



Lord Balarāma's Inconceivable Strength



HIS DIVINE GRACE
ŚRĪLA GOUR GOVINDA SWAMI MAHĀRĀJA

TATTVA VICARA



PUBLICATIONS



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Thank you, one and all, for giving me an opportunity to speak *hari-kathā*, especially about Śrī Śrī Balarāmajī. Today is a most auspicious day, the day that Lord Balarāma appeared. This morning we discussed something about Lord Balarāma however I did not finish; there is something more I would like to speak on Balarāma.

First we will offer *praṇāma* to Balarāma. I will recite this *mantra*, and request one and all to repeat it:

*nāmas te halāgraha nāmas te muṣalāyudha
nāmas te revatī-kānta nāmas te bhakta-vatsala
nāmas te balanām śreṣṭha nāmas te dharaṇī-dhara
pralambāre nāmas te 'stu trāhi maṁ kṛṣṇa-pūrvaja*

Obeisances to You, O holder of the plow
Obeisances to You, O wielder of the club
Obeisances to You, O beloved of Revatī

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Obeisances to You, O most affectionate to Your devotees
Obeisances to You, O upholder of the earth
Obeisances to You, O strength of the strong
Obeisances to You, O enemy of Pralamba
Please be merciful and protect me, O elder brother of Kṛṣṇa

*Śrī Balarāmajī ki-jaya!
Balarāmajī subha-āvirbhāva tithi ki-jaya!*

The Three Names of Balarāma

This morning I was speaking about how Vasudeva sent Gargamuni to Vrajabhūmi to perform Balarāma's name-giving purificatory ceremony. Gargamuni gave three names to Balarāma: first is Rāma, second is Saṅkarṣaṇa, and the third name is Balabhadra.

In the tenth canto of *Śrīmad-Bhāgavatam* it is also said,

*garbha-saṅkarṣaṇāt taṁ vai
prāhuḥ saṅkarṣaṇaṁ bhuvi
rāmeti loka-ramaṇād
balabhadraṁ balocchrayāt*

“The son of Rohiṇī will also be celebrated as Saṅkarṣaṇa because of being sent from the womb of Devakī to the womb of Rohiṇī. He will be called Rāma because of His ability to please all the inhabitants of Gokula, and He will be known as Balabhadra because of His extensive physical strength.”
(*Śrīmad-Bhāgavatam* 10.2.13)

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He is *garbha-saṅkarṣaṇa*, that means Yoga-māyā took Him from the womb of Devakī and placed Him in the womb of Rohiṇī, there His name is Saṅkarṣaṇa. Rāma also means one who gives pleasure to one and all. Especially Lord Balarāma instills *kṛṣṇa-rati*, *kṛṣṇa-prema* in the devoted *bhaktas*, especially those who are greatly devoted to Lord Balarāma and Lord Kṛṣṇa. Therefore He is known as Rāma. He is known as Balabhadra, *bala-ucchrayāt*—because of His extensive bodily strength. He is very strong. No one can equal Him in physical strength. Baladeva is the original Saṅkarṣaṇa, and His plenary portion, Mahā-Saṅkarṣaṇa, lives in Vaikuṅṭha. In Pātāla, there is another portion, plenary portion of Baladeva known as Saṅkarṣaṇa or Śeṣa. That Śeṣa is also known as Anantadeva. He has unlimited hoods. That Anantadeva Śeṣa has carried this material universe, as if it were a mustard seed, on one of His hoods. Therefore He is known as Dharaṇi-dhara; *dharaṇi* means earth; one who carries the earth, He is Dharaṇi-dhara.

The Original Cause of Kṛṣṇa-Kathā

This Saṅkarṣaṇa-avatāra, Śeṣa, is a wonderful and extremely great orator. He has been speaking *bhāgavata-kathā*, *kṛṣṇa-kathā* from time immemorial and has not yet finished. The four Kumāras lead by Sanaka are hearing *Śrīmad-Bhāgavatam* from him. The Vaisnavas or those who do *hari-kīrtana*, those who speak *kṛṣṇa-kathā* very eloquently, they obtain the strength from this great orator Śeṣa Prabhu, Anantaśeṣa, who is a plenary portion of Balarāma. Therefore Saṅkarṣaṇa-avatāra, Śeṣa Prabhu, is the original cause of this oration of *kṛṣṇa-kathā*. In the material world there are many people who speak very eloquently on material topics, and that power of oration is the

perverted reflection of the original orator, Śeṣa Prabhu. If one is fortunate and obtains the mercy of Balarāma, his *anarthas*, especially the *anartha* known as *hṛdaya-daurbalya*, will be destroyed and he will develop *rati*, *prema* towards Kṛṣṇa.

The Four Anarthas

Let me speak about the *anarthas* here, just to give you some idea. According to *Bhakti-rasāmṛta-sindhu*, written by Rupa Gosvāmī, there are four types of *anarthas*.

1. *asat-tṛṣṇā*
2. *hṛdaya-daurbalya*
3. *viṣamayā-aparādha*
4. *svarūpa-bhrama, tattva-bhrama*.

The *anartha asat-tṛṣṇā* means cherishing desires separate from Kṛṣṇa. *Asat-tṛṣṇā* has four parts: *pāra-trikeṣu caiṣaṇā*, desiring material enjoyment in this life; *aihikeṣvaiṣaṇā*, desiring enjoyment in the next life; *bhukti-kāma*, desire for mystic powers; *mukti-kāma*, desiring liberation.

The second *anartha* is *hṛdaya-daurbalya*. I speak about *hṛdaya-daurbalya* in particular because Balarāma Prabhu especially destroys this *anartha*. It has four types: *kṛṣṇe tara-viṣaya aśakti*, attachments separate from Kṛṣṇa; *kuṭināṭī*, that means *kāpatya*, duplicity, crookedness, fault-finding nature; *parasṛkātra* or *mātsarya*, envy; and *pratiṣṭhāśā*, desiring name, fame and adoration. Balarāma Prabhu especially destroys this *hṛdaya-daurbalya anartha*.

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The third *anartha* is *viṣamayā-aparādha*, offenses. This *anartha* also has four types: *nāma-aparādha*, *svarūpa-aparādha*, *vaiṣṇava-aparādha*, and *aparādha*, all other offenses.

The fourth *anartha* is *svarūpa-bhrama* or *tattva-bhrama*, misconception about *tattva*. It has four parts:

1. *sva-tattve-bhrama*, misconception of one's own identity, *jīva-tattva*
2. *kṛṣṇa-tattve-bhrama*, misconception of *kṛṣṇa-tattva*
3. *sādhya-sādhana-tattve-bhrama*, misconception about the processes of *sādhana* and *prema-bhakti*
4. *virodhī-viṣaya-bhrama*, illusion regarding subjects unfavourable to Kṛṣṇa

Balarāma Prabhu especially destroys *hṛdaya-daurbalya anartha*. That is *kuṭināṭī* or *kāpatya*, crookedness, fault-finding nature; *mātsarya*, envy; *pratiṣṭhāśā*, desiring name, fame and adoration. When a devotee is very, very fortunate Balarāma showers His mercy and this *anartha* is destroyed, as a result *kṛṣṇa-rati*, *kṛṣṇa-prema* arises in the heart. Therefore He is known as Rāma.

Knowledge Bliss and Eternal Existence

Balarāma is the Lord of *sandhinī-śakti*—*sandhinī-saṁvit-hlādinī*—*sad-amṣe sandhinī*, *cid-amṣe saṁvit*, *ānandāmṣe hlādinī*, the internal potency is divided into three divisions: *sat*, *cit*, *ānanda*, *sat-amṣe-sandhinī*, *cit-amṣe-saṁvit*, *ānandāmṣe-hlādinī*. *Hlādinī* is His aspect of bliss; *sandhinī*, of eternal existence; and *saṁvit*, of cognizance, which is also accepted as knowledge. Lord Balarāma, in particular, is the Lord of *sandhinī-śakti*. Unless

one receives the mercy from Lord Balarāma, who is the Lord of *sandhini-śakti*, he or she cannot develop *rati*, *prema* towards Rādhā-Govinda.

Balarāma Ha-ila Nitāi

Therefore, in his *Prārthanā* song, *Nitāi-pada-kamala*, Narottama dāsa Ṭhākura sings:

*hena nitāi bine bhāi rādhā-kṛṣṇa pāite nāi
dṛḍha kari dhara nitāiyera pāya*

Nityānanda is Balarāma — *balarāma ha-ila nitāi*. He who is Balarāma with Kṛṣṇa, He is Nityānanda with Gaura. Therefore, *hena nitāi bine bhāi rādhā-kṛṣṇa pāite nāi*—without the mercy of Nityānanda-Rāma no one can get Rādhā-Kṛṣṇa. Therefore Narottama dāsa Ṭhākura requests everybody to clasp tightly the two lotus feet of Nityānanda.

The Clue How to Find Kṛṣṇa

Lord Balarāma is the Lord of *sandhini-śakti*, therefore, receiving His mercy one will acquire *kṛṣṇa-sandhāna*. That means, if someone is fortunate, Balarāma inculcates *śakti* unto him and receiving that mercy will give him the clue, how to find Kṛṣṇa. You cannot find or obtain Kṛṣṇa by your own effort. Those people who try to find Kṛṣṇa or try to understand Kṛṣṇa through their own effort are called *avaroha-vādīs*, that means they accept the ascending process. Generally they are *Māyāvādīs* or *Brahmavādīs*. What is their fate or destination? They become *nirviśeṣa-vādi*, impersonalists, they fall down and

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enter in to lower species, *sthāvarā yoni*, and take birth as trees or mountains. The Vaiṣṇavas accept Lord Balarāma and beg for His mercy. Being in receipt of Lord Balarāma's mercy they adopt the descending process, and as a consequence they obtain the clue, how they can catch hold of the lotus feet of Kṛṣṇa.

The Root Cause of All Strength

Because of His extensive physical strength, *balabhadram balocchrayāt*, Balarāma's third name is Balabhadra. No one is as strong as Balarāma or Balabhadra. He is the original, root cause of all spiritual strength. Even His *aṁsāṁśa-kalā*, portion of a portion of a portion, exhibits uncommon, extraordinary strength. An ordinary materialistic person, who is very puffed up because of possessing material knowledge or material strength, cannot exhibit such strength. What to speak of exhibiting strength, he cannot even conceive of such strength.

The Original Saṅkarṣaṇa

The original Saṅkarṣaṇa is Balarāma. His expansion is Mahā-Saṅkarṣaṇa, who lives in Vaikuṅṭha. Mahā-Saṅkarṣaṇa's plenary portion is Kāraṇodakaśāyī Viṣṇu or Mahāviṣnu, or the first *puruṣa-avatāra*. From Him comes the second *puruṣa-avatāra*, the Garbhodakaśāyī Viṣṇu and from Kṣīrodakaśāyī Viṣṇu all these incarnations come: Matsya, Kūrma, Varāha, Rāma, Nṛsimha, Hayaśirṣa, Paraśurāma, Kalki etc. Therefore all these *avatāras* are the portion and portion and portion of Lord Balarāma—*aṁśa* and *kalā*; *aṁsāṁśa*— the portion of a portion is known as a *kalā*. You cannot fathom, you cannot conceive of the strength they possess. Is there any person in the three planetary systems

who can conceive of their strength? Then what to speak of Balabhadra's strength?

The Strength of the Lord's Incarnations

The example is Matysa-deva, the fish incarnation. In the Svāyambhuva-manvantara He appeared and killed a very fearful and powerful demon known as Hayagrīva who stole all the Vedas.

Then take the example of Kūrma-deva, the tortoise incarnation. The demigods and demons were churning the Milk Ocean. At that time the tortoise incarnation came and carried the mountain Mandarācala on His back. It was so big no one else could carry it. Therefore what great strength He possesses! Another example is Lord Varāha, the boar incarnation. In the Svāyambhuva-manvantara when the earth was gliding down to the lowest region, *rasātala*, Varāhadeva appeared and lifted the earth. Who can lift the earth? Therefore, what strength does He possess? No one can conceive of such strength.

Again Varāhadeva came in the sixth Cakṣuṣā-manvantara and killed the powerful demon Hiranyākṣa, the brother of Hiranyakaśipu. So what strength He possesses!

Then Lord Rāmacandra came, who killed the ten-headed Rāvaṇa, who was so powerful He conquered the three planetary systems and who was engaging the demigods as his servants. So what immense strength He possesses!

Another example is Lord Nṛsiṃhadeva, who killed Hiranyakaśipu. Hiranyakaśipu had great strength and was extremely powerful; he had conquered the three worlds. He said, "I am *tri-lokadhīśah*, I am the lord of *tri-loka*, the three worlds." Prahlāda, his five or six-year-old son, was a great

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devotee of the Lord. When he spoke about Bhagavān Nārāyaṇa, Kṛṣṇa, his father became his enemy and tried to kill him in so many ways. Such a powerful father but he could not kill his five or six-year-old son, Prahlāda. Why wasn't he able to do so? He was not able to kill him because Prahlāda was a dear devotee of the Lord and a devotee is always protected by the Lord. *Kalā*, the portion of a portion of a portion of Balarāma is Nṛsiṃhadeva. He infused great spiritual strength into the heart of His dear devotee Prahlāda, therefore such a powerful demon as Hiraṇyakaśipu could not kill him.

Another example is the Hayaśīrṣa incarnation. In that incarnation He killed the two demon brothers Madhu and Kaitava. They were extraordinarily powerful and feared by everyone, hence in His Hayaśīrṣa-avatāra, Lord Viṣṇu killed them and also rescued the Veda from them. So what strength He demonstrated thereby!

Then there is the example of the Paraśurāma incarnation, who killed twenty-one generations of powerful *kṣatriyas* because they were opposing brahminical culture. He was so powerful He freed the world of *kṣatriyas* for twenty-one generations.

The last example is Kalki. The Kalki-avatāra descends to kill the atheists, people who do not admit the existence of the Lord, and He kills the thieves and murderers. They are very puffed up because of their physical strength.

Therefore, if you analyse in this way, you can understand, that though the plenary portions, the portions of the portions, *aṁśa kalā* of Lord Balarāma have extraordinary and uncommon strength, how great is the strength of the original Saṅkarṣaṇa, Lord Balarāma?

Lord Balarāma Gives Strength

I was also speaking this morning about the third *puruṣa-avatāra*, Kṣīrodakaśāyī Viṣṇu, who remains in the heart of all *jīvas* as *dveṣṭi antaryāmī*, He is a portion of the portion of the portion of the portion of Balarāma. Thus because He resides in our heart He gives us strength, for this reason we exhibit some strength. That is the merciful strength of Lord Balarāma. If He would not reside in our heart, where would we gain strength from? If He withdraws that strength then where is your strength? Your whole body will be paralysed and you will not be able to lift even a tiny piece of grass.

Why Did He Come in the Womb of Devakī?

Lord Balarāma is the first expansion of Kṛṣṇa; it is mentioned, *balarāma kṛṣṇer dvitīya-deha*, Lord Balarāma is the second body of Kṛṣṇa, and Balarāma is always with Kṛṣṇa. *Varṇa-mātra-bheda*—the only difference is the bodily complexion. Kṛṣṇa is *śyāma*, black, Lord Balarāma is *śukla*, white. Otherwise He is the same as Kṛṣṇa.

This morning we were discussing this verse from the 10th canto: *devakyā harṣa-śoka-vivardhanaḥ*. After Kāmsa, the son of Ugrasena, killed the six sons of Devakī, a plenary portion of Kṛṣṇa entered her womb as her seventh child, arousing her pleasure and her lamentation. Simultaneously she experienced *harṣa*, pleasure, joyfulness, and *śoka*, lamentation.

Balarāma is the original son of Rohiṇī, *rohini-nandana*, *rohini-sūta*. We discussed why He came in the womb of Devakī. He

came just to purify the womb of Devakī, and to prepare the bed for Kṛṣṇa. Balarāma serves Kṛṣṇa assuming ten forms. Then He left the portion of His portion, Śeṣadeva, Anantadeva there, who serves as the bed of Kṛṣṇa. Therefore He came.

Viṣṇu-Vaiṣṇava-Vidveṣī

Balarāma killed many demons during His *bhauma-līlā*, pastimes on this earth planet, *asamordhva-līlā*. They were killed through His *aṁśa*, a portion of His portion. Balarāma killed Rukmi, who was Śiṣupāla's friend, during a game of dice. Rukmi was an enemy to Kṛṣṇa, always blaspheming Kṛṣṇa and therefore a great offender, consequently Balarāma killed him with His club, thereby He exhibited that those who oppose Viṣṇu and the Vaiṣṇavas will be killed by Lord Balarāma. You should understand this point, *viṣṇu-vaiṣṇava-vidveṣī*, people who oppose Viṣṇu and the Vaiṣṇavas, blaspheming and offending Them, will eventually be killed by Lord Balarāma. Lord Balarāma exhibited that *līlā*.

When Lord Balarāma went on pilgrimage, visiting the *tīrthas*, holy places, *tīrtha padyatana-līlā*, in that *līlā* in Naimiṣāranya, He killed Romaharṣaṇa Sūta with a blade of grass. Romaharṣaṇa was sitting on his *vyāsāsana*, and when Lord Balarāma came he was so puffed up he refused to get up from his seat to greet Him, therefore Lord Balarāma struck him with a blade of grass and killed him.

Thereby Lord Balarāma exposes the hypocrites who externally pose as Vaiṣṇavas, but internally they are not Vaiṣṇavas. They are great hypocrites, known as *dharmadvajā*, *dambhika*, extremely puffed up people: "Don't you know who I am? I am a great

sādhu, a great *ācārya*, a great Vaiṣṇava. Don't you know it?" Such puffed up fellows, hypocrites; their pride will be crushed by Balarāma, as Lord Balarāma crushed the pride of Roma-sūta and killed him.

Lord Balarāma, as the Lord of *sandhini-śakti*, provides the clue how we can find Kṛṣṇa, get Kṛṣṇa. He serves Kṛṣṇa in ten forms. Therefore His manifestation is Gurudeva, who serves Kṛṣṇa in different forms.

Let All Offer Worship to Lord Balarāma

In order to glorify Kṛṣṇa's unlimited qualities, with unlimited mouths, Balarāma, through His *aṁśa kalā*, a portion of a portion, has assumed the form of Anantadeva. That Anantadeva, carries this universe on one of His hoods as though it were no heavier than a mustard seed, therefore He is known as Dharāṇi-dhara. All the spiritual strength we get is from Balarāma. That is merciful strength. Therefore it is the *dharma* of all *jīvas* of this world to offer worship to Lord Balarāma. What doubt is there? This worship of Lord Balarāma should be introduced throughout the world. If Lord Balarāma is pleased then He inculcates spiritual strength unto one and all, then everyone becomes spiritually strong. If the people of the world can learn this truth, especially on this auspicious appearance day of Lord Balarāma and begin offering worship to Lord Balarāma, they will receive His mercy, thereby they will get spiritual strength, and their life will be successful.

If they are wise and intelligent everyone, man and woman, young and old, all the inhabitants of the universe should act upon this lesson and offer worship to Lord Balarāma, then they will get *cit-bala*, the spiritual strength that Balarāma is giving.

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They will be strong and they will be given the clue, how to find out Kṛṣṇa. There is no doubt in it, *nānya-panthā vidyate 'yanāya*, no other way is there.

On this auspicious day, Lord Balarāma's appearance day, we the Vaiṣṇavas forcefully declare, "Let all offer worship to Lord Balarāma, get His mercy and become spiritually strong."

Devotees: *Balarāma-bhagavān ki jaya! Gour-govinda-mahārāja ki jaya!*

Śrīla Gour Govinda Swami: *Śrīla-prabhupādaji-mahārāja ki jaya! Samavetā-bhakta-ṽṛnda ki jaya!*

No other way is there to understand Kṛṣṇa, to obtain the clue how to get Kṛṣṇa, to find Kṛṣṇa, without the mercy of Balarāma. Therefore Śrī ṽṛndāvana dāsa Ṭhākura, who is the Vyāsa of *caitanya-līlā*, has sung:

*saṁsārera pāra hai' bhaktira sāgare
ye ḍubibe, se bhajuka nitāi-cāndere*

"Those who wish to cross the ocean of material existence and drown in the ocean of devotional service should worship Lord Nityānanda."

One who is very serious to know how to cross over this dreadful ocean of material existence and drown in the ocean of *bhakti*, should do the *bhajana* of Nitāicand, who is Nityānanda-Rāma, who is Balarāma.

Devotees: *Nityananda-Rāma Balarāma ki jaya!*

Baladeva's Kṛpā is Our Only Requirement

So, we are observing this appearance day of Lord Balarāma just eight days before Kṛṣṇa's appearance. Why is that? Because first we must get mercy from Lord Balarāma, then all our *anarthas* will be destroyed, especially that third type of *anartha*, *hṛdaya-daurbalya*: *kuṭināṭī*, crookedness; *mātsarya*, enviousness; *pratiṣṭhāṣā*, fault-finding. All of these *anarthas* will be destroyed, the heart will be purified and we will get spiritual strength. That means, first Lord Baladeva will appear, then Kṛṣṇa will appear in your heart. Otherwise there is no question of Kṛṣṇa appearing in your heart. Therefore Lord Baladeva first came into the womb of Devakī, then Kṛṣṇa came. This is *tattva*. Without the appearance of Baladeva, there is no question of the appearance of Kṛṣṇa. Therefore without the mercy of Baladeva, no one can get the mercy of Rādhā-Govinda.

Baladeva is also known as Nityānanda-Rāma, and Gurudeva is the manifestation of Nityānanda-Rāma. Without the mercy of Gurudeva your heart cannot be purified, the *anarthas* will not be destroyed; therefore you will not be able to make Kṛṣṇa appear in your heart. This is our *tattva*. Baladeva's *kṛpā* is our only requirement, and what a great asset it is, the *kṛpā* of Balarāma! Therefore on this occasion, especially Baladeva's *kṛpā*, which is the manifestation of *guru-kṛpā*, is our only requirement.

How to Take Part in Kṛṣṇa-Janmotsava

Nanda and Vasudeva had arranged a grand festival on the occasion of the appearance of Kṛṣṇa, *kṛṣṇa-avirbhava-utsava*, for Kṛṣṇa's pleasure and enjoyment. We also arrange festivals.

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What is our purpose in arranging festivals?

Devotee: For the pleasure of Kṛṣṇa.

Śrīla Gour Govinda Swami: *Āre bābā*, materialists.

Devotee: For our sense gratification.

Śrīla Gour Govinda Swami: Yes. It is all external, all for giving pleasure to their own senses. We should understand that unless we take part in this great festival, *kṛṣṇa-avirbhava* festival, made by great devotees, those who are completely surrendered at the lotus feet of *guru-pāda-padma*, unless we take part in that festival we cannot take part in *kṛṣṇa-avirbhava* festival. A materialistic person cannot understand the joyfulness that is there, the happiness that is there and the blissfulness that is there in the appearance of Kṛṣṇa. Only the Vrajavāsīs, dear devotees like Nanda-Vasudeva, can understand it, otherwise no one can understand.

Kṛṣṇa appeared in His four-handed form in Kāmsa's prison where Vasudeva was held captive. Vasudeva made a festival in his mind. The real *janmotsava* was a completely blossoming festival for Kṛṣṇa in Nanda Gokula, where all the Vrajavāsīs took part, completely surrendered unto the lotus feet of Kṛṣṇa, and in body, mind and speech are always engaged in giving pleasure to the senses of Kṛṣṇa, not to their own senses, only such devotees can make a festival, *nandotsava*, otherwise others cannot.

Therefore, to take part today we are observing the auspicious day of the appearance of Lord Balarāma, and begging His mercy, let Him shower his mercy on us, infuse that spiritual strength into our heart, destroy all our *anarthas*, completely root out our *anarthas* and enable us to take part in *kṛṣṇa-janmotsava*. Otherwise we have no hope at all of taking part in the *kṛṣṇa-janmotsava*.

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Let this *kṛpā*, this mercy of Balarāma, in other words, that mercy whose manifestation is Gurudeva, *guru-kṛpā*, make it be our only asset.

Lord Balarāma ki jaya!
Balarāma śubha āvirbhāva tithi ki jaya !
Samāveta bhakta-vṛnda ki jaya!
Gaura premanande hari haribol!

Kṛṣṇa's Devotee is Greater than Himself

Devotee: It says that *guru* is the direct manifestation of Balarāma.

Śrīla Gour Govinda Swami: Yes, Nityānanda-Rāma.

Devotee: So you were explaining that from Balarāma there are so many *aṁśa* and *kalā*. So the *guru*, is he *aṁśa kalā* or full?

Śrīla Gour Govinda Swami: Full! Not *aṁśa kalā*. He is the manifestation of Nityānanda-Rāma, not a manifestation of *aṁśa* and *kalā*. No.

kṛṣṇera samatā haite baḍa bhakta-pada
ātmā haite kṛṣṇera bhakta haya premāspada

“The position of being a devotee is higher than that of equality with Lord Kṛṣṇa, for the devotees are dearer to Lord Kṛṣṇa than His own self.” (Śrī *Caitanya-caritāmṛta* Ādi-līlā 6.100)

No one will be equal to Kṛṣṇa. He said that in *Bhagavad-gītā*, “*mattaḥ parataram nānyat kiñcid asti dhanañjaya*—No one is equal to Me, no one is superior to Me.” This is *asamordhva-tattva*, *asama-ūrdhva*—unequaled and unsurpassed, no equal, no

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superior. So, I was saying that, it is mentioned in Śrī *Caitanya-caritāmṛta* Ādi-līlā,

*ānera ki kathā, baladeva mahāśaya
yānra bhāva—śuddha-sakhya-vātsalyādi-maya*

“What to speak of others, even Lord Baladeva, the Supreme Personality of Godhead, is full of emotions like pure friendship and paternal love.” (Śrī *Caitanya-caritāmṛta* Ādi-līlā 6.76)

*tenho āpanāke karena dāsa-bhāvanā
kṛṣṇa-dāsa-bhāva vinu āche kona janā*

“He also considers Himself a servant of Lord Kṛṣṇa. Indeed, who is there who does not have this conception of being a servant of Lord Kṛṣṇa?” (Śrī *Caitanya-caritāmṛta* Ādi-līlā 6.77)

What to speak of others, even Balarāma, who is the second body of Kṛṣṇa, the first expansion of Kṛṣṇa, His mood is *śuddha-sakhya-vātsalya*, He thinks, “I am the servant of Kṛṣṇa.”

When Balarāma serves Kṛṣṇa in His ten forms then what to speak of others? *Kṛṣṇa-dāsa-bhāva vinu āche kona janā*—is there anyone who is not *kṛṣṇa-dasa*?

*keha māne, keha nā māne, saba tāora dāsa
ye nā māne, tāra haya sei pāpe nāśa*

“Some accept Him, whereas others do not, yet everyone is His servant. One who does not accept Him, however, will

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be ruined by his sinful activities.” (Śrī Caitanya-caritāmṛta Ādi-līlā 6.85)

The *bhaktas*, Vaiṣṇavas they know it, “Yes, we are *kṛṣṇa-dāsa*.” They accept, but the atheists, the materialists, do not accept it. Those who do not accept commit *aparādha*, *pāpa*, sinful activity therefore they are completely vanquished because of their offence and *pāpa*. In *Caitanya-caritāmṛta* it is mentioned,

kṛṣṇera samatā haite baḍa bhakta-pada
ātmā haite kṛṣṇera bhakta haya premāspada

“The position of being a devotee is higher than that of equality with Lord Kṛṣṇa, for the devotees are dearer to Lord Kṛṣṇa than His own self.” (Śrī Caitanya-caritāmṛta Ādi-līlā 6.100)

ātmā haite kṛṣṇa bhakte baḍa kari' māne
ihāte bahuta śāstra-vacana pramāṇe

“Lord Kṛṣṇa considers His devotees greater than Himself. In this connection the scriptures provide an abundance of evidence. (Śrī Caitanya-caritāmṛta Ādi-līlā 6.101)

No one will be equal to Kṛṣṇa, but if you will become His dear devotee Kṛṣṇa will make you greater than Him: *ātmā haite kṛṣṇera bhakta haya premāspada*— for the devotees are dearer to Lord Kṛṣṇa than His own self. Kṛṣṇa has said that. The *premī-bhakti* is so dear. The following are Kṛṣṇa's own words,

na tathā me priyatama
ātma-yonir na śaṅkaraḥ

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*na ca sañkarṣaṇo na śrīr
naivātmā ca yathā bhavān*

“My dear Uddhava, neither Lord Brahmā, Lord Śiva, Lord Sañkarṣaṇa, the goddess of fortune nor indeed My own self is as dear to Me as you are.” (*Śrīmad-Bhāgavatam* 11.14.15)

Kṛṣṇa said to Uddhava, “*Ātma-yonir*, Brahmā is not so dear to Me, Sañkara is not so dear to Me, Śivajī is not so dear to Me, My brother Sañkarṣana is not so dear to Me, My wife Lakṣmī is not so dear to Me, *naivātmā*, My *ātma* is not so dear to Me, I Myself am not so dear to Me as you are dear.” Kṛṣṇa’s *bhakta*, *premi-bhakti* is so dear. These are Kṛṣṇa’s own words.

Sādhus are My Heart

In the 9th canto of *Śrīmad-Bhāgavatam* He has said,

*sādhavo hṛdayaṁ mahyaṁ
sādhūnām hṛdayaṁ tv aham
mad-anyaṭ te na jānanti
nāhaṁ tebhyo manāg api*

“The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them.” (*Śrīmad-Bhāgavatam* 9.4.68)

Those *sādhus* are My heart. I am the heart of those *sādhus*. They do not know anything but Me, I do not know anything but them. All *premi-bhaktas*, dear devotees relish the *bhakti-rasa*,

the mellow of *bhakti*, as the mellow emanates from the beauty of Kṛṣṇa, *kṛṣṇa-madhurya*.

Only a Bhakta Can Relish Kṛṣṇa-Mādhurya

Therefore Kṛṣṇa, accepting the mood of a *bhakta*, came as Gaurāṅga in order to relish His own mellow, own beauty. So all these *avatāras*, including Balarāma have all accepted *bhakta-bhāva*, in order to relish *kṛṣṇa-mādhurya*. This is mentioned in *Caitanya-caritāmṛta*:

*bhakta-bhāva aṅgikari' balarāma, lakṣmaṇa
advaita, nityānanda, śeṣa, saṅkarṣaṇa
kṛṣṇera mādhurya-rasāmṛta kare pāna
sei sukhe matta, kichu nāhi jāne āna*

“Baladeva, Lakṣmaṇa, Advaita Ācārya, Lord Nityānanda, Lord Śeṣa and Lord Saṅkarṣaṇa taste the nectarean mellows of the transcendental bliss of Lord Kṛṣṇa by recognising Themselves as being His devotees and servants. They are all mad with that happiness, and they know nothing else.” (Śrī *Caitanya-caritāmṛta* Ādi-līlā 6.105–106)

Śrīla Kavirāja Gosvāmī has said this in *Caitanya-caritāmṛta*: Balarāma, Lakṣmaṇa, Advaita, Nityānanda, Śeṣa, Saṅkarṣaṇa, all have accepted the mood of a *bhakta*, *bhakta-bhāva aṅgikara*, in order to relish *kṛṣṇa-mādhurya*, and they are so intoxicated that they do not know anything else. Then Kṛṣṇa Himself develops greed for it. “How can I relish My own *mādhurya*? Without accepting *bhakta-bhāva* it is impossible. Therefore He accepted *bhakta-bhāva* and came as Gaurāṅga. Here it is mentioned:

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bhakta-bhāva aṅgīkari' hailā avatīrṇa
śrī-kṛṣṇa-caitanya-rūpe sarva-bhāve pūrṇa

“Therefore Kṛṣṇa Himself, accepting *bhakta-bhāva*, the mood of a *bhakta*, appeared here in the form of Śrī Kṛṣṇa Caitanya.” (Śrī Caitanya-caritāmṛta Ādi-līla 6.109)

avatāra-gaṇera bhakta-bhāve adhikāra
bhakta-bhāva haite adhika sukha nāhi āra

“All the incarnations are entitled to the emotions of devotees. There is no higher bliss than this.” (Śrī Caitanya-caritāmṛta Ādi-līla 6.111)

All the *avatāras* have assumed the mood of *bhakta*, *bhakta-bhāva*, because the *bhakta*, the devotee relishes more than Bhagavān, therefore *bhakta-bhāva haite adhika sukha nāhi āra*—Kṛṣṇa is the enjoyer, He gets enjoyment and pleasure, but the *bhakta*, rendering service unto Kṛṣṇa gets more pleasure. Kṛṣṇa then develops greed, “What is it they are receiving more than Me? How can I get it? I must go there as a *bhakta*.” So He came as *bhakta* Gaurāṅga Mahāprabhu. A *bhakta*'s relishment is greater than Bhagavān's. Therefore it is said,

mūla bhakta-avatāra śrī-saṅkarṣaṇa
bhakta-avatāra taṅhi advaite gaṇana

“The original *bhakta-avatāra* is Lord Balarāma, the original Saṅkarṣaṇa, and Advaita is also *bhakta-avatāra*.” (Śrī Caitanya-caritāmṛta Ādi-līla 6.112)

Become a Devotee and Relish More

All these *avatāras* of Kṛṣṇa have the right to accept *bhakta-avatāra* and descend here because thereby they relish more. Instead of being Bhagavān, be a *bhakta*, then you will get more relishment. They are fools! They are fools! Those who want to be Bhagavān they are fools, rascals. The Brahmavādīs, Māyāvādīs, they want to be one with the Lord. They are fools! rascals! If you become a devotee then you can relish more. This is our teaching on this day.

Thank you very much.

The Lord of Sandhinī-Śakti

Devotee: Is it that the *arca-vigraha* form is a manifestation of Kṣīrodakaśāyī Viṣṇu?

Śrīla Gour Govinda Swami: *Śacīnandana tumi vrajendra-nandana*, You are not a deity, you are directly the son of Nanda Mahārāja. Kṛṣṇa's *arca* means Kṛṣṇa, directly Kṛṣṇa.

Devotee: As fervently as we are able we can pray to Lord Balarāma to develop this mood, real mood of *bhakta-bhāva*.

Śrīla Gour Govinda Swami: Yes, yes, and get His mercy. Let Him shower His causeless mercy on us to develop *bhakti* and get Kṛṣṇa, otherwise we have no hope. Without His mercy there is no hope of getting Kṛṣṇa.

Devotee: He is the manifestation of Balarāma?

Śrīla Gour Govinda Swami: Balarāma, Nityānanda-Rāma, yes.

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Devotee: So all that power that is in Balabhadra, our *guru*, he is carrying that?

Śrīla Gour Govinda Swami: That is true *guru*, yes, yes, *guru-kṛpā*, yes. How can we survive? Without *guru-kṛpā* that surviving is a dead body. Though breathing we are a dead body, like the breathing of the blacksmiths bellows. It is like that. Otherwise how can you survive? That *guru-kṛpā* is our only asset, *sambala*.

Devotee: So we can pray to Lord Balarāma today for *guru-kṛpā*?

Śrīla Gour Govinda Swami: Yes, especially this is the day to offer prayer, yes, beg for His mercy; *sandhinī-śakti īśvara*, He is the Lord of *sandhinī-śakti* because He gives *kṛṣṇa-sandhāna*, He reveals to us the clue, how to get *kṛṣṇa-sandhāna*. Therefore He is the Lord of *sandhinī-śakti*.

Devotee: If I have understood correctly there are two types of *kṛpā*: *kṛpā* through the instruction of the *guru*, and direct *kṛpā*, direct mercy?

Śrīla Gour Govinda Swami: How can you get direct?

Devotee: by the merciful glance of *guru*?

Śrīla Gour Govinda Swami: That merciful glance, whose merciful glance?

Devotee: *Guru's* glance.

Śrīla Gour Govinda Swami: Then?

Devotee: Free from instruction.

Śrīla Gour Govinda Swami: But how can you understand his instruction unless you get his merciful glance? Can you? Then you add your own deliberation to it. You twist it. "Yes, Gurudeva said this, and that means it is like this." Most of us do

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like that therefore we are bereft of *kṛpā*. We are very interested in our own affairs. “I have very important business, I must go to my office otherwise I may lose my job. Gurudeva, please excuse me, let me go.

I have very important business. I received an emergency call, I must go.” “All right, go.”

We do like that. We cannot understand things, we are so foolish.

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“Therefore Sāṅkarsana-avatāra, Śeṣa Prabhu, is the original cause of this oration of *kṛṣṇa-kathā*. In the material world there are many people who speak very eloquently on material topics, and that power of oration is the perverted reflection of the original orator, Śeṣa Prabhu. If one is fortunate and obtains the mercy of Balarāma, his *anarthas*, especially the *anartha* known as *hṛdaya-daurbalya*, will be destroyed and he will develop *rati*, *prema* towards Kṛṣṇa.”

HIS DIVINE GRACE
ŚRĪLA GOUR GOVINDA SWAMI MAHĀRĀJA