

KRISHNA VOICE

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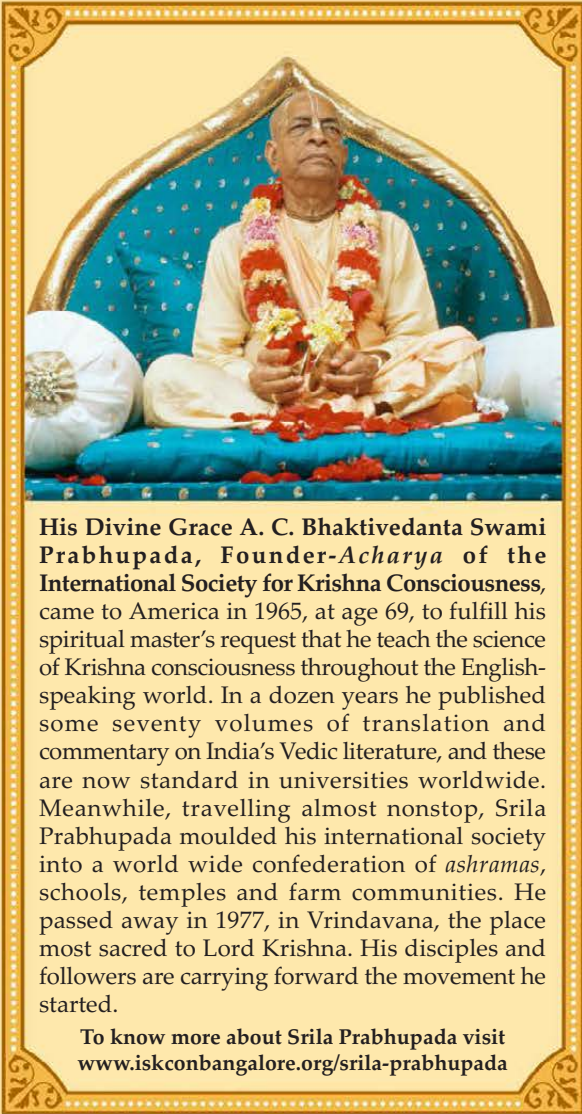
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KRISHNA VOICE



Vol 27, No.5

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

To know more about Srila Prabhupada visit
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London Town Hall Lecture

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

[This lecture, delivered September 15, 1969 at Town Hall in London, is
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada's first public address in England.]

Ladies and gentlemen, I thank you very much for your coming to this meeting. This *Sankirtan* movement is very authorized, according to the Vedic literature. Most of you are well acquainted with the studies of *Bhagavad-gita*, and in the *Bhagavad-gita* you will find that Lord Krishna says, "After many births, the man of wisdom seeks refuge in Me, knowing that Vasudeva is everything." After many, many births. Of course at the present moment they do not believe that there is birth after death, but it is not a question of whether you believe or do not believe. The truth is there. So there is birth after death. You do not die after finishing this body; you simply accept another body. That you can experience daily. In your childhood you can remember that you had a body just like a child's. Now you are grown up, and so where is that body? That body is gone. Now you have a new body, but you know that you once had a childhood body. Actually transmigration of the soul is a very simple subject. Any sensible man can understand it. And in the *Bhagavad-gita*, in the very beginning of the instruction, Krishna says that those who are sober and intelligent are not bewildered when a living entity changes his body. Change of body is going on at every moment, at every second, imperceptively. Medical science also accepts that at every second our bodies are changing. That is a fact. Our bodies are changing every moment, and the final change is called death. But actually there is no death. You simply accept another body.

Thus Krishna says that after many, many births of struggle or attempts to acquire knowledge, when one comes to the summit point of understanding, he understands that the Origin of everything is Vasudeva, Krishna. And the first aphorism of the *Vedanta-sutra* says that this human form of life is meant for inquiring about *Brahman*. And the *Vedas* say *aham Brahmasmi*, "I am *Brahman*. I am not this body. I am spirit soul." And when one understands that he is spirit soul, he at once becomes joyful. That is the sign of *Brahma-bhuta*. As soon as one realizes that he is *Brahman*, that he has nothing to do with this material world, then all anxieties immediately leave. Finished. And in the *Vedanta-sutra* you will also find that the spirit soul and the Supreme Soul are both *ananda*, blissful. By nature they are blissful, always wanting to enjoy. That is the nature of spirit. But at the present moment, because we have forgotten that we are spirit soul, part and parcel of the Supreme Lord, and have identified ourselves with something else, something which is transitory, we are suffering.

Actually we are not products of this material world, but we are thinking, "I am American, I am Indian. I am Englishman. I am German. I am Chinaman. I'm Russian, or I am a cat or dog." There are so many. These are all designations. But by realizing "I am *Brahman*," I am part and parcel of the Supreme *Brahman*, qualitatively I become one with God, just as a particle of gold is also gold. So qualitatively I am one with God or Krishna.

When I speak of Krishna, please understand I mean God, because Krishna means all attractive. Without being all attractive, one cannot be God. God must be all attractive, all opulent, all merciful, all luminous, all renounced, all beautiful. These are the qualifications of God.

Cultivation of knowledge is not easy for everyone. That is also stated in the *Bhagavad-gita*. Out of many millions of human beings, one may be interested to know what is the aim of life, one may ask, "Why am I suffering?" Everyone is suffering. That is a fact. In this material world nobody can be happy. If one is thinking he is happy materially, he is a fool. Nobody can be happy here, for this is the place for distress. It is certified by the scriptural law: This place is for misery. And we also learn that it is temporary. Even if we accept that although this is just a miserable place, we shall stay here, nonetheless, we shall not be allowed to stay. One day death will come and immediately kick us out. We have seen that the great President of the United States, Mr. Kennedy, who was supposed to be the happiest man in the world, was kicked out within a second. In our country, Mahatma Gandhi was a very popular leader, but in a second he was removed from the field. So we do not know when we shall be removed immediately by the freaks of nature. Therefore, the intelligent man should try to know his constitutional position. "I want to stay, but some super power kicks me out of this place. Why?" This is the question. The *Vedanta-sutra* instructs that human beings should not remain ignorant. You should question why you are suffering these threefold miseries. "I do not want death. Why does death overcome me?" An intelligent man should always keep before him the four principles of misery: birth, death, old age and disease. These are the instructions of the *Bhagavad-gita*. One who is making progress in knowledge must keep before him these four problems. You may be very much proud of your scientific advancement of knowledge, but here is the real science. If you overcome



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birth, death, old age, and disease, then you are advancing.

The *Bhagavatam* says, that after properly executing your duty as Indian or American or Englishman or scientist or businessman or father or mother, if you do not develop your anxiety to inquire about *Brahman*, then you have wasted your life. This is the beginning of the *Vedanta-sutra*. People are interested in studying *Vedanta*, but *Vedanta* is not a matter of speculation. It is to be studied from the authorities. So if after executing your duties very properly, you do not develop your consciousness to know about yourself or the Supreme Self, then whatever you have done is simply a waste of time.

This message of Chaitanya Mahaprabhu, this Hare Krishna movement, is to warn you, "Don't spoil this opportunity, this human form of life. Don't spoil it." Eating, sleeping, mating and defending are common to the animals and the human beings. You eat; the animals eat. You sleep; the animals sleep. You mate; the animals mate. You are afraid of your enemy; animals are also afraid of their enemy. So by discovering very palatable dishes to eat, or fashionable dresses for sex life or atom bombs for defending, by advancing in these principles only, you are no better than the animals. You are only as good as animals.

According to Sanskrit, *dharma* means constitutional position which you cannot change. For instance, sugar is sweet. If you say, "Oh, this sugar is salty," it is not sugar. So sweetness is the *dharma* of sugar. That is real *dharma*. Not that today I accept Hinduism, the next day I accept Christianity, or the next day I accept Mohammedanism. These are not *dharma*. Real *dharma* you cannot change. It is not possible to change. And what is that *dharma*? Krishna says, "You give up all speculative nonsense. Just surrender unto Me." To surrender unto the Supreme Lord, the Supreme Personality of Godhead, is real religion. And all sects and faiths are rituals to lead one to that point. Real religion is surrendering unto the Supreme Lord. Therefore Krishna says that after many, many births, when man is actually intelligent, he surrenders unto the Supreme Lord. Then he is mahatma. And what are the symptoms of mahatma? Those who are mahatmas are not under the control of this material nature. They are under the control of the spiritual nature. And what are the symptoms of one under the control of the spiritual nature? That is also explained in the *Bhagavad-gita*. He is fully surrendered unto the Supreme Personality of Godhead and always engaged in glorifying His activities. The mahatma is also always very careful about executing devotional service. He is always offering obeisances. In this way he enjoys and is satisfied. These are the signs of mahatma. There are so many theories on how to become liberated, how to become a mahatma how to become a religionist, how to become a philosopher, but real success in life is to become broadminded. Mahatma means broad-mind. They do not think "I am this, or I am that, I am Hindu; I am Muslim; I am Christian; I am Indian I am German; I am Englishman." No. The mahatma is freed from all designations. When I think "I am Englishman, or I am Indian," this is only my designation, because as soon as I change this body and accept another body, then all of this is immediately finished. Just like President Kennedy. President Kennedy and his philosophy are all finished. Now you do not know where Mr. Kennedy is and what he is doing. But he has a body; that is a fact. That I have already explained. But now you do not know where he is, nor does he know that he was President, or this or that. This is called illusion, *maya*.

Bhaktivinoda Thakura says, "My dear friends, my dear brothers, why are you being washed away by the waves of this illusion? You've been thrown into the ocean and are being washed away by the waves." Similarly, by the waves of this material nature we are being washed from one body to another, but actually we do not want this. Actually, every one of us wants a permanent body, a permanent position, a permanent life, a blissful life, a life of knowledge. But you do not know how to get it because you do not care to know. Everything is here. You don't have to study many books; just study *Bhagavad-gita As It Is*. We have therefore published this *Bhagavad-gita As It Is* without any nonsensical interpretations. As it is. When you attain this knowledge, you'll know what you are meant for.

This movement is meant to revive your original consciousness. Original consciousness is Krishna consciousness. And the other consciousness which you have now acquired is superficial, temporary. "I am Indian, I am this, I am that." These are all superficial. Real consciousness is *aham Brahmasmi*. Lord Chaitanya, who started this movement 500 years ago in Bengal, India, immediately informs you that your real identity, your real constitutional position, is that of being part and parcel of Krishna or God. From this you can understand what your duty is. This hand is part and parcel of your body. What is the duty of this hand? To serve the body. That's all. The hand cannot enjoy independently. It is not possible. If you cut off this hand from this body and throw it into the street, nobody will care for it. It becomes ugly and useless. But so long as it is attached to this body, it is worth millions and trillions of dollars. If there is any trouble with it, you will spend any amount to save it, but when this hand is detached from this body, you don't care if it is trampled upon by any man. So this is our position. We are part and parcel of the Supreme Lord. If we remain attached to the Supreme, then we have value. Otherwise we have no value. Therefore Krishna says in the *Bhagavad-gita*, "Just be attached to Me. Then your all problems are solved."



This Krishna consciousness is there. You can see that there are now twenty branches in Europe and America and the boys and girls are neither Hindu nor Indian. In the International Society for Krishna Consciousness, I am the only Indian. How is it others are taking it? Because it is there. It is in you. It is in me, in everyone. We simply have to invoke it, that's all. And that invoking process is this Sankirtan Movement. If you chant Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, your heart will become cleared and you will understand that Krishna is everything.

This movement is neither manufactured, nor bogus, nor bluff. It is genuine and authorized. Try to understand this philosophy. We are teaching no new philosophy. *Bhagavad-gita* as it is, that's all. *Bhagavad-gita* is read all over the world, but unfortunately there are many rascal interpreters who are poisoning the whole thing. But just try to understand *Bhagavad-gita* as it is, and the goods will be immediately delivered.

In *Srimad-Bhagavatam*, in describing the condition of this age of Kali, Sukadeva Gosvami said that at the end of this age the condition will be very horrible. So after explaining the difficulties of this age, Kali-yuga (of which 5,000 years we have already passed and of which 427,000 years are still remaining), Sukadeva Gosvami says, "My dear King, I have explained to you the difficulty and resultive condition of this age, Kali-yuga, but there is a great opportunity in this age. And what is that? Simply by chanting this Hare Krishna mantra, one can become freed from all contamination and be eligible for promotion to the spiritual kingdom which is beyond this dark region." This material world is darkness. For instance, there is no sun now. It is dark, so we have to illuminate by electric light, by moonlight, by so many things. Actually, the nature of this world is darkness. Therefore the basic injunction is, "Don't remain in this darkness. Go to that effulgent region." The *Bhagavad-gita* says the same thing. Everything is there in the *Bhagavad-gita*. So our request is that you read the *Bhagavad-gita As It Is*. That is my request. I am not charging anything; I am not making a profession. This Sankirtan Movement is free. Not that it is a secret thing and if you pay me something then I shall give you some *mantra*. It is an open secret. If you chant Hare Krishna, there is no loss, but there is great gain. You can try it. We are freely distributing it by chanting. Join with us and try to understand this philosophy. We have a monthly magazine, "Back to Godhead," and many publications, *Bhagavad-gita As It Is*, *Teachings of Lord Chaitanya*. If you want to understand this movement through philosophy, science, argument, we are prepared. But if you simply chant, there is no need of education nor philosophizing. Chant Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, and you will gain everything. Thank you. 🙏

Srila Prabhupada, the founder-*acharya* of ISKCON, has delivered more than 1500 lectures on Vedic scriptures like *Bhagavad-gita*, *Srimad-Bhagavatam* and *Sri Chaitanya-charitamrita*. The audio recording of his lectures are available in ISKCON centers. You can also hear some of these lectures in www.iskconbangalore.org/srila-prabhupada-lectures



Scientific Progress: Bombastic Words

This exchange between His Divine Grace A.C. Bhaktivedanta Swami Prabhupada and his disciple Bhaktisvarupa Damodara Swami, Ph.D., took place in Atlanta during March of 1975.

Bhaktisvarupa Damodara Swami: Modern scientists are working very hard to create life in the laboratory.

Srila Prabhupada: Try to understand this. Just as God is already existing, so the living entities, being part and parcel of God, are also already existing—eternally. So you haven't got to "create." That is foolishness, because the living entities are eternal—they are never created. They simply become manifest in the material world in four different ways. Some of them are manifested through seeds, some of them through fermentation,

some through eggs, and some through embryos. But the living entities are already existing, so there is no question of "creation." This is the science of the living entity.

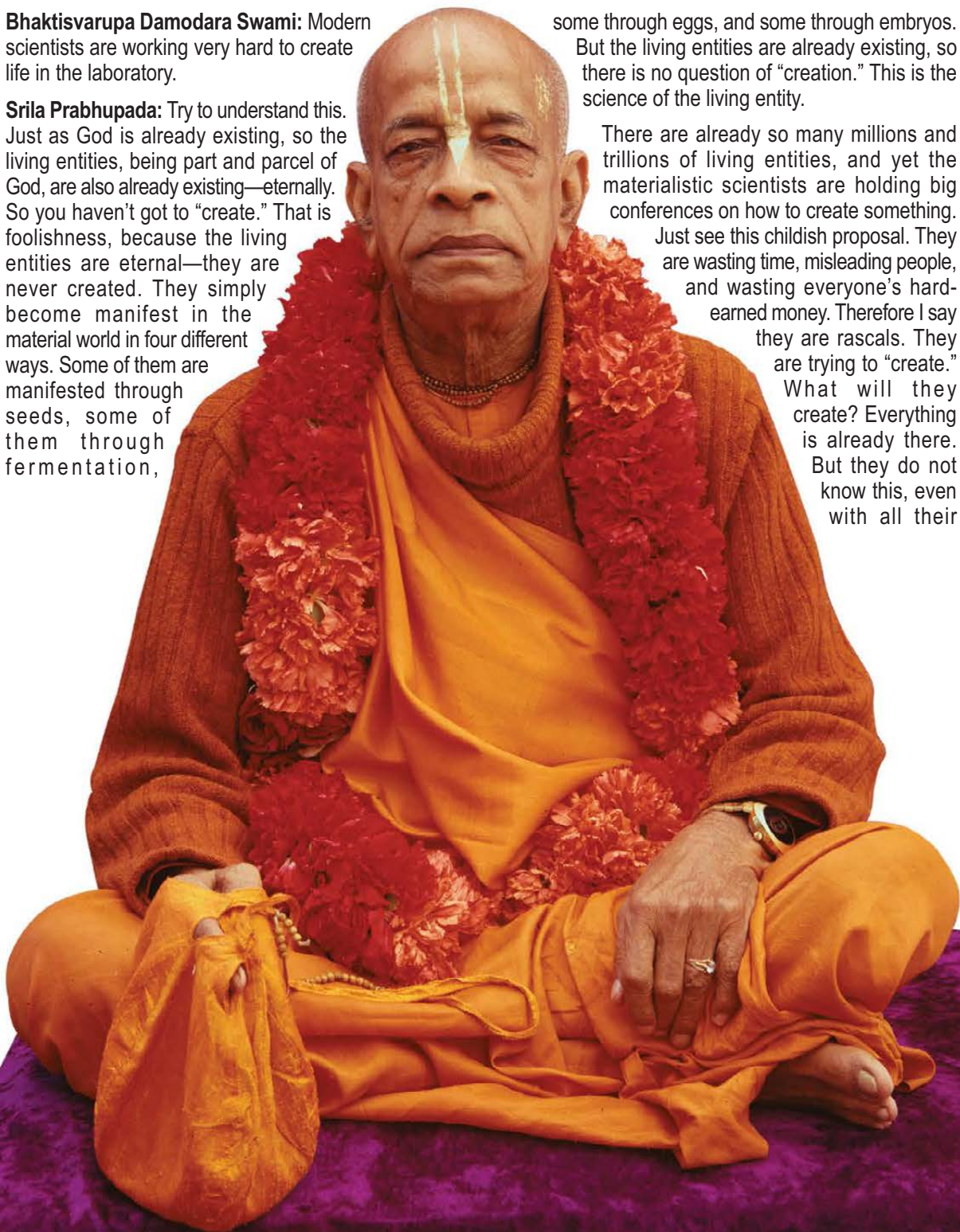
There are already so many millions and trillions of living entities, and yet the materialistic scientists are holding big conferences on how to create something.

Just see this childish proposal. They are wasting time, misleading people, and wasting everyone's hard-earned money. Therefore I say

they are rascals. They are trying to "create."

What will they create? Everything is already there.

But they do not know this, even with all their



advanced education. Therefore, the *Bhagavad-gita* describes them as *mudhas*, rascals.

Now, you tell these *mudhas*, "My dear sir, you cannot create, nor can anything be created. Just find out where the living entities are coming from, what is their source, who is the brain behind all of nature. Find *that* out. That is real knowledge. If you struggle for this knowledge and try to find the original source of everything, then some day you may come to the platform of *vasudevah sarvam iti sa mahatma sudurlabhah*: you'll understand that God is the source of everything, and your knowledge will be perfect."

Look at this nice flower—do you think it has come out automatically, without the direction of any brain? This is nonsensical philosophy. These so-called scientists use so many bombastic words, but how much are they actually explaining? Nobody else can understand; it is understood by them only. They put forth some complicated language in such a way that unless *they* explain it, nobody will understand. They say that everything is automatically done "by nature." That's not the fact.

Nature is an instrument. Just like a wonderful computer. But still there is an operator. These rascals have no common sense. Where is the machine that is working without any operator? Is there such a machine within their experience? How can they suggest that nature is working automatically? Nature is a wonderful machine, but the operator is God, Krishna. That is real knowledge. Just because the machine is working very wonderfully, does that mean there is no operator? For example, the harmonium is also a machine, and if an expert musician is playing it, then it produces very melodious, pleasing sounds. "Oh, how nice." But will the harmonium play automatically and give out melodious sounds? So they don't even have any common sense, and still they are calling themselves scientists. That is our regret—that these people don't even have any common sense, and still they are passing as scientists.

Bhaktisvarupa Damodara Swami: They are thinking that because through chemistry they are able to synthesize some primitive amino acids...

Srila Prabhupada: That is craftsmanship; that is not knowledge. For instance, let us say that you paint a picture of a rose. You are a painter—not a man of knowledge. "Man of knowledge" means someone who knows *how* things are being done. A painter simply imitates what he sees, that's all. Therefore, art and

science are two different departments.

Bhaktisvarupa Damodara Swami: So if they create some synthetic, that is just an art.

Srila Prabhupada: Yes. For example, a good cook knows how to mix the spices and condiments and make very tasteful things. So you can call a chemist a good cook. Chemistry is nothing but the art of mixing different chemicals, that's all. There is oil, there is alkaline, you mix it very professionally, and soap comes out—very useful.

Bhaktisvarupa Damodara Swami: But the scientists are convinced that somehow they'll be able to create life and even make a human being.

Srila Prabhupada: This is not a problem, that without your creation of life the world will go to hell. Life is already there. For instance, there are so many motorcars—if I manufacture another motorcar, is there any great credit for me? So many motorcars are already there! When there were no motorcars, the first man who manufactured one had some credit. "Yes, you have done something nice—a horseless carriage. People will benefit from it—a convenience—that's all right." But when there are millions and millions of motorcars simply creating accidents, and I manufacture another motorcar, what is my credit? What is my credit'?

Bhaktisvarupa Damodara Swami: Zero.

Srila Prabhupada: Zero. And to achieve this "zero," they are going to hold some big conference, and so many people will come and spend money.

Bhaktisvarupa Damodara Swami: They want to make a better human being. They want to make life better.

Srila Prabhupada: Yes, that is our proposal. We say to the scientists. "Don't waste time trying to make life. Try to make your life *better*. Try to understand what your actual spiritual identity is, so that you may become happy in this lifetime. This research should be done."

The first thing they have to learn is that there is a driver, or soul, within the "motorcar" of the body. This is the first point of knowledge. Unless one understands this simple thing, he's an ass. The driver—the soul—is moving the motorcar of this body. And if the driver is educated, then he can move his body for self-realization, so that he can go home, back to Godhead. Then he becomes perfect. So we are educating the driver—we are not trying to manufacture another tin car. This is Krishna consciousness. 🙏

Fasting

May 13 Ekadashi
May 14 *break fast*
May 27 Ekadashi
May 28 *break fast*

Festivals

May 14 End of Salagrama & Tulasi Jala Dana

Krishna lila: The Divine Forms and Pastimes

—by Hayagriva das Adhikari

Lord Krishna's pastimes, His appearance and disappearance, are continuous and eternal throughout the universe. As far as these pastimes are concerned, there is no stoppage. It is hard for the common man to understand how Krishna's *lilas* (pastimes) can be eternal. To our conception He was present on earth 5,000 years ago, and now He is gone. We compare Him to ourselves. We remain on this planet for 100 years at the most and then, like a bubble, we pop and disappear. Although this is true for ourselves, we should not compare our condition to that of the Absolute Godhead. His body is eternal, blissful and full of knowledge, whereas ours is mortal and full of misery and ignorance. Consequently we cannot understand how Krishna's *lilas* are eternal.

When Krishna intends to reveal Himself on the earth or any other material planet, He first sends His parents and devotees. Then He manifests Himself in His different ages: as an infant, a young boy, and a youth. He is never old or middle-aged. Because His body is *achyuta*, changeless, He looked like a young boy on the battlefield of Kurukshetra, although He was a grandfather.

The pastimes of Krishna are revealed beginning with the killing of Putana and extending through to His disappearance. There are innumerable universes, and in all of them these *lilas* are revealed. Lord Chaitanya compares the progression of the *lila* with the progression of the sun across the sky. Just as the sun in 24 hours passes over all the continents of the earth, so Krishna's *lilas* in the 14 *manvantaras* pass over the various universes. When the sun passes over a continent, it appears that this great orb has a rising and a setting. It comes and it goes. But in actuality the sun is constantly shining and is fixed. It is only from the perspective of the Earth that it appears to rise and set. Similarly, to the human perspective the *lilas* of Krishna appear to come and go, but in actuality they are always being enacted. The *lilas* are always taking place somewhere in the universe, just as somewhere on Earth the sun is always shining, although it is not always seen in any one place. So the orbit of Krishna's *lilas* passes through various spheres and is manifest on the Earth after certain millions of years.

Although Krishna sports in infinite *lilas* throughout the universe, He still sports eternally in Goloka Vrindavana in the spiritual sky. Goloka and Gokula are expansive, like the body of the Lord, and through His will these regions are revealed all over the universe. Goloka is revealed in the eternal abode of His *lila*. Lord Chaitanya says that just as a drama has three stages, the high, the middle, and the low, so Lord Krishna is revealed in three stages. This revelation is full in Dvaraka, fuller in Mathura, and fullest in Vrindavana. When He first descends, He is seen in Vrindavana, and the pastimes there, being the original, are the most important and sacred.

There are fourteen Manus in one day of Brahma, and as the orbit of Krishna's *lilas* circulates, He is seen on the Earth once during a day of Brahma. There are seventy one *yugas* or ages, and in the twenty-eighth *kalpa*, in the Dvapara yuga, Krishna appears. Thus He appeared on this earth 5,000 years ago. While He was here He remained 125 years, and while He was on the Battlefield of Kurukshetra He was 100 years old, yet His eternal body appeared as that of a fresh youth's. During every second of these 125 years, this sequence of pastimes was appearing in all other parts of the infinite universes. Although these *lilas* are always occurring with clock-like precision, Lord Krishna is always aloof from them. One would stand a better chance counting the dewdrops on the grass or the rays of the moon and stars than counting the virtues, powers and energies of Krishna's *lilas* as they are revealed throughout the creation. Neither Lord Brahma with all his heads nor Lord Ananta with his thousand mouths can describe them. Lord Chaitanya hints that perhaps even Lord Krishna cannot know them all, and therefore He is thirsty to taste them. Infinite orbs whirl incessantly in His bosom like so many particles of dust, all moved by time. And the holy scriptures only cry out, "Not here. Oh, He is not here." And no one sees the end. *Srimad-Bhagavatam* testifies: "We do not know how the Lord celebrates, nor if we could travel throughout the whole creation could we know this, for He is celebrating as He pleases. His jubilations extend through infinite forms of energy." (*Bhagavatam*, 10.14.2).

Lord Krishna creates worlds both visible and invisible to the mundane senses. In the spiritual sky, which is invisible to us, there are infinite worlds with Deities, expansions of Krishna, presiding over each. This is doubtlessly very wonderful, but His pastimes in Vrindavana with the cowherd boys and girls are no less wonderful because in Lord Krishna's supreme Abode, Krishna-loka, He similarly sports with an infinite number of *gopas* and *gopis*. In that abode each cowherd boy has millions of cows, each of which yields limitless milk. In the same way Lord Krishna presides over millions and millions of Brahmas, who create under His Divine order infinite worlds.



In one instant Lord Krishna created both the visible and invisible worlds and created lords to preside over each of them. These lords preside over various planets as the cowherd boys preside over cows. All these creations proceed from Lord Krishna, and all of them find their being in Him. When Brahma once witnessed the breadth of the material creation, he was in awe and prayed, "Whoever says he knows the glory of Krishna let him talk; I know nothing of it. Wonderful is the work of Lord Krishna, but of His glory I know nothing. And whoever says he knows all about it actually knows nothing. Oh Lord, I know nothing of Your infinite glory."

Although the ethereal forms of the three Purushas (the Karanodakashayi Vishnu, the Garbhodakashayi Vishnu and the Kshirodakashayi Vishnu) are wonderful, the two-armed form of Krishna that dwells in Vrindavana is the purest and most sublime. In this form He reveals the sublime sweetness of His own Self, and it is in this form that He celebrates Himself in the great *Rasa-lila*, the dance with the exquisitely beautiful *gopis*. Below the ultimate planet of Vrindavana, floating in the rays emanating from His body, are infinite spiritual planets where Lord Krishna dwells in four-armed forms known as Narayana. In these planets the six opulences of knowledge, wealth, fame, power, beauty, and renunciation are present. This is the middle holy presence of the Lord, and is comparable to Mathura. Below these heavenly Vaikuntha planets a river called Viraja flows which is a Divine river flowing from the sacred Goddess of the *Vedas*. This eternal river is full of glories and nectar. On its upper bank extend the Vaikuntha planets and on its lower bank lies the outer palace of the Lord, a region known as the Devi-dhama. Many created beings dwell here. The goddess Lakshmi protects this region, and the goddess of illusion serves the Lord here as a maid. This region is visible to the material eye, whereas the region of the Vaikuntha planets, *Paravyoman*, and the region of Goloka are invisible. Being regions of *chit* energy, they are far above physical creations.

Although the pastimes of Lord Krishna in these spheres are infinite, the highest pastimes are those in which He jubilates in human form. There are pastimes in which He plays as a lion, a fish, a boar, a horse, a bird, and so on, but the human form is His very Self, and in this form He appears as a youthful cowherd boy, eternally in His *kaishora* age, an age corresponding to the adolescent age of sixteen. He carries a flute, which He plays from time to time, and dances masterfully. It is the mercy of the Lord that He reveals this form on earth, for this is the very same sublime Self which dwells eternally in Goloka. The Lord's beauty is so overwhelming that He wonders at it Himself and desires to taste it. This beauty is so sublime that it glories in itself, for it contains all the components that we call beauty. Each of His limbs has a halo of its own. He often stands with one leg bent before the other, and this makes His body curve gracefully in three bends. His eyes send forth knowing, playful glances that pierce the soul like arrows. The Lord not only completely overpowers the minds of the *gopas* and *gopis* with His sacred beauty, but He charms even Cupid, the god of love himself. His love is transcendental and is far superior to all the powers of sexual desire. He jubilates in this transcendental love and so supersedes all mundane cupids.

It is with this very transcendental Self that He plays in the holy Vrindavana with His friends who are cowherd boys like Himself and who also have bodies full of eternity, bliss and knowledge. When describing the beauty of Krishna in these pastimes, Lord Chaitanya in ecstasy sang the following verse: "On the ocean of My Lord's eternal youth, the waves of beauty are forever rolling. As the mighty ocean contains whirlpools, so the ocean of Lord Krishna's eternal youth contain whirlpools expressing deep and sudden emotions. There are also sweet whirlwinds on the ocean, and these are the sweet tunes flowing from the flute of the Lord. As the whirlwinds of nature sweep away autumnal leaves, so the whirlwinds of sweetness from the ocean of the Lord's eternal youth sweep away the souls of the *gopis* of Vrindavana and draw them towards the Lord."

It is said in the *Srimad-Bhagavatam* that the *gopis* chastise their creator Lord Brahma for giving them only two eyes, for two cannot satisfy them when the Lord Krishna is before them. They need more in order to better perceive His multiglorious form. And it is written in the *Srimad-Bhagavatam*: "The two ears of the Lord are adorned with earrings made in the shape of crocodiles, the two cheeks of the Lord are bright and beautiful, the smile of the Lord is charming, and His dance is wonderfully attractive. Indeed, He is so charming that both men and women desire to gaze on His form forever. Their eyes are never satisfied, and so they criticize their creator for giving them only two eyes, and they become angry at him for this defect." (*Srimad-Bhagavatam*, 9/24/15) Similarly, the *gopis* said, "O, Lord, in the daytime You go away to feed the cows in the holy Vrindavana, and we do not see You then. How can we bear this separation? A moment of this time seems to us to endure for centuries, and when You return in the evening we look at You with wistful eyes and see Your face so bright and beautiful and Your hair so gorgeously adorned. It is painful for us to blink our eyes, and we regret that we have only two eyes. At that time we speak ill of the creator for not giving us more eyes. Indeed, we feel that his power is extremely limited." (*Srimad-Bhagavatam*, 10.31.15)

The beauty of Lord Krishna in Goloka Vrindavana is ethereal and can only be compared to the most lustrous cosmic phenomena. In *Chaitanya-charitamrita* Lord Chaitanya sings of His beauty in this way: "O, the face of Lord

Krishna is like the brightest full moon and like a king sitting in glory on his throne. And this throne is the body of Lord Krishna Himself. His face sits like a king of moons among so many moons. All His beautiful limbs are like moons, and the moon of His face seems to control them all. His two cheeks are pretty, brighter than the brightest of jewels. And They also look like two moons. Another moon is the half-moon on the forehead of the Lord with a point at its center. This point is so bright that it appears like yet another moon shining among the others. And the white nails of His hands are also like so many moons, and when the Lord blows His flute these little moons dance upon its holes, and it appears that the tune proceeds not from the flute but from these beautiful nails of the Lord. And the nails of His Feet are also like moons which seem to dance as the Lord walks, and the tinkling sounds proceeding from His ankle bracelets seem like so many songs sung by these moonlike nails. The ears of the Lord are adorned with two earrings resembling crocodiles. His two eyes are like two lotuses, and it seems that His regal moonlike face makes His ears and eyes dance in their places. The eyebrows of the Lord are like bows, His nose is like an arrow, and His ears are like the strings of the bow. With these weapons, His face, which is like the moon, pierces the hearts of the beautiful maidens of Vrindavana. Thus the King of Vrindavana jubilates, a King of moons, distributing rays and light from His face. And to some this moon gives sweet, soft smiles. And to others He gives nectar from His lips.”

As mentioned before, when Lord Krishna comes to earth, He does not leave this eternal abode which is Vrindavana. When His *lila* was enacted on this earth 5,000 years ago, He brought Vrindavana with Him, and today Vrindavana is still present in India and is visited by pilgrims as a holy town. The Lord is not so limited that Vrindavana exists only in a certain part of the spiritual sky and no place else. No, Vrindavana is in the heart of the devotees and is manifested wherever Krishna and His devotees sport. Krishna’s fullest manifestation is Vrindavana, and when He is there He is at full freedom. Therefore there is no question of Vrindavana being bound by concepts of time or space. Lord Chaitanya’s disciples often told Him, “Wherever You are, O Lord, there is Vrindavana.” Nor can material scientists understand the nature of such a place. They cannot even understand the material sky nor reach its limits. How then is it possible for them to pierce the outer universal covering and ascend into *Para-vyoman*, the self-effulgent sky? If they were to enter the *Para-vyoman* they would be amazed to see countless millions of expansions of Krishna there. Lord Krishna is the original Supreme Personality of Godhead, and as such He is like the original candle which lights so many millions of other candles which are His countless expansions. The candles all have the same quality, yet one candle is the original one. There is no question of void, the question of nothingness, for there are billions of great spiritual planets which are trillions of miles in area, and over each planet preside entities which are *sac-cid-ananda* in their essence. Everything there is Absolute and spiritual. There spiritual planets float



in the effulgence emanating from Krishna's body which sports in the supreme planet of Vrindavana.

Thus the pastimes of Krishna in Vrindavana are the most sublime. It is from Vrindavana that the songs of His flute issue and spread like lightening in all directions. This song is heard in all the planets of the Vaikunthas where it reacts with a terrific super-atomic force and penetrates into the ears of all inhabitants to enchant them.

The boys who are playing with Krishna and herding cows in Vrindavana are not ordinary living entities. They are highly developed sages who have acquired perfection by the accumulation of pious activities in past lives. For those who are under the spell of materialism, Krishna is an ordinary boy, but these cowherd boys in Vrindavana accept Him as their Master, and their Supreme Lovable Object. It is stated in *Brahma-samhita* that Krishna is very fond of playing with these boy friends who are unlimited in number. Each of these boys carries a cane for herding cows, some fruit and lotus flowers, and they are beautifully dressed. In Goloka Vrindavana everyone is just like Krishna, just as in the Vaikuntha planets everyone resembles the four-armed Narayana expansion. In these worlds of the Absolute, everyone is the same. Consequently, all the individual boys and girls who sport in Goloka Vrindavana enjoy Krishna's spiritual bliss. Similarly, the *gopis* are not ordinary cowherd girls, but are great sages who transform themselves in order to enjoy conjugal love with Krishna. Lord Chaitanya spoke of them in this way: "Oh what penances did the *gopis* perform to eternally enjoy the beauty of the Lord Krishna? They drink His beauty with their eyes and they fill their eyes, their limbs and their hearts with celestial visions of His beauty. O, blessed are they, for they enjoy that sublime beauty which is the sweetest in the creation and which has no equal. Even the Lord Narayana, Ruler of the heavenly planets of *Para-vyoman*, does not possess such beauty. The goddess of glory known as Sri Lakshmi illustrates the truth of this, for she is dear to Lord Narayana and is the very flower among women created by the Lord, yet even she hankers after Sri Krishna's beauty. All attributes and all species of sweetness are but shadows of His inner sweetness and inner attributes. The pure love of the *gopis* is like a glass that reflects this sweetness and these attributes. As the Lord sees these reflections, His sweetness increases and so does the love of the *gopis*. And both His sweetness and their love grow and grow as though competing with one another. And though both attain new brilliances, neither admits defeat in this wonderful competition."

Lord Chaitanya instructs that Lord Krishna primarily exists in three forms known as *svayam-rupa*, *tadekatma-rupa*, and *avesa-rupa*. In the *svayam-rupa* form, Lord Krishna appears as a cowherd boy in Vrindavana. There are two manifestations of this form: (1) *prabhava* and (2) *vaibhava*. The *prabhava-prakasha* is exhibited when, as in the *Rasa-lila* dance, He manifests 108 bodies, and when, as at the marriage ceremony at Dvaraka, He manifests Himself in 16,108 identical forms. Sri Sukadeva Gosvami said, "O King, it is a great wonder that Lord Krishna manifested Himself simultaneously in so many identical forms and married 16,108 queens at Dvaraka." The *vaibhava-prakasha* refers to Lord Krishna's assuming different roles, sentiments and shapes according to situation. Although these manifestations are identical in form, they have different names according to their shape, colours and weapons. For instance Sri Balarama is the *vaibhava-prakasha* of Sri Krishna manifested as His elder brother. Sri Balarama and Sri Krishna are identical in all respects except complexion. And sometimes Krishna exhibits Himself with two arms and sometimes with four arms (*vrabhayavilasa*) as the Son of Devaki; and in one form He assumes the sentiment of a cowherd boy and in another, as Vasudeva, He appears as a *kshatriya* (warrior). However, the greatest ecstasy is experienced in His original form as a cowherd boy in the forest of Vrindavana. *Rasa-lila* there is greatest in respect to loveliness, sweetness, and power. And for this reason, Vasudeva hankers after the loveliness of Govinda, the cowherd boy. This original manifestation very much enchanted Vasudeva who expressed His desire to taste it while witnessing the Gandharva dance at Mathura. "Oh Uddhava, this dancer, by dancing in honour of the lovely forms of Gopala at Vrindavana, has so charmed Me that I am eager now to assume the sentiment of one of the *gopis* to taste the sweetness of My beauty." (*Lalita-madhava*, 4/10)

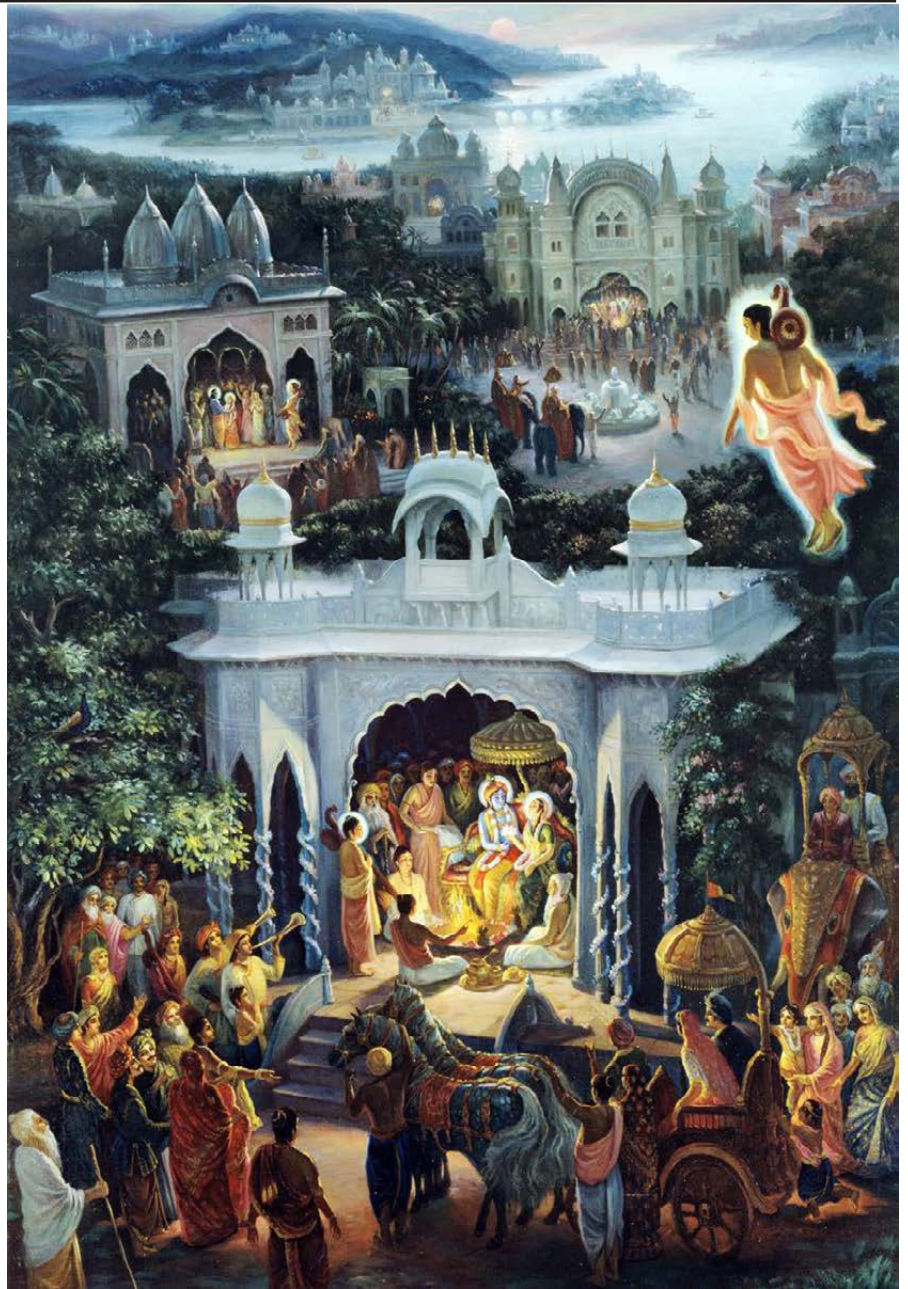
These forms of Krishna are manifested in different shapes, sentiments, dresses and abodes. There are two types: (1) *vilasa* and (2) *svamsa*. *Vilasa* can be divided into two forms: (1) *prabhava* and (2) *vaibhava*. The chief manifestations of *prabhava-vilasa* are Sri Vasudeva, Shankarshana, Pradyumna and Aniruddha. Sri Balarama assumes the sentiment of a cowherd boy and that of a *kshatriya* at Mathura and Dvaraka. This is called *vilasa* in respect to differences in complexion and dress. Lord Chaitanya explains that Vasudeva, Shankarshana, Pradyumna and Aniruddha form the primary quartet of Krishna's expansions. They are four-armed expansions. None are equal to them, and they are the source from which innumerable quartets are manifested. These four dwell eternally at Mathura and Dvaraka and form what is known as the *prabhava-vilasa* of Lord Krishna. From them 24 other forms have been manifested in the spiritual planets and are called the *vaibhava-vilasa*. They have different names according to the various weapons they hold. In the second quartet Lord Krishna dwells as Narayana in *Para-vyoman*. Other quartets are manifested from this one, and they rule their own planets in the vast spiritual sky. These quartets include forms of Vasudeva (Keshava, Narayana, and Madhava), the forms of Shankarshana (Govinda, Vishnu, and Sri Madhusudana), the forms of Pradyumna (Trivikrama, Vamana, and Shridhara), and the forms of Aniruddha (Hrsikesha, Padmanabha and Damodara). Each of these twelve manifestations is assigned

a month of the year, and each is recited by the devotee while adorning twelve parts of his body with the *tilaka* marks.

The principle quartet also has eight *vilasa* forms, the *vilasa* of Vasudeva (Adhokshaja and Purusottama), of Shankarshana (Upendra and Achyuta), of Pradyumna (Narasimha and Janardana) and of Aniruddha (Hari and Krishna).

The above 24 forms (the principle quartet, their twelve corresponding forms and eight *vilasa* forms) are the chief forms of the *prabhava-vilasa*. They have different names according to the weapons they hold.

Vaibhava-vilasa refers to the different forms and dresses of these 24. All of these 24 dwell in *Paravyoman*, the spiritual sky, and live in three forms in separate Vaikuntha planets in eight directions of the *Paravyoman*. Although they dwell eternally in the spiritual sky, some of them have their abodes in this universe. Above the Vaikuntha planets of the *Paravyoman* is the glory of Krishna-loka.



In this way these four-armed

expansions manifest in the spiritual universe. In order to protect religion and grant bliss to the devotees by destroying all impieties, they also manifest in the material universe. Some of them are regarded as incarnations, namely Vishnu, Trivikrama, Narasimha and Vamana.

As for the *svamsa* shapes, there are those in the Shankarshana category and incarnations. The former include the Purusha Avatars (Karanodakashayi Vishnu, Garbhodakashayi Vishnu and Kshirodakashayi Vishnu) and the latter, the incarnations, include the *lila avatars*.

The *avesha* forms are the greatest of the *jivas* and are the demigods mentioned in the Eleventh Chapter of *Bhagavad-gita*. Lord Janardana enters them by His *jnana-sakti* (knowledge potency). These include the four Kumara brothers, Narada Muni, Brahma, the serpent Anantadeva, Prthu, Parashurama, and countless others.

Hearing the pastimes of the Lord is the same as hearing the song from His flute. Even if one has fallen into the whirlpool of material existence, he will become attracted to the Supreme Lord of Vrindavana simply by hearing of His pastimes. By hearing of the activities of Krishna, studying the forms of Krishna, learning of the opulences of Krishna, and reading the words of Krishna in *Bhagavad-gita*, the soul can be directed to that glorious planet of Vrindavana where he can finally attain eternal transcendental association with Krishna. The first step of awakening is to hear the song of His flute which plays the glories of His pastimes. ☪



Sri Brahmotsava



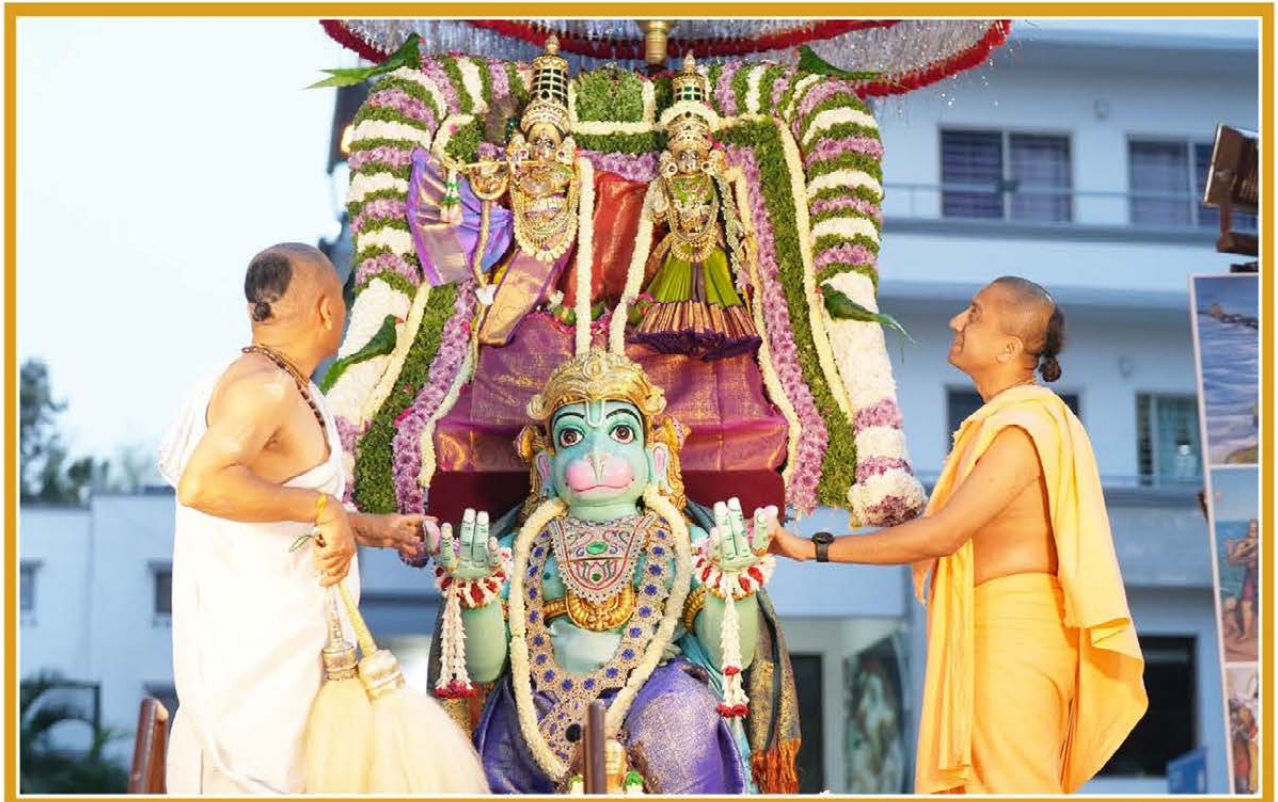
The Deity or *archa vigraha* is the form that the Supreme Lord resides in, to accept the offerings of His devotees and to give them an opportunity to personally relate with Him in this material world. The Vedic scriptures state that worshipping His deity form is non different from worshipping the Lord directly.

Brahmotsava is the commemoration of the installation of the Deities of the temple and is usually a ten-day celebration. This year's celebrations on Hare Krishna Hill began on April 1 and ended on April 12. Every evening, Lord Krishnachandra and Smt Radharani rode on different *vahanas* or carriers. They then receive *dolotsava* seva accompanied by *sangeetha* seva for Their pleasure.

Sri Brahmotsava



Chandra Prabha Vahana – Sri Radha Rasa Vihari Alankara



Hanumad Vahana – Sri Radha Krishna Alankara

Sri Brahmotsava



Gaja Vahana – Sri Rukmini Dwarakadhisha Alankara



Ashva Vahana – Sri Rukmini Vijaya Alankara

Sri Brahmotsava



Surya Prabha Vahana – Sri Radha Krishna Alankara



Maha Pallakki – Sri Radha Krishna Vishesha Alankara

Sri Brahmotsava



Garuda Vahana – Sri Devendra Vijaya Alankara



Kalpa Vriksha Vahana – Sri Radha Kunja Vihari Alankara

Sri Brahmotsava



Hamsa Vahana – Sri Madana Mohana & Sri Madana Mohana Mohini Alankara



Ananta Shesha Vahana – Sri Radha Krishna Vishesha Alankara

Sri Brahmotsava



Brahma Ratha – Sri Radha Krishnachandra Vishesha Alankara



Theppotsava – Sri Radha Krishnachandra Vishesha Alankara

Sri Brahmotsava

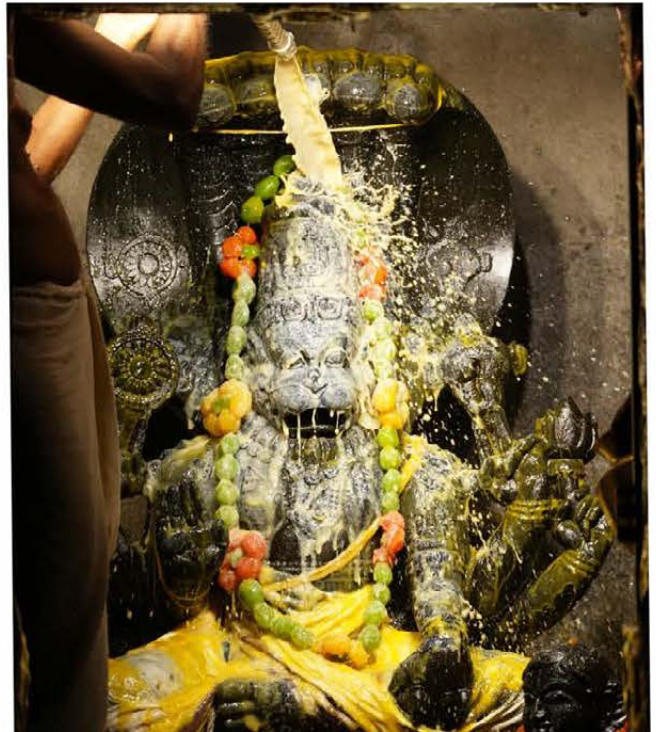
Churnabhishekam



Sri Srinivasa Govinda Abhishekam



Sri Prahlada Narasimha Abhishekam



Sri Brahmotsava



Kalyanotsava



Samprkshana

Sri Brahmotsava



**Sri Sri Radha Krishnachandra
Brahmotsava Vishesh Alankara**



Sri Brahmotsava

Rasa Mandala Invocation Dances





Sri Brahmotsava

A play by Sadhika



Traditional Mridanga Performance by Sadhika



A play by FOLK



Kathak Dance Performance by Basil Woods Students



Sri Brahmotsava

Dhvaja Arohana



Pallaki Utsava



Dolotsava





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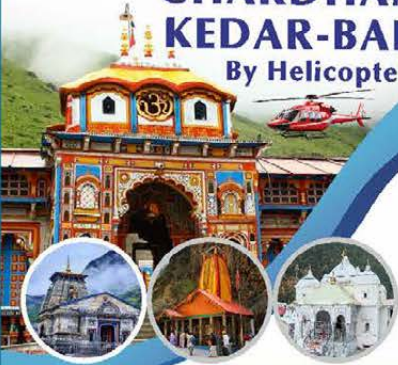
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Travel Date / Holy Places of Visit / Yamuna Snan with Amount		
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- Places of visit:**
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 - **Prayagraj** - Triveni Sangam, Veni Madhav, Nagavasuki, Lete Hanuman, Akshaya Vat & more
 - **Kashi/Varanasi** - Kashi Vishwanath Spl.Darshan, Vishalakshi, Annapoomeshwari, 84 ghats, Bindumadhava, Kala Bhairava, Sankat Mochan Hanuman & more
 - **Optional** +1day Gaya



Sri PURI Jagannatha Ratha Yatra Pilgrimage

Travel dates:
• July 14 to 18, 2026
• July 23 to 27, 2026

Places of Visit:
Bhubaneswar, Konark, Chandrabhaga beach, Puri Sri Jagannath Ratha Yatra Festival & more

Amount:
₹33,333/-
+ Flight

Madhya Pradesh Pilgrimage

Travel dates:

May 26 - 29
June 23 - 26
July 20 - 23

Holy Places of Visit:

Omkareshwar-
Mahakaaleshwa

Amount:

₹25,000/-
+Flights
+ optional -
Bhopal Satpura ₹18,000/-

Rivers of Mysore Pilgrimage

Travel dates: May 2, 2026
(One Day Pilgrimage)

Holy Places of Visit:
Kaveri, Kabini, Hemavati, Lokapavani
Rivers, Bhoo Varaha Temple,
Nanjangud Dakshina Kashi & more

Amount:

₹2,500/-
(+5% GST)



JAMMU & KASHMIR PILGRIMAGE

Travel Date

June 17 - 25, 2026

Places of Visit

Jammu Temples | Vaishno Devi | Katra temples
Srinagar Dal Lake | Gul Marg Soan Marg
Gandola Ride etc

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+GST + Flights



Kailash Mansarovar Parikrama

Travel Date

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Aug. 21- Sept. 2

Places of visit :

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