Sri Narasimha Jayanti
The appearance of Lord Narasimhadeva

Tuesday, May 13, 2014
Celebrations 6 pm onwards

ISKCON Sri Radha Krishna Temple
Hare Krishna Hill, Chord Road, Bangalore

“ugram viram maha-vishnum
jvalantam sarvato mukham
nrisimham bhishanam bhadram
mrityur mrityum namamy aham”

“I bow down to Lord Narasimha who is ferocious and heroic like Lord Vishnu. He is burning from every side. He is terrific, auspicious and the death of death personified.”
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 worldwide 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

Cover pages-4 Text pages-32
Freedom Through Bhakti Yoga

Why wait to accept the key for leaving this place of repeated birth and death?

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

yaya sammohito jiva
atmanam tri-gunatmakam
paro 'pi manute 'nartham
tat-krtaṃ cāhīpadyate

"Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries." —Srimad-Bhagavatam 1.7.5

Our present position is like this: We are sammohitah, bewildered, puzzled by maya, the illusory energy. We are all eternal parts of God, but on account of being enchanted by the material energy, or the external energy of God, we have forgotten our identity and we are now entangled. We have forgotten our goal of life.

The spirit soul is conditioned by the laws of material nature, which force us to accept a certain type of body according to our propensity. We create that propensity, and Krishna is so kind that He gives us the facility: "All right." If a person wants to suck blood, he will be given the facility of a tiger's body. If a person has no discrimination in eating, he will be given the facility of becoming a pig. Up to stool, he can eat.

This is stated very clearly in Bhagavad-gita (18.61):

isvarah sarva-bhutanam
hrd-dese 'ṛjuna tisthati
bhramayan sarva-bhutani
yantrarudhah mayaya

This is very significant. Yantrarudhah mayaya. We are riding on a machine. The body is a machine, but we are accepting the machine as the self. This is called bewilderment. If you are driving in a car and you think, "I am the car," that is foolishness. Similarly, I have this yantra (machine)—my body—and it is running on account of my presence. If I identify myself with this body, that is called sammohitah. Yaya sammohito jiva. When the driver [the soul] goes away, then I see that the car [the body] is not moving and I can understand, "Oh, the driver, my father, or my son, has gone away." We sometimes cry, "My father has gone away" or "My son has gone away," but because we are sammohitah, we actually never saw the father or the son. We accepted the body as the father or son.

The Result of Understanding the Gita

All this is very clearly explained in the Bhagavad-gita. Krishna's last instruction in the Bhagavad-gita is "Just surrender unto Me." If you actually understand Bhagavad-gita, the result will be that you surrender to Krishna. Krishna says, sarva-dharma parityajya mam ekam saranam vraja: "Give up all varieties of dharma and surrender unto Me." Dharma means occupational duty. In the Srimad-Bhagavatam, Narada Muni says, "If someone thinks, 'Let me stop all other business and become Krishna conscious,' he is fortunate even if he says it out of sentiment, without thorough understanding." He is fortunate because he accepts the real thing. Therefore Narada Muni says, "Even if someone accepts Krishna consciousness out of sentiment but later on, before his execution of devotional service is mature, he falls down, then where is the loss for that person? On the other hand, a person who has not accepted Krishna consciousness but is very regularly executing his material responsibility—what does he gain by that?" That is Narada's opinion.

This point is very important: By material activities we do not gain anything. We gain only another body, to begin another chapter in the same struggle for existence. According to our karma we shall have to accept a body, just as we develop a certain type of disease when we are infected by the germ for that disease. If you are infected with the smallpox virus, you have to suffer from smallpox. Nature's law is so strict; you cannot avoid it. If you have been attacked by the mosquito carrying the malaria germ, then you have to suffer from malaria.

Just as we take precautions against being infected with malaria or small pox, we should be very cautious about our next body. If we become cautions, then there is the chance of being promoted to a higher situation in the next life.
If one takes to Krishna consciousness even out of sentiment, that is the greatest profit from any position, whether one is a brahmana, a kshatriya, a vaishya, a shudra, or a chandala [outcaste]. That is confirmed in the Bhagavad-gita (9.32): mam hi partha vyapasya ty 'pi syuh papa-yonayah. The word papa-yoni refers to lower-class persons. If even they take shelter of the lotus feet of Krishna or His devotee, they become purified. There is no bar for anyone.

Krishna consciousness is so nice. If we take it as our goal of life, then our life is successful. Otherwise—yaya sammohito jiva atmam tri-gunatmakam—we shall continue the life of changing this body. That we have to do. We cannot be independent. If we think we are independent, that is due to our ignorance. We are not independent. We should always remember this. We are dependent on the laws of nature. We cannot say, "Now I have made a scientific discovery and we shall not die." That is not possible. You must die. That is the law of nature. You must die, you must take birth, you must be come diseased, and you must suffer from old age. These are the four disadvantages of material existence. In the next verse it is said,

\[
anarthopasamam saksad  
bhakti-yogam adhoksaje  
lokasyajanato vidvams  
cakre satvata-sanhitam
\]

"The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyasa deva compiled this Vedic literature, which is in relation to the Supreme Truth." This Srimad-Bhagavatam is satvata-sanhitam, spiritual knowledge. It has nothing to do with anything material. Simply spiritual knowledge. Vidvan, meaning "the most learned," refers to Vyasa deva, the author of the Srimad-Bhagavatam. Srimad-bhagavate mahamuni-krte. He is maha-muni. Muni means thoughtful philosopher, andVyasa deva is maha-muni: greater than any other thoughtful philosopher.

He is also called Veda-vyasa, which means he compiled all the Vedic literature. He summarized the whole Vedic knowledge into the Vedanta-sutra, composed of aphorisms with very deep meaning. And this Srimad-Bhagavatam is the commentary on the Vedanta-sutra by the author himself under the instruction of his guru, Narada Muni, who told him, "Write about the Supreme Personality of Godhead."

Realization by Bhakti-yoga

In a previous verse of this section, we read about how Vyasa deva received his realization:

\[
bhakti-yogena manasi  
samyak pranihite 'male  
apasyat purusam purnam  
mayam ca tad-apasrayam
\]

"Thus he fixed his mind, perfectly engaging it by linking it in devotional service [bhakti-yoga] without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control." Bhakti-yoga is also mentioned in the Bhagavad-gita. Bhagavad-gita is bhakti-yoga. There are descriptions of jnana-yoga, karma-yoga, hatha-yoga, and other yogas, but at last Krishna advises, "The most confidential part of knowledge I am speaking to you, Arjuna, is this: Give up all other dharmas and surrender unto Me." That surrender is the real gain. That is bhakti-yoga: to surrender unto the Supreme Lord. By bhakti-yoga you can cleanse your mind of all contamination immediately. If you want to be liberated from the contamination of material existence, or the modes of material nature, then take to bhakti-yoga. That is also confirmed in the Bhagavad-gita (14.26):

\[
mam ca yo 'vyabhicarena  
hakti-yogena sevate  
sa gunan samatityaitan  
brahma-bhuyaya kalpate
\]

"One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman." We are Brahman, spirit —there is no doubt about it. But we have no realization of that because maya has captured us. We should be after liberation. Srimad-Bhagavatam defines liberation: muktir hitvanyatha rupam svapurna vyavasthidh. Liberation means to be situated in our svarupa, our spiritual life, after giving up all material activities. Material activities are not our actual business. Our actual business is spiritual activity.

Material activity means to keep the body in a comfortable position. And the body is changing. Today I may be a
very great Indian leader or a very good philanthropist. Tomorrow, or the next life, I may not be Indian; I may be Chinese, or I may be European. Then my whole business will change—another nationality, another feeling. And if I become a cat or a dog, then another mentality. This is going on.

I am forgetting that my identification is spiritual—aham brahmasmi—and I am accepting all these unnecessary things, or anarthas. If I want to stop these anarthas, if I want to keep myself in my original spiritual identity, then I have to take to bhakti-yoga. That is the conclusion of the shastra, the scripture.

I am not the body, but I have to change the body after a hundred years or ten years or fifty years, according to the size. The dogs and cats change their body in ten years, the cows twenty years, human beings at most a hundred years, and the demigods many millions of years. But death is there. You have to change the body. When Hiranyakashipu executed very severe austerity, Lord Brahma came to him and asked, "What do you want? You are executing such severe austerities. What is your desire?"

"I want to become immortal."

Brahma said, "That is not possible. Nobody is immortal within the material world. I am not immortal. How can I give you the benediction of immortality? That is not possible."

Everyone is under the laws of nature. The duration of time may be a little more or less, but everyone must die. It is said in the Bhagavad-gita (2.20):

na jayate mriyate va kadacin
nayam bhutva bhavita va na bhuyah
ajo nityah sasvato 'yam purano
na hanyate hanyamane sarire

“For the soul there is neither birth nor death at any time. He has not come into being, does not come into being, and will not come into being. He is unborn, eternal, ever-existing, and primeval. He is not slain when the body is slain." But people do not ask, "If I am immortal—if I have no birth, no death—then why am I accepting birth and death and old age and disease? This is my problem." We do not think that way, nor are we educated to think that way. But in the Bhagavad-gita (4.9), Lord Krishna explains the process for stopping the repetition of birth and death:

janma karma ca me divyam evam yo vetti tattvatah
tyaktva deham punar janma naiti mam eti so 'rjuna

“One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.” Krishna says that if you simply try to understand Him in truth—tattvatah—then your cycle of birth, death, old age, and disease will stop. You will still have to give up this body; that is certain. But after giving up this body, you'll get no more material body. Then what happens? Is your existence finished? No. Krishna says, mam eti: "He comes to Me. He comes back home."

And when you go there, then you must possess the same type of body as Krishna. For example, if you want to enter the sun, then you must have a body made of fire. Our present body is made of earth, and there are bodies made of air, water, fire—the five material elements. If you go back home, back to Godhead, you have to gain your original, spiritual body.

There is a spiritual body. That we do not know. There is no education about this. We have got a spiritual body, and that spiritual body is covered by the material layer, just as your body is covered by a shirt and coat. When our dress becomes old and rotten, we throw it away and accept another dress. Similarly, this body, when it is not workable—when it is old enough and the physiological function is not going on nicely—then there is change of body.

<table>
<thead>
<tr>
<th>Fasting</th>
<th>Festivals</th>
</tr>
</thead>
<tbody>
<tr>
<td>May 24 Ekadashi</td>
<td>May 10-12 Chandan Yatra of Lord Narasimha (Bangalore)</td>
</tr>
<tr>
<td>May 25 break fast</td>
<td>May 13 Narasimha Chaturdashi:</td>
</tr>
<tr>
<td>Jun 9 Ekadashi</td>
<td>Appearance of Lord Narasimhadeva</td>
</tr>
<tr>
<td>Jun 10 break fast</td>
<td>Fasting till dusk</td>
</tr>
<tr>
<td></td>
<td>May 14 End of Jala Dana</td>
</tr>
<tr>
<td></td>
<td>May 23 Hanuman Jayanti (Bangalore)</td>
</tr>
<tr>
<td></td>
<td>Jun 11 Panihati Chida Dahi Utsava</td>
</tr>
<tr>
<td></td>
<td>Jun 13 Jagannatha Snana Yatra</td>
</tr>
</tbody>
</table>
Krishna advised Arjuna, "Why are you lamenting for your old grandfather? Better to kill him. He will get a new body." Of course, it was spoken jokingly, but the fact is that after the old body there will be a new body. We have already had several changes of body: babyhood to childhood, childhood to boyhood, boyhood to youth, and so on, up to the old body. Then after that—vasamsi jimani yatha vihaya—when we give up this body like an old and rotten dress, we get another.

This is going on. But this is anartha.

Anartha means that unnecessarily we are undergoing this change of body. If you want to stop it directly, immediately, what is the process? Bhakti-yogam adhoksaje: devotional service to Lord Krishna. That is the statement of Vyasadeva. And Krishna confirms it in the Bhagavad-gita (14.26):

mam ca yo ’vyabhicarena
bhakti-yogena sevate
sa gunan samatityaaitan
brahma-bhuyaya kaipate

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

Devotional service to Lord Krishna is the real purpose of life, the real purpose of religion. Srimad-Bhagavatam (1.2.6) says, sa vai pumsam paro dharma yato bhaktir adhoksaje: devotional service to Krishna is first-class religion. It doesn't matter what kind of religion you are following, but if the religious system teaches you how to become a devotee of Adhokshaja—adhoksaja means the Supreme Lord, "beyond our sense perception"—then your life is perfect. Then you will be happy.

sa vai pum sam paro dharmo
yato bhaktir adhoksaje
ahaituky apratihatata
yayatma suprasidati

"The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self." If you want satisfaction, if you want real life, then accept this: yato bhaktir adhoksaje, devotional service to Adhokshaja.

We are engaged in the struggle for existence. "Survival of the fittest," they say. But nobody is fit to survive. Everyone has to die. Nobody—even big, big scientists or big, big philosophers—can survive. They talk of things in the range of millions of years, but personally they live only fifty or sixty years. This is their position. They simply cheat people: "maybe," "perhaps," "millions of years." And they are going to live for fifty years. Why talk of millions of years?

Now we are taking one body after another: human being, cat, dog, hog, tree—8,400,000 species of life. But if you are actually intelligent, if you are disgusted, you will think, "This is not very good business. Being bewildered by the material energy, I have been forced to take these bodies. I am trying to be happy here in the material world, but that is not my business."

One must come to that conclusion, as stated in the Bhagavad-gita (7.19): bahunam janmanam ante . . . "After many, many births, one who is actually in knowledge surrenders to Krishna." Krishna says, "Surrender to Me." We have to do that, so why wait for many, many births? Why not do it now? That is intelligence. Why not become wise immediately? Krishna is canvassing. Why not take it up? If you take it up, you are successful. Tyaktva svadharma caranambujam hareh. Even if by sentiment you take it up, you will be successful; it is so nice.

There is no certainty what kind of body we shall get next. That is our position. If we want to stop this business, we must take to bhakti-yoga. How to execute bhakti-yoga? The people in general do not know. For everything there must be education. Lokasyaja-nato vidvams cakre satvata-samhitam. Srila Vyasadeva compiled the Srimad-Bhagavatam for your eternal life. Here is the education: Vedic literature. Take it and study it and follow it and be happy.

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

Krishna Voice, May 2014
Srila Prabhupada: (summing up the class): So there is no rule, no hard-and-fast rule, for chanting. You just take it as recommended by Krishna here: sarvesu kalesu—always, twenty-four hours. You'll be completely safe, even in this dangerous position.

You should always know that this material world is always a dangerous position. For instance, you started the peace movement. Why? You were thinking, "Danger is coming. Danger is coming." Yes, at any moment, there may be danger of war declaration, and all these innocent youths may be called to fight. So however much you may think, "We are an independent nation," and this and that, you should always remember that this material world is full of danger. It is a dangerous spot.

Therefore, those who are Krishna conscious, who are devotees of Krishna—for them, this dangerous place is not suitable. Padam padam yad vipadam na tesam. Padam padam: in every step there is danger. This place is not suitable for the devotees of the Lord. Padam padam yad vipadam na tesam. They are not meant for remaining in this miserable, dangerous place. Yes.

So we have got this nice body—this human form of life, with an advanced consciousness. Just merge it into Krishna consciousness and be happy. This is the sum and substance of this movement. Take advantage of it and be happy. Thank you very much.

Student: What is the function of the chanting?

Srila Prabhupada: Chanting—the chanting process is just to cleanse your mind. You have got so many misunderstandings about yourself, about this world, about God, and about the interrelationship between these things. We have got so many misgivings. We are in the position of complete ignorance. This chanting will help you to cleanse your mind. Then you'll understand that this chanting Hare Krishna is not different from Krishna.

Yes. So in the beginning we have to chant. We may be in whatever position we are; that doesn't matter. If we begin chanting, then the first benefit will be ceto-darpana-marjanam: the mind will be clear of all dirty things. Ceto-
And then the next stage will be bhava-maha-davagni-nirvapanam. The next stage will be that the sufferings, the miseries of this material world, will subside. So we'll have to make progress, stage after stage. But at any stage you can adopt this means—at any stage. There is no necessity of some preliminary qualification, that “You have to come to this stage and then chant.” From any stage you can chant. Yes.

Student: Well, secondly, I don’t quite understand what the material world is.

Srila Prabhupada: The material world is full of suffering and miseries. Don’t you understand it? Are you happy?

Student: Sometimes I’m happy and sometimes I’m not.

Srila Prabhupada: No. You are not happy. That “sometimes” is your imagination. Just like a diseased man says, “Oh, yes, I am well.” What is that “well”? He’s going to die—and he’s well?

Student: I don’t claim any ultimate happiness.

Srila Prabhupada: No. You do not know what is happiness.

Student: Admittedly, the feeling is greater or lesser.

Srila Prabhupada: Yes. You do not know what is happiness.

Student 2: Well, of course, that sorrow or that suffering might add the spice. You might want some suffering to go in between the happiness.

Srila Prabhupada: No. The thing is that there are different kinds of miseries. That we should understand. But due to our ignorance, we don’t care about it—just like a diseased man has, and you get over it.

Srila Prabhupada: “Everyone has.” Everyone is now suffering from this winter season, but that does not mean that this is not suffering. So we have to admit that we are always in suffering.

Student: If I’ve never known happiness, I feel sure I’ve never known suffering either.

Srila Prabhupada: That is due to your ignorance. We are in suffering. We don’t want to die. The death is there. We don’t want to be diseased. The disease is there. We don’t want to become old. The old age is there. So many things we don’t want, but they are forced upon us. And any sane man will admit that these are sufferings. But if you are accustomed to these sufferings, you say, “It is all right.” That is a different thing. But naturally, any sane man will admit that these are sufferings. He won’t like to be old. He won’t like to die. You see. Why this peace movement? Because if there is war, there will be death. So people are afraid. They’re making agitation: “There should be no war.” So do you think that death is a very pleasurable thing?

Student: I have never experienced it.

Srila Prabhupada: You have experienced. But you have forgotten. Several times you have died—you have experienced—but you have forgotten. Forgetfulness. Forgetfulness is no excuse. Suppose a child has forgotten what is misery. They do not understand. They are satisfied.
Located 9 miles northeast of Thanjavur is the temple of Lord Harashapa Vimochana, the temple of Lord Hari who relieved Shiva’s curse.

The Pastime

Shiva is bestowed with five heads by the Supreme Lord Vishnu and the Brahma of this universe was also five headed. *Kurma Purana* and *Padma Purana* narrate an interesting episode as to how the five-headed Brahma of this universe became four-headed.

Chastity is the key element of a successful household life. Both husband and wife should be chaste in mind and body. Vedic tradition is fully blended with such high values which are the prime essential elements in devotional life. We are naturally imbued with such norms. Such rigid chastity includes women refraining from looking into the face of any man, even her husband. For a wife, chastity is a powerful weapon and treasure

**Hara implores Hari!**

*Thirukandiyur Harashapa V imochana Temple*

by Sampatkumara Ramanuja Dasan (Ashwin S)
which she safeguards. Parvati Devi, the consort of Lord Shiva, is an excellent example of chastity. Lord Shiva has five heads namely, Eshana, Tatpurusha, Agora, Vamadevam and Satyojyatam. Lord Brahma also had five heads. Once, Parvati Devi mistakenly performed her routine worship to the feet of Lord Brahma, as she did not look up at his face and thought that the five-headed one before her was Shiva. Shiva forgave Parvati, but decided to punish Brahma for not objecting to the worship that Parvati was erroneously offering him. Shiva took drastic action by plucking off one head of Lord Brahma, as a precautionary measure to avoid such mistakes from repeating in the future. Shiva thus committed a sinful act. The decapitated head of Brahma got stuck to Shiva's left hand. Brahma cursed Shiva to wander like a bhikshadana (beggar). It was a practice in the Vedic times that for any curse, there is way out, which is usually suggested by the one who had cursed. But at this instance, rather than ask Brahma to reduce his penalty, Shiva decided to meditate on his beloved Lord Hari.

Lord Shiva was fully conscious of his karma, and, acknowledging the supremacy of Vishnu, knew that only He could help him. Shiva came down to earth and started severe penance in Thirukaramabnur temple.(refer Krishna Voice June 2013 issue) . Lord Vishnu answered the prayers of Shiva in Thirukarambanur and asked him to proceed to Thirukandiyur to get relief from the curse and Brahma hatya or the sin of hurting Brahma. Shiva proceeded to Thirukandiyur as a naked bhikshadana. Brahma's decapitated head which was stuck to Shiva's left hand became the begging bowl. Every time someone filled the vessel with food, it vanished immediately. Such was the devotion of Lord Shiva that he never lamented for what has happened, but was completely focused on having the darshana of Lord Vishnu. Lord Shiva set us a perfect example of Vaishnava. Such divine personalities are exemplary for common men to follow – we must learn that regardless of the calamities, we should completely dedicate ourselves to Lord Vishnu and meditate soberly on Him.

Once he reached Thirukkarambanur, Shiva was granted the most awaited darshana of Lord Vishnu who appeared with both His consorts, Sridevi and Bhooidevi. Overwhelmed with ecstasy, Shiva began to dance in jubilance. Mother Lakshmi filled the skull begging bowl with food. Shiva relished the food with great joy and was immediately relieved of the curse. Thus he assumed his Kailasa five headed form. Lord Vishnu is known here as Harashapa Vimochana Perumal, since He gave relief to Shiva (also known as Hara).

The Temple

It is believed that the original temple was built by Bali
Maharaja. The present structure of the temple is built by the Chola kings of the 8th century. Vijayanagar kings and Madurai Nayakas added a few enclosures to the temple. The temple is situated on a one acre land between two rivers and has a three tiered rajagopuram facing east. There are two prakaram. The main sanctum is approached after passing through two mantapas - Garuda mantapa and Mahamantapa. Both of them covered with intricately carved pillars depicting various pastimes of the Lord. On the main sanctum sanctorum under the lotus shaped vimana, is the beautiful deity of the Lord Harashapa Vimochana Perumal or Lord Kamalanatha. The beautiful Lord with a gentle smile enchants the minds of devotees instantly. There is a beautiful Deity of Santhana Krishna in the temple. As conditioned spirit souls, we are associated with matter from time immemorial and the Lord grants audience in His Deity form made of earthly materials because He is so merciful that He permits us to see Him with our material eyes. This is His magnanimity. The Deity of the temple is identical to the Supreme Lord in Vaikuntha. By engaging in the service of Lord Kamalanatha, we can gradually purify our existence and will be able to have the privilege of serving Him eternally! This is what the pure devotees aspire for.

The second prakaram of the temple has the beautiful Deity of Mother Lakshmi as Kamalavalli Thayar. There is a separate shrine for Lord Narasimha and Sudharshana. To the west of the temple is the beautiful pond named Bali theertha. We can find reference to this temple in eight slokas of the Brahmanda Purana.

Festivals

The daily worship of the Lord takes place six times a day as enjoined in the Vaikhanasa form of Vishnu worship. The major annual festivals are the Brahmotsava in the month of April. Pavitra Utsava is conducted in the month of October, when the Lord is adorned with silk threads and garlands. Vaikuntha Ekadashi and Karthika are celebrated with great public participation. Apart from that there are monthly, weekly and fortnightly festivals in this temple.

Thirumangai Alwar

Thirumangai Alwar sings about the Supreme Lord Harashapa Vimochana Perumal in his works:

“This place is reputed for relieving Shiva of this curse.

Oh Lord of Kandiyur,
You alone dwell in Srirangam and Kanchi.
Those who come here get relief from all sins.
Those who do not - you have wasted your life!
Hunger of the mind and the stomach is satisfied here,
Oh my Lord Kamalanatha of Thirukandiyur!”

Photo courtesy:
Santhanakrishnan, Srirangam

To read online visit: www.goo.gl/MPF8AM

16

Krishna Voice, May 2014
The Deity or *artha vigraha* is the form that the Supreme Lord resides in, to accept the offerings of His devotees and to give them an opportunity to personally relate with Him in this material world. Although the Supreme Lord is transcendental to matter and His form is spiritual, He permeates all matter, including stone, wood and metal. Worshipping His deity form is non different from worshipping the Lord directly. Vedic scriptures mention a variety of materials that may be used to create the Deity.

Every year, the Brahmostava festival is held on Hare Krishna Hill to commemorate the appearance of the Deities here – Sri Sri Radha Krishnachandra, Sri Sri Krishna Balarama, Sri Sri Nitai Gauranga, Sri Smivasa Govinda and Sri Sri Prahlada Narasimha.

From April 13 to 24, the colourful Brahmostava celebrations with *vahana utsava*, *dolotsava*, *kalyanotsava* and *churna abhisheka* were celebrated. Every evening the devotees participated in the *vahana utsava* and with the Lord they witnessed dance and music performances that were held for the pleasure of Their Lordships. Fireworks lit up the sky during the *vahana utsava*. The festival culminated with the *churna abhisheka* ceremony when all the *utsava vigraha* of the temple received a ceremonial bath together in the main temple hall, an event that takes place only once every year. After ten hectic days of exciting festivities followed by a relaxing *churna abhisheka*, Their Lordships Sri Radha Krishnachandra were taken on a tranquil ride on a flower decorated barge in the temple *kalyani*, during the *Theppotsava*.
Dhvaja Arohana

Gaja Vahana
Rukmini Dwarkadisha Alankara

Sangeetha Seva by Vid. Pawan Rangachar & party

Bharatanatyam by Mudrika Foundation for Performing Arts
Ananta Shesha Vahana
Lakshmi Narayana Alankara

Bharatanatyam by
Kum. Manjari Chandrashekar

Sangeetha Seva by
Vid. Anjali Sriram & party
Chandra Prabha Vahana
Radha Krishnachandra Alankara

Odissi by Venunada Kalakendra

Sangeetha Seva by
Kum. Lavanya Krishnamurthy & party
Bharatanatyam by Chithkala School of Dance

Ashva Vahana
Rukmini Vijaya Alankara

Sangeetha Seva by Vid. Indranee Goswami & party
Hamsa Vahana
Mohini Alankara

Odissi by
Dr. Ileana Citaristi & Sri Saswat Joshi

Sangeetha Seva by
Vid. Veena Nagaraj & Vid. Vani Harikrishna
Kalpa Vriksha Vahana
Radha Madhava Kunjabihari Alankara

Bharatanatyam by
Shankarananda Kalakshetra

Sangeetha Seva by
Dr. K T Udaykiran & party
Bharatanatyam by Kum. T R Gowri

Hanumad Vahana Sita Rama Pattabhisheka Alankara

Sangeetha Seva by Brindaranyam
Garuda Vahana
Satyabhama Krishna Alankara

Bharatanatyam by
Kalakshetra Foundation

Sangeetha Seva by
Vid. Priyadarshini Ram & party
Bharatanatyam by Kalakshetra Foundation

Maha Pallaki
Samrat Samratini Alankara

Sangeetha Seva by Vid. Shruthi Bhaskar & party
Churnabhisheka

Theppotsava
Sri Rama Navami 2014

Left: Sri Sri Krishna Balarama in special Sri Rama Lakshmana *alankara* on the occasion of Sri Rama Navami on Hare Krishna Hill, Bangalore.

Below: Devotees perform Rama Taraka Homa.
What I learnt from the Gita
By Rakesh Godhwani

Rakesh Godhwani heads the IIMB Alumni Association and is an Adjunct Professor at IIM Bangalore. Here is an excerpt from his article:

“All of us have a cell phone that is functional only when it adheres to the protocol and characteristics of the larger network. So what happens to a cell phone which does not adhere to its program me it starts malfunctioning. The larger network is the universe owned by the Lord and I am like the cell phone. The Gita taught me that I was malfunctioning because I was not behaving according to the ideal characteristic that I was programmed for. I was supposed to serve and devote myself to the larger network and demonstrate activities as prescribed by the protocol of that network. But I chose not to because I was not aware of what I should be doing. With devotion and practice, and in the presence of erudite members of ISKCON Bangalore, I started to align my service to this network and everything fell in place. I started to function properly. The Gita taught me that from ignorance, I must first take my knowledge to a higher plane where I must do good deeds. In this manner I shall start doing those activities that strive for eternity, knowledge and happiness. And once I align my activities to the Supreme Lord’s protocol, I will reach my destination.”

Protected by Narasimha Kavacha
By Vijayalakshmi

I would like to share the most bewildering personal experience that transformed me to become more dependent on Krishna.

I used to experience a negative force which used to compel me to think bad of everything. I never get proper sleep due to bad dreams. It made me suffer physically and mentally. When I am in temple, it is totally calm and once out of temple, it starts.

On the advice of a devotee, I bought Narasimha Kavaca on an auspicious day and in front of Lord Narasimhadeva I wore it. From that time I never experienced the negative vibrations. It is astonishing. I started chanting Hare Krishna maha-mantra and that gave me peace of mind. Now I understand the mercy of Lord. I am now confident to face any situation without any fear; I am confident that Lord will definitely protect me. I am grateful to Srila Prabhupada, the spiritual master and ISKCON.

To read the full article please visit www.iloveiskcontemple.com. You can also share your experience with us. Please write to us at iskcon.communications@hkm-group.org

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- Japa kit
- and much more...

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        8:45 am – 3:00 pm (Class IV - X)

eligibility  Class I – Class X (girls till Class VII only)
modules  Values education classes will be conducted for all participants
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

batch date  May 12 – June 01, 2014

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