

Under the Authority, Guidance and Inspiration of  
**His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda**  
 Founder-Ācārya of the Krishna Consciousness Movement and  
 Foremost Exponent of Krishna Consciousness in the Western World

### Mayapura Calendar–Aug & Sept 2024



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Aug 1	Dvadasi, Break fast 05:06 - 09:30
Aug 8	Sri Vamsidasa Babaji -- Disappearance Sri Raghunandana Thakura -- Disappearance
Aug 16	Ekadasi (suitable for fasting) Fasting for Pavitraropana Ekadasi Radha Govinda Jhulana Yatra begins
Aug 17	Dvadasi, Break fast 05:13 - 08:07 Srila Rupa Gosvami -- Disappearance Sri Gauridasa Pandita -- Disappearance
Aug 18	Last day of the first Caturmasya month
Aug 19	Lord Balarama -- Appearance (Fast today) Jhulana Yatra ends Second month of Caturmasya begins (yogurt fast for one month)
Aug 20	Srila Prabhupada's departure for the USA
Aug 26	Sri Kṛṣṇa Janmastami: Appearance of Lord Sri Kṛṣṇa (Fast today)
Aug 27	Srila Prabhupada -- Appearance
Aug 29	Ekadasi (suitable for fasting) Fasting for Annada Ekadasi
Aug 30	Dvadasi, Break fast 07:51 - 09:30
Sept 8	Srimati Sita Thakurani (Sri Advaita's consort) -- Appearance
Sept 11	Radhastami: Appearance of Srimati Radharani
Sept 14	Ekadasi (suitable for fasting) Fasting for Parsva Ekadasi Fast today for Vamanadeva
Sept 15	Dvadasi, Break fast 05:22 - 09:28 Sri Vamana Dvadasi: Appearance of Lord Vamanadeva (Fasting is done yesterday) Srila Jiva Gosvami -- Appearance
Sept 16	Srila Bhaktivinoda Thakura -- Appearance
Sept 17	Ananta Caturdasi Vrata Srila Haridasa Thakura -- Disappearance Last day of the second Caturmasya month
Sept 18	Sri Visvarupa Mahotsava Bhadra Purnima Acceptance of sannyasa by Srila Prabhupada Third month of Caturmasya begins (milk fast for one month)
Sept 24	Srila Prabhupada's arrival in the USA
Sept 28	Ekadasi (suitable for fasting) Fasting for Indira Ekadasi
Sept 29	Dvadasi, Break fast 05:27 - 09:26



## Śrīla Prabhupāda Explains Lord Kṛṣṇa's Birth

### Śrīmad-Bhāgavatam 10.3.7-8

*mumucur munayo devāḥ  
sumanāṁsi mudānvitāḥ  
mandam mandam jaladharā  
jagarjur anusāgaram*

*niśīthe tama-udbhūte  
jāyamāne janārdane  
devakyām deva-rūpiṇyām  
viṣṇuḥ sarva-guhā-śayaḥ  
āvirāsīt yathā prācyām  
diśīndur iva puṣkalaḥ*

*mumucuḥ*—showered; *munayaḥ*—all the great sages and saintly persons; *devaḥ*—and the demigods; *sumanāṁsi*—very beautiful and fragrant flowers; *mudā anvitah*—being joyous in their attitude; *mandam mandam*—very mildly; *jala-dharah*—the clouds; *jagarjuḥ*—vibrated; *anusāgaram*—following the vibrations of the sea waves; *niśīthe*—late at night; *tama-udbhūte*—when it was densely dark; *jāyamāne*—on the appearance of; *janārdane*—the Supreme Personality of Godhead, Viṣṇu; *devakyām*—in the womb of Devakī; *deva-rūpiṇyām*—who was in the same category as the Supreme Personality of Godhead (*ānanda-cinmaya-rasa-pratibhāvitābhiḥ*); *viṣṇuḥ*—Lord Viṣṇu, the Supreme Lord; *sarva-guha-sayah*—who is situated in the core of everyone's heart; *āvirāsīt*—appeared; *yathā*—as; *prācyām diśi*—in the east; *induḥ iva*—like

the full moon; *puṣkalaḥ*—complete in every respect.

**Translation** The demigods and great saintly persons showered flowers in a joyous mood, and clouds gathered in the sky and very mildly thundered, making sounds like those of the ocean's waves. Then the Supreme Personality of Godhead, Viṣṇu, who is situated in the core of everyone's heart, appeared from the heart of Devakī in the dense darkness of night, like the full moon rising on the eastern horizon, because Devakī was of the same category as Śrī Kṛṣṇa.

**Purport** As stated in the *Brahma-saṁhitā* (5.37):

*ānanda-cinmaya-rasa-pratibhāvitābhis  
tābhir ya eva nija-rūpatayā kalābhiḥ  
goloka eva nivasaty akhilātma-bhūto  
govindam ādi-puruṣam tam aham bhajāmi*

This verse indicates that Kṛṣṇa and His entourage are of the same spiritual potency (*ānanda-cinmaya-rasa*). Kṛṣṇa's father, His mother, His friends the cowherd boys, and the cows are all expansions of Kṛṣṇa, as will be explained in the *brahma-vimohana-līlā*. When Brahmā took away Kṛṣṇa's associates to test the supremacy of Lord Kṛṣṇa, the Lord expanded Himself again in the forms of the many cowherd boys and calves, all of whom, as Brahmā saw, were *viṣṇu-mūrtis*. Devakī is also an expansion of Kṛṣṇa, and therefore



this verse says, *devakyām deva-rūpiṇyām viṣṇuḥ sarva-guhā-śayaḥ*.

At the time for the Lord's appearance, the great sages and the demigods, being pleased, began to shower flowers. At the seashore, there was the sound of mild waves, and above the sea there were clouds in the sky which began to thunder very pleasingly.

When things were adjusted like this, Lord Viṣṇu, who is residing within the heart of every living entity, appeared in the darkness of night as the Supreme Personality of Godhead before Devakī, who appeared as one of the demigoddesses. The appearance of Lord Viṣṇu at that time could be compared to the rising of the full moon in the sky on the eastern horizon. The objection may be raised that since Lord Kṛṣṇa appeared on the eighth day of the waning moon, there could be no rising of the full moon. In answer to this it may be said that Lord Kṛṣṇa appeared in the dynasty which is in the hierarchy of the moon; therefore, although the moon was incomplete on that night, because of the Lord's appearance in the dynasty wherein the moon is himself the original person, the moon was in an overjoyous condition, so by the grace of Kṛṣṇa he could appear as a full moon. To welcome the Supreme Personality of Godhead, the waning moon became a full moon in jubilation.

Instead of *deva-rūpiṇyām*, some texts of *Śrīmad-Bhāgavatam* clearly say *viṣṇu-rūpiṇyām*. In either case, the meaning is that Devakī has the same spiritual form as the Lord. The Lord is *sac-cid-ānanda-vigraha* [Bs. 5.1], and Devakī is also *sac-cid-ānanda-vigraha*. Therefore no one can find any fault in the way the Supreme Personality of Godhead, *sac-cid-ānanda-vigraha*, appeared from the womb of Devakī.

Those who are not in full knowledge that the appearance and disappearance of the Lord are transcendental (*janma karma ca me divyam* [Bg. 4.9]) are sometimes surprised that the Supreme Personality of Godhead can take birth like an ordinary child. Actually, however, the Lord's birth is never ordinary. The Supreme Personality of Godhead is already situated within the core of everyone's heart as *antaryāmī*, the Supersoul. Thus because He was present in full potency in Devakī's heart, He was also able to appear outside her body.

One of the twelve great personalities is Bhīṣmadeva (*svayambhūr nāradaḥ śambhuḥ kumāraḥ kapilo manuḥ prahlāda, janako bhīṣmaḥ* [SB 6.3.20]). In *Śrīmad-Bhāgavatam* (1.9.42), Bhīṣma, a great authority to be followed by devotees, says that the Supreme Personality of Godhead is situated in the core of everyone's heart, just as the sun may be on everyone's head. Yet although the sun may

be on the heads of millions and millions of people, this does not mean that the sun is variously situated. Similarly, because the Supreme Personality of Godhead has inconceivable potencies, He can be within everyone's heart and yet not be situated variously. *Ekatvam anupaśyataḥ* (*Īśopaniṣad* 7). The Lord is one, but He can appear in everyone's heart by His inconceivable potency. Thus although the Lord was within the heart of Devakī, He appeared as her child. According to the *Viṣṇu Purāṇa*, therefore, as quoted in the *Vaiṣṇava-toṣaṇī*, the Lord appeared like the sun (*anugrahāśaya*). The *Brahma-saṁhitā* (5.35) confirms that the Lord is situated even within the atom (*aṇḍāntara-stha-paramāṇu-cayāntara-stham*). He is situated in Mathurā, in Vaikuṇṭha and in the core of the heart. Therefore one should clearly understand that He did not live like an ordinary child in the heart or the womb of Devakī. Nor did He appear like an ordinary human child, although He seemed to do so in order to bewilder *asuras* like Kāṁsa. I he *asuras* wrongly think that Kṛṣṇa took birth like an ordinary child and passed away from this world like an ordinary man. Such asuric conceptions are rejected by persons in knowledge of the Supreme Personality of Godhead. *Ajo 'pi sann avyayātmā bhūtānām īśvaro 'pi san* (Bg. 4.6). As stated in *Bhagavad-gītā*, the Lord is *aja*, unborn, and He is the supreme controller of everything. Nonetheless, He appeared as the child of Devakī. This verse describes the inconceivable potency of the Lord, who appeared like the full moon. Understanding the special significance of the appearance of the Supreme Godhead, one should never regard Him as having taken birth like an ordinary child.

### Śrīmad-Bhāgavatam 10.3.9-10

*tam adbhutam bālakam ambujekṣaṇam  
catur-bhujam śaṅkha-gadādy-udāyudham  
śrīvatsa-lakṣmaṁ gala-śobhi-kaustubham  
pītāmbaram sāndra-payoda-saubhagam*

*mahārha-vaidūrya-kirīṭa-kunḍala-  
tviṣā pariṣvakta-sahasra-kuntalam  
uddāma-kāñcy-aṅgada-kaṅkaṇādibhir  
virocamānam vasudeva aikṣata*

*tam*—that; *adbhutam*—wonderful; *bālakam*—child; *ambuja-ikṣanam*—with eyes resembling lotuses; *catur-bhujam*—with four hands; *śaṅkha-gadā-ādi*—bearing a conchshell, club, disc and lotus (in those four hands); *udāyudham*—different weapons; *śrīvatsa-lakṣmam*—decorated with a particular type of hair called Śrīvatsa, which is visible only on the chest of the Supreme Personality of Godhead; *gala-śobhi-kaustubham*—on His neck was the Kaustubha gem, which is particularly available in Vaikuṇṭhaloka; *pita-ambaram*—His garments

were yellow; *sāndra-payoda-saubhagam*—very beautiful, being present with the hue of blackish clouds; *maha-arha-vaidūrya-kirīṭa-kundala*—of His helmet and earrings, which were studded with very valuable Vaidūrya gems; *tviṣā*—by the beauty; *pariṣvaktā-sahasra-kuntalam*—brilliantly illuminated by scattered, fully grown hair; *uddāma-kāñcī-angada-kañkaṇa-ādibhiḥ*—with a brilliant belt on His waist, armbands on His arms, bracelets on His wrists, etc.; *virocamānam*—very beautifully decorated; *vasudevah*—Vasudeva, the father of Kṛṣṇa; *aikṣata*—saw.

**Translation** Vasudeva then saw the newborn child, who had very wonderful lotuslike eyes and who bore in His four hands the four weapons śaṅkha, cakra, gadā and padma. On His chest was the mark of Śrīvatsa and on His neck the brilliant Kaustubha gem. Dressed in yellow, His body blackish like a dense cloud, His scattered hair fully grown, and His helmet and earrings sparkling uncommonly with the valuable gem Vaidūrya, the child, decorated with a brilliant belt, armlets,

bangles and other ornaments, appeared very wonderful.

**Purport** To support the word *adbhutam*, meaning “wonderful,” the decorations and opulences of the newborn child are fully described. As confirmed in the *Brahma-saṁhitā* (5.30), *barhāvataṁsam asitāmbuda-sundarāṅgam*: the hue of the Lord’s beautiful form resembles the blackish color of dense clouds (*asita* means “blackish,” and *ambuda* means “cloud”). It is clear from the word *caturbhujam* that Kṛṣṇa first appeared with four hands, as Lord Viṣṇu. No ordinary child in human society has ever been born with four hands. And when is a child born with fully grown hair? The descent of the Lord, therefore, is completely distinct from the birth of an ordinary child. The Vaidūrya gem, which sometimes appears bluish, sometimes yellow and sometimes red, is available in Vaikuṇṭhaloka. The Lord’s helmet and earrings were decorated with this particular gem.





# Two Lectures Given by Śrīla Prabhupāda On The Occasion of Śrī Kṛṣṇa Janmāṣṭamī

## Lecture One: August 16, 1968, Montreal

**Devotees:** *govindam ādi-puruṣam tam ahaṁ bhajāmi* \*\*.

**Prabhupāda:**

*cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-  
lakṣāvṛteṣu surabhīr abhipālayanam  
lakṣmī-sahasra-śata-sambhrama-sevyamānam  
govindam ādi-puruṣam tam ahaṁ bhajāmi*  
[Bs. 5.29]

(repeats *govindam ādi-puruṣam tam ahaṁ bhajāmi* and devotees respond)

*veṇuṁ kvaṇantam aravinda-dalāyatākṣam  
barhāvataṁsam asitāmbuda sundarāṅgam  
kandarpa-koṭi-kamaṇīya-viśeṣa-śobham  
govindam ādi-puruṣam tam ahaṁ bhajāmi*  
[Bs. 5.30]

(*govindam ādi-puruṣam tam ahaṁ bhajāmi*)

*ālola-candraka-lasad vanamālyavaṁsi  
ratnāṅgadam praṇaya-keli-kalā-vilāsam  
śyāmaṁ tribhaṅga-lalitāṁ nīyata-prakāśam  
govindam ādi-puruṣam tam ahaṁ bhajāmi*  
[Bs. 5.31]

(*govindam ādi-puruṣam tam ahaṁ bhajāmi*)

*aṅgāni yasya sakalendriya-vṛtti-manti  
paśyanti pānti kalayanti ciraṁ jaganti  
ānanda-cin-māyā-saduj-jvala-vigrahasya  
govindam ādi-puruṣam tam ahaṁ bhajāmi*  
[Bs. 5.32]

(*govindam ādi-puruṣam tam ahaṁ bhajāmi*)

*advaitam acyutam anādim ananta-rūpam  
ādyam purāṇa-puruṣam nava-yauvanam ca  
vedeṣu durlabham adurlabham ātma-bhaktau  
govindam ādi-puruṣam tam ahaṁ bhajāmi*  
[Bs. 5.33]

(*govindam ādi-puruṣam tam ahaṁ bhajāmi*)

*panthāstu koṭi-śata-vatsara-sampragamyo  
vāyor athāpi manaso muni-puṅgavānām  
so 'pyasti yat prapada-sīmny-avicintya-tattve  
govindam ādi-puruṣam tam ahaṁ bhajāmi*

(*govindam ādi-puruṣam tam ahaṁ bhajāmi*)

So today, the birth appearance ceremony of Lord Kṛṣṇa. In the *Bhagavad-gītā* the Lord says,

*janma karma me divyaṁ  
yo jñāti tattvataḥ  
tyaktvā dehaṁ punar janma  
naiti mām eti kaunteya*  
[Bg. 4.9]

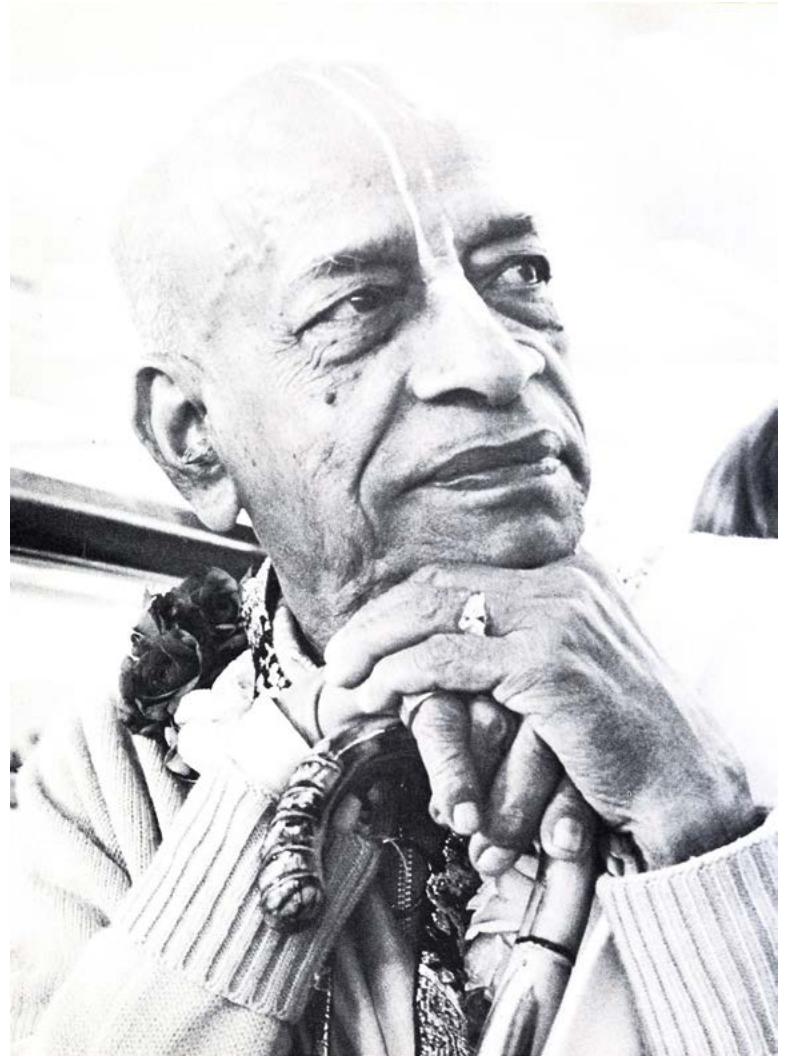
“My dear Arjuna, any person who simply tries to understand about My transcendental birth or appearance and disappearance and activities, *janma karma...*” The Personality of Godhead is not *niṣkriyā*, without activities. So anyone who can understand that what kind of activities the Lord has and what kind of birth He accepts, simply by understanding these two things one gets wonderful result. What is that? *Tyaktvā deham*. By quitting this body, *tyaktvā dehaṁ punar janma naiti* [Bg. 4.9], he does not take any more birth in this material world. *Tyaktvā dehaṁ punar janma naiti*. Some of us may think that *punar janma naiti* means he becomes vanquished. No. *Punar janma naiti*, but *mām eti*, “He does not come to this material world, but he comes to Me.” *Mām eti*. *Mām eti* means, then... [break] ...abode where we can go. Simply by understanding the nature of His appearance and activities.

So today is that auspicious day, Janmāṣṭamī, when Lord Kṛṣṇa appeared five thousand years ago in India, Mathurā. Those who are Indian ladies and gentlemen present, they know very well where is Mathurā. It is about ninety miles south of New Delhi. Mathurā is still existing and it is eternally existing. Kṛṣṇa appeared in Mathurā in His maternal uncle's house in a very precarious condition. That birthplace, Lord Kṛṣṇa's birthplace, is now maintained very nicely. One who goes to India, they see. So anyway, Lord Kṛṣṇa appeared on this planet five thousand years ago. Now Kṛṣṇa says, *janma karma*

me divyam [Bg. 4.9]. Divyam means “not ordinary.” It should not be understood just like we take our birth. Kṛṣṇa does not take his birth like us. That is also explained in the *Bhagavad-gītā*. When Arjuna inquired from Kṛṣṇa, “My dear Kṛṣṇa, You are speaking that formerly You spoke this yoga system of *Bhagavad-gītā* to the sun-god. That means it is millions and trillions years ago You spoke. How can I believe it?” Because Kṛṣṇa was contemporary to Arjuna, so he was thinking that “Kṛṣṇa is my friend, is my cousin brother. How it is possible that He spoke this *Bhagavad-gītā* yoga to sun-god?” So what was the reply? The reply was this, that “You also appear many, many times; I also appear many, many times. The difference is that I can remember. You cannot remember.”

That is the difference between God and ordinary living creature, that we are also taking birth after birth. There are 8,400,000 species of life, and so long we are in this material world, we are cycling round this birth after birth. So Kṛṣṇa’s birth is not like that. Therefore Kṛṣṇa says, *janma karma me divyam yo jñānāti tattvataḥ* [Bg. 4.9]. *Tattvataḥ* means in truth. Not superficially. Scientifically, one who knows, he can get immediately liberation. And how one can understand the same truths? That is also explained in the *Bhagavad-gītā*. *Bhaktiā māṁ abhijñānāti yāvan yaś cāsmi tattvataḥ* [Bg. 18.55]. Again the same thing, *tattvataḥ*, in truth. If anyone wants to know God, or Kṛṣṇa, in truth, not superficially, then he has to undertake the process of devotional service. *Bhaktiā*. In another place Kṛṣṇa says, *patraṁ puṣpaṁ phalaṁ toyam yo me bhaktiā prayacchati* [Bg. 9.26]. “Any person who gives Me a little fruit, little flower, little water, but with devotion, *bhaktiā*...” That is the only qualification. So Kṛṣṇa says, *tayā bhaktiā upāhṛtam aśnāmi*. “Because he brings it with devotion and faith and love, I eat.” Kṛṣṇa eats. We are offering in the temple *prasādam*. So He eats because He says “I eat.” How you can say that He does not eat? Some gentleman asked me that “Swamiji, you offer *prasādam* in the temple, but do you think Kṛṣṇa or God eats?” I answered, “Yes, why not? He says, ‘I eat.’ How you can say He does not eat? But you do not know how He eats.” Due to poor fund of knowledge, you think that God does not eat. But eat..., His eating process is different. That is answered in the *Brahma-saṁhitā*. *Brahma-saṁhitā*, it is said *aṅgāni yasya sakalendriya-vṛtti-manti* [Bs. 5.32]. God’s senses, Kṛṣṇa’s senses are as powerful as other senses. Just like I can see with my eyes, but Kṛṣṇa can eat also with His eyes. That is... *Aṅgāni yasya sakalendriya-vṛtti-manti*. Just like...

There is many examples. Kṛṣṇa or Viṣṇu, the first creation is that Garbhōśāyī (Garbhodakaśāyī) Viṣṇu lying on the ocean and Brahmā was created from His navel. There was a lotus stem grown from the abdomen of the Lord, and Brahmā was born. Now Lakṣmī, the goddess of fortune, was just sitting. But as we understand that if we beget child, we require



the cooperation of wife, but here we see that wife was sitting, but He begot Brahmā from the navel. This is called *sarva-śaktimān*. He does not require anyone’s help. He can beget child. Not exactly as we beget child. Therefore *janma karma me divyam* [Bg. 4.9]. He is within your heart, He is everywhere, so He can appear from everywhere. Just like sun rises from the eastern side. It does not mean that eastern side is the mother of sun. We simply see that sun is rising from the eastern side. In this way, if we try to understand in truth, then we can understand what is God. Superficially, if we try to understand by our experimental knowledge, then it is not possible to understand God.

*panthāstu koṭi-śata-vatsara-sampragamyo  
vāyor athāpi manaso muni-puṅgavānām  
so ‘pyasti yat prapada-sīmny-avicintya-tattve  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

The *Brahma-saṁhitā* said that if one starts on the chariot of

air and makes progress on the speed of mind, still one cannot understand what is God. *Vedeṣu durlabham adurlabham ātma-bhaktāu* [Bs. 5.33]. He cannot be understood simply by studying *Vedas*. *Traiguṇya viṣayā vedaḥ nistraiguṇyo bhavārjuna*. One has to transcend the position of *Vedas* also. Then one can understand what is God or what is Kṛṣṇa.

So that process is explained in the *Bhagavad-gītā*, that *bhakti* *mām abhijānāti yāvan yaś cāsmi tattvataḥ* [Bg. 18.55]. So this *bhakti*, devotional service of Kṛṣṇa, is so nice. And under that *bhakti* category, this Janmāṣṭamī... Of course, this Janmāṣṭamī ceremony is observed by all Hindus. Irrespective of becoming Vaiṣṇava or not, this ceremony is observed in India every home. Just like in your Western countries the Christmas is observed in every home, similarly Janmāṣṭamī is observed in every home. Today is a great ceremonial day. So our program is, at twelve o'clock night the Lord will take birth and we shall receive Him. And just now it is ten o'clock. For two hours our program will continue in *kīrtana*. *Kīrtana* means sometimes chanting with music, and sometimes speaking. Both of them are *kīrtana*. *Kīrtayati iti kīrtanam*. Whenever we glorify the Lord, that is called *kīrtana*. The *Śrīmad-Bhāgavatam* reading is also *kīrtana*. *Abhavad vaiyāsakī kīrtane*. Vaiyāsakī, Śukadeva Gosvāmī, he achieved the highest perfection, liberation, simply by reciting *Śrīmad-Bhāgavatam*. *Śrī-viṣṇu-śravane parīkṣit*. Parīkṣit Mahārāja, he simply heard. There are nine processes of devotional service. *Śravanam kīrtanam viṣṇoḥ smaraṇam pāda-sevanam*. Chanting, hearing. First hearing, then chanting. Without hearing, nobody can chant. *Śravanam kīrtanam*. And what sort of *śravanam kīrtanam*? *Viṣṇoḥ*, of Viṣṇu. Not anything else.

*śravanam kīrtanam viṣṇoḥ  
smaraṇam pāda-sevanam  
arcanam vandanam dāsyam  
sakhyam ātmā-nivedanam  
[SB 7.5.23]*

These are nine processes of devotional service, of which *śravanam*, hearing, is most important. Without hearing, nobody can understand the science of God. Therefore the Vedic *mantras* are called *śruti*. *Śruti* means it is to be heard. It is not to be experimented in the laboratory. It is simply to be heard. Therefore it is called *śruti*. So *śravanam kīrtanam viṣṇoḥ smaraṇam pāda-sevanam, arcanam vandanam dāsyam*. *Vandanam*, offering prayer. We also offer prayer. The other religious sect, just like the Christians, they offer prayer; the Muhammadans, they offer prayer. So prayer, offering prayer is also one of the items of *bhakti*. Chanting, hearing, meditating, offering prayers, *arcanam*, worshiping the Deity in the temple, all of them are together devotional service. So

out of the nine... If you can execute all the nine, it is very good. But it is not possible. So even if you can execute one item, you become perfect. It is so nice. *Śrī viṣṇu śravane parīkṣit*. Just like Mahārāja Parīkṣit, he simply executed the function of hearing, he got perfection. Similarly, *abhavad vaiyāsakī kīrtane*. Vaiyāsakī means Śukadeva Gosvāmī, he simply glorified the Lord. *Prahlādaḥ smarane*. Prahlāda Mahārāja, he was simply meditating. There are many examples. Simply by following one principle of this devotional service, they got the highest perfectional life, liberation, back to home, back to Godhead.

So we shall invite today to speak about Kṛṣṇa from our students, as well as all the members who are present here. So I shall request Janārdana to speak something about his realization of Kṛṣṇa. (pause) All right. Let him speak.

**Janārdana:**

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhūtale  
śrimate bhaktivedānta svāmin iti nāmine*

Kṛṣṇa, we know, is the ultimate Supreme Personality of Godhead. The name Kṛṣṇa has a meaning. The meaning of the name Kṛṣṇa is “the supreme attractive.” Whatever there is that holds any attraction, that attraction is given by Kṛṣṇa. Kṛṣṇa explains this Himself in the *Bhagavad-gītā*. So in our life in this material world, we have so many different attractions which we are pursuing in order to build what we think will be our happiness. All this attraction is the attraction of Kṛṣṇa’s inferior energy. Kṛṣṇa’s *māyā* holds a great attraction for all the conditioned souls. And by following this attraction of Kṛṣṇa’s *māyā*, they are continuing in the circle of birth and death. We are born into this world because we desire to enjoy something, so Kṛṣṇa provides us with a body that is suitable for that enjoyment, and He provides us also the objects of the enjoyment that we desire. However, also to remind us of our highest possible potential, that of the spiritual, unconditioned existence, we have along with these material enjoyments various kinds of suffering. These material enjoyments, although they are temporarily real, come to an end, and then there is feeling of bereavement and regret.

So we are now enjoying the *māyā* of Kṛṣṇa’s external potency in our ordinary life. Unless we realize the personality of Kṛṣṇa Himself... We must have personal realization, personal contact with Lord Kṛṣṇa. So long as we are enjoying these objects of our senses and thinking that these objects belong to us, and so long as we don’t know to whom all these objects belong, to whom belongs the land, the money, the foods that we eat, the clothes that we wear, our families—so long as we



do not know to whom all these belong, then we are enjoying in a state of ignorance. Factually we are being thieves. We cannot be happy in such a condition. Kṛṣṇa is very kind. He provides us with all these objects of enjoyment, as we like them. But we can achieve a far happier state, not only for ourselves but for the whole human kind, if we realize that Kṛṣṇa, who is the supreme source of all the attractive objects that we are enjoying, is a person who is ready to receive as His loving servants the moment we want to surrender all our false ideas of ownership and come back to the spiritual platform.

So Lord Kṛṣṇa for this reason has appeared. He wants to call the conditioned souls back to Godhead. He wants us to realize that He is the source of the whole universe, He is the owner of the universe, He is the supreme enjoyer, the supreme knower of everything, and that we are always welcome to associate with Him by the grace of His devotees, by the grace of a spiritual master. And so He has appeared, and we are now celebrating the Janmāṣṭamī day, the day when Lord Kṛṣṇa came to this conditioned plane out of His own transcendental power, with His full spiritual potency, in order to reveal the supreme nature of *sac-cid-ānanda vigrahaḥ* [Bs. 5.1], eternal knowledge, consciousness, and bliss, to all the conditioned souls so that they might be attracted to Him, and so that they might come out of the miseries of material existence and of ignorance. At this particular time in the world it is very much necessary that all people hear about Kṛṣṇa and that they should become attracted to chanting the name of Kṛṣṇa, to hearing about Kṛṣṇa's wonderful pastimes. So that by this exquisite attraction for Kṛṣṇa they might forget their lower desires, which are now leading everybody to a hellish condition of life in which it seems inevitable there are going to be wars and pestilences and starvation, diseases, all kinds of social injustice. All these things are unavoidable so long as the world at large does not understand who owns everything, who owns the land, who owns the money, who owns the food. So long as they don't understand that Kṛṣṇa is the owner and enjoyer of everything, so long as they don't understand that it is the highest enjoyment for the living soul to serve Kṛṣṇa, it is the perfect harmony in this condition to serve Kṛṣṇa, so long there will be fighting due to ignorance and deluded cross purposes.

This International Society for Kṛṣṇa Consciousness movement is meant for spreading the Kṛṣṇa consciousness to the whole world so that people might realize their spiritual existence, and so that the whole atmosphere of the world can become spiritualized by chanting the names of Kṛṣṇa. So we welcome everybody who comes to this temple to inquire about how to make your life perfect by tuning in to the desires of the Supreme Lord Kṛṣṇa. You'll find that this is such a pleasant proposition, that all insignificant

lower desires will be forgotten. There will not be any need for unnecessary fighting among the people of the world if they can only understand the spiritual plane of Kṛṣṇa consciousness. The way to realize Kṛṣṇa consciousness is very simple. Simply chant

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare  
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

Chant this *mahā-mantra* under the guidance of the spiritual master and the results will be very quick. Thank you very much.

**Prabhupāda:** Gaurasundara?

**Gaurasundara:**

*om ajñāna-timirāndhasya jñānāñjana-śālākayā  
cakṣur-unmīlitaṁ yena tasmai śrī-gurave namaḥ*

**[I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.]**

So this *mantra* is another form of obeisance to the spiritual master, and the meaning is that I, who was standing in darkness with my eyes sealed, now offer my obeisances unto my spiritual master, who has forced me to open my eyes. He has forced me to open my eyes with this torchlight of knowledge which he is bearing. So therefore my spiritual master is my master. He can give me this actual knowledge of my position, my position as an existing entity. And that perfection of understanding my position is understanding Kṛṣṇa, or the supremely perfect entity. Kṛṣṇa is perfect existence, the perfect being, and as such, His existence is the greatest certainty of all. In one syllogism or one comparison that I can give, I could say that how can a shadow of my hand exist unless my hand exists? The point is how can these individual entities exist except as the shadow of the perfect entity, God? Of course, we can understand from the *Bhagavad-gītā* or Vedic literatures that living entities are atomic particles of the Supreme Personality of Godhead, and as such they reflect the potencies of that Supreme Person.

So because Kṛṣṇa has personality and because Kṛṣṇa has individuality, we have individuality. Kṛṣṇa's existence, because He is perfect, is the most certain. Imperfect existence has no meaning. Our existence has no meaning except as reference, in reference to Kṛṣṇa's existence. We haven't even got the power to conserve our own existence. Or in other words, we can't understand how we're existing. We can



understand in some deluded manner that we're feeding our bodies and so on. We can have some sort of knowledge of ritual. But we don't actually know what we are and what the ritual is, why we're performing it.

So getting beneath the actual ritual of daily life by this process of revealed or transcendental ritual taught by the spiritual master; then we can realize the real...

**Prabhupāda:** (in background:) Pradyumna. After he speaks they may...

**Gaurasundara:** ...importance or the real striking features of our own existence. Again I want to come back to this point. Kṛṣṇa's existence is the most certain. Sometimes people have the idea that they can debate whether Kṛṣṇa exists or not. They can do that as long as they want to close their own eyes or keep their own brains, their own minds clouded by so many extraneous factors. Actually, Kṛṣṇa's existence is the most certain. We can go through many so-called proofs or logical proofs. Simply because that fact is already established, I might give one or two. We can understand in our mundane logic that if something exists, that there's some reason for its existence, and similarly, if something does not exist, that there's some reason for that. Just as we can say something exists... For example, a harmonium exists because somebody has made that harmonium. A circle exists on the wall because somebody has drawn that circle on the wall. But on the other hand, a square circle does not exist because that existence would involve a contradiction or that would be absurd.

So for anything which exists there must be a reason, and for anything which does not exist, then there is a reason why it does not exist. Now Kṛṣṇa's existence therefore is most certain because any reason which could deny Kṛṣṇa's existence is impossible to be found. *Kṛṣṇa* means He is the all-inclusive entity. Therefore any reason which could prevent Kṛṣṇa's existence would have to be either external to His own divine nature or in His own nature. Nothing can be outside of Kṛṣṇa's all-inclusiveness. Therefore no external agent can prevent Kṛṣṇa's existence. And it is again self-contradictory to attribute any imperfection to the perfect being. Therefore the conclusion is that Kṛṣṇa necessarily exists because no one can prevent His existence.

By definition, God is the perfect entity. So just as we've seen that existence of Kṛṣṇa cannot be checked... And actually nobody can prove that Kṛṣṇa does not exist, neither can they prevent Him from existing. This is sort of an indirect way to prod you to think about the position that you're in now. People become very proud because they have some material opulence or material knowledge, and they tend to think that they are self-sufficient. But actually, we're dependent on so

many things. For example, we are just taking it for granted that our bodies will remain unmutated by various forces in nature, when actually at any moment the bodies could be totally destroyed. And, even granted that our bodies will be with us for some time in operable condition, this field of our activities has many laws which we're dependent upon. Just as the other day we were discussing the law of gravity. This idea of laws in nature necessarily implies the existence of the lawmaker. And this can be demonstrated very easily in many, many ways. We'll take the law of gravity again. If some object in nature which has no consciousness behaves in a regulated manner, then it's obvious that it's under the control of a law. We call it a law. For example, if an apple drops from a tree, the apple is obeying the law of gravity. The apple does not know the law of gravity; therefore that law is being enforced by some superior entity. In our dealings in society, people know laws. Still, they don't obey them. They have to be forced to obey the laws, and still, people disobey the law. But the laws of nature are so perfectly enforced that nobody can disobey. Just a little thought will make this a little bit more clear to anyone. So there are twofold implications, namely the law proceeds from lawmaker, law enforcement proceeds from law enforcer. Man has tried so hard to establish law and order. Law and order is already there in this existence which he's now facing. I think that we don't need to consider any more on these points just now. The main point or the main information which we're considering now is that by understanding Kṛṣṇa's existence, understanding Kṛṣṇa's appearance before the perception of ourselves, that we can terminate this material existence which we now face. This life we're now conscious of through these bodies which were born... Now these bodies were very small. They develop into impressive size. The bodies will dwindle and the bodies will be gone ultimately, lost. But all these living entities here in the room will go on existing. This process of birth and death we should understand. And we should especially understand how Kṛṣṇa appears before us who are trapped by birth and death. If we understand that Kṛṣṇa's appearance is not like ours, because He's perfect and because He's appearing for our benefit, then we may be able to reach out and grab hold of the lifeline that can... [break] ...of our own suicidal bogs.

So anyway, everybody has been coming here knows that we're recommending, simply associate with us, chant with us and listen to the teachings of our spiritual master. Put questions to us. Any question. And at this point I'd also like to invite questions. Is there any question?

**Prabhupāda:** Let him speak. Mukunda.

**Gaurasundara:** Mukunda *prabhu* will speak now.

**Mukunda:** Let me offer my respectful obeisances to our

spiritual master, Swami Bhaktivedanta, who is dear to Lord Kṛṣṇa, having taken shelter unto His lotus feet. The Kṛṣṇa consciousness movement is intended to make a solution to our everyday problems. It's not a kind of place where people just come because there's some religious rites being performed. But everyone in this age is thinking that "I am free," and actually I am not free. I am very bound up. We're strictly bound up by the stringent laws of nature. In every status of life I have to serve somebody or something or my own body. In every status of life I have to serve my wife or I have to serve my children, I have to serve my pet, I have to serve my work, my boss, my associates. If I'm very wealthy, very elevated, or very beautiful physically, I am born in an aristocratic family, I always have to serve somebody. If nothing else, one has to serve one's own stomach. I have to eat. I have to get food. I have to serve my stomach. So I am not free at all. I have to do these things. There's no way I can stop. If I don't eat, I will die.

So our natural position as a living entity is that we have to serve something. Every living entity has to serve. That's our natural position. If something is wrong with my hand and I want to be cured, I don't grab onto some foodstuffs or some medicine, some herbs, and squeeze it with the hand and think that this hand is going to be cured. I take the medicine or the food through my mouth, and then it circulates through the digestive system and through the veins and finally comes to the hand and can work its cure. So the hand, unless it's serving its source, then it's useless. The servant must serve its master or the part must serve the whole. And our relationship with God is the same. Just like the hand is made out of bile, blood and air, flesh and bone, as all the body is. So similarly we're made out of spirit. Qualitatively the same as Kṛṣṇa, but quantitatively many millions of times less. Qualitatively the same, quantitatively different. Fragmental portion. So if we fragmental portions, separated parts and parcels, can serve the source or the whole, then we can be cured of this material disease which is rampant nowadays. And this is possible only by mercy. By mercy alone we can transcend this material existence and know that I am part and parcel of the Supreme, Kṛṣṇa, or God, and I can erase all of my *karma* and situate myself in pure consciousness. But this consciousness cannot be purified unless there is mercy. And in this age, Kali-yuga, as we know, mercy is diminished to being almost nonexistent. And Kali-yuga is just beginning.

So if we can get some information about what I am, what is my position, and what is God and how am I related to God, what is this world, then we're very fortunate. So by the mercy of the spiritual master we can free ourselves from these stringent laws of nature, and these unbreakable bonds. And only in this way. We can't free ourselves superficially or by our own mental invention. We can't sit, just go out and sit

and think and free ourselves from this material existence. We must be subject to our own body, bodily discomforts and our own mind, and we must be subject to the actions upon us of other living entities, and we must be subject to the laws of nature, to providence, to pestilence, famine, catastrophe. But if we can accept and hear submissively this teaching of *Śrīmad-Bhāgavatam* and *Bhagavad-gītā* from the bona fide spiritual master, then we are free immediately. We are in *Vaikuṇṭha*.

So we're very shocked and astonished that so many people are coming to the West, to the United States, and posing as holy men and simply making business, charging money, and giving somebody some magical formula whereby they can become God in half of a year. And so many people who are sincere seekers are being deluded, and this is very unfortunate. There is said to be two classes of men. One class of men is satisfied with his existence. He goes from one pleasure to another. From the cinema to the restaurant to sports, from one to the other. "I can't wait to finish one to go to the next," and still he's saying, "I'm happy. I'm satisfied." And there's another class of men that is not satisfied. These men are searching, that there is always something on his mind. He is thinking, "There must be something behind all of this. That I can look at all of this as a unified whole." So this first class of men will not want to take to spiritual knowledge, but the person who is inquisitive and is not satisfied with this material life, he can hear this knowledge submissively and derive great benefit from it. The symptom of the human being is that he is not satisfied. He's disgusted, he's searching. The symptom of animal life is that he is satisfied taking everything, "That's very nice. Everything is fine." Like a hog, hog eating stool. He's thinking, "Oh, it's very nice." But the human being will not accept such awful things. The human being has the chance to get out of this shackle of continued, repeated births and deaths.

So simply by hearing the message of *Śrīmad-Bhāgavatam* and *Bhagavad-gītā*, and the names of Kṛṣṇa diligently, submissively, and from a bona fide source, we can immediately get some relief from this material existence. Just like when we were chanting here you could feel some ecstasy. Well, this ecstasy goes unlimitedly and infinitely, eternally, if one takes to it. It's not as if you reach some point of enlightenment and then you're enlightened. No. But it's always eternal, ever increasing. Just like the relationship between ourselves and our spiritual master is eternal and ever increasing, our relationship with God is the same. So please try to realize that this is a very serious movement, and we're not asking you to sign up or pay us anything, but simply to sincerely try it and you'll immediately feel some benefit. Thank you.



**Prabhupāda:** Yamunā? Yamunā.

**Yamunā:**

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhutale  
śrimate bhaktivedānta svāmin iti nāmine*

I am offering my repeated, humble obeisances unto my spiritual preceptor, A.C. Bhaktivedanta Swami. Please try to understand that everything that we are learning here in Kṛṣṇa consciousness is received through the ears. And unless one does not listen submissively, one cannot hear transcendental message. This is the opening of the *Śrīmad-Bhāgavatam*. It states that at the reading of the *Śrīmad-Bhāgavata*, the forest of Naimiśāranya, many sages were present, and it was so quiet that the dropping of a pin could be heard on the sand. So the science of Kṛṣṇa consciousness must be received submissively. Our spiritual preceptor has brought Kṛṣṇa consciousness to the Western world, in the hopes that the people here will sincerely take to this process of practicing *bhakti-yoga*, or the yoga of devotional service and love unto the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa. This is not a sect. This is for people of the world who understand one premise, that “I am not this body; I am pure spirit soul,” that this body is simply a dress. Just like you wear clothes. But what is it that keeps you alive that is eternal? This is spirit soul. This is so simple that even a child at the age of five years can understand this. If it’s from a bona fide source, he can understand this.

We are requesting to you that you please come to the practices of *Bhāgavata*. Come to *kirtana*. By chanting

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare  
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

you at once are elevated into the spiritual platform, and our contaminated material senses may become purified simply

because of this association of the names of God. These names are absolute. They are not material. If you chant “water, water, water, water,” your thirst will not be quenched. But if you cry “Kṛṣṇa, Kṛṣṇa, Kṛṣṇa,” you may find your position in this world, where you came from, why are you here, what are you doing, where are you going. These questions man must answer, or he’s not making use of his ability of man. He’s simply living an animal life, eating, sleeping, mating, defending. It does not matter if you are man, you are woman, you are a child, you are Indian, you are American. You simply must ask these questions. And when one comes upon a bona fide source one must take advantage of that source and not pass it up. Kṛṣṇa consciousness, or the practice of the *Śrīmad-Bhāgavatam* and the *Śrīmad Bhagavad-gītā*, are open to all, and we invite you to please come. Chant Hare Kṛṣṇa. Feel the sublime ecstasy. Thank you very much. Are there any questions?

**Prabhupāda:** Pradyumna? So Hans, you can speak.

**Haṁsadūta:** There are so many religions. There’s Hindu, there’s Christian, there’s Jewish, Muhammadan, so many things. And people are professing, “Oh, I’m Christian. I’m Hindu. I’m Jewish.” So many things. But this religion is not so cheap. This religion is not simply something I can take up, take it, “Oh, now I think I should be Christian. That’s very nice. Or maybe I’ll become Hindu.” No. You see these boys and girls, they’re not Hindus, they’re not Christians, they’re not Jews. What are they? You see the spiritual master. He’s not Hindu. You may be thinking, “Oh, he’s from India. And these American or these Canadian boys and girls, they’ve taken some fad. They like these Indian things.” No, it’s not like that at all. This is not religion. According to Sanskrit definition, religion means that quality of the living entity which after everything is removed... Oh, you can lose all your money, you can lose your family, you can lose your nationality, but when everything is removed, that religion remains. So what is that? What is that quality that’s common to every living entity? What is that? Just like fire. What is... [break] (end)

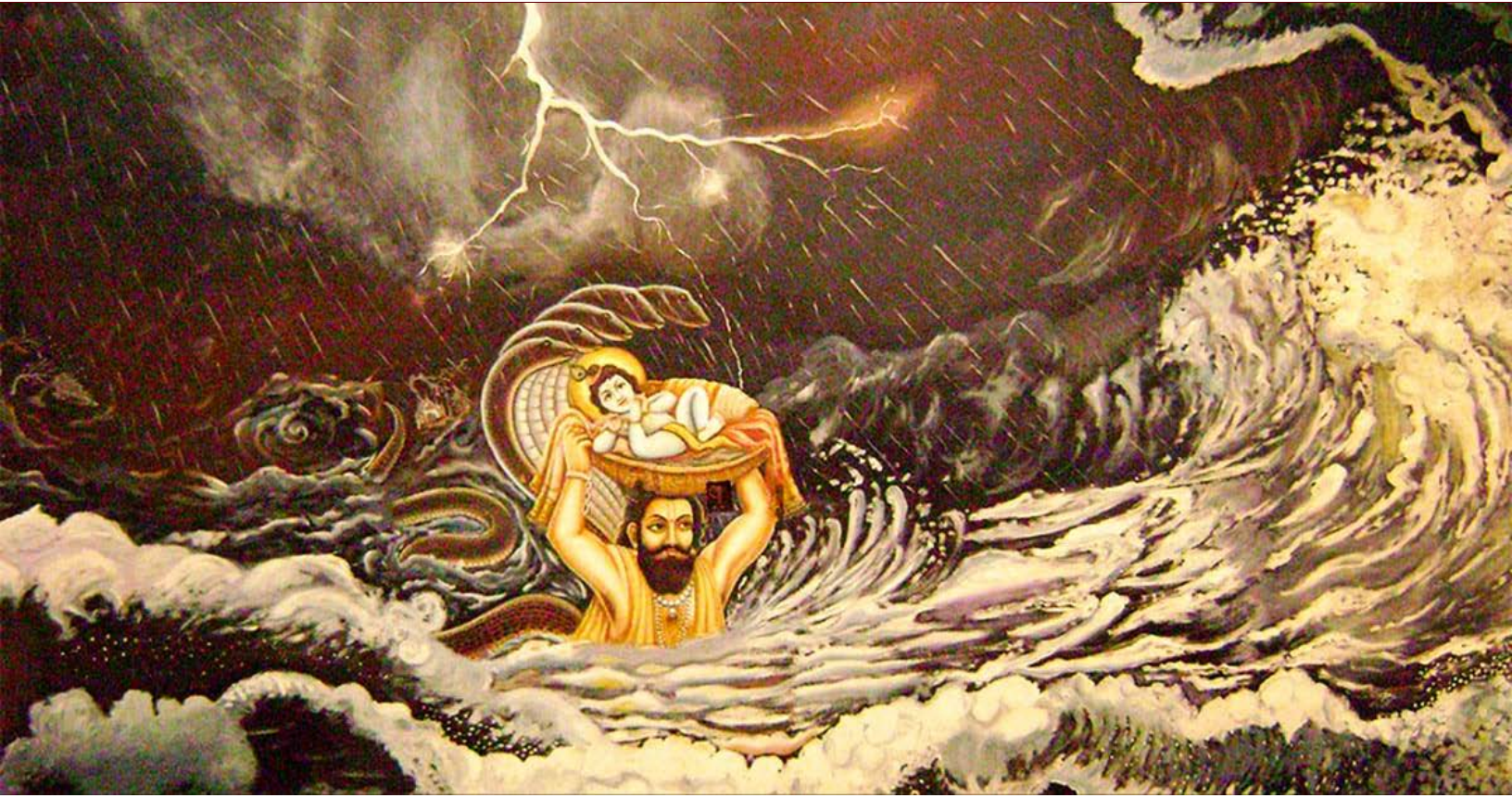
## Lecture Two: August 11, 1974, Vṛndāvana

**Nitāi:** “Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which are all living entities who are struggling with material nature and are sustaining the universe.”

**Prabhupāda:**

*apareyam itas tv anyām  
prakṛtiṁ viddhi me parām  
jīva-bhūtām mahā-bāho  
yayedam dhāryate jagat  
[Bg. 7.5]*

So Kṛṣṇa has explained this material world, *bhūmir āpaḥ analo vāyuh*. Now, this is also nature, *prakṛti*. There is another



nature, *prakṛti*. *Prakṛti* means *strī-līṅga*, woman. *Jīva-bhūta*, the living entities, are not mentioned in this connection as *puruṣa*. Not *puruṣa*. The Māyāvādī philosophers, they think themselves as *puruṣa*. The *karmīs* also, they think they are *puruṣa*. *Puruṣa* means enjoyer, and *prakṛti* means enjoyed. But Kṛṣṇa does not say that the living entity is *puruṣa*. He says *prakṛti*. *Prakṛti* is always subordinate to the *puruṣa*. That is the natural way.

In the *Manu-saṁhitā* it is said that *prakṛti*, or *strī*, never deserve to be independent. *Na strī svātantryam arhati*. So as soon as the living entity is accepted as *prakṛti*, then it is to be understood that she is under the control of the supreme *puruṣa*, Puruṣottama. Kṛṣṇa is Puruṣottama. And Kṛṣṇa has been accepted as the *puruṣa* by Arjuna. *Param brahma param dhāma pavitraṁ paramaṁ bhavān, puruṣaṁ śāśvatam* [Bg. 10.12]. It is not that Kṛṣṇa has become *puruṣa* now, and before that He was impersonal. No. Kṛṣṇa is *puruṣaṁ śāśvatam*, eternally He is *puruṣa*, eternally He is enjoyer. He's never enjoyed. You cannot enjoy Kṛṣṇa, or God, for your sense gratification. That is not possible. He can use you for His sense gratification. That is *bhakti-mārga*. The *bhaktas*, they never claim to be *puruṣa*. They are always subordinate. *Mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi* [Cc. Antya 20.29, *Śikṣāṣṭaka* 4]. This is *bhakti-yoga*.

So this material energy is inferior, and the spiritual energy, although *prakṛti*, still, it is superior energy. That is explained. Why superior? Because the spiritual energy, *prakṛti*, can

control over the material energy. There is some tint of *puruṣa* activities, but actually, living entity is not *puruṣa*. He's *prakṛti*. So as the material energy, *bhūmir āpaḥ analo vāyuh*, is controlled by the supreme controller, Kṛṣṇa, similarly, we are also controlled by the supreme controller, Kṛṣṇa. And because Kṛṣṇa is controller both of the material energy and the spiritual energy, He's called the supreme controller. *Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ* [Bs. 5.1]. In another place Kṛṣṇa says, so far the material energy is concerned, He says, *mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram* [Bg. 9.10]. *Mayādhyakṣeṇa*: "Under My superintendence, this material energy is working."

In another place, in the *Brahma-saṁhitā*, it is said, *sṛṣṭi-sṭhiti-pralaya-sādhana-śaktir ekā chāyeva yasya bhuvanāni bibharti durgā* [Bs. 5.44]. *Durgā-śakti*, or external energy, *Durgā*,... *Durgā* means the superintendent of the fort. *Durgā*. *Durgā* means fort, where you cannot get out or cannot enter very easily. That is called *durgā*. *Dur-gamana*. So *Durgā* means the superintendent deity of this material world. So she is very powerful, *Durgā*. How much powerful? *Sṛṣṭi-sṭhiti-pralaya-sādhana-śaktiḥ*. She can create, she can maintain, and she can destroy the whole material energy, whole material cosmic manifestation. She's so powerful. *Sṛṣṭi-sṭhiti-pralaya-sādhana-śaktir ekā chāyeva* [Bs. 5.44]. Still, she is working not independently. *Chāyeva*. Just like *chāya*, or reflection, or shadow. Not independently. The material scientists who think that the material energy is working independently, they are



mistaken. Material energy cannot work independently. We have got experience. However gorgeous a machine may be, unless there is touch of the spirit soul, the machine cannot work. Similarly, the big machine, cosmic manifestation, everything is going on very nicely, but it is being worked out by the plan of Kṛṣṇa. That is stated by Kṛṣṇa Himself, *mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram* [Bg. 9.10], and similarly it is confirmed by Brahmā, *śṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva yasya bhuvanāni bibharti durgā* [Bs. 5.44], *yasya hi... Śṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva yasya bhuvanāni bibharti durgā, icchānurūpam api yasya ca ceṣṭate sā. Sā durgā yasya icchānurūpam api ceṣṭate*. Now, not independent. As the Supreme Personality of Godhead desires, she works. *Govindam ādi-puruṣam tam aham bhajāmi* \*\*.

So description of this... Kṛṣṇa has proposed in the beginning of this chapter that *asamśayaṁ samagraṁ mām yathā jñāsyasi tac chṛṇu*: [Bg. 7.1] “Without any doubt, as you can understand Me completely, I am describing.” Now, here is the description. Kṛṣṇa says that the material energy and the spiritual energy, both of them are different energies of Kṛṣṇa. In the *Vedas* also it is stated, *parāsyā śaktir vividhaiva śrūyate*.

*na tasya kāryaṁ karaṇaṁ ca vidyate  
na tat-samaś cābhyadhikaś ca dṛśyate  
parāsyā śaktir vividhaiva śrūyate  
svābhāvikī jñāna-bala-kriyā ca  
[Cc. Madhya 13.65, purport]*

The Absolute Truth, the Supreme Personality of Godhead, has nothing to do Himself because His energies are so complete that simply by His desire, the energies work *svābhāvikī*, automatically. Just like the energy within a seed. You implant it, put it in, within the earth, put little water, and it fructifies. It becomes a big tree, banyan tree. The energy is so perfect. We can study by ordinary understanding. The banyan tree, one fruit, and there are thousands of seeds within one fruit. And each seed is containing another banyan tree. This is a fact. We can experience. Now, how much energy is there, a small seed. But the energy is so complete that it can produce a big banyan tree. Not only a big banyan tree, many millions of fruits, fig fruits, and each and every fruit there are millions of seeds. Just imagine *parāsyā śaktiḥ*, the energy of the Supreme, how perfect it is. And so perfect... *Svābhāvikī jñāna-bala-kriyā ca*. The energy is put there, electric energy or spiritual energy is there, and automatically it becomes perfectly done. Wherever it is... As it is required. *Svābhāvikī jñāna-bala-kriyā ca*. We, if we try to paint one picture of a banyan tree, it will take so much energy of us and days. Still, it is simply painting. It is not perfect. But Kṛṣṇa’s energy is so perfect that within the seed everything is there, and in due

course of time it fructifies and comes into nice, perfect tree. This is called Kṛṣṇa’s energy.

So both the spiritual energy and material energy, the source is Kṛṣṇa. Therefore the conclusion should be that life does not come from matter. Matter comes from life. As it is said in the *Bhagavad-gītā*, *bhinnā prakṛtir me aṣṭadhā*. Kṛṣṇa is life, and from Him these material energies—earth, water, air, fire, ether, mind, intelligence, and false ego—has come. So the huge, gigantic material cosmic manifestation is caused by the supreme life. Not that life has come from matter.

So there are so many theories, but Kṛṣṇa, the supreme life, the supreme being, is the source of everything. Therefore Kṛṣṇa says, *aham sarvasya prabhavo mattaḥ sarvaṁ pravartate* [Bg. 10.8]. The, this fact is known to the devotees. *Vāsudevaḥ sarvaṁ iti sa mahātmā sudurlabhaḥ* [Bg. 7.19]. Kṛṣṇa is the source. Absolute Truth is Kṛṣṇa. In the *Vedānta-sūtra* the inquiry is *athāto brahma jijñāsā*. What is that Absolute Truth, the supreme source of everything? That supreme source is Kṛṣṇa. That is explained in the *Śrīmad-Bhāgavatam* in the beginning: *janmādy asya yataḥ anvaṃyād itarataś ca artheṣu abhijñāḥ svarāṭ* [SB 1.1.1]. *Abhijñāḥ*. Kṛṣṇa is the supreme creator, and He knows everything. *Anvaya-vyatirekābhyām*, directly and indirectly, both ways. He knows everything. He says also in *Bhagavad-gītā*, *vedāham samatītāni* [Bg. 7.26]. He knows everything. Kṛṣṇa, when He was asked by Arjuna that “You say that this philosophy of *Bhagavad-gītā* was taught by You to the sun-god. How can I believe it?” the answer was that “The thing is that both of us, we were present, but you have forgotten. I have not forgotten.”

That is the difference between Kṛṣṇa and ordinary living be... He is complete; we are not complete. We are incomplete, fragmental portion of Kṛṣṇa. Therefore we must be controlled by Kṛṣṇa. If we do not agree to be controlled by Kṛṣṇa, then we shall be controlled by the material energy, this *bhūmir āpo ‘nalo vāyuh* [Bg. 7.4]. Actually, we are spiritual energy. We should voluntarily agree to be controlled by Kṛṣṇa. That is devotional service. That is devotional service. We are spiritual energy, and Kṛṣṇa is the Supreme Spirit. So if we agree to be controlled by Kṛṣṇa, then we are promoted to the spiritual world. If we agree. Kṛṣṇa does not interfere with your little independence. *Yatheccasi tathā kuru* [Bg. 18.63]. Kṛṣṇa say to Arjuna, “Whatever you like, you can do.” That independence we have got.

So out of that independence we have come to this material world, to enjoy freely. So Kṛṣṇa has given us freedom, “You can enjoy freely.” And we are trying to do that. But the result is that we are becoming entangled. We are given the freedom to work in this material world. Everyone is trying to become

the master of the material world. Nobody is trying to become the servant. Only we, the Vaiṣṇavas, we are trying to become servant. The *karmīs* and *jñānīs*, they do not like to become servant. They criticize us that “You Vaiṣṇavas, you have got slave mentality.” Yes, we have got the slave menta... Caitanya Mahāprabhu has taught, *gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ* [Cc. Madhya 13.80]. That is our position. What is the use of claiming artificially, “I am master”? If I had been master, then why the fan is required? I am servant of this influence of summer season. Similarly, I shall be servant in the winter season, too much cold.

So we are always servant. Therefore Caitanya Mahāprabhu says, *jīvera svarūpa haya nitya-kṛṣṇa-dāsa* [Cc. Madhya 20.108-109]. Actual, our constitutional position is eternal servant of Kṛṣṇa. Kṛṣṇa is the supreme controller. This Kṛṣṇa consciousness movement is meant for this purpose, that these foolish persons or rascals, *mūḍhāḥ*... I am not manufacturing the words “foolish” and “rascal.” It is said by Kṛṣṇa. *Na mām duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ* [Bg. 7.15]. He has spoken like that. You’ll find. *Duṣkṛtinaḥ*, always acting sinfully, and *mūḍhāḥ*, and rascals, ass. *Narādhamāḥ*, lowest of the mankind. “Oh, you are...? Kṛṣṇa, You are speaking so much ill of these materialist scientists? There are so many philosophers. They’re all *narādhamāḥ*?” “Yes, they are *narādhamāḥ*.” “But they are educated.” “Yes, that is also...” But what kind of education? *Māyayā apahr̥ta-jñānāḥ*: “The result of their education—knowledge has been taken away by *māyā*.” The more one is educated, the more one is atheist.

At the present moment... Of course, education does not mean... Education means to understand. *Jñānī*. Educate, educated means wise man, educated man, *jñānī*. The actual *jñānī* means *mām prapadyate*. *Bahūnām janmanām ante jñānavān mām prapadyate* [Bg. 7.19]. That is education. The education does not mean to become atheist, “There is no God. I am God, you are God, everyone is God.” This is not education. This is *ajñāna*. The Māyāvādīs, they think that they have become one with God. That is not education. That is described in the *Śrīmad-Bhāgavatam*: *ye ‘nye ‘ravindākṣa vimukta-māninaḥ*. They are thinking that they have become liberated, but actually, *aviśuddha-buddhayaḥ* [SB 10.2.32], their intelligence is not purified. Therefore falsely claiming. If one is God, then how he has become dog? This much common sense there is not. God is God; dog is dog. This Dvaitavāda philosophy is perfect. *Acintya-bhedābheda*, simultaneously one and different. We have got... Because we are spiritual energy, therefore... Kṛṣṇa is Supreme Spirit. Therefore we are in one in quality, but Kṛṣṇa is the Supreme. *Aṇor aṇīyān mahataḥ*. He’s *mahato mahīyān*, and we are *aṇor aṇīyān*. We are smaller than the smallest. This relationship with Kṛṣṇa is perfect. If we had been actually God, then why

we are fallen? This is not possible. God is God. He’s never... God’s name is Acyuta. He never falls down. But *jīva-bhūta*, *jīva*, living entities, they are *cyuta*. They falls down from the spiritual platform to the material platform.

So they may... Although we have fallen in the material platform, but because we are spiritual energy, therefore Kṛṣṇa is describing this living entity as *para prakṛti*. It is *prakṛti*. *Prakṛti* means to be controlled by the *puruṣa*. This is to be understood. *Prakṛti* is never controller. The *puruṣa* is controller. Therefore Kṛṣṇa says that *apareyam itas tu viddhi me prakṛtiṁ parām*. So *jīva-bhūtām mahā-bāho yayedam dhāryate jagat* [Bg. 7.5]. It is *parā-prakṛti*, superior energy, because it is trying to control over the material energy. Every one of us, we are trying to control over the material energy. The big stone, big hill, they, that is material energy, but the spiritual energy, a human being, is breaking the hill by dynamite. Therefore it is superior energy. It is also energy, but superior energy, because the..., it can control even the biggest mountain. Nowadays, by scientific advancement, they are making so many tunnels within the big, big mountain. Big, big ocean, they are making tunnel. They are drilling oil. Controlling. Therefore superior energy. But that does not mean they have become God. That is mistake. God is different. God is Kṛṣṇa, the supreme controller. He’s controller of the material energy and the superior energy. This should be the conclusion. *Jīva-bhūtām mahā-bāho yayedam dhāryate jagat* [Bg. 7.5]. And the... Because... That will be explained in the next verse.

Because the superior energy is controlling the material energy... Or trying to control. Not controlling, but trying to control. That is called struggle for existence. Actually, we cannot control the material energy, but we are trying. That endeavor, to try to control over this material energy, is called struggle for existence. Actually, we shall not be controller. We shall not be able to control. That is explained. Therefore, in the material world, we are trying to solve one problem, but we are getting new problems. In the Western countries we see it very easily. Man manufactured the horseless carriage, motorcar, to go very swiftly, but now it is problem is where to park and how to drive the motorcar. In America we have seen. They are increasing different paths, one after another, one after another, one after another. Still, the problem is not solved. Still somewhere you’ll find bottleneck. So many accidents. So we cannot actually solve the material problems. That is not possible. Material energy is so strong. *Sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā* [Bs. 5.44]. You cannot control over. Because real controller is Kṛṣṇa. We are simply trying to control over the material energy. That will be, never be successful. This is knowledge.

Kṛṣṇa says therefore, *daivī hy eṣā guṇamayī mama māyā*



*duratyayā* [Bg. 7.14]. *Mama māyā duratyayā*. It is very difficult. But without Kṛṣṇa consciousness, forgetting Kṛṣṇa, we are trying to control over the material energy. That is explained by a Vaiṣṇava poet, very simple language,

*kṛṣṇa-bahirmukha hañā bhoga vāñchā kare  
nikaṭa-stha māyā tāre jāpaṭiyā dhare  
(Prema-vivarta)*

As soon as we forget Kṛṣṇa, the supreme controller, and we want to control over the material energy, *bhoga vāñchā kare*... *Bhoga* means control over. "I shall control this market. I shall be the head of the market." Everyone is trying that. So *kṛṣṇa-bahirmukha*. He does not know the real controller is Kṛṣṇa. So *kṛṣṇa-bahirmukha hañā bhoga vāñchā kare*. This *bhoga vāñchā*, on account of this *bhoga vāñchā*, he becomes subjected to the conditions offered by this material nature. Therefore it is said,

*daivī hy eṣā guṇamayī  
mama māyā duratyayā  
mām eva ye prapadyante  
māyām etām taranti te  
[Bg. 7.14]*

So in the *Bhagavad-gītā* is..., everything is explained. Either you study in, comparing in the modern scientific and philosophical ways, or as you accept it as it is, the conclusion is the same—Kṛṣṇa is the supreme controller. That will be explained later verses. Therefore if you are sensible, if you are actually wise, I mean, if you are actually advanced in knowledge, then you should surrender to Kṛṣṇa. This is the conclusion. We have to surrender. Therefore Kṛṣṇa says *bahūnām janmanām ante* [Bg. 7.19]. You have to (be) controlled. You cannot be independent. The more you become independent, you become more and more entangled. *Yajñārthe karma, karmaṇi, anyatra karma-bandhanaḥ*. If you don't act for Yajña, Yajña-puruṣa, Kṛṣṇa, then you'll be entangled. So the best thing is if we become wise... Wise means... Kṛṣṇa says that "This is your position. You have to surrender unto Me. You did not surrender unto Me; therefore you are suffering so much in this material world."

Today is Kṛṣṇa's birthday. He descends to give us instruction. *Paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām* [Bg. 4.8]. Kṛṣṇa adverts Himself... *Yadā yadā hi dharmasya glānir bhavati bhārata* [Bg. 4.7]. This is *dharmasya glāniḥ*. What is that? When we forget Kṛṣṇa and try to become the master of the world. This is *dharmasya glāniḥ*. When we want to become master of Kṛṣṇa, that is *dharmasya glāniḥ*. So Kṛṣṇa adverts Himself. This is, today is the auspicious day of Kṛṣṇa's

adventing to kill Kāmsa and to release Vasudeva. This is Kṛṣṇa. *Yadā yadā hi dharmasya... Paritrāṇāya sādḥūnām*. Vasudeva, His father, was arrested, put into the prison house. To release him from the prison house, and to kill the Kāmsa, *duṣkṛtina, rākṣasa*... The *rākṣasika* philosophy is "How to kill Kṛṣṇa, how to become godless." Kāmsa was planning to kill Kṛṣṇa. That is... Kāmsa, or the demons, that is plan. But Kṛṣṇa comes to kill the demons and protect the devotees. *Paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām* [Bg. 4.8]. But He is kind to both the demons and the devotees. By... Anyone who is killed by Kṛṣṇa, he also gets liberation. And what to speak of the devotee.

So on this advent day of Kṛṣṇa we shall seek protection at the lotus feet of Kṛṣṇa. Then we shall be able to cross over this illusory energy, ocean of illusory energy.

*samāśritā ye pada-pallava-plavam  
mahat-padamṁ puṇya-yaśo murāreḥ  
bhavāmbudhir vatsa-padamṁ paramṁ padamṁ  
padamṁ padamṁ yad vipadām na teṣām  
[SB 10.14.58]*

So Kṛṣṇa is adventing today. There is *stotra* by the demigods. We should read, how Kṛṣṇa protects the demigods or the devotees. We should seek protection of Kṛṣṇa. This world is so dangerous. It is said, *padamṁ padamṁ yad vipadām*. Every step there is danger. But if we take shelter, *samāśritā ye pada-pallava-plavam mahat-padamṁ puṇya-yaśo murāreḥ*, if we take shelter of the lotus feet of Murāri, under whose lotus feet the whole *mahat-tattva*, cosmic manifestation, is resting, then this big ocean of birth and death, we can cross very easily. *Vatsa-padam*. *Vatsa-padam* means the impression by the hoof of a calf and the water contained in it. The whole ocean becomes like a spot, a small spot, created by the impression of the hoof. That is called *vatsa-padam*.

So this Kṛṣṇa consciousness movement is for this purpose. We are requesting and training the bewildered living entities who have forgotten Kṛṣṇa to revive Kṛṣṇa consciousness so that he may be saved from the onslaught of material nature. This is Kṛṣṇa consciousness movement. It is the greatest humanitarian welfare activities to the human society. Take it very seriously and be happy.

Thank you very much. (end)

# Śrīla Prabhupāda Explains The Rāsa Dance of Lord Balarāma

## Second Volume, Tenth Chapter, of Kṛṣṇa, “Lord Balarāma Visits Vṛndāvana.”

Lord Balarāma became very anxious to see His father and mother, Mahārāja Nanda and Yaśodā. Therefore He started for Vṛndāvana on a chariot with great enthusiasm. The inhabitants of Vṛndāvana had been anxious to see Kṛṣṇa and Balarāma for a very long time. When Lord Balarāma returned to Vṛndāvana, all the cowherd boys and the *gopīs* had grown up; but still, on His arrival, they all embraced Him, and Balarāma embraced them in reciprocation. After this He came before Mahārāja Nanda and Yaśodā and offered His respectful obeisances unto them. In response, mother Yaśodā and Nanda Mahārāja offered their blessings unto Him. They addressed Him as Jagadīśvara, or the Lord of the universe who maintains everyone. The reason for this was that both Kṛṣṇa and Balarāma maintain all living entities, and yet Nanda and Yaśodā were put into such difficulties on account of Their absence. Feeling like this, they embraced Balarāma and, seating Him on their laps, began their perpetual crying, wetting Balarāma with their tears. Lord Balarāma then offered His respectful obeisances to the elderly cowherd men and accepted the obeisances of the younger cowherd men. Thus, according to their different ages and relationships, Lord Balarāma exchanged feelings of friendship with them. He shook hands with those who were His equals in age and friendship, and with loud laughing embraced each one of them.

After being received by the cowherd men and boys, the *gopīs*, and King Nanda and Yaśodā, Lord Balarāma sat down, feeling satisfied, and they all surrounded Him. First Lord Balarāma inquired from them about their welfare, and then, not having seen Him for such a long time, they began to ask Him different questions. The inhabitants of Vṛndāvana had sacrificed everything for Kṛṣṇa, simply being captivated by the lotus eyes of the Lord. Because of their great desire to love Kṛṣṇa, they never desired anything like elevation to the heavenly planets or merging into the effulgence of Brahman to become one with the Absolute Truth. They were not even interested in enjoying a life of opulence, but were satisfied in living a simple life in the village as cowherd men. They were always absorbed in thoughts of Kṛṣṇa and did not desire any personal benefits, and they were all so much in love with Him that in His absence their voices faltered when they began to inquire from Balarāmajī.

First Nanda Mahārāja and Yaśodāmayī inquired, “My dear Balarāma, are our friends like Vasudeva and others in the family doing well? Now You and Kṛṣṇa are grown-up married men with children. In the happiness of family life, do You sometimes remember Your poor father and mother, Nanda Mahārāja and Yaśodādevī? It is very good news that the most sinful King Kaṁsa has been killed by You and that our friends like Vasudeva and the others who had been harassed by him, have now been relieved. It is also very good news that both You and Kṛṣṇa defeated Jarāsandha and Kālayavana, who now is dead, and that You are now living in a fortified residence in Dvārakā.”

When the *gopīs* arrived, Lord Balarāma glanced over them with loving eyes. Being overjoyed, the *gopīs*, who had so long been mortified on account of Kṛṣṇa’s and Balarāma’s absence, began to ask about the welfare of the two brothers. They specifically asked Balarāma whether Kṛṣṇa was enjoying His life surrounded by the enlightened women of Dvārakā Purī. “Does He sometimes remember His father Nanda and His mother Yaśodā and the other friends with whom He so intimately behaved while he was in Vṛndāvana? Does Kṛṣṇa have any plans to come here to see His mother Yaśodā and does He remember us *gopīs* who are now pitifully bereft of His company? Kṛṣṇa might have forgotten us in the midst of the cultured women of Dvārakā, but as far as we are concerned, we are still remembering Him by collecting flowers and sewing them into garlands. When He does not come, however, we simply pass our time by crying. If only He would come here and accept these garlands that we have made. Dear Lord Balarāma, descendant of Daśārha, You know that we would give up everything for Kṛṣṇa’s friendship. Even in great distress one cannot give up the connection of family members, but although it might be impossible for others, we gave up our fathers, mothers, sisters and relatives without caring at all about our renunciation. Then, all of a sudden, Kṛṣṇa renounced us and went away. He broke off our intimate relationship without any serious consideration and left for a foreign country. But He was so clever and cunning that He manufactured very nice words. He said, ‘My dear *gopīs*, please do not worry. The service you have rendered Me is impossible for Me to repay.’ After all, we are women, so how could we disbelieve Him? Now we can understand that



His sweet words were simply for cheating us.”

Another *gopī*, protesting Kṛṣṇa’s absence from Vṛndāvana, began to say: “My dear Balarāmajī, we are of course village girls, so Kṛṣṇa could cheat us in that way, but what about the women of Dvārakā? Don’t think they are as foolish as we are! We village women might be misled by Kṛṣṇa, but the women in the city of Dvārakā are very clever and intelligent. Therefore I would be surprised if such city women could be misled by Kṛṣṇa and could believe His words.”

Then another *gopī* began to speak. “My dear friend,” she said, “Kṛṣṇa is very clever in using words. No one can compete with Him in that art. He can manufacture such colorful words and talk so sweetly that the heart of any woman would be misled. Besides that, He has perfected the art of smiling very attractively, and by seeing His smile women become mad after Him and would give themselves to Him without any hesitation.”

Another *gopī*, after hearing this, said, “My dear friends, what is the use in talking about Kṛṣṇa? If you are at all interested in passing away time by talking, let us talk on some subject other than Him. If cruel Kṛṣṇa can pass His time without us, why can’t we pass our time without Kṛṣṇa? Of course, Kṛṣṇa is passing His days very happily without us, but the difference is that we cannot pass our days very happily without Him.”

When the *gopīs* were talking in this way, their feelings for Kṛṣṇa became more and more intensified, and they were experiencing Kṛṣṇa’s smiling, Kṛṣṇa’s words of love, Kṛṣṇa’s attractive features, Kṛṣṇa’s characteristics and Kṛṣṇa’s embraces. By the force of their ecstatic feelings, it appeared to them that Kṛṣṇa was personally present and dancing before them. Because of their sweet remembrance of Kṛṣṇa, they could not check their tears, and they began to cry without consideration.

Lord Balarāma could, of course, understand the ecstatic feelings of the *gopīs*, and therefore He wanted to pacify them. He was expert in presenting an appeal, and thus, treating the *gopīs* very respectfully, He began to narrate the stories of Kṛṣṇa so tactfully that the *gopīs* became satisfied. In order to keep the *gopīs* in Vṛndāvana satisfied, Lord Balarāma stayed there continually for two months, namely the months of Caitra (March-April) and Vaiśākha (April-May). For those two months He kept Himself among the *gopīs*, and He passed every night with them in the forest of Vṛndāvana in order to satisfy their desire for conjugal love. Thus Balarāma also enjoyed the *rāsa* dance with the *gopīs* during those two months. Since the season was springtime, the breeze on the bank of the Yamunā was blowing very mildly, carrying the



aroma of different flowers, especially of the flower known as *kaumudī*. Moonlight filled the sky and spread everywhere, and thus the banks of the Yamunā appeared to be very bright and pleasing, and Lord Balarāma enjoyed the company of the *gopīs* there.

The demigod known as Varuṇa sent his daughter Vāruṇī in the form of liquid honey oozing from the hollows of the trees. Because of this honey the whole forest became aromatic, and the sweet aroma of the liquid honey, Vāruṇī, captivated Balarāmajī. Balarāmajī and all the *gopīs* became very much attracted by the taste of Vāruṇī, and all of them drank it together. While drinking this natural beverage, Vāruṇī, all the *gopīs* chanted the glories of Lord Balarāma, and Lord Balarāma felt very happy, as if He had become intoxicated by drinking that Vāruṇī beverage. His eyes rolled in a pleasing attitude. He was decorated with long garlands of forest flowers, and the whole situation appeared to be a great function of happiness because of this transcendental bliss. Lord Balarāma smiled beautifully, and the drops of





perspiration decorating His face appeared to be soothing morning dew.

While Balarāma was in that happy mood, He desired to enjoy the company of the *gopīs* in the water of the Yamunā. Therefore He called Yamunā to come nearby. But Yamunā neglected the order of Balarāmajī, considering Him to be intoxicated. Lord Balarāma became very much displeased at Yamunā's neglecting His order. He immediately wanted to scratch the land near the river with His plowshare. Lord Balarāma has two weapons, a plow and a club, and He takes service from them when they are required. This time He wanted to bring the Yamunā by force, and He took the help of His plow. He wanted to punish Yamunā because she did not come in obedience to His order. He addressed Yamunā: "You wretched river! You did not care for My order. Now I shall teach you a lesson! You did not come to Me voluntarily. Now with the help of My plow I shall force you to come. I

shall divide you into hundreds of scattered streams!"

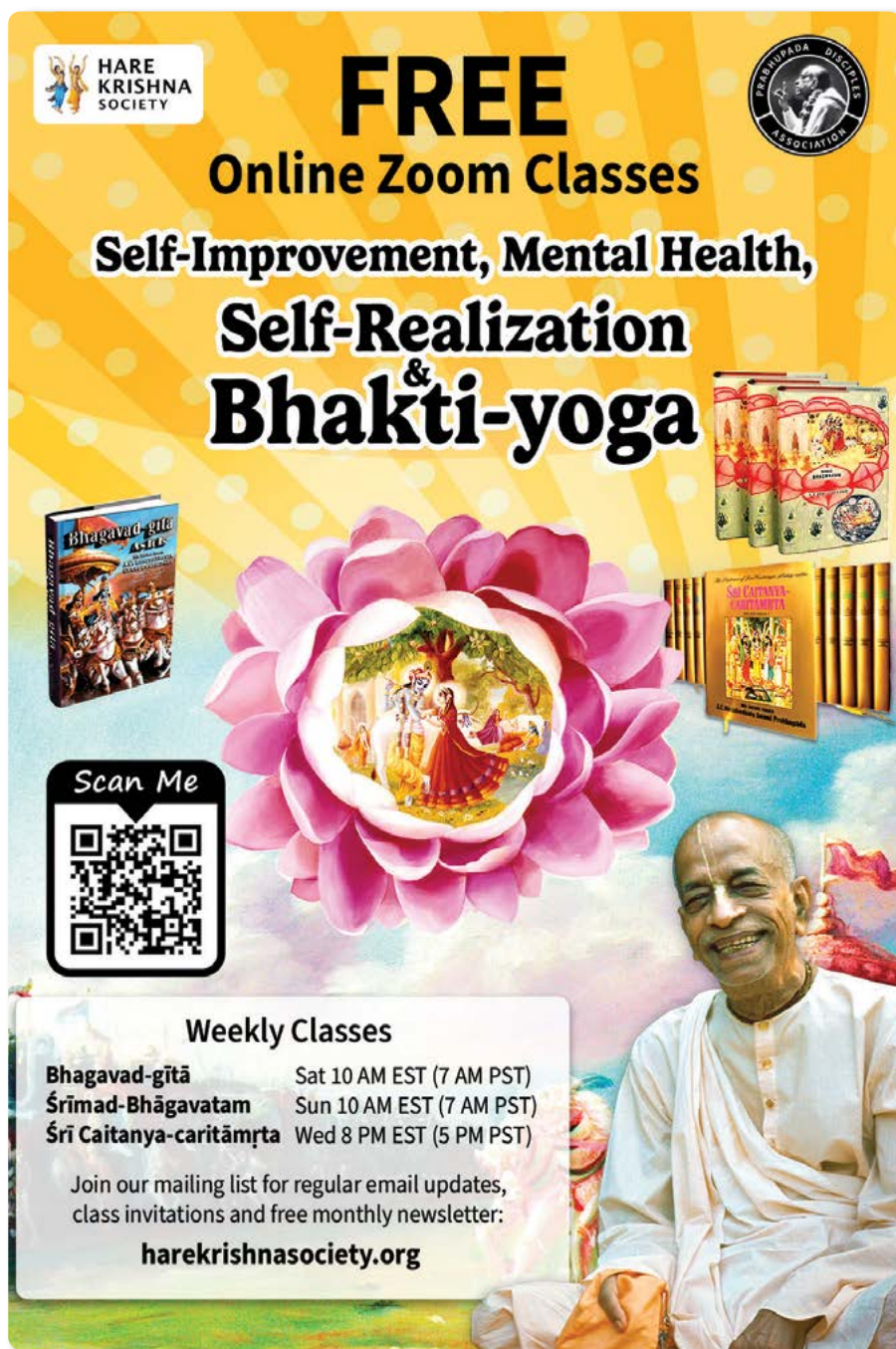
When Yamunā was threatened like this, she became greatly afraid of the power of Balarāma and immediately came in person, falling at His lotus feet and praying thus: "My dear Balarāma, You are the most powerful personality, and You are pleasing to everyone. Unfortunately, I forgot Your glorious, exalted position, but now I have come to my senses, and I remember that You hold all the planetary systems on Your head merely by Your partial expansion of Śeṣa. You are the sustainer of the whole universe. My dear Supreme Personality of Godhead, You are full of six opulences. Because I forgot Your omnipotence, I have mistakenly disobeyed Your order, and thus I have become a great offender. But, my dear Lord, please know that I am a surrendered soul unto You. You are very much affectionate to Your devotees. Therefore please excuse my impudence and mistakes and, by Your causeless mercy, may You now release me."

Upon displaying this submissive attitude, Yamunā was forgiven, and when she came nearby, Lord Balarāma wanted to enjoy the pleasure of swimming within her water along with the *gopīs* in the same way an elephant enjoys himself along with his many she-elephants. After a long time, when Lord Balarāma had enjoyed to His full satisfaction, He came out of the water, and immediately a goddess of fortune offered Him a nice blue garment and a valuable necklace made of gold.

After taking bath in the Yamunā, Lord Balarāma, dressed in blue garments and decorated with golden ornaments, looked very attractive to everyone. Lord Balarāma's complexion is white, and when He was properly dressed He looked exactly like the white elephant of King Indra in the heavenly planet. The River Yamunā still has many small branches due to being scratched by the plowshare of Lord Balarāma. And all these branches of the River Yamunā still glorify the omnipotency of Lord Balarāma.

Lord Balarāma and the *gopīs* enjoyed transcendental pastimes together every night for two months, and time passed away so quickly that all those nights appeared to be only one night. In the presence of Lord Balarāma, all the *gopīs* and inhabitants of Vṛndāvana became as cheerful as they had been before in the presence of both brothers, Lord Kṛṣṇa and Lord Balarāma.





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**Weekly Classes**

<b>Bhagavad-gītā</b>	Sat 10 AM EST (7 AM PST)
<b>Śrīmad-Bhāgavatam</b>	Sun 10 AM EST (7 AM PST)
<b>Śrī Caitanya-caritāmṛta</b>	Wed 8 PM EST (5 PM PST)

Join our mailing list for regular email updates,  
class invitations and free monthly newsletter:  
**harekrishnasociety.org**

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### HKS Website: HareKrishnaSociety.org

### HKS Facebook page: [fb.com/HareKrishnaSocietyOfficial](https://fb.com/HareKrishnaSocietyOfficial)

### PDA on WhatsApp:

[chat.whatsapp.com/JevdrxyE15R9xdEOGWHsUC](https://chat.whatsapp.com/JevdrxyE15R9xdEOGWHsUC)

### PDA Facebook group: [fb.com/groups/PrabhupadaDisciples](https://fb.com/groups/PrabhupadaDisciples)

## Newsletter Information

For questions or feedback, contact our Managing Editor at [yasoda1008@yahoo.com](mailto:yasoda1008@yahoo.com)

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