



# Śrī Brahma-saṁhitā

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Gopal's Fun School (GFS)



## Śrī Guru praṇāma

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



## Prayers to Srila Prabhupada

nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe  
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe



Sri Caitanya  
Mahaprabhu

Nityananda  
Prabhu

Gadadhara  
Pandit

Advaita  
Acarya

Srivas  
Thakur

## Śrī Pañca-tattva praṇāma

śrī-kṛṣṇa-caitanya  
prabhu-nityānanda  
śrī-advaita gadādhara  
śrīvāsādi-gaura-bhakta-vṛnda

## Mahamantra

Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare

# BRAHMA SAMHITA

GOPAL'S  
FUN SCHOOL

Sloka One

īśvaraḥ paramaḥ kṛṣṇaḥ  
sac-cid-ānanda-vigrahaḥ  
anādir ādir govindaḥ  
sarva-kāraṇa-kāraṇam



## SYNONYMS

īśvaraḥ—the controller; paramaḥ—supreme; kṛṣṇaḥ—Lord Kṛṣṇa; sat—comprising eternal existence; cit—absolute knowledge; ānanda—and absolute bliss; vigrahaḥ—whose form; anādir—without beginning; ādir—the origin; govindaḥ—Lord Govinda; sarva-kāraṇa-kāraṇam—the cause of all causes.

## TRANSLATION

Kṛṣṇa who is known as Govinda is the Supreme Godhead. He has an eternal blissful spiritual body. He is the origin of all. He has no other origin and He is the prime cause of all causes.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare

# Four headed Brahma



Once lord Brahma wanted to meet lord Vishnu, thus he reached his abode - Vaikuntha. There he approached the guard to see Vishnu, the guard asked him to wait outside, if he can meet now. The guard went to inform Vishnu about the arrival of Brahma waiting to meet him. Lord Vishnu immediately asked, 'which Brahma' had come? The guard came out running and repeated the question of Vishnu to Brahma. Brahma was shocked to hear this "which Brahma?" he replied in little anguish "tell him 4 headed Brahma has come". The guard went back running to



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare



# Four headed Brahma



the lord with this message. Lord Vishnu called him inside then. As soon as Brahma entered in, he saw that there were 8 headed, 100 headed, 1000 headed and 10,000 headed Brahmas meeting Vishnu. He was utterly humbled in front of the lord to see so many other Brahmas. He realized that he was just one of the insignificant Brahmas managing one of the innumerable universes within the creation. There were many other Brahmas taking care of other planets.

## Moral's of the Story

1. Every thing emanates from Lord Krishna, and he is the master of "BRAHMA THE CREATOR."
2. All the "BRAHMAS" follow the instructions of the Supreme Personality of Godhead Krishna



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare



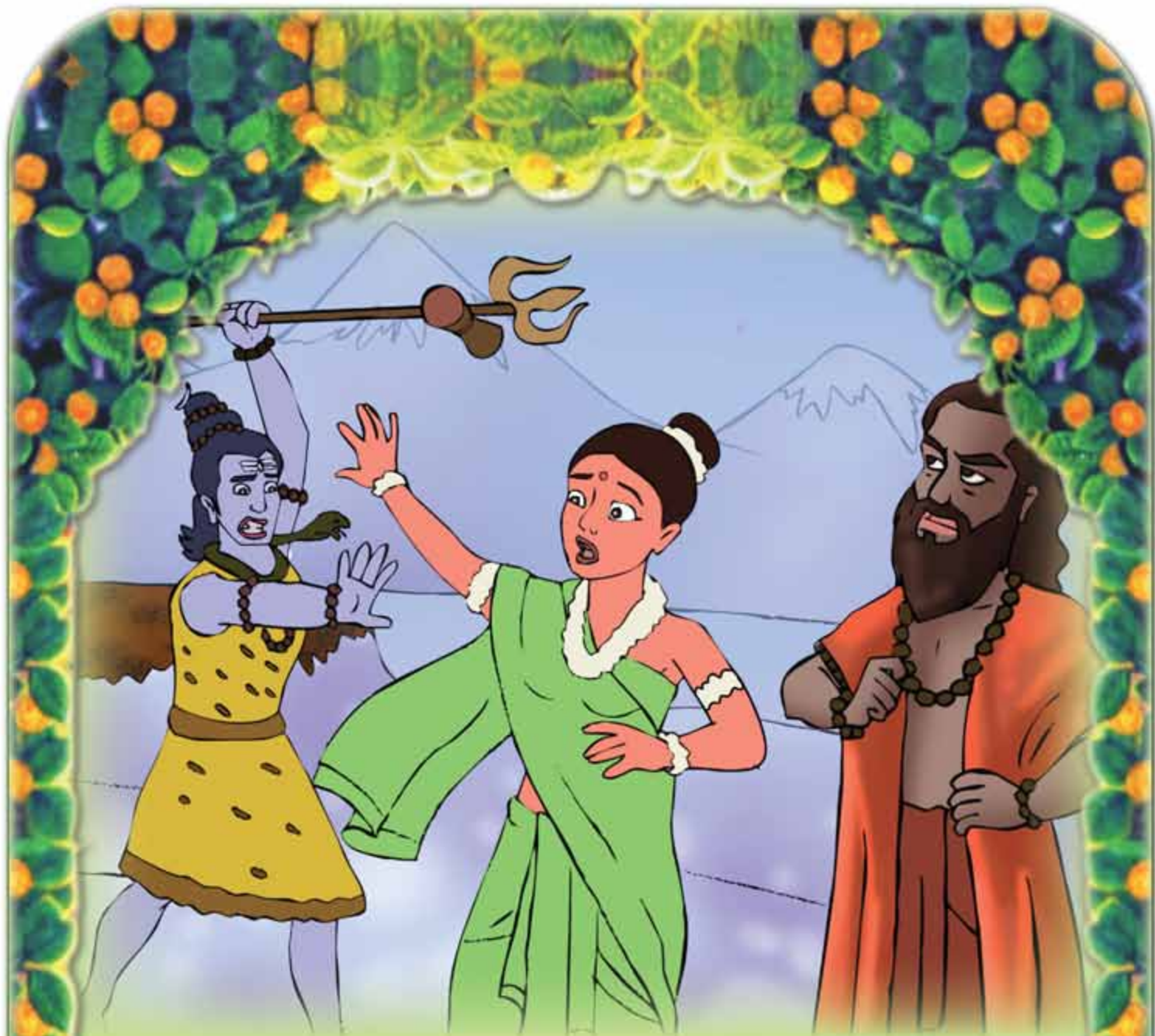
# Supreme Controller



Long ago, there was an assembly of great sages on the bank of the river Sarasvati. These sages were discussing as to: Among the three predominating deities of this material world, namely, Lord Brahma, Lord Vishnu and Lord Siva, who is the Supreme? Then the great sage named Bhṛigu, the son of Lord Brahma, was deputed to test all three predominating deities and report, as to who is the greatest! The great sage Bhṛigu Muni first of all went to his father's residence in Brahmaloaka. The plan decided upon by the sages was for Bhṛigu to test which one of the predominating deities possesses the quality of goodness in full. Therefore, when Bhṛigu Muni reached his father, Lord Brahma, he purposely did not offer his respects to his father, either by offering obeisances or by offering prayers. It is the duty of a son or a disciple to offer respects and recite suitable prayers when he approaches his father or spiritual master. But Bhṛigu Muni purposely failed to offer respects, just to see Lord Brahma's reaction to this negligence.

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare





Lord Brahma was very angry at his son's disrespect. He was even prepared to condemn Bhrigu by cursing him, but because Bhrigu was his son, Lord Brahma controlled his anger with his great intelligence. After testing Lord Brahma, Bhrigu Muni went directly to the Mount Kailasa, where Lord Siva resides. Bhrigu Muni is Lord Siva's brother. Therefore, as soon as Bhrigu Muni approached, Lord Siva was very glad and personally rose to embrace him; Bhrigu Muni refused to embrace him. "My dear brother," he said, "you are always very impure. Because you smear your body with ashes, you are not very clean. Please do not touch me." Thus Lord Siva became very angry with him.

It is said that an offense can be committed either with the body, with the mind or by speech. Bhrigu Muni's first offense, committed toward Lord Brahma, was an offense with the mind. His second offense, committed towards

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare





Lord Shiva was an offense by speech. When he heard Bhṛigu's insult his eyes immediately became red with anger and he took up his trident to kill Bhṛigu Muni. At that time Lord Shiva's wife, Parvati with her sweet words convinced him not to think of killing Bhṛigu Muni .

**A**fter being saved from the anger of Lord Siva, Bhṛigu Muni went directly to the planet Shweta-dvipa, where Lord Viṣṇu was lying on a bed of flowers in the company of His wife, the goddess of fortune. There Bhṛigu Muni purposely committed the greatest sin by offending Lord Viṣṇu by his bodily activities. So Bhṛigu Muni committed the greatest offense by kicking the chest of the Lord with his foot. Since Lord Viṣṇu is all-merciful. He did not become angry at Bhṛigu Muni, for Bhṛigu Muni was a great Brahmana. A Brahmana is to be excused even if he sometimes commits an offense, and Lord Viṣṇu set the ex-

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare



ample. Bhrigu Muni's kicking the chest of Lord Vishnu with his foot was certainly a great offense, but Lord Vishnu is so greatly magnanimous that did not take it very seriously. Instead of being angry or cursing Bhrigu Muni, Lord Vishnu immediately got up along with the goddess of fortune, and offered respectful obeisances to the Brahmana. He addressed Bhrigu Muni as follows: "My dear Brahmana, it is My greatest fortune that you have come here.

I am very sorry that when you first entered My home I could not receive you properly. It was a great offense on My part, and I beg you to pardon Me. My dear father, O great sage, I know that your feet are very soft and My chest is hard. I am therefore afraid that you may have felt some pain by kicking My chest. Let Me touch your feet to relieve the pain you have suffered." Lord Vishnu then began to massage the feet of Bhrigu Muni. Bhrigu Muni could understand his position and that of the Lord, and he was struck with wonder at the behaviour of the Supreme Personality of Godhead. After testing Lord Brahma, Lord Siva and Lord Vishnu, Bhrigu Muni returned to the assembly of great sages on the banks of river Sarasvati and described his experience.

After hearing him with great attention, the sages concluded that of all Lord Vishnu is certainly the greatest. It is stated in the Bhagavad-gita that anyone who accepts Lord Vishnu or Krsna as the Supreme friend attains the highest perfection of peaceful life.

## Moral of the story

One's greatness is estimated by one's ability to tolerate provoking situations.

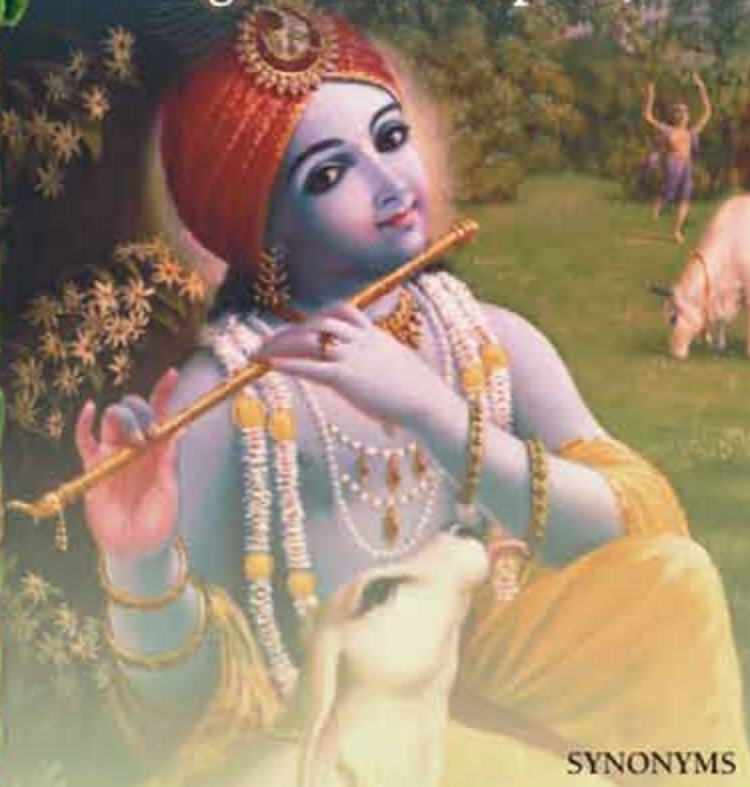


# BRAHMA SAMHITA

Sloka Two

GOPAL'S  
FUN SCHOOL

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-  
lakṣāvṛteṣu surabhīr abhipālayantam  
lakṣmī-sahasra-śata-sambhrama-sevyamānam  
govindam ādi-puruṣam tam aham bhajāmi



## SYNONYMS

cintāmaṇi—touchstone; prakara—groups made of; sadmasu—in abodes; kalpa-vṛkṣa—of desire trees; lakṣa—by millions; āvṛteṣu—surrounded; surabhīḥ—surabhi cows; abhipālayantam—tending; lakṣmī—of goddesses of fortune; sahasra—of thousands; śata—by hundreds; sambhrama—with great respect; sevyamānam—being served; govindam—Govinda; ādi-puruṣam—the original person; tam—Him; aham—I; bhajāmi—worship.

## TRANSLATION

I worship Govinda, the primeval Lord, the first progenitor who is tending the cows, yielding all desire, in abodes built with spiritual gems, surrounded by millions of purpose trees, always served with great reverence and affection by hundreds of thousands of lakṣmīs or gopīs.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare

# Krishna, The Lover of Cows



“Ha! Ha! Ha! Ha! Ha! Ha!” The gopas giggled.

“Krishna You are such a baby”.

“Your maiya only gives You calves to take care of Baby! Baby!” Hearing the teasing words of the gopas Krishna's lower lip started to tremble. Big tear drops fell from His rosy cheeks like shiny pearls. The words of His gopa friends rang in His ears. He pattered in His little lotus feet, back to the palace. The sky was a bright orange. The sun was setting. Mother Yashoda was waiting at the doorway. She spotted her beloved child. He was all alone today. She ran ahead to welcome Kanha. Without even looking at her Krishna ran right past her.

“Kanha! Kanha!” Maiya called. “Listen to me” she said walking into His room. “Come let me bathe You, You are covered with dust.”

“Why won't You talk to Your maiya? Tell me what the matter is. Are You hurt?”

Did Dauji say something to You?”

Krishna looked so sad. “Come I've made ladoos for You” said Mother Yashoda trying to coax her son to talk. “Do You want some sweet rice....or puris filled with cream?”

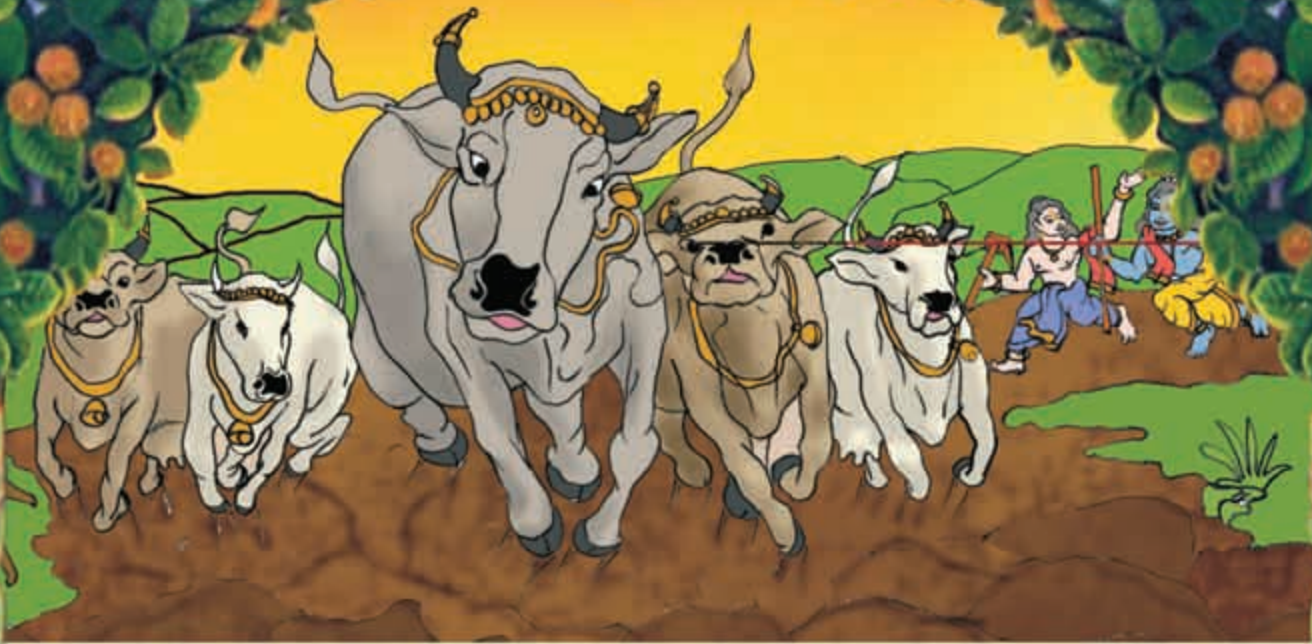
But nothing seemed to make Kanha happy. In this way He fell asleep.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare



# Krishna, The Lover of Cows



That night Yashoda spoke to Nanda Maharaja. "Kanha has become a big boy now. He is five years old. I've been thinking that we should hand over the charge of the cows to Him. What do you think? Am I right?" Nanda Baba agreed readily.

Next morning when Krishna woke up, Mother Yashoda said "I've spoken to Nanda Baba. He said Kanha has become a big boy now. From today He must take care of the cows. Be quick now, You have to take the cows to the forest".

Krishna leapt in to His mother's arms with a big smile. He appeared like a fully bloomed lotus. That morning Krishna got ready very fast. In no time He was at the doorway.

He was amazed to see that there were so many cows.

Nanda Maharaja had nine lakh cows.

Yashoda maiya handed Krishna a lunch bag, an umbrella and his shoes.

"But maiya, what about My cows? How will they walk without shoes? Is there anything to protect them from the sun? If not, please give Me shoes and umbrellas for My cows too."

"Shoes, umbrellas for cows? Whoever heard of that Kanha? And we have nine lakh cows. Each cow has four hooves. Moreover cows don't need shoes.

"Maiya, if you won't give Me shoes and umbrellas for My cows, I too will go to the forest without My shoes and umbrella."



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare



# Krishna, The Lover of Cows



Mother Yashoda had no choice but to allow Krishna to go without shoes and an umbrella.

When the cows heard that Krishna would go into the forest without his shoes, their hearts filled with sorrow. The cows could not bear to think that their beloved Krishna would walk on the thorny rocky paths in the forests of Vraja.

They started stomping the ground with their hooves. They stomped and stomped till the dust of Vrindavana became very soft. In fact they stomped so hard that it became as soft as butter. Now they were happy that Krishna would have no trouble walking barefoot in the forests of Vraja.

## Moral's of the Story

1. Krishna loves His cows, so very dearly, and cared a lot for them.
2. Krishna's devotees, always want to reciprocate with Krsna's love for them.
3. We must love, respect and serve cows, if we must to please the Supreme Personality of Godhead Krsna.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare



# Bahulavan

## The Absolute Truth



Amongst the most beloved cows of Vraja, there was one named Bahula, who had just given birth to a little calf, Tara. Once while gazing grass in the forest, herded by Kṛṣṇa and the other gopas, Bahula got lost in the forest and came across a tiger.

**TIGER:** I am very happy to see a healthy grown cow like you and I am going to enjoy eating you. [As the tiger stepped forward to attack, the frightened cow moved back to protect itself. In a faltering voice, she said...]

**BAHULA:** "Please do not kill me; I have a very little calf, who is dependent upon me for its growth. Who will take care of it, if I die? Please be merciful to me.

**TIGER:** "Do you think, I am a fool to leave a prey like you - such a delicious food for my lunch. I can't make this mistake, I will not spare you!

[The scared cow requested again and said...]

**BAHULA:** "Please leave me, leave me just for a day, I will feed my little baby to my heart's content and come back to you before sunrise tomorrow.

[The tiger, though reluctant to trust the cow, said...]



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare



# Bahulavan

## The Absolute Truth



TIGER : "Ok, you can go, but do come before sunrise, otherwise I will eat up not just you but also your little calf."

Meanwhile everybody at Gokul were worried for Bahula. As soon as she returned to the shed, everybody including Tara and the old cowherd man were very happy. When asked, where she was, Bahula narrated the whole incident to them. Tara and the old cowherd man were disheartened to hear this. After reciprocating with her loved ones and feeding Tara to her heart's content, Bahula left the next morning to keep its promise. [Tara and the cowherd man also accompanied her to the tiger, out of love for Bahula, to be devoured by the tiger]. The tiger was very happy to see its prey come back. But it was even more happier to see the others i.e. Tara and the old cowherd man.

TIGER: O! so whom should I eat first? The cow would be very nice to eat whereas the calf would be very soft & tender. At the same time, if I eat the old man, I will be protected as he and the other villagers have tried to kill me in the past.

BAHULA: No No, please eat me and leave my little baby calf. She has her entire life to live.

TARA: No, No, please eat me instead of my mother.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare



# Bahulavan

## The Absolute Truth



COWHERD MAN: No No, don't be a fool. You should eat me & protect yourself. Hearing their prayers, Kṛṣṇa appears there.

KṚṢṆA: "Wait, how can you eat Bahula. She has fulfilled her promise by coming to you to become your food. Therefore, you should not eat Bahula.

TIGER: Then, shall I eat Tara?

KṚṢṆA: How can you eat Tara...She has just followed her mother all the way just to save her. Instead of eating her, you should reward her.

TIGER: Then can I eat this old man?

KṚṢṆA: I had heard that tigers are very brave, courageous. Then how can you eat an old man, who cannot even save himself?

[Then Kṛṣṇa touched his hand on the forehead of the tiger. And immediately the tiger's consciousness changes & he leaves the cave][Bahula, Tara & the cowherd man become very happy. They all come out of the cave].

KṚṢṆA: "Bahula, you have set a great example of honesty & I am very pleased with you. Therefore this entire forest would henceforth be called as Bahulavan"

## Moral's of the Story

1. Lord Kṛṣṇa always helps truthful and noble souls
2. 'Honesty is the best policy' We must always speak the truth.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare



# BRAHMA SAMHITA

GOPAL'S  
FUN SCHOOL

Sloka Three

veṇum kvaṇantam aravinda-dalāyatākṣam-  
barhāvataṁsam asitāmbuda-sundarāṅgam  
kandarpa-koṭi-kamaṇīya-viśeṣa-śobham  
govindam ādi-puruṣam tam aham bhajāmi



## SYNONYMS

veṇum—the flute; kvaṇantam—playing; aravinda-dala—(like) lotus petals; āyata—blooming; akṣam—whose eyes; barha—a peacock's feather; avataṁsam—whose ornament on the head; asita-ambuda—(tinged with the hue of) blue clouds; sundara—beautiful; aṅgam—whose figure; kandarpa—of Cupids; koṭi—millions; kamaṇīya—charming; viśeṣa—unique; śobham—whose loveliness; govindam—Govinda; ādi-puruṣam—the original person; tam—Him; aham—I; bhajāmi—worship.

## TRANSLATION

I worship Govinda, the primeval Lord, who is adept in playing on His flute, with blooming eyes like lotus petals with head decked with peacock's feather, with the figure of beauty tinged with the hue of blue clouds, and His unique loveliness charming millions of Cupids.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare

# Rain of Flutes



Once Krsna had come to meet Radharani in her house in Yavat. They spend a lot of time happily talking with each other. After sometime, when he was about to leave, Krsna heard the voice of Jatila and Kutila coming. Jatila and Kutila were the in-laws of Radharani. Because of Krsna's presence there, Radharani could get into trouble. Therefore Krsna escaped from there in great hurry but He forgot His flute there. As Jatila and Kutila arrived, seeing the environment, nice fragrance, they guessed that Krsna might have come to meet Radharani while they were not around and they inquired. "Had Krsna come here?" they asked Radharani. Radharani said, "No, nobody was here!"

Jatila and Kutila yet had a doubt and again asked Radharani whether Krsna was here but Radharani simply refused. Jatila and Kutila were very sure that Krsna was here and started seeing all the things that were kept here and there. To their surprise, they found the flute of Krsna in the room and now they were for sure, that Krsna had come here and they again asked Radharani, "If Krsna was not here then how come his flute is here? Or is it, that you have also started playing a flute like Krsna does". Radharani smiled and said, "Oh Mother, today there was rain of flutes all over Yavat and even



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare



# Rain of Flutes



I got one for me.” Jatila & Kutila told Radharani that they did not believe her. So, to prove them, she said, “Oh, You don’t believe me, then please go out and check yourself”. Radharani affirmed them to go out and check and to their great surprise, there were flutes on the ground all over Yavat.

## Moral's of the story

1. The Supreme Personality of Godhead Kṛṣṇa is our only saviour, and the Lord can do anything to protect and save his devotees from danger.
2. Srimati Radharani is the Supreme devotee of Lord Kṛṣṇa.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare



# WHAT HAPPENS WHEN KRISHNA'S FLUTE VIBRATES



## TUNE 1

- Demigods like Brahma & Shiva break their meditation and forget everything.
- Lord Shiva stops playing his drum.
- Lord Brahma sits astonished on his lotus flower
- Lord Anantashesh starts swaying hypnotically.



## TUNE 2

- Yamuna River Flows Backward



## TUNE 3

- Moon Stops Moving



## TUNE 4

- Cows run up to Krishna and stay motionless with upraised ears.



## TUNE 5

- Gopis go madly running towards Krishna
- Stones Melt



## TUNE 6

- It also creates Autumn
- Everything blossoms
- Instantly ushers in all six seasons manifesting their full splendor



## TUNE 7

- Soft Breezes carry perfumed aromas of fresh flowers



## TUNE 8

- It takes the name of Sri Radha & steals her self control and forcibly speeds Radha to meet Krishna



# Nara and Narayana



Nara & Narayana were twin brothers who were great rishis. They were famous for their vows of celibacy, performing intense penances & austerities in the holy place of Badrik ashrama. Once, while they were deeply meditating, Indra became very afraid. He thought that by the strength of their intense tapasya, they will please the Supreme Lord & ask for my own kingdom as benediction. So, Indra sent some of the most beautiful companions of Cupid to try to break the vows of Nara & Narayan rishis. These companions of Cupid tried very hard to attract them & to break their penance. They shot arrows to bewilder the minds of Nara & Narayan.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare



# Nara and Narayana



However, despite all their efforts, Nara and Narayan rishis were not at all agitated or even slightly affected. Finally, Nara & Narayan rishis came out of their meditation and saw, that how these companions of Cupid were trying to disturb their penances. Immediately all these companions of Cupid became very much afraid thinking that they would be cursed by Nara & Narayan rishis. But Nara and Narayan understood that this was all done under the direction of Indra. So, in order to teach a lesson to Indra, Narayan created, from His thigh, a beautiful apsara named Urvashi. This apsara was the most beautiful apsara ever created. She was far more beautiful than all the damsels that Indra had sent, to disturb Nara and Narayan. Nara & Narayan told Cupid that he may take this most beautiful apsara, Urvashi & give it as a gift to Indra. When Indra saw Urvashi he became ashamed of his mistake, and also very much happy because he got Urvashi. Celestial beauties, the companions of Cupid, went to try to break His vows, but they were unsuccessful, for they saw that many beauties like them were emanating from Him, the Personality of Godhead.

## Moral's of the Story:

1. Krsna is all attractive and he can attract and control CUPID.
2. Supreme Personality of Godhead Krsna is so charming that millions of Cupids get attracted to him.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare



# BRAHMA SAMHITA

Sloka Four

GOPAL'S  
FUN SCHOOL

āṅgāni yasya sakalendriya-vṛtti-manti  
paśyanti pānti kalayanti ciraṁ jaganti  
ānanda-cinmaya-sad-ujjala-vigrahasya  
govindam ādi-puruṣam tam aham bhajāmi



## SYNONYMS

āṅgāni—the limbs; yasya—of whom; sakala-indriya—of all the organs; vṛtti-manti—possessing the functions; paśyanti—see; pān universes; ānanda—bliss; cit—truth; maya—full of; sat—substantiality; ujjala—full of dazzling splendor; vigrahasya—whose form; govindam—Govinda; ādi-puruṣam—the original person; tam—Him; aham—I; bhajāmi—worship.

## TRANSLATION

I worship Govinda, the primeval Lord, whose transcendental form is full of bliss, truth, substantiality and is thus full of the most dazzling splendor. Each of the limbs of that transcendental figure possesses in Himself, the full-fledged functions of all the organs, and eternally sees, maintains and manifests the infinite universes, both spiritual and mundane.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare

## Raghunandan's Devotion



Raghunandan was the son of Mukunda Dasa, who served at the king's court as a physician. One day his father, Mukunda Dasa had to go away on medical business. He called Raghunandana to his side. He told Raghunandana to see to it that their deity was served with great care and attention. He told him to be sure and feed the deity. At the appointed hour, taking the order of his father on his head, Raghunandan went to perform the service. He took the offering of food to the deity. He placed the bhoga in front of the Lord, ringing the bell, he recited the mantras taught by his father and waited for the deity to eat. Raghunandan was just a little boy. When he saw the food was as it as on the plate, he told the deity: "Eat! Eat!" When he saw that the offering appeared untouched, he began to cry. Not being able to resist the child's intense devotion, Krishna ate everything on the plate, leaving no remnants. When Mukunda Dasa returned, he asked the boy, "Bring me the prasada remnants of the offering you made earlier." The boy said, "Father, listen. I made the deity eat as you told me to. He left no remnants.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare

# Raghunandan's Devotion



He ate everything on his plate.” Mukunda was amazed at what the child was saying. Ordering the boy to offer food as before, Mukunda hid himself outside the house and watched through the window. Raghunandana, then, with great delight, offered Gopinatha a laddu. “Eat! Eat!” he said. The Lord ate half the laddu. Meanwhile, Mukunda, who was watching from outside, beheld all this in great amazement. He could understand that since the deity had already eaten once, and had not left any remnants, his hunger was satisfied. As a result, he could only finish half the laddu. He embraced his son and held him on his lap.

## Moral's of the Story

1. The Lord promises in the Bhagavad Gita that one who offers him a fruit, flower, leaf or water, with love and devotion, he accepts it.
2. We must have faith in the Lord, just like Raghunandan had.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare

## Sakshi Gopal



**M**any years ago in Vidyanagar in South India, two brahmanas set off for a pilgrimage at the same time. They went to different holy places. Finally they came to Mathura. Mathura is the place where Lord Krishna appeared. There is a forest named Vrindavana. In a village there was a big temple where Lord Gopal was worshiped. These two brahmanas visited all these holy places. Now, one of the brahmanas was rich and elderly and the other was young and poor.

**T**he younger brahmana helped the elderly brahmana throughout the pilgrimage. He tried to make the journey comfortable for him in every possible way. They arrived at the temple of Gopal. They stayed there for a few days. The beauty of the Gopal deity attracted their hearts and made them feel very happy. One day as they were standing in front of the Lord, the older brahmana said, "You have served me so nicely during this pilgrimage. Even my own son has never served me so well. I would like to repay you in some way. Therefore I promise to give you my daughter in charity."

**T**he younger brahmana was surprised. He replied, "My dear sir, you are saying something quite unusual. You are from a rich family and you are well educated. I am a simple brahmana with no decent education and no wealth. Dear sir, I am not a suitable bridegroom for your daughter, I rendered service to you only for the satisfaction of Krishna. It is said that the Lord is pleased when we serve the brahmanas."

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare



The older brahmana said, "My dear boy, please do not doubt me. I will surely give my daughter to you in charity. I have given my word."

The younger brahmana tried once more to convince the older one. "You have a large circle of relatives and friends. You will have to take permission from all of them. The older brahmana had made up his mind. "My daughter is my own property. Therefore I can do what I want and no one can stop me. I don't care about anyone else's opinion. Just accept my proposal." "If you have decided to give your daughter to me, then say so before the Gopal deity." The elderly brahmana made a promise in front of the Gopal deity to give his daughter in charity to the younger brahmana. "My dear Lord, You are the witness. I shall call you to testify, if it is necessary, later on." Soon afterwards the brahmanas set off on their return journey. As before, the younger brahmana served the elder one very sincerely. After returning to vidyanagar, both brahmanas went to their respective homes. Some days passed by and the elderly brahmana, thought to himself, "I have given my word to a brahmana in a holy place. The time has come to fulfill my promise."

A few days later the elderly brahmana called for a meeting of all his relatives and friends. He told them the whole story. The friends and relatives were shocked. They started protesting and expressing their disapproval. The elderly brahmana explained that he had made a promise in the presence of Gopal deity. Therefore he wanted to keep his word under any circumstance. The relatives did not agree. "If you give your daughter to that boy we shall cut off all connections with you." The elderly brahmana said, "If I do not give my daughter to the young brahmana he will call Gopalji as a witness." His son said, "The deity may be a witness but He is in a distant place. How can he come here to bear witness against you? When the young brahmana comes here, just say that you do not remember what you said. I will handle the situation." The elderly brahmana was quite confused and started to pray to Lord Gopal to help him.

The next day the young brahmana came to the elderly brahmana's house. He bowed down and spoke in a humble voice, "You have promised to give your daughter in charity to me.

Why are you quiet? Is there some problem?" The elderly brahmana remained silent. In the meanwhile his son came running out with a stick in his hand. "Oh what a fool! You want to marry my sister?" Seeing the stick,



the young brahmana fled from there. The next day however, he gathered all the people of the village and asked them to help him. These people called for the elderly brahmana and held a meeting. The young brahmana told them all about the promise made by the elderly brahmana. The villagers told the elderly brahmana that he should fulfill his promise. "My dear friends, please hear me, I do not exactly remember making a promise like that." The elderly brahmana's son took this opportunity to speak before the assembly, "While on pilgrimage to the various holy places, my father carried much money. Seeing the money, this rogue stole it and gave my father some herbs to make him forget everything. Now he is claiming that my father promised to give him his daughter in charity. All of you assembled gentlemen, please judge whether this poor brahmana is a worthy husband for my father's daughter." Hearing this story the people gathered there started having doubts. They were thinking that it was possible for a poor person to be tempted by riches and also give up religious principles. The young brahmana begged the village people to believe him and not to listen to the son of the elderly brahmana. He explained to them how the elderly brahmana had insisted upon making this promise in front of the deity.

Finally he said, "I will call Gopalji to be my witness." Hearing these words, the elderly brahmana said, "If Gopal personally comes here to serve as a witness, I shall surely give my daughter to the young brahmana." His son also agreed to this condition. Krishna knows the desires of everyone.

After the meeting the young brahmana set off for Vrindavana. He bowed down to the deity and narrated the whole story in full detail. He prayed to the lord, "My dear Lord, I don't want to become happy by marrying a rich girl. I am thinking that the brahmana has broken his promise and will have to suffer the reaction. You are very merciful. Therefore kindly protect the religious principles of us two brahmanas. Please bear witness in this case and help us."

Lord Krishna said, "My dear brahmana, please go back to your home and call a meeting of all the men. In that meeting, just try to remember Me. I shall certainly appear there and at that time I shall protect the honour of both of you brahmanas." The brahmana said, "My Lord, even if You appear as a four handed Vishnu deity, none of these people will believe your words. Only if You go there in this form of Gopal and speak Yourself will these people be satisfied." Krishna said, "I've never heard of a deity walking from one place to another."



The brahmana replied, “ But how is it that You are speaking to me although You are a deity? If you can talk, you can walk as well.” Shri Gopalji smiled and said, “My dear brahmana, just listen to Me. I shall walk behind and in this way I shall go with you. Do not try to see Me by turning around. As soon as you see Me, I shall remain stationary in that very place. You will know that I am walking behind you by the sound of my ankle bells.”

The next day, the brahmana set off and Gopal followed him, step by step. The brahmana was very happy to hear the tinkling sounds of His ankle bells. The young brahmana walked in this way till he reached his town. When he neared his own village, he began to think, “I have now come to my village and I shall go to my home and tell all the people that the witness has arrived.” The brahmana thought, if the people didn't directly see the Gopal deity, they would not believe that He had arrived. Thinking thus, he turned to look back. He saw the Supreme Personality of Godhead, smiling. The Lord said, “Now you can go back home. I shall stay here and shall not leave.” The young brahmana went to the town and informed all the people about Gopal's arrival. Everyone was wonderstruck. All the villagers gathered there and bowed with great respect. The elderly brahmana was very pleased.

In the presence of all the people, Krishna bore testimony that the elderly brahmana had offered his daughter in charity to the young brahmana. After the marriage ceremony was performed, the Lord said, “You two brahmanas are my eternal servants birth after birth. I am very pleased with the truthfulness of both of you. Now please ask for benediction.”

## Moral's of the Story

1. Lord Krishna is very Kind, Merciful and Respectful to his devotees.
2. Krishna is the Supreme Controller and he is not controlled by the three modes of material nature.

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare



# BRAHMA SAMHITA

Sloka Five

GOPAL'S  
FUN SCHOOL

advaitam acyutam anādim ananta-rūpam  
ādyam purāṇa-puruṣam nava-yauvanam ca  
vedeṣu durlabham adurlabham ātma-bhaktau  
govindam ādi-puruṣam tam aham bhajāmi



## SYNONYMS

advaitam—without a second; acyutam—without decay; anādim—without a beginning; ananta-rūpam—whose form is endless, or who possesses unlimited forms; ādyam—the beginning; purāṇa-puruṣam—the most ancient person; nava-yauvanam—a blooming youth; ca—also; vedeṣu—through the Vedas; durlabham—inaccessible; adurlabham—not difficult to obtain; ātmabhaktau—through pure devotion of the soul; govindam—Govinda; ādi-puruṣam—the original person; tam—Him; aham—I; bhajāmi—worship.

## TRANSLATION

I worship Govinda, the primeval Lord, who is inaccessible to the Vedas, but obtainable by pure unalloyed devotion of the soul, who is without a second, who is not subject to decay, is without a beginning, whose form is endless, who is the beginning, and the eternal puruṣa; yet He is a person possessing the beauty of blooming youth.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare

# Lord Krishna and the Fruit Vendor



One day, a fruit lady came down the road in front of Nanda Maharaj's house. She called out, "If anyone wants fruits, please come and take them from me!" The child Krishna took some grains of rice in His hands as He had seen the older people do to exchange them for fruits. But His hands were very small and He was not so careful to hold the grains very well. So He dropped most of them as He walked.

The Lord was so very beautiful and charming that the fruit lady just filled His hands and arms with as many fruits as the child could hold. When she looked back at her basket at home, she saw that it is filled with jewels in place of fruits. Just by giving few fruits to Lord Krishna, she got a great fortune in return.

## Moral of the Story:

1. Everything belongs to Kṛṣṇa, The Supreme Personality of Godhead. whatever we do for Kṛṣṇa is never lost.



GOPAL'S

FUN SCHOOL

# BRAHMA SAMHITA

Sloka Six

premañjana-cchurita-bhakti-vilocanena  
santaḥ sadaiva hṛdayeṣu vilokayanti  
yam śyāmasundaram acintya-guṇa-svarūpam  
govindam ādi-puruṣam tam aham bhajāmi



## SYNONYMS

prema—of love; añjana—with the salve; churita—tinged; bhakti—of devotion; vilocanena—with the eye; santaḥ—the pure devotees; sadā—always; eva—indeed; hṛdayeṣu—in their hearts; vilokayanti—see; yam—whom; śyāma—dark blue; sundaram—beautiful; acintya—inconceivable; guṇa—with attributes; svarūpam—whose nature is endowed; govindam—Govinda; ādi-puruṣam—the original person; tam—Him; aham—I; bhajāmi—worship.

## TRANSLATION

I worship Govinda, the primeval Lord, who is Śyāmasundara, Kṛṣṇa Himself with inconceivable innumerable attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare

# Surdas



Once upon a time there was a great devotee of Lord Krsna, named Surdas. He was blind as he could not see anything with his eyes. He used to sing beautiful bhajans glorying the dressing & darshan of the Lord, every-day in the temple. He would narrate, in his bhajans, the way the lord has been dressed, the color of His dress, the way He has been decorated with various types of flowers, the way the Lord has been ornamented etc. And to the amazement of many devotees, despite the fact that Surdas was blind, the Lord's darshan, dressing, flower decoration, ornaments etc. was exactly the way in which Surdas would narrate in his bhajans. Actually, Lord Krsna would appear in front of Surdas every morning & show His darshan to him in his mind. And Surdas would narrate in the temple, when darshan is open, exactly as he had seen in the morning.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare



# Story of Surdas

Many people used to appreciate the devotion of Surdas. However, some people were envious and used to think that Surdas was not blind and that he could see the Lord and would accordingly sing about the Lord's darshan. But, how can a blind man speak about what everyone could see and that too, very accurately. So they decided to test Surdas. One day, they dressed the Lord with no clothes but only with many many beads all over the Lord's body. And that day, before opening the darshan, they brought Surdas before the altar. Surdas did not know that the altar is open or not. Yet, Surdas sang beautiful bhajans glorifying this unique dressing of the Lord in beads. All these envious people were amazed to see the purity and devotion of Surdas. They realized their mistake and were ashamed of themselves.

## Moral's of the Story

1. One can see the divine form of the Lord, within their heart, if we have faith, sincerity, love and devotion.
2. We must never envy anyone, but instead glorify everyone and accept them as they are.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare



# Narshimananda Brahmachari

There was a great devotee named, Pradyumna Brahmachārī. Śrī Caitanya Mahāprabhu changed the

Name of Pradyumna Brahmachārī, to Nṛsiṁhānanda Brahmachārī, for in his heart Lord Nṛsiṁhadeva was manifest. It is said that Lord Nṛsiṁhadeva used to talk with him directly. While coming from the house of Rāghava Paṇḍita at Pānihāti to the house of Śhivānanda, Lord Caitanya Mahāprabhu appeared in the heart of Nṛsiṁhānanda Brahmachārī. To acknowledge this, Nṛsiṁhānanda Brahmachārī used to accept as eatables the food of three Deities, namely Jagannātha, Nṛsiṁhadeva and Lord Caitanya Mahāprabhu.

When Śrī Nṛsiṁhānanda Brahmachārī heard that Lord Caitanya Mahāprabhu would go to Vṛndāvana, he became very pleased and mentally began decorating the path-way there. First Nṛsiṁhānanda Brahmachārī contemplated abroad road starting

from the city of Kuliya. He bedecked the road with jewels, upon which he then laid a bed of stemless flowers. He mentally decorated both sides of the road with flower trees, and at both sides he placed lakes. These lakes had bathing places constructed with jewels, and they were filled with blossoming lotus flowers. There were various birds chirping and the water was exactly like nectar. The entire road was surcharged with many cool breezes, which carried the fragrances from various flowers. He carried the construction of this road as far as Kānāi Nāṭaśālā. Within the mind of Nṛsiṁhānanda Brahmachārī, the road could not be constructed beyond Kānāi Nāṭaśālā.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare

He could not understand why the road's construction could not be completed, and thus he was astonished. With great assurance he then told the devotees that Lord Caitanya would not go to Vṛndāvana at that time. Nṛsiṃhānanda Brahmācārī did not actually construct a physical road but he only

Constructed a road in his mind. The Supreme Personality of Godhead, Janārdana, is bhāva-grāhī, or appreciative of the sentiment. For Him a path made with actual jewels and a path made of mental jewels are the same.

When Lord Caitanya Mahāprabhu began to proceed from Kuliyā toward Vṛndāvana, thousands of devotees were with Him. Wherever the Lord visited, crowds of innumerable people came to see Him. When they saw Him, all their unhappiness and lamentation disappeared. Lord Caitanya Mahāprabhu eventually arrived at a village named Rāmakeli. While at Rāmakeli-grāma, an unlimited number of people came to see His lotus feet. At Rāmakeli, the Lord met Śrīla Rūpa and Sanātana Gosvāmī who had their residences in this village. The Lord blessed & profusely showered his mercy upon Rupa & Sanātana Goswami. Then Rupa & Sanātana requested the Lord that He should not go on a pilgrimage to Vṛndāvana with hundreds and thousands of people following Him. That night the Lord considered Sanātana Gosvāmī's proposal that He should not go with so many people. So, He decided that He would go alone to Vṛndāvana or, at most, would take only one person as His companion.

In that way, going to Vṛndāvana would be very pleasant. Thus, the Lord accepted the sentiments of Nṛsiṃhānanda Brahmācārī and finally, the next morning, the Lord left and went to a place known as Kānāi Nāṭaśālā. While there, He saw many pastimes of Lord Kṛṣṇa.

## Moral's of the Story

1. If our eyes are laced with pure love of Kṛṣṇa. We can see him.
2. If our heart craves for Krishna then Krishna appears.

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare



# BRAHMA SAMHITA

GOPAL'S  
FUN SCHOOL

Sloka Seven

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan  
nānāvātāram akarod bhuvaneṣu kintu  
kṛṣṇaḥ svayam samabhavat paramaḥ pumān yo  
govindam ādi-puruṣam tam aham bhajāmi



## SYNONYMS

rāma-ādi—the incarnation of Lord Rāma, etc.; mūrtiṣu—in different forms; kalā-niyamena—by the order of plenary portions; tiṣṭhan—existing; nānā—various; avatāram—incarnations; akarot—executed; bhuvaneṣu—within the worlds; kintu—but; kṛṣṇaḥ—Lord Kṛṣṇa; svayam—personally; samabhavat—appeared; paramaḥ—the supreme; pumān—person; yaḥ—who; govindam—Govinda; ādi-puruṣam—the original person; tam—Him; aham—I; bhajāmi—worship.

## TRANSLATION

I worship Govinda, the primeval Lord, who manifested Himself personally as Kṛṣṇa and the different avatāras in the world in the forms of Rāma, Nṛsiṃha, Vāmana, etc., as His subjective portions.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare

# NARSIMHA AVATAR

The fourth incarnation of Lord Vishnu



Long ago in the Satya yuga lived a demon called Hiranyakashipu. His demon brother Hiranyaksha, was killed by Lord Varaha, an incarnation of Lord Vishnu. Hiranyakashipu therefore wanted to seek revenge of his brother's death against Lord Vishnu. In order to acquire powers to kill the Lord, Hiranyakashipu went to 'Mandaracala' mountain to perform severe penances and austerities for many years, plotting to win the favor and benediction of Lord Brahma, chief of the demigods. So grievous were his austerities that the entire universe was disturbed. Finally, the demigods begged Lord Brahma to terminate Hiranyakashipu's terrible penances.

Cunningly, Hiranyakashipu then made the following request: He asked that he should not be killed with any weapon, indoors or outdoors, in the daytime or at

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare



night. He also asked that he should not be killed on the land or in the air, or by any beast or human being, living or nonliving. After securing these benedictions from Lord Brahma, Hiranyakashipu felt confident that he had indeed achieved a kind of immortality. Who could stop him now? He became very puffed up with his power and started harassing all the demigods and people.



Hiranyakashipu had a 5 year old son named Prahlada. While in the womb of his mother, Prahlada had heard the sage Narada speaking the transcendental philosophy of Krishna consciousness. Thus he became pure devotee of Lord Krishna. Hiranyakashipu was very fond of Prahlada. This affection reduced, however, when Hiranyakashipu learned that Prahlada was instructing his schoolmates in devotional service to Lord Krishna. Hiranyakashipu did not like this at all and was always trying to change Prahlada's mind and teach him to be a demon.

But unfortunately for Hiranyakashipu, Prahlada never stopped remembering and loving Lord Krishna. Hiranyakashipu became very angry at Prahlada's devotion towards Lord Krishna that he decided to kill him. He threw Prahlada from a cliff, tried to poison him, put him amongst mad elephants, put him in a fire. But each time Hiranyakashipu tried to kill Prahlada, Lord Krishna saved him.

Seeing Prahlada being saved every time, Hiranyakashipu shouted out of anger, "O most unfortunate Prahlada, you have always described a supreme being other than me, a supreme being who is above everything, who is the controller of everyone, and who is everywhere. But where is He? If He is everywhere, then why is He not present before me in this pillar?" Prahlada replied, "He was, He is and He will be. He is in pillars, and he is in the smallest twig."



Hiranyakashipu, unable to control his anger, smashed the pillar with his 'gada' and then following a very loud sound, Lord Vishnu in the form of Narasimha dev - fierce, frightening, half-man, half-lion appeared from the pillar and moved to attack Hiranyakashipu.

Lord Nrisimha finally killed Hiranyakashipu—and in such a way that all the benedictions of Lord Brahma were left intact. Hiranyakashipu was killed not by any human being nor by any beast, but by the Supreme Lord Himself, half human, half beast. Lord Nrisimha killed Hiranyakashipu on His lap, which was neither land nor sky. He killed him in the doorway of the assembly hall, which was neither indoors nor outdoors. He killed him at twilight, which was neither day nor night. And He killed him not with any weapon but with His own nails. Although Lord Krishna was not bound to honor the benedictions awarded to Hiranyakashipu, He still kept them because Brahma is His devotee. Krishna takes great pride in upholding His devotees' Lord Nrisimha gives the devotees the shelter they need to remain pure and faithful. When the threat of danger is near we can chant a favorite prayer to Lord Nrisimha. The prayer is as follows:

tava kara-kamala-vare nakham adbhuta-shringham

dalita-hiranyakashipu-tanu-bhringam

keshava dhrita-narahari-rupa jaya jagadisha hare

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

## Moral's of the Story:

1. Lord Krishna is the Supreme protector of all living entities
2. He protects all His devotees who remember Him and surrender to Him



# CHAND KAZI

When the saṅkīrtana movement started, everybody in Navadvīpa was chanting. Hearing the Hare Kṛṣṇa mantra, the Muslims were angry & complained to the Kazi.

Chand Kazi angrily came to one home, and when he saw kīrtana going on, he broke a mṛdaṅga and spoke, "No one should perform saṅkīrtana on the streets of the city. If I see someone performing such saṅkīrtana, I shall certainly punish him. The devotees shocked and they submitted their grief to Lord Caitanya.

Lord Caitanya spoke, "In the evening I shall perform saṅkīrtana in each land every town. Therefore in the evening burn torchlight's in every home. I shall give protection to everyone. Let us see how this Kazi comes to stop our kīrtana."

In the evening Lord Gaurasundara went out and formed three kīrtan parties along with Ṭhākura Haridāsa, Advaita Ācārya, Śrī Nityānanda Prabhu etc. Performing kīrtana they circumambulating through every nook and corner of the city, all the devotees finally reached the door of the Kazi. Hearing the people thus chanting and protesting in great anger, the Kazi would not come out of his home.



Thereafter, when Śrī Caitanya Mahāprabhu reached the Kazi's house, He sat down by the doorway and sent someone to call for the Kazi. When the Kazi came, his head bowed down, the Lord spoke: "In our village relationship, Nilāmbara Cakravartī Ṭhākura was my uncle. Such a relationship is stronger than a bodily relationship. Nilāmbara Cakravartī is Your maternal grandfather, and by this relationship You are thus my nephew. The Lord said, "My dear uncle, I have come to your home just to

ask you some questions." The Kazi replied, "You are welcome. Just tell me what is in Your mind." The Lord said, "You drink cows' milk; therefore the cow is your mother. And the bull produces grains for your maintenance; therefore he is your father. Since the bull and cow are your father and mother, how can you kill and eat them? What kind of religious principle is this? On what strength are you committing such sinful activities?" The Kazi replied, "As You have Your scriptures called the Vedas, we have our scripture, the holy Koran. According to the Koran, there is regulation for killing cows. If such killing is done under the guidance of scripture, there is no sin." Lord immediately replied, "The Vedas clearly enjoin that cows should not be killed. Therefore every Hindu avoids indulging in cow-killing. Since you Muslims cannot bring killed cows back to life, you are responsible for killing them. Therefore you are going to hell.

Thus there was a detailed discussion between Lord & Kazi. Then after due consideration, the Kazi accepted defeat and spoke, "My dear Nimāi Paṇḍita, what You have said is all true. Then Lord spoke to Kazi, "Dear uncle, I wish to ask you another question: In your city there is always congregational chanting of the holy name. As a Muslim magistrate, you have the right to oppose the performance of Hindu ceremonies, but now you do not forbid them. I cannot understand the reason why."

“Kindly listen, O Gaurahari!, the Kazi said, "When I went to the Hindu's house, broke the drum and forbade the performance of congregational chanting, in my dreams that very night I saw a greatly fearful lion, His body like a human being's and His face like a lion's.

"While I was asleep, the lion jumped on my chest. Placing its nails on my chest, the lion said, 'I shall immediately tear apart your chest as you broke the mṛdaṅga drum! You have forbidden the performance of My congregational chanting. Therefore I must destroy you!' Being very much afraid of Him, I trembled. "The lion said, 'I have defeated you just to teach you a lesson. If you perform such activities again, I shall kill you, your entire family.'" "Just see the marks of His nails on my heart!" The Kazi continued, "I did not speak to anyone about this incident, but on that very day one of my orderlies came to see me and said, 'When I went to stop the congregational chanting, suddenly flames struck my face. My beard was burned, and there were blisters on my



cheeks.' Every orderly who went gave the same description.'

"After seeing this, I was very much afraid. I asked them not to stop the congregational chanting. Then all the meat-eaters, hearing that there would be unrestricted congregational chanting in the city, complained about the situation. "I then inquired from these yavanas, why do you chant the name of the Hindu God?"

"The meat-eater replied, 'Sometimes I joke with the Hindus. "Since that time, my tongue also always vibrates the sound "Hari, Hari." I have no desire to say it, but still my tongue says it.'" After hearing their complaints, I told them, 'Please go back home. I shall certainly prohibit Nimāi Paṇḍita from continuing His Hare Kṛṣṇa movement.'" I know that Nārāyaṇa is the Supreme God of the Hindus, and I think that You are the same Nārāyaṇa. This I feel within my mind.'" After hearing the Kazi, Śrī Caitanya Mahāprabhu touched him and said, "By chanting of the holy name of Kṛṣṇa Now you have become supremely pure.

The Kazi was a meat-eater, but because he several times uttered the holy name of Lord Kṛṣṇa, automatically the reactions of his sinful life were vanquished and he was fully purified of all material contamination. The Kazi immediately touched the lotus feet of the Lord and spoke: "Kindly favor me so that my devotion may always be fixed upon You."

The Lord said, "You must pledge that this saṅkīrtana movement will not be stopped in the district of Nadia." The Kazi said, "To as many descendants as take birth in my dynasty in the future, I give this grave instruction: No one should stop the saṅkīrtana movement." Śrī Caitanya Mahāprabhu went back to perform kīrtana, and the Kazi, his mind jubilant, went with Him.

## Moral's of the Story

1. Lord appears in each and every millennium (yuga) to establish religious principles, to protect the devotees and destroy the miscreants.
2. Lord appears in the age of Kali in a golden form known as Lord Chaitanya Mahaprabhu who is accompanied by His associates, and He performs saikertana-yajña (chanting the holy names and dancing in Kirtan)."

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare



# BRAHMA SAMHITA

Sloka Eight

sr̥ṣṭi-sthiti-pralaya-sādhana-śaktir ekā  
chāyeva yasya bhuvanāni bibharti durgā  
icchānurūpam api yasya ca ceṣṭate sā  
govindam ādi-puruṣam tam aham bhajāmi



## SYNONYMS

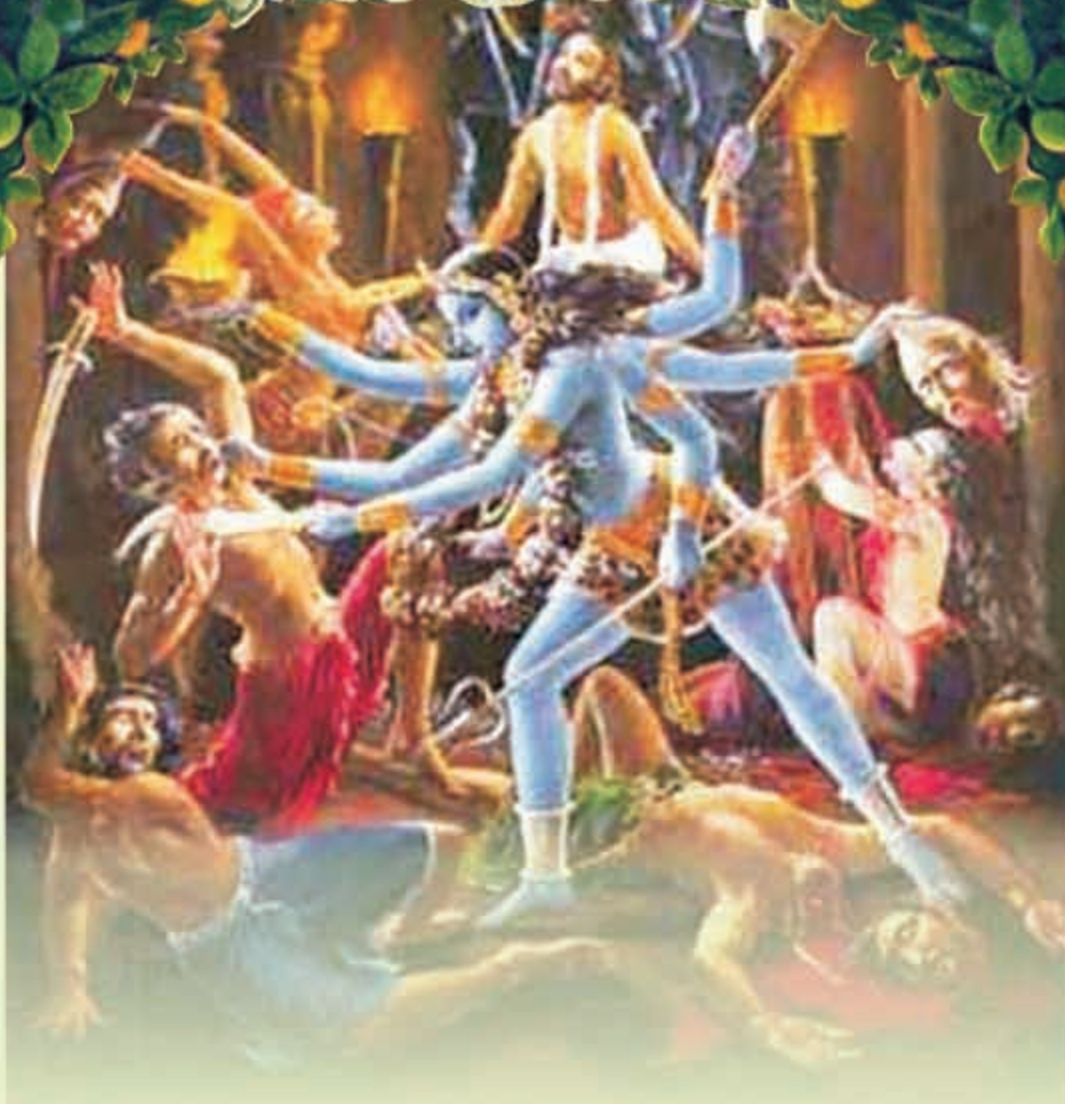
sr̥ṣṭi—creation; sthiti—preservation; pralaya—and destruction; sādhanā—the agency; śaktiḥ—potency; ekā—one; chāyā—the shadow; iva—like; yasya—of whom; bhuvanāni—the mundane world; bibharti—maintains; durgā—Durgā; icchā—the will; anurūpam—in accordance with; api—certainly; yasya—of whom; ca—and; ceṣṭate—conducts herself; sā—she; govindam—Govinda; ādi-puruṣam—the original person; tam—Him; aham—I; bhajāmi—worship.

## TRANSLATION

The external potency Māyā who is of the nature of the shadow of the cit potency, is worshiped by all people as Durgā, the creating, preserving and destroying agency of this mundane world. I adore the primeval Lord Govinda in accordance with whose will Durgā conducts herself.



# Goddess Kali saves Jada Bharat



After giving up his deer body, Bharat Maharaj took birth in a family of very pure brahmins. His father was a very saintly man, always satisfied, very gentle and learned, non-envious and always engaged in devotional service to the Lord. In this birth he had nine brothers and one sister. He was named Jada Bharat. Once again, he could remember the activities of his past lives. He was determined not to make those mistakes this time. He knew how important it was to associate with saintly people and he was very afraid to associate with his relatives and friends who were not devotees. He was afraid he might fall down from his spiritual path again. To avoid others, he pretended to be dumb, deaf and stupid. That way, no one would talk to him and he would be left alone. But in his mind, he was always thinking of Krishna and chanting His glories. Jada Bharat's father tried his best to instruct the boy properly.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare



# Goddess Kali saves Jada Bharat

But Jada Bharat acted just like a fool before his father, doing the opposite of whatever was taught to him. His father tried to teach him to wash his hands after going to the bathroom but Jada Bharat would wash his hands before instead. His father tried for four months to teach him the Gayatri mantra but the boy just couldn't do it. It seemed that Jada Bharat was not bright enough to learn a thing. After some time, Jada Bharat's loving father died. Unfortunately, his brothers were not so loving. They did not understand that Jada Bharat was a highly exalted soul. They treated him cruelly and called him names. But he accepted this without complaining. He would do whatever someone wanted him to do. He begged for whatever food he could get and was satisfied even if it was rotten, tasteless or even a small amount. The only thing he wore was a dirty loin cloth. He never bothered to cover his body in the rain or winter. His brothers would make him work in the fields to earn his food. They would feed him broken rice, the chaff of rice, worm-eaten grains and burned grains that had stuck to the pot. Jada Bharat accepted this and ate it as though it was the sweetest nectar. He did not get angry at his hard hearted brothers. One time the leader of a band of thieves, or dacoits, desired to have a son. To do this, he has to offer a dull man (who was considered no better than an animal) as a sacrifice to Goddess Kali. Kali would drink his blood as liquor and, being satisfied, would grant the leader the benediction of a son. The leader of the dacoits had already captured a man-animal for sacrifice but he had escaped. The leader ordered his followers to find the man-animal and they scattered in all directions, searching throughout the night. They could find him nowhere. Towards morning, they stumbled upon Jada Bharat sitting in a field of grain, guarding it against deer and wild boars. The dacoits thought that he was just the sort of person they needed for the sacrifice. They seized him, bound him tightly with ropes and then they carried him away like a prisoner to the temple of Goddess Kali. The band of thieves prepared Jada Bharat for slaughter. They dressed him in new clothes, ornamented him with animal-like ornaments, smeared his body with scented oil and decorated him with tilak and ga-lands.



# Goddess Kali saves Jada Bharat

They fed him a sumptuous feast and then brought him before Goddess Kali. Before it was time to kill him, they offered the goddess incense, lamps, garlands, grains, fruits and flowers. They sang songs and prayers, playing drums and bugles. Jada Bharat was then led to the altar and seated before the deity of Kali. One of the thieves readied himself to offer the blood of Jada Bharat. He picked up a fearsome, sharp, gleaming sword and chanted a mantra of Bhadra Kali over it. Raising it over his head, he prepared to plunge it into the body of Jada Bharat, who was the best friend of all living entities. Goddess Kali witnessed all this. She could understand that this was a great devotee of Lord Sri Krishna. These sinful rogues were about to kill him and she could not bear this. All of a sudden, the Deity's form burst into pieces and the real Goddess Kali sprang from it. Her body burned with fierce, brilliant effulgence. Her reddish eyes glowed as she flashed her eyes and showed her fang-like teeth. It appeared that she would destroy the entire creation as she leaped violently from the altar! Seizing the sword from the priest, she brutally cut off the heads of all the thieves and dacoits. Along with her associates, other fearful witches and demons, the goddess began to drink the hot blood that flowed from the necks of the beheaded rogues. They drank it like liquor and became intoxicated. Kali and the witches sang loudly and danced like savages. They played with the heads of the thieves, tossing them around like balls. The dacoits had themselves become the offering to Goddess Kali. Jada Bharat's life was spared by the Goddess herself. The dacoits had committed a grave offense against a great person. That is why they had to suffer such severe punishment. As for Jada Bharat, he went on as before, acting like a deaf and stupid man.

## Moral's of the Story

1. The Soul changes bodies, at the time of death, just as we change our clothes.
2. A devotee is always protected by the Supreme Lord Kṛṣṇa.



# Who is GOD?



Once a German Scholar came to India to find out who is GOD? This man visited various temples. In the temple of goddess Kali, the deity had a very ferocious form, with a chopper in her hand, cutting off the heads of demons and wearing them as garlands. In the temple of Saraswati, goddess of learning, he saw deity with the Vedas in her hand reading them. In the temple of Lord Siva, he found Lord Siva with trident in his hand with drums tied to it, ready for the 'tandav-nritya', the dance he performs before the cosmic dissolution. In every temple he saw the deity engaged in similar activities, but when he came to the Radha Krishna temple, he felt at last he could achieve the goal of his long journey. He said to a friend with great satisfaction, "I found God!" When asked how he said, "In every temple I saw that the deity was doing something, but here I see that God is simply playing his flute and enjoying. As he has nothing to do, He must be God."

## Moral of the Story

**The Supreme Personality of Godhead Krishna is the Supreme Enjoyer**



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare

# BRAHMA SAMHITA

Sloka Nine

kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt  
sañjāyate na hi tataḥ pṛthag asti hetoḥ  
yaḥ śambhutām api tathā samupaiti kāryād  
govindam ādi-puruṣam tam aham bhajāmi



## SYNONYMS

kṣīram—milk; yathā—as; dadhi—yogurt; vikāra-viśeṣa—of a special transformation; yogāt—by the application; sañjāyate—is transformed into; na—not; hi—indeed; tataḥ—from the milk; pṛthag—separated; asti—is; hetoḥ—which is the cause; yaḥ—who; śambhutām—the nature of Lord Śiva; api—also; tathā—thus; samupaiti—accepts; kāryāt—for the matter of some particular business; govindam—Govinda; ādi-puruṣam—the original person; tam—Him; aham—I; bhajāmi—worship.

## TRANSLATION

Just as milk is transformed into curd by the action of acids, but yet the effect curd is neither same as, nor different from, its cause, viz., milk, so I adore the primeval Lord Govinda of whom the state of Śambhu is a transformation for the performance of the work of destruction.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare

# Lord Krishna Fights with Banasura



When the four months of the rainy season passed and Aniruddha (Kṛṣṇa's grandson) had still not returned home, all the members of the Yadu family became much perturbed. They could not understand how the boy was missing. Fortunately, one day the great sage Nārada came and informed the family about Aniruddha's disappearance from the palace. He explained how Aniruddha had been carried to the city of Śoṇitapura, the capital of Bāṇāsura's empire, and how Bāṇāsura had arrested him with the nāga-pāśa, even though Aniruddha had defeated his soldiers. This news was given in detail by Nārada, and the whole story was disclosed. Then the members of the Yadu dynasty, all of whom had great affection for Kṛṣṇa, prepared to attack the city of Śoṇitapura. Practically all the leaders of the family, including Pradyumna, Sātyaki, Gada, Sāmba, Sāraṇa, Nanda, Upananda and Bhadra, combined together and gathered eighteen akṣauhiṇī military divisions into phalanxes. Then they all went to Śoṇitapura and surrounded it with soldiers, elephants, horses and chariots.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare

## Lord Krishna Fights with Banasura

Kṛṣṇa then took the opportunity to release His yawning weapon. When this weapon is released, the opposing party becomes tired, stops fighting and begins to yawn. Consequently, Lord Śiva became so fatigued that he refused to fight anymore and began yawning. Kṛṣṇa was now able to turn His attention from the attack of Lord Śiva to the efforts of Bāṇāsura, and He began to kill Bāṇāsura's personal soldiers with swords and clubs. Meanwhile, Lord Kṛṣṇa's son Pradyumna was fighting fiercely with Kārttikeya, the commander in chief of the demigods. Kārttikeya was wounded, and his body was bleeding profusely. In this condition, he left the battlefield and, without fighting anymore, rode away on the back of his peacock carrier. Similarly, Lord Balarāma smashed Bāṇāsura's commander in chief, Kumbhāṇḍa, with the strokes of His club. Kūpakarna was also wounded in this way, and both he and Kumbhāṇḍa fell on the battlefield, Kumbhāṇḍa being fatally wounded. Without guidance, all of Bāṇāsura's soldiers scattered here and there. When Bāṇāsura saw that his soldiers and commanders had been defeated, his anger only increased. He thought it wise to stop fighting with Sātyaki, Kṛṣṇa's commander in chief, and instead directly attack Lord Kṛṣṇa. Now having the opportunity to use his one thousand arms, he rushed toward Kṛṣṇa, simultaneously working five hundred bows and two thousand arrows. Immediately, without difficulty, Kṛṣṇa cut each of Bāṇāsura's bows into two pieces and, to check him from going further, made the horses of his chariot lie on the ground so that the chariot broke to pieces. After doing this, Kṛṣṇa blew His conchshell, Pāñcajanya. There was a demigoddess named Koṭarā who was worshiped by Bāṇāsura, and their relationship was as mother and son. Mother Koṭarā was upset that Bāṇāsura's life was in danger, so she appeared on the scene. With naked body and scattered hair, she stood before Lord Kṛṣṇa. Śrī Kṛṣṇa did not like the sight of this naked woman, and to avoid seeing her He turned His face. Bāṇāsura, getting this chance to escape Kṛṣṇa's attack, left the battlefield. All the strings of his bows had been broken, and there was no chariot or driver, so he had no alternative but to return to his city. He lost everything in the battle.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare

# Lord Krishna Fights with Banasura

Bāṇāsura heard that the soldiers of the Yadu dynasty were attacking the whole city, tearing down various walls, gates and nearby gardens. Becoming very angry, he immediately ordered his soldiers, who were of equal caliber, to go and face them.

Lord Śiva was so kind to Bāṇāsura that he personally came as the commander in chief of the military force, assisted by his heroic sons Kārttikeya and Gaṇapati. Nandiśvara, Lord Śiva, seated on his favorite bull, led the fighting against Lord Kṛṣṇa and Balarāma. We can simply imagine how fierce the fighting was—Lord Śiva with his valiant sons on one side, and Lord Kṛṣṇa, the Supreme Personality of Godhead, and His elder brother, Śrī Balarāmajī, on the other.

The Supreme Personality of Godhead, Śrī Kṛṣṇa, simply drove all these ghosts away from the battlefield with the arrows from His celebrated bow, Śārṅga-dhanur. Lord Śiva then began to release all his selected weapons against the Personality of Godhead. Lord Śrī Kṛṣṇa, without any difficulty, counteracted all these weapons with counter weapons. He counteracted the brahmāstra, similar to the atomic bomb, with another brahmāstra, and an air weapon with a mountain weapon.

At last, when Lord Śiva released his personal weapon, called Pāśupata-astra, Kṛṣṇa immediately counteracted it with the Nārāyaṇa-astra. Lord Śiva then became exasperated in fighting with Lord Kṛṣṇa.

Being greatly harassed by the arrows of Kṛṣṇa, all the associates of Lord Śiva left the battlefield. Lord Śiva then took to his last resort. He released his greatest death weapon, known as Śiva-jvara, which destroys by excessive temperature. When the Śiva-jvara personified was released, he had three heads and three legs, and as he came toward Kṛṣṇa it appeared that he was burning everything to ashes. He was so powerful that he made blazing fire appear in all directions, and Kṛṣṇa observed that he was specifically coming toward Him.

As there is a Śiva-jvara weapon, there is also a Nārāyaṇa-jvara weapon, which is represented by excessive cold. When there is excessive heat, one can somehow or other tolerate it, but when there is excessive cold, everything collapses. To counteract the scorching heat of the Śiva-jvara, there is no other weapon but the Nārāyaṇa-jvara.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare

# Lord Krishna Fights with Banasura

Therefore, when Lord Kṛṣṇa saw that the Śiva-jvara had been released by Lord Śiva, He had no recourse other than to release the Nārāyaṇa-jvara.

Lord Śrī Kṛṣṇa is the original Nārāyaṇa and the controller of the Nārāyaṇa-jvara weapon. When the Nārāyaṇa-jvara was released, there was a great fight between the two jvaras. When excessive heat is counteracted by extreme cold, it is natural for the hot temperature to gradually reduce, and this is what occurred in the fight between the Śiva-jvara and the Nārāyaṇa-jvara.

This incident of the fight between the ultimate weapons of Lord Śiva and Lord Kṛṣṇa proves that if Kṛṣṇa gives someone protection, no one can kill him, and if Kṛṣṇa does not give one protection, no one can save him.

In the meantime, Bāṇāsura somehow or other recovered from his setbacks and, with rejuvenated energy, returned to fight. This time Bāṇāsura appeared before Lord Kṛṣṇa, who was seated on His chariot, with different kinds of weapons in his one thousand hands. Very much agitated, Bāṇāsura splashed his different weapons upon the body of Lord Kṛṣṇa like torrents of rain. When Lord Kṛṣṇa saw the weapons of Bāṇāsura coming at Him, like water coming out of a strainer, He took His sharp-edged Sudarśana disc and began to cut off the demon's one thousand arms, one after another, just as a gardener trims the twigs of a tree with sharp cutters. When Lord Śiva saw that his devotee Bāṇāsura could not be saved even in his presence, he came to his senses and personally came before Lord Kṛṣṇa and began to pacify Him by offered many many prayers and at last said, Finally, my Lord, I may inform You that this Bāṇāsura is very dear to me. He has rendered valuable service unto me; therefore I want to see him always happy. Being pleased with him, I have assured him safety. I pray to You, my Lord, that as You were pleased with his forefathers King Prahlāda and Bali Mahārāja, You will also be pleased with him."

After hearing Lord Śiva's prayer, Lord Kṛṣṇa replied, "My dear Lord Śiva, I accept your statements, and I also accept your desire for Bāṇāsura. I know that this Bāṇāsura is the son of Bali Mahārāja, and as such I cannot kill him, for that is My promise. I gave a benediction to King Prahlāda that the demons who would appear in his family would never be killed by Me.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare

# Lord Krishna Fights with Banasura

Therefore, without killing this Bāṇāsura, I have simply cut off his arms to deprive him of his false prestige. The large number of soldiers he was maintaining became a burden on this earth, and I have killed them all to minimize the burden. I know that he is one of the chief devotees of Your Lordship, so you can now rest assured that hence forward he needn't have no fear of anything.”

When Bāṇāsura was blessed by Lord Kṛṣṇa in this way, he came before the Lord and bowed down before Him, touching his head to the earth. Bāṇāsura immediately arranged to have his daughter Ūṣā seated with Aniruddha on a nice chariot, and then he presented them before Lord Kṛṣṇa. Thus, Kṛṣṇa proceeded toward Dvārakā.

## Moral's of the Story

1. Lord Shiva is the Supreme most Vaishnava and he worships Krsna - The Supreme Personality of Godhead.
2. One must not be proud of one's achievement, wealth, beauty or knowledge as pride leads to destruction.
3. Lord Krsna is most powerful.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare

GOPAL'S

FUN SCHOOL

# BRAHMA SAMHITA

Sloka Ten

yat-pāda-pallava-yugam vinidhāya kumbha  
dvandve praṇāma-samaye sa gaṇādhirājaḥ  
vighnān vihanantum alam asya jagat-trayasya  
govindam ādi-puruṣam tam aham bhajāmi



## SYNONYMS

sṛṣṭi—creation; sthiti—preservation; pralaya—and destruction; sādhana—the agency; śaktiḥ—potency; ekā—one; chāyā—the shadow; iva—like; yasya—of whom; bhuvanāni—the mundane world; bibharti—maintains; durgā—Durgā; icchā—the will; anurūpam—in accordance with; api—certainly; yasya—of whom; ca—and; ceṣṭate—conducts herself; sā—she; govindam—Govinda; ādi-puruṣam—the original person; tam—Him; aham—I; bhajāmi—worship.

## TRANSLATION

I worship Govinda, the primeval Lord, who is Śyāmasundara, Kṛṣṇa Himself with inconceivable innumerable attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare

# Lord Ganesha agrees to write the scriptures



As the Dvapara-yuga was coming to an end (5000 years back), in order to help the people, Vyasadeva compiled the four Vedas – ‘Sama Veda’, ‘Yajur Veda’, ‘Rig Veda’ and ‘Atharva Veda’. After this he put together the epic ‘Mahabharata’ which has the stories of the Pandavas and their great devotion towards Lord Krishna.

Lord Brahma gave Vyasadeva blessings and advised him to take help from Lord Ganesha for the purpose of writing the ‘Mahabharata’. Vyasadeva went to Lord Ganesha and requested him to write the ‘Mahabharata’. Hearing this Lord Ganesha said, “O Vyasa, I shall agree only on one condition – while writing, my pen should not stop even for a moment”. Vyasadeva replied, “You too shall not write a single alphabet without properly understanding its meaning.” Lord Ganesha agreed to this condition by making an “Om” sound.

Thus, Lord Ganesha wrote the entire ‘Mahabharata’ by properly understanding the meaning of the stories of the great faith and devotion of the Pandavas towards Lord Krishna even in the most difficult situations.”

In this way, Lord Ganesha was happy to render service by glorifying Lord Krishna and His words that are a part of the ‘Mahabharata’.

## Moral's of the Story

1. Every human being has 4 faults - imperfect senses, so a tendency to be illusioned, therefore commit mistakes, and to cover up we cheat others.
2. The Vedas, Bhagavad Gita (from Mahabharata) etc. are perfect because they come from a superhuman, divine origin. They were spoken by the incarnation of God, Vyasdev and written down by Lord Ganesha.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare





# Prasadam Prayers



mahā-prasāde govinde nāma-brahmaṇi vaiṣṇave  
svalpa-puṇya-vatām rājan viśvāso naiva jāyate  
śarīra avidyā-jāl, joḍendriya tāhe kāl,  
jīve phele viṣaya-sāgore  
tā'ra madhye jihvā ati, lobhamoy sudurmati,  
tā'ke jetā kaṭhina saṁsāre  
kṛṣṇa baḍo doyāmay, karibāre jihvā jay,  
sva-prasād-anna dila bhāi  
sei annāmṛta pāo, rādhā-kṛṣṇa-guṇa gāo,  
preme ḍāko caitanya-nitāi



O king, for those with little pious credit, faith in mahā-prasāda, Śrī Govinda, the holy name, and the Vaiṣṇavas never arises.

O Lord, this material body is a place of ignorance, and the senses are a network of paths leading to death. Somehow we have fallen into this ocean of material sense enjoyment, and of all the senses the tongue is the most voracious and uncontrollable. It is very difficult to conquer the tongue in this world. But You, dear Kṛṣṇa, are very kind to us and have given us such nice prasādam just to control the tongue. Now we take this prasādam to our full satisfaction and glorify You-Śrī Śrī Rādhā and Kṛṣṇa- and in love call for the help of Lord Caitanya and Nityānanda.