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His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, Founder-Acharya of the International Society for Krishna Consciousness, came to America in 1965, at age 69, to fulfill his spiritual master’s request that he teach the science of Krishna consciousness throughout the English-speaking world. In a dozen years he published some seventy volumes of translation and commentary on India’s Vedic literature, and these are now standard in universities worldwide. Meanwhile, travelling almost nonstop, Srila Prabhupada moulded his international society into a world wide confederation of ashramas, schools, temples and farm communities. He passed away in 1977, in Vrindavana, the place most sacred to Lord Krishna. His disciples and followers are carrying forward the movement he started.

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Liberation In Service to Lord Krishna

A lecture in Vrindavana on November 2, 1972, by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
Founder-Acharya of the International Society for Krishna Consciousness

"Therefore all transcendentalists have been rendering loving service with great delight to Lord Krishna, the Personality of Godhead, from time immemorial because such devotional service is enlivening to the self. (Srimad-Bhagavatam 1.2.22)

Atma means self, mind, or body. We are living in three stages: the bodily concept of life, the mental concept of life, and the spiritual concept of life. Those who are grossly in ignorance think in terms of the bodily concept of life. Those who are a little more advanced think in terms of the mental or psychological concept of life. And those who are still more advanced think in terms of the spiritual concept of life.

The spiritual concept of life was described in a previous verse: vadaanti tat tatva-vidas tatvam. Tatvam means truth. The truth is spirit, not matter. Matter is truth but subordinate to spirit. On the basis of spirit, matter grows, just as our body has grown on the basis of our spiritual existence.

So spiritual realization is the ultimate goal of our life. Jivasya tatv-ajjnasna nartho saca ceha karmabhikh. Inquiry about the truth is the main business of the living entity. But living entities lower than human beings—animals, birds, beasts, trees, aquatics, insects—have no privilege to inquire about the Absolute Truth. It is in the human form of life that one can inquire about the Absolute Truth.

When one is actually inquisitive about the Absolute Truth, he realizes three transcendental subjects: brahmavi paramatmeti bhagavan iti sabdyate—the all-pervading Brahman, the localized Supersoul, and Bhagavan, the Personality of Godhead. Ultimately one has to reach the platform of Bhagavan, Vasudeva. Vasudeva sarvam iti sa mahatma sudurlabhah. One who reaches the point of understanding Vasudeva, Krishna, is the perfect mahatma.

Others may be transcendentalists (kovidah, "men of knowledge"), but one who has reached the point of understanding Vasudeva, the Supreme Personality of Godhead, is called mahatma. Mahatma is a very common word in India. Any saintly person is called a mahatma. But according to Vedic description, a mahatma is one who has reached the point of understanding Vasudeva, the Supreme Personality of Godhead.

In another place it is stated: mahat-sevam dvaram ahur vimuktes tamo-dvaram yositam sangi-sangam. There are two ways of life. One way is liberation, and the other way is bondage. For example, when a reel of thread turns one way it draws in the thread, and when it turns the other way it releases the thread. Similarly, we can lead our life in two ways, either towards liberation or towards the darkness of bondage.

By gradual evolution we come to the human form of life. Now we can move in two ways, either towards liberation or towards bondage.

Modern education has no information about bondage and liberation. There is no education to enable students to understand God, themselves, and their relationship with God, Vishnu. These things are unknown to the modern educationist.

The Vedic literature therefore says, andhah yathahandhair upaniyamanas te 'pisa-tantryaṁ uru-dhammī-baddhah. Uru means "very strong." Dhammi means "rope." If your hands and legs are tied strongly, it is very difficult for you to move. Similarly, by the laws of nature every living entity is bound up very strongly—isa-tantra, "by the laws of the Supreme Lord." We are bound up. We cannot deviate.

We cannot violate the laws of nature. Everyone can experience this. A little violation, a little deviation from the laws of nature, and we suffer. That is our daily experience. For example, the laws of nature dictate that you can eat only as much as you can digest. If you eat more, by the laws of nature you will suffer from indigestion.
violate the law without suffering. *Daivi hy esa guna-mayi mama maya duratyaya*.
Nobody can violate the laws of nature.
We have discussed how to get out of the laws of nature: *mukta-sangasya jayate*. *Mukta-sanga* means one who has become freed from the three modes of material nature. After being freed from those three modes, then one can talk of *vasudeva-bhakti*.

From another point of view, one can become free from this bondage of material nature simply by devotional service to Vasudeva. That is stressed in this chapter of *Srimad-Bhagavatam* from the very beginning:

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vasudeve bhagavati
bhakti-yogah prayojitah
janayaty asu vairagyam
jnanam ca yad ahaikutkam
```

If one simply learns how to render devotional service to Vasudeva, Krishna, then very soon one becomes detached from material bondage. And one gets knowledge, real knowledge. Material knowledge is the cause of bondage. Bhaktivinoda Thakura has said that advancement of material knowledge means more and more bondage. And advancement of spiritual knowledge means more and more liberation. Our problem, therefore, is how to liberate ourselves from material bondage.

We are bound up. I am a spirit soul, you are a spirit soul, but we are put into material bondage. And because we are in material bondage we have no freedom. People do not understand this.

The spirit soul is described as *sarva-ga*. *Sarva-ga* means that the spirit soul can go anywhere he likes. But due to this material bondage—because we have material bodies—we are checked. We cannot even go to other planets.

Of course, the *yogis* by yogic processes become a little free from this material body. Therefore they can transfer from one place to another very quickly—even *yogis* who are on the material platform. On this planet they travel very quickly. There are many *yogis* still in India who take bath in four places daily early in the morning. They take bath in Jagannatha Puri, Rameshvaram, Haridwar, and Dvaraka. We met some *yogis*, and they said how quickly they can go from one place to another.

From our own experience we can all understand how they can do this. Just consider the mind. The mind is so swift that in a second it can reach thousands of miles away. And the spirit soul is still more subtle. So the speed of the spirit soul is very, very great. In the *Bhagavad-gita* Krishna says, *tayktva deham punar janma naiti mam eti so 'juna*: "Just after giving up this body, one can immediately come to Me in the spiritual world." These are the Vedic statements.

You can try to understand. *Tyaktva deham punar janma naiti*—we accept another body immediately after death. When you are walking you take your second step when your first step is secure. Similarly as soon as the next body is arranged by superior arrangement, we give up the present body and enter into another gross body. This is the law.

So Krishna says, *tyaktva deham punar janma naiti*. If the living entity does not enter into another gross body, where does he go? Krishna says, *mam eti*: “He comes to Me.” Now, imagine the speed of the spirit soul. Just after leaving the body at death he immediately goes to Goloka Vrindavana, or at least to where Krishna is, to join Krishna’s *nitya-lila*, His eternal pastimes.

How Krishna’s *nitya-lila* are going on has been described in the *Chaitanya-charitamrita*. Krishna is always present in one of the universes in His *bhauma-lila*, His pastimes in the material world. Lord Chaitanya has given the example of the movement of the sun. By the movement of the sun, we divide the day into twenty-four hours, into sixty minutes, into sixty seconds. Yet each time of the day is always existing. For example, our sunrise today was at six-thirty. This six-thirty passed here, but somewhere else it is now six-thirty. And when six-thirty passes there, somewhere else it will be six-thirty. Similarly, Krishna is passing from one universe to another, and when He’s visible in this universe, we find Krishna’s appearance.

Srila Sanatana Gosvami has informed us that a soul who has become competent to associate with Krishna goes first of all to Krishna within some universe where He is having His pastimes, *bhauma-lila*. Then, just as a person is trained as an apprentice and then given a post, so when a living entity eligible by Krishna consciousness gives up his body he is transferred at once to the universe where Krishna is. And after being trained up thoroughly, he’s transferred to the original Krishnaloka, Goloka Vrindavana.

How swift the spirit soul is—in a moment he goes either to Krishna or to one of the universes! There are millions
and trillions of universes. We have information of our universe, but from Vedic literature we get information that there are millions and trillions of universes like this. We can see only one universe. But we get this information from Brahma-samhita: yasya prabha prabhavato jagad-anda-koti. The word jagad-anda means one universe. And koti means millions. So there are unlimited universes. And in each universe there are millions and trillions of planets, each different from the others. This is the creation.

So just imagine the vastness of God’s creation, how He enters every universe continually, and how His lila is going on. As soon as Krishna’s birth is finished in one universe, immediately in another universe His birth takes place. This is called nitya-lila. So the spirit soul has immense power, and the soul is only a fragment of Krishna. Now you can imagine the power of Krishna. The living entity has so many potencies. So what potency must Krishna have, who is full of spiritual potency?

Actually if we want to be happy, as part and parcel of Krishna, we must join Him. That is our value. This example I have given several times: a small screw from a machine has immense value when it is attached to the machine. But the same small screw when detached from the machine has no value. Not even a farthing. Similarly, we are part and parcel of Krishna, Vasudeva. Our value is in full when we join Krishna, when we dovetail our activities in Krishna consciousness. Then we are valuable. Otherwise, so-called progress is simply illusion.

Therefore if we actually want happiness, we must dovetail our activities with Krishna, Vasudeva. It is for your interest. It is not for Krishna’s interest. Krishna can create millions of living entities like you. He doesn’t require your service. He’s complete. But if you want your satisfaction, you have to dovetail yourself in devotional service to Krishna. That is intelligence. Otherwise—foolishness, ignorance, illusion. Thank you very much.

Vicente Fox, Former President of Mexico, visited the ISKCON Sri Radha Krishna Temple, Bangalore, on February 10, 2014. He also visited school that receives Akshaya Patra mid-day meals.
Melody of gold crafted with divinity
And then in your next life, become a dog. That’s all. But people do not know. They simply say, “Never mind. I shall become a dog. After all, in my next life I will forget everything.”

In the universe there are so many planets, so many different standards of life. But people know nothing. They do not know anything.

Srila Prabhupada: So last night at the lecture, our explanation of spiritual life was all right?

Disciple: Oh, yes, Srila Prabhupada. And there would have been even more people present but this is the week for the big world-championship football matches. So everyone tries to see those matches. Either they stay home and watch the matches on television, or they go out to the stadium. Everyone wants to see them.

Srila Prabhupada: Because they have been taught like that. What is their fault? They have not been taught the importance of human life. They have been taught “Eat, drink, be merry, and enjoy.” That’s all.
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Hare Krishna
Hare Krishna
Krishna Krishna
Hare Hare
Hare Rama
Hare Rama
Rama Rama
Hare Hare

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Guest: But beings on the other planets may have forms more spiritual than ours.

Srila Prabhupada: No. They have material forms. For instance, although you cannot live within the water and only the fish can live within the water, still, a fish's body is not spiritual. It is material. Likewise, you cannot go to the sun planet, because for you that is a foreign atmosphere. But there are living entities who live on the sun planet. They have got their suitable material body.

Guest: But I think for the people all this is difficult to understand.

Srila Prabhupada: They are trained up to be fools. [Laughter.] How will they understand? They are simply fools. eating flesh and becoming like tigers and dogs. That's all. A tiger may be very strong, but what kind of brain has he got? No brain. [Laughter.] To have a brain, one must be a brahmana. Samo damas tapah saucam: as Krishna explains in Bhagavad-gita, real intelligence means one must be peaceful, self-controlled, austere, and pure. To truly have a brain, one must be qualified spiritually. A tiger may attack me and kill me—he is very strong. But that does not mean he has got a better brain than me.

Guest: Yes, yes, I see.

Srila Prabhupada: So the modern civilization is making tigers—discovering the atomic bomb and teaching people how they can be physically strong and kill others. They are busy only in these things: the dog's business—how to attack another dog. That's all.

Guest: Your Diving Grace, this will be a very nice area here for your spiritual community.

Srila Prabhupada: Yes, yes.

Guest: And I think you will provide a very very good example for the people around here.

Srila Prabhupada: But the so-called advanced human beings—they come here for hunting. They come here to shoot animals.

Guest: Yes.

Srila Prabhupada: The animals—they are living peacefully in their own atmosphere. And these people—they come to kill them. This killing business has become very prominent at the present moment, and therefore so many humans are being killed in the very womb of their mother. Abortion—children killed. That people do not know. Nature will not excuse you. You are killing; you'll be killed within your mother's womb. You'll never see the light of the sun. You will go on being killed, life after life—as many lives as the number of animals you have killed. People do not know.

And the time will come in this age when there will be no food, and man will kill man and eat. That time is coming. Yes. They are now killing animals, but animals live on these grasses and grains. When there are no more grasses and no more grains, where will people get animals? They'll kill their own sons and eat them. That time is coming.

Nature's law is that you grow your own food. But people are not interested in growing food. They are interested in manufacturing bolts and nuts.

Guest: Manufacturing . . . ?

Srila Prabhupada: Bolts and nuts.

Guest: Yes, yes, yes. I see.

Srila Prabhupada: Factories. Big, big factories. So in time they will have to eat bolts and nuts. Where will they get food grains? They thought, "Let us eat the animals and manufacture bolts and nuts." But then, when all the animals are gone—then what will they eat?

Disciple: Srila Prabhupada, the scientists are making artificial food. So they're not very worried.

Srila Prabhupada: Yes, yes. That is why I'm talking of bolts and nuts. That "artificial food" means bolts and nuts. Somebody told me that the scientists have manufactured artificial butter, and when people ate it they were vomiting. There is already ample butter supplied. Why are these rascals interested in manufacturing artificial butter to show off their scientific brains?

Just see what rascals they are! They think they can get unlimited quantities of butter, huh?—just as Krishna was stealing unlimited quantities of butter from His mother and throwing it to the monkeys. Butter can be produced by the Lord's cows, so that everyone can eat sumptuously. But no. "Kill the animals, eat artificial butter, and vomit." That's all. Just see their intelligence. And they are proud of their advanced civilization. ☹

ERRATA

In the Krishna Voice Supplement - January 2014, on page 7 the graph indicating Fund Raising Initiatives started with the year 2007-08 and ended with 2011-12, instead of starting with 2008-09 and ending with 2012-13. The error is regretted.
The Lord lives in the spiritual world in His original personality, and a devotee who follows the instructions of the Lord approaches Him (mam eti). As a spiritual person, such a devotee returns to the Personality of Godhead and plays and dances with Him. That is the ultimate goal of life.

Sri-nama-sankirtana (the chanting of the holy names of the Lord) is the best sadhana (spiritual practice). If other sadhanas help us in krishna-sankirtana, then they deserve to be called sadhana; otherwise they are simply impediments to sadhana. Sri-krishna-nama-sankirtana is the emperor of sadhanas. It is the only infallible sadhana capable of bringing us to siddhi (spiritual perfection).
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Located in the town of Mayiladuthurai in Tamilnadu, is the impressive temple of Thiru Indalur Parimala Ranganatha.

The Pastime

Born in the Ikshvaku clan, King Ambarisha is much remembered for his devotion to Lord Vishnu. He was blessed with the protection of the Sudarshana Chakra by the Supreme Lord as a result of his devotional service. He fasted on Ekadashi as enjoined in the scriptures. Scriptures recommend observing a total fast, even from water, from sunrise on the day of Ekadashi to the sunrise on the following day, Dwadashi. The Ekadashi day is considered as the best of all days to fast because on this day the rays of the moon nourish the nerves of the body. Scriptures prescribe a three-day syllabus for Ekadashi: On the night of Dashami, (i.e. the previous day of Ekadashi) one should eat only light food and should follow oblations in cold water. Then he should perform worship before sunrise. It is stated in the scriptures that Ekadashi fasting is most pleasing to Lord Vishnu and should be observed by everyone, irrespective of gender, caste, creed and race. According to these injunctions, King Ambarisha performed the Ekadashi fasting. Once he reached the centennial of Ekadashi fasting, all the demigods trembled with fear, as King Ambarisha would soon become superior to them. So a plan was devised with a malicious intent, by which Durvasa Muni would be sent to bless King Ambarisha. Durvasa Muni was famous for his easily excitable anger over any intended or unintended discourtesy to him and for pronouncing curses on the hapless victims of his rage. So the demigods expected that some way or the other, Durvasa Muni would cause hindrance to the Ekadashi fasting of King Ambarisha.

On one such occasion, Durvasa Muni came to the palace of King Ambarisha on a Dwadashi day. King Ambarisha welcomed the sage with all the appropriate paraphernalia. King Ambarisha requested the muni to take part in the Dwadashi feast. Durvasa Muni agreed and went to take a bath and perform his oblations, prior to accepting the feast. Durvasa Muni did not return even as the day wore on. The king was in a great dilemma. As the time to break the fast neared, on the one hand he could not break the fast as it is equal to eating and doing so without the guest would be sinful. On the other hand, he would lose the fruits of all the one hundred Ekadashi fasts that he had performed. King Ambarisha sought the counsel of the royal priests. The chief priest suggested that the king take sip of sacred water to break the fast and have the meal after the arrival of Durvasa Muni. The muni would understand the graveness of the situation and would never object to it, as even he was a great devotee of the Supreme Lord.

The king obeyed and took a sip of holy water but the muni arrived as he did this. Durvasa Muni flew into a rage and began to chastise King Ambarisha. In his fury, the sage plucked a lump of hair from his matted locks and threw it on the ground. A fierce demon of great proportion appeared and began to run towards King Ambarisha with the motive of killing him. The devout king meditated on Lord Vishnu with absolute tranquillity. Seeing that His devotee was in danger, Lord Vishnu sent His Sudarshana Chakra and the demon was killed by the blaze emanating from it. The Sudarshana Chakra then began to chase Durvasa Muni, to punish him for offending a great devotee. The heat from the Lord’s glorious chakra was equal to that of thousands of suns and Durvasa Muni ran as fast as he could, to save himself from it, but the chakra followed relentlessly.

The anxious muni went to Brahmaloka, the abode of the creator of this universe, Lord Brahma, and appealed for his help, only to be disappointed. Next he went to Lord Shiva who expressed his inability as he was outside the jurisdiction of Vishnu and Vaishnavas. Lord Shiva advised the muni to go to Vaikuntha.

Durvasa Muni thus finally approached Lord Vishnu, begging to be saved from His mighty weapon. The Lord said, “Oh sage I am completely under the control of My devotees. I cannot do anything out of My own volition in such cases involving Vaishnavas aparadha (offence to a devotee). My love towards My devotees is greater than that for Myself or My consort.” He further explained, “My devotees are always in My heart and I am in their heart. They do not know anything other than me. So go to King Ambarisha and beg his pardon. Only he can save you.”

Then the Lord gently chastised the muni that all the penance he had performed would not come to his help if he offends Vaishnavas. It is the gravest offence and it destroys ones knowledge.

Durvasa Muni ran to King Ambarisha with the Sudarshana Chakra still following him and fell at the feet of the king. It took one year of running hither and thither to escape the Lord’s Chakra. Meanwhile King Ambarisha was waiting for Durvasa Muni to partake the prasadam meal. The king consumed nothing for the entire year. King Ambarisha begged the Sudarshana Chakra to return to Lord Vishnu. The Chakra acceded to the prayer of the great devotee. King Ambarisha begged forgiveness from the muni for offending him. Durvasa Muni was awestruck by the devotion and humility of the king. The sage blessed the king with all prosperity. King Ambarisha performed the rituals on Dwadashi and Lord Vishnu appeared before the king. It was in Thiru Indalur that King Ambarisha was blessed with the darshana of the Supreme Lord. The Supreme Lord gave darshana exactly like in Vaikuntha. Due to the piety of King Ambarisha, the whole land was filled with fragrant groves. The place was called Suganthanayam (place of aromatic groves) and the Lord was affectionately called Parimala Ranganatha or Lord of fragrant groves. This temple is highly revered for Dwadashi. It is to be noted that great acharyas like Ramanujacharya, Sri Chaitanya Mahaprabhu and Srimad Prabhupada have made the ekadashi fasting simpler with the core principle remaining intact. So the rigid rules laid down in the scriptures should never be a stumbling block in following the Ekadashi vrata. One should take instructions form a bonafide spiritual master for the observance of Ekadashi fast.

The Moon and Thiru Indalur

The moon, Chandra, was blessed with twenty seven wives who were daughters of Prajapati Daksha. Prajapati Daksha gave his daughters on condition that Chandra should not favour any daughters over others. Chandra failed to do this. Daksha cursed him that he would fade within 14 days and finally would become invisible. Chandra approached Lord Parimala Ranganatha of Thiru Indalur and performed devotional service to Him.
for a long time. The Lord then relieved him of the curse. The Lord said that the invisible Chandra would become visible again and be a full Chandra. However the Lord said that this cycle would repeat as it was necessary to keep up the curse as a gentle reminder for his sins. Pleased with being partly liberated from his curse, Chandra requested that the place be named as Indalur (another name for Chandra is Indu). The Lord agreed and Sugantharanyam was known as Thiru Indalur.

Cauvery River

It is stated in the sthala purana that Cauvery was given higher status here in Thiru Indalur than the rivers Ganga and Yamuna. Ganga and Yamuna would bathe in the river cavery to get rid the sins accumulated by them. Thiru Indalur is last among the Pancha Ranga temples (five most prominent Ranganatha temples—Srirangapattanam, Srirangam. Kumbakonam, Kolladi and Indalur).

The Temple

The huge five-tiered rajagopuram is filled with intricate carvings and figurines of pastimes of the Supreme Lord. There are three prakaras in the temple. The temple is replete with sculptures which are a connoisseur's delight. Built on the land area measuring 350 feet by 230 feet the temple has spacious mandapas and shrines. The main sanctum sanctorum is a beautiful rectangle structure with Veda chakra vimana atop. The presiding Deity, Lord Parimala Ranganatha, is seen lying on His serpent bed Adisesha. The Deity is made of a special green stone and faces east. The magnificent Lord is seen with beautiful jewels and ornaments. A deity of Brahma arises from His navel. Chandra, Cauvery and the consorts of the Lord pray in awe and reverence. There is a separate shrine for the consort of the Lord. She is known as Parimala Ranganayaki. Vishwaksena, the commander-in-chief of Lord Parimala Ranganatha is seen next to the sanctum sanctorum. There are separate shrines for Yoga Narasimha, Sri Rama and the Alwars and acharyas of Sri Vaishnavism.

Festivals

On all the 30 days in the month of Aipasi Lord Parimala Ranganatha is taken to Cauvery River in a huge procession. The Lord comes five times in a month in a ceremonial procession. There is an 11 day Brahmotsava in the month of Pangunni apart from Pavitrotsava and Vasanthotsava.

Thirumangai Alwar

Thirumangai Alwar once visited the temple, but he was late and the temple was closed. Upset, Thirumangai Alwar got into an argument with Lord Parimala Ranganatha. When a friend keeps a thing we want and does not share it with us, we tell him in jest, “Keep it for yourself.” Likewise when the Alwar missed darshana he told the Lord to keep all His beauty for Himself and enjoy it on His own. Inspire of repeated attempts of the Alwar to get entry to the temple, the Lord never allowed this to happen as He was enjoying this debate with His beloved devotee. Dejected and frustrated Thirumangai Alwar decided to leave the place. Sensing that he may leave the place without meeting Him, Lord Parimala Ranganatha tried to prolong the argument and asked Thirumangai Alwar to sing in praise of Him. To which Thirumangai Alwar retorted, “How can I sing Your praises without having seen You? You have not allowed me entry into Your abode.” The Lord replied, “You have sung in praise of other Lords, sitting in your house, so you are capable of doing so here as well. I want to hear your sweet songs.” Thirumangai Alwar finally agreed and sang ten songs on Lord Parimala Ranganatha. “Oh my wealth, who always stays in my heart! Youthful beautiful manly Lord, who is the object of immense enjoyment! Oh my mother-like Lord! The One who is at Thiru Indalur! I held on to You, as the only means. When will the day come when You pity me and allow me to serve You? Still You have not shown me the beautiful form of Yours which captivates everyone. Show me Your feet oh Lord!”

Photo courtesy: Santhanakrishnan, Srirangam

Durvasa Muni falls at the feet of King Ambarisha
One Lord in Five Features

The members of the Pancha-tattva characterize the inconceivable unity and variety of the Absolute Truth.

by Satyaraja Dasa

Although Lord Chaitanya is the incarnation of Krishna for the current age, He is generally unknown beyond India. Even within India, few outside the Gaudiya Vaishnava line are familiar with the Pancha-tattva. For persons unfamiliar with the Pancha-tattva, we often give a simple description: the Pancha-tattva is Lord Chaitanya and His four main associates. But that's only part of the story. The Pancha-tattva ("five truths") is actually one God in five features.

At first glance the idea of God in five features may seem peculiar. By definition, God is One, the unequalled source of everything. He is the Supreme Being, from whom all other beings originate. If another shared His preeminent position, He could not be considered God. For God to be supreme, He must be a singularity, without comparison and without competition. The world’s monotheistic traditions have gone to great lengths to establish God's oneness, His exclusive position as the original cause of all causes.

And yet, despite their insistence that God is one, many in the Christian world accept the idea of the Father, the Son, and the Holy Spirit—and that all three are in some sense God. This is not to say that some Christians believe in three Gods, which would be polytheism, but rather that they believe in three complete persons composing one God. Similarly, those who recognize the truth of the Pancha-tattva accept one God who manifests in five features. This ability to expand into various personalities is evidence of God's incomprehensible nature, and is detailed in all holy scriptures, from the Bible to Vedic literature.

Though God manifests in a variety of forms, and though these forms are simultaneously one and different, we might legitimately ask, Why would one Supreme Being manifest as five? What is His motivation? Gaudiya Vaishnava thinkers since the time of Chaitanya Mahaprabhu concur that the One becomes many to exchange and disseminate divine love. Krishnadasa Kaviraja Gosvami, author of the Chaitanya-charitamrita, explains: "Spiritually there are no differences between these five truths, for on the transcendental platform everything is absolute. Yet there are also varieties in the spiritual world, and in order to taste these spiritual varieties one should distinguish between them." (Chaitanya-charitamrita, Adi 7.5).

Expanding for Love

Kaviraja Gosvami has further written that the characteristics of Krishna are understood to be like a storehouse of transcendental love. Although this repository of love certainly accompanied Krishna when He was present in the world five thousand years ago, it was subsequently sealed. When the Pancha-tattva arrived some five hundred years ago in Bengal, they broke the seal and plundered the storehouse to drink transcendental love of Krishna. The more they tasted it, the more their thirst for it grew. This is the nature of love. It is dynamic—a constant surge upward. The more it is relished, the more it is desired.

It follows, then, that if God has more love than any other being—indeed, He is the very embodiment of love—His yearning for love must be greater than anyone else's (as is His potency to fulfill that yearning). But love is not enjoyed alone: it is shared between people. Therefore, the One becomes many (and, inconceivably, remains One). So He becomes the Pancha-tattva to relish loving exchange. Even prior to the manifest pastimes of the Pancha-tattva, God expanded for love: He first expands into His eternal consort, Sri Radha, and into His full expansions and incarnations, and then into the multifarious living entities, or jivatmas, who are removed expansions and therefore constitute a separate category, known as jiva-tattva.

The two primary living beings, Radha and Krishna, reunite in the form of Chaitanya Mahaprabhu, and so the expression of love that the Lord manifests in this feature is beyond the ken of ordinary and extraordinary perception. So inconceivable is this love, writes Kaviraja Gosvami, that "although the members of the Pancha-tattva plundered the storehouse of love of Godhead and ate and distributed its contents, there was no scarcity, for this wonderful storehouse is so complete that as the love is distributed, the supply increases hundreds of times." (Chaitanya-charitamrita, Adi 7.24)

Five Truths

According to Srimad-Bhagavatam (11.5.32),

krishna-varnam tvisakrishnam
sangopangastra-parasadam
yajnaih sankirtana-prayair
yajanti hi su-medhasah

Krishna Voice, March 2014
In this Age of Kali, people endowed with sufficient intelligence will worship the Lord, who is accompanied by His associates, by performance of sankirtana-yajna [the chanting of the holy name]. Traditional exegesis reveals that this verse and others like it refer to Chaitanya Mahaprabhu. As a manifestation of Radha and Krishna in one form, Chaitanya Mahaprabhu is the original Godhead in His most confidential and intimate feature. As the prime member of the Pancha-tattva, He is accompanied by His plenary expansion (Nityananda Prabhu), His incarnation (Advaita Prabhu), His internal potency (Gadadhara Pandita), and His marginal potency (Srivasa Thakura).

Of these five truths, only Sri Chaitanya is called Mahaprabhu ("the Great Master"), because even among manifestations of God, He is supreme. He appears in this world in a vibrant golden form, much like that of Sri Radha, whose essence He embodies. He brings to the world the congregational chanting of the Hare Krishna maha-mantra, far beyond ritualistic forms of religion that offer ordinary salvation, and He brings the inner core of spiritual love—the highest achievement of devotional sentiment. Armed with profound philosophy and the mood of Krishna's greatest lovers, He comes with the best secret known to man: bhakti, or devotional love. By His own example He shows how to practice this love, and He exhibits the symptoms that come from embracing Krishna in one's heart of hearts.

Chaitanya Mahaprabhu cannot be understood or approached without the mercy of Nityananda Prabhu, who is the cardinal guru of the universe and who serves as an intermediary between Chaitanya Mahaprabhu and the devotee. As Balarama, Krishna's elder brother, is described as Krishna's "second body," so too is Nityananda the second body of Sri Chaitanya Mahaprabhu. He is the Lord's active principle, He functions as such in both material creation and in spiritual lila, or pastimes. This means that Krishna is simply engaged in play, while "serious business" is handled by His first expansion, Balarama. In kingly terms, a monarch is merely interested in enjoying his well-deserved delights, while his immediate associates tend to his various services and obligatory necessities. This is similar to how the "servitor" Godhead—whether Balarama or Nityananda—functions in relation to Lord Krishna.

In manifested earthly lila, Nityananda Prabhu is senior to Chaitanya Mahaprabhu by more than a decade. He is statuesque, like Chaitanya Mahaprabhu, though He is whitish in complexion, whereas Chaitanya Mahaprabhu is golden. His graceful gait is often compared to that of an elephant, and in a deep voice He is always repeating
"Krishna, Krishna."

Both Maha-Vishnu and Sadashiva—forms of the Lord who evoke awe and reverence in the spiritual world—descend in Chaitanya's lila as Advaita Acharya. Because He is identical to Vishnu, the all-pervading Lord, He is called Advaita, meaning "nondifferent." Advaita Acharya is one cause of Chaitanya Mahaprabhu's appearance in this world: Chaitanya Mahaprabhu Himself confirmed that it was because of Advaita's prayers that He manifested His pastimes. Sadashiva (who appears as Advaita) is the intermediary between the spiritual world and the material world; it is therefore fitting that it was Advaita Acharya's prayers that brought Chaitanya Mahaprabhu. Advaita Acharya, the senior Vaishnava of Navadwip, was middle-aged when Chaitanya Mahaprabhu was born. He is usually depicted with white hair and a long white beard. His clothes are as white as His facial hair, and sometimes their whiteness is compared to that of the moon or the jasmine flower. Great devotees meditate upon Him as the root of transcendental joy and the cause of Chaitanya Mahaprabhu's appearance in this world.

Gadadhara Pandita is understood to be Krishna's shakti, or internal energy, and is described both as a direct incarnation of Radharani and as an incarnation of Sri Radha's effulgence. Chaitanya Mahaprabhu is often called "the life and soul of Gadadhara Pandita." The relationship between them is intimate, if not perplexing. For example, since Chaitanya Mahaprabhu is both Radha and Krishna, and Gadadhara is in fact Radha, there seems a strange overlapping of spiritual identities. But mundane limitations should not be foisted upon divine personalities.

A closer look reveals that Chaitanya Mahaprabhu is Radha in the mood of separation from Krishna. In the intimacy of love, Her mood is to be demanding of Krishna, while being uncompromising in Her service to Him. Gadadhara, on the other hand, is Radha in the mood of Rukmini, one of Krishna's prominent queens in Dvaraka. In Her undeviating devotion, Her mood is to be conciliatory and accommodating. These different moods manifest as different personalities in Chaitanya's lila. Such distinctions are difficult to understand, and one must be realized to enter into their mystery.

At least this much may be understood: Gadadhara Pandita is a perfect manifestation of Krishna's hladini potency, embodied as Sri Radha. The hladini potency is the power by which God enjoys pleasure. It is also
the potency by which the servants of God enjoy the highest spiritual pleasure in love of God. The essence of love of God is bhava, or intense spiritual emotions, the ultimate development of which is called mahabava, embodied in Sri Radha. As it is said, Lord Krishna enchants the entire world, but Sri Radha enchants Him. Therefore, She is the supreme goddess, above all others. She is the purna-shakti, the full power, and She manifests in Chaitanya lila as Gadadhara Pandita. He is the very form of blissful love, and to gaze upon His sweet, smiling face is to see love personified. To achieve His association is the goal of existence.

Srivasa Thakura is an incarnation of Narada Muni, one of the twelve traditional Vedic authorities and perfectly pure devotees of the Lord. Narada’s devotional life is unique in that he was blessed with a spiritual body and the ability to travel throughout the cosmos to awaken people to the Absolute Truth. Narada is a musician, depicted as playing his vina and melodically chanting the holy names of the Lord. Srivasa Thakura, as an incarnation of Narada, also emphasized chanting, and the unparalleled kirtanas that took place in the courtyard of his house are legendary. His house became a virtual “parent church” in the universal sankirtana mission of Sri Chaitanya. A facsimile of Srivasa Thakura’s house exists today in Mayapur and is known as Srivas Angan. Srivasa is a leader among Lord Chaitanya’s devotees. Therefore the Pancha-tattva mantra ends with the phrase srivasadi-gaura-bhakta-vrnda: “[All glories to] the devotees of Chaitanya Mahaprabhu, beginning with Srivasa.” (The full mantra is jaya sri-krishna-chaitanya prabhu nityananda sri-advaita gadadhara srivasadi-gaura- bhakta-vrnda.)

Five Factors for Action
The members of the Pancha-tattva can fulfill all aspects of devotional life and bring happiness and spiritual bliss to all devotees who serve them. Those who honour the Pancha-tattva will reach perfection. According to Bhagavad-gita (18.13-14), there are five factors in the accomplishment of any action: karta (the performer), chesta (endeavours), daivam (Supersoul, or the will of God), karanam (the senses), and adhisthanam (the place of action). The performer is the devotee, represented by Srivasa Thakura; the endeavour requires energy, the supreme form of which is known as Gadadhara Pandita; the Supersoul is Advaita, the embodiment of Vishnu; the senses are controlled by following the guru, the external manifestation of Nityananda Prabhu; and the place of action is Chaitanya Mahaprabhu’s heart, from which everything else expands. In conclusion, we reect on the words of scripture: “By remembering the lotus feet of the Pancha-tattva, a dumb man can become a poet, a lame man can cross mountains, and a blind man can see the stars in the sky.” (Chaitanya-charitamrita, Adi 8.5)

Unity in Variety: The Five Spiritual Truths
Taken together, the five categories of truth, or spiritual reality, represented by the Pancha-tattva give us a full picture of the Absolute Truth, or God. Lord Chaitanya represents the isvara-tattva. Ishvara means “controller.” The Supreme controller, above all others, is Lord Chaitanya (who is Lord Krishna Himself). Lord Nityananda represents the prakasha-tattva. Prakasha means “expansion.” From Nityananda (who is Lord Balarama) expand all the Vishnu or Narayana forms of God. Advaita Acharya (who is Maha-Vishnu) represents the avatara-tattva. All the avatars, or incarnations of the Lord in the material world, expand from Him. Gadadhara Pandita represents the shakti-tattva. Shakti means “energy,” and here refers specifically to the internal energy of God, which includes the eternal spiritual world and the ever-liberated associates of the Lord who reside there. Finally, Srivasa Pandita represents the jiva-tattva. The jiva is the infinitesimal living entity (we ourselves), who, like the forms and energies of God mentioned before, are also spiritual. In this way the members of the Pancha-tattva represent the main spiritual varieties that make up the one Absolute Truth. ☞

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<tr>
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Krishna Voice, March 2014 23
BANGALORE: (above) Abhisheka is offered to the utsava vigraha of Sri Sri Nitai Gauranga. (below) The utsava vigraha of Sri Sri Nitai Gauranga are taken on a pushpa pallaki accompanied by devotees performing sankirtana.
ISKCON Sri Sri Krishna Balarama
RATHA YATRA

Mangalore

Chennai
The book marathon programme of ISKCON Radha Krishna temple, Bangalore, which commenced on the auspicious occasion of Gita Jayanti in December 2013, concluded with a prize distribution ceremony on February 16, 2014.

This is one of the most important activities of ISKCON, as it was the desire of Srila Prabhupada to spread the divine knowledge of Lord Krishna and the science of Krishna Consciousness all over the world by distributing his books to the masses of people. With this objective, a month-long book marathon is held in December every year. On the occasion of Gita Jayanti, this year the marathon ran for more than a month and hundreds of devotees formed many teams and participated enthusiastically in this devotional service. They distributed thousands of books containing the transcendental knowledge of bhakti-yoga as taught by Srila Prabhupada.

At the end of the marathon, the best distributors were awarded prizes in different categories as is done every year. The prize distribution ceremony is held to encourage the devotees in the service of book distribution and in recognition of their service attitude, dedication and endeavour to distribute spiritual knowledge to all ranks of people. Some of the devotees who participated in the marathon shared their realizations and experiences with the audience.

Sri Bharatarshabha Dasa, Head of Public Relations and Communications gave statistics of the marathon and spoke about the importance of book distribution. Sri Stoka Krishna Dasa, Vice President of ISKCON, distributed the prizes to the winners. He also awarded prizes to the winners of Srivigraha Shringarotsava, an international online altar photo contest, on this occasion.
The Akshaya Patra Foundation has been awarded the Gold Shield and Hall of Fame by The ICAI (Institute of Chartered Accountants of India) for Excellence in Financial Reporting for the year 2012-13 under the Category XI- Not-for-Profit Sector. Hon'ble Minister Sri Manish Tiwari, Union Minister of State for Information & Broadcasting and Hon'ble Justice Sri G S Sistani, Judge, Delhi High Court presented the award at a function held on February 6, 2014, at The Park, Parliament Street, New Delhi. This is the fifth consecutive year that Akshaya Patra has won the Gold Shield and has now entered ICAI’s Hall of Fame.

Hall of Fame is awarded to an entity who has won the Gold Shield for five consecutive years under the same category. Since the award’s inception in 1958, only two organisations have entered the Hall of fame. However, in the Not-for-Profit sector, Akshaya Patra is the first and the only NGO to have received this honour. The criteria for the selection of the award include reviewing the accounting practices adopted by the participating enterprises in its financial statements and policies adopted for disclosure and presentation of financial statements and other information in the annual report.

The selection committee for the year 2012-13 was chaired by Sri T S Vijayan, Chairman, IRDA followed by a 10 member jury, which included - Sri M J Joseph, Additional Secretary, Government of India, Ministry of Corporate Affairs, Sri Suresh Senapaty, CFO and ED, Wipro Limited, Sri B P Rao, Chairman & Managing Director, BHEL.

“The Governance philosophy of Akshaya Patra Foundation refers to a set of regulations and good practices that enables us to maintain transparency, accountability and create value for all our stakeholders. We had and we will continue to adhere to world class accounting standards and norms,” said Sri Madhu Pandit Dasa, Chairman, The Akshaya Patra Foundation.
Sri Sudhir Kumar Jain, Chairman & Managing Director, Syndicate Bank, along with the Executive Directors Sri Anjaneya Prasad & Sri Srivastava, hand over the keys of the vehicle to Sri Madhu Pandit Dasa, Chairman, The Akshaya Patra Foundation.

The ISKCON Mangalore temple now has its own website: www.iskconmangalore.org. It was launched on the occasion of Ratha Yatra, on February 8, 2014 by His Grace Sri Madhu Pandit Dasa, President ISKCON-Bangalore.
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- Japa kit
- and much more...

time
8:45 am – 1:00 pm (Class I - III)
8:45 am – 3:00 pm (Class IV - X)

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

modules
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batch dates
Batch I : March 29 – April 20, 2014
Batch II : April 21 – May 11, 2014
Batch III : May 12 – June 01, 2014

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Celebrating the Advent of the Archavatara

Whatever we see, hear or know of, in this world, can be described by the Sanskrit letters starting with a and ending with ksha, but the Supreme Personality of Godhead is indescribable by the words which are formed from the letters starting from a and ending with ksha, and therefore He is called Adhokshaja (one who cannot be described by words). But from time to time the Lord descends into this material world in different forms. One such form is His Deity, also known as the archa-vigraha. Out of His causeless mercy, the Supreme Personality of Godhead presents Himself before us so that we can see Him. Since we have no transcendental vision, we cannot see the spiritual sac-cid ananda-vigraha of the Lord; therefore, out of His causeless mercy He comes in a form we can see. We can only see material things like stone and wood, and thus He accepts our service in the temple. This is an exhibition of His causeless mercy.

The post box is constructed in a particular way, and anybody who posts his letter in it, will find that it reaches the person whom he intended it for. Similarly, the Deity form of the Lord receives our service, representing completely, the Supreme Lord, who, in our present material condition, is not visible to us. The Deity of the Lord is made of either metal, stone, wood, etc., and should be sculpted according to specifications given in the Vedic literature. After it is ready, the Lord is invited to come and reside in the Deity form by an elaborate ceremony known as pranapratihsta.

The Brahmotsava is usually celebrated every year, either on the day of the pranapratihsta of the Deity, or on the day of the advent of the Lord into this material world. Sarvam khalv idam brahma, the whole cosmic manifestation is pervaded by Brahman. The Narayana Upanishad states narayana evedagum sarvam, meaning that Lord Narayana is everything. The same Upanishad also states that brahma narayanah, thus the word brahma is used here to mean Narayana. Thus Brahmotsava can be taken to mean a festival for celebrating Lord Narayana’s advent in the form of His Deity of His personal form. Usually, in temples in South India, this festival is celebrated on the pranapratihsta day of the Deity. In many temples, including the famous temple of Lord Venkateshwara in Tirumala, it is the main festival of the year.

According to pancaratrika and vaikhanasa agamas, the festival starts with a dwajarohana, during which the Lord is invoked on the dwaja stambha (a tall metal or stone flag-like ornate structure constructed in most Indian temples) of the temple. At this time all the demigods are invited into the premises of the temple so that they can participate in the wonderful festival. This is exactly like the king inviting all his senior ministers and assistants in the time of celebration of a major event in the capital, for the Deity of the Lord is considered as the real proprietor of the whole temple. In fact there were instances in which kings made the Deity as the real proprietor and ruler of his entire kingdom.

Every evening the Lord is carried on His different vahanas, (the carriers of the Lord). Each incarnation of the Lord has His own specific carrier; Lord Vishnu is carried by Garuda, Kalki is carried by a white horse etc. The evening programme concludes with a shayanotsava during which the Lord is put to rest by His devotees.

On the concluding day, the Lord travels out of the temple on a specially made chariot or ratha.

The festival ends with a dwaja avarohana ceremony, in which the various demigods, who had been invited, are sent back to their various planets.
# Programme Highlights

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<td>Vainateya Homa</td>
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<td>Dhvaja Arohana</td>
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If you wish to sponsor any of the sevas mentioned overleaf, please call: 93791 56083, 1800-425-8456 (Toll free)

Nitya Puja, Brahmostava Yajna from April 14 to 24, 2014 at 8:15 am. All Vahana Utsavas followed by Dolotsava at 8:00 pm.
**Cultural Programme Highlights**

**Venue: Open Air Theatre**

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<tr>
<td>Apr 18, Fri</td>
<td>Kuchipudi (Group)</td>
</tr>
<tr>
<td></td>
<td>Shankarananda Kalakshetra</td>
</tr>
<tr>
<td>Apr 19, Sat</td>
<td>Bharatanatyam (Solo)</td>
</tr>
<tr>
<td></td>
<td>Priyadarsini Govind</td>
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<tr>
<td>Apr 20, Sun</td>
<td>Bharatanatyam (Group)</td>
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<td>Kalakshetra Foundation</td>
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<tr>
<td>Apr 21, Mon</td>
<td>Bharatanatyam (Group)</td>
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<td>Kalakshetra Foundation</td>
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<tr>
<td>Apr 22, Tue</td>
<td>Bharatanatyam (Group)</td>
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<tr>
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<td>Kalakshetra Foundation</td>
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</table>

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