

Lord Nṛsimhadeva's Appearance Day

Activities and Resources for
Teaching and Guiding
Ages 2-18



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Thanks to Dīna-dayal Devī Dāsī for some of the “general ideas” for learning activities, and to Guru-vānī Devī Dāsī for organizing them. Thanks to the 1998 curriculum team for much of the “Bringing the Festival into the Rest of the Curriculum, details.” Thanks to Mahāvāna Dāsa for poster layout (separate from this book.) Thanks to Bhakti-candrika Devī Dāsī for layout. Thanks to Viśākhā Devī Dāsī for proofreading. Thanks to Lilamayi Subhadrā Devī Dāsī, Pārtha-sārathi Devī Dāsī, and Hiranyāngī Devī Dāsī for some of the additional stories. Thanks to Vaiṣṇavī Devī Dāsī for help finding some of the resources and for prasādam. Thanks to Prāṇa Dāsa and the Hare Krishna School in Auckland, New Zealand, for the rubrics, for providing much of the facility to work on this book, and for the idea of organizing the festivals around the five main limbs of devotional service. Thanks to Tārakā Devī Dāsī for inspiration.

Overview of the Program

Schedule:

Each festival can be the focus for a five-day week, with a concentration each day on one of the five most potent items of devotional service as related to that festival.

This program is flexible and can be used in other ways. For example, it is entirely possible to take one item of devotional service and concentrate on it for more than one day, or even an entire week. And, some people might want to only spend one day on a festival.

Uses:

- For children in non-devotee schools as a supplementary program in the morning or evening
- For children being home-schooled to enrich the devotional part of the program
- For regular academic schools that are related to Kṛṣṇa consciousness
- For Sunday schools, children's clubs, and similar supplementary programs

Organization of the material:

- First, there is a simplified version of a story associated with the festival that can be read to the children. A detailed version is also provided at the end.
- Second, there is the educational focus in three parts: Learning Aims, What children will accomplish by the end of this unit, and Assessing how well the aims have been achieved. Some parents and teachers may find these brief ideas to be sufficient for them to develop their own programs.
- Third, there are lists of suggested activities for children of various ages. There are also general suggestions not categorized by age.
- Fourth, there are pages of resources—songs and prayers, where to find stories in scripture, pictures to color, Internet links, and so forth, to assist with the suggested activities.
- Fifth, there are suggestions for how the study of this festival may be related to other areas of study

Explanation of the Three-part Educational Focus at the Top of each Page of Activities:

- Learning Aims: A very general idea of the goal from the perspective of the adult who is guiding the learning
- What children will accomplish by the end of this unit: A very general idea of the goal from the perspective of the children
- Assessing how well the aims have been achieved: Specific and measurable ways in which the adult can decide how well the aims have been achieved.

Experienced teachers will note that the range of activities for each section demands more general ideas of assessment criteria than would be used for a lesson centered around one or two activities. Teachers may want to write up more focused aims, intentions, objectives, and assessment criteria which will correspond to the specific activities they choose.

Please note that this is the first printing—feedback is welcome and wanted to improve later editions

The Most Important Point

The following letter from Śrīla Prabhupāda is a good indication of the mood that is essential when training young children in serving Lord Kṛṣṇa:

“Yes, the proof of your teaching method shall be seen in the spiritual improvement and fresh enthusiasm exhibited by the children. If they are allowed to worship the Deity by practicing performing aratrika very seriously, plus always be engaged in different various activities centered around Kṛṣṇa, then their education will be completely successful. The children should always be instructed by taking advantage of their playful mood.”

(Śrīla Prabhupāda letter: 72-6-15)

The Science of “Triggers” as Related to Festival Programs

All of us have some sensory input that triggers an emotional and physiological reaction—pleasant or unpleasant. For example, certain smells, foods, places, songs, and so forth exert such a powerful influence that we find ourselves almost reliving the original association. Something becomes a trigger for a physiological reaction either through one very strong incident or frequently repeated weaker ones. Each of us tends to avoid things which have become negative triggers and surround ourselves with things that are positive triggers.

When our pupils become adults, what will the various aspects of festivals trigger in them? Will they associate kīrtana, Deity worship, and the other activities with fun, love, friendship, safety, and adventure? Will their association be blasé and neutral? Or will thoughts of kīrtana or a festival trigger feelings of embarrassment, discomfort, or boredom?

Think of the various aspects of festival learning and participation that can act as triggers for our pupils. They are: the time, the place, the music, chanting, the specific festivals, or some of the activities. We cannot possibly control all the factors that might cause some of these to become negative triggers, but we can surely make a deliberate attempt for them to be only positive ones!

Spiritual Holidays

HOLIDAYS! A break from routine, a special mark on the calendar, a day that can absorb a child's mind for weeks or more beforehand. Holidays connected with Lord Kṛṣṇa help children become absorbed in pleasing Him. The calendar of the Hare Kṛṣṇa movement overflows with days to celebrate. Major festivals commemorate the divine birth, or appearance, of Kṛṣṇa and His incarnations. Other festivals celebrate Kṛṣṇa's pastimes and the anniversaries of the appearance and passing of pure devotees of the Lord.

Unfortunately, we might neglect to take full advantage of the intense spiritual effect Kṛṣṇa-conscious holidays can have on a child's life. On minor festival days, the occasion may pass by unnoticed, or there may be only a scriptural reading geared to an adult audience. Adults may even plan events mostly for adults. Children come to the adult gathering, but they simply learn that a holiday means being bored, or running and playing wildly.

How can our children find the spiritual highlights of their lives in festivals?

PLAYS: Putting on a play about the holiday is exciting for children. They love rehearsing, dressing up, and getting on stage. And they love pleasing the adults, who enjoy the plays in spite of (and to some extent because of) the imperfections. Older children can spend many weeks striving for professional results. They can also write or adapt a script, buy costumes and make-up, create the soundtrack, and so on. Children can also prepare a dramatic reading related to the holiday. Such readings require far less work for the adults directing the show, and absorb the children's minds almost as much as a full production.

PROJECTS: Every year at the Govardhana Puja festival, honoring Lord Kṛṣṇa's lifting of Govardhana Hill, our students make a small hill of paper mache over wire and balloons. We paint it and decorate it with plants, streams, pools, plastic or clay animals, and so on. (We make the pools from mirrors and the streams from tinsel over tin foil). One year, to celebrate Rathayātrā each student made his or her own cart from a shoe box and cardboard. We've also made dioramas inside boxes. A simple one- or two-day project: writing about the festival and then mounting and decorating the poem or essay.

GAMES: To celebrate the appearance of Lord Varaha, the Lord as a giant boar who lifted the earth with His tusks, the children play "stick the earth on Varaha's tusks." Some years we have groups of students make a picture of Varaha and the earth and then play the game with the best picture. Last year our grown daughter drew Varaha, and the students competed for the best earth drawing. Then, blindfolded, each of us tried to tape the earth as close as possible to the tips of the Lord's tusks. A simple prize awaited the winner.

KIRTANAS: Children love singing "Sītā-Rāma" on Lord Rāma's appearance day, or whatever songs and prayers relate to the incarnation or event we are celebrating. Sometimes we make copies of a song in Devanagari, the original Sanskrit alphabet, to have the children practice their Sanskrit while they learn the prayer.

STORIES: What is more fun for a child than a story? But so often we adults just read, without expression or explanation, from a book written for adults. If we dramatize a little, have lively questions and answers, and concentrate on the story line, children will be entranced. Today we also have many Kṛṣṇa conscious stories on audio and video tape.

CHILDREN HELPING ADULTS: Children can decorate the temple, help with cooking a feast, and do extra cleaning at home or at the temple. If they worship a Deity of the Lord, they can make Him a special flower garland or a new outfit, or decorate His altar with flowers. Older children can help in many ways at the temple.

FASTING: Fasting may not sound like fun for a child, but most children delight in performing some austerity for Kṛṣṇa. Many festival days call for fasting, either until noon or the evening. I generally ask children under age seven to eat, even if they want to fast. I encourage children over ten to try the fast, and I have prasadam available if they can't stick to it. Children remember with fondness the first Janmastami they fasted until midnight.

GENERAL MOOD: We can find many more ways to include children in holidays. The real key is the mood of the adults. We need to remember that celebrating the glory of the Lord is for children too.

This section originally appeared as an article in "Back to Godhead" magazine, 1988

Appearance of Lord Nṛsimha: Madhusūdana śukla-pakṣa Cāturdaśī

The Story in Simple Form

Lord Viṣṇu in the form of a boar had killed Hiranyākṣa. Hiranyākṣa's brother, Hiranyakaśipu, was angry and wanted to kill Viṣṇu. He wanted to smash anything that is part of service to Viṣṇu. Hiranyakaśipu was so angry. He asked his friends to burn everything on earth, and cut down all the trees. He wanted them to kill all brāhmaṇa priests and all cows, so no one could study scriptures or have sacrifices.

Then he saw that his mother, his brother's wife, and his brother's children were all sad because Hiranyākṣa was dead. Hiranyakaśipu explained spiritual philosophy to his family. He hated Lord Viṣṇu, but he knew that we are the soul and not the body. So, he told his family how the soul goes from one body to another and never dies. He told the story of a king who died when fighting a war. The king's wives didn't want his body to be burned. So, the god of death came looking like a little boy. He told the queens that the body is not the soul. The king's body had already gone into another body. "Why are you crying for a dead body?" the boy asked. The god of death told the queens a story. He said that a hunter caught a mother bird in his net. The baby birds were hungry in the nest. The father bird didn't try to save himself or help the babies. He just cried for the mother bird. The hunter heard him crying and killed him, too. So, instead of just crying we should take care of our own life and realize that we are spiritual souls.

Hiranyakaśipu knew that he was a soul who would live forever. But he was not interested in getting something that lasts forever. He wanted to get something material. He decided to get a lot of power. He did a kind of yoga where he stopped breathing and stood completely still with his hands in the air, standing on his toes. He did that for many years. Insects and animals ate his body except for the bones. Hiranyakaśipu kept his soul near the bones, without going to another body. That is amazing!

The demigods complained because they didn't want Hiranyakaśipu to get the position of the head of the universe, called Brahmā. They knew Hiranyakaśipu would ruin everything. They went to the demigod in the post of Brahmā and asked him to do something. Brahmā came and put some special water on Hiranyakaśipu's bones. Right away he had his body back, better than before! He was now young and beautiful. Lightning couldn't hurt him. Brahmā told him that he will have to die but could ask for benediction. Hiranyakaśipu then said many prayers to Brahmā, calling him the chief of the universe. Then he asked Brahmā for what he wanted—which was immortality and unlimited power. Brahmā had already told him he would have to die, but Hiranyakaśipu thought he would be very tricky

He asked Brahmā if he could be the most powerful person in the whole universe. He asked for all the mystic powers. He wanted to be the lord of everyone in the universe, including all the demigods. And he wanted everyone to respect him and say how wonderful he was. He thought, "Brahmā said I have to die, but I will ask for things so I won't ever die." He asked not to die inside or outside of any building, in daytime or nighttime, in the ground or in the sky. He asked not to be killed by anything living or not living, or from any weapon, from any living being—humans, animals, demigod, demon, or snake. He asked to be better than everyone else.

After Brahmā said he could have everything he wanted, Hiranyakaśipu went to war. He won wars everywhere—on earth and on other planets. All the rulers of the universe, except for Brahmā, Vi-

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The Story in Simple Form continued

ṣṇu, and Siva, were under his control. He would yell at the demigods for no reason. He was always drinking intoxicating liquor. He made the earth and rivers give all riches to him. Plants grew without plowing the land. Trees and plants gave fruits and vegetables all year without anyone doing any work. But no one was allowed to worship Viṣṇu. Everyone had to worship Hiranyakaśipu.

Hiranyakaśipu had four sons. The best was named Prahlāda. From the time Prahlāda was born he was in love with Kṛṣṇa, the Supreme Viṣṇu. He didn't think about anything in the world. Sometimes he would see Kṛṣṇa coming to see or touch him, and he would laugh or dance. Sometimes he saw Kṛṣṇa going away, and he would cry. He didn't care about playing with toys and he loved everyone.

One day Prahlāda got old enough to go to school. There was a special school for the children of the people in the palace. The teachers were Ṣaṇḍa and Amarka. They taught Prahlāda how to be a king by being nice to friends and killing enemies. But, Prahlāda saw Kṛṣṇa everywhere and saw everyone as his friend. He didn't argue with his teachers, but he didn't like school.

Hiranyakaśipu asked Prahlāda, "What do you like best that you have learned?"

Prahlāda said, "Do not be attached to this material world. Give up attachment and go to the forest of Vrindavana."

Hiranyakaśipu laughed. He said, "My enemy is spoiling this boy. Ṣaṇḍa and Amarka, protect Prahlāda from devotees of Kṛṣṇa."

The teachers asked Prahlāda how he knew about Kṛṣṇa, but he wouldn't tell them. He just said how surprising it was to hear them talk about friends and enemies! He told them to serve Kṛṣṇa. Prahlāda said he loved Kṛṣṇa like iron goes to a magnet. They punished him and tried again to teach him how to try to be happy in the material world.

After a while, one day when Prahlāda's mother had put special clothes and jewelry on him, he talked to his father again. His father said, "What is the best thing your guru (teacher) has taught you?"

Hiranyakaśipu thought that Ṣaṇḍa and Amarka were Prahlāda's only gurus. But Prahlāda had a secret guru. So, when his father asked him the question, he answered with the best thing that his secret guru had taught him. What Prahlāda said is very important for anyone who wants to love Kṛṣṇa and come out of material consciousness.

Prahlāda said, "The best thing is to serve Viṣṇu in nine ways—hearing about Him, chanting His glories, remembering Him, offering Him prayers and obeisances, serving His feet, becoming His servant, worshipping Him, being His friend, and surrendering one's very self to Him."

His father got so angry at Ṣaṇḍa and Amarka! "What are you teaching Prahlāda?" he yelled.

"We didn't teach him this!" they said. "No one taught him! Please don't get angry at brāhmaṇas. It's not good for you."

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The Story in Simple Form continued

Hiraṇyakaśipu then looked at Prahlāda. “If your teachers didn’t teach you these things, where did you learn them?” he screamed.

“People who want to enjoy this material world can’t understand about loving Kṛṣṇa no matter how they hear about it. They want to chew things that are already chewed up. You have to take the dust from a pure devotee’s feet and put it all over your body if you want to understand,” Prahlāda answered. Prahlāda was saying that he must have heard about Kṛṣṇa from a pure devotee, but he never directly told his father that he had a secret devotee guru.

“I will kill this boy,” screamed the father. “He does not care about his father, or his uncle that Viṣṇu killed. He probably won’t be nice to Viṣṇu, either!”

Fathers want to protect their sons, not kill them. But, sometimes fathers or mothers or other people may hurt children. Today we call this child abuse. Hiraṇyakaśipu was a very bad child abuser. He tried to kill his own little son in many ways. Today if someone hurts a child, or tries to, the child can go to other adults like the police, and ask for help. But, Hiraṇyakaśipu was in charge of the whole universe. There was no one Prahlāda could ask for help. Prahlāda was also always thinking of Kṛṣṇa. He knew he was not his body, and was happy to do whatever Kṛṣṇa wanted. So, he didn’t even ask Kṛṣṇa to save him. He just thought of Kṛṣṇa with lots of love. Kṛṣṇa **did** save him, even though Prahlāda did not ask.

First Hiraṇyakaśipu had horrible demons with sharp teeth poke Prahlāda with dangerous weapons, such as swords and tridents. “Chop him up! Pierce him!” they sang. Prahlāda was not hurt even with a scratch.

His father was scared. “*Why didn’t Prahlāda die?*” he thought. He tried other ways to kill him. He put the boy under elephants’ feet. He threw him off a mountain. He gave him nothing to eat for a very long time. Then he gave him food with poison in it. He put Prahlāda in very cold places where there were horrible winds. He tried to burn him. He tried to drown him. He threw huge stones at him. Prahlāda was not hurt at all. Hiraṇyakaśipu got more and more scared.

“Don’t worry,” Ṣaṇḍa and Amarka said. “He’s just a little boy. He’ll forget about Kṛṣṇa when he grows up. Just send him back to our school.” Hiraṇyakaśipu didn’t know what else to do, so he followed what the teachers said.

Again Ṣaṇḍa and Amarka tried to teach Prahlāda how to enjoy the material world. Prahlāda was always polite to his teachers. Sometimes the teachers would go to their house next to the school, and no one was watching the children. Then the children asked Prahlāda to play, but he said, “Why don’t we worship Kṛṣṇa instead?” All the children were curious. They wondered what he was talking about. They all liked Prahlāda, so they sat and listened.

Prahlāda said, “We will play when we are boys, and make money when we grow up. Then we will worry about our families, and then we will be old. When we aren’t taking care of our lives in the world, we will be sleeping. Our whole life will then be over. We will think of ‘I and mine’ and so we

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The Story in Simple Form continued

will never be free. If we want to be free and happy we must worship Kṛṣṇa, the Supreme Lord. He's our father and it's easy to make Him happy. We already have a relationship with Him! He's everywhere. You must be kind to all living beings. If you make Kṛṣṇa happy, you can get anything you want. All your desires will be fulfilled. Devotees never ask Kṛṣṇa for anything, because they don't feel that they need anything, ever. Nārada told me all about this and so I am always happy."

"But you are always here," the children said. "How could you hear all this from Nārada?"

"When my father was doing his austerities to get power," Prahlāda said, "the demigods came and won against the demons. My mother was pregnant with me. The demigods wanted to keep my mother and kill me as soon as I was born. They thought I'd be a demon like my father. My mother was crying and scared. Nārada came and told them that I'm a devotee of Kṛṣṇa and to let my mother go. He took my mother, with me in her womb, to his asrama. He taught my mother all these things. I could hear from inside the womb and I thought about them a lot. My mother served Nārada, but she wasn't really listening to what he said. She was thinking about when my father would come back and when I would be born. So, she has forgotten what Nārada said. But I remember everything."

Prahlāda told his school friends about how the soul and the body are different. He explained how the soul has a gross body and a subtle body, which is the mind, intelligence, and ego. He told them how to realize the soul. One should accept a devotee guru and worship Kṛṣṇa. One should always think of Kṛṣṇa. One should be kind to every living being. Then, a person will feel so free and happy, always in love with Kṛṣṇa who is everyone's dear friend.

The children decided to do devotional service for Kṛṣṇa. They started to be devotees, too! After a while, Ṣaṅḍa and Amarka noticed the children had changed. They were scared of Hiranyakaśipu. They brought Prahlāda to his father and told him how Prahlāda was teaching all the children to be devotees of the Lord.

Hiranyakaśipu stood up, shaking. "Don't you know that everyone is afraid of my power?" he shouted. "Why don't you listen to me? Why aren't you afraid of me?"

"My fearlessness comes from Kṛṣṇa. Your power comes from Kṛṣṇa, too," answered Prahlāda. "Stop thinking that some people are your friends, and some are your enemies. Your only enemy is your mind. Your mind is always on material things. Think about Kṛṣṇa."

"Oh, you are about to die!" Hiranyakaśipu roared. "Who is this controller of the universe besides me? Where is he? You say he is everywhere? Why isn't he here in this pillar? I'll cut off your head. I want to see your God come and protect you!" Hiranyakaśipu started cursing again and again. He picked up his sword and hit the pillar with his fist.

There was a huge sound that went all over the universe. The demon king looked everywhere. Where was this sound coming from? It sounded something like thunder or an earthquake, and people all over the universe thought their houses would be destroyed.

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The Story in Simple Form continued

Then, an amazing being came out of the pillar. Hiranyakaśipu couldn't tell if the being was man or a lion. He studied the form carefully to figure out who it was. The being had a lion head and a man's body. His eyes were yellow like melting gold and they looked angry. The teeth were pointed. The tongue was as sharp as a razor and went back and forth as if it was a sword in a fight. The ears didn't move. The nostrils of His nose and His open mouth looked like caves in a mountain. His body was so tall that his head was in the sky, like a huge mountain. He had a short, thick neck, a big chest, and a small waist. He had many arms, going in all directions and killing Hiranyakaśipu's demon soldiers. He was carrying a conchshell, disc, club, lotus and other natural weapons.

Hiranyakaśipu thought, *"This is probably Viṣṇu who wants to kill me. But I already know that no one can kill me. Why does he even try?"*

Hiranyakaśipu guessed right that the half-lion, half-man being in front of him was certainly Lord Viṣṇu, who had come to kill him. The Lord's name in this form is Nṛsimha, Narahari, or Nara-simha. All those names mean "man-lion". The Lord was so bright that no one could see Hiranyakaśipu in all the light. Still, the demon swung his club at the Lord. Nṛsimha picked up Hiranyakaśipu and his club. Then, He let him go.

The demigods shook. *"Why did the Lord let the demon go?"* they wondered.

"Oh, Viṣṇu is afraid of me," thought Hiranyakaśipu. He sat and rested for a while. Then he picked up a sword and shield and attacked again. With his mystic powers, he quickly went from land to sky to land again. But he closed his eyes because he didn't like seeing Nṛsimhadeva laughing. The Lord laughed very loudly for a long time.

Then—Lord Nṛsimhadeva sat down in the doorway, grabbed Hiranyakaśipu and put him on his lap. Using his long, sharp nails he tore open the demon and killed him. He took out the intestines and wore them like a garland of flowers. Then he took out the demon's heart and threw it away. He stood up and pushed the dead demon away. Many other demons who were Hiranyakaśipu's friends came to fight, but the Lord killed them all with the ends of His nails.

Hiranyakaśipu was not killed by anything living or not living or any weapon. Nṛsimhadeva had killed him with nails, which are not weapons, not living, and not dead. He had not been killed on the ground or the sky, but in Nṛsimhadeva's lap. He had not died in the day or the night, but in the evening. He had not been killed inside or outside of any building, but in the doorway.

The Lord was still angry, and he roared like a great lion. All the elephants in the world were scared. The demigod's wives showered flowers on him. All the pious people were so happy. But they were also scared because the Lord continued to be angry. Each demigod stepped up a little closer to the Lord, and said a short prayer. Most of them talked about how Hiranyakaśipu had hurt them, and how the Lord would give them back what the demon had taken. Nṛsimhadeva stayed angry. Even His wife, Lakṣmī, was scared to see Him so angry.

Brahmā asked Prahlāda to go up to the Lord, and Prahlāda did. He came right next to Nṛsimhadeva, even though the Lord was covered in blood. Right away, the Lord was peaceful and gentle. He put

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The Story in Simple Form continued

His divine hand on Prahlāda's head. Prahlāda felt so happy, free, and clean! Prahlāda was in a trance of love, and said wonderful prayers.

Nṛsimhadeva then said, "I want to give you something."

"No," said Prahlāda, "I am not praying to get something. I am your servant, and that's all. If you do want to give me a benediction, let my heart be free from desires for material things."

"Even though you don't want anything, I want you to rule the demons. Be the king. Always worship me, said Nṛsimhadeva.

"I am worried about my father. He hated you, and he did so many terrible things to me. Please help him. Please forgive him."

"I have already liberated him," said the Lord. "Please do his funeral ceremonies now."

Then Brahmā thanked Nṛsimhadeva for killing Hiranyakaśipu and giving His blessings to Prahlāda. "Don't give benedictions like that to demons anymore," Nṛsimhadeva told Brahmā. Then the Lord disappeared.

Prahlāda worshipped all the saints there. Then, Brahmā and the demigods installed him as the king on the great throne. The demigods then went back to their own planets, very happy. The earth was now safe.

Anyone who hears or tells this story with faith goes to the spiritual world, where there is no anxiety.

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Scripture

Learning aims:

- Know the main plot of the Nṛsimhadeva story
- Know the main characters of the story—who they are, something of their character and motives, and what role they play in the story
- Know one or more themes from the story and be able to relate that to present life
- Explain at least one aspect of the story in detail

What children will accomplish by the end of this unit:

- Re-tell the main points in the story, in order
- List the main characters of the story and be able to relate some facts about them
- Explain at least one theme of the story and how it relates to their life or to the modern world
- Tell details about one part of the story, with expression

Assessing how well the aim has been achieved:

- Descriptions are in accord with scripture
- Children demonstrate enthusiasm for the story
- Aspects of the story are related to personal life or to the modern world in ways that go beyond what adults have explained

NOTE: Activities marked with an ॐ have resources in this section.

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Scripture

General ideas:

- ॐ Hear the story, either a reading from Bhāgavatam (live or from Amala Bhakta's recordings) or from a simplified story
- Explain why Lord Nṛsimhadeva appeared
- Retell this story in your own words or in the form of a comic
- Present the fight sequence between Lord Nṛsimhadeva and Hiranyakaśipu in a flow chart
- Re-enact the fight between Lord Nṛsimhadeva and Hiranyakaśipu
- Write a news report: 'Half-man, Half-lion Kills Evil Politician to Save Five Year Old Boy'
- Design a board game for this pastime
- Create a word search for this pastime
- Make a crossword for this pastime
- Present 3 arguments for and against the statement, 'If you can't see God, it's because He doesn't exist'
- Discuss: Why can't a demon accept God as the greatest and worship Him?
- Discuss whether Hiranyakaśipu did the right thing when he demanded to see God
- Debate the topic, 'The goal of life is money and power'
- Justify Lord Nṛsimhadeva's decision to kill Hiranyakaśipu
- Make a list of different relationships teachers & students can have
- List the six enemies that Prahlāda Mahārāja talks about
- Discuss about Hiranyakaśipu closing his eyes
- Retell or enact or draw how Lord Nṛsimhadeva killed Hiranyakaśipu.
- Discuss why Lord Nṛsimhadeva sat Hiranyakaśipu on his lap to kill him
- Discuss why the Lord chose to appear with the form of half-man and half-lion
- What stage of the conflict in this pastime, do you think would have been most challenging for Hiranyakaśipu?
- Name the sounds that Lord Nṛsimhadeva makes in this pastime
- How many animals is Hiranyakaśipu compared to in the text? Name them & illustrate
- Explain how personal challenges can strengthen your faith in God. Give an example from scripture or from your own life
- What sensations are there for your senses in this pastime? Present this information in a chart
- Write a poem or song, draw a picture, or create a dance, to show how you would have felt if you had seen Lord Nṛsimhadeva appear from the pillar
- Find three themes from the story and discuss how they can be applied in one's life
- ॐ List the various persons in this pastime and describe (essay, poem, song, picture, etc.) how they probably felt when Hiranyakaśipu was killed. Give evidences from the story
- Explain why everyone was afraid when they heard the sound coming from the pillar
- Discuss what it means: "Lord Nṛsimhadeva's arms spread in all directions"
- Research the sound elephants make when they are afraid. Discuss why all the elephants in the world cried with fear when Nṛsimhadeva appeared. Find or create appropriate music for this moment in the pastime

Appearance of Lord Nṛsimha: Madhusūdana śukla-pakṣa Cāturdaśī

Scripture

2-4 years:

ॐ Act out each of the ways in which Hiranyakaśipu tried to kill Prahlāda, and call out, “Kṛṣṇa!” each time

ॐ Listen to a dramatic reading of the story.

An adult tells the story with purposeful mistakes or out of order and the child(ren) have to find the mistakes and say what is right.

An adult tells the story, pausing to have the child(ren) call out the next name or action

5-7 years:

Pick one part of the story and act it out, with simple costumes (or pieces of cloth) and makeup

Pretend to be Hiranyakaśipu and see how long one can stay on tiptoes with hands up

Draw at least five pictures, comic book style, to re-tell the story in order

Have one person pretend to be Nṛsimhadeva and hide. The others are Hiranyakaśipu, looking everywhere for God. One child is Prahlāda who knows where Nṛsimhadeva is hiding, and tells the Hiranyakaśipus if they are getting “hotter” or “colder.” When a child finds Nṛsimhadeva, Nṛsimhadeva chases all the Hiranyakaśipus. Whoever finds Nṛsimhadeva is the next Nṛsimhadeva, and whoever Nṛsimhadeva catches is the next Prahlāda

8-10 years:

ॐ Write down the names of each of the chapters in the Nṛsimha/Prahlāda story in order from memory. Explain in one or two sentences, or in a drawing, what happens in each chapter.

ॐ Research what a skeleton looks like, and make one from clay, pretending it is Hiranyakaśipu doing austerities. Discuss how he could live in his bones, and the relationship between body and soul.

ॐ Draw each of the benedictions Hiranyakaśipu received from Brahmā, and then draw the way in which Nṛsimhadeva killed Hiranyakaśipu without breaking the benediction. Label each way of outsmarting the benedictions as the most “funny,” “amazing,” “surprising,” “clever,” and so forth.

11-13 years:

ॐ Imagine you are one of the demigods when Hiranyakaśipu takes over the universe. Write a diary of entries for each day of a week right after he comes into power.

Make a list of various types of strength and how we can know they come from Kṛṣṇa.

ॐ Make a list of the topics that Prahlāda taught to his friends. Take one of those topics and deliver a speech or write a short skit to explain it

14-18 years:

List the ways in which Hiranyakaśipu shows that he is not happy, even after he gets his benedictions. Look in the Bhagavad-gītā, especially chapters 2, 12, and 14, for the symptoms of one in transcendental consciousness and compare to the behavior of Hiranyakaśipu.

Create a list of the characters in the story, ranked in order of importance. Next to each, list the greatest impact they had. What would have happened to the story if each of the top four highest ranking characters had done nothing?

ॐ Read about how Hiranyakaśipu forced plants and trees to bear in all seasons. Make a list of the produce at home, school, or temple and mathematically analyze what percentages are locally grown, what percentages are in season, and where the non-local produce comes from

Appearance of Lord Nṛsimha: Madhusūdana śukla-pakṣa Cāturdaśī

Scripture: Resources

The story in a simple form is at the beginning of this book—starting on page 7

Recordings of Amala Bhakta reading the verses from the section of the Bhāgavatam about Lord Nṛsimhadeva can be purchased from:

www.Krishna.com (store section)

Or

<http://www.krishnaculture.com/>

Recording of dramatized telling of the story especially suitable for children:

◆ *Highly Recommended*

<http://esotericteaching.org/content/mp3/Krishna%20Stories/>

Click on the Nṛsimha story to download and play; right click to download to your computer or to a CD, etc. (Note: This dramatized story was created in the early 1970's before the Bhāgavatam seventh canto was translated. Therefore, there are minor discrepancies in some of the details and order of the story. Taking that into consideration, the narration is excellently done and adults will greatly relish it along with the children.)

The topics that Prahāda taught to his friends are in *Śrīmad-Bhāgavatam*, canto 7, chapters 6 & 7. They are also summarized in the little booklet, *Transcendental Teachings of Prahāda Mahārāja*. These are all available to read free on-line from:

www.Krishna.com(ebooks section)

Or

www.causelessmercy.com

The persons in this story

Ṣaṇḍa & Amarka

Kayādhu, Prahlāda's mother and Hiranyakaśipu's wife

Prahlāda's three brothers

Hiranyakaśipu's solders

Lord Brahmā

Lord Śiva

King Indra

Saintly persons

The inhabitants of Pitṛloka

The inhabitants of Siddhaloka

The inhabitants of Vidyādhara-loka

The inhabitants of Nāgaloka

All the Manus

The prajāpatis

The inhabitants of Gandharvaloka

The inhabitants of the Cāraṇa planet

The inhabitants of Yakṣaloka

The inhabitants of Kimpuruṣa-loka

The inhabitants of Vaitālika-loka

The Kinnaras

The associates of Lord Viṣṇu in Vaikuṅṭha

The great saint Nārada Muni

The goddess of fortune, Lakṣmījī

Prahlāda Mahārāja

Scripture: Resources

The different ways in which Hiranyakaśipu tried to kill Prahlāda

SB 7.5.39-40 - The demons [Rākṣasas], the servants of Hiranyakaśipu, thus began striking the tender parts of Prahlāda Mahārāja's body with their tridents. The demons all had fearful faces, sharp teeth and reddish, coppery beards and hair, and they appeared extremely threatening. Making a tumultuous sound, shouting, "Chop him up! Pierce him!" they began striking Prahlāda Mahārāja, who sat silently, meditating upon the Supreme Personality of Godhead.

SB 7.5.42 - My dear King Yudhiṣṭhira, when all the attempts of the demons to kill Prahlāda Mahārāja were futile, the King of the demons, Hiranyakaśipu, being most fearful, began contriving other means to kill him.

SB 7.5.43-44 - Hiranyakaśipu could not kill his son by throwing him beneath the feet of big elephants, throwing him among huge, fearful snakes, employing destructive spells, hurling him from the top of a hill, conjuring up illusory tricks, administering poison, starving him, exposing him to severe cold, winds, fire and water, or throwing heavy stones to crush him. When Hiranyakaśipu found that he could not in any way harm Prahlāda, who was completely sinless, he was in great anxiety about what to do next.

The benedictions that Hiranyakaśipu got from Brahmā

SB 7.3.35-38: Hiranyakaśipu said, O my lord (Brahmā), "O best of the givers of benediction, if you will kindly grant me the benediction I desire, please let me not meet death from any of the living entities created by you. Grant me that I not die within any residence or outside any residence, during the daytime or at night, nor on the ground or in the sky. Grant me that my death not be brought by any being other than those created by you, nor by any weapon, nor by any human being or animal. Grant me that I not meet death from any entity, living or nonliving. Grant me, further, that I not be killed by any demigod or demon or by any great snake from the lower planets. Since no one can kill you in the battlefield, you have no competitor. Therefore, grant me the benediction that I too may have no rival. Give me sole lordship over all the living entities and presiding deities, and give me all the glories obtained by that position. Furthermore, give me all the mystic powers attained by long austerities and the practice of yoga, for these cannot be lost at any time."

(Hiranyakaśipu was not killed by anything living or not living or any weapon. Nṛsimhadeva had killed him with nails, which are not weapons, not living, and not dead. He had not been killed on the ground or the sky, but in Nṛsimhadeva's lap. He had not died in the day or the night, but in the evening. He had not been killed inside or outside of any building, but in the doorway.)

Scripture: Resources

Names of the Chapters of the Bhāgavatam for this Story and Summaries

(These are copied from the Bhāgavatam summaries; children should write something in their own words from having gone through the whole chapter, not a summary of the summary)

Hiraṇyakaśipu, King of the Demons

After the annihilation of Hiraṇyākṣa, Hiraṇyākṣa's sons and his brother Hiraṇyakaśipu were very much aggrieved. Hiraṇyakaśipu reacted very sinfully by trying to diminish the religious activities of people in general. However, he instructed his nephews about a history just to diminish their aggrievement.

Hiraṇyakaśipu's Plan to Become Immortal

Hiraṇyakaśipu performed a severe type of austerity for material benefit, thus causing great distress throughout the universe. Even Lord Brahmā, the chief personality within this universe, became somewhat disturbed and personally went to see why Hiraṇyakaśipu was engaged in such a severe austerity.

Hiraṇyakaśipu Terrorizes the Universe

Hiraṇyakaśipu obtained power from Lord Brahmā and misused it by harassing all the living entities within this universe.

Prahlāda Mahārāja, the Saintly Son of Hiraṇyakaśipu

Prahlāda Mahārāja did not carry out the orders of his teachers, for he was always engaged in worshipping Lord Viṣṇu. As described in this chapter, Hiraṇyakaśipu tried to kill Prahlāda Mahārāja, even by having a snake bite him and by putting him under the feet of elephants, yet he was unsuccessful.

Prahlāda Instructs His Demoniatic Schoolmates

This chapter describes Prahlāda Mahārāja's instructions to his class friends. In speaking to his friends, who were all sons of demons, Prahlāda Mahārāja stressed that every living entity, especially in human society, must be interested in spiritual realization from the very beginning of life.

What Prahlāda Learned in the Womb

To dissipate the doubts of his class friends, the sons of the demons, Prahlāda Mahārāja states how, within the womb of his mother, he had heard from the mouth of Nārada Muni, who had instructed him in bhāgavata-dharma.

Lord Nṛsimhadeva Slays the King of the Demons

Hiraṇyakaśipu was ready to kill his own son Prahlāda Mahārāja, but the Supreme Personality of Godhead appeared in front of the demon as Śrī Nṛkeśarī, half lion and half man, and killed him.

Prahlāda Pacifies Lord Nṛsimhadeva with Prayers

After Hiraṇyakaśipu was killed, the Lord continued to be very angry, and the demigods, headed by Lord Brahmā, could not pacify Him. Prahlāda Mahārāja, following the order of Lord Brahmā, pacified the Lord when the Lord was extremely angry after having killed Hiraṇyakaśipu.

Prahlāda, the Best Among Exalted Devotees

The Supreme Personality of Godhead Nṛsimhadeva disappeared, after pleasing Prahlāda Mahārāja.

Scripture: Resources

The Situation of the Demigods when Hiranyakaśipu Took Over the Universe

SB 7.4.5-7 - Hiranyakaśipu became the conqueror of the entire universe. Indeed, that great demon conquered all the planets in the three worlds-upper, middle and lower-including the planets of the human beings, the Gandharvas, the Garuḍas, the great serpents, the Siddhas, Cāraṇas and Vidyādharas, the great saints, Yamarāja, the Manus, the Yakṣas, the Rākṣasas, the Piśācas and their masters, and the masters of the ghosts and Bhūtas. He defeated the rulers of all the other planets where there are living entities and brought them under his control. Conquering the abodes of all, he seized their power and influence.

SB 7.4.8 - Hiranyakaśipu, who possessed all opulence, began residing in heaven, with its famous Nandana garden, which is enjoyed by the demigods. In fact, he resided in the most opulent palace of Indra, the King of heaven. The palace had been directly constructed by the demigod architect Viśvakarmā and was as beautifully made as if the goddess of fortune of the entire universe resided there.

SB 7.4.9-12 -The demigods, however, being very much oppressed, had to bow down and offer obeisances at the feet of Hiranyakaśipu, who chastised the demigods very severely and for no reason. Thus Hiranyakaśipu lived in the palace and severely ruled everyone.

SB 7.4.13 - O my dear King, Hiranyakaśipu was always drunk on strong-smelling wines and liquors, and therefore his coppery eyes were always rolling. Nonetheless, because he had powerfully executed great austerities in mystic yoga, although he was abominable, all but the three principal demigods-Lord Brahmā, Lord Śiva and Lord Viṣṇu-personally worshiped him to please him by bringing him various presentations with their own hands.

SB 7.4.14 - ... Hiranyakaśipu, being situated on the throne of King Indra, controlled the inhabitants of all the other planets. The two Gandharvas Viśvāvasu and Tumburu, I myself (Nārada) and the Vidyādharas, Apsarās and sages all offered prayers to him again and again just to glorify him.

SB 7.4.15 - Being worshiped by sacrifices offered with great gifts by those who strictly followed the principles of varṇa and āśrama, Hiranyakaśipu, instead of offering shares of the oblations to the demigods, accepted them himself.

SB 7.4.18 - ...The qualities of pouring water, drying and burning, which are all qualities of the three departmental heads of the universe-namely Indra, Vāyu and Agni-were all directed by Hiranyakaśipu alone, without assistance from the demigods.

SB 7.4.21 - Everyone, including the rulers of the various planets, was extremely distressed because of the severe punishment inflicted upon them by Hiranyakaśipu. Fearful and disturbed, unable to find any other shelter, they at last surrendered to the Supreme Personality of Godhead, Viṣṇu.

Scripture: Resources

How Hiranyakaśipu Controlled Nature

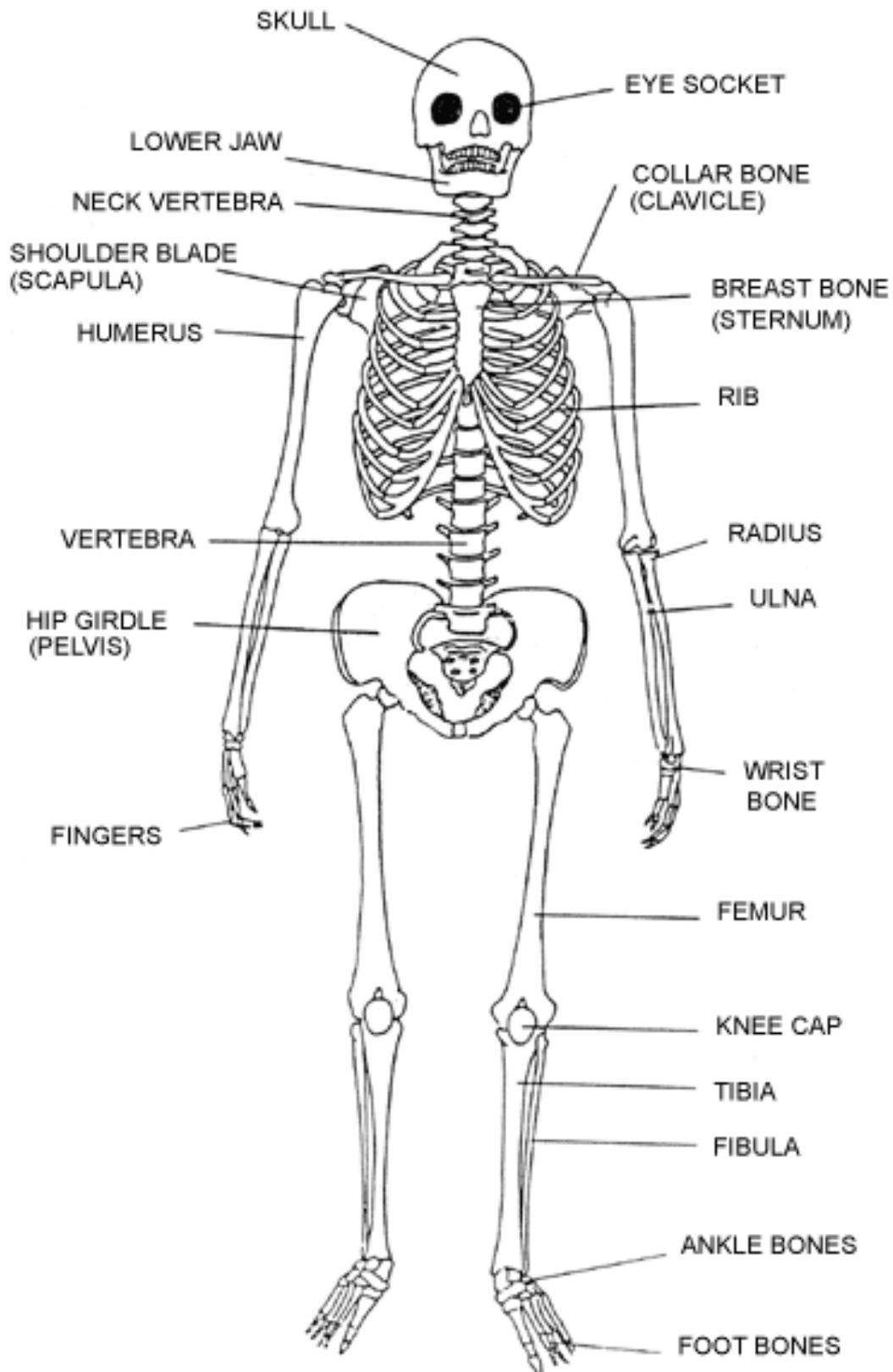
SB 7.4.16 - As if in fear of Hiranyakaśipu, the planet earth, which consists of seven islands, delivered food grains without being plowed. Thus it resembled cows like the surabhi of the spiritual world or the kāma-dughā of heaven. The earth yielded sufficient food grains, the cows supplied abundant milk, and outer space was beautifully decorated with wonderful phenomena.

SB 7.4.17 - By the flowing of their waves, the various oceans of the universe, along with their tributaries, the rivers, which are compared to their wives, supplied various kinds of gems and jewels for Hiranyakaśipu's use. These oceans were the oceans of salt water, sugar-cane juice, wine, clarified butter, milk, yogurt, and sweet water.

SB 7.4.18 - The valleys between the mountains became fields of pleasure for Hiranyakaśipu, by whose influence all the trees and plants produced fruits and flowers profusely in all seasons. The qualities of pouring water, drying and burning, which are all qualities of the three departmental heads of the universe-namely Indra, Vāyu and Agni-were all directed by Hiranyakaśipu alone, without assistance from the demigods.

Appearance of Lord Nṛsimha: Madhusūdana śukla-pakṣa Cāturdaśī

Scripture: Resources



Appearance of Lord Nṛsimha: Madhusūdana śukla-pakṣa Cāturdaśī

Deity

Learning aims:

- Know details of the form of the Lord as Nṛsimhadeva
- Meditation on the form of Nṛsimhadeva
- Service for the form of Nṛsimhadeva

What children will accomplish by the end of this unit:

- Describe something of Nṛsimhadeva's form from memory
- Do some service for the form of Nṛsimhadeva (including meditation on)

Assessing how well the aim has been achieved:

- Descriptions of Nṛsimhadeva's form are in accord with scripture
- Work in various media shows a high level of care and quality according to the age and ability of the children
- Service to the Lord's form is done with respect and care
- Children talk about Nṛsimhadeva's form outside of the activities

NOTE: Activities marked with an ॐ have resources in this section.

Appearance of Lord Nṛsimha: Madhusūdana śukla-pakṣa Cāturdaśī

Deity

General ideas:

ॐ Describe the form of Lord Nṛsimhadeva from memory

ॐ Draw up a table of facts about Lord Nṛsimhadeva's form

Do a drawing of Lord Nṛsimhadeva from this pastime

ॐ Color a picture of Nṛsimhadeva and decorate it with cloth, beads, sequins, etc.

ॐ Tell a partner of ten facts you know about Lord Nṛsimhadeva's form

Create a poem, song, or drawing of at least 4 of Lord Nṛsimha's weapons

How big was Lord Nṛsimhadeva? Explain how you know this from the story. Draw a scale model

In a group make an list of things you know about Lord Nṛsimhadeva, each one beginning from a different letter of the alphabet from A-Z

Make a mask of Lord Nṛsimhadeva

In a group, plan a festival to celebrate the appearance of Lord Nṛsimhadeva

Pretend you are an art critic and review a painting of Lord Nṛsimhadeva

In a group, make a large model of Lord Nṛsimhadeva

Write a rhyming poem about Lord Nṛsimhadeva's form

Design a cake for Lord Nṛsimhadeva's appearance

Make the cake and decorate it

Develop criteria for evaluating a realistic model of Lord Nṛsimhadeva.

Make a pair of Nṛsimhadeva's lotus hands by cutting long nails out of a plastic milk bottle and attach them to old gloves. Paint them, add some fur...

Create a frame for a picture of Lord Nṛsimhadeva that looks like a broken pillar (out of wood, metal, cardboard, paper, or electronically)

Make a diorama of Nṛsimha coming from the pillar, including each aspect that kept Brahmā's benediction to Hiraṇyakaśipu intact

ॐ Read the description of Nṛsimhadeva's laughter and the instructions of Lord Kapila to meditate on the laughter of Viṣṇu. Find other places in scripture where the Lord's laughter is described. Create an essay, poem, drawing, song, or dance to describe Nṛsimhadeva's laughter

ॐ Pick five persons who were present at the appearance of Lord Nṛsimhadeva, and give a speech or write a descriptive essay on how each of them would describe the Lord's form

ॐ Make a list of the allegories, similes, and metaphors used to describe Nṛsimhadeva's form (such as lotus hands, thunderbolt nails, hawk, Garuḍa, etc.) Sort them into categories. Identify the quality that is similar in each of them to Nṛsimhadeva.

Write a speech to explain the Deity or painting of Nṛsimhadeva to people who don't know anything about Him

ॐ Read stories about the Deity of Nṛsimhadeva in Māyāpurdhāma

Appearance of Lord Nṛsimha: Madhusūdana śukla-pakṣa Cāturdaśī

Deity

2-4 years:

Make a pillar out of blocks. Then pretend to be Hiranyakaśipu. Hit the pillar and, as it falls down, pretend to be Nṛsimhadeva making a loud sound and then jumping up.

Stuff a sock or stocking with paper, scraps of cloth, cotton-wool, etc. and then wear it as a garland, pretending it's Hiranyakaśipu's intestines. Point to where the intestines are in one's body

Choose one person to be angry Nṛsimhadeva. Others are Prahlāda and various demigods. Everyone except for Nṛsimhadeva has a flower (real or paper). Each demigod tries to give Nṛsimhadeva a flower, but He just roars and moves His arms. Then each demigod gives the flower to Prahlāda. After Prahlāda has all the flowers, he gives them all to Nṛsimhadeva, who is now happy and accepts them.

5-7 years:

Find photos of Nṛsimhadeva deities in various places in the world. Print out the child's favorite and decorate with garlands and necklaces

ॐ Listen to various pieces of music, and choose one that best suits Nṛsimhadeva making a sound in the pillar, Nṛsimhadeva coming out of the pillar, the fight, and Hiranyakaśipu dying. Play the selections for other children or for family members and record who can guess which piece of music was picked for what scene

8-10 years:

ॐ Study how to apply make-up to create a lion face. Apply to a friend or family member. If several children apply a lion face to others, have the children then decide which is the most accurate, most scary, most funny, and most beautiful

Make a chart of the Lord's incarnations and who or what served as each incarnation's "mother"
Group the findings into categories.

Create a decorated frame for a picture of Nṛsimhadeva (this frame could be made from wood, metal, or decorated cardboard). Put the framed picture on an altar and offer arotika to the picture

11-13 years:

ॐ Read descriptions of Nṛsimhadeva's form from various scriptures. Make a Venn diagram or double-bubble map to find the similarities and differences. Choose one of the Lord's features from one description and draw it or write a poem about it

Look at pictures of Nṛsimhadeva in His angry mood. Create a collage, drawing, painting, song, or dance about the wonderful and spiritual anger of the Lord

Make a garland of flowers that resembles intestines and offer to a Nṛsimha picture or Deity

14-18 years:

Create each of the main persons in the story out of clay, decorate and make into a display

Make a special garland for home or temple deities

ॐ Research the various forms of Nṛsimhadeva such as ugra, yoga, etc. and compare and contrast their features

ॐ Take the Sanskrit words from one part of the description of Nṛsimhadeva's form and write them in fancy script. Illustrate the words with drawings, paintings, or cut out pictures that relate to the description

Deity Resources

Finding Resources not in this book:

Stories about the Deity of Lord Nrsimhadeva in Mayapur are available as a separate booklet

Photos of Nrsimhadeva Deities:

http://www.mayapur.com/main/?q=gallery&g2_itemId=134

http://www.vaisnava.cz/clanek_en.php3?no=5

<http://www.simhachalam.de/>

On-line sites where one can hear & download many mantras & bhajanas for music:

<http://esotericteaching.org/content/mp3/>

<http://www.mahamantra.it/>

To find pictures of Lord Nṛsimhadeva in his angry mood, do an image search on the Web

Lots of information about various Nrsimhadeva Deities (ugra, yoga, etc.) with links to different temples and Deity photos:

<http://en.wikipedia.org/wiki/Narasimha>

Information on the Lord's incarnations can be found in Śrīmad-Bhāgavatam, canto 2, chapter 7

These are available to read free on-line:

www.Krishna.com(find fee ebooks)

www.causelessmercy.com

Appearance of Lord Nṛsimha: Madhusūdana śukla-pakṣa Cāturdaśī

Deity Resources



Appearance of Lord Nṛsimha: Madhusūdana śukla-pakṣa Cāturdaśī

Deity Resources



Deity: Resources

Description of Nṛsimhadeva's form from the Bhāgavatam

Śrīmad-Bhāgavatam 7.8.19-22

mīmāṃsamānasya—of Hiranyakaśipu, who was contemplating the wonderful form of the Lord; samutthitaḥ—appeared; agrataḥ—in front; nṛsimha-rūpaḥ—the form of Nṛsimhadeva (half lion and half man); tat—that; alam—extraordinarily; bhayānakam—very fearful; pratapta—like molten; cāmīkara—gold; caṇḍa-locanam—having fierce eyes; sphurat—flashing; satā-keśara—by His mane; jṛmbhita-ānanam—whose face was expanded; karāla—deadly; daṃṣṭram—with a set of teeth; karavāla-cañcala—waving like a sharp sword; kṣura-anta—and as sharp as a razor; jihvam—whose tongue; bhrukuṭī-mukha—due to His frowning face; ulbaṇam—dreadful; stabdha—motionless; ūrdhva—extending upward; karṇam—whose ears; giri-kandara—like the caves of a mountain; adbhuta—very wonderful; vyāntāsya—with a widely opened mouth; nāsam—and nostrils; hanu-bheda-bhīṣaṇam—causing fear due to the separation of the jaws; divi-spr̥ṣat—touching the sky; kāyam—whose body; adīrgha—short; pīvara—fat; grīva—neck; uru—broad; vakṣaḥ-sthalam—chest; alpa—small; madhyamam—middle portion of the body; candra-am̐śu—like the rays of the moon; gauraiḥ—whitish; churitam—covered; tanūruhaiḥ—with hairs; viṣvak—in all directions; bhujā—of arms; anīka-śatam—with a hundred rows; nakha—having nails; āyudham—as fatal weapons; durāsadam—very difficult to conquer; sarva—all; nija—personal; itara—and other; āyudha—of weapons; praveka—by use of the best; vidrāvita—caused to run; daitya—by whom the demons; dānavam—and the rogues (atheists).

TRANSLATION

Hiranyakaśipu studied the form of the Lord, trying to decide who the form of Nṛsimhadeva standing before him was. The Lord's form was extremely fearsome because of His angry eyes, which resembled molten gold; His shining mane, which expanded the dimensions of His fearful face; His deadly teeth; and His razor-sharp tongue, which moved about like a dueling sword. His ears were erect and motionless, and His nostrils and gaping mouth appeared like caves of a mountain. His jaws parted fearfully, and His entire body touched the sky. His neck was very short and thick, His chest broad, His waist thin, and the hairs on His body as white as the rays of the moon. His arms, which resembled flanks of soldiers, spread in all directions as He killed the demons, rogues and atheists with His conchshell, disc, club, lotus and other natural weapons.

Deity Resources

Description of Nrisimhadeva's form: from Śrī Nrsimha-kavaca-stotram

1) *nṛsimha-kavacaṁ vakṣye
prahlādenoditaṁ purā
sarva-rakṣa-karaṁ puṇyaṁ
sarvopadrava-nāśanam*

I shall now recite the Nṛsimha-kavaca, formerly spoken by Prahlāda Mahārāja. It is most pious, vanquishes all kinds of impediments, and provides one all protection.

2) *sarva-sampat-karaṁ caiva
svarga-mokṣa-pradāyakam
dhyātvā nṛsimhaṁ deveśaṁ
hema-simhāsana-sthitam*

It bestows upon one all opulences and can give one elevation to the heavenly planets or liberation. One should meditate on Lord Nṛsimha, Lord of the demigods, seated upon a golden throne.

3) *vivṛtāsyāṁ tri-nayanaṁ
śarad-indu-sama-prabham
lakṣmyāliṅgita-vāmāṅgam
vibhūtibhir upāśritam*

His mouth is wide open, He has three eyes, and He is as radiant as the autumn moon. He is embraced by Lakṣmīdevī on his left side, and His form is the shelter of all opulences, both material and spiritual.

4) *catur-bhujāṁ komalāṅgaṁ
svarṇa-kuṇḍala-śobhitam
saroja-śobhitoraskaṁ
ratna-keyūra-mudritam*

The Lord has four arms, and His limbs are very soft. He is decorated with golden earrings. His chest is resplendent like the lotus flower, and His arms are decorated with jewel-studded ornaments.

5) *tapta-kāncana-sankāśaṁ
pīta-nirmala-vāśasaṁ
indrādi-sura-mauliṣṭhaḥ
sphuran māṇikyā-dīptibhiḥ*

He is dressed in a spotless yellow garment, which exactly resembles molten gold. He is the original cause of existence, beyond the mundane sphere, for the great demigods headed by Indra. He appears bedecked with rubies which are blazingly effulgent.

6) *virājita-pada-dvandvaṁ
śaṅkha-cakrādi-hetibhiḥ
garutmatā ca vinayāt
stūyamānaṁ mudānvitam*

His two feet are very attractive, and He is armed with various weapons such as the conch, disc, etc. Garuḍa joyfully offers prayers with great reverence.

Deity Resources

Who was present when Nrsimhadeva appeared

From: Śrīmad-Bhāgavatam, canto 7, chapter 8, texts 40-56 and chapter 9, texts 1-3 (see the Bhāgavatam for the specific prayers they offered and what they did)

Lord Brahmā

Lord Śiva

King Indra

Many unnamed saintly persons

The inhabitants of Piṭṛloka

The inhabitants of Siddhaloka

The inhabitants of Vidyādhara-loka

The inhabitants of Nāgaloka

All the Manus

The prajāpatis

The inhabitants of Gandharvaloka

The inhabitants of the Cāraṇa planet

The inhabitants of Yakṣaloka

The inhabitants of Kimpuruṣa-loka

The inhabitants of Vaitālika-loka

The Kinnaras

The associates of Lord Viṣṇu in Vaikuṅṭha

The great saint Nārada Muni

The goddess of fortune, Lakṣmījī

Prahlāda Mahārāja

Deity Resources

The Lord's laughter

Lord Kapila's instruction: Śrīmad-Bhāgavatam 3.28.33:

TRANSLATION

With devotion steeped in love and affection, the yogī should meditate within the core of his heart upon the laughter of Lord Viṣṇu. The laughter of Viṣṇu is so captivating that it can be easily meditated upon. When the Supreme Lord is laughing, one can see His small teeth, which resemble jasmine buds rendered rosy by the splendor of His lips. Once devoting his mind to this, the yogī should no longer desire to see anything else.

Description of Lord Nṛsimhadeva's laughter:

Śrīmad-Bhāgavatam 7.8.28:

*tam śyena-vegam śata-candra-vartmabhiḥ
carantam acchidram upary-adho hariḥ
kṛtvātṭa-hāsam kharam utsvanolbaṇam
nimīlitākṣam jagṛhe mahā-javaḥ*

SYNONYMS

tam—him (Hiraṇyakaśipu); śyena-vegam—possessing the speed of a hawk; śata-candra-vartmabhiḥ—by the maneuvers of his sword and his shield, which was marked with a hundred moonlike spots; carantam—moving; acchidram—without any weak spot; upari-adhaḥ—up and down; hariḥ—the Supreme Personality of Godhead; kṛtvā—making; atṭa-hāsam—loud laughter; kharam—extremely shrill; utsvana-ulbaṇam—very fearful due to its great sound; nimīlita—closed; akṣam—eyes; jagṛhe—captured; mahā-javaḥ—the greatly powerful Lord.

TRANSLATION

Making a loud, shrill sound of laughter, the Supreme Personality of Godhead, Nārāyaṇa, who is extremely strong and powerful, captured Hiraṇyakaśipu, who was protecting himself with his sword and shield, leaving no gaps open. With the speed of a hawk, Hiraṇyakaśipu moved sometimes in the sky and sometimes on the earth, his eyes closed because of fear of Nṛsimhadeva's laughter. (Continued....)

Deity Resources

Other references: Laughter of the Lord continued...

Śrīmad-Bhāgavatam 10.15.27

Hearing the words of Their dear companions, Kṛṣṇa and Balarāma laughed and, desiring to please them, set off for the Tālavana surrounded by Their cowherd boyfriends.

Śrīmad-Bhāgavatam 3.19.1

Śrī Maitreya said: After hearing the words of Brahmā, the creator, which were free from all sinful purposes and as sweet as nectar, the Lord (Varaha) heartily laughed and accepted his prayer with a glance laden with love.

Śrīmad-Bhāgavatam 10.15.15

Sometimes, as the cowherd boys danced, sang, moved about and playfully fought with each other, Kṛṣṇa and Balarāma, standing nearby hand in hand, would glorify Their friends' activities and laugh.

Srīmad Bhāgavatam 10.22.9

Taking the girls' garments, He quickly climbed to the top of a kadamba tree. Then, as He laughed loudly and His companions also laughed, He addressed the girls jokingly.

Śrīmad-Bhāgavatam 10.23.13

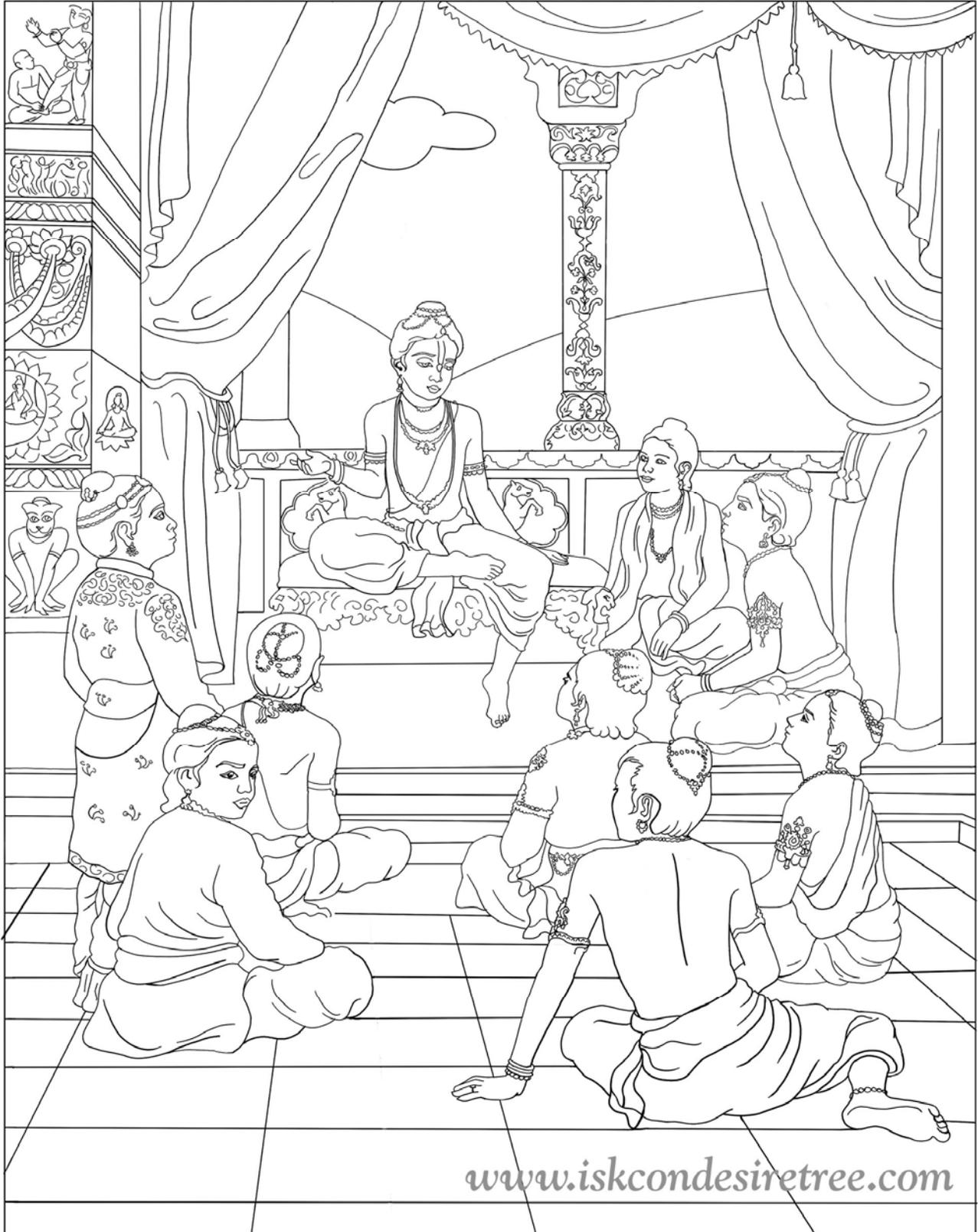
Hearing what had happened (the ritualistic brāhmaṇas refusing a request for food), the Supreme Personality of Godhead, the Lord of the universe, simply laughed. Then He again addressed the cowherd boys, showing them the way men act in this world.

Caitanya-caritāmṛita, Madhya lila 6.277

Upon hearing this explanation (from Sārvabhauma Bhaṭṭācārya about why he wanted to change “mukti” to “bhakti”), the Lord began to laugh and, with great pleasure, immediately embraced Sārvabhauma Bhaṭṭācārya very firmly.

Appearance of Lord Nṛsimha: Madhusūdana śukla-pakṣa Cāturdaśī

Deity Resources



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Appearance of Lord Nṛsimha: Madhusūdana śukla-pakṣa Cāturdaśī

Holy Name

Learning aims:

- Know the temple Nṛsimha prayer from memory
- Know from memory some other prayers or songs to Nṛsimhadeva
- Understand all or part of a prayer or verse about Nṛsimhadeva
- Meditate on the sound Nṛsimhadeva made before He appeared and how the Lord is sound
- Know how Nṛsimhadeva protects His devotees to call to Him

What children will accomplish by the end of this unit:

- Through various media (writing, singing, drawing, etc.) memorize all or part of prayers, verses, or songs about Nṛsimhadeva
- Explain the meaning of all or part of prayers, verses, or songs to Nṛsimhadeva, with descriptions about how these meanings relate to one's own life
- Describe the sound Nṛsimhadeva made before He came out of the pillar and how the Lord is sound
- Analyze how the name of Nṛsimhadeva protects His devotees

Assessing how well the aim has been achieved:

- Recitations of songs, prayers, or verses are accurate
- Descriptions of meaning of songs, prayers, or verses are in accord with scripture
- Drawings, writing, and so forth show personal creativity and understanding that has been personally applied, not just parroted
- Explanations about the sound of the Lord, and the potency of His name, use a wide range of descriptions
- Children start to sing what they have learned outside of the activities

NOTE: Activities marked with an  have resources in this section.

Appearance of Lord Nṛsimha: Madhusūdana śukla-pakṣa Cāturdaśī

Holy Name

General ideas:

ॐ Learn the Sanskrit, word-for-word translation, and English of the Nṛsimha prayer (or part thereof) as sung in the temple

Learn different tunes for the Nṛsimha prayer as sung in the temple

ॐ Learn any other prayer or verse about Lord Nṛsimhadeva (Sanskrit, English, word-for-word) or any part

ॐ Take the opening words of Śrīmad-Bhāgavatam 5.18.8 (om namo bhagavate narasimhāya) and write them in Sanskrit Devanāgarī, Sanskrit Roman letters, and/or English. Make designs around each letter, create appropriate border art for the words, or make the words into an intricate design

ॐ Make the English translation of the Nṛsimha prayer into a song

ॐ Make the English translation of any other verse or prayer about Nṛsimhadeva into a song

ॐ Make a mime of the meaning of a verse about Nṛsimha. Perform the mime while others sing the Sanskrit

ॐ Choose one verse about Lord Nṛsimhadeva and draw a picture of its meaning

ॐ Choose 10 Sanskrit words from a verse or song about Nṛsimhadeva that you like the meaning or sound of. On one set of small cards write the Sanskrit words and on identical cards write the English meanings from the word-for-word translation. Shuffle up the cards, turn them over & play the memory game, trying to match the Sanskrit to the English

ॐ Make a card for each body part or place mentioned in the Nṛsimha Kavaca (the English word or a picture) and make a card for each corresponding part of the mantra or name of Lord Nṛsimhadeva. Play the memory game

ॐ In a group, prepare a performance of any verses or prayers to Lord Nṛsimhadeva to an audience

ॐ Study one or more of the verses of Prahlāda's prayers to Nṛsimhadeva (Śrīmad-Bhāgavatam, canto 7, chapter 9, texts 8-50. Prabhupāda also gave lectures on each of these verses, and they can be referred to as well.) Make a one-page outline or a mind map of all or part of these prayers, or just one prayer. Alternatively, use Prahlāda's prayers in Śrīmad-Bhāgavatam, canto 5, chapter 18, texts 8-14

ॐ Create a slide show with one slide for each prayer of Prahlāda to Nṛsimhadeva (from canto 7 or canto 5). Have someone chanting that verse as the sound for each slide. Find or create one or more appropriate photos or artwork for each prayer. Show to an audience

ॐ Create a personal prayerbook to Lord Nṛsimhadeva of especially liked prayers or verses. Copy and paste prayers, or write them in the book. Illustrate each prayer. After each prayer, write a personal meditation on the prayer, how that prayer has personal meaning or application

ॐ Read Prabhupāda's prayer where he quotes Prahlāda's prayer in Śrīmad-Bhāgavatam, canto 7, chapter 9, text 28. Then: (1) Compose your own poetry or prayer that includes this verse (2.) Give a speech explaining the relation of this verse to Prabhupāda's mission

Appearance of Lord Nṛsimha: Madhusūdana śukla-pakṣa Cāturdaśī

Holy Name

2-4 years:

Roar like Nṛsimhadeva coming out of the pillar

Bang and/or drop various things (unbreakable!) to meditate on the sound Nṛsimhadeva made when He came out of the pillar. Decide which object makes a sound most like the one Nṛsimhadeva made. Learn and chant names of Nṛsimhadeva: Narahari, Narasimha, Nṛsimha. Talk about how “simha” and “hari” mean lion and “nr” and “nara” mean person or man

5-7 years:

ॐ Draw the meaning of the Nṛsimhadeva prayer chanted regularly in the temple

ॐ Learn verse 30 of the Nṛsimha Kavaca (the sounds and rhythm will be fun for this age)

ॐ Choose a verse or prayer to Nṛsimhadeva and write it on a large piece of paper. Cut out magazine pictures that are related to the verse and form a collage around the verse

ॐ Pretend to be each of the persons in the story at the time the Lord appears from the pillar, and say, “Nṛsimhadeva!” in the appropriate tone of voice for each person

8-10 years:

ॐ Chant the Nṛsimha Kavaca, texts 8-19. For each relevant part/name of Lord Nṛsimhadeva of the mantra, touch the appropriate part of the body, or point to the appropriate direction. Extension: Have someone say the appropriate part of the mantra or Nṛsimhadeva’s name (in Sanskrit) and the others point to the matching part of the body or space. Whoever gets it wrong is “out” and whoever is left at the end gets to be the leader for the next “round”

ॐ Take an outline of the human body and mark “east, southeast,” etc. on the paper. Write the Sanskrit for the appropriate part of the Nṛsimha Kavaca (or the appropriate name of Lord Nṛsimhadeva on each part of the drawing

11-13 years:

ॐ Illustrate any three verses about Lord Nṛsimhadeva

ॐ Choose ten verses about Lord Nṛsimhadeva. Rate them as to which is easiest to learn or remember, most fun to say, most likely to want to chant regularly, easiest to remember the meaning of, easiest to form a mental picture of, easiest to create a dance or mudrās for, best to teach or explain to someone who knows nothing about Nṛsimhadeva, and any other categories

14-18 years:

ॐ Lord Nṛsimhadeva’s first appearance was as sound from the pillar. Prabhupāda explains that Kṛṣṇa is all sounds in ether. Write three poems or songs about this sound—one from the point of view of the demigods, one from Prahlāda’s point of view, and one from Hiraṇyakaśipu’s point of view

Design an advertisement for people to learn and chant a specific prayer or verse about Nṛsimhadeva

ॐ Find pictures of various parts of the body/organs and directions that are listed in the Nṛsimha Kavaca, texts 8-19. Create a piece of art (on a computer, or physically cut as a collage, as a slide show, using the names of Lord Nṛsimhadeva and/or parts of the mantra to label or decorate the pictures (for private parts one can show a baby in the womb)

Appearance of Lord Nṛsimha: Madhusūdana śukla-pakṣa Cāturdaśī

Holy Name: Resources

Finding Prahlāda's prayers to Lord Nṛsimhadeva from the Śrīmad-Bhāgavatam

Canto seven, chapter nine, texts 8-50

Canto five, chapter 18, texts 8-14

Are available free from:

www.Krishna.com(ebooks section)

and

www.causelessmercy.com (on this site you can also read and listen to all of Śrīla Prabhupāda's lectures on Bhāgavatam 7.9.8-50)

Holy Name: Resources

Śrī Nṛsimha Pranāma

The main prayers sung in ISKCON temples

*namas te narasimhāya prahlādāhlāda-dāyine
hiranyakaśipuṣ vakṣaḥ-śilā-ṭaṅka-nakhālaye*

I offer my obeisances to Lord Narasimha who gives joy to Prahlāda Mahārāja and whose nails are like chisels on the stonelike chest of the demon Hiranyakaśipu.

**ito nṛsimhaḥ parato nṛsimho yato yato yāmi tato nṛsimhaḥ
bahir nṛsimho hṛdaye nṛsimho nṛsimham ādim śaraṇam prapadye**

Lord Nṛsimha is here and also there. Wherever I go Lord Nṛsimha is there. He is in the heart and is outside as well. I surrender to Lord Nṛsimha, the origin of all things and the supreme refuge.

*tava kara-kamala-vare nakham adbhuta-śṛṅgam
dalita-hiranyakaśipu-tanu-bhṛṅgam
keśava dhṛta-narahari-rūpa jaya jagadīśa hare*

O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of half-man, half-lion! All glories to You! Just as one can easily crush a wasp between one's fingernails, so in the same way the body of the wasplike demon Hiranyakaśipu has been ripped apart by the wonderful pointed nails on Your beautiful lotus hands.

Holy Name: Resources

Lord Caitanya's Prayer to Nṛsimhadeva

From Caitanya Caritamṛta, Madhya lila, 8.4-6

According to His previous program, Lord Śrī Caitanya Mahāprabhu went forward on His tour and after some days arrived at the place of pilgrimage known as Jiyāḍa-nṛsimha. Upon seeing the Deity of Lord Nṛsimha in the temple, Śrī Caitanya Mahāprabhu offered His respectful obeisances by falling flat. Then, in ecstatic love, He performed various dances, chanted, and offered prayers.

“śrī-nṛsimha, jaya nṛsimha, jaya jaya nṛsimha
prahlādeśa jaya padmā-mukha-padma-bhṛṅga”

SYNONYMS

śrī-nṛsimha—Lord Nṛsimha with Lakṣmī; jaya nṛsimha—all glories to Lord Nṛsimha; jaya jaya—again and again glories; nṛsimha—to Nṛsimhadevā; prahlāda-īśa—to the Lord of Prahlāda Mahārāja; jaya—all glories; padmā—of the goddess of fortune; mukha-padma—of the lotuslike face; bhṛṅga—the bee.

TRANSLATION

“All glories to Nṛsimhadeva! All glories to Nṛsimhadeva, who is the Lord of Prahlāda Mahārāja and, like a honeybee, is always engaged in beholding the lotuslike face of the goddess of fortune.”

PURPORT

The goddess of fortune is always embraced by Lord Nṛsimhadeva. This is mentioned in the commentary on Śrīmad-Bhāgavatam written by the great commentator Śrīla Śrīdhara Svāmī. The following verse was composed by Śrīdhara Svāmī in his commentary on the Tenth Canto of Śrīmad-Bhāgavatam (10.87.1):

vāg-īśā yasya vadane lakṣmīr yasya ca vakṣasi
yasyāste hṛdaye samvit taṁ nṛsimham ahaṁ bhaje

“Lord Nṛsimhadeva is always assisted by Sarasvatī, the goddess of learning, and He is always embracing the goddess of fortune to His chest. The Lord is always complete in knowledge within Himself. Let us offer obeisances unto Nṛsimhadeva.”

Similarly, in his commentary on the First Canto of Śrīmad-Bhāgavatam (1.1.1), Śrīdhara Svāmī describes Lord Nṛsimhadeva in this way:

prahlāda-hṛdayāhlādam bhaktāvidyā-vidāraṇam
śarad-indu-ruciṁ vande pārīndra-vadanam harim

“Let me offer my obeisances unto Lord Nṛsimhadeva, who is always enlightening Prahlāda Mahārāja within his heart and who always kills the nescience that attacks the devotees. His mercy is distributed like moonshine, and His face is like that of a lion. Let me offer my obeisances unto Him again and again.”

Holy Name: Resources

Prayers and verses to Nṛsimhadeva

Śrīmad-Bhāgavatam SB 6.8.34:

*vidikṣu dikṣūrdhvam adhaḥ samantād
antar bahir bhagavān nārasimhaḥ
prahāpayāḥ loka-bhayam svanena
sva-tejasā grasta-samasta-tejāḥ*

SYNONYMS: vidikṣu—in all corners; dikṣu—in all directions (east, west, north and south); ūrdhvam—above; adhaḥ—below; samantāt—on all sides; antaḥ—internally; bahiḥ—externally; bhagavān—the Supreme Personality of Godhead; nārasimhaḥ—in the form of Nṛsimhadeva (half-lion and half-man); prahāpayan—completely destroying; loka-bhayam—fear created by animals, poison, weapons, water, air, fire and so on; svanena—by His roar or the vibration of His name by His devotee Prahlāda Mahārāja; sva-tejasā—by His personal effulgence; grasta—covered; samasta—all other; tejāḥ—influences.

TRANSLATION Prahlāda Mahārāja loudly chanted the holy name of Lord Nṛsimhadeva. May Lord Nṛsimhadeva, roaring for His devotee Prahlāda Mahārāja, protect us from all fear of dangers created by stalwart leaders in all directions through poison, weapons, water, fire, air and so on. May the Lord cover their influence by His own transcendental influence. May Nṛsimhadeva protect us in all directions and in all corners, above, below, within and without.

Śrīmad-Bhāgavatam 6.8.14:

*durgeṣv aṭavy-āji-mukhādiṣu prabhuh
pāyān nṛsimho 'sura-yūthapāriḥ
vimuñcato yasya mahāṭṭa-hāsam
diśo vinedur nyapatamś ca garbhāḥ*

SYNONYMS: durgeṣu—in places where travel is very difficult; aṭavi—in the dense forest; āji-mukha-ādiṣu—on the war front and so on; prabhuh—the Supreme Lord; pāyāt—may He protect; nṛsimhaḥ—Lord Nṛsimhadeva; asura-yūthapa—of Hiraṇyakaśipu, the leader of the demons; ariḥ—the enemy; vimuñcataḥ—releasing; yasya—of whom; mahā-ṭṭa-hāsam—great and fearful laughing; diśaḥ—all the directions; vineduḥ—resounded through; nyapatam—fell down; ca—and; garbhāḥ—the embryos of the wives of the demons.

TRANSLATION: May Lord Nṛsimhadeva, who appeared as the enemy of Hiraṇyakaśipu, protect me in all directions. His loud laughing vibrated in all directions and caused the pregnant wives of the asuras to have miscarriages. May that Lord be kind enough to protect me in difficult places like the forest and battlefield.

Holy Name: Resources

Prayers and verses to Nṛsimhadeva

Śrīmad-Bhāgavatam 2.7.14:

*trai-piṣṭaporu-bhaya-hā sa nṛsimha-rūpaṁ
kṛtvā bhramad-bhrukuṭi-damṣṭra-karāla-vaktram
daityendram āśu gadayābhipatantam ārād
ūrau nipātya vidadāra nakhaiḥ sphurantam*

SYNONYMS: trai-piṣṭapa—the demigods; uru-bhaya-hā—one who vanquishes great fears; saḥ—He (the Personality of Godhead); nṛsimha-rūpaṁ—assuming the incarnation Nṛsimha; kṛtvā—doing so; bhramat—by rolling; bhru-kuṭi—eyebrows; damṣṭra—teeth; karāla—greatly fearful; vaktram—mouth; daitya-indram—the king of the demons; āśu—immediately; gadayā—with club in hand; abhipatantam—while falling down; ārāt—nearby; ūrau—on the thighs; nipātya—placing on; vidadāra—pierced; nakhaiḥ—by the nails; sphurantam—while challenging.

TRANSLATION: The Personality of Godhead assumed the incarnation of Nṛsimhadeva in order to vanquish the great fears of the demigods. He killed the king of the demons [Hiraṇyakaśipu], who challenged the Lord with a club in his hand, by placing the demon on His thighs and piercing him with His nails, rolling His eyebrows in anger and showing His fearful teeth and mouth.

Śrīmad-Bhāgavatam 5.18.8, first words:

ॐ नमो भगवते नरसिंहाय

om namo bhagavate narasimhāya

I offer my respectful obeisances unto Lord Nṛsimhadeva

Appearance of Lord Nṛsimha: Madhusūdana śukla-pakṣa Cāturdaśī

Holy Name: Resources

Verses from the Nṛsimha-kavaca chanted by Prahlāda Mahārāja in the Brahmānda Purāna

8) *nṛsimho me śiraḥ pātu
loka-rakṣārtha-sambhavaḥ
sarvago 'pi stambha-vāsaḥ
phalaṁ me rakṣatu dhvan
nṛsimho me dṛṣau pātu
soma-sūryāgni-locanaḥ*

May Lord Nṛsimha, who protects all the planetary systems, protect my head. Although the Lord is all-pervading, He hid Himself within a pillar. May He protect my speech and the results of my activities. May Lord Nṛsimha, whose eyes are the sun, moon, and fire, protect my eyes.

9) *smṛtaṁ me pātu nṛhariḥ
muni-vārya-stuti-priyaḥ
nāsaṁ me śimha-nāśas tu
mukhaṁ lakṣmī-mukha-priyaḥ*

May Lord Nṛhari, who is pleased by the prayers offered by the best of sages, protect my memory. May He who has the nose of a lion protect my nose, and may He whose face is very dear to the goddess of fortune protect my mouth.

10) *sarva-vidyādhipaḥ pātu
nṛsimho rasanāṁ mama
vaktraṁ pātv indu-vadanāṁ
sadā prahlāda-vanditaḥ*

May Lord Nṛsimha, who is the knower of all sciences, protect my sense of taste. May He whose face is as beautiful as the full moon and who is offered prayers by Prahlāda Mahārāja protect my face.

11) *nṛsimhah pātu me kaṅṭham
skandhau bhū-bhṛd ananta-kṛt
divyāstra-śobhita-bhujah
nṛsimhah pātu me bhujau*

May Lord Nṛsimha protect my throat. He is the sustainer of the earth and the performer of unlimitedly wonderful activities. May He protect my shoulders. His arms are resplendent with transcendental weapons. May Lord Nṛsimha protect my arms.

Continued...

Appearance of Lord Nṛsimha: Madhusūdana śukla-pakṣa Cāturdaśī

Holy Name: Resources

12) *karau me devā-varado
nṛsimhaḥ pātu sarvataḥ
hṛdayaṁ yogi-sādhyāś ca
nivāsaṁ pātu me hariḥ*

May Lord Nṛsimha, who bestows benedictions upon the demigods, protect my hands, and may He protect me from all sides. May He who is achieved by the perfect yogīs protect my heart, and may Lord Hari protect my dwelling place.

13) *madhyaṁ pātu hiraṇyākṣa-
vakṣaḥ-kukṣi-vidāraṇaḥ
nābhiṁ me pātu nṛhariḥ
sva-nābhi-Brahmā-saṁstutaḥ*

May He who ripped apart the chest and abdomen of the great demon Hiraṇyakaśipu protect my waist, and may Lord Nṛhari protect my navel. He is offered prayers by Brahmā, who has sprung from the Lord's own navel.

14) *brahmāṇḍa-koṭayaḥ katyāṁ
yasyāsau pātu me kaṭim
guhyaṁ me pātu guhyānāṁ
mantrānāṁ guhya-rūpa-dṛk*

May He on whose hips rest all the universes protect my hips. May the Lord protect my private parts. He is the knower of all mantras and all mysteries, but He Himself is not visible.

15) *ūrū manobhavaḥ pātu
jānunī nara-rūpa-dṛk
jaṅghe pātu dharā-bhara-
hartā yo 'sau nṛ-keśarī*

May He who is the original Cupid protect my thighs. May He who exhibits a humanlike form protect my knees. May the remover of the burden of the earth, who appears in a form which is half-man and half-lion, protect my calves.

16) *sura-rājya-pradaḥ pātu
pādaḥ me nṛharīśvaraḥ
sahasra-śiṛṣā-puruṣaḥ
pātu me sarvaśas tanum*

May the bestower of heavenly opulence protect my feet. He is the Supreme Controller in the form of a man and lion combined. May the thousand-headed Supreme enjoyer protect my body from all sides and in all respects. Continued....

Appearance of Lord Nṛsimha: Madhusūdana śukla-pakṣa Cāturdaśī

Holy Name: Resources

17) mahograḥ pūrvataḥ pātu
mahā-vīrāgrajo 'gnitaḥ
mahā-viṣṇur dakṣiṇe tu
mahā-jvalas tu nairṛtaḥ

May that most ferocious personality protect me from the east. May He who is superior to the greatest heroes protect me from the southeast, which is presided over by Agni. May the Supreme Viṣṇu protect me from the south, and may that person of blazing luster protect me from the southwest.

18) paścime pātu sarveśo
diśi me sarvatomukhaḥ
nṛsimhaḥ pātu vāyavyām
saumyām bhūṣaṇa-vigrahaḥ

May the Lord of everything protect me from the west. His faces are everywhere, so please may He protect me from this direction. May Lord Nṛsimha protect me from the northwest, which is predominated by Vāyu, and may He whose form is in itself the supreme ornament protect me from the north, where Soma resides.

19) īśānyām pātu bhadro me
sarva-maṅgala-dāyakaḥ
saṁsāra-bhayataḥ pātu
mṛtyor mṛtyur nṛ-keśarī

May the all-auspicious Lord, who Himself bestows all-auspiciousness, protect from the northeast, the direction of the sun-god, and may that half-man–half-lion who is death personified protect me from fear of death and rotation in this material world.

30) garjantaṁ gārjayantaṁ nija-bhuja-patalaṁ sphoṭayantaṁ hatantaṁ
rūpyantaṁ tāpayantaṁ divi bhuvī ditijaṁ kṣepayantaṁ kṣipantaṁ
krandantaṁ roṣayantaṁ diśi diśi satataṁ saṁharantaṁ bharantaṁ
vīkṣantaṁ pūrṇayantaṁ kara-nikara-śatair divya-siṁhaṁ namāmi

Lord Nṛsimhadeva roars loudly and causes others to roar. With His multitudinous arms He tears the demons asunder and kills them. He always seeks out and torments the demonic descendants of Diti, both on the earth and in the higher planets, and He throws them down and scatters them. He cries out with great anger as He destroys the demons in all directions, yet with His unlimited hands He sustains, protects, and nourishes the cosmic manifestation. I offer my respectful obeisances to the Lord, who has assumed the form of a transcendental lion.

Appearance of Lord Nṛsimha: Madhusūdana śukla-pakṣa Cāturdaśī

Holy Name: Resources

From the Nṛsimha-kavaca: parts of the mantra and/or names of Nṛsimhadeva and the associated part of the body or place that He is being asked to protect:

8) *nṛsimho*: head

loka-rakṣārtha-sambhavaḥ sarvago 'pi stambha-vāsaḥ: speech & results
soma-sūryāgni-locanaḥ: eyes

9) *nṛhariḥ muni-vārya-stuti-priyaḥ*: memory

simha-nāśas: nose

lakṣmī-mukha-priyaḥ: mouth, face

10) *sarva-vidyādhipaḥ pātunṛsimho*: sense of taste

indu-vadanaṁsadā prahlāda-vanditaḥ: face

11) *nṛsimhaḥ*: throat

skandhau bhū-bhṛd ananta-kṛt: shoulders

divyāstra-śobhita-bhujāḥ nṛsimhaḥ: arms

12) *devā-varado*: hands

nṛsimhaḥ: all sides

hṛdayaṁ yogi-sādhyas hariḥ: heart, residence

13) *hiranyākṣa-vakṣaḥ-kukṣi-vidāraṇaḥ*: waist

nṛhariḥ sva-nābhi-Brahmā-saṁstutaḥ: navel

14) *brahmāṇḍa-koṭayaḥ katyāṁ yasyāsau*: hips

guhyaṁ mantrānāṁ guhya-rūpa-dṛk: private parts

15) *manobhavaḥ*: thighs

nara-rūpa-dṛk: knees

dharā-bhara-hartā yo 'sau nṛ-keśarī: calves

16) *sura-rājya-pradaḥ*: feet

nṛharīśvaraḥ sahasra-śīrṣā-puruṣaḥ: all sides all ways

17) *mahograḥ*: east

mahā-vīrāgrajo: southeast

mahā-viṣṇur: south

mahā-jvalas: southwest

18) *sarveṣo diśi me sarvatomukhaḥ*: west

nṛsimhaḥ: northwest

bhūṣaṇa-vigrahaḥ: north

19) *bhadro sarva-maṅgala-dāyakaḥ*: northeast

mṛtyor mṛtyur nṛ-keśarī: fear of death and rebirth

Holy Name: Resources

Prayer from the Sri Nṛsimha kavaca, of the Trailokya vijay in
the saṁhita of Brahmā

*om namo bhagavate śrī mahā-nṛṣimhāya
daṁṣṭrā karālavadanāya
ghora-rūpāya vajra-nakhāya
jvālā māline mama vighnān paca paca
mama bhayān bhindi bhindi
mama śatrun vidrāvaya vidrāvaya mama
sarva riṣṭān prabhānjaya prabhānjaya
chata chata, hana hana, chindi chindi
mama sarvā-bhīstān pūraya pūraya maṁ
rakṣa rakṣa hum phaṭ svāhā*

O Nṛsimhadeva, whose form is terrible,
by sharp and long teeth, very fearful to see,
with strong large nails, garlanded by flames –
destroy, destroy my obstacles,
and kick out, kick out my fear.
Scatter, scatter my enemies.
Destroy, destroy my karma.
Flash, flash !
Kill, kill!
Cut, cut!
Ever fulfill all my desires
To serve You.
Safeguard, safeguard me
And all around me!

Holy Name: Resources

The Sound from the Pillar

Śrīmad-Bhāgavatam 7.8.16

While showing his extraordinary prowess, Hiraṇyakaśipu, who desired to kill his own son, heard that wonderful, tumultuous sound, which had never before been heard. Upon hearing the sound, the other leaders of the demons were afraid. None of them could find the origin of that sound in the assembly.

PURPORT

In Bhagavad-gītā (7.8), Kṛṣṇa explains Himself by saying:

*raso 'ham apsu kaunteya
prabhāsmi śaśi sūryayoḥ
praṇavaḥ sarva-vedeṣu
śabdaḥ khe pauruṣaṁ nṛṣu*

"O son of Kuntī [Arjuna], I am the taste of water, the light of the sun and the moon, the syllable om in the Vedic mantras; I am the sound in ether and ability in man." Here the Lord exhibited His presence everywhere by the tumultuous sound in the sky (śabdaḥ khe). The tumultuous thundering sound was proof of the Lord's presence.

The Sound of the Lord to the Demigods

Śrīmad-Bhāgavatam 7.4.22-26

Without sleep, fully controlling their minds, and living on only their breath, the predominating deities of the various planets began worshiping Hṛṣīkeśa with this meditation.

Then there appeared before them a transcendental sound vibration, emanating from a personality not visible to material eyes. The voice was as grave as the sound of a cloud, and it was very encouraging, driving away all fear.

The voice of the Lord vibrated as follows: O best of learned persons, do not fear! I wish all good fortune to you. Become My devotees by hearing and chanting about Me and offering Me prayers, for these are certainly meant to award benedictions to all living entities. I know all about the activities of Hiraṇyakaśipu and shall surely stop them very soon. Please wait patiently until that time.

PURPORT text 24:

The vibration of the Lord's voice appeared in the presence of all the devotees, and although the person vibrating the sound was unseen to them, they were meeting or seeing the Lord because they were offering prayers and because the vibration of the Lord was present. Contrary to the laws of the material world, there is no difference between seeing the Lord, offering prayers and hearing the transcendental vibration. Pure devotees, therefore, are fully satisfied by glorifying the Lord. Such glorification is called kīrtana. Performing kīrtana and hearing the vibration of the sound Hare Kṛṣṇa is actually seeing the Supreme Personality of Godhead directly.

Holy Name: Resources

The persons in this story

Ṣaṇḍa & Amarka

Kayādhu, Prahlāda's mother and Hiranyakaśipu's wife

Prahlāda's three brothers

Hiranyakaśipu's solders

Lord Brahmā

Lord Śiva

King Indra

Saintly persons

The inhabitants of Pitṛloka

The inhabitants of Siddhaloka

The inhabitants of Vidyādhara-loka

The inhabitants of Nāgaloka

All the Manus

The prajāpatis

The inhabitants of Gandharvaloka

The inhabitants of the Cāraṇa planet

The inhabitants of Yakṣaloka

The inhabitants of Kimpuruṣa-loka

The inhabitants of Vaitālika-loka

The Kinnaras

The associates of Lord Viṣṇu in Vaikuṅṭha

The great saint Nārada Muni

The goddess of fortune, Lakṣmī

Prahlāda Mahārāja

Holy Name: Resources

Prayer unto the Lotus Feet of Kṛṣṇa
by His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda
on board the ship Jaladuta, September 13, 1965

(refrain)

kṛṣṇa taba puṇya habe bhāi
e-puṇya koribe jabe rādhārāṇī khusī habe
dhruva ati boli tomā tāi

I emphatically say to you, O brothers, you will obtain your good fortune from the Supreme Lord Kṛṣṇa only when Śrīmatī Rādhārāṇī becomes pleased with you.

śrī-siddhānta sarasvatī śacī-suta priya ati
kṛṣṇa-sebāya jāra tula nāi
sei se mohānta-guru jagater madhe uru
kṛṣṇa-bhakti dey thāi thāi

Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura, who is very dear to Lord Gaurāṅga, the son of mother Śacī, is unparalleled in his service to the Supreme Lord Śrī Kṛṣṇa. He is that great saintly spiritual master who bestows intense devotion to Kṛṣṇa at different places throughout the world.

tāra icchā balavān pāścātyete thān thān
hoy jāte gaurāṅger nām
prthivīte nagarādi āsamudra nada nadī
sakalei loy kṛṣṇa nām

By his strong desire, the holy name of Lord Gaurāṅga will spread throughout all the countries of the Western world. In all the cities, towns, and villages on the earth, from all the oceans, seas, rivers, and streams, everyone will chant the holy name of Kṛṣṇa.

tāhale ānanda hoy tabe hoy digvijay
caitanyer kṛpā atiśay
māyā duṣṭa jata duḥkhī jagate sabāi sukhī
vaiṣṇaver icchā pūrṇa hoy

As the vast mercy of Śrī Caitanya Mahāprabhu conquers all directions, a flood of transcendental ecstasy will certainly cover the land. When all the sinful, miserable living entities become happy, the Vaiṣṇavas' desire is then fulfilled.

se kārja je koribāre ājñā jadi dilo more
jogya nahi an dīna hīna
tāi se tomāra kṛpā māgitechī anurūpā
āji numi sabār pravīṇa

Although my Guru Mahārāja ordered me to accomplish this mission, I am not worthy or fit to do it. I am very fallen and insignificant. Therefore, O Lord, now I am begging for Your mercy so that I may become worthy, for You are the wisest and most experienced of all.

Holy Name: Resources

*tomāra se śakti pele guru-sebāya bastu mile
jībana sārthak jadi hoy
sei se sevā pāile tāhale sukhī hale
taba saṅga bhāgyate miloy*

If You bestow Your power, by serving the spiritual master one attains the Absolute Truth—one's life becomes successful. If that service is obtained, then one becomes happy and gets Your association due to good fortune.

*evam janam nipatitam prabhavāhikūpe
kāmābhikāmam anu yaḥ prapatan prasaṅgāt
kṛtvātmasāt surarṣiṇā bhagavan gṛhītaḥ
so 'ham katham nu visṛje tava bhṛtya-sevām*

My dear Lord, O Supreme Personality of Godhead, because of my association with material desires, one after another, I was gradually falling into a blind well full of snakes, following the general populace. But Your servant Nārada Muni kindly accepted me as his disciple and instructed me how to achieve this transcendental position. Therefore, my first duty is to serve him. How could I leave his service? (Prahāda Mahārāja to Lord Nṛsimhadeva, Bhāg. 7.9.28)

*tumi mor cira sāthī bhuliyā māyār lāthi
khāiyāchi janma-janmāntare
āji punaḥ e sujoga jadi hoy jogāyoga
tabe pāri tuhe milibāre*

O Lord Kṛṣṇa, You are my eternal companion. Forgetting You, I have suffered the kicks of māyā birth after birth. If today the chance to meet You occurs again, then I will surely be able to rejoin You.

*tomāra milane bhāi ābār se sukha pāi
gocārane ghuri din bhor
kata bane chuṭāchuṭi bane khāi luṭāpuṭi
sei din kabe habe mor*

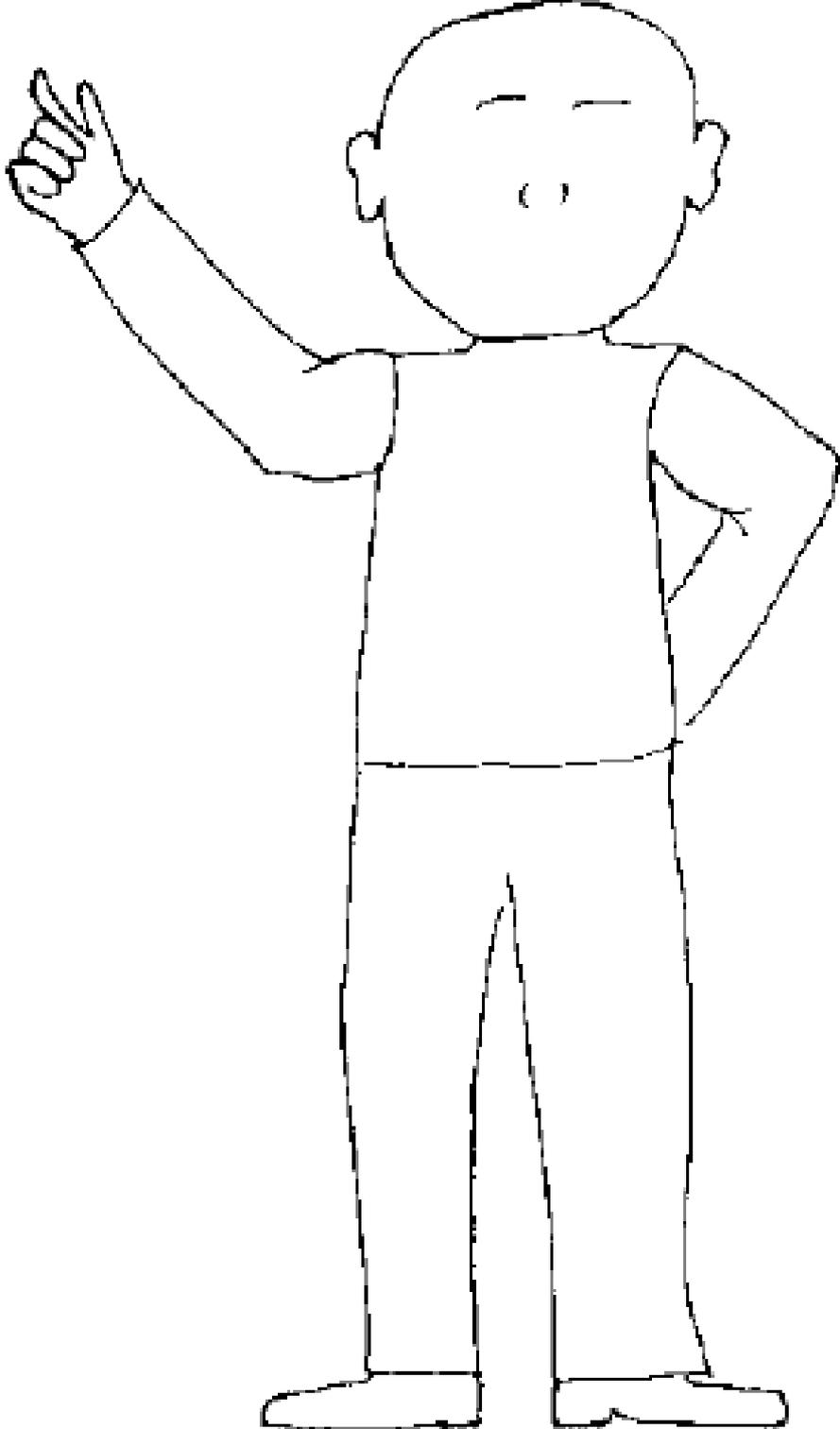
O dear friend, in Your company I will experience great joy once again. In the early morning I will wander about the cowherd pastures and fields. Running and frolicking in the many forests of Vraja, I will roll on the ground in spiritual ecstasy. Oh when will that day be mine?

*āji se subidhāne tomāra smarāṇa bhela
baro āśā dākilām tāi
āmi tomāra nitya-dāsa tāi kori eta āśa
tumi binā anya gati nāi*

Today that remembrance of You came to me in a very nice way. Because I have a great longing I called to You. I am Your eternal servant and therefore I desire Your association so much. O Lord Kṛṣṇa, except for You there is no other means of success.

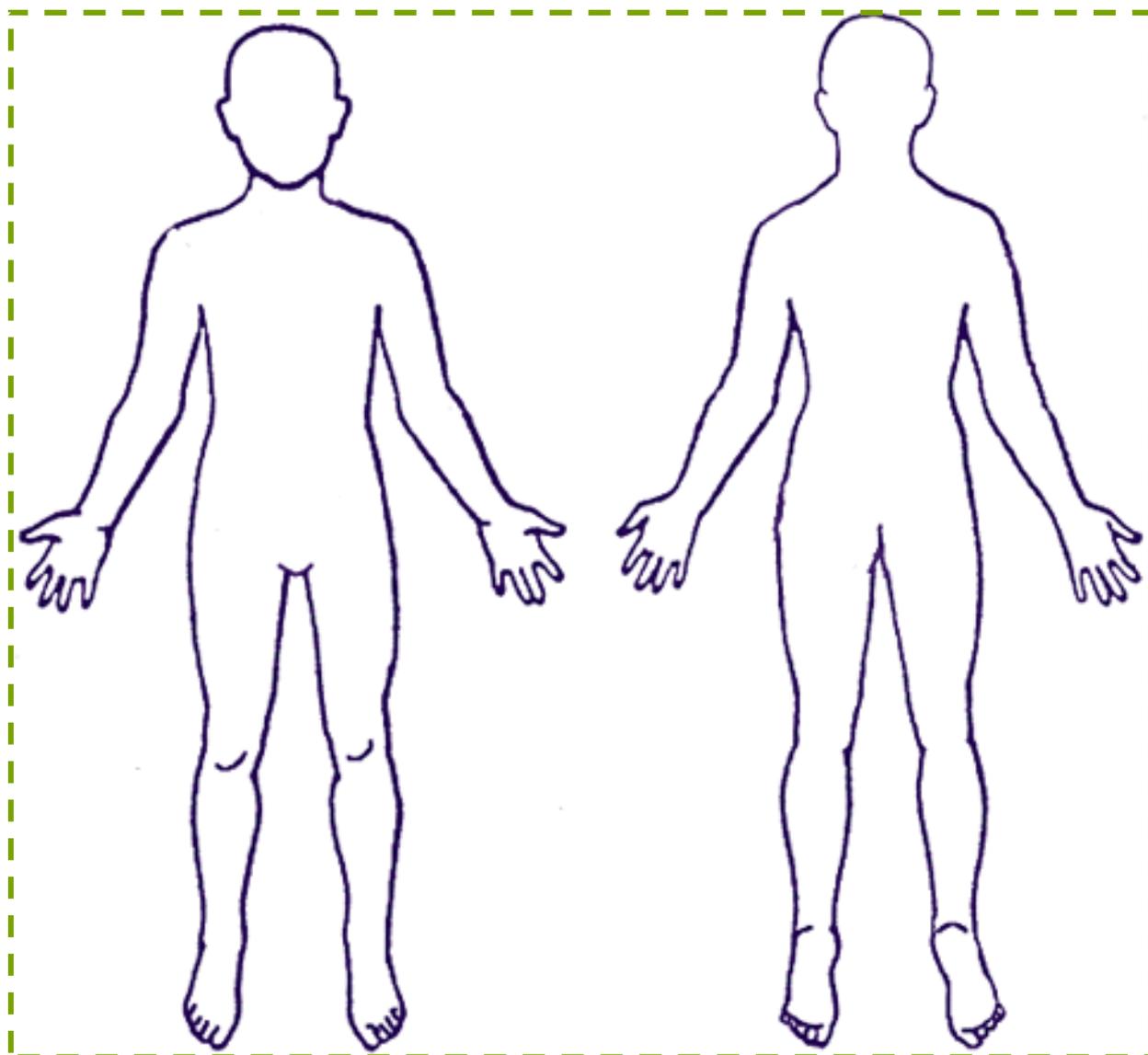
Holy Name: Resources

Human Body Outline



Appearance of Lord Nṛsimha: Madhusūdana śukla-pakṣa Cāturdaśī

Holy Name: Resources



Appearance of Lord Nṛsimha: Madhusūdana śukla-pakṣa Cāturdaśī

Association of Saintly Persons

Learning aims:

- Identify and define physical abuse and know what to do if abused or threatened with abuse
- Identify qualities of the divine and the demoniac
- Learn about some of the 26 qualities of devotees
- Know the various ways of dealing with demoniac authority
- Discuss the relationship between Prahlaḍa and his guru, Nārada Muni
- Discuss and practice skills of remaining in good consciousness when with non-devotees
- Discover the value and spiritual power of hearing about Kṛṣṇa from realized souls

What children will accomplish by the end of this unit:

- Role play skills when witnessing abuse, experiencing abuse, or experiencing the threat of abuse
- Analyze through various media the differences between the divine and the demoniac
- Explain one or more of the 26 qualities of a devotee, in reference to Prahlaḍa and one's personal life
- Demonstrate various ways of dealing with demonic authority
- Describe some of what Prahlaḍa learned from Nārada Muni and taught his friends
- Express personal realizations about Prahlaḍa's relationship with Nārada Muni and with Ṣaṇḍa and Amarka

Assessing how well the aim has been achieved:

- Descriptions and demonstrations of what to do in abuse situations are complete, accurate, and show that children can apply them to various situations.
- Children will explain the devotional and demoniac qualities in relation to behaviors and people in the modern world and in their own life
- Analysis of how to deal with demoniac authority takes into account the specifics of the people, and the circumstances, with a focus on application of principles rather than formulaic "rules"
- Hearing and preaching increase outside of the activities

NOTE: Activities marked with an ॐ have resources in this section.

Appearance of Lord Nṛsimha: Madhusūdana śukla-pakṣa Cāturdaśī

Association of Saintly Persons

General ideas:

ॐ Discuss what to do when someone tries to hurt you, even if that person is someone you know. Refer to Child Protection materials about how to say “No,” tell someone, and get help

ॐ Make a list of what friends do and what enemies do, then discuss what Prahāda means when he says we should not see anyone as friend or enemy

ॐ Take something Prahāda taught his schoolmates and develop it into a 2-5 minute speech.

Write an essay explaining why Prahāda could see the Lord in the pillar, but Hirāṇyakaśipu couldn't
Do a debate on the topic, ‘World leaders should be God conscious’.

ॐ Compare and contrast the character of a modern political tyrant like Adolf Hitler or Saddam Hussein, with Hirāṇyakaśipu

Discuss why Prahāda disobeyed his father. Explore when we should and should not follow authority and what makes someone an authority. Make a chart or a comic to show various situations with following authority. In a group, debate the topic, ‘Parents should always be obeyed’.

Create a picture of Hirāṇyakaśipu's feelings about Prahāda. Explain the real reason why he was angry with his son. What made Hirāṇyakaśipu most angry— that his son disobeyed him; that his son criticized him; that his son wasn't afraid of him; or that his son worshipped someone else? Be ready to discuss your reasons

ॐ Read the qualities of Prahāda (Bhāgavatam 7.4.31-33); Compare these verses with the 26 qualities of devotees (make a chart or diagram)

ॐ Decide which quality of a devotee to work on for the next week; Make a checklist of what behaviors, thoughts, and feelings would show that someone has that quality and then evaluate yourself at the end of the week

ॐ Make a poster or advertisement about one of the qualities of a devotee, referencing Prahāda

ॐ Create a short skit to show one of the qualities of a devotee

ॐ Create a flowchart to show how one quality of a devotee comes from serving Kṛṣṇa

ॐ Write an essay or create a diagram to analyze the Lord's violence towards Hirāṇyakaśipu from at least two different perspectives (such as the view of the demons and the devotees)

Write an essay or give a speech first giving Hirāṇyakaśipu's description of himself, and then a description of him from the point of view of Prahāda, or the demigods, or Nārada

Do a Venn or double-bubble diagram to compare Hirāṇyakaśipu with Prahāda

ॐ Read Śrīmad-Bhāgavatam, canto 7, chapter 4, texts 21-29; Create a dance, drama, song, picture or poem that expresses how the demigods felt before and after hearing from Lord Viṣṇu

Make a puppet that symbolizes Hirāṇyakaśipu's pride

ॐ Act out Prahāda's coronation and the happiness of the demigods (or create a poem, song, picture or dance)

Appearance of Lord Nṛsimha: Madhusūdana śukla-pakṣa Cāturdaśī

Association of Saintly Persons

2-4 years:

Pretend to be Prahāda; Hiraṇyakaśipu has just given you food—offer it to Kṛṣṇa by offering obeisances and ringing a bell

Some children pretend to be Prahāda's demon friends at school; one child pretends to be Prahāda and asks them to chant—they argue but then get up and have a kīrtana

Curl up & pretend to be Prahāda in the womb listening to Nārada Muni's telling about Kṛṣṇa

5-7 years:

Have a kīrtana, pretending to be Prahāda and his schoolmates. The leader is Prahāda; change so that each child gets a chance to be Prahāda

Pretend to be Prahāda and give a speech about how happy you are to have Nārada as guru

Discuss what to do when friends and other people we know try to get us to do something bad

Make sounds for each of the following: Demigods wanting to take Prahāda's mother, Prahāda in the womb listening to Nārada, Prahāda in school with demon children, Śaṅḍa and Amarka trying to teach Prahāda, Hiraṇyakaśipu getting angry at Prahāda, Prahāda preaching to his friends

8-10 years:

Make a sculpture (from clay, cardboard, paper, cloth) of a baby in the womb; hear about what it's like to be in the womb and discuss how Prahāda heard about Kṛṣṇa from Nārada Muni

ॐ List how the demigods treated Hiraṇyakaśipu and how Prahāda treated him. Find what is the same and what is different. Talk about what we should do if a demon is in charge

ॐ Create a funny advertisement for Śaṅḍa and Amarka's school to convince parents to send their children

11-13 years:

Compare and contrast Śaṅḍa and Amarka with Nārada Muni. Use a Venn or double-bubble diagram

Write a diary for one week in the life of one of Prahāda's friends once he starts preaching and during the time his father tortures him

ॐ Explain (in an essay, drawing, song, powerpoint or other technology) how Hiraṇyakaśipu could teach his relatives about the eternal nature of the soul but still be a demon

Write an essay for a history textbook from the point of view of Hiraṇyakaśipu about his reign

14-18 years:

List areas of life where one has good association of others and areas of life where one has bad association. Make a plan to better use the positive facility and to keep spiritually strong in the difficult situations

Write a song or poem expressing the feelings of the demigods who served Hiraṇyakaśipu

Organize weekly gatherings for a month for local adolescent devotees who are in non-devotee schools; plan the program to address their spiritual needs and questions

ॐ Debate on Prahāda's instructions to his friends—one side takes at least three of Prahāda's points and the other side then tries to defeat those points. Each side then gives a rebuttal. Each side should prepare in advance and use quotes from scripture and other sources for authority

Materials and ideas for teaching about child protection:

ISKCON Child Protection Services

Teams - <http://www.childprotectionoffice.org/teams.html>

Resources - <http://www.childprotectionoffice.org/resource.html>

Hiryanakasipu's instructions about the soul to his relatives are in Śrīmad-Bhāgavatam, canto 7, chapter 2, texts 21-60. Here is one of those verses he spoke:

SB 7.2.22 - The spirit soul, the living entity, has no death, for he is eternal and inexhaustible. Being free from material contamination, he can go anywhere in the material or spiritual worlds. He is fully aware and completely different from the material body, but because of being misled by misuse of his slight independence, he is obliged to accept subtle and gross bodies created by the material energy and thus be subjected to so-called material happiness and distress. Therefore, no one should lament for the passing of the spirit soul from the body.

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Prahlāda's lessons to his schoolmates

Prahlāda told his friends that it is very important to learn about spiritual life from childhood. He said that sometimes we get distress even if we don't look for it. Similarly, happiness will also come on its own. It is better to become Kṛṣṇa's devotee because He is our best friend and protector. Prahlāda helped his friends to understand that they should use their energy to know Kṛṣṇa. If we know Kṛṣṇa we will have all happiness all the time, but material happiness is very small. Material happiness is temporary.

Prahlāda told his friends that a human body is very special. Humans can understand right from wrong. Humans can use their intelligence to understand Kṛṣṇa. But even if a person lives for 100 years, he wastes half of that sleeping at night. So then we're left with only fifty years. In childhood ten years are used for playing. In boyhood another ten years is used for sports and play. So that's another twenty years wasted. And when one is old and the body is useless, one wastes another twenty years doing nothing. So instead of wasting time, we should use our bodies while they are still strong to serve Kṛṣṇa. And we should use our minds while they are still fresh to understand Kṛṣṇa.

The school children wondered how Prahlāda knew all these wonderful things. They could understand that it's better to be a devotee from the very beginning of life. If you wait for too long it becomes more difficult to learn how to be a devotee. They felt very happy to hear Prahlāda's lessons. They could see he was very happy and always peaceful. They could see that he was very brave because he is Kṛṣṇa's devotee. "Where did you learn this knowledge Prahlāda?" they asked. "How could you learn these things surrounded by all these demons?" Prahlāda smiled and told his friends that he had learned these secrets from Nārada Muni.

He said that anyone—a child or adult, man or woman, can find spiritual knowledge. The start of this knowledge is that we are a soul, not a body. The body grows up, has children, gets old, and dies. The soul is never born nor dies. The soul and Kṛṣṇa are both full of light. People who do not know this think, "This body is me, and everything I use is mine." But just like a scientist can find gold in the ground, we can find the soul in the body.

Matter is made of earth, water, fire, air, and space. Then there is mind, intelligence, and false ego. Matter is also made of the three modes—goodness, passion, and ignorance. The

Association of Saintly Persons: Resources

soul has two bodies in the material world—gross and subtle.

When we think we are the body, we are awake in the world. Thinking we are the mind is a state of consciousness like dreaming. Thinking we are the intelligence brings us to a consciousness of trance like deep sleep. But the soul has a different consciousness than these three.

Prahlāda then explained how to get to the spiritual consciousness. He said to do things that please Kṛṣṇa and help us to love Him. We learn how to do this by having a spiritual master. Then, with other devotees of Kṛṣṇa we hear about Kṛṣṇa, talk about Him, think about Him, and worship the Deity. We think of Kṛṣṇa who is in our heart.

When someone always thinks about Kṛṣṇa with love, there is such great ecstasy! One will be so happy and free! Why should we instead look for material happiness? Our family and things will not make us happy like that. Even if we go to the heavenly planets we will not be as happy as if we worship Kṛṣṇa. What is amazing is that as soon as we look for happiness in the material world, we find distress.

Our body doesn't belong to us. We will change from one body to another and everything we get in each body is temporary.

So, just serve Kṛṣṇa with love. Take care of Kṛṣṇa with the same love you take care of yourself.

In this way Prahlāda Mahārāja taught his friends the same lessons he had learned from the great sage Nārada Muni. Everyone who hears these lessons from Prahlāda Mahārāja and tries to understand, will also be happy and brave in all circumstances.

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Śrīmad-Bhāgavatam, canto 7, chapter 4, texts 21-29:
The demigods and Viṣṇu

SB 7.4.21 - Everyone, including the rulers of the various planets, was extremely distressed because of the severe punishment inflicted upon them by Hiranyakaśipu. Fearful and disturbed, unable to find any other shelter, they at last surrendered to the Supreme Personality of Godhead, Viṣṇu.

SB 7.4.22-23 - "Let us offer our respectful obeisances unto that direction where the Supreme Personality of Godhead is situated, where those purified souls in the renounced order of life, the great saintly persons, go, and from which, having gone, they never return." Without sleep, fully controlling their minds, and living on only their breath, the predominating deities of the various planets began worshiping Hṛṣīkeśa with this meditation.

SB 7.4.24 - Then there appeared before them a transcendental sound vibration, emanating from a personality not visible to material eyes. The voice was as grave as the sound of a cloud, and it was very encouraging, driving away all fear.

SB 7.4.25-26 - The voice of the Lord vibrated as follows: O best of learned persons, do not fear! I wish all good fortune to you. Become My devotees by hearing and chanting about Me and offering Me prayers, for these are certainly meant to award benedictions to all living entities. I know all about the activities of Hiranyakaśipu and shall surely stop them very soon. Please wait patiently until that time.

SB 7.4.27 - When one is envious of the demigods, who represent the Supreme Personality of Godhead, of the Vedas, which give all knowledge, of the cows, brāhmaṇas, Vaiṣṇavas and religious principles, and ultimately of Me, the Supreme Personality of Godhead, he and his civilization will be vanquished without delay.

SB 7.4.28 - When Hiranyakaśipu teases the great devotee Prahlāda, his own son, who is peaceful and sober and who has no enemy, I shall kill Hiranyakaśipu immediately, despite the benedictions of Brahmā.

SB 7.4.29 - The great saint Nārada Muni continued: When the Supreme Personality of Godhead, the spiritual master of everyone, thus reassured all the demigods living in the heavenly planets, they offered their respectful obeisances unto Him and returned, confident that the demon Hiranyakaśipu was now practically dead.

Association of Saintly Persons: Resources

Qualities of a devotee: Sanskrit and Various translations with source

krpālu

Merciful (CC Madhya 22.80)

Kind to everyone (SB 5.18.12 purport)

Unable to tolerate the suffering of others (SB 11.11.29-32 purport)

akṛta-droha

Not defiant (CC Madhya 22.80)

Humble (CC Madhya 22.80)

Does not make anyone an enemy (SB 5.18.12 purport)

Does not quarrel with anyone (SB 3.15.25 purport)

Peaceful (SB 2.3.13 purport)

Never injuring other (SB 11.11.29-32 purport)

satya-sāra

Truthful (CC Madhya 22.80)

Accepts Kṛṣṇa consciousness as the highest goal in life (SB 3.15.25 purport)

Fixed in the Absolute Truth (SB 4.20.16 purport)

Lives by truth and gains strength and firmness from truthfulness (SB 11.11.29-32.purport)

Attaining strength and meaning in life from the truth itself (SB 11.11.29-32 purport)

sama

Equal to all (CC Madhya 22.80)

Equal in both happiness and in distress (SB 11.11.29-32 purport)

Mental equilibrium

nidosa

Faultless (CC Madhya 22.80 and SB 3.15.25 purport)

mrdu

Mild (CC Madhya 22.80)

Without harsh mentality (SB 11.11.29-32 purport)

Always pleasing behavior, never harsh (Sb 11.11.29-32 purport)

akiñcana

Without material possessions (CC Madhya 22.80)

Never professing to possess anything in this material world (SB 3.15.25 purport)

Simple (SB 4.20.16 purport)

Nonpossessive (SB 2.3.13 purport)

kṛṣṇaika-śarana

Exclusively surrendered to Kṛṣṇa (CC Madhya 22.80)

Association of Saintly Persons: Resources

Qualities of a devotee continued....

kavi

Poetic (5.18.12 purport)

Learned (SB 11.11.29-32 purport)

dakṣa

Expert (CC Madhya 22.80)

Expert in all activities (SB 3.15.25 purport)

maunī

Silent (CC Madhya 22.80)

Silent in nonsense (SB 3.15.25 purport)

śuci

Clean (CC Madhya 22.80)

Internally and externally clean (SB 3.15.25 purport)

vadānya

Magnanimous (CC Madhya 22.80)

Cahritable (SB 4.20.16 purport)

sthira

Fixed in devotional service (CC Madhya 22.80)

Steady (SB 5.18.12 purport)

Remaining steady in one's prescribed duty (SB 11.11.29-32 purport)

Prahlāda's Qualities

Śrīmad-Bhāgavatam 7.4.31-33:

[The qualities of Mahārāja Prahlāda, the son of Hirāṇyakaśipu, are described herewith.] He was completely cultured as a qualified brāhmaṇa, having very good character and being determined to understand the Absolute Truth. He had full control of his senses and mind. Like the Supersoul, he was kind to every living entity and was the best friend of everyone. To respectable persons he acted exactly like a menial servant, to the poor he was like a father, to his equals he was attached like a sympathetic brother, and he considered his teachers, spiritual masters and older Godbrothers to be as good as the Supreme Personality of Godhead. He was completely free from unnatural pride that might have arisen from his good education, riches, beauty, aristocracy and so on.

Although Prahlāda Mahārāja was born in a family of asuras, he himself was not an asura but a great devotee of Lord Viṣṇu. Unlike the other asuras, he was never envious of Vaiṣṇavas. He was not agitated when put into danger, and he was neither directly nor indirectly interested in the fruitive activities described in the Vedas. Indeed, he considered everything material to be useless, and therefore he was completely devoid of material desires. He always controlled his senses and life air, and being of steady intelligence and determination, he subdued all lusty desires.

Association of Saintly Persons: Resources

Comparing Hiranyakaśipu to modern demons such as Hitler and Hussein

Adolph Hitler

<http://www.moreorless.au.com/killers/hitler.html> - timeline

<http://remember.org/guide/Facts.root.hitler.html> - excerpts from this website, below:

Saddam Hussein

<http://www.rjgeib.com/thoughts/burke/hussein.html>

http://news.bbc.co.uk/1/hi/world/middle_east/1100529.stm

Hiranyakaśipu

Śrīmad-Bhāgavatam canto 7, chapter 4: Hiranyakaśipu Terrorizes the Universe

Association of Saintly Persons: Resources

Qualities of a devotee continued...

- Always surrendered to Kṛṣṇa (SB 5.18.12 purport)
- Completely attached to Kṛṣṇa (SB 4.20.16 purport)
- Accepting Kṛṣṇa as the only shelter (SB 11.11.29-32 purport)

sarvopakāraka

- Working for the welfare of everyone (CC Madhya 22.80)
- Works for everyone's benefit (SB 5.18.12 purport)
- A benefactor to all living entities (SB 3.15.25 purport)
- Benevolent (SB 4.20.16 purport)
- A well-wisher to all (SB 2.3.13 purport)
- Always endeavoring as far as possible for the welfare of all others (SB 11.11.29-32 purport)
- Dedicates his time to work for the welfare of all others (SB 11.11.29-32 purport)

śānta

- Peaceful (CC Madhya 22.80)
- Satisfied (SB 2.3.13 purport)
- Controlling the mind (SB 11.11.29-32 purport)

akāma

- Desireless (CC Madhya 22.80)
- Without material desire (SB 5.18.12 purport)
- Free from material hankering (SB 4.20.16 purport)
- Undisturbed by material desires (SB 11.11.29-32 purport)

anīha

- Indifferent to material acquisitions (CC Madhya 22.80)
- Meek (SB 5.18.12 purport)
- Humble (SB 3.15.25 purport)
- Simple (SB 2.3.13 purport)
- Free from worldly activities (SB 11.11.29-32 purport)
- Never endeavoring in ordinary, worldly activities (SB 11.11.29-32 purport)

vijita-sad-guna

- Completely controlling the six bad qualities, i.e. lust, anger, greed, etc. (CC Madhya 22.80)
- Controls his senses (SB 5.18.12 purport)
- Has conquered the sensual activities (SB 3.15.25 purport)
- Self-controlled (SB 4.20.16 purport)
- Having conquered the six material qualities, namely hunger, thirst, lamentation, illusion, old age and death (SB 11.11.29-32 purport)

Association of Saintly Persons: Resources

Qualities of a devotee continued....

mita-bhuk

- Eating only as much as required (CC Madhya 22.80)
- Eating only as much as required to maintain body and soul together (SB 3.15.25 purport)
- A balanced eater (SB 2.3.13 purport)
- Eating austerely (SB 11.11.29-32 purport)
- Strictly controls his eating (SB 11.11.29-32 purport)

apramatta

- Without inebriation (CC Madhya 22.80)
- Not influenced by the Lord's illusory energy (SB 5.18.12 purport)
- Never mad after material identity (SB 3.15.25 purport)
- Sane (SB 4.20.16 purport)
- Cautious and sober (SB 11.11.29-32 purport)

maitra

- Friendly (SB 5.18.12 purport)
- Never cheating anyone, and thus a true friend (SB 11.11.29-32 purport)

mānada

- Respectful (CC Madhya 22.80)
- Offers respect to everyone (SB 5.18.12 purport)
- Mannerly (SB 2.3.13 purport)
- Offers honor to others (SB 11.11.29-32 purport)

amānī

- Without false prestige (CC Madhya 22.80)
- Not desiring respect for oneself (SB 5.18.12 purport)
- Humble (SB 4.20.16 purport)
- Prideless (SB 2.3.13 purport)
- Without desire for prestige

gambhīra

- Grave (CC Madhya 22.80)

karuna

- Compassionate (CC Madhya 22.80)
- Merciful (SB 5.18.12 purport)
- Sympathetic (SB 2.3.13 purport)
- Acting always due to compassion, not personal ambition (SB 11.11.29-32 purport)

Prahlāda's Instructions about Friends and Enemies

SB 7.5.3: Prahlāda certainly heard and recited the topics of politics and economics taught by the teachers, but he understood that political philosophy involves considering someone a friend and someone else an enemy, and thus he did not like it.

SB 7.5.11: Prahlāda Mahārāja replied: Let me offer my respectful obeisances unto the Supreme Personality of Godhead, whose external energy has created the distinctions of "my friend" and "my enemy" by deluding the intelligence of men. Indeed, I am now actually experiencing this, although I have previously heard of it from authoritative sources.

SB 7.5.12: When the Supreme Personality of Godhead is pleased with the living entity because of his devotional service, one becomes a paṇḍita and does not make distinctions between enemies, friends and himself. Intelligently, he then thinks, "Every one of us is an eternal servant of God, and therefore we are not different from one another."

SB 7.5.13: Persons who always think in terms of "enemy" and "friend" are unable to ascertain the Supersoul within themselves. Not to speak of them, even such exalted persons as Lord Brahmā, who are fully conversant with the Vedic literature, are sometimes bewildered in following the principles of devotional service. The same Supreme Personality of Godhead who has created this situation has certainly given me the intelligence to take the side of your so-called enemy.

SB 7.8.9: Prahlāda Mahārāja continued: My dear father, please give up your demoniac mentality. Do not discriminate in your heart between enemies and friends; make your mind equipoised toward everyone. Except for the uncontrolled and misguided mind, there is no enemy within this world. When one sees everyone on the platform of equality, one then comes to the position of worshiping the Lord perfectly.

SB 7.8.10: In former times there were many fools like you who did not conquer the six enemies that steal away the wealth of the body. These fools were very proud, thinking, "I have conquered all enemies in all the ten directions." But if a person is victorious over the six enemies and is equipoised toward all living entities, for him there are no enemies. Enemies are merely imagined by one in ignorance.

Coronation of Prahāda as King of the Demons

From Śrīmad-Bhāgavatam 7.10 - Prahāda, The Best Among Exalted Devotees

The Lord gave him the benediction that he would be the king of this material world until the end of the manvantara millennium and that although in this material world, he would have the facility to hear the glories of the Lord and depend fully on the Lord, performing service to Him in uncontaminated bhakti-yoga. The Lord advised Prahāda to perform sacrifices through bhakti-yoga, for this is the duty of a king.

Prahāda Mahārāja accepted whatever the Lord had offered him, and he prayed for the Lord to deliver his father. In response to this prayer, the Lord assured him that in the family of such a pure devotee as he, not only the devotee's father but his forefathers for twenty-one generations are liberated. The Lord also asked Prahāda to perform the ritualistic ceremonies appropriate after his father's death.

Then Lord Brahmā, who was also present, offered many prayers to the Lord, expressing his obligation to the Lord for having offered benedictions to Prahāda Mahārāja. The Lord advised Lord Brahmā not to offer benedictions to asuras as he had to Hiraṇyakaśipu, for such benedictions indulge them. Then Lord Nṛsimhadeva disappeared. On that day, Prahāda Mahārāja was installed on the throne of the world by Lord Brahmā and Śukrācārya.

Association of Saintly Persons: Resources

How the Demigods Treated Hiranyakaśipu

SB 7.4.9-12 Purport

Hiranyakaśipu was so powerful in the heavenly planets that all the demigods except Lord Brahmā, Lord Śiva and Lord Viṣṇu were forced to engage in his service. Indeed, they were afraid of being severely punished if they disobeyed him.

SB 7.4.13 Translation

O my dear King, Hiranyakaśipu was always drunk on strong-smelling wines and liquors, and therefore his coppery eyes were always rolling. Nonetheless, because he had powerfully executed great austerities in mystic yoga, although he was abominable, all but the three principal demigods—Lord Brahmā, Lord Śiva and Lord Viṣṇu—personally worshiped him to please him by bringing him various presentations with their own hands.

SB 7.4.14 Translation

O Mahārāja Yudhiṣṭhira, descendant of Pāṇḍu, by dint of his personal power, Hiranyakaśipu, being situated on the throne of King Indra, controlled the inhabitants of all the other planets. The two Gandharvas Viśvāvasu and Tumburu, I myself and the Vidyādharas, Apsarās and sages all offered prayers to him again and again just to glorify him.

Purport

The asuras sometimes become so powerful that they can engage even Nārada Muni and similar devotees in their service. This does not mean that Nārada was subordinate to Hiranyakaśipu. Sometimes, however, it so happens in this material world that great personalities, even great devotees, can also be controlled by the asuras.

SB 7.4.21 Translation

Everyone, including the rulers of the various planets, was extremely distressed because of the severe punishment inflicted upon them by Hiranyakaśipu. Fearful and disturbed, unable to find any other shelter, they at last surrendered to the Supreme Personality of Godhead, Viṣṇu.

Association of Saintly Persons: Resources

Ṣaṇḍa and Amarka's School: Some hints

(From Śrīmad-Bhāgavatam, canto 7, chapters 5 and 8)

Ṣaṇḍa and Amarka systematically and unceasingly taught Prahlaḍa Mahārāja, who was very submissive and humble, about *mundane* religion, economic development and sense gratification. The teachers Ṣaṇḍa and Amarka instructed Prahlaḍa Mahārāja in the three kinds of material advancement called religion, economic development and sense gratification. Prahlaḍa, however, being situated above such instructions, did not like them, for such instructions are based on the duality of worldly affairs, which involve one in a materialistic way of life marked by birth, death, old age and disease.

The great soul Prahlaḍa Mahārāja became silent after saying this (about not seeing the world in terms of friends and enemies) to his teachers, Ṣaṇḍa and Amarka, the seminal sons of Śukrācārya. These so-called brāhmaṇas then became angry at him. Because they were servants of Hiraṇyakaśipu, they were very sorry, and to chastise Prahlaḍa Mahārāja they spoke as follows.

“Oh, please bring me a stick! This Prahlaḍa is damaging our name and fame. Because of his bad intelligence, he has become like a cinder in the dynasty of the demons. Now he needs to be treated by the fourth of the four kinds of political diplomacy.”

Ṣaṇḍa and Amarka, the teachers of Prahlaḍa Mahārāja, chastised and threatened their disciple in various ways and began teaching him about the paths of religion, economic development and sense gratification. This is the way they educated him. When the teachers went home to attend to their household affairs, the students of the same age as Prahlaḍa Mahārāja would call him to take the opportunity of leisure hours for play. (PURPORT: In tiffin hours, the hours when the teachers were absent from the classroom, the students called Prahlaḍa Mahārāja, wanting to play with him.)

All the sons of the demons appreciated the transcendental instructions of Prahlaḍa Mahārāja and took them very seriously. They rejected the materialistic instructions given by their teachers, Ṣaṇḍa and Amarka. When Ṣaṇḍa and Amarka, the sons of Śukrācārya, observed that all the students, the sons of the demons, were becoming advanced in Kṛṣṇa consciousness because of the association of Prahlaḍa Mahārāja, they were afraid. They approached the King of the demons and described the situation as it was.

Appearance of Lord Nṛsimha: Madhusūdana śukla-pakṣa Cāturdaśī

Holy Places

Learning aims:

- Meditate on the use of time and plan to improve the quantity and/or quality of time used to serve Kṛṣṇa
- Know the purpose and meaning of tilaka, and the personalities of the tilaka mantras
- Gain or increase determination to avoid intoxicants
- Become familiar with the process of paper production
- Conserve paper and use it for service
- Create a regular habit of meditating on how Kṛṣṇa is everywhere

What children will accomplish by the end of this unit:

- Through song, drawing, research, discussion, writing, or other media, explain how we practically demonstrate that the body is a temple of God, and therefore holy
- Treat the Earth as a holy place by planting or caring for plants or trees, and researching the use of trees and manufacture of paper
- Explain through writing, speaking, drawing, music, dance, or drama that Kṛṣṇa is everywhere and therefore everything is a temple of the Lord to use in His service

Assessing how well the aim has been achieved:

- Plans for improved use of time (or assessments of current use) are reasonable, achievable, and have means for assessment
- Children can say, from memory, something about tilaka—the meaning, the mantras, the forms of Kṛṣṇa who are at each place, etc.
- Projects dealing with intoxication are accurate and persuasive, and include a spiritual message
- Descriptions of paper making are accurate
- Plans for improving paper use are reasonable, achievable, and have means for assessment
- Children who do practical work with seeds, plants, and trees express pleasure during the activity and want to continue such service beyond the activity
- When doing activities related to seeing Kṛṣṇa in everything, or in structures, children's understanding is in line with scripture; ideally children express very personally exciting understandings
- Children treat their bodies, nature, and places with increased respect and wonder

NOTE: Activities marked with an ॐ have resources in this section.

Holy Places

General ideas:

ॐ The Body as a Holy Place

Keep track of one's own activities for one day (or daily for a week) and how much time they take. Make a chart about how time is being spent. Make a plan to improve in one area in the next week

Make a life plan and how each stage of life can be used in Kṛṣṇa's service

Throughout the day, stop and say, "What time is it?" Discuss how much time was just spent in doing the previous activity

Compare and contrast the body as temple with a building used for a temple. Use a Venn or double-bubble diagram

Create a drawing, song, poem, dance, media presentation, or speech about how the senses can act as friends or enemies

List all the senses and the general sense objects. Give at least five specific examples of each sense object. Pick one object and describe how it can bewilder us or how it can be used in Kṛṣṇa's service

Make an advertisement about what is wrong with taking intoxicants

ॐ The Earth as a Holy Place

Study how paper is made. Visit a paper manufacturing plant if possible.

ॐ Make paper and then use in Kṛṣṇa's service

Research how trees are harvested and whether or not harvested trees in the local country or area are replanted; make a report

Research how paper and paper products are used in the country in which you live; calculate how many trees it takes to produce various quantities of various scriptures; make a report with a visual presentation

Visit a garden where the trees are labeled; research and talk about types of trees and what they are used for

Plant a tree or any plant and talk about how to care for plants

Help take care of the plants at the local temple or at home

ॐ Pillars as a Holy Place (God is Everywhere)

Pick an object and describe it from at least five different viewpoints—for example, how the object would be perceived by an insect, various animals, a plant, and humans with different motives

Give a speech on what it means that God is everywhere

Pick an object that you use nearly every day and describe how you would feel if Nṛsimhadeva emerges from that object (describe in one of the following: descriptive essay, poem, picture, song, drama, dance)

List as many pastimes of Kṛṣṇa (or verses) as possible that show that Kṛṣṇa is everywhere

Appearance of Lord Nṛsimha: Madhusūdana śukla-pakṣa Cāturdaśī

Holy Places

2-4 years:

ॐ Learn the Little Vaisnava song about the body and the senses. Point to each of the senses or body parts while singing the song. Talk about how we can use one or two senses in Kṛṣṇa's service

ॐ Learn the tilaka mantras and how to put on tilaka

Look at pictures of the heart and pictures of the atom. Touch other living things (people, plants, animals) and say, "Kṛṣṇa is in the heart!" Touch various things and say, "Kṛṣṇa is in the atom!"

Plant some seeds and talk about how to take care of trees and plants and what they are used for in Kṛṣṇa's service

5-7 years:

Make a comic of what you do each day at various times; discuss how much time is spent serving Kṛṣṇa

Look at photographs and/or drawings of pillars and columns; find the supporting walls or structures in a building; go to see buildings with pillars or columns if possible; talk about how Kṛṣṇa is everywhere and how Nṛsimhadeva came out of a pillar

Learn the names of kinds of trees in the areas and what they are used for

8-10 years:

ॐ Research in Caitanya-caritāmṛita or Teachings of Lord Caitanya about the various Viṣṇu forms and what they hold in each hand. Take an outline drawing of the human body, front and back and, in the appropriate places for each tilaka mark, write the name of the Deity and either a description or draw a picture; Then, discuss how we meditate on the body as temple

List the qualities of solid objects such as a pillar and how those qualities remind us of Kṛṣṇa

Study how paper is made from trees—the process, effect on ecology, etc. Create an advertisement for the proper use of trees (see Śrīmad-Bhāgavatam 7.2.12 purport)

11-13 years:

ॐ Explain in your own words life according to Prahāda's description of various stages in life . Compare and contrast with Shakespeare's "Seven Ages of Man."

ॐ Read the verse about how Hiranyakaśipu was always intoxicated; choose one form of intoxication to research; report on the findings with a research paper including a visual display

Keep track for one week of how you use paper of all kinds and rate how much is used for various purposes

14-18 years:

ॐ List in two columns or charts each stage of life according to Prahāda, and each stage according to Shakespeare. For each, find one way in which that stage can be used for illusory materialism, and one way in which that stage can be used for Kṛṣṇa's service

ॐ Read Nectar of Instruction, text 1 and then write an essay, poem, song, or skit about how one of the senses can be used for illusion and entanglement or for Kṛṣṇa's service and bhakti

ॐ Read the verse about how Hiranyakaśipu was always intoxicated; choose one form of intoxication that is common in the country in which you live; research the history, use, and effects of that intoxicant and create materials and/or a lesson to inform others of the danger and persuade them to take up spiritual life instead; present the materials (and lesson) to others

Holy Places: Resources

Earth as Holy Place

SB 7.2.10 - While I (Hiraṇyakaśipu) am engaged in the business of killing Lord Viṣṇu, go down to the planet earth, which is flourishing due to brahminical culture and a kṣatriya government. These people engage in austerity, sacrifice, Vedic study, regulative vows, and charity. Destroy all the people thus engaged!

SB 7.2.11 - The basic principle of brahminical culture is to satisfy Lord Viṣṇu, the personification of sacrificial and ritualistic ceremonies. Lord Viṣṇu is the personified reservoir of all religious principles, and He is the shelter of all the demigods, the great pitās, and the people in general. When the brāhmaṇas are killed, no one will exist to encourage the kṣatriyas to perform yajñas, and thus the demigods, not being appeased by yajña, will automatically die.

SB 7.2.12 - Immediately go wherever there is good protection for the cows and brāhmaṇas and wherever the Vedas are studied in terms of the varṇāśrama principles. Set fire to those places and cut from the roots the trees there, which are the source of life.

SB 7.2.13 - Thus the demons, being fond of disastrous activities, took Hiraṇyakaśipu's instructions on their heads with great respect and offered him obeisances. According to his directions, they engaged in envious activities directed against all living beings.

SB 7.2.14 - The demons set fire to the cities, villages, pasturing grounds, cowpens, gardens, agricultural fields and natural forests. They burned the hermitages of the saintly persons, the important mines that produced valuable metals, the residential quarters of the agriculturalists, the mountain villages, and the villages of the cow protectors, the cowherd men. They also burned the government capitals.

SB 7.2.15 - Some of the demons took digging instruments and broke down the bridges, the protective walls and the gates [gopuras] of the cities. Some took axes and began cutting the important trees that produced mango, jackfruit and other sources of food. Some of the demons took firebrands and set fire to the residential quarters of the citizens.

SB 7.2.16 - Thus disturbed again and again by the unnatural occurrences caused by the followers of Hiraṇyakaśipu, all the people had to cease the activities of Vedic culture. Not receiving the results of yajña, the demigods also became disturbed. They left their residential quarters in the heavenly planets and, unobserved by the demons, began wandering on the planet earth to see the disasters.

Holy Places: Resources

Earth as Holy Place: Trees

SB 7.2.12:

Immediately go wherever there is good protection for the cows and brāhmaṇas and wherever the Vedas are studied in terms of the varṇāśrama principles. Set fire to those places and cut from the roots the trees there, which are the source of life.

PURPORT

The picture of a proper human civilization is indirectly described here. In a perfect human civilization there must be a class of men fully trained as perfect brāhmaṇas. Similarly, there must be kṣatriyas to rule the country very nicely according to the injunctions of the śāstras, and there must be vaiśyas who can protect the cows. The word gāvaḥ indicates that cows should be given protection. Because the Vedic civilization is lost, cows are not protected, but instead indiscriminately killed in slaughterhouses. Such are the acts of demons. Therefore this is a demoniac civilization. The varṇāśrama-dharma mentioned here is essential for human civilization. Unless there is a brāhmaṇa to guide, a kṣatriya to rule perfectly, and a perfect vaiśya to produce food and protect the cows, how will people live peacefully? It is impossible.

Another point is that trees also should be given protection. During its lifetime, a tree should not be cut for industrial enterprises. In Kali-yuga, trees are indiscriminately and unnecessarily cut for industry, in particular for paper mills that manufacture a profuse quantity of paper for the publication of demoniac propaganda, nonsensical literature, huge quantities of newspapers and many other paper products. This is a sign of a demoniac civilization. The cutting of trees is prohibited unless necessary for the service of Lord Viṣṇu. Yajñārthāt karmaṇo'nyatra loko'yaṁ karma-bandhanaḥ: [Bg. 3.9]) "work done as a sacrifice for Lord Viṣṇu must be performed, otherwise work binds one to this material world." But if the paper mills stop producing paper, one may argue, how can our ISKCON literature be published? The answer is that the paper mills should manufacture paper only for the publication of ISKCON literature because ISKCON literature is published for the service of Lord Viṣṇu. This literature clarifies our relationship with Lord Viṣṇu, and therefore the publication of ISKCON literature is the performance of yajña. Yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]). Yajña must be performed, as indicated by the superior authorities. The cutting of trees simply to manufacture paper for the publication of unwanted literature is the greatest sinful act.

Appearance of Lord Nṛsimha: Madhusūdana śukla-pakṣa Cāturdaśī

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How to make paper

http://www.funsci.com/fun3_en/paper/paper.htm

<http://www.wipapercouncil.org/makepaper.htm>

<http://internet.cybermesa.com/~rotto/paper.html> (Step by Step photo description – Nepal)

<http://www.flickr.com/photos/bzedan/sets/967347/>

<http://gort.ucsd.edu/preseduc/papermak.htm> **Mold and Deckle**

To make a mold and deckle you will need:

1. 1/2" x 1/2 " wood, four 10" pieces and four 8" pieces
2. Varnish
3. Wood glue
4. Fine-mesh nylon netting
5. Stapler

To assemble the mold and deckle:

- Arrange the pieces in a rectangle. You will be making 2 frames, but only one will have mesh netting. Glue them together, using an angle iron to get the corners square.
 - When the glue is dry, hammer in 2 small nails at each corner to hold the sides in place.
 - Paint the entire frame with varnish. Two coats is best and allow to dry overnight. This seals the wood so it will not discolor the paper.
 - Cut the netting 10" x 12". Wet the netting and staple it to the frame using a staple gun. Start by stapling the middle of one side, the the middle of the opposite side, pulling as tightly as you can. Then staple the other 2 sides.
 - Now staple all around the frame, making sure the netting is taut. As it dries, it will become tighter. Cut away the extra netting.
 - Brush around the edges and sides of the the frame--this will help keep the netting tight.
- Note:** You can also use picture frames that are the same size, but they do need to be flat so they don't slip when you are making the sheets of paper.

Making pulp:

Supplies: Large tub, such as a plastic dishpan, blender, plastic buckets, mold and deckle, strainer or colander, jars for storing excess pulp, pulp can be made with recycled paper or cotton lintens, which are ready made sheets used specifically for papermaking.

1. If using recycled paper, be sure to remove all traces of glue and take out staples.
2. Tear the paper into small squares, about 1 inch.
3. Put the torn paper in a bucket of water and let it soak for at least 2 hours. If using cotton lintens, soak for just a few minutes.
4. Put batches of the paper into a blender, making sure there is plenty of water--about 1/3 pulp with 2/3 water.
5. Fill a rectangular plastic tray with about 2 inches of water and pour in a blender full of pulp. The amount of the pulp in the water will determine the thickness of the sheet of paper.
6. As sheets of paper are made, keep refilling the plastic tray with pulp, and water if necessary.

Appearance of Lord Nṛsimha: Madhusūdana śukla-pakṣa Cāturdaśī

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Making a sheet of paper:

Supplies: large sheet of plastic or plastic table covering, white felt squares, kitchen cloths or interfacing (not the iron-on kind), and a sponge to mop up spills. Optional: laminated boards.

1. Spread plastic covering over a table, place a layer of felt, and then a kitchen cloth the middle.
2. Give the pulp a good stir and place the mold so that the mesh is face up, and put the deckle on the top. Grip the two firmly, holding them by the shorter edge.
 1. Slip the mold and deckle at an angle into the pulp mixture, then straighten them up so that they lie flat beneath the surface of the liquid.
 2. Keeping the mold and deckle level, pull them straight up out of the liquid. Hold the mold and deckle level--the water will drain back through the mesh.
 3. Gently shake the mold and deckle backward and forward, and side to side. This will help the fibers settle and mesh together.
 4. Take the deckle off the mold. Put one edge of the sheet of paper on the kitchen cloth and gently press the sheet of paper onto the felt. This is called "couching". Sponge off excess water.
 5. Put another piece on kitchen cloth or interfacing over the finished sheet and continue. You can layer several sheets.

To keep paper flat when dried, press between 2 laminated boards (shelves from a home supply store works very well). Layer with felt to absorb moisture.

http://www.solidwastedistrict.com/lessons/making_paper.html

Lesson Plan: Making Paper Science, level: Pre-School

Materials Required: scrap paper, water, blender, large mixing bowl, screen

Activity Time: 30-45 minutes

Concepts Taught: conservation, changing physical states, recycling

Procedures:

1. Save classroom paper scraps for several days. Children may also want to bring in some from home. (This should be encouraged, so they can feel they have provided something personal to the project & they can inform parents about the need for recycling.)
2. Set up blender (or can use a food processor).
3. Explain blender safety: a. only an adult can use the blender because of sharp blades. b. The lid must always be on the blender until all motion of the blades has stopped.
4. Have students begin to add a few small scraps of paper into the blender pitcher.
5. Add just enough water to thoroughly soak paper.
6. Place lid on the pitcher and begin blending.
7. After a few seconds, check the mixture. Add water and paper as needed.
8. Empty the pulpy mixture into a bowl.
9. Repeat steps 4 through 8 until bowl is nearly full or until each student has had a turn helping create the mixture.
10. Outside, or over a large basin (a water table is ideal!) pour and spread the pulp in the bowl over the screen.
11. Place the screen outside or in a warm, dry area for several hours. (overnight is best!)
12. After several hours, touch the screen to see if the pulp is dry.
13. When pulp is dry, slowly peel the paper off the screen.

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Little Vaisnava Song about the Body and Senses

By Mṛgākṣī devī dasī

The CD that includes this song is available from www.Krishna.com
http://www.thekrishnastore.com/Detail.bok?no=2376&bar=_shp_kids
(Little Vaisnava Songs, Vol 1)

You can click on the song “I’m not this body” to hear the first part of this song on-line.

I know I’m not this body, I am pure spirit soul;
The body’s just a lump of flesh that soon will have to go;
The body has a head and neck, and ears and eyes and nose
My mouth will eat prasādam; I chew with my lips closed

For I’m spirit soul, eternally in bliss,
Knowledge and ever-increasing happiness;
Chanting Hare Kṛṣṇa, my life will be sublime
I just have to remember this all of the time

My arms have shoulders, elbows, wrists, eight fingers and two thumbs
But if I thought that this was me, I really would be dumb

I have a stomach, back, two sides
In my chest Supersoul resides
I’m in there sitting next to Him
He stays with me through thick and thin

I’m spirit soul, eternally in bliss,
Knowledge and ever-increasing happiness
Chanting Hare Kṛṣṇa my life will be sublime
I just have to remember this all of the time

I have a waist and hips and knees
I have some thighs and calves you see,
They’re not the kind that Kṛṣṇa tends,
My ankles help my feet to bend

And last of all upon my feet
You’ll find ten wiggling toes
When I go back to Godhead
This body cannot go

For I’m spirit soul, eternally in bliss,
Knowledge and ever-increasing happiness
Chanting Hare Kṛṣṇa my life will be sublime
I just have to remember this all of the time

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From : <http://www.harekrishnatemple.com/bhakta/chapter6.html>
Chapter 6 -



Putting On Tilaka

Tilaka refers to the markings which Vaisnava devotees apply to their bodies, to remind themselves and others that we are all eternal servants of Lord Kṛṣṇa. The U-shaped mark represents the heel of Lord Viṣṇu, and the oval part represents the Tulasī leaf. Tilaka is applied to twelve parts of the body, and the twelve names of the Lord are recited with each application. To apply tilaka, start with a little Ganges or Yamuna water (if you don't have any, get some water, and stirring it with your right middle finger, chant:

*gaṅge ca yamune caiva godāvāri sarasvati
narmade sindho kāveri jale 'smin sannidhiṁ kuru*

May water from the holy rivers Gaṅgā, Yamunā, Godāvārī, Sarasvatī, Narmadā, Sindhu, and Kāverī kindly be present.

Put the water in your left hand, and rub the hard tilak into the water, creating a wet paste out of the clay. Begin by putting your ring finger of the right hand into the clay, and starting between the eyebrows, bring the finger straight up to the hairline, making two straight lines. It should look like a long, narrow U-shape. Then use some more tilak to make the Tulasī leaf on your nose, it should extend about 3/4 of the way down your nose. As you apply the tilak to your body, chant the following mantras:

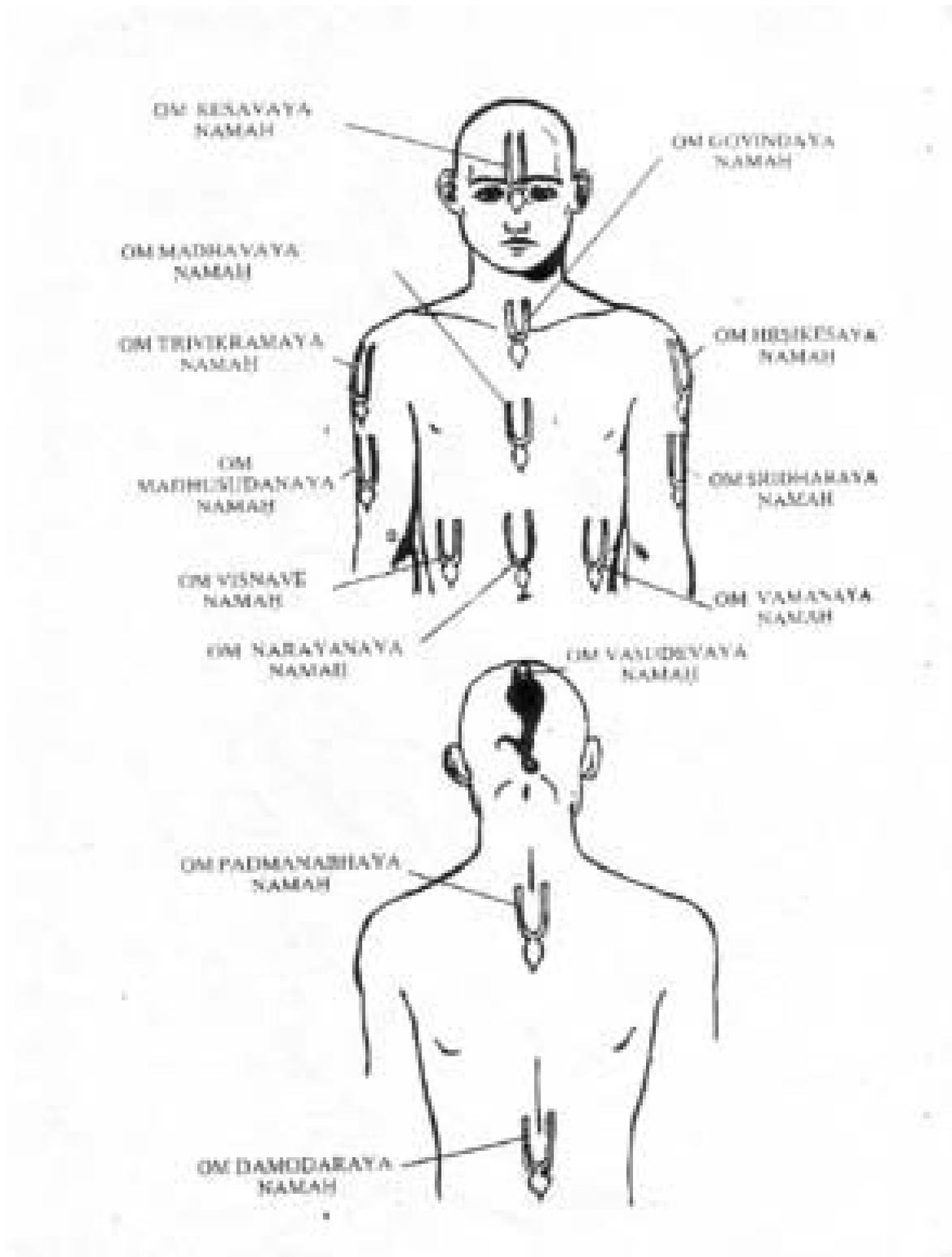
om keśavāya namaḥ- forehead
om nārāyaṇāya namaḥ- abdomen
om mādhavāya namaḥ- chest
om govindāya namaḥ- hollow of the throat
om viṣṇave namaḥ – abdomen right side
om madhusūdanāya namaḥ- right arm
om trivikramāya namaḥ- right shoulder
om vāmanāya namaḥ – abdomen left side
om śrīdharāya namaḥ – left arm
om hr̥ṣīkeśāya namaḥ- left shoulder
om padmanābhāya namaḥ- upper back
om dāmodarāya namaḥ- lower back

The śikhā area is not marked with tilaka; rather, after washing the right hand, wipe the remaining water on your śikhā while chanting om vāsudevāya namaḥ.

Lord Śiva says to Pārvatī that in the middle of the tilak marking there is a space, and in that space reside Lakṣmī and Nārāyaṇa. Therefore the body that is decorated with tilaka should be considered a temple of Lord Viṣṇu.

Appearance of Lord Nṛsimha: Madhusūdana śukla-pakṣa Cāturdaśī

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Various Viṣṇu Forms and What They Hold

In the Siddhārtha-saṁhitā, there is a description of the twenty-four forms of Viṣṇu, and these forms are named according to the position of the symbolic representations in Their four hands. When one describes the positions of objects in the hands of the Viṣṇu mūrti, one should begin with the lower right hand then move to the upper right hand, upper left hand and, finally, to the lower left hand. In this way, Vāsudeva may be described as being represented by mace, conch shell, disc and lotus flower. Saṅkarṣaṇa is represented by mace, conch shell, lotus flower and disc. Similarly, Pradyumna is represented by disc, conch shell, mace and lotus flower. Aniruddha is represented by disc, mace, conch shell and lotus flower. In the spiritual sky the representations of Nārāyaṇa are twenty in number and are described as follows: Śrī Keśava (flower, conch shell, disc, mace), Nārāyaṇa (conch, flower, mace and disc), Śrī Mādhava (mace, disc, conch and flower), Śrī Govinda (disc, mace, flower and conch), Viṣṇu-mūrti (mace, flower, conch and disc), Madhusūdana (disc, conch, flower and mace), Trivikrama (flower, mace, disc and shell), Śrī Vāmana (conch, disc, mace and flower), Śrīdhara (flower, disc, mace and shell), Hṛṣīkeśa (mace, disc, flower and conch), Padmanābha (shell, flower, disc and mace), Dāmodara (flower, disc, mace and shell), Puruṣottama (disc, flower, shell and mace), Acyuta (mace, flower, disc and shell), Nṛsimha (disc, flower, mace and shell), Janārdana (flower, disc, shell and mace), Śrī Hari (shell, disc, flower and mace), Śrī Kṛṣṇa (shell, mace, flower and disc), Adhokṣaja (flower, mace, shell and disc), and Upendra (shell, mace, disc and flower).

Teachings of Lord Caitanya 7: Unlimited Forms of Godhead

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Body as Holy Place: Time and Stages of Human Life

Prahlāda:

SB 7.6.6-8: Every human being has a maximum duration of life of one hundred years, but for one who cannot control his senses, half of those years are completely lost because at night he sleeps twelve hours, being covered by ignorance. Therefore such a person has a lifetime of only fifty years. In the tender age of childhood, when everyone is bewildered, one passes ten years. Similarly, in boyhood, engaged in sporting and playing, one passes another ten years. In this way, twenty years are wasted. Similarly, in old age, when one is an invalid, unable to perform even material activities, one passes another twenty years wastefully. One whose mind and senses are uncontrolled becomes increasingly attached to family life because of insatiable lusty desires and very strong illusion. In such a madman's life, the remaining years are also wasted because even during those years he cannot engage himself in devotional service.

Shakespeare:

Jacques: All the world's a stage,
And all the men and women merely players;
They have their exits and their entrances,
And one man in his time plays many parts,
His acts being seven ages. At first, the infant,
Mewling and puking* in the nurse's arms.
Then the whining schoolboy, with his satchel
And shining morning face, creeping like snail
Unwillingly to school. And then the lover,
Sighing like furnace, with a woeful ballad
Made to his mistress' eyebrow. Then a soldier,
Full of strange oaths and bearded like the pard*,
Jealous in honour, sudden and quick in quarrel,
Seeking the bubble reputation
Even in the canon's mouth. And then the justice,
In fair round belly with good capon* lined,
With eyes severe and beard of formal cut,
Full of wise saws* and modern instances;
And so he plays his part. The sixth age shifts
Into the lean and slippered pantaloons*
With spectacles on nose and pouch on side;
His youthful hose, well saved, a world too wide
For his shrunk shank, and his big manly voice,
Turning again toward childish treble, pipes
And whistles in his* sound. Last scene of all,
That ends this strange eventful history,
Is second childishness and mere oblivion,
Sans* teeth, sans eyes, sans taste, sans everything.
(Shakespeare, *As You Like It*, 2. 7. 139-167)

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Body as a Holy Place: Serving God or Serving the Senses and Mind

SB 7.6.1 - Prahlāda Mahārāja said: One who is sufficiently intelligent should use the human form of body from the very beginning of life—in other words, from the tender age of childhood—to practice the activities of devotional service, giving up all other engagements. The human body is most rarely achieved, and although temporary like other bodies, it is meaningful because in human life one can perform devotional service. Even a slight amount of sincere devotional service can give one complete perfection.

SB 7.6.2 - The human form of life affords one a chance to return home, back to Godhead. Therefore every living entity, especially in the human form of life, must engage in devotional service to the lotus feet of Lord Viṣṇu. This devotional service is natural because Lord Viṣṇu, the Supreme Personality of Godhead, is the most beloved, the master of the soul, and the well-wisher of all other living beings.

SB 7.10.15-17 - Prahlāda Mahārāja said: O Supreme Lord, because You are so merciful to the fallen souls, I ask You for only one benediction. I know that my father, at the time of his death, had already been purified by Your glance upon him, but because of his ignorance of Your beautiful power and supremacy, he was unnecessarily angry at You, falsely thinking that You were the killer of his brother. Thus he directly blasphemed Your Lordship, the spiritual master of all living beings, and committed heavily sinful activities directed against me, Your devotee. I wish that he be excused for these sinful activities.

Intoxication: SB 7.4.13 - O my dear King, Hiranyakaśipu was always drunk on strong-smelling wines and liquors, and therefore his coppery eyes were always rolling. Nonetheless, because he had powerfully executed great austerities in mystic yoga, although he was abominable, all but the three principal demigods—Lord Brahmā, Lord Śiva and Lord Viṣṇu—personally worshiped him to please him by bringing him various presentations with their own hands.

SB 7.8.10—In former times there were many fools like you who did not conquer the six enemies that steal away the wealth of the body. These fools were very proud, thinking, "I have conquered all enemies in all the ten directions." But if a person is victorious over the six enemies and is equi-posed toward all living entities, for him there are no enemies. Enemies are merely imagined by one in ignorance.

PURPORT: In this material world, everyone thinks that he has conquered his enemies, not understanding that his enemies are his uncontrolled mind and five senses (manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]). In this material world, everyone has become a servant of the senses. Originally everyone is a servant of Kṛṣṇa, but in ignorance one forgets this, and thus one is engaged in the service of māyā through lusty desires, anger, greed, illusion, madness and jealousy. Everyone is actually dependent on the reactions of material laws, but still one thinks himself independent and thinks that he has conquered all directions. In conclusion, one who thinks that he has many enemies is an ignorant man, whereas one who is in Kṛṣṇa consciousness knows that there are no enemies but those within oneself—the uncontrolled mind and senses.

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Body as a Holy Place:

Nectar of Instruction

Text 1

vāco vegam manasaḥ krodha-vegam
jihvā-vegam udaropastha-vegam
etān vegān yo viśaheta dhīraḥ
sarvām apīmām pṛthivīm sa śiṣyāt

Translation

A sober person who can tolerate the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world.

Purport

In Śrīmad-Bhāgavatam (6.1.9-10) Parīkṣit Mahārāja placed a number of intelligent questions before Śukadeva Gosvāmī. One of these questions was: "Why do people undergo atonement if they cannot control their senses?" For instance, a thief may know perfectly well that he may be arrested for his stealing, and he may actually even see a thief arrested by the police, yet he continues to steal. Experience is gathered by hearing and seeing. One who is less intelligent gathers experience by seeing, and one who is more intelligent gathers experience by hearing. When an intelligent person hears from the lawbooks and śāstras, or scriptures, that stealing is not good and hears that a thief is punished when arrested, he refrains from theft. A less intelligent person may first have to be arrested and punished for stealing to learn to stop stealing. However, a rascal, a foolish man, may have the experience of both hearing and seeing and may even be punished, but still he continues to steal. Even if such a person atones and is punished by the government, he will again commit theft as soon as he comes out of jail. If punishment in jail is considered atonement, what is the benefit of such atonement? Thus Parīkṣit Mahārāja inquired:

dṛṣṭa-śrutābhyām yat pāpam
jānann apy ātmano 'hitam
karoti bhūyo vivaśaḥ
prāyaścittam atho katham
[SB 6.1.9]
kvacin nivartate 'bhadrāt
kvacic carati tat punaḥ
prāyaścittam atho 'pārtham
manye kuñjara-śaucavat
[SB 6.1.10]

He compared atonement to an elephant's bathing. The elephant may take a very nice bath in the river, but as soon as it comes onto the bank, it throws dirt all over its body. What, then, is the value of its bathing? Similarly, many spiritual practitioners chant the Hare Kṛṣṇa mahā-mantra and at the same time commit many forbidden things, thinking that their chanting will counteract their offenses. Of the ten types of offenses one can commit while chanting the holy name of the Lord, this offense is called nāmno balād yasya hi pāpa-buddhiḥ,

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committing sinful activities on the strength of chanting the Hare Kṛṣṇa mahā-mantra. Similarly, certain Christians go to church to confess their sins, thinking that confessing their sins before a priest and performing some penance will relieve them from the results of their weekly sins. As soon as Saturday is over and Sunday comes, they again begin their sinful activities, expecting to be forgiven the next Saturday. This kind of *prāyaścitta*, or atonement, is condemned by Parīkṣit Mahārāja, the most intelligent king of his time. Śukadeva Gosvāmī, equally intelligent, as befitting the spiritual master of Mahārāja Parīkṣit, answered the King and confirmed that his statement concerning atonement was correct. A sinful activity cannot be counteracted by a pious activity. Thus real *prāyaścitta*, atonement, is the awakening of our dormant Kṛṣṇa consciousness.

Real atonement involves coming to real knowledge, and for this there is a standard process. When one follows a regulated hygienic process, he does not fall sick. A human being is meant to be trained according to certain principles to revive his original knowledge. Such a methodical life is described as *tapasya*. One can be gradually elevated to the standard of real knowledge, or Kṛṣṇa consciousness, by practicing austerity and celibacy (*brahmacharya*), by controlling the mind, by controlling the senses, by giving up one's possessions in charity, by being avowedly truthful, by keeping clean and by practicing *yoga-āsanās*. However, if one is fortunate enough to get the association of a pure devotee, he can easily surpass all the practices for controlling the mind by the mystic yoga process simply by following the regulative principles of Kṛṣṇa consciousness—refraining from illicit sex, meat-eating, intoxication and gambling—and by engaging in the service of the Supreme Lord under the direction of the bona fide spiritual master. This easy process is being recommended by Śrīla Rūpa Gosvāmī.

First one must control his speaking power. Every one of us has the power of speech; as soon as we get an opportunity we begin to speak. If we do not speak about Kṛṣṇa consciousness, we speak about all sorts of nonsense. A toad in a field speaks by croaking, and similarly everyone who has a tongue wants to speak, even if all he has to say is nonsense. The croaking of the toad, however, simply invites the snake: "Please come here and eat me." Nevertheless, although it is inviting death, the toad goes on croaking. The talking of materialistic men and impersonalist Māyāvādī philosophers may be compared to the croaking of frogs. They are always speaking nonsense and thus inviting death to catch them. Controlling speech, however, does not mean self-imposed silence (the external process of *mauna*), as Māyāvādī philosophers think. Silence may appear helpful for some time, but ultimately it proves a failure. The meaning of controlled speech conveyed by Śrīla Rūpa Gosvāmī advocates the positive process of *kṛṣṇa-kathā*, engaging the speaking process in glorifying the Supreme Lord Śrī Kṛṣṇa. The tongue can thus glorify the name, form, qualities and pastimes of the Lord. The preacher of *kṛṣṇa-kathā* is always beyond the clutches of death. This is the significance of controlling the urge to speak.

The restlessness or fickleness of the mind (*mano-vega*) is controlled when one can fix his mind on the lotus feet of Kṛṣṇa. The *Caitanya-caritāmṛta* (Madhya 22.31) says:

*kṛṣṇa—sūrya-sama; māyā haya andhakāra
yāhān kṛṣṇa, tāhān nāhi māyāra adhikāra*

Kṛṣṇa is just like the sun, and *māyā* is just like darkness. If the sun is present, there is no question of darkness. Similarly, if Kṛṣṇa is present in the mind, there is no possibility of the mind's being agitated by *māyā*'s influence. The yogic process of negating all material thoughts will not help. To try to create a vacuum in the mind is artificial. The vacuum will not remain. However, if one always thinks of Kṛṣṇa and how to serve Kṛṣṇa best, one's mind will naturally be controlled.

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Similarly, anger can be controlled. We cannot stop anger altogether, but if we simply become angry with those who blaspheme the Lord or the devotees of the Lord, we control our anger in Kṛṣṇa consciousness. Lord Caitanya Mahāprabhu became angry with the miscreant brothers Jagāi and Mādhāi, who blasphemed and struck Nityānanda Prabhu. In His Śikṣāṣṭaka Lord Caitanya wrote, *ṭṛṇād api sunīcena taror api sahiṣṇunā*: "One should be humbler than the grass and more tolerant than the tree." One may then ask why the Lord exhibited His anger. The point is that one should be ready to tolerate all insults to one's own self, but when Kṛṣṇa or His pure devotee is blasphemed, a genuine devotee becomes angry and acts like fire against the offenders. Krodha, anger, cannot be stopped, but it can be applied rightly. It was in anger that Hanumān set fire to Laṅkā, but he is worshiped as the greatest devotee of Lord Rāmacandra. This means that he utilized his anger in the right way. Arjuna serves as another example. He was not willing to fight, but Kṛṣṇa incited his anger: "You must fight!" To fight without anger is not possible. Anger is controlled, however, when utilized in the service of the Lord.

As for the urges of the tongue, we all experience that the tongue wants to eat palatable dishes. Generally we should not allow the tongue to eat according to its choice, but should control the tongue by supplying prasāda. The devotee's attitude is that he will eat only when Kṛṣṇa gives him prasāda. That is the way to control the urge of the tongue. One should take prasāda at scheduled times and should not eat in restaurants or sweetmeat shops simply to satisfy the whims of the tongue or belly. If we stick to the principle of taking only prasāda, the urges of the belly and tongue can be controlled.

In a similar manner, the urges of the genitals, the sex impulse, can be controlled when not used unnecessarily. The genitals should be used to beget a Kṛṣṇa conscious child, otherwise they should not be used. The Kṛṣṇa consciousness movement encourages marriage not for the satisfaction of the genitals but for the begetting of Kṛṣṇa conscious children. As soon as the children are a little grown up, they are sent to our Gurukula school, where they are trained to become fully Kṛṣṇa conscious devotees. Many such Kṛṣṇa conscious children are required, and one who is capable of bringing forth Kṛṣṇa conscious offspring is allowed to utilize his genitals.

When one is fully practiced in the methods of Kṛṣṇa conscious control, he can become qualified to be a bona fide spiritual master.

In his Anuvṛtti explanation of Upadeśāmṛta, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes that our material identification creates three kinds of urges—the urge to speak, the urge or demands of the mind and the demands of the body. When a living entity falls victim to these three types of urges, his life becomes inauspicious. One who practices resisting these demands or urges is called *tapasvī*, or one who practices austerities. By such *tapasya* one can overcome victimization by the material energy, the external potency of the Supreme Personality of Godhead.

When we refer to the urge to speak, we refer to useless talking, such as that of the impersonal Māyāvādī philosophers, or of persons engaged in fruitive activities (technically called *karma-kāṇḍa*), or of materialistic people who simply want to enjoy life without restriction. All such talks or literatures are practical exhibitions of the urge to speak. Many people are talking nonsensically and writing volumes of useless books, and all this is the result of the urge to speak. To counteract this tendency, we have to divert our talking to the subject of Kṛṣṇa. This is explained in Śrīmad-Bhāgavatam (1.5.10-11):

*na yad vacaś citra-padam harer yaśo
jagat-pavitram pragṛṇīta karhicit
tad vāyasam tīrtham uśanti mānasā
na yatra haṁsā niramanty uśik-kṣayāḥ*

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[SB 1.5.10]

"Those words which do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like unto a place of pilgrimage for crows. Since the all-perfect persons are inhabitants of the transcendental abode, they do not derive any pleasure there."

*tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokaṁ abaddhavaty api
nāmāny anantasya yaśo 'ñkitāni yat
śṛṅvanti gāyanti gṛṅṅanti sādhaveḥ*

[SB 1.5.11]

"On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest."

The conclusion is that only when we talk about devotional service to the Supreme Personality of Godhead can we refrain from useless nonsensical talk. We should always endeavor to use our speaking power solely for the purpose of realizing Kṛṣṇa consciousness.

As for the agitations of the flickering mind, they are divided into two divisions. The first is called avirodha-prīti, or unrestricted attachment, and the other is called virodha-yukta-krodha, anger arising from frustration. Adherence to the philosophy of the Māyāvādīs, belief in the fruitive results of the karma-vādīs, and belief in plans based on materialistic desires are called avirodha-prīti. Jñānīs, karmīs and materialistic planmakers generally attract the attention of conditioned souls, but when the materialists cannot fulfill their plans and when their devices are frustrated, they become angry. Frustration of material desires produces anger.

Similarly, the demands of the body can be divided into three categories—the demands of the tongue, the belly and the genitals. One may observe that these three senses are physically situated in a straight line, as far as the body is concerned, and that the bodily demands begin with the tongue. If one can restrain the demands of the tongue by limiting its activities to the eating of prasāda, the urges of the belly and the genitals can automatically be controlled. In this connection Śrīla Bhaktivinoda Ṭhākura says:

*śarīra avidyā jāla, jaḍendriya tāhe kāla,
jīve phele viśaya-sāgare
tā'ra madhye jihvā ati, lobhamāyā sudurmati,
tā'ke jetā kaṭhina saṁsāre
kṛṣṇa baḍa dayāmaya, karibāre jihvā jaya,
sva-prasāda-anna dila bhāi
sei annāmṛta khāo, rādhā-kṛṣṇa-guṇa gāo,
preme dāka caitanya-nitāi*

"O Lord! This material body is a lump of ignorance, and the senses are a network of paths leading to death. Somehow or other we have fallen into the ocean of material sense enjoyment, and of all the senses the tongue is the most voracious and uncontrollable. It is very difficult to conquer the tongue in this world, but You, dear Kṛṣṇa, are very kind to us. You have sent this nice prasāda to help us conquer the tongue; therefore

Holy Places: Resources

let us take this prasāda to our full satisfaction and glorify Your Lordships Śrī Śrī Rādhā and Kṛṣṇa and in love call for the help of Lord Caitanya and Prabhu Nityānanda." There are six kinds of rasas (tastes), and if one is agitated by any one of them, he becomes controlled by the urges of the tongue. Some persons are attracted to the eating of meat, fish, crabs, eggs and other things produced by semina and blood and eaten in the form of dead bodies. Others are attracted by eating vegetables, creepers, spinach or milk products, but all for the satisfaction of the tongue's demands. Such eating for sense gratification—including the use of extra quantities of spices like chili and tamarind—is to be given up by Kṛṣṇa conscious persons. The use of pan, haritakī, betel nuts, various spices used in pan-making, tobacco, LSD, marijuana, opium, liquor, coffee and tea is indulged in to fulfill illicit demands. If we can practice accepting only remnants of food offered to Kṛṣṇa, it is possible to get free from māyā's victimization. Vegetables, grains, fruits, milk products and water are proper foods to offer to the Lord, as Lord Kṛṣṇa Himself prescribes. However, if one accepts prasāda only because of its palatable taste and thus eats too much, he also falls prey to trying to satisfy the demands of the tongue. Śrī Caitanya Mahāprabhu taught us to avoid very palatable dishes even while eating prasāda. If we offer palatable dishes to the Deity with the intention of eating such nice food, we are involved in trying to satisfy the demands of the tongue. If we accept the invitation of a rich man with the idea of receiving palatable food, we are also trying to satisfy the demands of the tongue. In Caitanya-caritāmṛta (Antya 6.227) it is stated:

*jihvāra lālase yei iti-uti dhāya
śiśnodara-parāyaṇa kṛṣṇa nāhi pāya*

"That person who runs here and there seeking to gratify his palate and who is always attached to the desires of his stomach and genitals is unable to attain Kṛṣṇa."

As stated before, the tongue, belly and genitals are all situated in a straight line, and they fall in the same category. Lord Caitanya has said, bhāla nā khāibe āra bhāla nā paribe: "Do not dress luxuriously and do not eat delicious foodstuffs." (Cc. Antya 6.236)

Those who suffer from diseases of the stomach must be unable to control the urges of the belly, at least according to this analysis. When we desire to eat more than necessary we automatically create many inconveniences in life. However, if we observe fasting days like Ekādaśī and Janmāṣṭamī, we can restrain the demands of the belly.

As far as the urges of the genitals are concerned, there are two—proper and improper, or legal and illicit sex. When a man is properly mature, he can marry according to the rules and regulations of the śāstras and use his genitals for begetting nice children. That is legal and religious. Otherwise, he may adopt many artificial means to satisfy the demands of the genitals, and he may not use any restraint. When one indulges in illicit sex life, as defined by the śāstras, either by thinking, planning, talking about or actually having sexual intercourse, or by satisfying the genitals by artificial means, he is caught in the clutches of māyā. These instructions apply not only to householders but also to tyāgīs, or those who are in the renounced order of life. In his book Prema-vivarta, Chapter Seven, Śrī Jagadānanda Paṇḍita says:

*vairāgī bhāi grāmya-kathā nā śunibe kāne
grāmya-vārtā nā kahibe yabe milibe āne
svapane o nā kara bhāi strī-sambhāṣaṇa
grhe strī chāḍiyā bhāi āsiyācha vana
yadi cāha pranaya rākhite gaurāṅgera sane
choṭa haridāsera kathā thāke yena mane*

Holy Places: Resources

*bhāla nā khāibe āra bhāla nā paribe
hṛdayete rādhā-kṛṣṇa sarvadā sevibe*

"My dear brother, you are in the renounced order of life and should not listen to talk about ordinary worldly things, nor should you talk about worldly things when you meet with others. Do not think of women even in dreams. You have accepted the renounced order of life with a vow that forbids you to associate with women. If you wish to associate with Caitanya Mahāprabhu, you must always remember the incident of Choṭa Haridāsa and how he was rejected by the Lord. Do not eat luxurious dishes or dress in fine garments, but always remain humble and serve Their Lordships Śrī Śrī Rādhā-Kṛṣṇa in your heart of hearts."

The conclusion is that one who can control these six items—speech, mind, anger, tongue, belly and genitals—is to be called a svāmī or gosvāmī. Svāmī means master, and gosvāmī means master of the go, or senses. When one accepts the renounced order of life, he automatically assumes the title of svāmī. This does not mean that he is the master of his family, community or society; he must be master of his senses. Unless one is master of his senses, he should not be called gosvāmī, but go-dāsa, servant of the senses. Following in the footsteps of the six Gosvāmīs of Vṛndāvana, all svāmīs and gosvāmīs should fully engage in the transcendental loving service of the Lord. As opposed to this, the go-dāsas engage in the service of the senses or in the service of the material world. They have no other engagement. Prahlāda Mahārāja has further described the go-dāsa as adānta-go, which refers to one whose senses are not controlled. An adānta-go cannot become a servant of Kṛṣṇa. In Śrīmad-Bhāgavatam (7.5.30), Prahlāda Mahārāja has said:

*matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gṛha-vratānām
adānta-gobhir viśatām tamisram
punaḥ punaś carvita-carvaṇānām*

"For those who have decided to continue their existence in this material world for the gratification of their senses, there is no chance of becoming Kṛṣṇa conscious, not by personal endeavor, by instruction from others or by joint conferences. They are dragged by the unbridled senses into the darkest region of ignorance, and thus they madly engage in what is called 'chewing the chewed.' "

Holy Places: Resources

Pillar as a Holy Place (God is Everywhere)

SB 7.6.20-23 - The Supreme Personality of Godhead, the supreme controller, who is infallible and indefatigable, is present in different forms of life, from the inert living beings [sthāvara], such as the plants, to Brahmā, the foremost created living being. He is also present in the varieties of material creations and in the material elements, the total material energy and the modes of material nature [sattva-guṇa, rajo-guṇa and tamo-guṇa], as well as the unmanifested material nature and the false ego. Although He is one, He is present everywhere, and He is also the transcendental Supersoul, the cause of all causes, who is present as the observer in the cores of the hearts of all living entities. He is indicated as that which is pervaded and as the all-pervading Supersoul, but actually He cannot be indicated. He is changeless and undivided. He is simply perceived as the supreme sac-cid-ānanda [eternity, knowledge and bliss]. Being covered by the curtain of the external energy, to the atheist He appears nonexistent.

SB 7.7.55 - In this material world, to render service to the lotus feet of Govinda, the cause of all causes, and to see Him everywhere, is the only goal of life. This much alone is the ultimate goal of human life, as explained by all the revealed scriptures.

SB 7.8.12 - O most unfortunate Prahlāda, you have always described a supreme being other than me, a supreme being who is above everything, who is the controller of everyone, and who is all-pervading. But where is He? If He is everywhere, then why is He not present before me in this pillar?

SB 7.8.14 - Being obsessed with anger, Hiranyakaśipu, who was very great in bodily strength, thus chastised his exalted devotee-son Prahlāda with harsh words. Cursing him again and again, Hiranyakaśipu took up his sword, got up from his royal throne, and with great anger struck his fist against the column.

SB 7.8.15 - Then from within the pillar came a fearful sound, which appeared to crack the covering of the universe. O my dear Yudhiṣṭhira, this sound reached even the abodes of the demigods like Lord Brahmā, and when the demigods heard it, they thought, "Oh, now our planets are being destroyed!"

SB 7.8.17 - To prove that the statement of His servant Prahlāda Mahārāja was substantial-in other words, to prove that the Supreme Lord is present everywhere, even within the pillar of an assembly hall-the Supreme Personality of Godhead, Hari, exhibited a wonderful form never before seen. The form was neither that of a man nor that of a lion. Thus the Lord appeared in His wonderful form in the assembly hall.

SB 7.8.18 - While Hiranyakaśipu looked all around to find the source of the sound, that wonderful form of the Lord, which could not be ascertained to be either a man or a lion, emerged from the pillar. In amazement, Hiranyakaśipu wondered, "What is this creature that is half man and half lion?"

Appearance of Lord Nṛsimha: Madhusūdana śukla-pakṣa Cāturdaśī

Bringing the Festival into the Rest of the Curriculum: In Brief

Language:

Practicing the art of storytelling (Hiranyakaśipu's stories for his relatives)
Making persuasive speeches on philosophical topics
Creating metaphors and similes
Creating narrative structures with sub-plots

Art (Drawings or sculptures) :

Descriptions of heaven
Nṛsimhadeva
Battle scene

Music:

Creating a musical adaptation of the various prayers to Nṛsimhadeva
Creating instrumental music to communicate:
 the sound of Nṛsimha when the pillar was struck
 the sound of Nṛsimha's laughter
 the fight
 Prahāda's coronation

Science:

Astronomy
Seasons
Agriculture
Geology, gems
Reproduction, growth of child in womb
Digestive system (intestines)

History/Geography:

Various world regions, especially mountainous ones
Tree harvesting
Paper making
How food is transported, exported, etc.
Types of government
Law—who makes it, how it changes, how it's enforced
Role of education in society
Family relationships

Mathematics:

Telling time
Calculating percentages of time
Money
Continued....

Appearance of Lord Nṛsimha: Madhusūdana śukla-pakṣa Cāturdaśī

Technology:

Making visual and/or audio displays about this pastime using technology
Using technology to communicate Prahāda's teachings

Kṛṣṇa Consciousness: Related Topics:

Difference between body and soul
Transmigration of the soul
Ecstatic symptoms
Four goals of human life
Relationship between guru and disciple
The Lord as protector of His devotee
Remembering Kṛṣṇa

Health & Safety:

Child protection from abuse
Yoga poses and exercise
Emotions—anger, fear, pride

Dance & Drama:

Prahāda's ecstasies
Prahāda in the classroom
Hiraṇyakaśipu's attempt to kill Prahāda
Appearance of Nṛsimhadeva & killing of Hiraṇyakaśipu
Prahāda's coronation

Bringing the Festival into the Rest of the Curriculum: Details

Language:

Figures of speech

Prayers to Nṛsimhadeva

Time sequence in a story

Ordering the entire story

Predict characters' behavior

Throughout the story

Dramatic readings

Prayers to Lord Nṛsimhadeva

Writing

Poetry to or about Nṛsimhadeva or Prahlāda or the demigods

Making any portion of the story into a script

Descriptive essays or poems about austerity, heavenly planets

Persuasive essays telling the demigods to worship Hiraṇyakaśipu

Speaking

Hiraṇyakaśipu talks to his relatives

Prahlāda talks to his schoolmates

Art:

Prahlāda's teachers instruct the students

The Lord talks to the devās

Line variation and shading

Indra's palace

Sculpting in a variety of media

Any of the characters or scenes

Photography

Of various Deities of Nṛsimhadeva and Prahlāda

Science:

Food groups

Mammals, fish

Protection of cows and brāhmaṇas, Vedic culture (King of the Demons)

Conservation

Pollution

Trees, kinds of

Destruction of trees (King of the Demons)

Space and space exploration

Universe affected by Hiraṇyakaśipu's austerities (Plan for Immortality)

Health

Nutrition and Diet

Body systems, skeleton

The affect on Hiraṇyakaśipu's body because of his austerities (Plan for Immortality)

Attempts to live in space

Space and space exploration

Appearance of Lord Nṛsimha: Madhusūdana śukla-pakṣa Cāturdaśī

Astronomy, astrology

Planets of the universe and their inhabitants (Hiraṇyakaśipu Terrorizes Universe)

Heavenly planets made of valuable gems (Hiraṇyakaśipu Terrorizes Universe)

Geology: rocks, minerals, gems

Heavenly planets made of valuable gems (Hiraṇyakaśipu Terrorizes Universe)

Oceans

Elements, liquids

Various oceans in the universe (Hiraṇyakaśipu Terrorizes Universe)

Trees, seeds, bulbs, plants and flowers

Fruit and flower bearing trees (Hiraṇyakaśipu Terrorizes Universe)

Personal safety against physical, mental and sexual abuse

Torture of Prahlāda (Prahlāda, Saintly Son)

Reproduction

Prahlāda in the womb (What Prahlāda Learned in the Womb)

Animals—insects, birds, reptiles, mammals, fish)

Transmigration of soul through species (What Prahlāda Learned in the Womb)

Geology and mineral

Extraction of gold (What Prahlāda Learned in the Womb)

Animals—mammals

Appearance of the Lord as half-lion (Lord Nṛsimha slays the King of Demons)

Mental and emotional health—emotions—anger & fear

Anger of Lord Nṛsimhadeva (Lord Nṛsimha slays the King of Demons)

Fear of the Lord's Anger (Lord Nṛsimha slays the King of Demons)

Body systems—digestion and circulation

Hiraṇyakaśipu's heart and intestines—(Lord Nṛsimha slays the King of the Demons)

Animals—insects, birds, reptiles, mammals, fish)

Varieties in the material and spiritual world (Prahlāda Pacifies Lord with Prayer)

Mathematics:

Simple number patterns

Jaya and Vijaya cursed to take three births as demons

Liquids

Protect cows (Hiraṇyakaśipu, King of the Demons)

Money

Decimal numeration system

Rounding and estimating

getting money (Prahlāda instructs his demoniac schoolmates)

Multiplication and Division facts

Getting money (Prahlāda instructs his demoniac schoolmates)

Number line

Use of 10 as a basic unit

Percentages

Time

Time wasted in life (Prahlāda instructs his demoniac schoolmates)

Music—sound of Nṛsimhadeva in pillar, sound of Nṛsimhadeva's laughter

Appearance of Lord Nṛsimha: Madhusūdana śukla-pakṣa Cāturdaśī

Dance & Drama, Music:

Dance—to entertain Hiranyakaśipu, to celebrate Prahlāda’s birth, to pray to Nṛsimhadeva

Drama—of any of the scenes

Food

History/Geography, Health & Safety (Social Studies):

Animals

Varasrama

Interdependence in a community

Protection of cows and brahmanas, Vedic knowledge (Hiranyakaśipu, King of the Demons)

Regions of the world (hot-dry desert regions, cold regions, hot regions, mild regions, mountainous regions, coastal regions, Island countries, Polar regions, Tropical jungles, Grassland regions)

For each region each study includes: population centre, customs, religion, food, clothes, shelter, animals, resources, economies.

Four seasons

Environmental issues

Trees unnecessarily cut down (Hiranyakaśipu, King of the Demons)

Study of the purpose of laws

Varṇāśrama

Obedience and respect for Hiranyakaśipu’s order (Hiranyakaśipu, King of the Demons)

Customs and culture of regions

Story of Suyajña—cremation

Ideal family relations

Gender roles

Story of Suyajña—queens and wife’s duty

Citizenship

Customs and culture of regions

Study of the purpose of laws

Government—divine or demonic and the effects of both (Hiranyakaśipu Terrorizes the Universe)

School-community relationship

Occupations

Education—role in society, purpose

Gurukula, Śaṅḍa and Amarka (Prahlāda, Saintly Son)

Ideal family relations

Duty of a son

Parent-child relationship (Prahlāda, Saintly Son)

Study the purpose of laws

Political diplomacy and the four kinds of punishments (Prahlāda, Saintly Son)

Communication in society

Appearance of Lord Nṛsimha: Madhusūdana śukla-pakṣa Cāturdaśī

- Vaisnava association (Prahāda, Saintly Son)
- Economies
 - Religion, economic development, and sense gratification (Prahāda Instructs School-mates)
- Study the purpose of laws
 - Criminal system and punishment
 - Qualifications of a king (Lord Nṛsimhadeva Slays the King of the Demons)
- Ideal family relations
 - Qualification of parent
 - Proper behavior of child to parent (Lord Nṛsimhadeva Slays the King of the Demons)
- Animals
- Habitats
 - Varieties of life in the material world (Prahāda Pacifies the Lord with Prayers)

Thinking Skills (Critical Thinking)

- Participate in establishing common goals
 - Jaya and Vijaya cursed (King of the Demons)
 - Consider the validity of more than one point of view
 - Protection of cows and brāhmaṇas, Vedic knowledge (King of the Demons)
 - Either-or thinking (finding solutions “out of the box”)
 - Prayers for immortality (Hiraṇyakaśipu’s Plan for Immortality)
 - Suggest a conflict-resolution plan to solve a dispute
 - Political diplomacy and the four kinds of punishments (Prahāda, Saintly Son)
 - Establish priorities
 - Occupational duty versus eternal duty (Prahāda, Saintly Son)
 - Use of evidence to support an idea
 - Arguments in favor of taking up spiritual life (What Prahāda Learned in the Womb)
- Introducing a systematic framework to evaluate any philosophical concept.

Kṛṣṇa Consciousness: Related Topics:

- Protection of cows and brāhmaṇas
- Vedic knowledge
- What Prahāda learned in womb (3 modes; 11 senses, gross elements, etc.)
- Karma
 - Brahmacari instructs the wives of Hiraṇyākṣa
- Incarnations of the Lord
 - Wondrous appearance as half man/half lion
- Kṛṣṇa is the source of all beings
 - Prahāda learned in the womb about transmigration
- To equip the student with basic information about the spiritual master, the disciple, and their relationship, including initiation
 - Prahāda instructs friends—guru source of knowledge
- Appreciation of Śrīla Prabhupāda's unique position within our sampradaya as founder-

Appearance of Lord Nṛsimha: Madhusūdana śukla-pakṣa Cāturdaśī

ācārya of ISKCON

Prahlāda's prayers; quality of compassion
to give the student basic knowledge of the principles and practices of sādhana bhakti and to equip him or her with the necessary skills

Power of prayer

Distinguish between two types of living entity, sura and asura

Jaya and Vijaya cursed

Austerities can result in either divine or demonic results

Appreciate the value in cooperating with the Supreme Personality of Godhead

A benediction by Nṛsimha

Missionary work

Quality of compassion

Knowledge and understanding of the processes of devotional service

Protection of cows and brāhmaṇas

Power of prayer

To give the students clear understanding of the ultimate goal of devotional practices

Devotee disinterested in material benedictions

Distinction between spiritual and material liberation

Prayer for devotional service vs material benediction

Devotee disinterested in material benediction

Destination of different worshippers

Prayer for devotional service vs material benediction

Devotees are transcendently situated

Brahmā asks Prahlāda to pacify Lord Nṛsimha

Lord Nṛsimha's benediction

Awareness and appreciation of ISKCON's heritage and its relationship with Vedic culture

Principle of brahminical culture is to satisfy Viṣṇu

Śrāddha ceremony for deceased

Vaisnava etiquette cultivating the 26 qualities of a devotee

Physical Education:

Saintly qualities of Prahlāda

Yoga poses like Hiranyakaśipu

Martial arts—fight between Nṛsimhadeva and Hiranyakaśipu

Additional Stories

Hiranyakaśipu, King of the Demons

Once, Lord Viṣṇu killed a terrible demon named Hiranyākṣa. Hiranyākṣa's brother, Hiranyakaśipu, was very angry at Lord Viṣṇu. He was so angry that he bit his lips and looked at the sky with blazing eyes. His angry eyes made the whole sky smoky.

Hiranyakaśipu showed his terrible teeth and frowned his eyebrows. He took his trident weapon and told his demon friends that he would kill Lord Viṣṇu. He told the demons to go to the earth planet and destroy everything. The demons caused such a disturbance that the people of the earth planet had to stop their devotional activities. The demigods were very worried.

Hiranyakaśipu wanted to be the only king in the entire universe. He wanted to be most powerful. He decided to do austerities. The demon king Hiranyakaśipu stood on his toes, reached his arms up and looked to the sky. It was very difficult to stand like that but he stayed there for a very long time without moving. These austerities made Hiranyakaśipu even more powerful. Fire blazed from his head and smoke filled the sky. All the planets in the universe became very hot. The rivers and oceans became restless. Everything trembled and the stars and planets fell. The demigods went to see Lord Brahmā for help. When Lord Brahmā heard about Hiranyakaśipu's plan, he immediately went to see Hiranyakaśipu.

At first Lord Brahmā could not see Hiranyakaśipu anywhere. Hiranyakaśipu had been standing there for so long that his body was covered by an anthill. The ants had eaten away his skin, fat, flesh and blood. Grass and bamboo sticks were growing around him. Lord Brahmā was amazed.

Lord Brahmā promised to give Hiranyakaśipu a benediction if he would stop his austerities. The powerful Lord Brahmā then sprinkled spiritual water on Hiranyakaśipu's body. Hiranyakaśipu's body became stronger than a thunderbolt. He looked youthful and shiny as gold.

Hiranyakaśipu then asked Lord Brahmā for a benediction. He didn't want to be killed by any entity created by Lord Brahmā. He didn't want to die inside or outside. He didn't want to die during the daytime or at night. He didn't want to meet death on the (continued...)

Additional Stories

(...continued)

ground or in the sky. He didn't want any man, weapon, human being or animal to kill him. And he did not want to be killed by any demigod or demon. He wanted all mystic powers for all time.

Lord Brahmā wanted Hiranyakaśipu to stop upsetting the universe by his austerities. Lord Brahmā was impressed by Hiranyakaśipu's determination. He fulfilled Hiranyakaśipu's desire and gave him the benediction he asked for.

Then Lord Brahmā left that place. Even though Hiranyakaśipu got what he wanted, he kept thinking about Lord Viṣṇu with an angry heart.

Hiranyakaśipu became very proud. He took control of all planets in the universe and decided to live in heaven. He resided in Lord Indra's most wonderful palace.

Hiranyakaśipu was always drunk and this made his coppery eyes roll. He could do anything and have anything, but still Hiranyakaśipu was not satisfied.

Everyone feared the cruel Hiranyakaśipu. He even controlled and punished the demigods.

Finally they all decided to pray to Lord Viṣṇu for shelter. *Lord Viṣṇu has many names like Hṛṣīkeśa.* The demigods worshipped Lord Hṛṣīkeśa with great devotion. They heard a wonderful voice like a rumbling cloud that destroyed all their fear. The Lord said to them: "Do not fear. Just become My devotees. Always hear and chant about Me and pray to Me. I know all about the activities of Hiranyakaśipu. I will surely stop them very soon! Please wait patiently until that time."

All the demigods felt relieved. They offered their obeisances to the Lord and left. They knew that very soon the Lord would come and vanquish the terrible demon. Simply by remembering the Lord they became fearless.

Additional Stories

Lord Nṛsimhadeva Cleaning Our Hearts

Lord Nṛsimhadeva is a fearsome but kind form of the Supreme Lord. He always protects His devotees if they are in danger. So, devotees always sing and worship Lord Nṛsimhadeva.

Lord Nṛsimhadeva also protects the bhakti-lata creeper of the devotee from unwanted things in the heart. Lusty thoughts, anger and greediness are all qualities that can destroy our little plant of devotion, but by praying to Lord Nṛsimhadeva, he can pull out these unwanted weeds.

He will pull them out like he pulled out Hiranyakaśipu's intestines! With a clean heart we can always remember Lord Kṛṣṇa and one day return home, back to Godhead to play with Him and His friends forever.

Additional Stories

Lord Nrsimhadeva's Appearance

Thousands of years ago, in a past age, there lived a powerful but very bad king named Hiranyakaśipu. He was great because of his great power but bad because He used his power in a bad way. He had wanted to become the most powerful person that there ever was. He tried to become powerful by hurting many people. But we know that no one can become powerful by hurting others. The only way to become powerful is to get blessings, and one way of getting blessings is to do difficult things for a long time. This type of activity in Sanskrit is called tapasya. Hiranyakaśipu realised this, and wanting the blessings of Lord Brahmā, he decided to stand on his toes for thousands and thousands of years. He stood like this for so long that a colony of ants built a house all around him until he was hardly seen.

One day Lord Brahmā came to Hiranyakaśipu and said, “Dear Hiranyakaśipu, Why are you doing such great tapasya? What blessings do you want?”

Hiranyakaśipu replied, “I want to become powerful. I want to be so powerful that no one can kill me. I want to become immortal.” If someone is immortal it means they will never die.

Brahmā said, “That is impossible Hiranyakaśipu. I cannot make you immortal.”

“If you can't make me immortal,” said Hiranyakaśipu, “then make it that I cannot be killed on the land or the sea, by man or by beast, at night or in the daytime, inside or outside, OR by any weapon.”

“That I can do.” said Lord Brahmā. He then sprinkled some holy water onto Hiranyakaśipu's head, gave him these blessings and returned to his abode, leaving the demon to pursue his wicked ways.

“Ha, Ha!!” shouted Hiranyakaśipu, “I have tricked Brahmā today. Now I am immortal.” Hiranyakaśipu thought that with these blessings no one could possibly kill him. He continued to terrorize the universe. He conquered planets and created many disturbances everywhere.

The demigods were very afraid of Hiranyakaśipu and many only just escaped their planets as he took over their kingdoms. The demigods had managed to kidnap (...continued)

Additional Stories

Hiraṇyakaśipu's wife who was pregnant.

They were afraid that the child would also be a great demon like his father and decided to kill the lady. Suddenly, Nārada Muni appeared.

“Do not kill this lady!” said Nārada Muni. “The child she has in her womb is not a demon but a great devotee of Lord Viṣṇu. His name will be Prahlāda and one day soon he will save you all by his devotion to the Lord.”

Prahlāda was born and raised in Hiraṇyakaśipu's palace. At the age of 5 his father arranged for his schooling. Two teachers, named Ṣaṇḍa and Amarka, were instructed to teach Prahlāda everything about materialistic life. Hiraṇyakaśipu wanted his son to become a great demon like himself, but Sri Prahlāda was a devotee. At school he used to speak with his school friends.

“Don't think that the goal of human life is to become materialistic. The purpose of life is to love and serve the Supreme Lord, Viṣṇu,” he said.

When Hiraṇyakaśipu heard that his son Prahlāda was preaching the glories of Lord Viṣṇu he became very angry, as angry as a snake.

“What! How dare there be such talk in my palace. I cannot stand that Viṣṇu! Anyone who talks like this will be killed, even if it is my own son!” Hiraṇyakaśipu then instructed his servants to torture his son and kill him if he continued in his ways.

Prahlāda was put into a boiling hot bath. He was thrown into a pit of snakes. He was stabbed with sharp forks and even thrown off a cliff. But while this was happening Prahlāda faithfully thought of and prayed to Lord Viṣṇu, who always saved him.

When Hiraṇyakaśipu saw that his son could not be killed, he said to Prahlāda, “Who is giving you this power that you cannot be killed?”

Sri Prahlāda said, “Father, it is the same person who is giving you your power, the Lord of all who is everywhere.” As Prahlāda said this, he looked at a pillar near his father and saw that the Lord was there, telling him not to be afraid.

Hiraṇyakaśipu grabbed his sword in a fit of rage. “Who is this lord of the (...continued)

Additional Stories

(...continued)

universe except me!” he hissed. “He is everywhere?!” Hiranyakaśipu shouted. He lifted his sword high and pointed with it to a nearby pillar standing on the palace veranda. “If He is everywhere is He in that pillar?”

“Yes father!” he said excitedly, “yes He is!”

“Then I will kill your Viṣṇu with one strike of my sword!” As Hiranyakaśipu brought his fist down into the pillar there was a loud roar! It was so extremely loud it could be heard all over the universe. The sound dazed Hiranyakaśipu, but after some time he found himself face to face with a gigantic half-man, half-lion! This great form before him was extremely fearsome with angry eyes like molten gold. He had a large shining mane, deadly looking teeth and a razor-sharp tongue, which moved about. His entire body touched the sky. This was Lord Nṛsimhadeva. As Hiranyakaśipu tried to attack him, Lord Nṛsimhadeva played with him like a cat plays with a mouse before eating it. He moved his paws here and there as Hiranyakaśipu darted back and forth, but there was no chance for the demon. With one great roar Lord Nṛsimhadeva grabbed Hiranyasipu and threw him on His lap. Piercing His fingernails into the stomach of that great demon he tore it open, ripped out his intestines and tossed them about his great lion’s neck like a garland. That was the end of Hiranyakaśipu.

Despite his attempts to stop death, Hiranyakaśipu was killed not by a man or animal but by the half-man, half-lion form of Nṛsimhadeva. He was killed not on the land or the sea but on the lap of the Lord. He was killed at twilight which is neither day nor night, and in doorway being neither inside nor outside. Finally, it was no weapon that killed the demon but Lord Nṛsimhadeva’s own fingernails.

After Lord Nṛsimhadeva also killed many of Hiranyakaśipu’s demon followers, the demigods and others offered many beautiful prayers. However Lord Nṛsimhadeva did not become completely calm until He saw His devotee Prahlāda standing close by. He put His great paw on the head of the young boy and asked him to ask for a blessing. The kind Prahlāda, who had been wickedly tortured by his father, nevertheless asked that his father be liberated from the path of birth and death. This is the kindness of a pure devotee of the Lord. He always desires good for everybody, even those who have tried to harm him. Because the Lord loved His devotee Prahlāda so much He happily granted his wish.

Additional Stories

How the Gatekeepers Became Demons

Once upon a time four boys were at the gates of Vaikuntha. They wanted to visit Lord Viṣṇu. They were great devotees of Viṣṇu. But the gatekeepers wouldn't let them in. "You are too young," they said.

Because they stopped these devotees from seeing the Lord, the gatekeepers had to go to the material world and become demons.

First of all they became Hiranyakaśipu and Hiranyākṣa and they were both very cruel. They did lots of bad things, making many people unhappy. They were always thinking of the Supreme Lord in a jealous way.

Finally Hiranyākṣa was killed by an incarnation of Viṣṇu named Lord Varāha, and Hiranyakaśipu was killed by the great half-man, half-lion incarnation, Lord Nṛsimhadeva. Even though they were always thinking of the Lord in a bad way they still got liberated. Just imagine then how lucky is the devotee who is always thinking of the Lord with a loving heart.

Additional Stories

The Birds in the Net
A Story told by Hiranyakaśipu to his Family

Once upon a time there was a hunter who was a killer of birds. He would put food into a net and the birds would fly into the net to eat the food. Then he would catch the birds.

While wandering in the forest, the hunter saw a pair of kuliṅga birds. He set up his net with the food. The lady bird went to get the food and was caught in the net. The husband kuliṅga bird, seeing his wife in danger, became very unhappy.

He cried and cried for his wife. “My wife is caught in the net and crying for me. Her babies are waiting in the nest for her to feed them. They are still very small and have not yet grown their wings. How will I feed them?”

While the father kuliṅga bird was crying, the hunter was hiding nearby. The bird was crying so much that he did not notice the hunter coming closer. The hunter shot an arrow at the father bird and killed him.

Although the father bird was crying for his wife he did not see his own death coming. Similarly if we cry when people we love die we should also remember that one day we will also die. That is why we should never waste time and always love and serve the Supreme Lord.

Additional Stories

Prahlāda

When Prahlāda was just five years old he thought about Kṛṣṇa all the time. His father, Hiraṇyakaśipu, did not like him thinking about Kṛṣṇa, the original Viṣṇu.

Hiraṇyakaśipu made his servants do horrible things to little Prahlāda. Little Prahlāda would pray from deep in his heart to Kṛṣṇa and then nothing would hurt him.

One day Hiraṇyakaśipu decided to kill Prahlāda. When he was about to kill Prahlāda, a loud roar came from everywhere around them. Then, from a big pillar Lord Nṛsimhadeva appeared. He was very angry at Hiraṇyakaśipu for trying to hurt his devotee Prahlāda.

Lord Nṛsimhadeva then fought and killed Hiraṇyakaśipu and all his big army of soldiers. Although Lord Nṛsimhadeva looked very scary as a half-man half-lion incarnation of Viṣṇu, little Prahlāda was not afraid because he knew He was God. Prahlāda then spoke sweet prayers to Lord Nṛsimhadeva. The Lord loved the prayers of Prahlāda so much that he put His hand on Prahlāda's head.

Additional Stories

Yamarāja as a Little Boy
A Story told by Hiranyakaśipu to his Family

There was a king named Suyajña who was once killed in a fight. All his family members sat around him and cried. His queens especially sat down and cried, “Dear King, you have left us. You were looking after the citizens so well that they were all happy and now because you have died they are all unhappy. We now want to come with you.”

They were crying so much that they did not let the body of the king be burnt. So Yamarāja himself became a little boy and came to see the queens. He said, “How strange it is that these adults who know so much more than me are confused. They know that all living entities are born and have to die but they have forgotten that the soul has nothing to do with the birth and death of the body. Indeed these queens have never even see the real King Suyajña, only his body that still lies before them. Why are they still crying?”

While Yamarāja, in the form of a small boy, was teaching all the family around the dead body of Suyajña, everyone was amazed by his deep words.

Additional Stories

Remembering

Remembering Kṛṣṇa means to think of Him within your mind. Prahlāda Mahārāja got to remember Kṛṣṇa all the time. Prahlāda's father was a great demon who always wanted to kill him. But because Prahlāda could remember Kṛṣṇa, he was saved from harm.

Once Prahlāda's father put him in a pot of boiling oil but Prahlāda just thought of Kṛṣṇa and chanted Hare Kṛṣṇa. The burning oil didn't hurt him.

Another time his father threw him off of a high cliff but Prahlāda remembered Kṛṣṇa and Kṛṣṇa appeared and caught Prahlāda in the air.

The demon father then tried to make Prahlāda eat poison but the young boy remembered to offer his food to Kṛṣṇa and so he was not hurt by the poison.

Kṛṣṇa is always pleased when someone remembers Him.

Additional Stories

Prahlāda's Birth

Prahlāda was the son of Hiranyakashipu, a great demon who conquered the demigods and took over the universe. Once while Hiranyakashipu was engaged in austerities, trying to become immortal, the demigods captured his wife, Kayādhu, who was at the time pregnant.

The demigods were fearful that the child within her womb would be as terrible as his father, and were considering killing the child. However, the great saint Nārada appeared and reassured the gods that the child was destined to be a great saint.

Nārada gave shelter to Kayādhu in his asrama and instructed her in spiritual knowledge. The baby in the womb, by that time conscious, listened very carefully and thus became inspired in spiritual life by the grace of a saintly person. Thus, even though Prahlāda was born of a materialistic family he was inclined to God's service even from the beginning of his life.

Additional Stories

Prahlāda's Teaching

Little Prahlāda was sent to school to learn how to be a great materialist. But, he was not interested in such things. He was always thinking about Kṛṣṇa. When his teachers were not there, Prahlāda would teach his school friends about spiritual life and how to love God.

He would tell them how devotional service is natural because Lord Kṛṣṇa loves all living beings. He also told them how they should not waste their lives sleeping and trying to make money to get happiness.

“If you just love God,” Prahlāda taught, “you will have the best happiness. Prahlāda would say, “Oh, sons of demons, the Lord is the father of all, so there is no difficulty in pleasing Him even if we are young or old.”

We can also teach this knowledge to others just like Prahlāda did.

Additional Stories

Nṛsimha – The Man-Lion

When Hiranyakashipu heard of the death of his twin brother Hiranyaksha, he became enraged. Staring up into the sky with blazing eyes, he clenched his fists. “Fellow demons,” he cried out, “I will defeat the demigods and conquer the entire universe. I will destroy Viṣṇu by slicing His head from His body.”

Afraid, though, of meeting the same fate as his brother, Hiranyakashipu decided to become immortal. He went to a quiet and lonely valley where he performed austerities. He stood on tiptoe, raising his arms above his heads and fixing his gaze on the top of the sky. He did not eat, drink or sleep. He remained fixed in that position for a hundred and twenty five years – so long that the ants built a nest around him and devoured his flesh. Blazing fire issued from his hair, drying up the seas and scorching the entire universe.

Lord Brahmā, the creator of the world, became alarmed. Riding on his swan, he appeared before the demon. “Oh king of the Asuras,” Brahmā said, “I am astonished at your determination. Please tell me, what is it that you want so badly?” He sprinkled holy water on the skeleton, which immediately changed it into the body of a muscular, young man.

Bowing down respectfully to Lord Brahmā, Hiranyakashipu requested, “My desire is to become immortal. I wish to live forever.”

“I can’t help you,” Lord Brahmā replied, “for though I live for millions of years, even I must die one day. How can I give you something which I myself do not have?”

Hiranyakashipu was disappointed. After all these years of hardship, he was not going to give up his life’s ambition. His eyes lit up with an idea. “Then let me not be killed by any creature created by you – by any demigod, human being or animal,” he requested.

“That benediction I can grant,” replied Lord Brahmā.

“And let me die neither inside nor outside any building.”

“That’s fine,” agreed Lord Brahmā.

“And let me die neither during the day nor during the night. Let me not be killed either in the sky, or on the land, or in the sea. And let me not be killed by any weapon.”

“Yes, those wishes I grant you,” Said Lord Brahmā. And smiling, he mounted his swan aeroplane and left for his heavenly home.

Hiranyakashipu laughed, believing himself now to be immortal. Travelling throughout the universe, he defeated the rulers of each planet, until he conquered Indra, King of the demigods. Living in Indra’s palace, Hiranyakashipu enjoyed a life of great luxury. He was very proud of his wealth, his huge army and his beautiful wife. He took even greater pride in his young son, called Prahlāda, hoping he would grow up to be a powerful demon.

(continued...)

Additional Stories

(....continued)

Though constantly drunk with wine, Hiranyakashipu never forgot his vow to kill Lord Viṣṇu. When Prahlāda was five years old his father began to notice there was something strange about the boy. He was neither proud nor greedy. Indeed, he was quite calm and kind-hearted. Hiranyakashipu was concerned. Taking his son onto his lap he said: “You are very intelligent. But tell me, what is the most important thing you have learned at school?”

The small boy relied “Studying about politics and the art of war is a waste of time. Those who are really intelligent have no enemies because they understand that they are servants of Lord Viṣṇu, who lives in everyone’s heart.”

“You fool!” Hiranyakashipu bellowed, thrusting his son to the floor. “Guards! This boy serves my enemy. Take him and kill him!”

The king’s servants were frightful, with long sharp teeth and twisted faces. Prahlāda, however, remained calm as they surrounded him. Though they attacked him viciously with spears, swords and tridents, they failed to pierce his tender skin.

Hiranyakashipu ordered him to hurl the child from the top of a cliff. But, protected by the Lord, Prahlāda floated like a feather to the ground. They threw him before a charging elephant, which came to a sudden halt just short of the boy. They cast him into a pit of seething snakes that refused to bite him. They tried everything to kill Prahlāda – poisoning him, starving him, freezing him, burning him, and frying him in a cauldron of oil. None of these had even the slightest effect on the boy, who remained smiling as he prayed to his Lord.

The servants defeated, dragged Prahlāda again before his ferocious father. “How dare you defy me,” Hiranyakashipu demanded, “for I control the entire universe. But tell me, where do you get this power of yours that you cannot be killed?”

“Dear father, “ Prahlāda replied” the source of my strength is also source of yours – Viṣṇu Himself.”

“What? You dare to say there is someone greater than me? You must wish to die by my hands. You speak of a god, but tell me Prahlāda, where is this god of yours?”

“He is everywhere, father.”

“Is He here? Is he in this pillar?” the demon taunted. “Then let me see him protect you now.” Drawing his sword, Hiranyakashipu struck its hilt against the pillar.

As it crumbled in a cloud of dust, a deafening roar reverberated throughout the palace. The earth trembled. Hiranyakashipu watched with wide eyes as an enormous creature emerged from the remains of the pillar. Though walking on two legs, he had the head of a lion. His eyes blazed like fire, his golden mane shook like a million snakes and his long tongue flicked about like a duelling sword. “Who is this strange creature?”

(continued...)

Additional Stories

(....continued)

Hiranyakashipu thought, “Is this Lord Viṣṇu, my arch enemy?”

Never before had he seen such awesome anger. But remembering that he, the king of the demons was immortal, he was unafraid. Flashing his razor-sharp sword, Hiranyakashipu charged the creature.

And so they fought, sometimes on the ground, and sometimes in the sky. Lord Nṛsimha was playing with the demon as an eagle plays with a mouse. Sometimes He caught him, sometimes He let him escape. Finally, in the doorway of the palace, the Lord seized Hiranyakashipu. He placed him on His lap and with His lion claws, ripped open the demon’s belly.

The demon king was killed in neither the day nor night but at dusk, as the sun touched the horizon. He was not killed in the air, nor on the land, nor in the sea, but on the lap of Lord Viṣṇu. He was not killed inside a building or outside, but the porch of the palace. He was not killed by any weapon, but by the nails of the Lord Himself. Not did he die of any creature, be it be demigod, human or animal, but the Lord in His form as half man-half lion.

In this way, Lord Viṣṇu protected His dear devotee Prahlāda, and at the same time ensured that Lord Brahmā’s promises were not broken. Hiranyakashipu had failed to outwit the lord.

Pacified by the selfless prayers of the gentle Prahlāda, Nṛsimha said “Mr dear Prahlāda, best of the Asuras, all good fortune to you! You may ask Me any benediction you may desire.”

“My Lord,” the boy replied, “please do not tempt me. I am not a businessman, serving You only to meet my own ends. I am happy simply to remain Your servant, life after life.”

Nṛsimha, however, insisted.

“Then I ask You only one benediction, “Prahlāda consented. “That You please excuse my father for all his sinful activities.”

“My dear Prahlāda,” The lord replied “because your unflinching devotion your father and twenty one generations of your family have already been liberated from the endless cycle of birth and death.”

To this day, whenever there is danger from enemies, the devotees of Viṣṇu remember how Nṛsimha rescued Prahlāda, and they pray for His protection.

Appearance of Lord Nṛsimha: Madhusūdana śukla-pakṣa Cāturdaśī

Rubric for Collaborative Work Skills For assessing how well children work together on projects

CATEGORY	4	3	2	1
Contributions	Routinely provides useful ideas when participating in the group and in classroom discussion. A definite leader who contributes a lot of effort.	Usually provides useful ideas when participating in the group and in classroom discussion. A strong group member who tries hard!	Sometimes provides useful ideas when participating in the group and in classroom discussion. A satisfactory group member who does what is required.	Rarely provides useful ideas when participating in the group and in classroom discussion. May refuse to participate.
Quality of Work	Provides work of the highest quality.	Provides high quality work that occasionally needs to be checked/redone by other group members to ensure quality	Provides work that often needs to be checked/redone by others to ensure quality.	Provides work that usually needs to be checked/redone by others to ensure quality.
Time-management	Routinely uses time well throughout the project to ensure things get done on time. Group does not have to adjust deadlines or work responsibilities because of this person's procrastination.	Usually uses time well throughout the project, but may have procrastinated on one thing. Group does not have to adjust deadlines or work responsibilities because of this person's procrastination.	Tends to procrastinate, but always gets things done by the deadlines. Group does not have to adjust deadlines or work responsibilities because of this person's procrastination.	Rarely gets things done by the deadlines AND group has to adjust deadlines or work responsibilities because of this person's inadequate time management.
Working with Others	Almost always listens to, shares with, and supports the efforts of others. Tries to keep people working well together.	Usually listens to, shares, with, and supports the efforts of others. Does not cause "waves" in the group.	Often listens to, shares with, and supports the efforts of others, but sometimes is not a good team member.	Rarely listens to, shares with, and supports the efforts of others. Often is not a good team player.

Appearance of Lord Nṛsimha: Madhusūdana śukla-pakṣa Cāturdaśī

For assessing how well individual children completed projects

Rubric for Projects

CATEGORY	4	3	2	1
<u>Use of Class Time</u>	Used time well during each class period. Focused on getting the project done. Never distracted others.	Used time well during each class period. Usually focused on getting the project done and never distracted others.	Used some of the time well during each class period. There was some focus on getting the project done but occasionally distracted others.	Did not use class time to focus on the project OR often distracted others.
<u>Graphics - Clarity</u>	Graphics are all in focus and the content easily viewed and identified from 2m. away.	Most graphics are in focus and the content easily viewed and identified from 2m. away.	Most graphics are in focus and the content is easily viewed and identified from 1m. away.	Many graphics are not clear or are too small.
<u>Knowledge Gained</u>	Student can accurately answer all questions related to facts in the activity and processes used to create the poster.	Student can accurately answer most questions related to facts in the activity and processes used to create the poster.	Student can accurately answer about 75% of questions related to facts in the activity and processes used to create the poster.	Student appears to have insufficient knowledge about the facts or processes used in the activity.
<u>Content - Accuracy</u>	More than 6 activities completed from each section	5-6 activities are completed from each section	3-4 activities completed from each section	2 activities completed from each section

Summary of Bloom's Categories of Learning
that was Used to Create the Activities in this Guide

Knowledge—repetition of facts, recognition of the fact in the form in which it was presented

Comprehension—demonstrating that one internalizes the meaning of the facts, as shown by matching a fact to a description, changing the information into another form, comparing and contrasting facts without evaluation, choosing which facts are implied in a conclusion or statement

Application—using understood facts, though not in an original way, such as solving a word problem in mathematics, putting together a research paper where one takes others' ideas and puts them into a flowing whole, physical action taken on the basis of what one has understood, such as organizing a river clean-up when studying ecology, teaching according to Bloom after studying him

Analysis—identifying logical or illogical means by which someone reached a conclusion, identifying unstated premises from a conclusion, reaching a conclusion from premises, breaking a whole into component parts and examining how they fit together

Synthesis—application that is original and creative, such as taking the principles of cultural capital, resiliency, and curriculum alignment and designing a curriculum model which gives low SES students equal opportunity to learn as well as personal resilience while facilitating middle and high SES students in fully utilizing their own lived experiences.

Evaluation—a determination of value, quality, usefulness, fairness, and so on based on a thorough understanding of the situation and facts as well as an analysis of how they are being or could be applied as well as creative ways of application.

Appearance of Lord Nṛsimha: Madhusūdana śukla-pakṣa Cāturdaśī

Matrix of Bloom's Taxonomy & Gardner's Seven Intelligences

The activities in this guide were designed by using a matrix of Bloom's Taxonomy (Categories) of learning, along with Gardner's seven types of intelligence. Children will learn best when a wide variety of activities are used as learning experiences.

MULTIPLE INTELLIGENCES & BLOOM'S TAXONOMY						
Seven ways to be smart	Bloom's Taxonomy: Six Thinking Levels					
	Knowing	Understanding	Applying	Analysing	Creating	Evaluating
Verbal	Make an A-Z list What is the meaning Write facts about What is true or false List relevant info	Summarize Say in your own words Discuss Find the major points Explain Outline	Interview & survey Write a plan to... Make word puzzle about... Write report about Write an advertisement	Compare and contrast How many other ways? What does not belong? Research & report Debate	Original creative writing Original speech Create story board Write motto	Review a book, article Debate pros & cons Write recommendations Choose most important questions
Mathematical	Classify parts Describe steps Make time line Make facts chart	Prepare a flow chart Find patterns Summarize in graph Draw scale model	Summarize findings with numbers & graphs Explain cause & effect	Study info & transfer into a pie chart Create table to show... What is logically wrong? Experiment to prove...	Redesign a presentation Prepare itinerary Make argument to prove Predict Estimate	Decide what data to collect to assess a question Rate from most to least effective
Visual/Spatial	Use maps to... Illustrate ideas Show in chart Make picture book	Summarize in a diagram Illustrate with drawing Make a collage of	Arrange a room or space Plan route from info Use colour appropriately Demonstrate an artistic skill	Venn or Double-bubble Mind map Review art or film	Design board game Design building Create book cover Design logo	Rate art against criteria Choose the best design Develop art criteria
Kinaesthetic	Show by movement List while jumping Show learned skill	Role-play the concept Use gestures to explain	Demonstrate a physical skill Treasure hunt Do an experiment	Cook using principles (health, local foods, etc.) Classify movements Compare physical techniques	Design physical game Create puppet show Create & perform dance or drama	Rate physical training programs Review dance, sport, or drama performance
Musical	Sing from memory Identify instruments Learn while clapping Name sounds heard	Summarize with song Put ideas to music	Pick relevant background sounds or music Give example with music Put poem to music	Analyse pieces of music for select criteria compare & contrast music	Compose a piece of music Put together existing music Make songs to remember	Set criteria for the successful composition of a piece of music Rate music for specific purposes
Interpersonal	Work in groups Tell facts to others Teach facts to others Game based on recall	Teach others the concept Give team presentation	Organise and present a debate for and against Group plan for solving... Implement group plan	Group work to Different perspectives How many other ways? Finding cause & effect	In small groups create a quiz Devise interview format Negotiate solutions Do a group play	Offer feedback to others Work in groups to evaluate or rate...
Intrapersonal	List favourites... List goals... List strengths/weaknesses	Produce a brochure Give personal experience as example	Show how to solve... Solve problem... Think of questions to ask a literary or historical person Think of how others would solve	Imagining oneself in various situations & how one would act & why How one is similar to & different from others	Design a plan for personal change Map out career plan	Self evaluate the learning one has achieved through one's selection of activities Keep a journal recording your habits and evaluate your success

About this Festival Book

This festival book represents one of over fifty festival-themed lessons, with each festival divided into the five most potent limbs of devotional service.

About the Compiler/Author

Urmilā-Devī Dāsī (Dr. Edith E. Best)

Born in 1955 in New York City, in 1973 Urmilā became a disciple of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda. Urmilā has served in ISKCON (The Hare Kṛṣṇa Movement) continuously since 1973. Urmilā's husband, three children, and seven grandchildren are all active in Kṛṣṇa consciousness.

Urmilā has her Bachelor's of Science in Religion and Education from Excelsior College of the University of the State of New York. She has a Masters of School Administration, and a Doctor of Education in Educational Leadership, from the University of North Carolina at Chapel Hill. She has done ground-breaking research on job satisfaction of teachers in Kṛṣṇa primary and secondary schools worldwide.

Urmilā-Devī Dāsī taught primary and secondary students (ages 5-18) for 22 years, 18 of which she was also head-teacher (principal). She managed and taught in a pre-school for 5 years. For one year she was an assistant principal in a state primary school of 450 pupils. For 10 years she was a member of ISKCON's international board of education, and for 7 years was vice-chairman of the North American board. Urmilā has developed and taught local, national, and international seminars for trainers, educators, and managers since 1985. She has also developed and taught numerous courses for elementary, high school, college, and adult learners in a wide variety of subjects using interactive and experiential learning. She's the author of *Vaikunṭha Children*, a book on school management and teaching, and is a writer and editor for *Back to Godhead*, an international magazine. Urmilā is also a member of the Sastric Advisory Council to ISKCON's international Governing Body Commission.