

# Balram Purnima

**Balram Purnima Lecture by HH Lokanath Swami Maharaj**

**Date 12.08.2022**

**Place : Sri Dham Vrindavan**

My Greeting of Balaram Purnima Mahostav to you all, you please accept my greetings.

Gauranga.

Deenbandhu Prabhu ki Jai!!! He is naturally the devotee of Balaram, Krishna Balaram. He told many-many great stories of Balaram, Krishna Balaram. Specially Balaram. Sometimes I think that Deenbandhu is our ISKCON'S Panda. Panda also means Pandit. So Deen Bandhu is Panda and Pandit, the great devotees unto Lord, sharing the pastimes of Krishna, Balaram, this is second nature . I am just a visitor, I am just trying to find the great devotees of Balaram. Please pray for me, so that I never say that something worthwhile and glories of balaram\* atama and Pratama in present context. Infact, Balaram.. I m atama.. "Bal deene labhyata" means balheen, who is without power or powerless, attain and realise I am Mahatama. Atama can be, but Pramatma cannot be . but those who are powerless. Without power you can not realise Atama and Permatma. How so there's a nonsense. By exercising you become powerful. Its nonsense interpretation. Without power you can realise atama aur pratama. Infect Balram strength including Buddhi Bal, so we pray , I was praying to you, please that you please pray for me, so we could all pray, including me to Balaram, so that he gives us spiritual strength, dad?mi buddhi-yoga?(BG 10.10) give us buddhi the intelligence ta?yena m?m upay?nti te so that we could attain him realise him, where is my Bhagawatam, okay, I also said "Om Namo Bhagvate Vasudevyā" I was not sure whether I should say, not say. But that "Om Namo Bhagvate Vasudevyā means our obeisances to son of Vesudev, is Vasudev, why is Vasudev called Vasudev because he is son of Vasudev, so normally we think "Om Namo Bhagvate Vasudevyā", he is Krishna,

we are offering our obeisances unto Krishna, but Is Krishna the only Vasudevyā, by these definitions son of Vasudev is Vasudev. So Vasudev had not only Krishna as his son but Balaram also, so when we chant this prayer “Om Namo Bhagvate Vasudevyā”, we are offering our obeisances unto Krishna as well as Balaram just remember that , so then I thought let’s offer this prayer. “Om Namo Bhagvate Vasudevyā”well then we did go through that Krishna Kanhiya- Dau ji ka bhiya, Krishna Kanhiya- Dau ji ka Bhiya, so that was also relevant the way to chant the glories of Balaram, Krishna Kanhiya – well then I also was thinking – well thinking

**Hare Krishna Hare Krishna Krishna Krishna Hare Hare**  
**Hare Ram Hare Ram Ram Ram Hare Hare**

I don’t know any song or Bhajan of Balaram to sing at the beginning of the talk on Balaram. So then I also we all did, we chanted Hare Krishna

**Hare Krishna Hare Krishna Krishna Krishna Hare Hare**  
**Hare Ram Hare Ram Ram Ram Hare Hare**

And that is also certainly most relevant for this occasion of Balaram’s appearance because the Ram, “the Ram” in Hare Krishna Mahamantra is who is that Ram, who is that Ram, that is Balaram. You may say Krishna but Krishna is Balaram, that we will be talking about. Hari Hari.

So Hare Krishna and Hare Ram, so this is Krishna and Balaram from or when they will, they say the mantra a little differently, they say

**Radhe Krishna Radhe Krishna Krishna Krishna Radhe Radhe**  
**Radha Raman Radha Raman Raman Raman Radha Radha**

So one is Krishna, One is Raman and this Raman is Balaram, Krishna also, Balaram also, Hari Hari, because both of them were doing Raman in Raman Reti, right, we are in Raman Reti right now, the address of this temple, Krishna Balaram temple

is Raman Reti Vrindavan. We can't say UP because Vrindavan is not in UP, it is another subject matter but Raman, Raman. So I just turned to Hari Hari. So first Balaram appeared, right, then Krishna appeared, that is also said.

**putran prasusuve castau  
kanyam caivanuvatsaram  
(SB. 10.1.56)**

This is Srimad Bhagawatam, 10th canto, chapter 1 that Devaki was giving birth, she gave birth to eight children, one child per year. So Krishna was going to be 8th child and Balaram was the seventh one. So Krishna has not appeared yet, he is up there in Golok.

**Golok eva nivasaty abhilatma bhuto  
(brahma Samhita)**

So there in Golok, Krishna said "gacche devi vrajam bhadre" , "Gopa gobhir alankrtam"(SB 10.2.7) Krishna is addressing Haribol "yogmaya"Yognindra is around, Hari Hari. So Krishna said, addressed to Yogmaya. Yogmaya "Yes Sir". I have assignment for you. What is it? Go to Vrindavan and Krishna mediates which Vrindavan, what kind of Vrindavan.

**gopa gobhir alankrtam  
(SB 10.2.7)**

That beautiful Vrindavan, Vrindavan which is beautified because of the presence of Gopas and gopis. "gopa gobhir alankritam" to that Vrindavan, you go okay, Tatastu, I will go. What is my assignment? And Krishna said he is staying up there in the Golok.

**rohini vasudevasya bharyaste nandagokule (10.2.7)**

well there is more into that

**anyas ca kamsa samvigna  
vivaresu vasanti hi**

### **(10.2.7)**

Vasudev has many wives, of course Devaki is with him in the prison house, (anyas), the others were in another places and specially mentioned Rohini, Rohini these days is residing in Gokul. Okay why are you telling me all this or about Rohini and other queens of Vasudev residing other kind or safe keeping due to safety reasons, you stay here, you stay there anyway I have to go faster.

**devekya jathare grabham  
sesakhyam dhama mamkam  
(SB 10.2.8)**

And Krishna said further “sesakhyam Naam dhama mamkam” my dham, In Devaki’s womb the 7th child is there right now and who is that? Sesaakhyam, his name is sesa (anantsesh). So what I have to do.

**tat sannikrsya rohinya  
udare sannivesaya  
(10.2.8)**

So you go there and like a, this technology doesn’t exist, we have transplantation and this plantation, that plantation, kidney plantation but this womb, womb plantation from one womb to another womb, transfer the child from Devaki womb’s to Rohini’s womb. This technology doesn’t exist but it existed and event then eternally in the spiritual sky. Spiritual sky is a way ahead this mundane scientist down here in this material world, okay so that was assignment for Yogmaya and then and there Krishna also this kind of

**garbha-sa?kar?a??t ta? vai  
pr?hu? sa?kar?a?a? bhuvi  
r?meti loka-rama??d  
balabhadra? balocchray?t  
(SB 10.2.13)**

In fact after Krishna and Balaram's appearance day, Gargmuni is going to be travelling to Gokul and conduct name giving ceremony and, but Krishna is already naming that, that child, that you will be transferring to Rohini's womb name of their child would be Sankarshan and Balaram and Ram, has already done the name giving ceremony before even the child is born. So we don't have details of Krishna's birthday's celebrations in Bhagavatam. The is one word or one sentence and then he was born, phobia finished but kindly Gargmuni, he has shared description he was right there in Mathura Vrindavan those days, so he has kindly in his Garg Samhita where Krishna's birthday and other pastimes he has described, so we would like to clear, If I succeed with this Haribol. (I may be needing help I am not familiar with this thing) so this is Garga Uvacha, he is not saying but he is writing Garga Acharya, he is writing, you would like to hear, you have interest, you have keen interest and you have faith in Gargacharya's words, these are not my words, you may not have faith in me but you better have faith in Gargacharya.

### **devakyah saptame garbhe**

he is also talking, I just remember something that the Krishna seemed to be kind of, you want to hurry up, he is in Gokul but he is in hurry to come down and enter the womb of Devaki and soon take birth, so hence he is also asking his yogmaya, you, you hurry up, you hurry up, you hurry up, you vacate that womb, make room for me I am standing in the queue but unless Balaram is out of there I cannot get in there. So please rush and transfer them. I will be the next one. so Saptame Garbhe.

### **devakyah saptame garbhe**

**harse soka vivardhane**

**vrajam pranite rohinyam**

**anante yogmayaya**

**(verse 25)**

So this anant seshsakhyam, he has been transferred to Rohini's

womb.

**aho garbhahkva vigagta  
ity uchr Mathura janah  
(Verse 26)**

Gargacharya is writing, as the child was transferred or shifted their relocated there is a big wonder. Mathura vasi's says what happened to this 7th child "kva vighah", where did he go, "uchr mathura janah" of course rumour also was spread that miscarriage, miscarriage happened. So there in as Balaram was ready to make his appearance on this day, some 5000 years ago, 5000 plus few hundred plus some years ago

**suresu varsatsu su puspa varsam(verse 28)**

So the demigods have arrived, as they have arrived in Mathura Mandal before Krishna's appearance, this time Balaram is going to be appearing in Gokul. Gokul Balaram's birthplace, Balaram's birth place "Gokul", when you go to Nand Bhavan those panda's they remind you, Balaram's birthplace, Balaram's birthplace, so demigods are doing "su puspa varsam" they are showering flowers. "ghanesu muncatsu ca vari bindum" and the clouds have arrived as this rainy season time, clouds are ready to go and at that time, the clouds have arrived and "vari bindum" they are dropping some rain drops not, yeah a little rain is there.

**nandu'pi kurvan chisu jata karama (verse 29)**

and Nand Maharaj, as child has appeared he did the "jata Krama" the samsakara, the first one as the child takes birth, that is called "Jata Karma" and "dadau dvijebhyo niyutam gavam ca" and he has given lots of cows in, as gifts to the Brahmans "gopan samahuya" the gopas have assembled in big number "su gayakanam" they are all singing. We should also sing "su swagatam Balaram, su swagatam Balaram" , "su swagatam Balaram, su swagatam Balaram".

Okay that's, that's enough finished don't get instruments ready. So they are chanting different chants and songs and glorifying Balaram, welcoming Balaram "sarvair maha mangalam atanoti " and by this chanting there is all auspiciousness spread all around.

### **Deupayanodevrata Vashishta mayacha-**

And Vayasdev has appeared dev devrata Vashishta mayacha- Narad muni talking – Me too was also there. Narad muni is sharing this .. He is the speaker of this narration. Aagvatya tataiva samasito and as we arrived it was a big welcome by Nanda Maharaj Nandha hirtya Prasanha and they pleased us, Nand Maharaja pleased us with all hospitality and foot bathing , garlanding, aasans offered and some water to drink at least that's part of the reception

Sri-nando uvaca and then the Nand Maharaj addressed the assembled sages headed by Srila Vasudev Maharaja and Nand Maharaj says

**sundaro balakah ko yam  
na drsyo yat-samah kvacit**

Ohh, the beautiful, beautiful boy has taken birth. I had never ever seen any child beautiful like this one tan me bhruhi maha mune we are wondering who he, is where did he come from he wasn't in the womb of Devaki for not for very long i think if i am correct that is what he is saying Katham Panca dinaj jatas he was there only for five days and then he appeared. no child takes birth in within five days being in womb for five days but this child appeared in five days and we don't know the origin the source of this child. this is all mysterious thing and this has become talk of the town of Gokul. Everywhere everyone is wondering where has this child come from, so please Bruhi explain please clarify.

sri -vyasa uvacha meaning what Vyas was the meaning vayas said there is something for you to think about and stay awake also

.  
**aho bhagyam tut te nanda**  
**sisuh sesah sanatanah**

oh,you are very fortunate the child that you are talking about is is sesah sanatanah. you understand right. there's no need of translation.we should be ready or come to that kind of level of understanding so there's no need of translation of anantha and sanatanah and something cannot be translated as Deenbandhu. As he said and when you translate you really lose a lot of meaning or deeper meaning of that.Bhagawan doesn't mean god.Bhagawan is Bhagwan. you cannot say Bhagawan as god and NO final translation of bhagwan is god.When you say Bhagawan, you understand so much that word itself, the name itself,Bhagwan itself says everything about bhagawan. you cannot say as a god, I don't like that..

Vayasdev glorifying sanatan Devakyam vasudevasya Jatoyam Mathura-pure. he had appeared first in Mathura as a child of Vasudev and Devaki and he has been Krsnecchaya tad udarat.(you could understand now here what krishna had asked, yogmaya to do.so that is what srila vyasadev is explaining Krsnecchaya tad udarat. this was a desire of krishna and instruction also.

Pranitp rohinim subham That he was transferred from Devaki's womb to Rohini's womb. oh now we understand, thank you and then on behalf of all the assembled rishis and munis (then I don't have to say sages and mankind)Srila vayasdev said, you know we have come here for nothing.you know this we have come to take darshan of that child.

Darsanartham- we have come here to take darshan of that child.

Tasmat tvam darsayasmakam  
Sisu-rupam parat param

so please please give us darshan, give darshan to all of us of your child.sisu -rupam parat param. we are expecting the beauty the form, extraordinary for, excellent beauty of the



child. please please hurry up, let's go, let's go, please bring us to the child. so he's giving run commentary. So he comes on the scene.

Sri Narada uvacha  
Atha nandah sisum sesam  
Darsayam asa vismitah  
dr̥ttva pren̥kha sthitam praha  
natva satyavati-sutah

so they all go where the child was and where was the child? he was in a cradle or Palana which is decorated, beautifully decorated. As they saw the child, wish me thought you were amazed. You may also be amazed. Right. if we are following the description here huh, then but in fact this narration is giving us or making us part of that birthday. the first first first birthday first birthday now is the 5, 000 birthday .there was the first birthday, we are being given a tour of that day and description of that day. says we read we should be thinking that, I'm there, I'm there,.... I'm... I'm... I'm there. Where is Balarama now? Where is Balarama? Where is Balaram, if you are there? are you seeing him. why not ? this Garg Samhita is showing us Balarama. and as they were amazed to see that shishu the child natwa Satyavi sutah. What did they all of do. They offered their obeisances dandwat prnaam Jai Balram.

Atleast in our minds could be offering our obeisances. Right.. This is right thing to do. If we are becoming Balarama conscious by wrong conscious..

“devadhideva bhagwan” Now they have seen the child. Offered him obeisance, now they're offering prayers

Sri vyasa uvacha  
“Devadhideva bhagwan  
Kama -pala namo stu te”

They're not only offered physically, they are doing dandvat pranam but now they're also saying that we are we offer our

obeisance to you Balarama. '' Krishna Jinka naam hai, Balaram Jinka naam hai, Gokul jinka dham hai. Aise shri bhagwan ko maira barambaar prnaam hai''. You are Bhagwan. Devadhideva You are Gods of Gods. You are Ishwar of Ishwar. you are Parmeshwar ''Namo nantaya sesaya ''. You are Anantshesh. "Saksad-ramaye ten amah ". And you are Balaram. Please accept our obeisance.

''Sahasra-sirase nityam Namah sankarsanaye ch''

Hari Hari Bol. "Shravanam matrena" Just By hearing we could realize Krishna And Balarama but if we do not hear we miss the bus. Right, we miss everything, we miss everything. Jai Balarama.

"Sahasra-sirase nityam " means Sahasra Vadan. One with a thousand mouths , thousand hoods. "Namah sankarsanaya te'' Halayudhah pralaba-ghnah, pahi mam purusottama.

Balarama is Haladhar. Krishna is holding this that and he becomes giridhar, Venudhar and Balarama what is the holding, what is he holder of ? "Haladhar. Deenbandhu" was talking about Haladhar. "Halayudhah" and you use that hala also as aayudh as a weapon. "Pahi mam purusottama" some of these terms "pahimam.. Pahimam.. Pahimam..

"Krishna Keshav Krishna Keshav Krishna Keshav Pahi Mam Rakashmam."

We have to learn these terms. So Pahiman. "well Vyasadeva is saying. Should we also be saying this or no need for us? we are okay. If are you okay then you don't have to say pahimam but if you are in trouble .As Prabhupada said now I have given you Krishna Balarama and you could approach him and say sir I'm in trouble. please help. that purpose is pahimam. Pahimam. could you say pahimam? "Pahimam purusottama pahi mam." like that they have offered lots of prayers .

"Kalindi-bhedano si tvam"

Hastinapura-karsakah

Dvividarir yadavendro

Vraja-mandala-mandanah”

(verse 41)

-and you could see I think .Just a thought came to my mind- He has not even appeared and vasudev who's this uh yeah. Vyasadeva he's already talking of . you will be doing this, you will be known .. you'll be.... uh you will be holding this weapon, that weapon so “Kalindi-bhedano si tvam”. One day you will be on the banks of Kalindi, wanting to perform rasa dance and you will be interested of course

“Yamuna tira vanchari” do your wanderings or dance right on the bank of the river but yamuna is kind of a distance and you are not happy about it and then you would use your hala and you ... “ Yamuna”.You rascal and you'll be dragging her. what is that place ?“Ramghat.Rohini Nandan” Jai Ram Ghat! Jai Rohini Nandan. Jai Ram Ghat. There are so many ghats . one of the very famous ghat on the banks of Jamuna is Ramghat. This is named after Balarama. this is where he performed his rasa dance past times one time. this also,.. I mean (I don't maybe if I get time, I'll say that little later) “Brajmandala mandanaha” and by your appearance and performances of many pastimes you'll be enhancing the beauty of Braj and like that.

Kamsa-bhratr-prahatasi

Tirtha-yatrakarah prabhuh

“Duryodhana-guruh saksat

Pahi pahi prabho jagat

(Verse 42)

I'm just jumping skipping lots of glories here. you are, you are Duryodhana guru. Not you are, but you will be. he will be Duryodhana Guru. he just just born today. He took birth today but he's talking about his pastimes, Balrama's past times. The kaliya pastime.The day kaliya Daman pastimes took place,that also was Balarama's birthday. Kaliya is not Kaliyada is not far from here. that day Balaram had not accompanied Krishna and the coward boys. he was kept behind by Yashoda and Rohini.

yyou today is vacation for you . Today is your birthday so there are festivities all day long. it's very nice Bhoga offerings and bathing and abhishek and dressing was all happening in Nandgram . krishna was just few years, maybe six -seven years old and Balarama was..., it was a birthday, so Balarama had stayed behind and Krishna was by himself with the coward boys. Just to remind you that they were celebrating Balrama's birthdays during the manifest past times of Balarama and Krishna. Whenever Balarama is not around. what happens? Krishna gets into trouble. There was lots of trouble that day because Balarama was not around and this had happened many several times we know from the past times of Krishna and Balarama. "Pahi pahi prabho jagat.

Balam balam parikramyashatam prayante" and finally, well finally they had to stop somewhere right some some time . so they ,they did parikrama of Balarama "Yanikani chapapani brahmhataydi kani cha,pradikshana pade pade" They did parikrama of Balarama. Again offering obeisances "Satyavati suto ya yo". That is Vyasadev along with all assembled sages departed and that is how the first birthday was celebrated in Gokul. Gokul Dham ki Jai! Our Krishna Balarama ki jai!

His birthday is in month of April in 1975. At the request of Srila Prabhupad Krishna Balarama appeared here on ram navmi in fact, that was Ram Navmi of 1975. I wasn't there when Balarama appeared in Gokul some 5 000 years ago... But when this Krishna Balarama appeared I was there Haribol ! (Maybe you were there 5000 years ago[Someone else saying] NO..can't say. how do you know? )So that was quite a celebration. Appearance of Krishna and Balarama which we witnessed and as he was appearing or he has appeared as the sages. We are offering their prayers and worshiping Balarama for us Srila Prabhupada was offering . He offered Aarti's and prayers. And we were fortunate to attend to be present during appearance of krishna and Balrama .( someone asked- Is they appeared today again?) Jai. Shree Krishna Balram ki Jai. They appeared at every moment. Today

are appeared. They are here. Haribol. Take Note- Lord playing their pastimes around here as the part of their Nityalila eternal. Pastimes on their eternal lila or their Prakat lila. I want to say this that... Prakat lila also started as Krishna and Balaram appeared here in 1975 on Ram Navmi day. Then our Krishna Balarama's prakata lila began. We are allowed to be part of that manifest or prakat lila pastimes. Sri Krishna Balrama ki Jai!!!

They are giving us a opportunity to seve and do everything for them.

**man-man? bhava mad-bhakto mad-y?j? m?? namaskuru  
m?m evai?hyasi yuktvaivam ?tm?na? mat-par?ya?a?  
( shri mad bhagwatgeeta 9.34)**

Meaning-

Always think of Me, be devoted to Me, worship Me, and offer obeisance to Me. Having dedicated your mind and body to Me, you will certainly come to Me.

I mean we have come to Vrindavan, but we wish to enter Krishna Balaram's Nitya lila, their past times, their eternal past times but prior to that we in order to rest of us to become eligible. so that we could enter srill Prabhupada has made this provision by giving us, making Krishna Balaram manifest here and do their prakatikaran and then we are brought from all the world ,Prabhupada's mercy. we have made Bhagywaan.

**brahm???a bhramite kona bh?gyav?n j?va  
guru-k???a-pras?de p?ya bhakti-lat?-b?ja  
(CC Madhaya lila 19.151)**

Translation-

"According to their karma, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an

opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service.

Srila Prabhupada Introduced us to Krishna in service of Krishna Balarama and then he asked us to do this.

**man-man? bhava mad-bhakto mad-yaj? m?? namaskuru**

I was just reminded. I was given sannyas right here in courtyard of Krishna Balarama temple in December of 1975. After we took sannyas Sridhara swami and Prithu Putra swami and Lokanath swami then we went into his quarter and asking for names of us or any changes in our name so what would be our names. Srila Prabhupada said, "Add Swami to your names." These days we get some fancy names bro. Simplified, "add swami to your names." Then we asked, "Any special Instructions?"

Then Prabhupada said. Or one time what he said to us, He was going to say and to introduce what he was going to say. Srila Prabhupada said, "We follow four regulative principles. So devotees are expecting, Oh Prabhupada is going to say, What, "No Meat eating." We are expecting follow four regulative principles and one time Prabhupada said we follow four regulative principles and then he said, "one man mana, two- bhava mad bhakta, three- madyaji, four- mam namaskuru." Four relative principals. So while we were taking sannyasan. Prabhupada also give us this instruction. Any special instructions Srila Prabhupada give us?

**man-man? bhava mad-bhakto mad-yaj? m?? namaskuru**

So I think that is what we had to do. Follow these instruction. That Krishna's instructions and Prabhupada repeated those instructions so for the pleasure of in service of Krishna and Balarama.

(How much time do I have? Huu.. so is it 10 minutes?) Hari Hari. Are you ready? So many things to say. I wish I had a

thousands mouths but lucky, unlucky I have only one mouth.

Serv avatari Krishna bhagwan. I am talking little bit of Tattava. Lord has to be understood tattavatah.

Janma Karma ca me divyam  
Evam yo vetti tattvatah  
Tyaktya deham punar janma  
Naiti mam eti so arjuna  
(Shri mad bhagwat geeta 4.9)

“Sidhhant baliya citte na kara alasa” talking of sidhhant, talking of tattav, Donot be lazy, be enthusiastic. Repeat Siddhant or tatwa over again and again and again . Haribol.( because sleeping is going on) In CC adi lia where Krishna das kaviras talking about Panchtatva. Then he talking of Gaur tatwa, then talking of Nityanand tatwa. He has reached chapter fifth and there he says,

**“ Sarva-avatari Krsna Svayam Bhagavan  
Tanhara dvitiya deha sri-balarama”  
(CC Adi lila 5.4)**

We wish we had just understood what was read, no need of translation and it is beautiful meaningful Krishnadas Kaviraj wrote.

Krsna sarva-avatari, svayam Bhagavan, tanhara dvitiya deha sri-balarama.

Is another body, is another form, Krishna's another form is Balarama. Svayam Bagavan. In Vrindavan he appears in two forms. One is Krishna's form, another one is Balaram form.

**Sei Krishna navadvipe sriCaitanya Chandra.  
Sri Balarama-sange Sri Nityananda.  
(CC Adi Lila 5.6)**

Same Krishna in Navdweep appears as Chaitanya Chandra and same Balaram appeared as Nityanand in Navadvipe in Gaur desh. Well

he was, during that day Krishns Balarama appeared. Deities installation took place. Prabhupada also made this point. Yes Krishna Balrama and Gaur Nitai in the same alter here and he said I want to make a point or get this message that Krishna Balaram are non different from Gaur Nitai.

Krishna on this altar, the Krishna Balrama alter is Gauranga and Balaram is in this alter as Nityanand. Gauranga Nityanand. Gauranga Nityanand. Nityanand- Gauranga, Nityanand-Gauranga. So thid goes on in Navdweep. What goes in Vrindavan..

Krishna Kanhaiya dauji ka bhaiya. Dauji ka bhaiya, Krishna Kanhaiya. So they are one and the same. Hari Hari. It is said, I cannot tell you where it is said but it is said that form, the right side of Krishna, Balaram appeared and left side of Krishna who appeared Radharani.. so these two are two appearances of Krishna. And they are non-different from Krishna. Balarama is not different from Krishna and Radharani is non-different from Krishna. And talking of brush these are the three personalities in fact. That top and there is no one equal.

Na anyat kinchit asiti Dhanjaya and then I was thinking. And I think my thought is philosophically correct. Also I had talked about this earlier that the Maha Mantra that

**Hare Krishna Hare Krishna Krishna Krishna Hare Hare  
Hare Rama Hare Rama Rama Rama Hare Hare.**

These three personalities of braj van daven. Vrindavan dham ki Jai. They are mentioned in Maha Mantra. Hare is Radha. Krishna is Krishna. Rama is balarama. Hari Hari. So Gauranga and Nityanand Prabhu, they are one and the same and glory of one is the glory of the other one also. Since the very beginning of Caitanya bhagwat, Vrindavan das thakur he chanted his prayers

**ajanu-lambita-bhujau kanakavadatau  
sankirtanaika-pitarau kamalayataksau**



**visyambharau dvija-varau yuga-dharma-palau  
vande jagat Priya karau karunavatarau  
(Caitanya Bhagwat)**

Avatarau.. are you listening to this au.. why this au..au..  
ajanu-lambita-bhujau...au.. what for au.. because this prayer is  
talking and addressing about two personalities.. Gauranga and  
Nityanand. In the same breath, we could say in the same  
breath. Gauranga Nityananda in same prayer. One Prayer for  
notification of Gauranga and Nityanand because they are not  
two. They are one. The prayer the au, au is their mention. But  
they are they are one and the same. So likewise to wind up, I  
was .. we came across well I mean it is there in Srimad-  
bhagwatam in chapter 38 in 10th Canto. When went to Vrindavan.  
Did he go to, did he come to loi Bazaar, Vrindavan. No,  
ofcourse not. He went to Nand Gram and riding the chariot. He  
has gone and he was anticipating darshan of... (Haribol..  
Krishna Balaram ki Jai) as he arrived Krishna Balram were  
right there.. He was right here.. Haribol...

Krishna Balaram ki Jai!!!  
Gaur Premanande Hari Hari Bol!!!  
Srila Prabhupada ki Jai!!!  
Balaram Purnima Mahosatva ki Jai!!!