, Tue</td>
<td>6:00 PM</td>
<td>Hamsa Vahana</td>
</tr>
<tr>
<td>Apr 08, Wed</td>
<td>6:00 PM</td>
<td>Maha Pallaki</td>
</tr>
<tr>
<td>Apr 09, Thu</td>
<td>6:00 PM</td>
<td>Kalpa Vriksha Vahana</td>
</tr>
<tr>
<td>Apr 10, Fri</td>
<td>6:00 PM</td>
<td>Chandra Prabha Vahana</td>
</tr>
<tr>
<td>Apr 11, Sat</td>
<td>6:00 PM</td>
<td>Gaja Vahana</td>
</tr>
<tr>
<td>Apr 12, Sun</td>
<td>11:00 AM</td>
<td>Kalyanotsava</td>
</tr>
<tr>
<td></td>
<td>6:00 PM</td>
<td>Brahma Ratha</td>
</tr>
<tr>
<td>Apr 13, Mon</td>
<td>6:00 PM</td>
<td>Churna Abhisheka</td>
</tr>
<tr>
<td>Apr 14, Tue</td>
<td>6:00 PM</td>
<td>Pushpa Pallakki</td>
</tr>
<tr>
<td></td>
<td>8:00 PM</td>
<td>Theppotsava</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Dhvaja Avarohana</td>
</tr>
</tbody>
</table>
Every evening at the culmination of the Vahana Utsava, the Lord’s vahana is brought to a halt at the Open Air Theatre, where He receives Dolotsava Seva.

**CULTURAL PROGRAMME HIGHLIGHTS**

<table>
<thead>
<tr>
<th>Date</th>
<th>Nritya Seva at 6:30 pm</th>
</tr>
</thead>
<tbody>
<tr>
<td>Apr 4, Sat</td>
<td>Dance Drama : RAMAYANA</td>
</tr>
<tr>
<td></td>
<td>Shreejith Krishna and group</td>
</tr>
<tr>
<td>Apr 5, Sun</td>
<td>Dance Drama : KRISHNA</td>
</tr>
<tr>
<td></td>
<td>Shijith Nambiar and group</td>
</tr>
<tr>
<td>Apr 11, Sat</td>
<td>Dance Drama : SRINIVASA KALYANAM (Part 1)</td>
</tr>
<tr>
<td></td>
<td>Vempatti Chinna Satyam's</td>
</tr>
<tr>
<td></td>
<td>Kuchipudi Art Academy</td>
</tr>
<tr>
<td>Apr 12, Sun</td>
<td>Dance Drama : SRINIVASA KALYANAM (Part 2)</td>
</tr>
<tr>
<td></td>
<td>Vempatti Chinna Satyam's</td>
</tr>
<tr>
<td></td>
<td>Kuchipudi Art Academy</td>
</tr>
</tbody>
</table>

**VENUE: OPEN AIR THEATRE**
Featured Article: Distributing Sri Chaitanya Mahaprabhu’s Message

**prthvīte ache yata nagaradi-grama, sarvatra pracara haibe mora nama.** Lord Chaitanya predicted that “All over the world, as many towns and villages are there, everywhere My name will be known.” The name of Sri Chaitanya Mahaprabhu will be known everywhere. We are attempting to execute that will of Sri Chaitanya Mahaprabhu. He said personally, [Cc. Adi 9.41] He wanted His name to be broadcast all over the world in every town and village. And who would do it?

Read More: [http://goo.gl/SxlyQe](http://goo.gl/SxlyQe)

---

**Hare Krishna World**

**SRI RADHA KRISHNA TEMPLE**

ISKCON Bangalore Initiates Nitya Annadana

On the auspicious occasion of Krishna Balarama Ratha Yatra, ISKCON Bangalore inaugurated Nitya Annadana scheme.

Read More: [http://goo.gl/ts1RRh](http://goo.gl/ts1RRh)

**Timeless Wisdom**

Gauranga In The Scriptures

Lord Chaitanya is the hidden incarnation of the Lord. However scriptures very subtly mention the advent of Lord Chaitanya on this planet.

Read More: [http://goo.gl/c9Di5b](http://goo.gl/c9Di5b)

**Krishna Katha**

Parama Karuna - Part 3

Jagai and Madhai are sitting on diwans. Opposite them on another diwan a woman is sitting in the midst of the tabla player & sitar player.

Read More: [http://goo.gl/GHSKSL](http://goo.gl/GHSKSL)

---

**Pilgrimage**

Yoga-pitha: The birth site of Sri Chaitanya

Lord Chaitanya appeared in the holy land of Mayapur. The place of His appearance is glorified as Yoga-pitha.

Read More: [http://goo.gl/g5fetk](http://goo.gl/g5fetk)

Download March e-Calendar from

[www.iskconbangalore.org/desktop-calendar](http://www.iskconbangalore.org/desktop-calendar)

---

Reviews from Trip Advisor

**Desigan S G**

Beautiful Temple

Well organized compared to the other temples in India. No bribery needed to go and pray. Clean. Surrounded by civilized people. Great management team. Keep-up the good job.

**Sumant Chaudhari**

Modern Temple - Core Bangalore Attraction

If you want to go to a temple which is clean, where people go for darshan in line, the atmosphere is filled with chants, you can sit in the main hall for a few minutes, and marvel at the architecture too, then this is the place. Please watch the temple hours and time your visit for a better experience. We visited it on a Friday after the new year, darshan was immediate and we could have some reflection time in the main hall listening to live chants. Great food choices available as you exit, whether you want prasadam or a snack or more. There is a shopping area with costumes/clothes, gift articles, Sri Krishna photos/replicas and much more. Depending on what you are seeking in your visit, you will have it. I heard it gets busy on specific days such as Ekadashi.....so do some diligence before you visit.

To write a review visit: [www.tripadvisor.com](http://www.tripadvisor.com)

---

Top YouTube Picks

**Sri Gaura Purnima 2015**

[http://youtu.be/_mKAzve-jAQ](http://youtu.be/_mKAzve-jAQ)

Gaura Purnima Invitation

**A Second Chance**

[http://youtu.be/WFPULq8hmB4](http://youtu.be/WFPULq8hmB4)

For more videos visit [youtube.com/iskconworld](http://youtube.com/iskconworld)
I pull out the stack of mail from our mailbox and bring it into the house, where I plop it down onto the kitchen table. I begin the ritual of sorting out the few important items from the plethora of junk mail and catalogs. The cover of Newsweek captures my attention with the headline “How Scared Should You Be?” Below the headline is a picture of a man wearing a gas mask. I sit down holding the magazine, debating whether I should subject myself to the contents. Hadn’t I already had one sleepless night after listening to a radio programme that was about the very real danger of biological and chemical warfare? To increase public paranoia, it related how a suspected terrorist had asked farmers in Florida how to operate crop dusters. I think about the advice I’ve been giving to parents of children suffering increased anxiety since the September 11 attacks. Foremost I recommend, “Keep them away from the media.” Srila Prabhupada once said of a news magazine that it made maya (illusion) seem real. I contemplate those words now as I hold a copy of Newsweek. The crumbling of the 110-story World Trade Center towers,

How Scared Should You Be?

By choosing service to Krishna over service to material illusion, we can progress toward fearlessness.

By Archana-siddhi Devi Dasi
the mass carnage, and the suffering of thousands people seemed real enough. Yet while I listened to others describe the events, what I heard most often were the words "surreal" and "dreamlike."

Maya means "that which is not," an illusion. I always liked the sound of the word illusion—the richness of the syllables as they rush into one another like ocean waves. And I have a fond association with the word. My great-uncle was a magician, a master of illusion. Once, when I was a young girl of perhaps seven, he asked me to be his assistant in his magic show. I excitedly accepted the offer. While on stage I would hand him things when he asked. When I handed him several small balls, he put them into his hand and passed a handkerchief over them, and they disappeared. He took his hat off, and there they were. Then he asked me to hand him a saw, and he cut through a wooden box with a woman inside. I held my breath and closed my eyes, fearing the worst. But she came out whole.

After the show I begged my uncle to tell me how he did it.

"A magician never reveals his secrets," he replied, giving me a big hug.

Despite my begging and pleading, he kept silent, and I finally relented.

I never figured out that illusion, but I did come to learn from the Vedic scriptures and Srila Prabhupada that our lives in this word are also a kind of illusion—nothing more than a long dream of some number of years. So death is an illusion too, because death is only for the body; the real self, the soul, never dies. He can't be burned, crushed by debris, stabbed by a terrorist, or blown up by a bomb. He can't be poisoned by chemicals or infected by anthrax. Our illusion is to think we are indeed this temporary, destructible body. This original illusion perpetuates all other illusions and misconceptions in this world.

Because we are all so entrenched in thinking we are the body, and that our relatives and friends are their bodies as well, we derive happiness in the company of those we love and feel deep sorrow in their absence. And while we may even intellectually accept the premise that we are souls separate from my body, that acceptance doesn't lessen the pain and sadness we feel when the bodies of others are destroyed.

So would I be compassionate if I told the families of terrorist victims that it's all an illusion, just a bad dream? The crushed and burned bodies of the victims in the twin towers didn't reappear unscathed like the woman from the magician's box. They're still buried under tons of debris. And their loved ones, bearing the burden of loss, suffer with
Lessons on Death from the Lord of Death

To help myself find the right mix of compassion and philosophy, I turn to a historical narrative in the Srimad-Bhagavatam. Once Yamaraja, the Lord of death, appeared as a small boy to instruct relatives crying inconsolably over the dead body of their king. Yamaraja appeared as a child because children can be candid without having to observe social etiquette. They can speak the truth without offending others. I have many recollections of my son, when he was a preschooler, telling my relatives, "You shouldn't eat dead animals." Had I told them that, they would have felt offended. But the innocent and unpretentious nature of my child allowed them to hear the instruction from him. Similarly, appearing as a child, Yamaraja could deliver transcendental knowledge to the widowed queens.

Knowing what to say to someone who recently lost a loved one is difficult. Part of the problem is that most people have little real knowledge about what death is and what happens at death and beyond. All we can usually say is how sorry we feel that the person has died. Beyond that, most of us feel awkward and become silent. We depend on greeting cards to say something comforting. Because we feel so inept at knowing what to say, we may even avoid seeing a grieving person until they have "gotten over it." Yamaraja, however, has perfect knowledge, and his words could pierce through the misconceptions of the grieving party.

First Yamaraja establishes that Krishna, the Supreme Lord of the creation, is in control of everything that happens. Nothing happens accidentally or haphazardly. He is completely competent to destroy and protect. In making sense of the recent terrorist attacks, we can remember that not a blade of grass moves without the sanction of the Lord. If the Lord wants to protect you, no one can kill you, and if the Lord wants to kill you, no one can protect you.

It is easy to see the Lord’s hand when you or a loved one are saved from death. A woman who worked on the top floor of the World Trade Center was fired from her job the day before the attacks. Another was spared because her babysitter was late. But what about those who perished? It's not that the Lord wanted to kill them like some vindictive God; rather, for various reasons (which God knows), the time was up for those who died. This is a difficult point to understand. But Yamaraja instructs the queens about karma, and from his instructions we can understand that people perished at the World Trade Center because they were destined to.

Next Yamaraja tells the queens about the nature of the soul. The soul, not the body, is who we are. The queens have never seen the real person who resided within the body of the king. They only knew the body, the covering for the soul. And since the body is still lying in visible form before them, why should they lament?

Krishna uses similar logic in the Bhagavad-gita when speaking to grief-stricken Arjuna. Arjuna is about to fight in a war to retaliate against injustices perpetrated against himself and his family. Although cousins, the Kurus have tried to kill Arjuna’s family, the Pandavas, out of envy and greed through many heinous acts similar to those of the modern-day terrorist. Arjuna, however, becomes overwhelmed by bodily attachment to friends and relatives on the opposing side, and in his weak moment tells Krishna he can’t fight the battle. Krishna then asks Arjuna a rhetorical question: If Arjuna thinks his relatives are their bodies, made of material elements, why feel bad if they are killed? They’re nothing more than chemicals that come together for some time to produce life symptoms and are then destroyed. And if Arjuna thinks his relatives are the soul within the body, he still has no reason to grieve, since the soul is eternal and never dies. Such logic helps Arjuna give up his depression and perform his duty as a warrior.

Yamaraja then tells the grieving queens about the Supersoul, an expansion of the Lord who accompanies us to the material world. He is the Lord within the heart. He directs us in many ways to assist us in our journey in, through, and out of the material world. It is this merciful expansion of the Lord whom some identify as the small, still voice within. The more we can live in harmony with godly principles, the more we will be in touch with the Lord’s beneficial instructions from within the heart.

Yamaraja then tells the queens, "As long as the spirit soul is covered by the subtle body, consisting of the mind, intelligence, and false ego, he is bound to the results of his fruitive activities. Because of this covering, the spirit soul is connected with the material energy and must accordingly suffer material conditions and reversals continually, life after life." This instruction implies that the only way to become free of suffering in this world is to become permanently free of the material body. Death frees us from the gross material body, but not the subtle body. The subjective body carries us to another material body at death. Only when the subtle body becomes completely free of material desires and inclinations to enjoy separate from the Lord can the soul regain its original spiritual form.

This instruction prompts the question of how to become free of material desires. That is the subject of much of the Vedic literature, including the Bhagavad-gita and Srimad-Bhagavatam. In the present age, known as the age of quarrel and hypocrisy, the recommended process for becoming free of unwanted desires and habits is to chant the Lord’s holy names. Krishna has invested His full power into His names, and we can derive the greatest benefit from chanting them. Chanting the Lord’s holy names is our ticket out of the material world.
Finally, to punctuate his points to the queens, Yamaraja tells the story of two *kulinga* birds. Once a hunter captured a female *kulinga* bird in a net. The bird’s mate helplessly looked on, feeling hopeless and defeated. While he lamented for his mate in that condition, the hunter took the opportunity to take aim at the *kulinga* bird and strike him with an arrow.

After narrating this story, Yamaraja told the queens that nothing could bring back their dead king. In the mean time, their own lives were being swallowed by all-devouring time.

The queens could then understand that everything material is temporary and prolonged grief was a poor use of their precious life. After hearing the boy’s transcendental discourse, the relatives became freed of their illusions and obtained transcendental peace and happiness. Yamaraja showed real compassion for the queens of the dead king. He didn’t offer them flowery words to console them, but rather spoke truth that freed them from the illusion of being their bodies.

While the instructions of Yamaraja are very potent, before repeating them we may have to consider time, place, and circumstance. His talks took place in a time when people were more advanced in spiritual understanding and more philosophical by nature. Most people in this age would find it difficult to respond to direct philosophy. In helping others, it is important to acknowledge their humanness. Part of grief counseling is to allow people to grieve and express their feelings. The goal, however, is to bring them to accept the reality of whatever has happened. Counseling therefore requires sensitivity and compassion. In my work as a therapist, the combination of empathy and philosophical teachings proves most successful for helping people through their grief. I recommend this strategy to everyone who wants to help others in their loss. It affords people the opportunity to become free of illusion and fear.

The only way to become truly fearless is to take shelter of the Lord. So when pure devotees of the Lord are asked, “How scared should you be?” they can without reservation answer, “Not at all.” On the other hand, someone still convinced that he is the material body and that the goal of life is to enjoy in this temporary world will answer, “I am very scared.”

We can decide to be fearless or fearful by the choices we make at every moment. Krishna consciousness is the gradual process to free us from the fear of death. If we choose to serve the Lord and be under His protection, we will become fearless by His grace. If we chose to serve our material body and senses and ignore the Lord, we will be fearful, because we will have no sense of our eternal identity or real shelter. The choice is ours.
Sudama Seva
Donate ₹ 1 per day

This is an opportunity for devotees who wish to contribute a small amount towards the charitable initiatives of ISKCON Bangalore.

Your donation will support

1. Nitya Annadana
2. Goshala Maintenance
3. Prasadam Distribution

To donate, devotees should register at www.iskconbangalore.org/sudama-seva
Simhachalam is located five miles from the railway station of Visakhapatnam in Andhra Pradesh and is the abode of one of the holy shrines of Lord Narasimha. The temple situated on the top of a hill is managed by priests of the Ramanujacharya sect.

Simhachalam has got a special significance in the history of the Gaudiya Vaishnava Sampradaya as Lord Chaitanya Mahaprabhu, while on His south Indian tour, visited this temple in the year 1510. Upon having darshana of the Lord, Sri Chaitanya Mahaprabhu danced in ecstasy and offered wonderful prayers.

The prayer sung by Lord Chaitanya,

“sri-nrsimha, jaya nrsimha, jaya jaya nrsimha
prahladesa jaya padma-mukha-padma-bhrnga”

translates as follows:

“All glories to Narasimhadeva! All glories to Narasimhadeva, who is the Lord of Prahlada Maharaja and, like the honey bee, is always engaged in beholding the lotus-like face of the goddess of fortune.”

Commemorating this visit, Srila Bhaktisiddhanta Sarasvati Thakura, the spiritual master of Srila Prabhupada, installed lotus footprints of Sri Chaitanya Mahaprabhu in 1930 at the main entrance of the Simhachalam temple. During the recent renovation works of the Simhachalam temple, these lotus footprints were removed accidentally by some workers. And that is when the Hare Krishna Movement(HKM), Visakhapatnam took up the task of restoring these footprints. When the devotees approached the temple management with the footprints carved on marble, requesting them to install them in the temple premises, the management was extremely supportive and enthusiastic. They built a small temple (mantapam) to house these lotus footprints in a prominent place at the temple.

The installation of the auspicious lotus footprints was performed on 7th December, 2014. Sri Satya Gaura Chandra Dasa, President of Hare Krishna Movement, Hyderabad, inaugurated the mantapam and Veda pandits of Simhachalam performed the religious rituals for installation. Now hundreds of devotees visiting the temple for darshana of Lord Narasimha are paying respects to Sri Chaitanya Mahaprabhu upon reading the plaque put up at the mantapam (both in English and Telugu) by HKM Visakhapatnam devotees.
RATHA YATRA

Bangalore

Mysore

Hubli
Sri Nityananda Trayodashi

Pallaki

Abhisheka
Akshaya Patra at Surat, Gujarat, was formally inaugurated on February 15, 2015 by Hon’ble Chief Minister of Gujarat, Smt. Anandiben Patel. The event was also be graced by Guest of Honour, Nanubhai Vanani, Minister of State – Education; and presided over by Sri Chanchalapathi Dasa, Vice-Chairman of Akshaya Patra.

The kitchen has been sponsored by the Surat Municipal Corporation (SMC) which donated four acres of land on lease, and the Oil and Natural Gas Corporation (ONGC) funded the construction of the kitchen, machinery and meal delivery vehicles. Using 41 custom built meal distribution vehicles this state of the art kitchen facility provides mid day meals to 1,67,590 children of 380 schools in the city.

The Surat wing of Akshaya Patra’s operations started in June 2012 from an interim kitchen at the same location. The new kitchen has been operational from June 2014.

Some of the features of the new Surat kitchen are:

- Steam generation for cooking from boilers capable of producing 2 tons of steam per hour
- Roti making machine capable of producing upto 40,000 rotis per hour
- Seven stage rice cleaning machine
- Upto 5,000 litres per hour of water generated for cooking using Reverse Osmosis
- High capacity automated machines for vegetable cutting
- Food grade oil tank capable of storing 17,000 kg of oil for almost a month’s operation
- Usage of almost 6,000 kg of rice, 5,000 kg of wheat flour, 4,000 kg of pulses and 8,000 kg of vegetables every day
- Implementation of quality tools like Kaizen, 5S, Lean, GMP, GHP and Six Sigma
- Implementation of ISO 22000:2005 standards in the kitchen operations, and ISO certification underway
- The kitchen will also be feeding 1004 Anganwadi centres in the region every day.
ISKCON Bangalore – the fountainhead of the Akshaya Patra mid-day meal programme, which today feeds 14,00,000 underprivileged children in over 10,000 schools in 23 locations across 10 states. A cultural hub where the highest principles and philosophy of sanatana dharma are disseminated to tens of thousands of people in Bangalore, through congregational and youth programmes. Where festivals are celebrated with grandeur, attended by thousands of enthusiastic devotees. Where cows are protected and tended for their invaluable service to mankind.

Now, ISKCON Bangalore’s Sri Radha Krishnachandra temple has initiated another magnanimous service for pilgrims and visitors to the temple - Annadanam. Every day between 11:30 am and 2 pm, hot meals consisting of rice, sambar, sabji, sweet pongal and buttermilk are served to all who have

Nitya Annadana Seva inaugurated by His Holiness Sri Vidyesha Thirtharu (Sri Bhandarakeri Mutt) & His Holiness Sri Shivanubhava Charamurthi Sri Shivarudramaha Swamiji (Beli Mutt) in the presence of Sri Madhu Pandit Dasa (President, ISKCON-Bangalore).
the time to relish a meal and nourish their souls, free of cost. Annadanam, the free distribution of food, is considered to be the highest service one can perform in this world. Food is the giver and sustainer of life. Therefore whoever gives food away as a gift receives uncountable benediction for this act of charity.

Pilgrims and visitors are encouraged to partake of the Annadanam meal which is cooked under strict hygienic conditions and served generously. This “eat all you want, eat all you can,” is in keeping with the generosity that is taught in the Vedic culture. And when the annam is Krishna prasadam, it does not matter how one identifies oneself – nobody should let the opportunity to rejuvenate his spirit with the purifying mercy of the Lord.

Devotees are welcome to contribute to this unparalleled act of charity, of feeding bodies and nurturing souls.


Comments by visitors who took part in the Annadanam programme.

May Lord Krishna bless you all. Very noble and good work. — Grace Poddar

Very good. I would come to do seva for Krishna - thanks. — Komal Gupta

Awesome experience, divine environment good service. — Lakshmishree & Aishwarya

Excellent prasadam, excellent service, Please keep it up. — H G Bhatambrekar

Excellent hospitality and very hygienic conditions all over the temple. Very nice and delicious food provided by the organization. — Balasai/Vaman/Venu, Hyderabad
Please participate in this seva by your generous contributions

The giver of food is the giver of life, and indeed of everything else. Therefore, one who is desirous of well-being in this world and beyond should specially endeavour to give food.

Mahabharata, Ashwamedha Parva

Visitors to the temple are given a free prasadam meal between 11:30 am and 2:00 pm. Currently about 2000 pilgrims are receiving Annadanam everyday.

“Simply by liberal distribution of prasadam and sankirtana, the whole world can become peaceful and prosperous”.

—Srila Prabhupada
Donation Form  
NITYA ANNADANA SEVA

PERSONAL DETAILS                  Life Patronship No.  -BLR-

I feel greatly fortunate to have the privilege of participating in the Nitya Annadana Seva,

Name : __________________________ Gotra ______ Nakshatra

Address :

______________________________________________________________

Mobile/Ph : __________________________ E-mail : __________________________

☐ Rs. 10,000/- for 400 meals
☐ Rs. 5000/- for 200 meals
☐ Rs. 2500/- for 100 meals
☐ Rs. ________/-

PAYMENT DETAILS

Cheque/DD: No. __________________________ Dated: __________________________

Amount ₹________________________ On bank: __________________________

Cheque/DD to be made in the name of “ISKCON BANGALORE”.

Credit Card: Name __________________________ (as on Credit Card)

Card No: __________________________ Expiry date: __________

I authorize “ISKCON BANGALORE” to charge ₹________________________

Rupees in words __________________________ to my credit card.

________________________________

Signature :

BANK TRANSFER:

Bank name: AXIS, Branch: Rajajinagar, Account no: 559010100078597, Account type: Saving

NEFT (National Electronic Fund Transfer) code required is UTIB0000559

Please send the mail to donor.care@hkm-group.org with details of bank transfer to acknowledge your donation from our end with receipt

Please send this form through the business reply envelope enclosed

For details please contact Donor Care Centre on toll free No 1800-425-8456 or 93791 56083
ISKCON Culture Camp
During Summer Vacation

Enriching young minds with cultural values

venue: ISKCON Bangalore

fee: ₹ 1750/- if registered 7 days before the start of each batch or ₹ 2000/- after that.
Includes:
- Japa kit
- Course certificate

time: 8:45 am – 3:00 pm

eligibility: Class I – Class X (girls till Class VII only)

modules:
Class (I – III): Coloring, Craft, Krishna Rhymes, Animation Show
Class (IV – X): Arts and Crafts, Painting, Vocal Music, Classical Dance, Drama, Folk Dance, Dance Drama and Yakshagana

Rs. 1750/- Only

Values education classes for all participants!

Vedic stories, Gita slokas, Interactive games, Kirtans, Bhajans, Puja vidhana

Talents day celebration

NOTE:
1. Refreshment / lunch should be brought by participants.
2. Transportation charges extra.

batch dates:
- Batch I: March 30 – April 12, 2015
- Batch II: April 13 – April 26, 2015
- Batch III: April 27 – May 10, 2015
- Batch IV: May 11 – May 24, 2015
- Batch V: May 25 – June 07, 2015

For registration contact
Tel: 93412 11119 / 93798 89474
Premium apartments & villas
Vrindavan
Adjacent to Vrindavan Chandrodaya Mandir.

Aesthetically planned apartments overlooking lush greens that enable an existence in a state of loving service to Krishna.

- Vast green area
- Swimming pool
- Outdoor games
- Club house
- Spa & Ayurveda
- Gymnasium
- Elder care
- Diagnostic & medical centre
- High security & surveillance
- Laundromat
- Food court
- Convenience store
- Special pooja & entry to Mandir
- Coach service for Darshan
- School
- Hotel apartments

An initiative of

infinity

9696968899

info@krishnabhumi.in

www.krishnabhumi.in
Luxury you’d want to show off.
At prices you’d rather keep mum about.

That dream of moving into your very own luxury home, now comes true with Concorde Epitome. Located in Electronic City–Phase 2, Bangalore, Concorde Epitome brings with it a host of premium amenities ranging from swimming pool to clubhouse, gymnasium, and more, thereby making it the most luxurious home in the vicinity. The project is also close to leading IT companies. So, if you are the sort who enjoys walking or cycling to work, Concorde Epitome is perfect for you. And here’s the part you’ll love to hear. Concorde Epitome starts at a launch price of just ₹3600 per sft.

Now that, let’s just keep it as our little secret.